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The Spiritual Rostrum.

If Man is Immortal, Where Does He Live How Does He Live? and what Powers does He Possess?

A Lecture delivered in Providence, R. I., or Sunday Evening, Jan. 27th, by, HON. SIDNEY DEAN, (Ex-Methodist Pastor,) of Warren, R. 1.

Reported for the Banner of Light.

RECEDING last Sunday evening's lecture, I announced and enlarged upon six prop-ositions which seemed to me to be both truthful, and pertinent to the question before us. I will briefly re-state them without amplification or argument.

. 1. We should be more interested in the truth

than in the phenomena which discloses truth. 2. We have no moral or intellectual right to shut our eyes and refuse to investigate any fact, or alleged fact, which lies within the purview of our mind's powers.

Substantiated facts any and all facts in the universe of God-should be the basis of all philosophy, science, or religion; but philosophy; science, or religion should not first be constructed as theories, or systems, or creeds, and then facts be distorted, or manipulated to

4. Absence of prejudice, honesty of purpose, and a patient use of all our mental and spiritual forces will direct the soul to the altar of truth, where that soul may worship. These will not, necessarily, make one know many things perfectly, or see them clearly-in all their nature and relationships-but they will lead to the building up of an honest and safe char-

5. The opinions and judgments of othersthough a multitude-form no standard, or authority for the individual in matters of investigation, or conscience, or judgment.

6. Evidence to one mind is not, necessarily, convincing evidence to other minds, hence toleration is the commercial, political, social and religious law in all modern, civilized societyby profession. The master and teacher of ancient Gallilee called it, not toleration merely but Charity; which even the better sentiment of a wicked world acknowledges-by profession.

I then proceeded to the discussion of man's nature as a trinity in his earth-life, soul, body spirit-defining each, and showing the attributes of the soul, the real man, the ego, the me, of our consciousness. I showed that the soul was, brought into contact with this material earth through the five senses of its material body, but that it was wide open on the spirit side of its life, and that with its sixth sense, which we call intuition, it also learns and grows, That upon the intuitional side of its life only, could it receive spirit intelligence into itself, as a spiritual being, and that it could, and in many cases did, surrender its mind, and body to the control of these individual intelligences, who dwell on the supernal side of life, ... This was marked in nearly every case of the trance, or hypnotic condition. But that each person was endowed with power to keep his own soul; with choice either to admit or reject.

Our claim concerning the spirit, was that each individual had a developing spirit-body within the material organism, that it was born of the spirit of matter; that it was a fac-simile of our material organism; that not being comlaws and therefore, deathless; that it was the intermediary between pure spirit essence and crude matter, hence it was the force which moved the human machine at the dictation of times, and the child opened his eyes." And the soul. That in both worlds we should be recognized by our friends; here by our material body, there, by our spirit-body. In the discus sion I referred to and quoted from the Christ tian Scriptures.

I have given this resume of the last lecture, because the lecture of this evening will be a continuation of the subject.

Is man immertal? If so, he must possess a nature other than material. Matter is constantly changing its forms. In some form it we do know that the crucible and heat will disunderlie earth's strata. The will of the Oreator could fuse and dissolve into gases, and it. into impalpable other.

But man has another nature beside his ma-

tinctive processes of his own. We call this spirit. As it is not governed by material laws. what shall prevent its existing forever? We know of no law of spirit which even by implication, teaches the cessation of spirit-being, but every evidence teaches its immortality.

If man as a spirit, lives foreyer, where does he live? and what powers does he possess? These are frequent questions. Let us examine them.

1. Where does he live, as a spirit? Philosopliy and science, as heretofore believed and taught, aré deaf, dumb, and blind on that most vital question, and revelation through spiritual media, has been relied upon to supplement man's spiritual intuitions. The ancient prophets, and other writers of the Bible, were such media. But all old revelation was given in languages now obsolete, or wholly gone from earth. The root-form of the Hebrew language exists, but no scholar to-day knows how it was spoken. Its form, as a language, has been lost dissipated. That which is used to day in the synagogues of our brethren, the Jews, is mostly of German pronunciation.

Old revelation of immortal existence for man, is general in its terms, is swallowed up in figures of speech. By translation into other languages, our own English included—it leaves much to be supplied, and more to be conjectured. If these revelations were taken literally—and especially the vision of the medium John, on the isle of Patmos-it would make the spirit-world and its inhabitants unnatural, incomprehensible; and so the vision has gener ally been interpreted figuratively. Would the all-Father bid his children be forever contentwhile formulating their characters for an end less existence—with unnatural, indefinite, and figurative revelations? Can such be really revelations to an enquiring mind and a devout

churches, since the bloody, Pagan Emperor, Constantine, solidified Christianity into a civil order instead of leaving it a personal unfolding of man's spiritual nature, has placed the decarnated spirits of earth in some far-off-realm. We were so taught in our hoyhood, we are so taught to day, by what is claimed to be a sound orthodoxy. It is neither reasonable, consistent, nor in harmony with biblical teachings. Some interpret the place to be a kind of spiritgraveyard, where the souls who have left the earth lie inactive for myriads of ages.

The Master, while upon the cross, called it Paradise, and it was so near that he said that the soul of the penitent thief, with himself, would, in an hour or more, be there. Why not believe the Master?

Paul, a noted medium, says that whether he was caught up to the third heaven-of course there is a first and a second! Neither were far off, for he went and returned readily.

I wish to examine our Bible and give a common-sense interpretation of what it says. I take this book with its narrative of facts, because my brethren of the churches view it as the Alpha and Omega of all revelations from the All-Father. Of course, there will be no doubt in their minds. The first illustration I refer to was in the days of the ministrations of the medium prophet, Elijah, found recorded in I. Kings, seventeenth chapter. The narrative is as follows.—In his proplictic wanderings Elijah found an occasional home with a poor woman who had an only son. This son died. The distracted mother, with her dead boy, upbraided the prophet, and the narrative proceeds: "And Elijah said to her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. . . . And he stretched himself upon the child three times, and oried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived."

The only point I wish now to make of this narrative is that the child's soul could not have been far away from his body.

The prophet Elisha, succeeded Elijah, and, an only son of his mother, a lad went out with his father, among the reapers. He had a sunstroke, died, and Elisha was sent for. He came he saw that the lad was dead, had been dead for some time. He went into the chamber, shut the door, and prayed. Then "he went up and lay upon the child, put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and hestretched himself posed of crude matter, it was not subject to its pupon the child and the flesh of the child waxed, warm. Then he returned, and walked in the house to and fro; and went up and stretched himself, upon him, and the child sneezed seven the mother was called and she took her living son. My point still is that the soul of the lad was not far away.

Saul, the King of Israel, evoked the decarnated spirit of the prophet Samuel, through the mediumship of the woman of Endor, and both Saul and Samuel talked, the latter plainly and vigorously. Still my point is that the soul of Samuel could not be far away.

The soul of the dead son of the poor widow of Nain, whose body was being borne through may exist eternally, for aught we know. This the streets to interment, was so near that it heard the call of the Master, who was passing solve all matter; even the primary rocks which by, and returned to the form robed for the tive. grave. Not far away!

The same with Lazarus who was reported as from these gases, reduce the cartir and all upon | dead, three days and his body corrupt. The reincarnation of Moses and Elijah, two of the earlier servants, upon Mount Tabor, is a fitting terial body, Pure matter does not think, or illustration. Could they have been asleep, or a life. How harmonious and reasonable that devout, in the churches and out of them, are

reasons, wills, loves, hates, and discloses dis-1 their decarnation? I might exhaust the even-1 out of his simple teachings have been wrung and bereaved, who look out on an arid mound ing with biblical illustrations.

Now is it not reasonable and consistent, to interpret all revelation, according to reason and what passes current in all departments of life, known as common-sense, and not seek to create a mystery where no mystery is called for? For what purpose is our reason and common-sense given us?

The sphere of the spirit is, like the spirit itself, free from material laws after it sheds its earth body like a worn-out garment. It goes out with its spirit organism, a body, a spiritual body, and so far as we now know, is in the realm of Zöllner's fourth dimensional space. Matter is confined to the laws of the third dimensional space, and thus all matter can be determined by the cubic standard, length, breadth, and height. Not so the spirit, the soul, or the spirit body which it inhabits in the ether realms of life. Naturally, and by revelations both ancient and modern it would enter the spirit sphere of earth, not that of Neptune, Mars, or any other planet. This sphere or home must be contiguous to the material cardi. The soul and its spirit body began conscious exatence in earth; this was its primary home, and it necessarily goes out of its material body freighted with earth's lessons, experiences, attachments, loves and hates. A single love-tie will often hold the soul loyally to its affectionate object for an entire manhood life on earth and down the descending grade of old age, until the soul freighted with its love, quits the mortal shores and rises into the other realms of life. Love as an attribute of being, never dies. The soul goes out of its material habitation, itself, and not some other person. It must retain its in-'dividuality, its identity as a personality, hence it must bear into the home which awaits it, its oves and its hates-if it continues to retain the latter-and its memories of life here. If vhat we know as material death, has sealed all The interpretation taught by the Christian the physical senses, so that our love can find no expression on the earth side of our being, or receive none from the yearning, sorrowing hearts which weep in their agony of bereavement around our empty earth casket, still love on either side of life, does not die. It is a spiritual cord which naturally draws us to the home of our spirit friends, and our friends to us. would be unnatural were it not so.

We go out of earth's materiality ourself, and not some one else. We may go out, and grow, as we do here, rising in ascending cycles of light, of purity and spiritual glory, or we may go out freighted with selfishness, mental darkness and moral death. We go out as we are, and wake up in the spirit realm of existence just as we leave life here.

We do not go far. The spirit body, or intermediary between spirit and matter here, lives was in or out of the body he could not tell, but by its own laws while in the mortal. What can prevent its existence in its own realm of life? The home of the soul then, may be and around her fair neck, was filled with joys; who doubtless is, within the realm of earth's atmosphere, or at least contiguous to it. It can come and go and find all the conditions of its. spiritual existence here, as, elsewhere. This is of revelation, as we have received it.

. II. How do we live? How do you, as a spirit being, live here and now? Spirit life, like natural life, has its laws. Obey them and the soul grows into harmony, beauty, force and influence, and possesses a conscious sweet con-

But you reply that you inhabit a material body. True, but you will have, you now have, a spiritual body. This you will bear with you into the unseen and immortal realm. It is a spirit body, our home when we put off the mortal. It answers in form, feature, and parts to your own material body, only it will not be subject to material laws, cannot suffer as we auffer, and will not die as we in the mortal must. Paul, in his masterly argument for continuous life, says "there is a spiritual body" not that there shall be. I believe it to be formed of the spirit of matter, and that the home of the soul ransomed from earth will glow with radiant beauty in all' the diversity of a real country and life, existing as the spirit of matter. It may be that this earth was created from that spirit, type in which we shall exist These are metaphysical subjects and hard to discuss, intelligently to all, before a promis cuous audience.

III. What powers does the spirit, on leaving the mortal, possess? I answer: All the powers with which, as a subordinate spirit, we have been clothed, with an eternal progress and un folding before us. He who can comprehend man's spiritual powers, may be able to approxi mate an estimate of the soul's possible future. Let us examine this department of our subject

taking a broad view of our race. Tradition and early written history corrob orate reason and modern revelation in the statement that in the early ages the race was ignorant, crude, undeveloped, and but a few steps removed from the higher adimals, Even the best cultured would not be admitted into any civilized modern society. The best relig ious worship, of the more modern ages preceed ing the birth of Jesus of Gallilee and Nazareth, was an altar of sacrifice, recking with blood and filth, at which besmeared priests officiated Even these worshipers lapsed into the grossest forms of superstition and idolatry. We have the record which the entire Christian church today, acknowledges as inspired and authorita-

It is now nearly two thousand years since our Nazarene brother walked the earth, and showed to the race the moral nature of its oreative ripe, and are as hungry to receive. The influ Father and Lord, and since his disciples and apostles wrote of him and his philosophy of

creed, and dogma, and systems of faith, until spirit and spiritual life seem to have been swallowed up in dogmatic theology. His professed disciples to day seem to be, and to act, like other men. I say this in the spirit of a broad charity. Commerce rules the world; lust of earthly gain rules commerce; and the disciples of him who wore the sandal shoon and the seamless garment and had neither house nor home to call his own, are as deep in the lust of commercial acquisition, as the most selfish and grasping of the human brotherhood. Commerce makes its own laws, and these laws are based upon concreted self. The hardest and shrewdest win; the weakest go to the wall, Therobbers of Abdullum are not now in the mountain passes between Jerusalem and Jericho, but in all the marts of trade and business of a material character. Many a poor fellow falls under the blows of stalwart robbers; priests and Levites are plentiful, Samaritans

The world is drifting away from its old-time Christian spirituality: Aye, to be spiritual is to be esteemed, in the parlance of the day, a 'crank." while to believe and profess the old doctrines taught by the Nazarene, is to be charged with delusion. Swear by my shibboleth, says the creedist, or you are not orthodox. Give me the orthodoxy of truth as disclosed to me, rather than to council or Pope, bishop or priest! We are the sons and daughters of our heavenly Father. He is a spirit. We also, are spirits'yet in the mortal. He knows how best to reach and teach his children, and does it. If only we will listen, our hearts shall be led into truth, all truth necessary for us here and here-

Has there been no progress, no manifestaion of Spirit, spirit power and spirit intelligence during these nearly two thousand years, or since men assumed control over the beliefs and consciences of their fellows? Oh, yes. Down the ages, from the close of biblical revelation to the year 1384, when the Christian council of Constance ordered the body of John Wyckliffe to be taken from its grave and publicly burned-because of the heresy of his spirit history marks step with a progressive revela-

And from the martyr's stake of plain John Huss in 1414, on the banks of the Rhine into whose waters his ashes were cast by a creedist mob executing the will of their superiors, to the scaffold on Boston Common. June 1st. 1660. on which the Quakeress, or Friend, Mary Dyer, was hung by Puritan law and Puritan hangmen-because she believed in the voice of the sweet martyr, who, with the hangman's halter world. counseled her grim, Puritan custodians and executioners to forswear creeds and hear the in old Massachusetts redeemed from her bigreasonable, natural, and according to the spirit otry and intolerance! Well and truly did Theodore Parker say to a Boston audience: "The palm tree of liberty grew, out of Mary Dyer's grave"!

From the day when the bigoted power in New England hung Quakers and witches, whipped Baptists publicly through the streets, tethered to the executioner's cart, banished Roger Williams into the Rhode Island wilderness, and made and executed laws in the name of the brother of Gallilee and Nazareth, which were a disgrace to savages, not to say to a Christian civilization, how has the infinite and loving Father spoken to His children?

Into the dead, scholarly materialism of to-day how has he thrust the quickening forces of the spirit, and brought the attention of the world to the primal fact that there is a spirit side of life, and that those whom we call dead, and whose bodies we have buried from our sight, are there alive, with their own personality and identity upon them! How the bereaved and sorrowing heart, weeping for the absence of the loved and lost in the form, has, in spirit, felt the touch of a vanished hand," and heard the sound of a voice which was still"? How near to these mortal shores the realm of the ir mortal life seems to be; a veil only separating them, and how thin that veil is getting to be! Phenomena after phenomena — new strange, harmonious with all that have preceded them trance, clairvoyance, clairaudience

inspiration, prophesying, and many others, all on the spiritual and intellectual plane, touch ing and softening the heart, quickening the intellect and elevating the life, how all these are disturbing the cold, materialistic thinkers, and the bigoted creedists of the world to-day? Psychical societies in Europe and Amerca, have been formed by the best scholars and scientists of the age; for the investigation of the phenomona; the newspapers of commerce crowd their columns with satire and abuse, and charlatans and tricksters come from their dens to ply their avocation of simulating some form of spirit manifestation, for gain of pelf which they may make. How history reproduces itself! When Moses, standing in the porch of Pharoah's kingly mansion, performed his strange works, the record says: "The magicians did so with their enchantments." Simon, the Samaritan sorcerer, offered money to the apostles of Jesus to purchase the gift of the spirit, in order that he

But all of these seem to be of no avail to check the revelations for which the race are ence and the revelations meet with a royal welcome from honest hearts. The tender and put forth mental processes; but man thinks, | great distance away, during the long period of | philosophy; how sweet and pure that life! But | investigating with hope, while the sad hearted | more natural and reasonable, than cold materi-

might traffic for gain, with the power, ...

which covers the form so dearly loved, welcome the spirit of the absent and call it from the hither side of life, happy indeed, if the condi-tions admit of its conscious presence to the

And why in this age more than in any which has preceded it, should this great boon be granted to mortals? Let us investigate. Do you acknowledge the law of progress? Has the world moved since the pastoral Abraham and the commercial Lot parted their ways to follow, in their own crude methods, their individual tastes; since wars were the normal condition of kings and empires, and the African side of the Mediterranean fell under the fierce onslaught of the heastly Romans, and its proud cities were levelled with the dust? Has it changed since the way was found to harness the long hidden and slumbering forces of nature, so that steam has become our great ally in natural force, and the elements in the lightning bolt our plaything, harnessed to an alphabet to encircle the world with speech?

Has it changed since the mind of the world at at the feet of the priests to receive just that kind, quality and amount of education they were willing to impart, since under that teaching men died as they lived, in ignorance of the simplest laws? Judge that condition by the present, by the universal school and scholarship, the academy, the college, the daily newspaper, and the writing and publication of books of which it may be truly said, "there is no end." Has it changed from the old, now that the layman is the peer of the priest and the subject the equal of the ruler?-nay, the subject creates the ruler.

Has there not been observed the same strides of progress in all that belongs to the mind, to the understanding and diffusion of the arts and sciences and their comprehension by the multitude, and not the few only? Instead of the lancet and death in the hands of Drs. Hydrarg and Bolus, your successful modern physician is a healer, a conservator of the forces of physical

And look at the mighty strides made in the . jurisprudence of the world. Law has become the benefactor and protector of the poor and the unfortunate instead of being the plaything of a tyrant mind and soul.

And no longer do mothers, wives and daughters look through the latticed galleries of the synagogues of Judaism to witness the worship of husbands, fathers and sons on the sacred floor below. That was in an age when the theocracy stood forth as the religious and civil light of the world: Step by step the selfishness spirit to the spirit-history is pregnant with of man has had to give way, until woman stands progress, a progress won through strife and con- acknowledged the equal of man in mental, test against error and wrong entrenched in creed | moral and physical gifts, as she will soon stand and sustained by civil power. Mary Dyer! the his civil equal under the laws of the civilized

Do you admit the progress? Why then should the spirit of man and its relationships to the hither life not also keep step with this progress? voice of the spirit. She lives to-day, to rejoice | Can these great mental, moral and physical changes continue for centuries, each step elevating character and attuning the human intellect to still higher chords of harmony and power, and the spirit or soul of man lie dormant awaiting its change unmoved? Nay. Nay. There are not as many human beasts with blazing eyes of animal passions and hates, born in this century as in the tenth, or the fifteenth, or even the eighteenth century. The brains of the race are becoming more man-like and less beast-like in their proportions. . The animal is sinking in force, under the tuition of the scholar and the thinker. Men with massive foreheads filled with the grey matter of the brain, which is the seat of sensation, can be more easily touched by spirit fingers, or impressed by the intelligent power of a soul " which once used a brain of its own, than can the dull, unsensitive brain of a human clod. Even in the mortal the law of unity requires a harmonious adjustment of the natures and powers of the two persons who seek to become intimates, or united in spiritual bonds. Like to like is an acknowledged law. The coarse, the vulgar of soul, living in a coarse body with its brutal instincts and passions in the ascendent, will hardly find itself a fit instrument for the delicate touch of spirit fingers, or its spirit ear be attuned to catch the whispers of a returning friend. The subject of proper conditions for me-

diumship is evoking the best thought of investigators on both sides of the veil of continuous life. In one of the early communications from a spirit intelligence who stood high among the philosophers and thinkers of his age, he wrote, substantially, that the spirit-world was obliged, for want of better earth material, to use such mediums as by birth possessed the necessary conditions. The imperfections in mediumistic quality made it exceedingly difficult to so control the material organism as to permit such fulness and correctness of communication as was desired; but that the race was fast approaching a condition where the cradles of earth would be largely filled with infant sensitives, or mediums, whose mature ministrations would bring light and peace and blessing to the world.

And why should not you and I welcome this union of the seen and the unseen world? Is it. unreasonable, unscriptural, or is it a disturbing element to the soul? Does it not rob dying? of its sting, death of its dread and the grave of its repulsiveness? To know that those we have i loved, do love and shall forever love, await our coming with a most helpful welcome; that they are near us; that they are "ministering spirits" who wait and serve until their earth mission is accomplished, does it not gladden the heart and sweeten the cup of life? Better this, and

allam with its rotting grave and obliterated memory; better this than a banishment into some far-away region of space, with the cleotric cord broken between our souls and those we love and leave behind; better this than a long, unnatural, stupid sleep of ages, waiting for the clock of eternity to strike an hour denoting the cessation of time on our old earthhome; and far better than a repulsive pantheism which obliterates individuality.

I seem to stand on the hither shore of life and look back over the seething sea of unrest, in which my brother mortals live and act. I see the gateway through which I passed, as the torical evidence on this point that cannot be material shell was taken down to admit of my escape. I sense the parting of the ligaments, the rupture of the nerves, the pall of silence which settles upon the brain, the seat of physical consciousness, and I open my eyes upon a more real, a diviner life. By my side stands. New England's great and gifted poet-he of the capacious brain, all infused with the spirit of poetry, and of the pure, sweet, childish heart; and he speaks to my soul these words: There is no death; what seems so is transition;

This life of mortal breath Is but the suburb of the life elysian, Whose portal we call Death."

