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THE PHILOSOPHY OF SPIRIT IDENTI-FICATION,

Original Essay.

BY PROF. HENRY KIDDLE.

HE simplest definition I can give of a spirit is, that it is a human being minus the physical body. It is true there is a theory that asserts the existence of elementary, or sub-human, spirits; and, in the Christian theologies, we find two non-human classes of spirits-one entirely evil, called demons, or devils, and the other entirely good, called angels. These two orders of spirits are conceived to have never been incarnated in human bodies, though they are uniformly repre-'sented as possessing the characteristics of human personality, including even the human form, except that the wicked demons are-usually supplied with horns, cloven hoofs, and long tails, and the good angels with large expansive wings.

Orthodox Christians comprehensively dispute with Spiritualists the fact of spirit-identity by the allegation that the manifesting and communicating spirits with whom we come into in tercourse are not human spirits at all, but only demone, the emissaries of that archdemon, Lucifer or Satan, to whom they attribute the greater part of the government of this world, and whose subjects in the spirit-world outnumber, according to the theological doctrines, the subjects of the Almighty in the proportion of at least a million to one.

their former existence, until they perish by extinction or dissipation. If these spirits can manifest so completely all the elements of humanity without souls, we can scarcely conceive of what use a soul is at all, and if it really exists, of what value to the human personality, or "shell," its immortality can be, since all that is human in us is to perish in the way indicated. Certainly, no spirit, however high or low, has yet manifested who seemed at all conscious that he had lost his immortal part, his soul; and therefore I think it reasonable to adhere to the define; but we may with assurance believe that definition of spirit given above-namely, a human being minus the pliysical body, the latter to our enduring individuality, and therefore being the only loss which he sustains in passing survive physical dissolution. That expression, to the spirit realm.

The spirits in general being, then, essentially human beings, spirit identity, becomes almost wholly a simple question of personal identity. Let us, then, analyze our conception of personālity.

Personality may be defined as the aggregate of all the external characteristics that serve to distinguish one human being from another. These characteristics are of four kinds: physical, intellectual, moral, and spiritual. They are, also, either accidental and temporary or essential and immutable. The terms personality and personal identity are, in common parlance, loosely employed, as equivalent to individuality or conscious sameness of individuality; but there is a distinction in the signification of these terms which should be strictly observed. Individuality has exclusive reference to what is inward, essential and enduring; personality properly refers to that which is outward, accidental, and changeable. The dramatis persona is the part which the actor assumes for the time being-his temporary professional personality, beneath which is his ordinary personality as a man, and beneath that, again, his unchangeable individuality. Our personality is only the part which we play for the time being, whether in this or the next life; for not only is it true that

"All the world 's a stage,

And all the men and women mercly players," but the drama does not end with the falling of the curtain at the end of our earthly lives, but is resumed, on a different stage, with different scenes, in the life succeeding this; and we go on, for a while at least, playing the same parts with new incidents. As we play various parts in material life-the "mewling infant," the whining schoolboy," the "lover," the "sol-Justice," or what not, the "slippored diar. pantaloon," and again the child or almost helpless infant, so in the life of the spirit there are various parts to be performed before, leaving earthly defilement behind, we take our places among the "spirits of just men made perfect." sonanty we pre serve our immortal selfhood, the consciousness of which, amid all our varying experiences, makes us the same individual, however our ex ternal characteristics may be altered. Thus according to the proper acceptation of the word, man is not always the same person, but he is ever the same individual, whatever personal traits he may present to the view of others. Ordinarily we recognize our friends and acquaintances by these traits-characteristics of form; expression of countenance, com plexion, and general appearance; but, quite often these do not suffice. "Mistaken identi ty" is no uncommon occurrence, as the trial of causes in our courts frequently shows. Be sides, most persons have had experiences sim ilar to those so extravagantly represented by Shakespeare in the "Comedy of Errors." Physical traits constitute an extremely vari able factor in human personality; and the recognition of a person whom we have not met for fifteen or twenty years always occasions surprise; indeed, these traits may still remain and the actual personality be totally changed as in such cases as the "Watseka Wonder," and other instances of what has been called "Double Consciousness," which, in one of the reports of the proceedings of the London Psychical Research Society, is designated "Multiplex Personality." Such instances of a loss of personality, more or less durable, are not extreme ly infrequent: as is shown by Dr. Hammond in an article in the Forum, some time ago, entitled "Mysterious Disappearances." The phenomenon is, in fact, almost identical with that so often observed in trance mediumship, when a spirit represents his earthly personality through the medium 'so clearly as to be easily recognized by all who knew him in the earth life. In this way we may very often quite readily establish the personal identity of the spirit that entrances or controls the medium; for here we have mental as well as physical

Brilliant genius seems to depend upon the | connected with them, are presented in such | to which these unfortunates are psychologically than, upon any other distinguishing quality or coincidently with a singular deficiency in this respect; as, on the other hand, we sometimes meet with persons the value and solidity of whose thoughts are very inferior to the dress in which they are clothed.

To what extent these intellectual traits pass with us into the spirit-world we cannot wholly both mental powers and mental culture belong however-that inimitable style; that richness and eloquence of diction, which so charmed in the earth-life, cannot be reproduced by a spirit except by employing, or controlling, a brain approximating in its quality and organization to the brain which the spirit possessed while on earth; and even then the spirit will more or less fail until he become; if he ever does become familiar with the foreign instrument. How is the illustribus poet, for example, to find a brain organized, cultivated, and trained so as fully to embody, and give expression to, the ideas and thoughts coined in the spirit's mind? Another spirit on the same plane of being would, prob ably, see those ideas and thoughts by iminediate intuition, far transcending, all our modes of intellectual communication; but in intercourse with mortals "the great intelligences fair" of the spirit-world, must descend to a system of general terms by means of which alone mortal expression is effected. Besides, earthly language consists in very great part of metaphorical terms dependent upon analogies with material objects; while a spirit accustomed to a different class of objects, at least to a considerable extent, and especially if long in spirit-life, having abandoned these materialis-

tic analogies, would, if using metaphors, employ such as must be wholly unintelligible to us; and on this account would probably find it exceedingly difficult to translate his spirit language into that of earth. Nevertheless some of our most satisfactory identifications have been made through the reproduction of earthly style, when the spirit-had been able to overcome all the difficulties here referred to. The essays given by Bacon through the meditim Shepard, the poems of Edgar A. Poe through Miss Doten and T. L. Harris, and the completion of the "Mystery of Edwin Drood" by Charles Dickens, through the medium T. P James, are good examples of this fact. But what has been urged shows that we are not necessarily to reject-as has been so often done by superficial thinkers-the personal identity of a spirit simply on account of a dissimilarity style in the compositions which he in spires. picion of mind-reading, "requested his maid-There are, on the other hand, intellectual en servant to give him the name of one of her acdowments, not so much concerned with our quaintances who had been dead some time. external personality, but belonging rather to He came to the magnetizer and asked for Jeanour permanent individuality, or selfhood. Of nette Jex. In the trance the ecstatic said: "I these memory is an example, since memory, being the retention in consciousness of past impressions and experiences without this faculty there could be no such thing as a self-con scious ego, and an inextinguishable individuality. No two individuals have or can have ex actly the same series of experiences, and hence the recollection of those experiences may be, and usually is, an important element in personal identity, Indeed, most of the identifica tions of spirits depend upon this principle, especially in the case of relatives and intimate acquaintances. It is the same method that is resorted to in the recognition of persons on this side of life. Through the lapse of time all the characteristics of outer personality may have been changed, and reminiscences of the of a spirit, which is not assailable by any hypast alone remain to establish individual identity. The case of Charlotte Buckworth, related by "M. A. (Oxon)" in his monograph on Mr. Foster's manifestations abounded in such Spirit Identity," will illustrate this. This minute descriptions of external personality, spirit, in 1874, communicated by raps the fact as did those of Home, and indeed every that in 1773-Dec. 5th-at a Dr. Baker's house, good medium. In connection with this in Jermyn street, London, at a party of pleasure, from disease of the heart, she suddenly dropped down dead while dancing. No one present knew any such person, or any of the incidents which were said to have occurred one hundred years before; nor did any means of verification suggest itself. Some time afterward, however, it occurred to M. A. (Oxon) to look for the case in the Annual Register for 1773, and a full narration of the facts was there found. Here were ten circumstances given, all of which were unknown to those, including the medium, who were present when the communication was made. Admitting this, are we entitled to believe that the spirit of Charlotte Buckworth was present and made the statement? Let us see. First, it proves the presence of intelligence, of memory, and hence of mind-the chief element of individuality; secondly, if not the mind of any mortal present, then that of Charlotte Buckworth, or some one else cognizant of the facts; thirdly, as this intelligence says of itself, I am Charlotte Buckworth, and there is no reason to disbelieve that statement, or to believe that the facts were known to others, we have strong presumptive evidence, at least, that the spirib was the person