Original Essay

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

NO. III—ANCIENT EGYPT.

many to have come from India, and we find two nations. Egypt was already famous in the

days of Abraham. lous rites through a period of over 1500 years before Christ. Students have labored with unwearied perseverance to unravel the mysteries of the hieroglyphics; Champollion first applied the key to their wonders and ascertained that each object represented signified some letter; for example, as if to represent the letter H we should carve a horse. Only the

consonants were thus carved. On a stone tablet discovered at Karnac we have the record of sixty-one kings who lived and died prior to the days of Moses, consequently the ideas we find recorded on these monuments could not have been derived from Hebrew'sources. The facts, too, are not traditions written on perishable manuscripts, but recorded in indelible characters on monuments

From these imperishable records we learn that the Egyptians believed that every man from birth had two attendant spirits. Beneficent spirits preserved health. Evil spirits entered men and women and caused disease. All things had a corresponding opposite principle. - Every masculine element had its feminine

Wind was masculine. Air, passive or feminine. \ Rocks masculine, the soil feminine. We mention this as proving that the principle of positive and negative in matter and spirit of

comparatively recent recognition by modern wise men, had its recognition in Egypt before the days of 'Abraham.' On these Egyptian monuments are representations of the soul of man as he enters the abode of spirits. The priests were the only physicians of Egypt, and of no other nation of antiquity do we possess so much knowledge concerning the treatment of disease in the tem-

ples by the priests. Healing by laying on of hands was universally practiced by the priesthood. They believed in an inward voice in man, a gift from God, not universally underward voice, which the priests had power to awaken or develop, corresponds precisely with he traverses their zones." the mediumistic power of the ancient Jews, the early Christians and modern Spiritualists. But among the Egyptians this power was veiled from the eyes of the ignorant; to prevent it from profanation and abuse. Hence, among all the ancient nations, it was confined to the priesthood; and those to whom they choose to impart a knowledge of it, excepting as now and then individuals accidentally discovered their own powers, and it is not until the greater enlightenment on spiritual matters of the days of Jesus and Paul, that we find this power acknowledged as a universal gift of humanity. Jesus said: "If ye believe on me," or "have faith in my power, the works that I do shall ye do, and greater works than these shall ye do. And Paul said: "Covet earnestly spiritual gifts," and then enumerated the gifts to be most earnestly coveted, and these spiritual gifts of Paul, and the works of Jesus correspond precisely with the manifestations of the inward voice or the mediumistic power awakened or developed by the priesthood of Egypt' ages before.

Harriet Martineau, in her book of travels, gives a description of a wonderful bas-relief representing a priest magnetizing a patient.

They had knowledge of but few medicines, and those of the simplest kind. One of the most celebrated was a species of magnetic iron ore. The sick were carried to the temples, where they were clothed in white linen, and cured by the touch of the priest.

Solon says, after his return from Egypt: "Touching by the hand will immediately restore health." The people believed most religiously that the priesthood could perform miracles, such as bringing birds from the air, fish from the sea, and luring serpents from their hiding places. Some of the priesthood were devoted to particular studies: music, astronomy, and some to casting out evil apirits. (They could foretell future events. They made themselves subject to the spiritual condition by living on spiritual food, frequent bathing, by eating no pork, and by their secluded lives.

It was not along the men who were favored with spiritual gifts., Women, also, prophesied at times, and delivered the will of the higher powers to others.

In all their temples the sick were healed, the oracles delivered, the trance sleep induced, visions had and prophecies uttered. One of their most magnificent-temples was that of Serapis at Canopus. "In this temple," says Strabo, "great worship is performed, many miracles are done which the most celebrated men believe and practice, while others devote themselves to the sacred sleep."

There was a still more celebrated temple than this at Alexandria, where all these various manifestations were constantly had, and sick persons entirely cured in great numbers. At Memphis' there was a celebrated temple to most wise,—Plato:

Apis, and there the renowned Esculapius acquired his skill. Oslris had a temple at Acanthus, another at Lake Moerls, where was the colobrated Labyrinth. In all these tomples, and in hundreds of others scattered all over the land, these wonders of soothsaying or prophesying, of trance, of visions and of healing were constantly taking place.

Collecting from various sources what we can concerning the Egyptians, we gain positive proofs that their spiritual manifestations were precisely like the Bible manifestations, and like ours of the present day. Indeed we have hiscontroverted, gained directly and indirectly from memorials, pictures and hieroglyphics.

It was from Egypt that Greece first received her higher spiritual philosophy. That very philosophy, which, as falling from the lips of Plato, is read to-day with delight, and pronounced to approach in sublimity the doctrines of Christianity, was borrowed from the Spirit unlism of Egypt: Like the Hebrew patriarchs, the wise men of Greece went down into Egypt to return laden with the spoils of the Egyptians. Orpheus, Thales, who was said first to have proclaimed the doctrine of immortality in Greece, and Pythagoras and Solon, all were guests and students of the Egyptian priests in their sacred temples, and there they learned that as yet the Greeks were in philosophy mere children. So carefully was this primeval knowledge guarded by the Egyptians, that Pythagoras, as we are told by Iamblichus, epent twenty-two years before he could, penetrate to the cave of their mysteries. Not all the poweror authority of Amasis, the Egyptian king, could induce the priests to reveal this sacred The priesthood of Egypt are supposed by knowledge to a stranger, till he had been sent from temple to temple, and made to undergo great similarity of religious ideas between the the severest discipline. Pythagoras paid a severe penalty even in his day, for becoming a Spiritualist, and attempting to introduce Spir-According to the historian Herodotus, the itualism into Greece. He wandered about Egyptians claim to have practiced their religible verywhere, neglected or regarded as a madman, until he was driven from Samos to Italy. There he taught, and it is said wrought miracles. But contempt for his new faith followed him. His school was burnt down, burning to death forty of his followers. He was compelled to flee for his life to Metapautus, where he sought refuge in the temple of the Muses, and

> new faith into Greece. We have spoken of the profound secrecy in which the Egyptians wrapped their sacred sciences. They considered them too sacred for any except their own caste, and for the use of the State, for they made them the means of national prestige and glory even as did the Hebrews.

there he perished of starvation. This was the penalty Pythagoras paid for introducing his

Most unfortunately we have not one of their religious books preserved to us, but the accounts of them are carved upon the monu-ments. Plato says: "Their hymns are believed to be 10,000 years pld." In the most ancient temples known to have existed before Moses led the children of Israel out of Egypt, we find the sign of the cross as a sacred emblem very frequent. It was believed to protect the wearer from the power of evil spirits.

Of the future state the belief was that the soul progressed from sphere to sphere. On some of the monuments the deceased is represented with a chain around his neck led by a procession of spirits, each with a star over his head. Progressive states of the soul after it leaves this zone are indicated by a series of twelve small apartments. Over one series is written, according to the translation of the hieroglyphics by Champollion: "These have found grace in the eyes of the great God. They dwell in the abodes of glory, those in which the heavenly life is led. The bodies which they have abandoned will repose forever in their tombs, while they will enjoy the stood by himself, which the priests alone had presence of the Supreme God." Another power to awaken, which voice was universally series represents the opposite state and has inexercised for the cure of disease, proplicey, scribed over it: "These hostile souls see not and many other such purposes. And this in-our God when he casts the ray from his disc. hey hear not the voice of the great God

Here we have clearly portrayed their faith in two states in the future.

But so rich and abundant is the testimony given us by Egypt, and so deeply interesting, we shall be compelled to give one more number to her before passing on to Persia and Chaldea.

> Written for the Banner of Light. TO MY BELOVED. A Valentine.

BY HELEN B. WEBSTER.

Were I a tiny, fairy fay, From Oberon's bower, with thee I'd stay Through all the night, through all the day. Unseen I'd follow thee always I'd charm thine hours and free thy will-With sweet content thy soul would fill.

Had I the lute of Israfele The quiv'ring of my heart would tell Of all that in the soul doth dwell, In rapturous tone, so welrdly well, That thou would'st hear the melody Of all that I would say to thee.

Were I a siren by the sea, -1'd sing in faint, sweet voice to thee A minor chord, thy soul to free From all that holds it-now from me. Then would'st thou gladly come away, Nor seek some vain excuse to stay.

But though a fay I may not be; Nor yet a siren by the sea, And soulful lute is not for me-Then will my spirit bide with thee When'I shall leave my pulseless frame And be to others but a name. Washington, D. C.

A Woman in White.

A score of freight conductors, brakemen, en-gineers and firemen on the Pittsburgh and Lake A score of freight conductors, brakemen, engineers and firemen on the Pittsburgh and Lake Eric Railroad are half frightened over an apparition which they candidly allege appears almost nightly on the Pittsburgh and Western Railroad track, just east of Haselton and along-side the Pittsburgh and Lake Eric track. The apparition is that of a woman robed in white. The railroad men say that the ghost has appeared every night for two weeks past, sometimes as often as four times in a night. Milt Hickman, a frieght conductor, called at the Mayor's office, Youngstown, last Friday, and notified the authorities of the strange appearance. He said he had seen the apparition a number of times, and that each night it was within five yards of him with outstretched arms. He had seen it as early as eight o'clock in the morning. The ghost, he says, moves about noiselessly and never utters a sound. The circumstances had made such an impression upon him that he had been upon the point several times of resigning. Tom McLaughlin, a brakeman, accompanied Mr. Hickman and corroborated his story so far as the existence of the ghost is concerned.—Rittsburgh Disputch.

PACIFIC SPIRITUALISM.

To the Editor of the Banner of Lights

The prophetic saying of Bishop Berkeley, coast, not only in a material, but also in a spiritual sonse.

Since my last report to you there have been many changes here. One of our leading mediums, who, in her special sphere of labor is unsurpassed, has changed her field of labor, and is now with you. I refer to the platform medium of world-wide celebrity, Mrs. Ada Foye. Her visit to the East seems especially well-timed, for I know of no medium living who is better adapted to present the irrefragible evidences of the falsity of the professed expose of rapping mediumship by the poor, misguided and broken-down Fox-Kane and Jenoken combination.

In this connection I desire to relate an incident which goes to contravene Mrs. Fox-Kane's statement that Dr. Kane was bitterly opposed to Spiritualism. A few evenings previous to the sailing of Dr. Kane on his last expedition to the Arctic regions Mrs. Morton was invited to the Arctic regions Airs. Morton was invited to attend a reception given by the artist-medium, Fenton, in East Boston, for the purpose of affording an opportunity for the doctor to meet a select party of Spiritualists and mediums. After so long a lapse of time it is difficult for my wife to recall any special remarks hearing upon the subject; but the general impression approach that all the parties present considered. upon the subject; but the general impression remains that all the parties present considered Dr. Kane to be a firm believer in Spiritualism; and it is hardly reasonable to suppose that a person who was being lionized by the leading scientists and society leaders in Boston, would give up one of his precious evenings to meet a party of comparatively obscure people, unless he was interested in the subject which brought them together: them together:
To return to our own favored coast, com-

mencing at the extreme south: In San Diego there is a great interest manifested, not only in the phenomenal but in educational phases of in the phenomenal but in educational phases of Spiritualism and kindred subjects. During the recent visit of W. J. Colville the meetings were attended by many of the prominent residents, and the size of the audience was only limited by the capacity of the halls wherein the meetings were held; in Los Angeles, during his brief stay there, great interest was manifested, and large and enthusiastic meetings were held.

Reports from Portland, Oregon, and the large towns in the Puget Sound district, all indicate a growing interest in our philosophy.

In this city the interest in spiritual teaching and phenomena is increasing. The suspension of the meetings in Metropolitan Temple by the Religio-Philosophical Society, was entirely owing to personal reasons—the speaker being obliged to suspend her ministrations on account of ill health; but the hall was immediately taken by John Slater, who has very largely increased attendance upon his meetings.

Mrs. J. J. Whitney, platform test medium, occupies Odd Fellows Hall and last evening

Mrs. J. J. Whitney, platform test medium, occupies Odd Fellows Hall, and last evening introduced a now and interesting feature in se-curing the services of the veteran lecturer, Mrs. Addie L. Ballou, to open the meeting with a

Addie L. Ballou, to open the meeting with a brief preliminary lecture.

The Sunday afternoon and evening meetings, under the auspices of the Progressive Spiritualists, are well attended, the speaking being supplemented by platform tests, and the Wednesday evening meetings by the Spiritual Union, at present under the ministrations of Mrs. Crosett and other mediums, are in a flourishing condition:

The indefatigable and popular speaker and teacher, W.J. Colville, is again with us, and the interest in his work is still undiminished. His morning meetings in Metropolitan Temple are well attended. The Temple being engaged by Mr. Slater for the remainder of the day, in the afternoon he lectures in Oakland, and

the afternoon he lectures in Oakland, and in the evening in College Hall. The hall is crowded to its utmost capacity, and the probability is that the lady managers will have to engage more commodious accommodations. Mr. Colville's commodous accommodations. Aft. Colville's classes during the week in this city, Oakland, Alameda and San José are all large. It was said "All roads lead to Rome"; it may with more truth be said all the so-called sciences, Christian, Mental Healing, etc., with all their truths (which are not new to old Spiritus) and commodified the second sequentiates lead lists), fads, fallacies and assumptions, lead ventually to the advancement of a knowledge of the truths of Spiritualism. Many of the de-rided, and seemingly wild assumptions of the Christian and Metaphysical Scientists, when viewed from the standpoint of the advanced Spiritual Scientists, become merely prophetic glimpses of conditions yet to be attained by hu-manity.

manity.

A movement set on foot but a few weeks ago in the enterprise, and are inquiring in relation to it. I refer to the laying out of a town site to be owned and controlled by Spiritualists. A be owned and controlled by spiritualists. A plain statement as to location, climate, etc., may be of interest to many of your readers. The new town of "Summerland" was projected by J. J. Owen, of the Golden Gate, who interested the owner of the Ortega Ranche, H. L. Williams, a large land-holder and an intelligent and enthusiastic Spiritualist, in the undertaking.

The Ortega Ranche, contains ten hundred and fifty acres, and is located five miles southeast from the city of Santa Barbara. The celebrated Monteceto Valley forms a portion of the ranche, and that section of our State is unsurranche, and that section of our State is unsur-passed for salubrity and equability of climate, and for the grandeur and beauty of its moun-tain, valley and ocean scenery. The site of the village is fronting the Pacific Ocean, with a fine beach for driving and bathing. A level plateau forms a fine location for the parks on the bluffs about twenty feet above the beach, and is traversed by the railroad from Santa the bluffs about twenty feet above the beach, and is traversed by the railroad from Santa Barbara to Los Angeles, the tract gradually rising to an elevation of about one hundred feet above the sea level. The work will soon be completed connecting the road with the line from this city, thereby reducing the distance by rail to Los Angeles over one hundred miles, and making "Summerland" easy of access from all directions. Considering the price of land in the immediate vicinity the price of los is very low, the whole tract at present prices not netting the owner so much as land by the acre has been recently sold for. One hundred thousand dollars was recently paid for two hunthousand dollars was recently paid for two hundred and forty acres of land near by, and Mr. Williams has refused \$210,000 for the ranche. The land is a portion of the pueblalands granted by the Mexican government to the Old Mission

by the Mexican government to the Old Mission of Santa Barbara, which grant was confirmed to the city by the United States government, consequently the title is perfect—an important point to be considered in this connection.

One of the largest olive orchards in the world, the oil from which commands the highest price, is in the immediate vicinity. Living springs are on the ranche, and to-day Mr. Williams has sent a retam-num to use in surply-

springs are on the ranche, and to-day Mr. Williams has sent a steam-pump to use in supplying a reservoir which will be of sufficient capacity to supply the town with an abundance of pure water. The soil is excellent and the climate adapted for the production of all the semi-tropical fruits and flowers, which flourish all the year around in the open air.

The town of Summerland is not the creation of any association, and its municipal affairs will be conducted as are those of any other town, by the residents and voters thereof, but the high standing of many of those who have purchased lots gives assurance of its being a wellgoverned community. A provision in the deeds absolutely prohibits the sale of intoxicating liquors in the town. Mr. Williams has declined offers to purchase large numbers of lots for speculative purposes, aiming to found a harmonious liquors in the town. Mr. Williams has declined offers to purchase large numbers of lots for speculative purposes, aiming to found a harmonious spiritual community. Among the purchasers are Col. Geo. A. Barnes, banker. Olympia. W. T., J. M. Avery, Sacramento, Cal., S. E. W. Martin, banker, Chicago, Ill., Dr. John Allyn, St. Helena, Cal., and many residents of Santa Barbara, who are acquainted with the locality. Through the evidence of personal friends who have resided in the vicinity, I have become convinced of the desirability of the location, and have secured lots therein; to those desiring to live all the time, or a portion of the year, in a live all the time, or a portion of the year, in a veritable Summerland, I would say, go and do likewise.

San Francisco, Jan. 18th, 1889.

Letter from Dr. Dean Clarke. To the Editor of the Danner of Light;

My journey westward from the "Hub" was safe and uneventful, save in the ordinary expe-"Westward the Star of Empire takes its way," safe and uneventful, save in the ordinary expe-is having a literal fulfillment on the Pacine of travel. The only annoyance was the failure of the Stonington steamer to connect with the wharf at New York in season for me to connect with the mext morning's express to Philadelphia, and that I set down as a Connect-text blunder, and made the best of the situation by spending New Year's day in Brooklyn, with kindred, and the warm friends acquired the year provides.

the year previous:

Fearing that the almost unprecedented delightful weather with which the old year sangits requiem might change its tune into a howling blizzard before I should reach my journey's ing blizzard before I should reach my journey's end, I took the Southern route, vta Baltimore, Washington, Cincinnati, St. Louis and Kansas City, upon the whole length of which the sun shone as genially as in a halcyon September day. No snow was to be seen till I reached the Missouri Valley, where the ground was slightly flecked for about fifty miles westward.

After bidding a rejuctant adjeu to New England, my only regret (save for oft-besetting sins of omission) was that I had no time to stop in the various noted eities through which I

sins of omission) was that I had no time to stop in the various noted eities through which I passed with only time for a nod of recognition. I should have been happy indeed to have greeted my many Philadelphia friends and acquaintances of hyear ago, and to have paid due respect and honors to Bro. George A. Bacon, President Cleveland, et. al. honorables at Washington, where, as it was, I stopped only longenough to catch a glimpse of its towering monument. En route between Philadelphia and Wash-

ington, Dr. J. M. Peebles entered my car, and though we had not met for more than ten years, our recognition was instant and mutual, and was followed by a very agreeable interview. He looks hale and hearty, scarcely showing the "rawages of time" upon the physical man, and none whatever mentally, as The leal man, and none whatever mentally, as. THE BANNER readers of his recent and most excellent tribute to the memory of Rev. J.H. Harter can see for themselves. He is happy in the thought that he doesn't now have to "live at a poor dying rate"—by depending upon the munificence of Spiritualists, but assured me that when his growing bank account equals the necessities of declining years, he will resume his work for Spiritualism. Verily it is a pity that so many of our able workers have been driven by poyerty to secular and sectarian that so many of our able workers have been driven by poverty to secular and sectarian fields of labor, and it is a shame to hundreds of wealthy Spiritualists that so many of "the faithful among the faithless" have to walk their thorny path of material want in the condition of "tramps"! When, oh! when will those who have a superabundance of this world's goods learn that "the (spiritual) laborer is worthy of his hire," and when will they realize by practical experience the truth of the divine teaching: "It is more blessed to give than to receive"? The angels answer: "When Spiritualism warms their hearts, and love and truth and justice become paramount to selfish truth and justice become paramount to selfish

greed."
After four days and nights of very pleasant After four days and nights of very pleasant though fatiguing travel through beautiful yalleys and over broad prairies, a little before noon of the fifth day I reached my destination at the base of the Great Divide, where I was met with a cordial greeting from the President of "The College of Spiritual Philosophy," of Denvet, Judge P. A. Simmons, and mine host Mr. Henry Walker, who conveyed me to his new and elegant home in the eastern suburbs of this lovely city. Here I have been for three weeks, royally domesticated in most congenial environments and in a home of harmony, only lacking the visible faces and joyous prattle of their arisen children to make it a paradise of delight.

delight.
For three Sundays I have officiated before as intelligent, and even more appreciative audiences, than have greeted me in New England ences, than have greeted me in New England during the last four years of my sojourn. Evi-dently the good people here have not been sur-feited with good things, even though some of our most brilliant and voluble teachers have

The work here seems to have been begun anew "with the right men and women in the right places," and the prospects, judging from the success of the meetings thus far, are highly the success of the meetings thus far, are highly encouraging for the future. A very good hall, with a seating capacity of about four hundred, has been secured for six months, and a Children's Progressive Lyceum, with fair numbers, has been inaugurated.

If the zeal, discretion, judgment and patience of the present leaders are equal to the task, success such as has attended our meetings thus far is assured.

Personally I have met with general warmmanity.

A movement set on foot but a few weeks ago promises to result in a great good to the cause of Spiritualism on the Pacific Coast, and its in and there is a large contingent yet to draw fluence may yet be felt beyond our borders, for many Eastern Records are becoming interested.

from in the ranks of inquirers who are just-learning of our meetings.

Materially, Denver is in a most flourishing condition; in fact, is having a greater "boom" probably than any other city in the United States. Rorty-one millions worth of real estate changed hands in 1888, and one million and a half worth was sold during the first three days of 1889. It is emphatically a city of brick cot-tages of the latest etyle, but there are many fine business blocks equal to those of some of the Eastern cities already, occupied, and many

the Eastern cities already occupied, and many more projected and in process of construction. Cable-roads and horse-cars are vieing for pos-Cable-roads and horse-cars are vieing for possession of the wide and regular streets, and electric lights turn night into twilight from many lofty skeleton pyramids. The streets in all the older portions are lined with symmetrical cotton trees, and the soil, when sprinkled, forms a hard road-bed smooth as an asphalt pavement, which is yet lacking and scarcely needed. The city is well supplied with good water from the mountains, but yet lacks a system of proper sewerage. The weather has been delightful most of the time—only two snowfalls of an inch each, and one sand-storm of about twenty minutes duration, enough to remind the inhabitants that, though very near heaven, they are still "of the earth earthy," or more literally, of the dust dusty! It is pleasant to be told by. "the oldest inhabitant" that such alreminder of our mortality is "rare" in this afreminder of our mortality is "rare" in this

afreminder of our mortality is "rara" in this region.

Beturning to spiritual matters, I wish to credit one of the leading dailies here—The Racky Mountain News—with commendable enterprise and liberality in lately publishing several accounts of remarkable spiritual phenomena from its special correspondents in Cincinnati, St. Louis and elsewhere: Also for its fairness in giving a few excerpts from my last Sunday evening lecture.

In conclusion, allow me to say to my New England friends they will not be forgotten in my acquisition of many new ones in this Western region, and I trust by an occasional use of the grand Banner's mediumship, that with them I may nullify the oft-to-be-regretted truth of the saying: "Out of sight out of mind."

With a hearty God-speed to our spiritual standard, the Banner good news from "home and beaven" I hid all edien for the present

many a wanderer good news from "home and heaven," I bid all adies for the present.

DEAN CLARKE. Denver, Col., Jan. 23d, 1889.

A New Book.

STUDIES, IN THE OUTIVING FIELDS OF PSYCHIO BCIENCE.

I have contributed to various journals during the past year sections from a work on Psychic Science which embedies the inspirations given me on the spir-Itual nature of man in its connection with his physical existence and independent thereof. Those who have read these articles will at least partially understand the character of the work. It essays to unitize and explain the vast array of facts in its field of research which hitherto have had no apparent connection, by referring them to a common cause. The leading subjects treated are as follows:

Matter, Life, Spirit; Mind; What the Senses Teach of the World and the Doctrine of Evolution; Scientific Methods of the Study of Man and Results; What is the Sensitive State? Mesmerism, Hypnotism, Som-nambulism, Clairvoyance; Sensitiveness Proved by Psychometry; Sensitiveness During Sleep; Dreams; Sensifiveness Induced by Disease; Thought-Transference: Intimations of an Intelligent Porce Superior to the Actor; Effect of Physical Conditions on the . Will also attend funerals,

Bensttlye; Unconscious Bensitiveness; Prayer, in the light of Bonsitiveness and Thought-Transference; Immortality What the Future Life Must be, Granting the Preceding Facts and Conclusions; Mind-Cure, Christian Bolence, Molaphysics-their Psychic and

Physical Relations.

I hope to publish the work the coming spring, but, desire to secure the cooperation of these interested in this subject by receiving at once, in advance, as many subscribers as possible. Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They can send the money with their order, or when the work is announced, as suits their convenience.

The book will contain 250 pages, be printed on fino paper, good type, and halidsomely bound in cloth, To those who subscribe in advance the price will be \$1.00, postage free. Subscribers' copies will contain the autograph of the undersigned. Address

. HUDSON TUTTLE, Berlin Heights, Ohio.

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SPIRITUALIST LECTURERS.

[THE BANNER publishes from time to time a List of Spiritualist Lecturers, with their post-omee addresses attached, without charge; and in consideration of so doing it seems to us interested parties should be more particular than many of them now are in notifying this office when they change

their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Immediate attention to this request is earnestly desired.]
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Pearls.

And violet dece, and jawels five words long./ That, on the stretched fore-fluger of all time, Bparkle forever."

The universe is lodged as collateral security to in sure bliss to every sparrow that falls.—T. Parker.

Expression is the dress of thought, and still Appears more decent, as more suitable; A vile concelt in pompous words expressed 'Is like a clown in regal purple dressed.

charity; and then there need not be in everything unl Alasi ambition makes my little less, Embitt'ring the possessed; why wish for more?

Wishing of all employments is the worst; Philosophy's reverse and health's decay!

Peace is the flowing of a brook, but joy is the dash ing of the cateract when the brook is filled, bursts its banks and rushes down the rocks.—Spurgeon.

[Evolution in the Seventeenth Century.] From heavenly harmony this frame began; Through all the compass of the notes it ran,

The diapason closing full in mant.

—[Dryden.

Bunner Correspondence.

Massachusetts.

BROCKTON.-Mrs. Emma Boomer, writes "Wednesday evening, Jan. 23d, the Ladies' Aid Society of Brockton gaye a corn supper in their hall, consisting of corn prepared in every conceivable manner, which was partaken of by a large number. At 7 P. M., the exercises of the evening were opened by Mrs. Dick of Boston, who gave a brief synopsis of mediumship, citing incidents in her own experience, claiming that mediums are at the bottom of all inventions and progress, mentioning Edison and Franklin. She explained why Indians invariably control mediums, by saying they lived nearest to nature in this life, consequently in the higher plane can more readily approach mortals here. After her remarks, a young medium, clad in a unique Indian costume came from a cabinet (prepared for the occasion) under control of 'Luella,' daughter of 'Red Eagle, and made a powerful appeal for her people. The power of splrit was manifested in a remarkable manner. The costume was designed by the spirit personating, and made at her request.

Mrs. Dick was then influenced to speak and sing in the Indian tongue, and afterward translated it into English. Afterward several home mediums were influenced to speak, among whom were Mrs. Holmes, under control of her sister Florence, who told of her entrance to spirit-life, and 'of her welcome by her mother, which was very interesting; also by 'Bright Eyes,' who chatted in her own peculiar way and gave fine tests. Mrs. Alden, Loring, Leighton, Gurney, and a number of others gave evidence under control of spirit-power. It was a most interesting and successful meeting; and we feel that this was a movement in the right direction. We should have more mediums' meetings; none should be afraid to let their guides come and manifest anywhere, for if God and the angels be with us, none can harm us."

NORTH ADAMS.—John F. Arnold writes: "I was so deeply impressed by the article about "Wednesday evening, Jan. 23d, the Ladies' Aid Society of Brockton gave a corn supper in their

NORTH ADAMS.-John F. Arnold writes: "I was so deeply impressed by the article about 'Doctors' in a late BANNER of LIGHT that I'am prompted to give some experience, as I have twice passed through a billious fever without taking any drugs or food of any kind for twenty-four days, except water. I was carefully watched in both cases by regular M. D.s., and in both instances came out of the fever with greatly improved health.

I am convinced that what is termed disease is only nature's mode of repairing the body, and that drugs tend only to destroy the body. Such has been my opinion many years, and I am more and more convinced of its truth.

The practice of medicine is from the dark ages of barbarism, and must give way in this age of light, and the best minds are fast discarding drugs for nature's ways of cure. All the great forces of nature are invisible—the cold that makes ice of water, and the heat that turns ice into water, and water into steam, and 'Doctors' in a late BANNER OF LIGHT that I'am

cold that makes ice of water, and the heat that turns ice into water, and water into steam, and steam into vapor, and the wind that blows, are all invisible and divine—and the doctors make a mistake in asking for laws to compel the people to employ them when sick, and be killed by drugs, as no drugs cán impart the life-force, as it is spiritual, and from God.

Such laws as the doctors want would be unconstitutional and be so declared by the courts. I trust our law-makers will be too wise to comply with the unjust demand of the doctors.

ply with the unjust demand of the doctors. Truth is mighty; it is always on the side of right, and must win at last."

Indiana

ANDERSON .- Mrs. Dr. Hillegoss writes: "The local Society, recently organized at this place, had the good fortune to procure the services of Mrs. E. A. Wells of New York city, at the close of her Cincimati engagement. At her coming there was not a dollar in the hands of the treasurer, but she made her stipulated fee, and leaves us with a monetary beginning, and has so much interested her audiences that the Society has been enabled to purchase an organ for its hall, the use of which is donated to Spiritualism by Dr. J. W. Westerfield. Mrs. Wells certainly excels in platform test mediumship. It is almost impossible to estimate the good slie has accomplished in this place. Numbers who came to her lectures to satisfy idle curiosity, left them fully convinced that their loved ones did return and identify themselves through one who was an entire stranger among us. Mrs. Wells carries conviction to all who can divest their minds of prejudice and even for one evening listen to the tests given. Her séances here twice a week (dark circles) were grand and satisfactory. Little Eunice has endeared herself and her medium to a large circle of friends. She has come to us like a sunbeam from spirit-land. When good order prevailed in the circle, spirits talked plainly and with ease, and gave satisfactory proof of their individuality.

A reception was tendered Mrs. Wells, at the pleasant home of Dr. and Mrs. Westerfield. It was an expression of the appreciation and good-will entertained toward her by her newly acquired friends. The hours seemed to speed away on wings of gladness as she, in honor of whom we had met, entertained the guests of the evening in herown inimitable manner—until the hour arrived in which all were summoned to partake of an elegant repast. Joy and congeniality held sway until the clock reminded us that we still existed within the realm of time, and that reductant parting must come at last. May this instrument for the spirit-world who has the cause so at heart, and who has proved herself free from mercenary motives, find many friends who can apprec "The local Society, recently organized at this place, had the good fortune to produce the ser-

motives, find many friends who can appreciate her true worth. And may the good angels keep and care for her all through her mission of self-denial while treading the thorny path of mediumship, and at all other times."

California.

SANTA BARBARA.—Dr. H. M. Balley writes: "Hearing that Dr. D. J. Stansbury was coming, a number of friends gathered upon the wharf Sunday afternoon, Jan. 6th, on the arrival of the Queen of the Pacific from San Francisco, to greet him and his good lady and his co-workers, Mr. and Mrs. Mozart. Upon their arrival we escorted them to the New Morris House, where a reception was tendered

them.

Four public meetings have been held during the week at Crane's Hall, resulting in a wonderful revival of interest in Spiritualism. Mrs. Mozart has given profound and logical discourses on spiritual science; while Dr. Stansbury has practically demonstrated it by independent slate-writing and the spirit-telegraph.

The kéyboard of the instrument is enclosed in a box, with the sounder exposed to view. A telegraphic operator set by taking the messages as fast as they came. By this process scaled letters were answered and diseases diagnosed as rapidly as the most expert reporter could take them down. The instrument was operated with Dr. Stansbury's hands upon the closed box. At times he would held his lands three fact from the box with the same result. A large public scance was held in the parlors of the hotel to the satisfaction of all present.

On Saturday evening, Jan. 13th, at the beau-

Let there be in necessary things unity, in everything

These people will accomplish great good. I have been personally acquainted with the Doctor for twenty years, and with Mr. and Mrs. Mozart the past nine years, and assure all who are fortunate enough to secure their services that they will obtain in them the rarest of

. A. KENNEDY AND WIFE, R. DUTTON,

W. J. REA.

PORTLAND .- A correspondent says: "The Young Men's Liberal Association of this city was addressed, on the first Sunday of January, on 'Spiritualism as a Science,' by Andrew Cross, who is not unknown to the public as a lecturer on the subject. He began by quoting a passage from Jacob Holyoke, in which, as the finality of man, he consigned him to 'the bosom of nature, that magnificent mausoleum of all life.' This Mr. Cross termed a dark and desolate necture. that magnificent mausoleum of all life.' This Mr. Cross termed a dark and desolate picture without even the suggestion of hope or a ray of light. To those who hold to this theory of existence, the whole earth is, but a cemetery, a land of graves. We need instead to see in the light of our studies that the graves are empty, that the dead have come forth, and since they live, we shall live also. Closing a report of the lecture, the Eastern Argus said:

'Mr. Cross argued that what is now thought to be beyond reason and truth in reality should be regarded as the outcome of yet undiscovered laws, as fixed as those governing the motion of

laws, as fixed as the outcome of yet undiscovered laws, as fixed as those governing the motion of the planets: That Spiritualism is not to be looked upon as being in itself a religion, but as the outcome of all religions, and as a science to be investigated, not a system to be ridiculed. Little by little he expects to see the laws governing Spiritualism brought to light, and made a part of the scientific knowledge of the world."

CAPE ROZIER .- S. D. Gray writes: "The nhabitants of the old Cape have been treated to an intellectual feast as never before. A few

of us hired for five days Mrs. Mary J. Wentworth of Knox, Me., to lecture and hold seances, which were free to all.

Never lias it been my lot to listen to more logical arguments or a deeper, purer inspiration. Spiritualists in want of a good medium will do well to give Mrs. Wentworth a call."

WARREN.-Mrs. Cora G. Fowles writes 'Dr. H. F. Merrill, of Augusta, Me., was with us two days (Jan. 26th and 27th); he held two circles, and spoke in Glover Hall to a good house. Many received excellent tests, and were convinced of the truth of spirit return."

New York.

ALBANY. J. D. Chism, Secretary, writes As an evidence of the appreciation by the Albany Spiritualists of the noble services and benefit Prof. Peck has rendered the Society, the following resolutions were adopted unani-mously by the large audience present Sunday night, Jan. 17th.

night, Jan. 17th.

Whereas, Our Society has been favored with the services of Prof W.T. Peck during the month of January—and desiring to testify our appreciation of his character as a man and his ability as a feeturer—therefore be it.

Resolved. That the First Spiritual Society of Albany, N. Y. Recognizes in Prof. Peck one of the ablest and most efficient advocates of Spiritualism and kindred reforms upon the public platform.

Resolved. That his able and logical lectures, his enthusism and his gentlemanly manners, have gained for him a warm place in the hearts of alk, and that in goling from us to other fields of usefulness he carries with him the assurance of our entire satisfaction with his efforts, and we look forward with pleasure to his return among us the coming season."

WATERTOWN.-Katie N. Mattison writes: We, the Spiritualists of Watertown, wish to announce to the readers of THE BAN-NER, the general public that Carrie C. Van-Duzee of Genoa, O., has just closed a very suc-cessful engagement of three months in our city. When she came here we had no organized society, but through the influence of her guides and her advice, we have organized one, with John Gifford (of No. 12 Bronson street) as President, and Katie N. Mattison (No. 8 Pearl

Tresident, and Katie A. Mattison (No. 8 Pearl street) as Secretary.

There has been a grand awakening among the people of the city: We have also, through her influence, started a subscription list to raise money to build a spiritual Temple, and have at this writing very nearly \$3,000 guaranteed; we intend to erect such a Temple in the early

spring.

I amsure I voice the prayer of all Spiritualists that Sister VanDuzee may be spared for many years to carry out the grand mission she has so nobly entered upon."

Utah.

KAYSVILLE .- John B. Meredith writes: In the fall of 1886 I noticed in your columns an advertisement of Mrs. A. B. Severance, of White Water, Wis. I had been suffering sevwhite Water, Wis. I had been suitering several years with nervous exhaustion, rheumatism, intercestal neuralgia and sleeplessness. During the several years I had consulted and taken the remedies of allopathic, eclectic and homeopathic physicians; and had taken months of treatment at the several hot springs of this Territory. I visited Southern California for change of climate—while there had taken electric treatment; I journeyed to the Hot Springs, Ark.; also had massage treatment several

change of climate—while there had taken electric treatment; I journeyed to the Hot Springs, Ark.; also had massage treatment several weeks in New York City; from all of which I received only temporary relief.

I wrote Mrs. Severance, and under date of Dec. 21st, 1886, received from hera psychometric reading, in which she diagnosed my disease, gave me directions for a cure, sent a delineation of character and predictions as to my future. A new method of living was at once adopted under her directions and strictly followed. At the present time I am almost free from pain, am sleeping well, can work a few hours daily at light labor. Kidney troubles have disappeared; I am progressing in health and strength as fast as possible through Nature's law; instead of despondency I am now very hopeful.

The delineation of character from boyhood was remarkable for correctness; the predictions have in part been verified, and no doubt the remainder will be in due time. I am very grateful to Mrs. Severance, and hope this may come to the notice of suffering humanity.

My experience has proven that Mrs. Severance has wonderful gifts as a psychometrist. She deserves the confidence and patronage of the public."

Ohio.

CINCINNATI.-C. G. Helleberg, writes that being in Cincinnati on the 24th of November,

denoes of the nearness of his spirit friends and their ability to communicate through him, which they did, writing automatically in response to names written on pellets held by Dr. Stansbury. The messages thus received contained cyldence of identity in addition to that of the names of the spirits being written in full.

of the hotel to the satisfaction of all present.

On Saturday evening, Jan. 13th, at the beautiful home of D. F. Woods a large company assembled and were entertained by various manifestations. After appropriate music, the controls of Mrs. Mozart, gave an impressive invocation, followed by a brief but interesting discourse on 'Spiritual Culture,' after which her controls gave entertaining descriptive readings for some of the guests, while the Doctor's instrument for upwards of an hour gave words of advice and tests. I had several questions in sealed envelopes answered; also communications upon closed-slates.

The meetings Sunday afternoon and evening were largely attended; the last was crowded to witness the pictures by the photo-opticon of Mr. Mozart's, representing various phases of mediumship and scenes in foreign countries. Mrs. Mozart delivered a descriptive lecture, followed by Dr. Stansbury with his occult telegraph.

These people will accomplish great good. I

Psychometric readings were given by Mrs.
Emma E. Hammond; and questions put by persons in the audlerice to the guide of Mrs.
Stevens were interestingly answered."

New Hampshire.

PORTSMOUTH.—William Critchley writes: Spiritualism has a firm foothold here among our people, in the church and out of the church. It is grand to live by, and grander still in that it teaches us we cannot die. We have had with us this season Mr. E. W. Emerson, Mr. and Mrs. Longley, O. E. Edgerly and others, including Mrs. E. Clark Kimball, of Lawrence, Mass., one of the finest test mediums on the spiritual platform. Sunday, Jan. 27th, notwithstanding the seyere snowstorm, our hall was well filled with a very intelligent audience. Nearly one hundred and fifty tests with names in full were given and loving messages to friends present, every one of which was recognized. It was a glorious treat to us, and we shall hail the day when she is to be with us again. We cannot overestimate the value of the services of such mediums." our people, in the church and out of the church.

Rhode Island.

PROVIDENCE.-J. A. E. writes: "Mrs. L. M. Thayer, formerly of Franklin, Mass., is now located at 21 Aborn street in this city. As a psychometric reader and in treating disease she is meeting with good success, and manifests wonderful power. She has exerted a harmo-nizing influence and is ever ready to help hu-manity. Her spiritual gifts and upright char-acter make her a highly deserving person."

Spiritualist Meetings.

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

OHIOAGO, ILL.—The Spiritualist Mediums' Society meets in Avoque Hali, 169 22d street, every Sanday, at 2% P. M. Investigators are cordially invited. E. Johes, Pres. OHATTANOGGA, TENN.—Meetings are held regularly at Market-street Hall. Dr. George A. Fuller, speaker.

INENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmons, Iresident; Dr. Dean Clarke, regular speaker.

EAST PORTLAND, OKE—Meetings are held by the Spiritualist Society at Buckman Block Hall, corner 4th and 6 streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

LYNN, MASS.—The Spiritual Processity and the streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

man, secretary.

LYNN, MASS.—The Spiritual Fraternity holds test
and psychometric meetings on Sunday at 2 and 7 r. M., in
Templars' Hall, 36 Market street. Mrs. M. A. Watson, Manardr.

gger. MONTREAL, CANADA.—Meetings are held at the uall of the A. I. S., 2369 Catherine street. R. H. Kneeshaw.

main of the A. I. S., 260 catherine street. R. H. Kheesinaw, speaker:

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorb, Secretary,

PEORIA, ILL.—At Union Itali, 430 Main street. Services each Sunday ovening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7½.

ST. AUGUSTINE, FLA.—The First Spiritualistic Society holds meetings on Sunday at 3½ and 7½ P. M., at Witself's Hall, Spanish street.

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

ST. PAUL, MINN.—The Ramsey Co. Association of

retary.

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.

"TOPEICA; KAN.—Sunday meetings are regularly hold in Music Hall. F. P. Baker. Conductor.

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

WATERTOWN, N. Y.—Sunday meetings are regulary.

WATERTOWN, N. Y.—Sunday meetings are regularly held by the First Progressive Spiritual Society. Katie N. Mattison, Secretary, No. 8 Pearl street.

Quarterly Convention in Vermont. The Quarterly Convention of the State Spiritualist Asso-lation will be held in Hammond Hall, Ludlow, Feb. 18th, 5th and 17th, 1889, commencing at 2 o'clock P. M. Friday, the

of it.
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. Stiles, is expected
for the Convention. Board at the Ludlow House at \$1.00 per day. All d. L.O. WEEKS, Sec'y. Good music has been engaged. H. Vt. R. B. Board at the Ludlow Hours invited.

Proctorsville, Vt., Jan. 19th, 1889.

SECOND EDITION.

REVIEW

WHAT I SAW AT CASSADAGA LAKE.

By A. B. RICHMOND, Esq., A Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Crosby's Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

Prison," Dr. Crosby's Calin View from a Lawyer's / Standpoint." "A Hawk in an Eagle's Nest," Etc.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose entinence as a criminal lawyer, and bligh reputation as a writer, will at once ensure the confidence and attention of the reader, has in this volume repiled to the "Preliminary Report of the Seybert Commission" with a southness of logic, a keepness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, projudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blowtells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENONENA & 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 spirituite, he was induced to visit the Lake, but went with a firm belief-that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genainneness 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 ininds. Once copyinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallamity and fearlessly comes to the front and wields his weapons with strong, unerting alm in defense of truth and human progress.

After, happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the rist Chapter is unit of the Report of the Se

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The Huxley Fol-de-rol.

phenomena of Spiritualism, he undeniably didextend them his favorable opinion, and so ualists freely and often. He confesses as much in his recent article in the Pall Mall Gazette. in which he states at the opening that it is pretty plainly suggested in an American paper thought it necessary to characterize the suggestion as erroneous. Still, he admits that he has had to do with mediums, whom he pronounces to be, "each and all, utter impostors." This sudden explosion of denial is capable of nothing, and abuse does even less; At the point ley considers his reputation in peril-in the consequently that he thinks it necessary to take the back track in order to rescue himself. And he does it in a way that is well calculated to make even the Tox sisters feel embarrassed for their entire lack of originality.

Nor is Prof. Huxley any better able to lay claim to originality in explaining the phenomena than they, since the toe-joint theory, that Mall Gazette, when he says that in these invessum and acme of barren stupidity, was invented by the doctors of Buffalo forty years ago. They are the rightful patentees and inventors of the toe-joint theory, and it is not fair for Prof. Huxley to try to rob them of their peculiar honors. The physicians on the New York Com- if he is no more of a philosopher than he has mittee that pretended to examine Katie Fox when she publicly attempted to make people believe she produced the raps independently of spirit-power, only appropriated the long expired patent of the Buffalo doctors, and were willing to advertise themselves as the greater fools for so doing. Prof. Huxley's pretended explanation of the raps is, in any true light, as extravagant and strained as a nurse's tale. and as childish in its conceit as a nursery rhyme itself. It is not putting it any too strongly to say of his attempted explanation of the raps. in the light of all experience, that it is actually silly. And the same in regard to his halting and every way insufficient explanation of the use of the alphabet with the pencil. Any one will say that if this is according to the methods of science, then science is a lame and limping expositor indeed.

. Here in Boston, the genuine raps are made every Sunday in the presence of large audiences in attendance on the meetings held by the Boston Phenomenal Society, Mrs. Ada Foye, of San Francisco, being the medium. We do not hesitate to assert that a single sitting with that lady would convince any sincere skeptic that not only are the raps not made by any possible physical action of the medium, but on the contrary are the result of an esoteric law that is as yet very far from being comprehended by mortals, this mysterious power being employed by decarnated spirits who use the medium's organism independently of any volition of her own. No, Mr. Huxley, the tropical forest.

this way out of your noplal and professional embarrasaments will not avail you. Plus is not aclence in any sense; it is fooling and nonsonse, and no ond is better convinced of it than you. Your thlu place in the carpet, your second toes on each foot, your thin socks and roomy, hard soled boot, and your kid preferably conversational misdirection of people's attenboasted science has to confess itself wholly incompetent to deal.