power of expression as much as, if, not more manner and number as would be entirely sufficient to identify a person in this life. For. endowinent. Great powers of mind may exist, example, E. V. Wilson said on one occasion, in He says you are this Uncle Ira, and he wishes to be remembered to you." Now, every portion of this statement being correct, and the addressed, does it properly and logically serve against it? Two hypotheses: (1.) That the man was thinking of his Uncle Ira, and the merely mind-reading, we may ask why did the clairvoyant see a separate form? A projection without any proof whatever that such a phehypothetical mind-reading process must be ruled out as in such cases as that of Charlotte Buckworth, of which we have a great multitude, then the skeptic falls back upon spirit personation. This is, obviously, a long step in advance, as it passes from psychism to spiritism -it admits the existence of a spirit-world and its inhabitants; and this step the psychical research societies have not yet taken. To them it is a lang way off. The prejudiced Christian sectary readily takes it, but tells us that Satan with his vast army of subject devils-the "powers of the air"-makes all these myriads of personations; but the weakness of that position is, that there is no proof of the existence of that fabulous being or of his subjects.

We must, nevertheless, admit the fact of the frequent impersonation of one spirit by another in earthly communication, and we should study very carefully the conditions under which it may occur and its limitations. This is an exceedingly important topic in the consideration of spirit identity.

The phenomena of mesmeric ecstasy seem to me to present some evidence of this kind that is less subject to the hypothesis of personation. In the magnetic state the spirit of the sensitive seems to pass from the body, and to acquire the ability to visit the spirit-world and to see and converse with its inhabitants. A large number of such cases are described by Cahagnet in his remarkable work entitled the "Celestial Telegraph." The spirits answer to a call by name, and the sensitive, uncontrolled, and speaking in his or her own individuality, describes them -and tells what they say. For example, a clergyman of Paris, in order to test the actuality of Cahagnet's phenomena, and rule out all sug

bound as with chains of steel.

The intercourse we often, enjoy with the spirits of relations, and friends in the privacy. the presence of a large audience; pointing to of the domestic circle, where critical questionform [describing it minutely]. This spirit says heart's deepest affections, and to that faith, he was shot in 1863, in the army of the Potomac. which is really the percention of the that faith, He was shot in 1863, in the army of the Potomac. one of his hearers, "There stands by that man ing, which so-called scientific Spiritualists so which is really the norseption of the soul-an unclouded "disconnient of spirit," which, comes to all who can rise to the "superior condition "-such intercourse affords an evidence clairyoyant knowing nothing of the individual of spirit identity that is often overwhelming. The basis of identification in these cases, while to identify the spirit? What may be urged not different essentially from that of others referred to, is strengthened by a multiplicity man was thinking of his Uncle Ira, and the medium read his mind; or (2.) Another spirit personated the individual spoken of. If it was "In the seclusion of the family circle there occur repeated cases in which there are the of the mortal mind, replies the skeptic, but strongest reasons for believing that the spirit is what it pretends to be-very many in which nomenon may occur. Suppose, however, the there remains no room for doubt. Such cases are often too sacred for publicity. They do not find their way into print; and even if they do, no coldly precise record, such as would find favor with an antagonistic critic, can give to him the conviction that comes from many a little turn of expression, or reference to scenes long past, or possibly from nothing more tangible then the intuitive certainty that this is indeed our friend; though we should find it as hard to prove it us some, even in our own days; have found it to prove their own identity. Under such conditions, where sincerity absolutely prevails on our side as well as on theirs, when we have taken care to present ourselves both 'nure in heart and sound in head' for the hour's communion' with the friends gone before, the spiritual atmosphere is pure, and we feel it. There is an air of moral consciouspess, of straightforwardness, that gives reality to what is done, and predisposes us to believe that we' are not the victims of an organized system of cruel imposition, prolonged over a period of many years, and trifling with the most sacred subjects as well as with the tenderest feelings of the heart."