We should recommend to Prof. Huxley to pay personal attention to the advice of the holy man, Thomas A Rempis, who devoutly says-Be not therefore elated in thine own inind Specause of any art or science, but rather let The knowledge given thee make thee afraid. If Blou thinkest that thou understandest and More things which thou knowest not. Affect seems to he a fresh development, or else accession, of conceit, he presumes to declare that the majority of us are taught nothing which will help us to observe accurately and to interpretable reations with due caution." And he also says that very few of us have the least, conception of the greater difficulty there is in making such observations and interpretations in a room filled with people expecting the mar, velous to occur, than in the calm seclusion of a But why, necessarily? May not the seclusion of the laboratory exercise as unfavorable influences on the habit of observation, though perhaps of a different kind, as the atmosphere of a room filled with expectant people? Why shall the disciple of the laboratory be allowed to de-

This entire business Prof. Huxley would relegate to the "detective." It is by such a suggestion, possibly the fruit of his scientific studies and pursuits, that he would begin all investigation of the spiritual phenomena by imputing fraudulent, intent and fraudulent practice. Are we to understand him, then, as confessing that such is the accepted method of so-called science in going about its proposed investigations? Do the men of science bid nature hold and stand still in the very midst of her mysterious processes, in order that she may be challenged for deceit and fraud even while she is silently working out her marvelous results? Do the men of science insolently turn their backs on her secret and inexplicable operations merely because they happen to be at open variance with preconceived opinions and theories previously formed? Do they say with the dogmatic French philosopher, when the reported facts were shown to upset all his former theories="So much the worse for the facts"? Is science, then, suddenly become a dictatorial teacher, having at length abandoned the place of learner, and reporter, and organizer? Has it really come to this, that it cowers and is afraid because it cannot comprehend and explain, and seeks to pluck up courage by calling hard names?

How was it, we should like to ask Prof. Huxley, when the old doctrine of the earth's being the centre of the system of known worlds gave way to the new and truer one of the sun's constituting that centre? Or when our earth itself was proven to be spherical instead of a continuous plane? It was ecclesiastical power that punished the later discoveries then; would Prof. Huxley put scientific authority in the place of the old ecclesiastical tyranny? It looks as much like that as anything. That certainly is the testimony which his present narrow and timid temper yields. He may seek to extricate himself from such a suspicion on the part of his readers by asserting that "we are all intellectually handicapped in youth by the a golden hour at last will strike, when they He went through his usual programme, to the incessant repetition of the stories about posses will have everything to themselves, and herb delight of his audience of church people and others not professedly "the salt of the earth" If Prof. Huxley did not long ago endorse the New Testaments," and by referring glibly to medicines, and the whole race of the "irreguland" elect of God." At its close a gentleman, and religious development; that it was never that belief in man's power of evoking spirit from which the basest and cruelest superstibecame their practical endorser. It is matter tions of bygone ages logically enough took of notoriety that he has been quoted by Spirit- their origin," thus expecting to escape from the charge of taking refuge, for reputation's sake, in the very citadel to which he would be thought not to belong; but the exhibition he has now made of actual cowardice and credulithat he is disposed to judge Spiritualism more ty is one that can never be rubbed out of his or less favorably. For the first time he has scientific record, and he gains his restored professional influence at the cost of his sincere love for the truth.

Very much thore than this could be said, but to what purpose or profit? Accusation sattles but one explanation, namely, that Prof. Hux- at which teachable and patient investigation of the phenomena of life and energy insists on world he is chiefly desirous of moving in, and pausing, confession is made of 'inability or unwillingness to go on; and that only means the giving out of the pretending investigator, never the giving out of the truth. That is eternal, and will occupy our contemplations forever. Prof. Huxley, as all will readily admit, reaches the lamest and most impotent of conclusions, in his rambling communication to the Pal tigations of the spiritual phenomena "the qualities of the detective are far more useful than those of the philosopher." He evidently has proceeded on that belief in the present case. Nevertheless, it will have to be conceded that shown himself a detective, he may as well make up his mind to surrender his pretensions to being much of either one or the other. For without any conscious prejudice in the matter, we are unable to admit that he has done any more than make an unenviable exhibition of himself while endeavoring to expose what he has but made more of a mystery than before.

Now with what sort of modesty, much more with what sort of respect for the science of which Prof. Huxley is a proclaimed devotee, can he presume thus to practically stigmatize other men of science, certainly as distinguished as himself, as credulous dupes to the arts of fraudulent mediums; and totally incapable, as compared with himself, of either making acourate and truthful observations of the pholiome na or of giving them what he conceitedly styles a logical interpretation? "Upon what meats doth this our Cosar (Huxley) feed, that lie has grown so great ?"-so much greater than Wallace, and Varley, and De Morgan, and a long line of scientists more? If this attempted exposure of the falsity of the phenomena is the very best that a man of Prof. Huxley's reputation can make, then every unprojudiced person will at once say that, his testimony on the subject is of no particular value either way. For n weaker, more wandering, and more feebly reasoned paper from the hand of a man of his repute is rarely to be met with. We do not hesitate to advise him to dultivate either the seclusion of the laboratory, or the solitude of

Procedom of the Professions.

At the present time, when in Wisconsin Connecticut, Massachusotte, Maine and else where, the Allomths are in motion, with all the allies they can muster among the followers of the Homeopathic, Edectic and other sys-tems, in efforts to make a close preserve of the to patent upper leather, together with your medical profession, and rule out all "Irregular! methods, however successful, by law, it will be tion," are all a mocking list of the spells to of advantage to lovers of right dealing with the which you would resert in the vain and vacugeneral mass of-limminity to see how the same ous hope of rivaling a force with which your process works in other countries England, for instance—and to draw the self-evident moral therefrom, for the benefit of people in America.

As is well known, the past England has been a land of conservative prejudice, whereby all avenues of life have been circumscribed, that the glad few might profit by the sorrows of the many. The England of to-day is awakening in many directions - notably regarding public rights - and every existing condition is being knowest much, yet know that there be many challenged as to the reason of its existence. As evidence of this and a citation of what may not to be overwise, but rather acknowledge, be justly said regardling the keeping open of all things own ignorance." With what certainly avenues of occupation (equally applicable to America as to England), we lieve present a digest of an editorial appearing some time since in The Christian World, of London, regarding the freedom of the professions:-

The London legal fraternity, it says, have been crossing swords of late at a famous rate in the columns of the metropolitan papers, because they are beginning to feel the effects of the slight shown them by the public, in its increasing anxiety to keep out of their way altogether. laboratory, or the solitude of a tropical forest. [The same trouble exists for the regular doctors in the United States, the public having lost faith in them to such an extent that they are clamoring for laws to oblige people to hire them "whether or no."] "The law's delay" is too burdensomely expensive to be put up with much longer, and so "the laity "-as that larger part of the public is styled which is not included in any particular profession-has been gradually settling down into the opinion that the lawyers are just as well let entirely alone. The lawyers themselves do not like it, and hence have flown to the press to air their grievance in the eyes of the apathetic public. As the Christian World expresses it, they have with the unrivalled eloquence of complaint peculiar to privileged classes, begun to raise a fashionably loud and bitter outcry. They charge one another with being the cause of all the trouble, the younger members of the bar protesting that the lion's share of the spoils does not, fall to them, the solicitors and the barristers mutually flinging about their rethe grace to suggest that both branches of the profession should cease to be monopolies. Upon which the Christian World says there is not a doubt that both the public and the real workers in the legal profession would benefit. It declares, with all the emphasis of truth, that freedom of the professions is as much called for as freedom of trade, and would be crowned with equally beneficial results.

And in other callings beside the law, it adds there is the same necessity for enlarging the bounds of freedom, and for remaining true and steadfast to her noble cause. Just at present the danger lies in the opposite direction. Daily enclosures of occupation, like the curtailments of common lands, are making it more and more difficult for the ordinary Englishman to earn his bread, as well as for the public to reap the benefit of open and undefended fields of labor. Doctors, chemists and dentists have all succeeded by pertinacity in securing monopolles, in respect of which, though joined in common league against intruders, they are eternally bickering among themselves. Not satisfied, says the Christian World, with the privileges they have already wrested from the law-making power, they are always striving after further aggrandizement. will be swept away forever. It insists

Now, continues the Christian World, these advantages are obtained by the sacrifice of the worthily dear to English minds. Through reular" way are sadly hampered, and obstacles are placed in the path of geniuses unable to work in a groove. Society in general, we may I lecture against it, as I have to-night, I get add, pays very dearly for such action in the interests of unjustly privileged classes.

The contest is between liberty and restriction. The bold championship of the best good of the many thus espoused by The World, and the earnest fight now being made by the antivaccinators, and the disciples of other humanitary reforms, show a healthful change in English sentiment; while the present acknowledged congested "state of affairs there evinces a state of things against which Americans should take alarm. The entrenched position of the English doctors is an indication of what the M. D.s of the United States would like to achieve. These medical centlemen really seem to think themselves so important as to be entitled to a monopoly; but it is profoundly true that until such a spirit of monopoly is broken, and finally crushed, no new discoveries in the art of healing or alleviating human infirmities are to be logically expected.

Blundering "Regular" Doctors,

The N. Y. World of last Sunday contains a dispatch dated Sioux City, Ia., Feb. 2d, as fol-

"Caroline Soulier, a kitchen girl employed at Nor folk, died Jan. 23d from the effects of an operation performed Jan. 10th. She had not been well, and Drs. Kelley and Hansen, of the Asylum corps, decided that she was afflicted with an ovarian tumor, and that an operation was necessary to save her life. The two phivatelans, after administering an anæsthetic, made an incision four inches in length along the median line on the abdomen, and then discovered that they were mistaken and that the girl was about to become a mother. On the second day thereafter she gave birth to a child and on the third she died. She was buried and nothing was said about the matter. George Oliver, a colored cook at the hospital, was discharged recently, and he told such stories of the girl's death that the Coroner exhumed the body and held an inquest. The testimony of physicians was very conflicting as to the culpability of the two doctors for their mistake. Late last night a verdict was returned, stating that the operation was performed as a supposed measure to save the patient's life, and with no intention on the part of the physicians to injure her. Nevertheless, a warrant has been sworn out by a brother of the dead girl and Dr. Kelley arrested on a charge of murder, He waived examination and gave \$5,000 bail."

TOPEKA, KAN.-A note from F. P. Bakerunder "BANNEN CORRESPONDENCE"-shows that the interest in Spiritualist meetings is well maintained in that place.

Recuessit Mediums.

We print at this juncture, as a very apt subject for the consideration of all who are dispased to place any confidence in the statements of those who masquerade before the public,in the character of "exposers" of spirit-phenome ng, the following in re."Prof. C. W. Starr," one of the most experienced of the "exposing fraternity. The treason of Judas, who for thirty preces of silver betrayed his master, did not destroy the truth Christ taught, neither have false witnesses permanently harmed any righteous cause. Dishonesty in mediums is no more to be condoned than in any others who seek to increase their pecuniary gains by the same reprehensible means. Our object has been to learn the truth promulgate and defend itand ever will be; while at the same time we warn the public against being misled by the tricks of tricksters.

A largely attended Convention of Spiritualists was held in West Burke, Vt., Sept. 27th and 28th, 1884, in a report of the proceedings at which, furnished to the BANNER OF LIGHT by the Secretary, Mrs. S. N. Gould, and printed in its columns Oct. 18th of that year, was the following:

"Mr. J. V. Mansfield was called to the platform and described a sitting he had in the morning with Prof. Starr, the alleged 'exposer of Spiritualism.' Prof. Starr went to his room for a sitting, and Mr. Mansfield, after taking him by the hand, not knowing him, said he found there was something wrong about the man. Mr. Mansheld was at once controlled to write. After he read what had been written he said to Prof. Starr, I think there must be a mistake. It don't seem as though this can be for you, as pleasant-looking a face as you have and as much of a gentleman as you appear to be.' Prof. Starr inquired what it was. Mr. Mansfield said, 'I am inclined to think that I will not give it to you'; but finally, being urged by Prof. Starr to give it, he read it, to him. Mr. Mansfield related all the circumstances in his kind, fatherly manner, and then took the communication referred to from his pocket and read it to the audience It was

'This man if such he can be called, is no friend to Spiritualism, but is engaged in defaming it to the extent of his ability. Beware of such. He tried it on in my old home and met the contempt of all the inhabitants of Malone except the Church, which is always at war with Spiritualism. Poor thing! I pity him! Oscar

Bullard, once of Malone, N. Y.' After reading the communication to him Mr. M. said: 'Prof. Starr took out of his pocket a large roll of bills and offered to give me fifty dollars, then one hundred dollars if I would answer a scaled letter he would write. I told him that money was no temptation whatever; that after receiving the communication I had in regard to him I should not give him a sitting under any consideration.' Mr. Mansfield then said, in a kind criminations. One older member finally had way, to Prof. Starr, who was present, Young man, you have got a hard row to hoe. There is a mighty army against you. I pity you!' Prof. Starr then arose and said Mr. M. had made a fair statement; he could not have used better words himself.

Here let me say that Prof. Starr was present a nearly all the sessions; seemed much interested in the exercises. He said there was ten times more Christianity in this convention than any he had ever attended, and he had been to conventions, more or less, for twenty-five years. Whether he makes honorable use of the many good things that were said, of otherwise, time will tell."

Mr. Mansfield has since the above written as

"Starr accompanied me in the cars to Montpeller, On the way he asked me to join him in exposing Spiritualism; said we could make a fat thing of it; that he knew Spiritualism was true, and that he was a medium. but it would not pay a young man like him to waste his time and just receive enough to pay car-fare. . I gave him a piece of my mind, and told him if he would oper out at Waterbury I would show him up. He said he should certainly be there, but he failed to put in an an pearance. He said it was money he was after, and de clared his determination to get it at all hazards."

Similar to the above was the confession made few years since by another professional ex poser, one T. Warren Lincoln. Lincoln gave an exhibition in what was then the city of Rox-It is a pet dream with the doctors, it says, that bury, but has since become a part of Boston. who is a Spiritualist, and knew more of the intended to be a school book; and that its use that their meetings, their journals and their speaker than most if not all others present, went up to him, and said: "Why, Lincoln, how is this? You know Spiritualism is true, and you know you are a good medium: Why do deavor to make these people believe it to be a striction, protection and monopoly, useful dis- delusion?" Without hesitation Lincoln recoveries and inventions not made in the "reg. plied, "I know it; but when I lecture in favor of Spiritualism, or as 'a medium hold a séance, I get, perhaps, about twenty dollars; but when

> one hundred and fifty dollars.' The above instances fairly illustrate the mo dus operandi of the entire fraternity of profes sional "exposers of Spiritualism."

What the Church Has Got to Do.

We need not say that we wholly agree with the New Haven Register in its reflection that there is as much need for the conversion of the church as of the world at which the church complacently directs all its active efforts. The church, says The Register, needs to be turned away from its present attitude and spirit toward the unchurched masses into one which shall be better and more Christ-like. It does not believe, neither do we, that the people outside the church who refuse to come inside are especially hostile to religion, but rather are suspicious of the church, which professes to represent religion. And they are so because the church has allowed a middle wall of partition to grow up between itself and them. It has, says The Register, failed to keep alive within itself a large, practical sympathy for those right around it who are outside of itself. It has allowed itself to appear before men, not as the church of all, but the church of a class. It has failed to show that care for the bodies and bodily lives of men which is sure to win affection and confidence. Thus it has suffered the people to become alienated from itself.

From which The Register concludes, and we think rightly, that the average church needs conversion before it will be able to do the true work of the church; that, it must be converted to a state of mind and heart in which it shall be able to employ its great resources, its fine buildings and its trained men for the salvation of humanity on the widest scale. Of the strict justice of this judgment there can be no serious doubt. That something has got to be done, if it is expected to maintain the church or churches, with anything like a living influence among men. seems too apparent for dispute. For an institution that persistently puts forth such high and large pretensions, the church stands without a rival. Assuming to exercise exclusive care and oversight of the souls of all; it hides its grave responsibilities behind the superstitions it has inherited and does not dare to throw away, while it clings tenaciously to every vestige and form of authority it has ever exercised, as if it had re-

ceived a supreme commission to work its will

undisputed. In recasting the existing institutions of society, religious no less than civil, the church cannot very well expect to escape its share of the general accountability to the larger reason and more exalted conscience which are to have so large a part in the changes which are to form the revelation of the future. And the vital question has here been raised in the case, whichher it is not a necessity for the church to undergo conversion itself before undertaking any further the task of furnishing "salvation to those outside of itself. Self-examination has rightly been accounted the first step in the direction of improvement, in order that an instiution or an individual may learn how to begin that improvement in the most effective way. But the church will not consent to take that attitude; on the contrary, it stands on an assumption of infallibility, denying the right of outsiders to question it as to either its spirit or its purposes, and aggressively accusing them of profanation as often as they make the attempt. All this will have to be changed.

Education Through the Hands.

Modern teachers miss the real point most vastefully in assuming that the true and primary way to educate, that is, to draw out, the young mind is through the memory and the borrowed perceptions of others, instead of manually, and by the direct application of individual perception to creative thought and selfacquired skill. But the prevailing views on the subject are being subjected to wonderful. changes. Industrial education is fast coming to the front as the only education that has any foundation in human development. The new idea is the establishment of free schools of industrial training. . It has taken the Boston School Board ten years to make the first step in this matter. Less has been done in the United States in the matter of industrial education than in Russia, Germany, France, England, and other countries.

While it is true that there should be no such thing as class education, such training should nevertheless be offered as shall enable boys and girls of every bent of mind to think, to solve mechanical problems, and thus develop their ability and their aptitude. It is a pertinent question, after all these years, whether arithmetic, geography and history develop all there is in a child that is worth developing. It is by no means lield that the State should educate its mechanics in its public schools; it ought rather so to teach as to awaken an interest in the mind of the child, so that he shall be desirous and able to think out and solve problems for himself. As a recent capable speaker expressed it, public education should be adapted to the varying circumstances of our education.

A well-known public educator of Boston declares absolutely that manual training is mental training, per se; that it is not merely economic or utilitarian. Manual training, he says, is such a relief to the regular school course as to be a positive benefit, and not a detriment to the pupils. It has been asserted by no less a man than Sir Charles Bell as his firm conviction, that there can be no perfectly developed and cultivated brain without the accompaniment of an educated hand, and the assumption is faithfully borne out by the experience of many observant instructors.

The Bible in the Schools.

Four hundred teachers recently assembled at Eisleben, in Saxony, to discuss the use of the Bible in schools, and at length arrived at the following conclusions in reference alike to the use of the whole Bible or of a special school

That the Bible contains more matter than can be gone through at school; that it contains much that is not fit for children to read, because they cannot understand it, because it possesses no educational, value for children, and because it stands in the way of their moral as such detracts from the veneration in which it should be held by children, and by the people.

In regard to a special school Bible it was concluded by this numerous assembly of teachers, ruling principle of free competition, forever you, as you have this evening, deny it, and en- that, in order to impart as much biblical knowledge as possible, the unrestricted use of the Bible is necessary; that a familiar knowledge of the Scriptures can only be obtained by their constant use; that to banish the Bible from the school would diminish its value in the eyes of the pupils; that extracts from the Bible would be the work of man, whereas the Bible is God's work; that the introduction of a special school Bible would have many practical difficulties, and would lead to schism, and foster distrust of the school and the church.

These, it is to be understood, are critical objections to the use of the Bible in schools offered by Protestant church people in Germany, themselves school teachers, who may be supposed to have a clear conception of the matter, from its practical side. The convictions of such persons are deserving of the most unqualified respect. In the face of testimony of such a character we have all around us the manifestations of a narrow and passionate class, preachers and teachers, who are blindly bent on sacrificing the usefulness of the public schools themselves, if need be, to the fatal purpose of imposing upon the pupils, drawn from all sects and classes in the community, a collection of ancient scriptures of uncertain value, which they cannot understand, and set up us an object of idolatry in the place of moral teach-

Dr. Fred L. H. Willis. We understand that this talented gentleman

who when a student at Harvard College became a physical medium although studying in the theological department, and was summarily ejected by the bigoted authorities there, as they considered the divine gift of mediumship of no account-will soon speak from the rostrum of the Independent Club in this city, giving a full history of the then opposition to the Spiritual Phenomena, and likewise the opposition to it in certain quarters now. Just at this. time much interest is manifested in the subject, and no doubt the Doctor will have a very large audience in the Berkeley Hall.

MRS. ADA FOYE-as will be seen by the an-. nouncement of "E. P. H." on our eighth page -will hold a public seance in Brittan Hall, Haverhill, on Wednesday evening, Feb. 27th.

As will be seen by reference to the report of the Phenomena Association, Mrs. Foye gives her last test scance in Boston for the present on Thursday evening, Feb. 7th, at 1031 Washington street.

Ka Communications intended for the literary or business departments of THE BANNER must not be sent to the private residence of the editor.

Woman Suffrage Going Alicad.

The December annual municipal election in Boston, at which the choice of the school board was decided by the seventeen thousand women who cast their ballets at that time, has rightly been taken in all parts of the country to signify the serious beginning of a revolution which is not to end until all women in all the States of the Union are finally emandipated and made voting citizens equally with the men. The Woman's Suffrage Society asserts with the best of reasons that all objections to the cause were completely answered by the Boston election. It showed the capacity of women to form a working and effective political organization. It demonstrated that women could go up and deposit their ballots by the side of men without the slightest indecorum. It so happened, too, that it proved that a rainstorm of prolonged violence, coupled with as difficult and dirty pedestrianism as it is possible to conceive, offers no obstruction to women voters they may not readily overcome.

In the recent Boston election they showed that they could be skillful and persistent canvassers for votes, an art by no means universally attainable. Also that wealth and social distinction held no appreciable advantage in the arena in which all are confessed equals. And the result served to convince everybody that women entertain very decided views upon some questions of pressing public interest, and know how to express them effectively when an opportunity is afforded them. The New York woman suffragists, more satisfied with the strength of their position than ever, are preparing to besiege both branches of the legislature of that State at its present session with petitions in behalf of their cause, and are more hopeful of favorable results than ever before It is understood that they have the emphatic assurance of Mr. George William Curtis that women will secure the suffrage as soon as they earnestly démand it.

After the experiment so successfully tried here in Boston, it is by no means to be wondered at that the leaders in the waiting cause of woman suffrage should feel not merely en couraged, but positively enthusiastic. They see a long stride taken toward the goal of their desires. And it is all the longer, and therefore brings them the nearer to it, because it teaches by actual example and thus becomes an object lesson for both sexes alike. We exaggerate nothing when we say that the Boston election has given a more powerful impetus to the cause of woman suffrage than has been imparted to it in twenty years.

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 to legislation 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 medical 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. .

The Trance.

ATTICA, N. Y., Feb. 1st .- Mrs. Emma Althouse, the woman who for some time has been subject to long swoons, is still asleep, this being her twenty-ninth day. Everything known to medical skill was tried by Dr. Retel, the physician who has now the case in charge, to awaken her, but the doctor finally gave it

ritualist magnetic he A genuine Spi wake her up in fifteen minutes. She is, probably, simply in a trance. "Regular" physicians know nothing whatever about such cases; that is the reason Dr. Retel "finally gave it up." And yet, in the face and eyes of such facts as Spiritualists possess in occult matters, there are people in this State endeavoring to make a law preventing the so-called "irregular" healers from curing disease and taking care of such cases as that quoted above!