These words well express the intuitive impressions of all persons in the circumstances described. They feel that the ingenuousness, purity, and unselfishness of their own minds, as well as of the intermediary, the harmony of the circle, and the spirituality of all the surroundings, constitute an effectual barrier against deceitful and pernicious influences; and when, moreover, they are confronted, in the messages coming to them, with words of purity and affection, their confidence is still further confirmed, and the idea of treachery and imposition no more suggests itself to their minds than it did to those of Peter, James, and John when they gazed on the glorified forms of Moses and Elias in the presence of the transfigured Christ, or to those of the disciples when the arisen Jesus himself suddenly stood in their midst. Thus to judge of a spirit-manifestation or message we must consider (1) the character of . the medium, (2) the character and disposition of the sitters, (3) the conditions of: the scance, and (4) the nature of the manifestation and message. In other words, we must know where we are spiritually-whether, as spirits (for we are all spirits, even in this life), we are in the spheres of the undeveloped or on one of the many planes of good and cultured spirits. The law of affinity, as operative in both worlds, determines this. We may, as mortals, be in the company of refined and, conventionally speaking, nice people, and still, as spirits, be in Hades. or the regions below it; for earthly culture. fine clothing, and elegant manners do not. of necessity, insure or indicate spiritual purity and elevation. I have been present at scances. not attended by any but respectable people, at which I felt myself in a pandemonium, and yet there was a wonderful display of spirit-power; but power is not necessarily truth. Grossness, impurity, or a want of spirituality in the medium tends to bring a circle, especially if not spiritually strong themselves. into the sphere of deceptive influences. Such mediums are the instruments of "familiar spirits' of a low grade, who, even if well meaning and progressive, may be psychologized by a powerful hand, or battery, of evil-disposed spirits, and thus made to do and say things foreign to their usual character, among them to personate such spirits as members of the circle desire to hear from or to see in materialized form. The character, desires, and purposes, as well as the degree of development. of the medium, constitute a very important element in the reliability of communications and manifestations. The members of the circle, however, exert in almost every case an overruling influence. Through Mr. Colville it was said :. a. "Only in a very deceptive sphere of influence, brought about by a company of deceitful persons, gathered with pernicious ideas in their minds, or when the medium is imperfectly developed, can 'personating spirits' communicate. It is utterly impossible in a company of intelligent truth-seekers, when the medium is in any degree fortified by proper development. A spirit can gain nothing by giving a false name: and no spirit thoroughly maliflous has it in his power to stop in, unless the conditions are detestable and the medium is psychologized by them." There are cases in which a person has become excessively positive in regard to certain opinions, so determined in their support, and so dogmatic and arrogant, that the pure spirit-teachers abandon him to be the sport of deceiving influences, who amuse themselves by propping up his false opinions, giving names of distinguished authorities, and expatiating on the favorite views of the dogmatist. This will often account for the strange, contradictory;

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As for angels, Christian orthodoxy has virtually banished them from the earth. If they ever visit it at all, or ever make their presence known, it is only, to some extremely orthodox saint. Certainly Spiritualists, who are wholly given over to Satan, could not be blessed with an angelia vision-except it be of their master when he puts on the disguise of an "angel of

light." Not at all discussing this question at the present time, I can only say that we, in our spirit communion" as it is called, have found only disembodied human spirits, of various grades of progression, including very many who seem to have made no moral or spiritual improvement since they put off the habiliments of mortality. If we have been confronted with devils among the spirits who manifest their presence to us, it is only such as we too often meet with, or hear of, among the mortal denizens of earth; and if we have been favored with the visits of angels, or spirits good enough to be so designated, they appear only to belong to a class of whom we meet, occasionally, with a mild specimen even among our brother and sister mortals.

That the intelligent agents who are con corned in the modern spirit manifestations are the departed spirits of men and women is not a theory constructed by Spiritualists, but is merely the acceptance of the universal testi mony borne by the agents themselves, who, without exception, so far as I know, declare that they are the surviving spirits of deceased human beings. Why this declaration should be so much more general and emphatic at this time than at any previous period in human history, is a very interesting subject for con sideration; for among most peoples and in most other 'times, both ancient and modern, the nature of spirits, or demons, was a subject of controversy. Burton, the celebrated author of the "Anatomy of Melancholy" (published in 1621), in his remarkable chapter on the "Nature of Devils," remarks:

"There is a foolish opinion which some hold that they [the spirits] are the souls of men departed. The good and more noble were delfied, the baser groveled on the ground or in the lower parts, and were devils."

He mentions as entertaining this opinion Tertullian, Porphyry, and M. Tyrius, and quotes the latter as saying:

"These spirits, which we call angels and devils, are nought but the souls of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, when they hated."