Hon. Sidney Dean's

Discourse, on our first page, will, we are sure, be read with interest by every one into whose hands this number may fall. Mr. Dean has won golden opinions in his former positions as a Methodist minister, a member of Congress, etc., and his views, so cogently expressed, in favor of Spiritualism, cannot fail to produce a profound impression everywhere. A lengthy slip just received from the Daily Telegram, of Providence, shows that public opinion in that city, and in Warren, the home of Mr. Dean, is being profoundly stirred by the bold stand he has taken in defense of spirit return and com-

MRS. COLBY-LUTHER called atour office on the 1st inst., en route for Providence, R. I.; where she speaks during the Sundays of February. She was accompanied by her husband, who while quite a traveler in the West and South was making his first visit to Boston. Mrs. Lu ther spoke in Worcester, Mass., during January. Her address for February is 18 East Avenue, Providence. During the Sundays in March she is to address the friends in Philadelphia.

The Methodist ministers of Cleveland, O., decided to boycott "Robert Ellsmere" by ignoring that book. Yet though it was not mentioned in any Methodist pulpit, there must have been scores of the parishioners of these clergymen who read the best advertised work of the season. It is idle now-a-days to attempt to boycott any publication, whether book or newspaper, that deals with live questions.

Mr. J. W. Fletcher will give a lecture upon Spiritualism in Berkeley Hall, Berkeley street, next Sunday at 2:30, illustrated by over two hundred dissolving views. This will present an opportunity for all to witness one of the finest exhibitions ever presented to a Boston audience.

TP Mrs. E. Cutler, tranco-medium, 400 Washington street, Newark, N. J., writes that H. P. Miller, a great worker and a good man, is President of the New London, Conn., Society of Spiritualists.

At last accounts humbug "Prof." W. W. Dayton was exploiting in Glastonbury, Ct. The people should "turn the cold shoulder" in his direction, and keep their money.

Dr. J. R. Cocke has removed his office and residence to 1581 Washington street, Boston. See advertisement on fifth page.

Evidence vs. "Doctors' Plot Laws."

Persons residing in any State where the "regulars" may be engaged in working for the passage of sumpt uary laws for their own exclusive benefit, will find a whole armory of facts in proof of the injustice of such

medical enactments in the following named pamphiotes WAR OF THE DOCTORS ON THE RIGHTS OF THE PROPER, which gives the gist of the arguments presented eight years ago before the Massachusetts Legislature, and which succeeded in defeating the obnoxious mensure.

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 4 irregular" practice by legislative enactment. The three pamphlets will be sent to gether 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 freedom.

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

The Medical Battle.

The second hearing before the Judiciary Committee of the Massachusetts Legislature came off on Tuesday Feb. 5th.

On that date Attorney Adams placed before the Committee a tyrannical bill in the interests of the Regulars-Mr. Qua, the originator of the order, not being able to be present.

Attorney Noyes for the remonstrants asked several pertinent questions in relation to the bill, after which Attorney Stearns gave one hour's speech, full of telling points in favor of the equality of all systems, be fore the law

Prof. Joseph Rodes Buchanan followed in a learner and able defense of the position of the remonstrantslasting one hour.

A lady present testified to wonderful cures that had been made by so-called "quacks." The hearing was then adjourned to Wednesday, 6th.

Philadelphia, Pa.

Mr. J. J. Morse, of England, commenced the second month of his engagement with the First Society of Philadelphia on Sunday last, Feb. 3d. In the morning a goodly audience greeted him, and at night every seat was occupied. The evening lecture, "Woman's Value to God and Man," was warmly and heartily recelved. Mr. Morse's services are highly esteemed by the Society there, says a correspondent.

The annual meeting of the National Indian Defense Association was held in Washington on the third Tuesday in December, and the following board of officers was elected to serve one year: President, Rev. Alexander Kent, with an extensive and highly reputable list of Vice, Presidents, residing at various points; Recording Secretary, Capt. Nathan Bickford; Corresponding Secretary, Dr. T. A. Bland; Treasurer, C. B. Shafer, all of Washington; Executive Committee. Rev. Byron Sunderland, D. D., William M. King, J. W. Westfall, H. B. Moulton, Rev. C. B. Bamsdell, M. C. Bland, M. D. The President spoke encouragingly of the outlook for the Indians and congratulated the members of the Association on the important work accomplished in 1888. The defeat of the various corporations and combinations who have so confidently counted on robbing the Sioux of half of their remaining real estate is one of the most gratifying events of the year, and the fact that this de eat of those avaricious schemers was due in large deasure to the vigilant and active efforts of the officers of the N. I. D. A. is a most gratifying reflection.

We are informed by a correspondent (Mrs. M. E. Loomis) that Mrs. P. W. Stephens passed to the higher life from Sacramento, Cal., Jan. 18th, after an illness of two weeks caused by pneumonia. She had at tained to upward of sixty-six years in mortal experience. For some time previous to her departure she was assured of the nearness of the event, and so declared to others. She was fully conscious of the presence of her spirit friends, and at one time, during a paroxysm of severe pain, saw her mother, who had been in spiritlife thirty-six years, come and administer to her relief Dr. Cook, an inspirational speaker, conducted the Yu neral services, which were appropriate and impress ive: The floral tributes from many who had long known her, as tokens of their appreciation of the good she had done, were very beautiful. Mrs. Stephens is a sister of E. V. Wilson, and has for a long period been an active and efficient worker in the spiritual ranks.

MRS. AMY KIRBY POST, the veteran abolitionist, woman suffragist and Spiritualist, passed on to higher life Jan. 29th at Rochester, N. Y., at the advanced age of eighty-six years. Mrs. Post was a noble and good woman, and has been a believer in and stanch advocate of the spiritualistic philosophy from the time of the commencement of the Rochester knockings. She was one of the progressive women of the age, and that too from principle and not policy. The world is the better for her earnest self-sacrificing life.

GERALD MASSEY is now at his residence, Villa Bordighiera, New Southgate, London, N., England, He was obliged to suddenly abandon his lecturing tour in the United States by reason of an urgent summons from home-returning whither he found one of his daughters fading away in consumption. We are sure that thousands in his native land and in America will unite with us in expressing deep sympathy with the great "poet of the people" in his trying hour.

THE LECTURES delivered by GERALD MASSEY Anring his recent short stay in the United States, in Boston, Providence and other places, can be had in pamphlet form of Colby & Rich, No. 9 Bosworth street, Boston. Much admired at time of their enunciation, they cannot fall of being valuable as reading matter of a high character as to finish and scope. These pamphlets deserve to circulate by thousands. For titles, etc., see advertisement elsewhere.

PROF. ALFRED R. WALLACE has, we are sorry to learn, been out of health for a long time from a se vere cold taken last winter, that caused him much trouble. He is now recovering, which his friends in America will be pleased to hear, and is printing a book on "Darwinism," that keeps him busy

Dr. A. W. S. Rothermel has returned from a lengthy trip to the West and South, and resumed his scances.' See announcement on fith page

Dr. W. S. Eldridge is now located at No. 11 Cobb treet, Boston, Mass.

It is ridiculous to hold an editor or the management of a paper responsible for the views expressed in every clipping put into the paper. An editor so hampered can hardly call his seissors, much less his soul, his own. What is the use of giving a feast of flattery to one side of every possible question. A paper can't be all sweet cake, pie and custard, any more than a good dinner can. There must be some tart and pickle in it. Let the editor put in a few acid drops once in a while from the other side of the question. Lemons are not all sweet, but wholesome. If you see anything in your paper you do n't like, be polite as you are at the table, and help yourself to something you do like among its contents.—Garden City Herald.

Read the prospectus of THE BANNER OF LIGHT in this issue. The Spiritualists, of which that paper is an able exponent, hold that God is, not was; that He speaketh, not spake; that the age of inspiration is not passed.—The Republican, Wauseon, O.

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

ALL SORTS OF PARAGRAPHS.

LIFE'S LESSON-RONDEAU. Time steads away on noisoless wing, The coming hours new duties bring, And he wip lives the truest life, Buttling alone 'mid every strife, Must know and feel its bitter sting. The peasant, beggar, priest and king, To ille's brief day all fondly cling, Whilst from the world, with sorrow rife, Time steals away.

Time steals away.

Amid life's tumult some can sing,
Though tolling bells a death-knell ring;
But others feel the cutting knife
Which strips them of the sweets of life,
And adds a grief to everything
Time steals away.

—George Edgar Frye.

A recent traveler in New Zealand describes the great Sutherland waterfall. "The water," he says, "dashes over the cliff in three grand leaps, and constitutes about one-half of the critice volume of the Arthur River. The first leap is over a dizzy cliff into a rocky basin 815 feet below. Jumping forth again it makes another leap of 751 feet, and then goes tumbling and leaping in one jump of 338 feet into the pool at the foot of the precipice. The total height is exactly 1,905 feet, making the waterfall the highest yet discovered. When the sun is shining rainbows of all sizes hang over the fall, and the effect is indescribably beautiful."

Owing to the fact that confusion exists because The Voice," an established musical publication, is confounded in the public mind with "The Voice" (newspaper), the official organ of the Prohibitionists the first named publication will hereafter be known as "Werner's Voice Magazine"-brought out by Edgar S. Werner, at 28 West 23d street, New York.

NEW Music.-We have received from White, Smith .Co., publishers, 516 Washington street, Boston. Mass., the following: For planoforte: "Said Pasha March," R. Stahl. Vocal: "None Can My Sorrow Know," P. Tschaikowsky; "Many a Time," Arthur West.

The Indian Journal says that the reports of impending wars among the tribes of Indian Territory, and most of the reports of crime in that country, are false reports gotten up to aid the infamious Oklahoma scheme. The object is to create the impression in the States, and in Congress, that the Indians cannot govern themselves, and the whites ought to be allowed to go in and use that country. It is shameful that the great daily newspapers will allow themselves to be used as tools of the boomers and railroads.—The Countly Indianal Country is the same of the country.

H. E. Hibbard, principal and proprietor of Bryant & Stratton Commercial School, Boston, sends us a fine calendar for '89, in which the advantages to students of that useful institution are neatly and cogently set forth.

PENOBSCOT INDIANS.—The census of the Penobscot Indians, taken on January 1st, says The Eastern Argus, Portland, Me., shows a membership of 382, a de crease of two from last year, when the tribe numbered 384. There were twelve deaths during the year, and nine births, and one Canadian Indian woman, who has married into the tribe, was adopted. The tribe is divided into 201 males and 181 females.

The extradition treaty has been defeated in the United States Senate by a vote of 38 to 15. So rascals can gobble up other people's inoney and still live on the fat of the land in Canada unmolested

"The race is not always to the swift," etc.-espe cially "swift witnesses."

Ethelberta—Oh! Qustavus, suppose I should die and go to heaven, and then you should die and go to heaven? What would be the first thing you would do? Gustavus—Ask for you, my angel! [They kiss but once after this, but it lasts from 7:30 to 11:10 P. M.]—From the pious Lowell Citizen.

Rev. Josephus Cook, who his flock forsqok many years ago, to talk politics and religion to a motley throng in Tremont Temple Mondays, has again started (on his fourteenth year) to revolutionize the world; but he has n't made much headway as yet.

OLD BOOKs.-The cramped and low-studded, narrow little shops of Holywell street—which the knowing call "Booksellers' Row"—are the quaintest and most fascinating places of their kind, says an Ameri The American newspapers have been of late berat

ing Prince Bismarck, of Germany, at a great rate; but just now, finding out that his intentions are Pacific these sensationalists have hauled in their horns, and say that Bismarck has "backed out" in re the Samoa

monsters from fifty to sixty feet in length. The ordi- | man, with a goodly list of assistants thirty feet, one exceeding the latter length having been caught in Australian waters.

In ancient times everybody played the lyre. At the resent time the liar plays everybody.

A PROBLEM IN THREES. If three little houses stood in a row,
With never a fence to divide,
And if each little house had three little maids
At play in the garden wide,
And if each little maid had three little cats

(Three times three times three), And if each little cat had three little kits, How many kits would there be?

How many kits would there be?
And if each little mald had three little friends
With whom she loved to play,
And if each little friend had three little dolls
In dresses and ribbons gay,
And if friends and dolls and cats and kits
Were all invited to tea,
And if none of them all should send regrets,
How many guests would there be?
EUDORA S. BUMSTEAD.
Nicholas for February.

St. Nicholas for February.

We understand that Mrs. M. E. Williams, the mate rializing medium, of New York, was in town last week.

Fliteen years ago a half-breed named Rolade buried his wife twenty miles from Winnipeg, Man. A few days ago he exhumed the remains, intending to convey them to another burying place. Upon opening the coffin the body was found to be perfectly preserved. An attempt being made to lift the remains, it was found impossible to do so, as they were completely petrified, weighing seven hundred pounds.

Ladies of fashion starve their happiness to feed their vanity, and their love to feed their pride.—Colton.

We are in receipt of "The Album of Eastbourne," Eng., which contains splendid views of that city. The donor—Bro. Robert Cooper, we suppose—has our cordial thanks. It is a very elegant production, and does great credit to the publishers, Charles, Renolds & Co.,

A Boston correspondent of the New York World has a long letter in the last Sunday's edition of that paper, in which he minutely describes an inventor's laboratory located at Melrose, Mass. The writer in troduces his letter by saying that "Inventor Charles Henry Washburn, of Boston, would have been burned at the stake or torn limb from limb had he lived in the days when a superstitious public regarded scientists like him as half-brothers of Satan. Mr. Washburn asserts that he can turn the scientific world upside down and inside out, and that the members of the scientific fraternity to-day are as so many children in

The old blue laws do not seem to be quite dead in Connecticut; at least the papers inform us that Mrs. J. J. Clark and Mrs. M. J. Wright, clairvoyants, were arrested at New Haven, on the 15th ult, for using their clairvoyant powers. An old law against fortune-telling was dug up and brought into requisition for the occasion. Give the churches a God in the Constitution and they would protect our liberties as a starving dog would protect one's dinner.—New Thought.

Last Sunday Rev. Mr. Fulton addressed quite an audience at the Music Hall. His subject was "Rome and the Negro." The Reverend agitator maddened some of the colored people present, when they sharply replied to him.

The third to min.

The liking of building a new hospital for the insane. If more accommodations are necessary for this unfortunate class of our fellow citizens, why would it not be a good plan to try the Gheel or Belgian plan? By this plan the patients are cared for in cottages, or boarded out among farmers. With the class, which are harmlessly insane this has been proved to work first-rate, and it could be tried in this state with-

out very much expense. The less dangerous patients could be treated on the Cheel System, and this would relieve the hospital so that it inight be sufficient for the needs of these who could not be so treated.—

Gardiner (Mo.) Homo Journal.

The engineer Stoffel of Paris proposes a bridge for the mouth of the Tagus, at Lisbon, Portugal, which will collpse the Brooklyn bridge as an engineering

The reptile section of the public press is still at its netarious work of misrepresenting the Spirifualist and their religion in the interest of bigotry and super stition. Well may it be said of such papers: "To what base uses have yo come at last,"

We have told our readers on several occasions that alleged spirit photography was a fraud. Now we see that another impostor in the same line at Chicago has come to grief. Several specimens having been brought to this office, we at once pronounced them impositions

OTTAWA, ONT., Feb. 1st, 1889.—In reply to the address from the throne to-day, Hon. Mr. Laurier, leader of the opposition, said that he hoped, notwithstanding the antagonism of the government, Canada would soon have close relationship with the United States.

A correspondent writes us from Washington, D. C. regarding the weather there: "Such a season as we are having beats all creation." With the exception of very few "cold snaps" the same remark can be truthfully applied to New England's winter—thus

There has been a great fire in Buffalo, N. Y. Los

NEW HAVEN, CONN., Feb. 4th .- J. W. Cowdrey of Middletown, a mind-reader and faith cure scientist. (?) while lecturing at West Haven Thursday night, spoke lippantly in relation to death, and said that the fear of it was foreign to the minds of true scientists. Refore finishing his lecture, however, he had a shock of apoplexy and died last night. The affair has created. sensation in that quiet village.

The members of the Fitchburg Railroad Relief Association are making extensive preparations for their annual ball, which occurs on the evening of the 19th at Music Hall, Waltham. Special trains are always provided for the patrons of the dance who reside in this city and the other places along the line of the road.

At Buda-Pesth a well, which has been bored to a depth not previously reached, now yields daily one hundred and seventy-six thousand gallons of water having a temperature of one hundred and fifty-eight degrees Fahrenhelt. It is intended to continue the boring until the temperature of the water reaches one hundred and seventy-six degrees Fahrenheit. It is a moot point whether in this manner it will be possible to heat dwellings, churches, etc.

Workers in the cause of Spritualism can find pleasant rooms and the spirit of help at the residence of Dr. Wellington, 123 West Concord street, Boston.

HAUNTED BY A GHOST.—BERLIN, Feb. 4th, 1889.—
A Lutheran preacher, yesterday, in the presence of
the Duke and Duchess of Cumberland, referred to a
rumor that the late Crown Prince Rudolf recently
spoke seriously to somebody about the Hofburg being
haunted by a ghost.—Herald.

THE MONTREAL CARNIVAL, with its famous Ice Palace, grotesque and allegorical processions; its tobogganing, snowshoeing and other sports, is in progress this week, and attracting thousands. As a souvenir of the occasion, and for the benefit of those who cannot be there, the Montreal Daily Star has issued a Carnival Number of remarkable interest and beauty, containing very readable letter-press and a multitude of artistically designed plain and colored lithographs, photo-prints, etc., printed on loose, distinct sheets. These include "The Fairy Carnival Drive," "A Big Thing on Ice," "The Roarin' Game," and "The Ice Palace." Published by Hugh Graham, 165 St. James street, Montreal.

A fine ambalance for the removal of sick and disabled horses was recently presented to the Massachusetts Society for the Prevention of Cruelty to Animal by Mrs. William Appleton.

At the annual meeting of the Woman Suffrage Asso ciation of Massachusetts, held in the Bromfield-Street church Jan. 30th, the following officers were unanimously elected: President, William I. Bowditch; Vice-Presidents, Mrs. Julia Ward Howe, and others; Corresponding Secretary, Henry B. Blackwell; Recording Secretary, Mrs. C. Augusta Cheney; State Organizer, Miss Cora Scott Pond; Treasurer, Mrs. Harriet Sharks range in size from small specimens up to W. Sewell; Executive Committee, Lucy Stone, Chair-

The committee on fisheries (Massachusetts) had a large attendance at the recent hearing on the ques tion of a close season for lobsters and any other legislation to increase the lobster supply. Fish Commissioner E. A. Brackett advocated a close season, or the increase of the size of marketable lobsters to eleven inches in length and the protection of the lobsters during the spawning season.

BRUSSELS, Feb. 3d, 1889 .- A terrible railway accident occurred to-day near Groenendaal. A train bound from Brussels for Namur struck a pillar of a bridge near that place, causing the bridge to collabse. The train was carried down with it and completely wrecked. Fourteen persons were killed outright, and fifty others were injured.

Movements of Platform Lecturers.

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

Miss 8. Mizzie Ewer (whose residence is at 12 Court street, Portsmouth, N. H.) spoke in East Dennis on Sunday, Jan. 27th, to a very line audience.

Sunday, Jan. 27th, to a very line audience.

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 speak and give tests week-day evenings at any place in the State of Indiana during the month of Fébruary. Societies desiring to make engagements address 990 6th Avenue, New York.

Mrs. Carrie C. VanDuzee's address for February will be at Geneva, O: Shejs willing to make engagements to lecture and do general missionary work. . J. Frank Baxter is in Ohio this month—on Sunday evenings lecturing in Cleveland.

Next Friday evening will be "medium's night" at Berkeley Hall, Boston, and some very fine musicians have also been engaged to appear. These meetings are open to all.

Frank Algerton, the boy-medium, can be engaged for the first two Sundays and the last Sunday in March. Address Lecture Bureau, 6 Beacon street

Hoston.

G. W. Kates and wife will visit Boston the first week of May, and will arrange a series of meetings for tests and lectures. They have a few open dates in May, and will be pleased to arrange with societies anywhere in Massachusetts. During June and July they will accept calls in New England. During August and September Mr. Kates and wife will visit the Eastern Camps. Being free from official connection with the Lookout Mountain Camp, Mr. Kates will spend the camping season elsewhere.

Miss Lucy Barnleant will lecture and wive tests to

Miss Lucy Barnicoat will lecture and give tests in New Odd Fellows Hall, 548 Main street, Cambridge-port, Stinday evening, Feb 10th. J. H. Randall's address is 229 Honore street, Chica

Frank T. Ripley lectures and gives tests in Albany, N. Y., during February, Alliance, O., in March and April. Societies in Ohio desiring his services to speak and give platform tests week-evenings can faldress him, 66 South Hawk street, Albany, N. Y., for February; later at Alliance.

Mrs. Jennie K. D. Conant, held a well-attended

ary; later at Alliance.

Mrs. Jeinie K. D. Conant held a well-attended meeting at her parlors, 20 Bennet street, Boston, Mass., last Sunday evening, the services consisting of conversational remarks on the phenomena of Spiritualism, by Mrs. C., after which "Sunflower" gave some twenty-five psychometric readings with tests. all being pronounced correct. These readings will be continued every Sunday evening.

Mrs. Emma Miner is engaged for Fitchburg, Mass. April 14th. Would like to make other engagements for the engage of 122 for the season of '89.

ADVERTISING RATES

Each line in Agate type, twenty cents for the fret and every insertion on the fifth or eight eage, and afteen cents for each subsequent inserpage, and afteen coats for each subsequent insertion on the seventh page.

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

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

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

MPayments in all cases in advance.

TT Advertisments to be renewed at continued rates must be left at our Office before 18 M. on Saturday, a week in advance of the date whereon they are to appear.

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

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Ja5

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

Dien suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER of LIGHT.

To Foreign Subscribers the subscription or Strong Subscribers the subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county embraced in the Universal Postal Union:

ADVERTISEMENTS.

BRIGHT'S DISEASE.

NEW METHOD. Cures without stomach medication. No drugging. Improvement from the first week. Perfect Tests and home Treatment by mail. Send stamp for most valuable information. DR. EDITH BERDAN, 113 Ellison street, Paterson, N. J.

INDEPENDENT LECTURE BUREAU.

SOCIÈTIES WISHING TO ENGAGE

FRANK ALCERTON,
Boy Medium; DR. J. C. STREET, The Occultist; JOHN WM. FLETCHER, Test Medium;

EMMA NICKERSON, France and Test Medium;

MRS. KATE R. STILES, Lecturer and Psychometrist:

MRS. M. W. LESLIE,

Test Medium,
And others, should address,

J. W. FLETCHER. 6 Beacon Street, Boston.

N. B.—Speakers furnished at short notice for lectures, funeral and public occasions. Please state the price you wish to pay. tf

funeral and wish to pay

O YOU KNOW
What is a positive remedy for chapped hands and lips, moth patchs es and freckles, and roughness of s the skin? Cream of Mecca.

Send 10 cents to W. E. & W. P.

THAYER, 231 Savin Hill Avenue,

book. For sale by Druggists.

Spiritualism Illustrated

200 Magnificent Dissolving Views,

BERKELEY HALL, BERKELEY STREET, BOSTON, SUNDAY, 2 P. M., BY J. WM. FLETCHER.

DR. ELLEN R. FRITZ'S SANITARIUM, 141 NORTH 16TH STREET, PHILADELPHIA. A PLEASANT Home for the cure of all diseases without the use of medicine. The finest food and nursing with the treatment in every case prescribed by Clairvoyant Power. F9 lw

DR. JAMES R. COCKE has removed to his former residence, 1881 Washington street, 3d door south of Rutland street, Boston.

Gray Hair Restored in Three Days To its original color, free from all poison. Stops the hair from coming out, and makes it grow. Powders to make twenty ounces postpaid on recept of SI. No trouble to make. 2-cent stamps taken. Send for circular. Address MRS. A. CONNELLY, 1133 Vine street, Philadelphia, Pa. Fg.

STOUT PEOPLÉ.

O BESITY safely cured by one who has been a fellow-sufferer. Send stamp for particulars. DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey. Mr. and Mrs. A. W. S. Rothermel

WILL hold Scances for Full Form Materialization every Sunday and Wednesday evening, at 8 o'clock; also Tuesday afternoons at 2 o'clock, 388 Clifton Place, Brooklyn, N.Y. Astrological Judgments Absolutely Free.

REMEMBER! no charge whatever for Astrological advice, to or for full or abridged nativities or it/euritings. For full particulars, blanks, etc., address, with stamp, STAR GAZER PUB. CO., 172 Washington street, Boston. 1 w* F9 Massage and Magnetic Treatments

TOR Rheumatism, Neuraldia, Poor Circulation and low Vitality. MRS. 7. FOLLANSBEE GOOLD, No. 616 Tre-mont street, near Dartmouth street, Boston. 6w F9 Mrs. Jennie K. D. Conant,

OF SCOTLAND, Business Psychometrist and Trance Test Medium. Sittings daily from 10 A.M. to 9 P.M. 20 Ben-net'street, Boston. ASTHMA DR. TAFT'S ASTHMAENE falls; send us your drivers, we will mail CURED trial BOTTLE FREE for the control of the control o

PROF. BEARSE, Astrologer. Office 172 WashIngton street, Rooms 12 and 14, Boston, Mass. Whole
life written, horoscope free. Reliable on Business, Marriage, Discase, Speculation, etc. Send age, stamp, and howof birth if possible.

1w* F9

A DEEPLY INTERESTING BOOK. Reason vs. Revelation.

A REPLY TO ROBERT G. INGERSOLL. Being a Review of the Field-Gladstone-Ingersell Controversy, from the Fulcrum of the Spiritual Philosophy.

BY JOHN H. KEYSER.

Prof. J. W. Home says of this work: "It is the most important contribution to the spiritual literature of the ago that we have ever perused. The writer is startlingly new, if tresh and vigorous in the presentation of vitally important spiritual truths, and the book must make a deep impression upon the age. It is intensely religious, very devotional, and while it is at variance with Orthodox creds in the life till the truth as no other writer has done or can do, not imbued with the spiritual philisophy, and withat a beautiful spirit of charity pervades the whole work. As a reasoner, the writer is startlingly hold and aggressive, and a perusal of the new and vigorous thought ou immortality gives it a peculiar charm and interest. We are satisfied that Mr. Ingersoil has at last found his peer in this contraversy. Kerry devotee of the Bible records from the false position into, which oversealous the whole made them so whereable to the shafts of criticism by Mr. Ingersoil, but where the spiritual interpretation of the which made them so whereable to the shafts of criticism by Mr. Ingersoil, but where the spiritual interpretation of the which made them so whereable to the shafts of criticism by Mr. Ingersoil, but where the spiritual interpretation of the which made them so whereable to the shafts of criticism by Mr. Ingersoil, but where the spiritual interpretation of the which made them so whereable to the shafts of criticism by Mr. Ingersoil, but where the spiritual interpretation of the which made them so whereable to the shafts of criticism by Mr. Ingersoil has a two works also be shafted or criticism by Mr. Ingersoil, but where the spiritual interpretation of the which made them so whereable to the shafts of criticism by Mr. Ingersoil hour where the spiritual interpretation of the which made them so whereable to the shafts of criticism by Mr. Ingersoil but where the spiritual interpretation of the which which overseables.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Hanner of Light listablishment, . ON TUESDAYS AND PRIDAYS,

'AT \$ Q'OLOOK P. M.

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

Mns, M. T. Shelhamen-Longley will occupy the plat-ferm on Tanday afternoom for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mall, or handed to the Chairman, who will present them to the presiding spirit for consideration:

spirit for consideration:

Mns. B. F. Smith, the excellent test medium, will or Friday afternoons under the influence of her guides give de carnated individuals an opportunity to send words of low to their carthly friends—which messages are reported at considerable expenses and published each week in Till Banner

siderable expense and published each week in This Banner.

The hould be distinctly understood that the Message's published in this Department Indicate that spirits carry with them to the life beyond the characteristics of their earthy lives—whether for good or evil; that those who pass from the minudane Sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no decrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they preceive—no more.

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

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

The Banner must not be addressed to the medium; in any Case.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Scance held Dec. 4th. 1888. Questions and Answers.

Ques.—[By G', M.] Assuming that thought is substance, is it seen by spirits in passing from one mortal to another?

Ans.-We have claimed many times that thought is substantial, it is something more than a more abstract principle, it is a substance, and as it passes out from the mind, it may be sensed at least by intuitive, sensitive minds. Can thought be seen? Yes; by spiritual discernment, by the awakened vision of the spirit, thought can be seen. Then how does it reveal itself to the sight? It appears, passing through the atmosphere, from one mind to analysis of the sight?

roveal itself to the sight? It appears, passing through the atmosphere, from one mind to another, like a wave of vaporous substance, colored more or less according to the intensity and the direction of the thought. Those who are highly exercised upon some humanitarian subject—feeling a warm, living wave of power flowing out from their own minds toward their kind, vitalized by the desire to bless and uplift and inform their fellows—emit from their spiritual lives a wave of this vaporous substance of which we speak that is crimson, almost, in hue; it is warm, vibrating, beautiful to behold, and colors the entire aura or atmosphere of the individual who exerts the thought.

There is much in the universe that is substantial, that is substance, which cannot be weighed, handled or discerned by the physical senses of man; yet these elements exist and exercise a wonderful power, not only upon human life but upon every condition of existence in the universe. Thought itself is a wonderful power, moving in all directions, impinging upon human minds, elaborating itself through external speech, making its forces felt on every hand; and thought of which we speak is really tangible, and although seemingly imponderable to your external sight, it has a gravity of its own, a specific weight, which is understood by progressive spirits, and which really proves—to those discerning minds that thought is the power that moves the world.

Q.—In October last a woman had a tooth ex-

Q.—In October last a woman had a tooth extracted, and while waiting recovery sufficient to have another, mesmeric passes were made, to soothe her, the effect of which was to transfer her suddenly to the other life. Are we to learn from this that under strong nervous excitement such passes are likely to prove fatal?

A.—It happened in this case; it is not generally the rule, yet one should be very careful whom he allows to make mesmeric passes or experiments upon his organism, and one should be careful indeed how he makes such experiments and such passes over the organic system of another. He who desires to make these experiments should understand his own power, and should know just what he is competent to accomplish; he should also understand his subject, and realize fully whether that subject subject, and realize this whether that subject is in harmony with himself, whether the magnetic qualities of the subject can assimilate with his own, whether perfect sympathy can be established between the two.

This is very important. One may come forward, of a positive mind, possessing a large amount of animal magnetism, and may find hefore him a delicate sensitive merson who is

amount of animal magnetism, and may find before him a delicate, sensitive person, who is not in harmony with him, who does not live upon the same plane of existence, either of thought, habit, or general surroundings. Very well, there will be a repugnance between the two; there will be a repelling condition established; they are not drawn together, but are, to all intents and purposes, as far apart as are the poles. This experimentalist and positive mind should not dare to manipulate the sensitive before him, and should not undertake, for a moment to make experiments with that organism. ment to make experiments with that organism, for by so doing fatal results might occur, and if not fatal results, at least those which would be very repelling, very unhappy, or very injurious to the subject. Mesmerism is a law

purious to the subject. Mesmerism is a law established in the universe, a psychological law, which one should fully understand before he begins to tamper with it. It is one which, thoroughly understood and unselfishly experimented with, may accomplish great service to mankind; but which, not understood, may prove, as we have said, very harmful.

We know that in Spiritualism there are many workers possessing time magnetic qualities, not so much exercising these magnetic qualities, through mesmeric power, but rather under the operation and guidance of spiritual attendants. When those magnetic qualities pass out to some other organism litted to receive them, they perform much service, healing the sick, soothing the weary, uplifting the sad, giving strength generally, where such strength is required.

We recognize this grand power as a service.

We recognize this grand power as a serviceable one to the race, and it is only here and there, perhaps, that fatal results ensue through its ex eroise; nevertheless we say clearly and distinctly, one should understand himself and his power, and should also understand the organ-ism of the subject the desires to deal with, be-fore he dares to tamper with any psychological or mesmeric control.

Q.—[By C. A. Whitaker.] Is there a spiritual organism for the soul to act through after the death of the material body ?

organism for the soul to act through after the death of the material body?

A.—We think that Spiritualism has taught from its very inciplency, that man is endowed with a spiritual as well as a physical body, that man is endowed with a spiritual as well as a physical body. The man is a dual being, possessing the outer and inhabiting the inner, that he may express himself the man is a dual being, possessing the outer and inhabiting the inner, that he may express himself and inhabiting the inner that he may express himself and inhabiting the inner that he methal and inhabiting the inner that he methal himself and inhabiting the inner that he methal himself and inhabiting the inner that he m

binnantions wideh belong to the spirit are utilized, and is ellarogent eye may perceive the formation of the spiritual body drawing away from the physical, each element and weve of washing its own place and shaping itself, so that presently be discerns a body complete, exhibiting a human likeness resembling somewhat the one-that has been east of me being a many well for the service of the arising spirit.

Q.—[From a lady in the audience.] Three you and we give private addience, in this circle, nor do we give private addience, in this life. The greatest disappoint and the control has been drawn very near to the sister who has just spoken, a male spirit stangle by her side, he is tall, with slightly stooping shoulders, high for elead, and hair thrown back; he seems to have been drawn very near to her side because of pleasant relations and sympathies existing; and he desires earnessly to speak to her, and all six which are now pressing upon her. We should think that this spirit was trying to guide her through, certain difficulties, or shadows which have been up, for we see a light which which is fire through, certain difficulties, or shadows which have been up, for we see a light which is fire through, or talking the plant of the side when here is not the spirit was trying to guide her through, certain difficulties, or shadows which have dome up, for we see a light which which is fire when here is not the found. The proposed is the throwing and the form being a three is not the increase of the metaling of the work of the side because of pleasant relations and sympathies existing; and he desires earnessly to speak to lear, and the very proposed to the side of th A.—We do not give personal communications at this circle, nor do we give private advice, individually. We would say to the sister who has just spoken, a male spirit stands by her side; he is tall, with slightly stooping shoulders, high forehead, and hair thrown back; he seems to have been drawn very near to her side because of pleasant relations and sympathies existing; and he desires earnestly to speak to her, and give some words of counsel concerning private affairs which are now pressing upon her. We should think that this spirit was trying to guide her through certain difficulties, or shadows which have come up, for we see a light which seems to be breaking in the distance, and it appears as if it would bring strength and helpfulness before very long.

pears as if it would bring strength and helpfulness before very long.

As we said, we cannot give private personal communications, because the room is largely charged with magnetic qualities from so many spirits; there is a mingling and commingling to such an extent that we cannot attempt to define any one personally. It seems to us, however, that a word of cheer and also of identification may be given to the friend very soon; we cannot tell how. We do not advise the visiting of any special medium; it appears as though a way will open through which the desired information will come. This spirit of whom we speak, seems to be interested in some humanitarian work, as if he desires to bless the world arian work, as if he desires to bless the world by the knowledge which is his, and is now placing lines for sending out something more of power than he has done before.

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

Report of Public Seance held Dec. 28th, 1888. Samuel Dowling.

Mr. Chairman, I must beg pardon for entering this circle-room, as it is termed by you mortals, for I hardly know how I have come here or what I have come for. I have seen one following another into this channel and I have drifted in with them. I know there, is some law of attraction that has brought me here. I must acknowledge I knew very little of spirit return while in the mortal form. I had heard it spoken of, but had made no Investigation. Now I feel, as I come in liere, that there are many who would like to know that I have not been so far away but that I have come to earth again and visited many dear ones yet dwelling in mortal life; I come into their homes often, so near that I walk beside them, yet they know it not. I wish to be remembered to those dear friends in St. Albans, Vt. I know there are some who will be glad to hear I am anxious to come into communication with them. How beautiful is the truth that we alve, and not only live, but have power given

them. How beautiful is the truth that we live, and not only live, but have power given us to come into communication with mortals. It is grand to feel that we can be engaged in a better work better than we could be here—that our work is not finished.

I have often visited the little gatherings they had there, and it has sometimes seemed as if the mediums must have known that we stood beside them; but when we come to realize that they cannot speak of all of us we must be satisfied. As I said, I hardly know how I came, or for what purpose, but I feel it will be of benefit to me, as well as to the dear ones yet left,

Lucinda comes with me to-day, also Mary. Lucinda comes with me.to-day, also mary. We are happy together in the spirit home. I am quite satisfied with the home, but know we can build it more beautiful every day. Not one enters spirit-life but has a desire to come into communication with some one dwelling here. I was known by the name of Samuel Dowling.

Josiah Dunham.

I think I shall be remembered in this city, Mr. Chairman, for its streets are familiar to me, although as I look, some changes have been made, and then as I look among those connected with the city, I find some have gone, while others have come to fill their places. I have been into your halls, thinking perhaps, by getting pretty near the instrument I could speak, but it was a failure.

'Now, when I see how much there is to do; how much benefit we may be to you mortals, the thought stirs within me to be up and doing, and also to try to assist those whom I may call worthy unfortunates. As I look in the streets here many times, I see how much a helping hand is needed. We of the spirit-life see differently from what you can in the mortal form. I have often been to the dear homes, and how little did thay know it. I would say to William to the street that the street is the street of the str I have often been to the dear nomes, and now little did they know it. I would say to William: Learn a little of spirit-return. It is right; it is grand, and I would say to every one who has any mediumistic gift, use it, for I see so many of these precious talents lying idle. I was known by the name of Josiah Dunham.

Eva Buckman.

It is but a few months, comparatively, since I passed away. I was well known in Cambridgeport, and there are some dear ones who will be glad to hear from me. Charles, my dear husband, I make every effort I can to have you know I come to visit you often—in the quiet hours of night I glide in so softly and so gently. I did not understand that we could come back to earth after we had thrown off the mantle of clay, or that we could control one in come back to earth after we had thrown off the mantle of clay, or that we could control one in the flesh, yet I know, as I have watched the course of things that others have been able to do it, and, with the assistance of the guides, I have to-day come to speak, not only to loved friends, but to my own dear husband.

Thirty-three years we should say was a short time to dwell in the flesh, but I am happy and I would not return to stay; but I do ask my husband to come into some surrounding where I may approach him. I know he would say to me, "Eva, is not fraud mixed with it?"

Yes, dear Charles, I know it, but with the

Yes, dear Charles, I know it, but with the reason God has given you-you must sift the chaff from the good wheat. I will try in every way to make you sense my presence. I do not come quite so strong as some, because I have not controlled before.

My name is Eva Buckman. My husband is Charles E. Buckman.

Eddie Goodwin. The gentleman here said I could come. I have been waiting for that lady; she was so tired it made me tired to wait. 'I want to just say to all of them, that I have come home a great many times. I come right around, up and down the streets, and on Hanover street, for you don't get lost there. I come all alone, anywhere, wherever I wish to.

I have been here before, but not to talk. I have been in the meeting, and I kept just as

would the earthly 110.08 11-11 were not for thought that we should find our own dear loving friends again. This life would be but a failure if it were not for the life beyond. I regard; it as a stage of probation. I have conversed with many spirits concerning it, and let me just say to you, we do not all agree. My me just say to you, we do name is Joseph W. Morris.

Margaret Anderson.

It is with a feeling of gratitude that I step upon this platform. We all feel thankful that these channels are open for spirits—yes, and for you mortals, too. Do try to appreciate them, dear friends, for we do. I think we see things a little differently from what we did while dwelling here.

dwelling here.

As I look back over the many years that have passed since I came to spirit-life I see that I have made some progress, but there is much more to be learned and to be accomplished. We have little children to care for and to educate in spirit-life. Oh! how sweet it is to feel that we can do this; that it is our work, and that as we enter earth we can help you here.

Mary is with me to-day, also William, and they send greetings. I have often wished our friends could realize of our coming, but you cannot, dear mortals, only partially. We ask you to listen for the tiny raps as they come in your homes, in your own rooms, for they all

you to listen for the tiny raps as they come in your homes, in your own rooms, for they all mean something; it is for a purpose.

To John: I would say, we often come to you through the trials of earth-life; when you need us most we are by you, and not only that, we try in every way to lighten your burdens. Try to come into communication with us; close not the doors so tightly. When we say that we will meet you, do your part and we will do ours. I was known as Margaret-Andersen.

Mrs. Emma H. Romage.

Mr. Chairman, I have often been attracted here merely as a listener, but I find that many have asked mentally why I would not send them just a little message. Often our dear, loving friends in this life send out a call un-

loving friends in this life send out a call unspoken, and we in the spirit-life have a response for them, and we feel it.

Mother, you did not tell me my dear loving friend Jennic had gone; but before the spirit had taken its flight I beheld her looking so wistfully toward me and saying: "Come, Emma, alt things are ready, and the angels have come to help you." I know they held it from me, thinking perhaps it would hurry me away; but, oh! how glad I am that I have entered that beautiful home beyond the veil, where no sickness and no trials are known, where all is love, harmony and peace.

ness and no trials are known, where all is love, harmony and peace.

Oh! how sweet it is to see the little children so happy in groups, so happy! their arms filled with flowers, playing so beautifully together. I do love the children.

The angels knew that I should recognize Jennic as she came to me before the spirit took its flight. It was a happy meeting. Oh! how sweet to feel that there is no more separation. Dear, loving friends, I know you will meet me. I am waiting patiently for you to join us there. I will come to greet you.

Not one year has passed since I went away, but I understand more than I could have thought it possible to learn in so short a time. My home was in Sacramento, Cal. I am Mrs. Emma H. Romage.

W. Enton Brown.

W. Enton Brown.

I gladly take the opportunity that is offered me of coming here, Mr. Chairman. I have been anxious to speak, as I have seen others in conversation, for I know this paper goes all over the land, therefore I feel that my dear friends will receive it. Not direct, perhaps, but through some good friends.

I understood very little of spirit communion, although many times before the change came to me, I felt the loved ones around me very closely; still I did not understand, neither did I seek for information. Now, after passing

closely; still I did not understand, neither did I seek for information. Now, after passing over, I must learn what I might have learned on this side.

I know, Mr. Chairman, I shall be remembered in Boston, and also in Providence, R. I., where I passed away. I was born in this city, and lived here a few years, although I was what is termed a traveling man—a musical director, connected with the Giles Opera Company—and I think some in Providence, R. I., will remember a great deal more of me than they do in ber'a great deal more of me than they do in this city.

That flattering disease, consumption, came to

That flattering disease, consumption, came to claim me at the early age of thirty-three. I would rather have stayed longer in the form, but when I found how beautiful the change was, not one thought entered my spirit in wishing to return into my body again.

Aunt Mary sends greetings to day, and also Grandmother Brown. How happy we are together in our spirit-home! I find there is much to learn beside music, although music I love. Music hath charms, and beautiful indeed is the music of heaven, far beyond that of mortal life. The question has been asked many times, Do we all sing? You sing if you wish; you are

Do we all sing? You sing if you wish; you are not compelled to. If we have a desire, we sing, or we use musical instruments, which are not material, but they are real, while yours are comparatively shadows. I am happy in my -home. I know, sir, this message will reach friends where I passed away. I was known by the name of W. Eaton Brown.

Willie N. Butterfield. They tell me, Mr. Chairman, it is all free in this meeting, therefore I would like to send a few words to Hillsboro' Bridge, N. H. I passed away almost in a moment, without warning, at twenty-two years of age; young, as they said, just entering manhood.

Mother, it was hard for you to part with me. But oh! how beautiful is the meeting. Father sends greetings to all that are left here. Many times has my dear mother said, in her own

times has my dear mother said, in her own spirit, "Why did they take him away so sud-denly?" We cannot answer; the angels know best. I am happy, dear, loving friends, in my spirit home, and I often come into the town, not only into our own home, but into many of the old neighbors' houses, and I love to step

into them.

I come as really and naturally as I ever did when in the mortal form. I wish that I might enter into communication privately with my friends when some medium comes into the town. I would much rather speak in private than in public, but when that privilege is denied us, we seek other channels. My name is Willie N. Butterfield.

there.

Much obliged to you for writing this down. I want all the Boston people—and there's more than thirty or forty of you,—to know I've got back. I've been here before, and I kept close to the medium for fear somebody else would get in ahead of me; but I found, on talking with this gentleman here, that we're all provided for, and that we can all come in our own turn. I'll say good afternoon, and I'm much obliged to you.

Jane Enton.

I have often wondered if they remember me in East Boston, where I formerly lived. As near as I can reckon I should say it was some five or six years since I left the form in Welles. five or six years since I left the form, in Welles-ley, this State. Friends were very kind to me; all was done for me that could be while I was there. As I entered spirit life it seemed so natural I thooked ag if it must be the earth-life; only all was so beautiful, so pure, so per-fect; flowers were growing on each side of the way, with groups of little children plucking them, and everything so free. I love the flow-ches an attraction ever seems drawing us to ers; an attraction ever seems drawing us to

We used to hear of "the bourne from which no traveller returns"; it should be, the bourne from which all travelers return, and I will try from which all travelers return, and I will try
to give you wlittle light on the subject of our
homes or of the spirit-return. I am happy. I
feel well and strong now, although so weak
when I passed away. I did not partake of the
feeling when I came here which many spirits
tell me they do in roming in contact with
mortal life. John has accompanied me to-day.
I was known by the name of Jane Eaton.

Johnnie Hayes.

Johnnie Hayes.

[To the Chairman:] I am Johnnie Hayes. I thought I'd tell you before I begun, for Fred is here, and he said: "You'd better give your name right off, and let 'ein know who you are." I lived way up in Vermont at one time, and at another time in this State. You see, I went where the folks did. Now I am here. I've got this chair, and it's a good one. I guess I'm goo' ing to stay now, the rest of the time. "Oh! no," they tell me, "not all the time;" I'm going to stay a little while. I feel tip-top.

We 've gota nice house where we are, and everything is all given to us free. We don't have to work with our hands, but we do have to work a great deal with—I guess what you call the spirit. I don't see anyone there laying round sort o' lazy, so you need n't think when you get to our side you, aint going to do anything, because you will, and not only that, you'll like to do it, too.

How glad I am that I found this door open! I'm just as thankful as I would have been if I had got in before that lady had spoken. I see there's time enough. I aint in any hurry today. I'm going to thank you, sir, for writing down what I say, so that our folks will get it up in Brookfield, Vt. I've been growing up big. I was small when I went out. We do grow on the spirit-side; we don't remain children always. I am glad every, one can come and was small when I went out. We do grow on the spirit-side; we don't remain children al-ways. I am glad every, one can come and speak, if they only get on the right road. Much obliged, sir. I think I shall be here againsoon. Johnnie Hayes. My father's name was John.

Sarah Carter.

We love to see spirits as they come to speak, to feel that we are happy. As we enter the room all seems harmony; the thought is beautiful that passes from one spirit to another. Still, as I look into the audience, I see many asking the question: "Where is such a one," or "Where is another one; are they not present?" Oh! yes; many are here that do not speak, who hope in time to be able to give out a few words to you. I have often walked back and forth, up and down the aisle as I have been here, thinking perhaps by so doing I might attract some spirit near to some of you.

I am happy in my spirit-home. I would like to make it known that I come to my darling boy who never knew of a mother's loving care. Trials have come to you, clouds have evertaken you, but, dear George, the angels have stood by

you, but, dear George, the angels have stood by you, for there are angels everywhere, and in the changes that you have made of late I have tried so hard to help, through the influences that I being

that I bring.
Your dear old grandfather comes to you, for you need all the power we can give you at this period; you are not strong, and we realize it fully. How many times I have thanked

alize it fully. How many times I have thanked the angels that friends have been raised up for you, although the mother was taken from the babe, and I have called and asked them to watch over you so tenderly:

And William is here, James Andrews is here, and wishes to be remembered to you. How long it must seem to you, George, since they, toll you of the mother that was carried away. As you have seen others, with a loving mother beside them, your own spirit has reached out beside them, your own spirit has reached out, and you have said to yourself: "If my mother had only staid." Grandfather sends greetings to-day, and asks me to say to you that things will work out right eventually.

Say to the dear lady that it is with a grateful spirit we come here to thank her for what sile has done in times of sickness for you. My dear boy, is in this city somewhere. His name is George Carter. My name is Sarah Carter.

George Hill:

I have been asked mentally to come and speak. I know, May, you have said many times, "Why don't you do it?" There are several reasons: not because I did not intend to keep my promise with you, but sometimes another spirit has stepped ahead of me; at oth-er times I have been drawn into different char-

another spirt has stopped ahead of me; at other er times I have been drawn into different channels, or have tried to assist some desirous of sending a message.

I know I shall be remembered in Newburyport, and by some in this city. My dear wife and child have not forgotten me. May, teach the boy to know that I live in heaven, and in time I want him to understand more of spirit return. You will say to me: "Not yet, for he is too young." I can hardly agree with you in that. I think, now that he is coming to years of understanding, he should be taught that his father lives and watches over him, for I know he is all-in-all to you and you to him.

I am happy in my spirit home. Mother is is here with me, and sends love to you, dear May. She wants you to be careful of. Chester. You were at a standstill for some time in regard to changes, but eventually they will work out more clearly; although there are many dark hours since. I passed away, you have had some good friends.

I think they will remember no in Chichnati, and that this massage will reach my dear husbind, for sometimes he reads the paper, and there are many good friends who will speak to

there are many good friends who will speak to him of it.

I saw you, George, a little while ago, in a materializing circle. I think we did pretty fairly; we felt that we did. What a difference it makes with us when we find harmony, for inharmony, or crushes us in spirit; we are more sensitive than we could be in the flesh. You well know, George, you have some mediumistic power yourself; then I say, do not give up the little circles, for in time they will be able to bring the forms there, and you will not be compelled to go elsewhere to behold us. I will do all I possibly can to show myself, or make myself known perhaps it will not be perfectly at first; then we must try again. I was glad when I saw you make the appointment to meet together at certain periods; for then the attraction draws very strongly to you; Dear George, listen to what I have said to you; there is much more I would say, but cannot to-day. My name is Maria Stanley. I lived in Cinchinati. My husband, George Stanley, is in Lynn.

Mary Jane Benuett.

I have been very anxious for some little time to send a word of greeting to those at home. I know that some of them really feel that I do come to them rothers do not.

I was well known in Swampscott, in Lynn, in Salem and the surrounding towns of this State. I wish to make myself known to them in what is called the materialized form; then I feel that I can help take the scales from their eyes; that is, from a part of them, so they will learn a little something of this side of life.

The spirit-world is a beautiful world, and so is the earth, only you have there so much inharmony, contention, that sometimes we hear mortals say: "Liong to leave this world." The world is all right; it is the people, many times, who are at fault.

who are at fault.

I am satisfied with the home they gave me, but I find this is a life of progression, and I am

o improve on what I have. We all have a desire to visit dear ones in the

mortal life. If we can give but a short message we feel better and more satisfied, for it seems to us that we have added one more link in the chain of proof of the immortality of the soul. I was known by the name of Mary Jane Bennett.

SPIRIT MESSAGES TO DE PUBLISHED NEXT-WEEK.

Jan: 4.—John Cleary; Mrs. Mary Briscoe; Rev. Charles J. King; George E. Young; LePortest Spear; Clam L. Gordon; Charles Taylor; Joseph King; Lucy Averlil; Frankle Bar-ber; Sylvia E. Burr; Princess Itelia; Harriet; Foster.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) Jan 25.—Joseph Plerce; Capt David Stickney; Sarah Mc-Fée; E. Watson Batdorf; Myrtic Whitford; Parker Tennoy; Woodbridge Perkins; Jennic Alger; Belle Mattoon; James Edgerton; Allen Breed.

THE BUGLE IS BLOWN.

We wait for the bugle; the night deweare cold,
The limbs of the soldiers feel jaded and old;
The field of our bivoune is windy and bare,
There is lead in our joints, there is frostlin our hair;
The future is velied and its fortunes unknown,
As we lie with hushed breath till the bugle is blown.

— T. W. Higginson.

The bugle is brown—Is brown?

Up, conrades! it calls to the fray;
The tremulous dark is all sown
With gleams of the swift coming day.
What matter the bivounc dreary?
Like a dream of the night it has sped.
What matter limbs bliffened and wearry?
They thrill to new life as we tread.

The bugle is blown—is blown!
Fall in! for the battle is on;
No quarter to error be shown,
No truce till the guerdon is won.
Though mighty the serviced forces
That marshal our steps to oppose,
We know that the stars in their courses
Fight still against liberty's foes.

The bugle is blown—is blown!
The bugle eternal of truth!
Ou the wings of the wind it hath flown—
The call that was heard in our youth.
Oh! heart, to its music once beating,
Oh! soul, that once leaped in reply,
Do ye hearken the summons repeating
The mandate of Liberty's cry?

The bugle is blown-is blown! The bugle is blown—is blown!
How thought ye its strain could be stilled?
Oh! clear as of old it was blown;
The pulse of the world it hath thrilled.
While a wrong yet remains for redressing,
While brotherhood's claim is denied,
To hope and to anguish confessing
That clarion note hath replied.

The bugle is blown—is blown!
Up, comrades! It calls to the fray.
Strong soul, there is need that is shown
For loyalty's valor to day.
Oh! hearken, for fuller and higher
It swells on the ambient air—
The summons to souls that aspire
For freedom to do not to detail

For freedom to do and to dare! FRANCES M. MILNE. In The Standard.

A Haunted Apartment. STRANGE PROCEEDINGS IN THE ROOM WHERE PRELLER WAS MURDERED.

RELLER WAS MURDERED.

St. Louis Special to the New York Sun.

The terrible tragedy enacted on April 5th, 1885, in room 144 of the Southern Hotel, is again revived by the strange experiences of the guests who have recently occupied the apartment. It was in room 144 that Maxwell chloroformed Preller to death and then packed the body in a trunk. The room was not occupied for many months, and the hotel people found it necessary to change the number to 133. The experience of a guest on last Friday night was told to-day. The gentleman is a prominent business man of well-balanced mind. "I knew nothing at all about the room when I took it," he said. "In fact, the Maxwell-Preller tragedy had wholly escaped me. I went to bed at my usual hour, and was awakened with a start by hearing a strange tapping against the head of the bed. There was one tap, and then two others in quick succession. I was aroused in an instant, but heard nothing more. The same tapping occurred several other times during the night, but I thought little of it. The next evening I noticed that the drawers of the bureau would always open, however, after I closed them. I pushed them in whenever I passed near the bureau, but they would invariably open again, as though forced out by some unseen agency. Still I was not alarmed. The most startling occurrence; and that which decided me, to quit the room, came on the third night. I ordered the fire discontinued, because it was warm enough without one, and retired for the night. I had noticed that the chamber-St. Louis Special to the New York Sun. it was warm enough without one, and retired for the night. I had noticed that the chamber-maid had entirely cleared the hearth of débris, maid had entirely cleared the hearth of debris, and not so much as a scrap of paper was left in it. About one o'clock I was awakened by an explosion on the hearth that sounded like a big firecracker. I was scared, you can bet. A second explosion a little louder followed, and then came a third, which capped the climax. It was terribly violent, and the detonation was fearful. I arose, lighted the gas, dressed and looked at the hearth. It was completely filled with a slaty substance that looked like ore of some kind, and one of the large cubes that made up the hearth was torn from the brickwork or tiling. Pieces of slate were thrown across the room.

across the room.
"I went down stairs and told the night clerk "I went down stairs and told the night clerk to come right to the room and see what had happened. He refused with a slekly smile. I returned to the room, passed a sleepless night, and changed my room next day. I then learned from a friend the history of the room, and then one or two things which had hitherto been inexplicable to me became now painfully clear. I had noticed that the bell-boys would get out of the room just as quickly as they could, not even waiting for the occasional tip which I held out to them; nor could I get an answer when I rang the bell after ten o'clock at night. I then found out that at that hour the lights in the hall were turned out, and that the hell-boys would not go through the corridor after that time at any price. I am not a Spiritualist. I was absolutely soher, too, as I seldom take a drink."

The manager of the hotel, Mr. Lewis, had nathing to say when the story was told to him, nor could be suggest any explanation.

And Love is master of all arts, And puts it into human hearts The straugest things to say and do.

-[Longfellow.

February Magazines.

THE CENTURY.—The distinguishing feature of this month's number is the article on the famous French artist Gerome, best known of his contemporaries because of the popularity of his works and the assistance he has rendered others. The article is preceded by an engraving of his wonderful creation, "A Napoleon Be-fore the Sphinx," as a frontispiece, and illustrated throughout from paintings and sketches by Gérômo. The narrative is one of much interest, the artist himself supplying an account of his own life, and allowing the use of conversations and letters. Supplementary to this in "Open Letters" are given the opinions of nine well-known American artists regarding Gérôme. The Siberian chapter treats of "Exiles at Irkutsk," and the Lincoln pages of the events leading to the removal of McClellan from the Army of the Potomac. "The Battle of Franklin," and "The Canal at Island No. 10," are the subjects of the "Civil War Memoranda." Ed. Atkinson; of this city, in "Slow-Burning Combustion," gives directions for constructing buildings, partly fire-proof; Dr. Gladden a timely paper on "Safeguards of the Suffrage." Finely illustrated ar-ticles are "The Portraits of Mary, Queen of Scots," "Fairles and Druids of Ireland," "Hand Spinning and Weaving," and "Old Italian Masters." Excellent poems are contributed by Kate Osgood, Caroline Hazard and J. W. Riley. New York: The Century Company. Boston: For sale by Damrell & Upham, 283 Washington street.

THE ATLANTIC MONTHLY has as the first in its table of contents a sketch by Sarah Orne Jewett, entitled "A Winter Courtship"; "Passe Rose," by Arthur Sherburne Hardy, is interestingly continued; Henry James contributes Chapters IV-VI of "The Tragic Muse"; Harriet Waters Preston has an entertaining article embodying much of the private history of Cicero, as displayed by his correspondence, during the struggle between Casar and Pompey, and entitled "Under Which King?" Charles Worcester Clark dis-courses on "The Spirit of American Politics/as Shown in the Late Election"; Philip G. Hubert, jr, writes of "The New Talking Machines" (Edison's and Bell's) in a manner which makes the reader wish for "more"; "Eurylochus Transformed," by Wendell P. Stafford, and an "Address" by T. W. Parsons, constitute the poetry. These, with "The Contributors' Club," "Books of the Month," and other matters not here enumerated, constitute a royal number. Houghton, Missin & Co., 4 Park street, Boston, publishers.

ST. NICHOLAS.—"The Gold that Grew by Shasta Town." an illustrated poem by Joaquin Miller greets the reader at the opening, and facing this is a frontispiece drawn by Mary Hallock Foote, illustrating the line from Tennyson, "If You're Waking, Call Me Early." A finely executed portrait of the African explorer Stanley is given in connection with "The White Pasha," in which an account of his adventur-ous life is related. A portrait of "The Real Mikado" and views of his residence are presented in a paper on Japan by Arthur L. Shumway. Wonders of artificial ice-making at the South are described by Prof. Starr, with an engraving of flowers in a cake of ice. Three chapters are given of "The Bells of Ste. Anne," and a new one of "The Routine of the Republic." The illustrations of this number are of superior excellence, an amusing feature of which are those of the "Ballad of a Runaway Donkey." New York: The Century Co. Boston: Damrell & Upham.

THE COSMOPOLITAN .- "A Russiah Apostle of Art' is the title of the opening article describing the life and works of Yerestchagin, one of whom it is said he has, like Tolstor, set the Russian people thinking, and as novelists and poets bow to the former, so willartists bow to him. The article is illustrated with a portrait (frontispiece) and reproductions of twelve of his paintings. Following this is the first chapter of a Chinese historical novel, "Wu Chih Tien, The Celestial Empress," translated from the original by Wong Ching Foo. Elsie Leslie Lyde, the personator of "Lord Fauntleroy," tells the story of her "Stage Life," not a very long one thus far, but an interesting one, with an engraving of the juvenile actress in the character. Other illustrated articles are "The New York Clearing House," "All Around Lake Superior," and "The Koreans at Home." E. E. Hale commences his discussion of "Social Problems." New York: 363 Fifth Avenue.

THE MISSIONARY REVIEW.—Naturally this monthly seeks to vindicate its own, and the opening article of this number is an editorial in reply to attacks lately made on the missionary enterprise by Canon Taylor and ethers, allusion to which was made by a correspondent of THE BANNER a few weeks since. The writer expresses the opinion that the assault "is more flash and roar than force and fire." Neverthe less, he seems to think it of sufficient importance to devote hearly a dozen pages in an effort to controvert it; a strange course to adopt if it really is of the weak and ephemeral character he ascribes to it. New York: Funk & Wagnalis.

VICK'S FLORAL GUIDE for 1889 surpasses in beauty and value those that have preceded it. It is enlarged in size, printed from new type, and fully illustrated with new engravings of the products of the seeds which it describes; in addition to which are elegant colored lithographs of roses, geraniums, etc., and por-traits of the founder and his three sons, its present managers. Its instructions for the preparation of soil selecting and sowing seed, and the arrangement of hot beds and cold-frames, are of inestimable value to home florists, and will it followed insure success. It will be sent for 15 cents, which amount will be refunded in seed, on application to James Vick, Rochester, N. Y.

THE BIZARRE, NOTES AND QUERIES.—Interesting items are given regarding Ellot's Indian Bible, printed in 1635, in a language which no one now living can read or speak. The first verse of the nineteenth Psalm is as follows: "Kesuk Kukootomuhteaumoo

God wussolisumoonk Mamahchekesuk wunnahtuhkon Wutanakausnonk."

The type was set by an Indian, and three years were required to print it. Many other out-of-the-way matters are dealt with in this number. Manchester, N. H.: S. C. & L. M. Gould. Boston: For sale by Colby

THE QUIVER. - New chapters of two serial stories. "Santa Claus at Cliff Cottage," "The End of an Old Romance," and "Homeless," supply an interesting amount of fiction, while facts of daily life in its various phases fill the remaining pages together with reports of humanitarian efforts in London and elsewhere. The engravings are many and excellent. New York: Cassell & Co. .

THE HORTICULTURAL ART JOURNAL for January has for a frontispiece a superblithograph, colored true to nature, of Carnations, varieties of which among florists include nearly every known shade of color Apples are the subjects of other illustrations. In the letter-press a Memorial to Congress from nurserymen is printed, asking for a restoration of tariff rates on foreign products. Stecher Lithograph Co., Rochester,

> BUT ONE ENEMY. Only thyself thyself can harm.
>
> Forget it not: And full of peace,
> As if the south wind whispered warm,
>
> Wait thou till storm and tumult coase.
>
> —Celta Thaxter.

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr. A.L.A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carisbad Sprudel Salt for chronic constitution, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spicen, children with marsamus, gout, heumatism 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,

treated long enough. Average time or treatment, four weeks.

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Jai2

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alism, March 31, 1848, to the Present Time, By DR. N. 13WOLFE, Oincinnatt, O.
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Banner of Bight.

BOSTON, SATURDAY, PEBRUARY 0, 1889.

Spiritualistic Meetings in Boston. Free Spiritual Mostings are held in the BANNER OF

Free Mulricum Meetings are field in the lianning of the Light Hall, No. 3 howerth street, regularly twice a work.—on Tuesday and Friday Avrkingons. The sublic is cordially invited. For further particulars see notice on eight page. L. B. Wilson, Chairman.

Borkeley Hall, & Horkeley Street.—The Boston Spiritual Temple services at 10% A. M. and 1/6 p. M. R. Holmes, President; Albert F. King, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings overy Bunday. The Tremple Fraternity School for Children meets at 10% A.W. Afternoon service it 2%; and Wednesday evening Sociable at 7%.

Borkeley Hall, Borkeley Street.—The First Inde-endent Club holds lectures every Sunday, at 3 P. M. F.

Children's Progressive Lyceum No. 1.—Sessions very Sunday at II a. M. in (large) Paine Memorial Hall, Abstens steet, near Tremont. All seats free. Every one inted. Benj. P. Weaver, Conductor; H. O. Torrey, Corretal Renj. P. Weaver, Conductor; H. O. Torrey, Corre-

sponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincola, Secretary. Private Seance, for members only, first Friday in each month; doors closed at 37. M. Public meetings every Friday ovening at 1½.

Berkeley Hail.—The Independent Club meets every Friday at 27. M. Seance, followed by sewing circle. Supper served at 6 F. M., followed by entertainment. J. W. Fietcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Friller, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb. Conductor.

Engle Hall, 016 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr.E. H. Mathows, Conductor.

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

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

Chelsen.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.
—Meetings are held at Grand Army Hall, Sundays, at 2½ and 7½ r. N. All mediums invited. G. F. Slight, Chairman.
—The Ladies Social Aid Society halds its meetings overy Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary.

Cambridgenort—Meetings at 186 Chestnut street.

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

The Boston Spiritual Temple-Berkeley Hall .- Last Sunday morning Mrs. R. S. Lillie, under control of her spirit guide, announced as the subject control of her spirit guide, announced as the subject of discourse, "Rags," and said: "You may not think the subject a dignified one, but in the past few days we have been made to feel indignant as a spirit. Spiritualism differs from most all other beliefs. The conditions it asks for should be given. Demonstrations of its truths have been and are being made, although some of the mediums may have proved false. One reason for our taking this subject is that for more than a week; for a sensational purpose, advertisements have been circulated of an exhibition of rags. This should not have a feather's weight on the minds of the people. As a spirit I believe in materialization. Philosophically it is not hard to understand the reality of it. Materializations took place at the outset of Christianity, the same as they are taking place to day.

From the manifestation of a slight rap upon your headboard in the still hours of the night, you feel that the angels are with you. This makes the subject holy to you, and yet there are those who dare to flaunt rags of thin gauze before your vision as a proof that you are deluded. As a spirit understanding the forces I know that materialization has real merit; and while it seems strange finat people will stoop so low, yet initiators have stepped in who see what the crowd demands, and flaunt before the people these dirty rags, thinking they can make some of the credulous ones believe most anything. True mediumship need not fear the issue. Cultivate the gifts, and if there is not force enough, wait. The advancement of truth is slow. We ask mediums to hold the power carefully; do not hurry the evidences of truth.

In the medical bill now before your Legislature it of discourse, "Rags," and said: "You may not think

noid the power carefully; do not nurry the evidences of truth.

In the medical bill now before your Legislature it is rags, not merit, that claims protection. If you have a parchiment or a diploma you can practice as a doctor, though that may be all the evidence you can show of your skill. Let the hatural healer work as Jesus did, and he would be arrested. Jesus would not have stood a medical examination by the Jews. There are not as many persons killed by quacks as by regular practitioners, though they have so changed the regular practice that it is not so dangerous as it once was. If you have the power of the divine force of healing you cannot fail, no matter what obstacles are placed in your way."

your way."

In the evening Mrs. Lillie discoursed to an attentive and interested audience on "Sunshine and Shadows."
She will occurv the platform, part Sandaws." and interested audience on "Sunshine and Shadows." She will occupy the platform next Sunday, morning and evening:

The Ladles' Industrial Society connected with this

organization holds its meetings every Tuesday after-noon and evening in Room No. 4, Berkeley Half Build-ing. O. L. R.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street. - The spiritual revival still continues in this hall under the wonderful mediumship of Mrs. Ada Foye. The afternoon meeting of last Sunday opened with singing.
After an invocation asking the blessing of God and the angels upon all in sickness and sorrow, and for the revealment of the law of angel ministration, and singing by Mrs. Mary Nickerson, Mrs. Foye proceeded to answer questions, among which were the following:

Q.—How are the raps produced? A.—Raps have been heard from the time of John Wesley, 1770, to the present time. They are made by our spirit friends by means of the electrical atmosphere that surrounds the medium.

medium.
Q.—Would not the Lord's Prayer be a good protection against evil spirits? A.—Yes. Prayer elevates the soul, and if carnest and sincere prevents the approach of all forms of evil.

O. De year thick lectures and exhibitions purpose.

Q.—would not the Lord's Frayer be a good protection against evil spirits? A.—Yes. Prayer elevates the soul, and if carnest and sincere prevents the approach of all forms of evil.

Q.—Do you think lectures and exhibitions purporting to prove Spiritualism a delusion and its mediums frauds will do Spiritualism permanent harm? A.—No. Spiritualism is a truth, and pretended expositions will lead persons to investigate its phenomena who would not have done so otherwise. Let the people preach against it as much as they will, say what they please, our halls will be filled with earnest seekers after truth, and new converts continue to be made by thousands.

'Q.—Would it not be better for elergymen to admit the truths of Spiritualism? A.—Most certainly. That is the only way they can fill their depleted churches. Spiritual halls are well filled everywhere, even with admission fees being required.

At the close of Mrs. Foye's answers, Mrs. Loring of Braintree gave interesting phenomenal tests of spirit-presence. Pirst bidding all a hearty greeting, Dr H. F. Gardner spoke of the necessity of holding the forms of our departed friends free from contact with ice. He said he was with the people, here still, and that the hour will soon come when the eyes of all will be open to the beauties of the spirit-world. Among other names, recognized were Mrs. Clara Wellington, of Cambridge; Winnie Hall, with kindest regards to all; Dr. Cheever of Chelsea; Henry Marston, Elia S. Williams, Emma Gerry and others came, desiring recognition. The late William A. Dunklee said he was glad his spirit had passed into the beautiful land beyond, and mortals could never fully understand this phenomenon until they also passed on. Mrs. Loring's tests were generally recognized.

At the evening session the hall was crowded. Mrs. Foye spoke briefly upon the duties of Spiritualists to the general public—the presentation of truth and the claims of the church in other days. To the adoption of this principle as her rule of life she attributed her own success an

. Joseph D. Stiles will occupy the platform next Sunday afternoon and evening. Mrs. Foye gives her last test seance for the present on Thursday evening. All are invited. Come early to secure seats. .. HEATH,

Piret Independent Club-Berkeley Hall. On Friday evening, February 1st, the exercises were of a particularly pleasing character, given as they were as a reception to the gifted young medium, Frank Algerton. After the opening remarks by the President, and a pleasing musical selection from Mrs. Case, a timely and most instructive paper on "Ventilation" was read by Dr. Galloupe. He said that the true epitaph on many a tombstone should read, "Died of bad air and poor ventilation." He spoke of the one foot square opening that Sir Humphrey Davy introduced into England's House of Commons, for ventilating purposes—which a few years later became three feet; and still later, an opening of fifty feet was considered none too large to properly ventilate the chamber where England's laws are made—to which might be attributed the increasing justice and morality of those laws. of a particularly pleasing character, given as they

those laws.

The paper was warmly applicated, as it deserved to be, and was followed by a delicately rendered plano solo by Miss Kelly, who also kindly responded to the encore of the appreciative audience. Miss Emma Nickerson then recited in her usual pleasing fashion

a poem said to have been written a few years before his death by ligrace Greeley, after which Frank Algerton was introduced, and under control replied in his very spirited and elequent manner to the following questions handed in by the hudionees.

"What is your opinion of exposures?" Braud exposes itself, (and his guides) and truth cannot be exposed or injured, any more than a fly alighting on this sphere of ours can retard its revolutions.

"What is the true genius of Spiritualism?" Progress, was his reply.

"What is the true gonius of Spiritualism?" Progress, was his reply,
"Is marriage a failure?" Ninety-nine times but of a hundred it is, because not the true marriage, which no man can put asunder.

Mrs. Fletcher was then called for, and responded: to the call in an acceptable manner. She was followed by a song from Mrs. Case, and a few well-received remarks by Mrs. Stiles, under control.

Next Friday evening the various medicins connected with the Cub will provide for us a programme of exceptional interest; Will Stedman, the renowned tenor, will assist in the musical exercises.

On Sunday next, at 2:45 p. M. J. William Fletcher will present his illustrated lecture on Spiritualism.

H. R., Cor. Seo'y.

Children's Progressive Lyceum No. 1, Paine Hall .- Last Sunday morning, after the usual opening exercises, readings were given by Eloise Wonde-

ing exercises, readings were given by Eloise Wondemuth, Lillie Wendemuth, Flossie Walte, Annie Grishaven, Allie Cummings, Emma Russell, Hattle Dodge, Josie Smith, Lottle Glies, Lilian Rich and Mamie McNiven; songs by Gracie Scales, MaudelFitzgerald and Mabel Walte; plane sole by Master Bertle Nowton; harmonica sole by Harry Lee.

The regular sewing circle was held last Wednesday afternoon and evening in Lyceum Hall: in the evening a test scance was held with very satisfactory results. These meetings are held every Wednesday evening, and all are cordially invited to attend. Supper is served at 6 P. M.

Last Sunday friends and members of the Lyceum, realizing the good work that Mrs. Butler has done and is still doing for the school, and wishing to show in some manner their appreciation of her kindly deeds, surprised her by presenting her with an elegant bronze statuette intoken of their appreciation of her services. The presentation remarks were made in a very felletous manner by Conductor Weaver. Mrs. Butler, though much overcome by this manifestation of good will, expressed her pleasure in a feeling manner on receiving the gift.

receiving the gift. HENRY O. TORREY, Cor. Sec. y.

America Hall, 724 Washington Street.-The Echo Spiritualists' Meetings were held here Sunday last-Dr. Hale, Chairman. Large and appreciative aumences were in attendance at the afternoon services. Mrs. A. E. King, Dr. C. H. Harding, Mrs. I. E. Downing, Miss Nettie M. Holt and Dr. Eldridge participated in thoughtful and instructive remarks. Excellent tests and communications were given through Mrs. King, Dr. Harding, Mrs. Downing, Miss Holt, Mr. Capell; Dr. Eldridge gave some fine medical examinations. audiences were in attendance at the afternoon ser-

Mr. Capell; Dr. Eldridge gave some and medical examinations.

At the evening service the audience distence with much interest to remarks by Miss Holt and Dr. Eldridge, and a poem by Bro. Ridell; clear tests and spirit delineations were given through the organisms of Miss Holt, Mrs. Wilkins, Dr. Eldridge and the Chairman, all of which were correct. The remarks by the Chairman at the opening of each service were given in his usual pleasant manner and well received. Union singing and some of C. Payson Longley's beautiful inspirational music, under the direction of the usual musical talent at this place.

N. M. Holt, Sec'y.

Engle Hall, 616 Washington Street.-The three meetings held Sunday, Feb. 3d, were highly interesting. During the day fine tests were given

teresting. During the day fine tests were given through the mediumship of Mrs. Jennie K. D. Conant, Dr. McKenzie, Dr. Coombs, Mrs. Lewis, Mrs. Burnham. Mrs. Collier spoke under control. Dr. Mathews made some stirring remarks, closing with spirit descriptions and names.

The evening exercises were opened by Mr. Ridell with some pointed remarks, followed by Mrs. Waterhouse, who interestingly related some of her experiences in her thirty-five years of mediumship. Mrs. Loring, of Braintree, was next introduced, and after a poem and some pleasing remarks proceeded to give tests and spirit descriptions—bloding the audience for nearly an hour; every test was fully recognized.

The music furnished by Mrs. Lovering throughout the day was excellent.

annual meeting of this Association was held in Ly ceum Hall, Friday evening, Feb. 1st, President J. H.
Lewis in the chair. The reports of the officers show that a grand work has been done during the past year. The Treasurer, Dr. U. K. Mayo, reported that nearly twelve hundred dollars had been collected during the year and expended in the development of spiritual truth. The Society has leased the hall it now occupies, purchased the furniture and engaged the services of some of the best speakers: The thanks of the Association were tendered the President and managers, who had so successfully presented the phenomena of Spiritualism through the different mediums employed. The following officers were elected: J. E. Hall, President; F. B. Woodbury, 1st Vice-President; Mrs. Hannah Tower, 2d do.; Dr. U. K. Mayo, Treasurer; F. D. Edwards, Recording Secretary; F. A. A. Heath, Assistant do. do.; Mrs. A. K. M. Heath, Corresponding Secretary. The following were chosen Directors, who, with the officers, form the Board of Managers for the coming year: J. H. Lewis, Mrs. M. A. Lewis, Dr. W. S. Eldridge, Mrs. C. H. Hall, W. C. Vaughan, H. B. Hersey, Mrs. K. P. Russell, Mrs. Fannie White.

The Association is in good standing, and prepared to do a grand work for humanity. Meetings will be held on Sunday at 2:30 and 7:30, and a tell-vicine on Thursday evenings. ceum Hall, Friday evening, Feb. 1st, President J. H.

At a social meeting held Jan. 30th, Room 3, Odd Fellows Building, Berkeley street, Boston, by some of the members of the Boston Spiritual Temple—Mr. Rling, Chairman, Mr. G. V. G. Heberton, Secretary—it was voted to discountenance any effort to start a new society, or withdraw from the old one. There had been no move in this direction, but as such a story had been started it was thought advisable in the interest of harmony and good fellowship to have an expression upon this subject. It is thought it would be better to unite two or three of, our present small societies, and have one good, strong one, than to divide any one that is now struggling to be useful. The meeting was quite a relinion of friends, brought together to talk over matters, advise in regard to our glorious cause, and have a general good time. Mrs. Heberton was present, and sung several of her beautiful songs, to the great delight of all present.

G. V. G. Heberton. the members of the Boston Spiritual Temple-Mr.

Medical Laws.

Medical Laws.

To the Editor of the Banner of Light:

"It is conceded that every time a restrictive medical statute is asked for by the "regulars" their action gives the "irregulars" much free advertising, and at the same time ventilates the policy of the scheming M. D.s in a manner that does them great harm.

It seems to me that the "regular" petitioners should see this and forever remain silent, and be content to allow merit to settle the medical question.

If the "regulars" have anything that the people want, no statute should prevent them from obtaining it; and this principle carried our regarding other modes of practice would settle the matter for all time. Wily do the people sit quietly in States where class medical legislation exists, and supinely continue in the bonds of medical slavery?

Anti-Monopolist.

ANTI-MONOPOLIST.

Philadelphia, Pa.-At Columbia Hall last Sunday night, Mrs. Zaida Brown-Kates, under control, gave a brief address upon "What is the Highest gave a brief address upon "What Is the Highest Authority of Nature?" Mr. George W. Kates spoke upon "Médiumship," Mr. William F. Nye, of New Bedford, Mass., then related some experiences. Tests were given by Mrs. Kates and Mrs. Brown. Mrs. and Mrs. Kates will speak in Hammonton, N. J., next Sunday morning, returning here for the night service at this hall.

New London, Ot .- " M." reports in a letter, the residue of which will appear next week, that Mrs. J. F. Dillingham of Lynn will officiate for the Association next Sunday. "The last two Sundays of this month Mrs. Ida P. A. Whitlock is engaged for this society. Mrs. Dillingham goes to Fitchburg for Sunday, Feb. 24th."

Spiritualistic Meetings in New York and Brooklyn.

Columbia Hall, \$78 fits Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting, Services every Sunday at 23 and 38 p. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arennum Hall, 57. West 25th Street, N. E. corner of havenue.—Meetings of the Progressiva Spiritualists are held every Sunday at 2 and 5 p. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. 4, G. W. Van Horn, Conductor.

Mootings for Spiritual Manifestations will be hald at Adolphi Hall, corner 7th Avenue and Edstreet, New York, every Sunday at 2% P. M. Tests given by Mrs. E. A. Wells of New York.

wens of New York.

Adolphi Hall, corner of 52d Street and 7th Avenue—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7M F. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th 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.—Miss Jennie B. Hagan discoursed last Sunday morning upon subjects given by the audience, in course of which she said: "Many persons call themselves Spiritualists who simply believe that spirits can return to this earth; they do not understand the higher philosophy, and they simply take it up as so much merchandise to be used for their own profit. The natural dishonesty of some people is a disease which will be cured in the next world. As you can visit Berlin, London and San Francisco in thought, so spirits can move from place to place."

next world. As you can visit Berlin, London and San Francisco in thought, so spirits, can move from place to place."

The afternoon meeting was opened with a plano duct by the Misses Josephine and Louisa Launey; solo by Miss Lily. Runals, "Just a Song at Twilight," by Maloy. Jennie B. Hagan spoke in reply to the question, "How long is this particular and peculiar contest against Spiritualism to last?" She said "Spiritualism is as old, as the lasting bills and as permanent." Henry J. Newton remarked concerning the important changes going, on in favor of the growth of Modern. Spiritualism, alluding to the late conversion of his old friend Sidney A. Dean and others, as showing which way the wind is blowing and the tide setting. He would, he said, venture to say that if any honest man or woman would investigate and give it a fair trial they would become convinced of its truth. Whistling solos by Miss Mamie Horton, with congregational singing, closed a very entertaining service. In the evening Miss Hagan spoke upon "What is Success in Life, from the Spiritual Standpoint?" She said: "The question arises as in what wealth consists. Some will say in money, but there are other kinds of wealth. Some of the people who are counted rich are the poorest of all, and many who have neither money nor goods possess that which ordinary riches cannot buy. Success will be judged by that which we really accompilish for humanity, in deeds of loving kindness and generous charity." Miss Hagan spoke for nearly one hour on the above and other subjects, to the delight of her hearers. She will speak here next Sinder, and Mrs. Henry J. Newton, 128 West 43d street. A cordinal invitation is extended to all who desire to meet Miss Hagan socially. Second Scales and the cordinal invitation is extended to all who desire to meet Miss Hagan socially. meet Miss Hagan socially.
New York, Feb. 3d, 1889.

The Cause of Suicide.

On Sunday afternoon last, before the First Independent Club, J. W. Fletcher addressed a good-sized audience on the above theme. The Independent Quartet contributed excellent music. Mr. Fletcher

Quartet contributed excellent music. Mr. Fletcher said in substance:

The first lesson taught to the child is that of greatness, the necessity of making a success out of life, and that success a purely material one. In the whole education of a child at present this material element is accentuated. Consequently he grows up with a fear and dread of failure, and when, as a man, he sees that perhaps to-morrow the accumulations of his life may all melt away and the world record his failure, he would rather meet the uncertainties of another world than to face the duties of this. Therefore he snaps the thread of life and the papers record another suicide.

Now all this arises from a wrong consenting of whet

time the state of the state of

New Bedford, Mass.-Dr. F. H. Roscoe of Providence, R. I., continued his interesting exercises of reading, lecturing and psychometrical tests, in the Mechanics' Hall, Sunday, Jan. 27th, and was very happy chanics' Hall, Sunday, Jan. 27th, and was very happy in his selections and successful in his work. The afternoon discourse, Man, Assert Thine Individuality," was timely. Active work, he maintained, should be more thoroughly systemized, and Spiritualist literature should have a still more extended circulation. This latter consideration is of the first magnitude. It is important to inform the people that no injury has come to the cause through the unfaithfulness of former servants, the frauds of mountebanks, and the machinations of conspirators, but that it is stronger and better than ever.

In the evening at 7 o'clock, the services consisted of remarks by Fresident James, with music and song by Prof. Geo. S. Fenner of Providence, and the answering of questions submitted by the audience, regarding many points of the Spiritual Philosophy, by Dr. Ros-

ing of questions submitted by the audience, regarding many points of the Spiritual Philosophy, by Dr. Roscoe's control, who, at the close of his address, gave psychometrical readings, all of which were admitted to be perfectly correct. No doubt impressions were made by his labors here that will be of a lasting character, not only to outsiders but to Spiritualists themselves. Thanks are due to Prof. Fenner for the musical part of the exercises, which was especially fine.

GEO. O. STOTT.

Pittsburgh, Pa.-Mrs. M. E. Wallace, of New Vork, has just closed an engagement with our Society She is a lady of culture and refinement and an honor to our loved cause. The Spiritual Philosophy, as ad

to our loved cause. The Spiritual Philosophy, as advocated through her organism by her guides, is of the highest order and most advanced nature. Sunday evening's subject for lecture was "Prayer," and the entire discourse really was a prayer of the control directed to the audience—imploring them to awaken to a more spiritual life! It was a pleasure indeed to watch the lady and notice the changes of her face and to see her countenance brighten as she appealed to her hearers, and to listen to the consoling and prayerful words from her lifes. The dear sister's only aim is to have the most elevating influences around her, and she has well succeeded. One of her most valued controls is her angel daughter. Mrs. Wallace has made during her stay many ardent friends in our city who wish her success and God speed; may she be-so advanced in spiritual knowledge and wisdom that when her time arrives to "go home' she may be lifted to the highest spheres in the sweet Summer-Land, where we all hope to meet after our work here is fulfilled.

Newburyport, Mass.—On Sunday, Feb. 3d. Mrs.

Newburyport, Mass.-On Sunday, Feb. 3d, Mrs. Florence K. Rich, of Boston, gave convincing tests of spirit identity to a large and interested audience. Mrs. Rich came as a stranger, but she has made a host of friends during her short stop with us, and, has created such a good impression by her superior mediumistic powers that we are in hopes of having her with us again very soon.

Interest in Spiritualism is growing here, as a visit to

umistic powers that we are in nopes of naving her with us again very soon.

Interest in Spiritualism is growing here, as a visit to Fraternity Hall on a Sunday afternoon or evening will prove. Mrs. Clarko Kimball of Lawrence is our speaker next Sunday.

F. H. F.

Lowell, Mines .- Obcar A. Edgerly, of Newbury port, gave us an interesting and able lecture last Sunday, under control-also gave some tests which were generally recognized. In our opinion societies will make no mistake in engaging Mr. Edgerly for pintform lectures.—Sunday, Feb. 11th, we are to have Mrs. N. J. Willis, of Cambridge, with us.

46 Tyler street.

B. S. FREEMAN.

Chelsen.-Pilgrim Hall was crowded Sunday evening to listen to a lecture by Mr. J. W. Fletcher. He took life subject from the audience, being repeatedly applauded, and closed with a test scance. Next Sunday he will give an Illustrated Lecture, with stereoptical effects.

REMONSTRANCE PETITION.

TO THE HONORARDS THE BENATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF MASSACHURETTS

Whereas, an order has been made in the present Legislature looking toward it consideration of the advisebility of the passage of a medical law that will provent all ac-called "irregular" practitioners from being employed by the people in cases of sickness. Therefore, we, the undersigned, eltizons 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 or any mode of treatment we desire when slokness befalls elther ourselves or our families,

There are many and various modes of cradicating 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 illness.

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 misdemeaner, 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.

NAMES.

ADDRESSES.

Mr. Baxter in Connecticut. To the Editor of the Banner of Light:

On two recent Sundays, Jan. 20th and 27th, J. Frank Baxter ministered to the Spiritualist Society in Willimantic, Conn. Exceedingly bad weather chanced to

Baxter ministered to the Spiritualist Society in Willimantic, Conn. Exceedingly bad weather chanced to be, yet fair audiences assembled afternoons, and excellent ones in the evening. Mr. Baxter's themes are usually decidedly utilitarian and practical; at the same time he presents a Simon-pure Spiritualism. The lectures on these occasions were of just this nature, and none went away dissatisfied.

Seemingly, better selections could not have been made. Versatile in talents, Mr. Baxter rendered fine poems and choice music, the poem "Many Manstons" eliciting much praise. In the numerous scances in Williamatic by Mr. Baxter none were better than those given by him during this isst engagement.

On Friday evening, Jan. 25th, Mr. Baxter was foined by Charles W. Sullivan, of Boston, and the two, assisted by local talent, aided the Society of Williamatic materially By a very fine entertainment. The house was filled, and the artists severally applauded. Messrs. Sullivan and Baxter in voice blend harmoniously, and their selections in due were effective, notably their infinitably rendered "jublices." Mr. Bullivan in his character and costume numbers was a marvel. The entertainment was most enjoyable.

On Monday evening, Jan. 27th, Mr. Baxter benefited the New London Spiritualists with a vocal and literary social. A grand attendance, a most acceptable entertainment, and a substantial aid to the treasury resulted. Mr. Baxter is expected to lecture here before the season closes.

What with Mr. Baxter's lectures in Suffield and

the season closes. What with Mr. Baxter's lectures in Suffeld and Meriden additional to Williamantic, etc., and the success attending during the last half of January, the gentleman is to be congratulated.

Maverbill and Bradford.-Last Sunday, Mrs. E. Clarke Kimball of Lawrence addressed the Spiritualist Fraternity in Brittan Hall-good audiences, alike ist Frateinity in Brittan Hall—good audiences, alike in the afternoon and evening—giving a large number of interesting tests, most of which were recognized; many of them were very convincing by reason of the details given. There were over one hundred tests given, consisting of the names of many former residents of this city, and in addition those who belonged in other neighboring localities.

Next Sunday Mrs. M. Louise Chase of Merrimacport will occupy the platform.

Those who desire to meet Mrs. Foye again, are informed that she will give a public scance in Brittan Hall, Haverhill, on Wednesday evening, Feb. 27th.

Haverhill, Mass., Feb. 4th, 1889.

E. P. H.

world spiritual to the world Material." The audience was a large and intelligent one, and warmly commended the lecture as most eloquent and instructive. The psychometry which followed was pronounced correct, all the tests, except one, being fully recognized. Mrs. Lake speaks before this Society again next Sunday evening. Subject, "Whither are we Drifting?"

Providence, R. I.-Mrs. A. H. Colby-Luther gav last Sunday an excellent discourse on "The Necessity for a Superior Moral and Spiritual Unfoldment to Bal for a Superior Moral and Spiritual Unforment to Danance the Intellect." In lier usual flery, argumentative and eloquent style. [An abstract of her remarks from the columns of *The Despatch* will appear next week.] It was listened to by a large and attentive audience. She speaks for us again next Sunday evening.

E. H. WHITNEY.

Salem, Mass.-Mrs. Abble N. Burnham, of Bos ton, lectured and gave tests for our Society the past two Sundays to large audiences. Mrs. Burnham is a fine speaker and a good test medium, and should be kept fully employed as such. W. H. H. Thyng, Cor. See y.

Clinton, Mass.-Mrs. Lizzie S. Manchester occupied our platform Feb. 3d, giving us one of the best addresses ever heard here. Her improvised songs were especially pleasing. We were glad to make another engagement with her.

Acknowledgments.

Since my last report I have received toward my cottage fund: From John and Portla Gage, Vineland, N. J., \$15; from L. R. Eames, Worcester, Mass., \$10; from friends in Warren, Me., \$3; from Dr. R. O. Flower, Boston, \$2; from Mrs. O. B. Abbott and others at Orlskany Falls, N. Y., \$2; from W. C. Ruckingham, Peconic, N. Y., \$1; from J. G. Smith, Sequel, Cal., \$1; from O. S. Poston, Harrodsburg, Ky., \$1; from San José, Cal., no name, \$1; from Morris L. Liden, Portland, Ore., \$1; total \$37-making in all to date, Jan. 31st. 8261.25.

To every donor a grateful heart sends its sincere thanks, and fully appreciates the kindness that prompts the act that aids us to secure an unincumbered cottage for our remaining years on earth. Cobden, Ill., Jan. 31st, 1889. WARREN CHASE.

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"All are Waiting Over There."

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