"This "foolish opinion" is now the positive be lief of many millions of persons among all the most enlightened nations of the globe. True, the modern Theosophists and Occultists, as they call themsolves, in a measure dispute this fact, asserting that the manifesting spirits are only the soulless."shells" of departed human beings-the more idola on images of the beings who once lived on the earth, their souls having gono to that "bourne from which, no travelor of exhilarating or stimulating substances, such | Emerson, Baxter, Fletcher, and scores of othreturns," while the ghostly shadows of their as alcohol, tea, "coffee, optum, hasheesh, oto. canthly personalities float around the scenes of when the proper quantity is administered.

characteristics clearly displayed. Personal identity as dependent upon intellectual characteristics involves the consideration of modes of thinking, reasoning, and the exercise of other mental faculties, but more especially of the power and style of expression. 'As far as these depend upon physical organization-and they cortainly do to a very great extent-they are transitory, like that organization. This is especially true of expression. Not that spirits are less able to express their illens and thoughts to each other, by means of the spiritual faculties which they possess, than are mortals through their materiar organism: but wanting that organism they lack the power of expression required to communicate with mortals, who can receive only through sonse, perception. We see in this life how much the power of expression is affected by the condition of the brain-how it is impaired by ill health, physical fatigue or brain injury ; and how it may be exalted temporarily by the use

see a woman who is not tall: she may be from thirty to forty years of age; if she is not humpbacked she must be bent a good deal, for she has a very awkward deportment. Her hair is of a brown color, approaching a red; she has small gray eyes and a large nose. She is not good looking; she has a long chin, à receding ňíouth, and thin lips. Her dress is that of a peasant I see her in a cap, with two flat bands rounded over the ear. She must have suffered from a determination of blood to the head and other ailments [desoribing them]. She was ill a long time." All these particulars were verified by the description which the maid-servant gave of her mother, Jeannette Jex. ' Here, it seems' to me, was a very complete identification pothesis of mind-reading or of personation. This, however, is but a type of a large class: point, I may also refer to the case of Mme Hauffe, the "Secress of Prevorst," whose singulár clairvoyant experiences, as related by her physician, Dr. Justinus Kerner, entirely established the fact that spirits may be identified: for those who came to her were, to a great extent, suffering spirits, troubled with the desire to have something done which they had neglected to do-in one case a receipt found for the payment of money for which the spirit's widow was being sued—and spirits agonized by re morse, and asking for prayers to help them out of the darkness of that sad condition of mind. They were unknown to her, but by her descriptions they were easily recognized by others who had been acquainted with them in this life. It is not-rationally possible to apply the hypothesis of personation to such cases—and they occur in the experience of all mediums, more or less. There was no spirit of deception; it was a sad -indeed, a dreadful, reality. The secress knelt and praved with and for these troubled spirits. coming to her in the dark and sombre habiliments of wee; and, day after day, as she earnestly prayed for them, she saw them grow brighter; and after a time they went on their way—the upward pathway of progression—reit purported to be. Test clairvoyants and clairjolcing, and blessing their kind mortal benefacaudients give not only incidents such as these, tress. Could such be of the kingdom of Satan; but describe the outward traits of physical we ask the Christian theologian. Could all personality, which a spirit seems to have the this be done for the sake of malevolent or power to present at will for the purpose of 'deceptive purposes-for fun, frolic, or mischief, being identified; but which are by no means to. we ask of the skeptical Spiritist. It show be considered as belonging to spirit individu. that the curtain which separates the world of ality. These things are occurring in countless sense from the world of spirit is not rent for numbers on the platforms of spiritual meetour sake alone, but for those, spirits as well, if ings, through such mediums as E. V. Wilson .: not chiefly, who; groping in the darkness caused by earthly passion and grossness, can be ers. The peculiarities of external personality, extricated and uplifted only (or chiefly) by such with names, incidents of earthly life and places | assistance as can come from the mortal plane, | sometimes monstrous dootrines that seem to

#### LIGHT BANNER OF

#### oinguato from advanced spirits. Swedonborg held that a spirit, having personal identity only through his splittual onvironment, could not communicate with a mortal in the physical environment, without losing his identity for the time being. He must be, dnil must tillik, whatever the person he is in communication with wills or distates. Doubtless, a great principle is here suggested, though evidently the generalization of Swedenborg is made up-on an insufficient basis of filets, and requires limitation. The spirit, under the psychological control of a distatorial, positive mind, does for the time being sometimes become unconsolous of his own identity; and this is also the case in certain phases of mediumship. This personation may seemingly take place , when there is no intent to deceive. "How do we know," asks Epes Sargent, "that the very attempt to communicate with mortals does not place a spirit in a state of consciousness discrete from that which is habitual to him in the spirit-world-a state perhaps inferior to that, and one in which memory is clouded, or the power of thought limited?". This analogical reasoning, it will be seen, is directly in the line of Swedenborg's too general statement. M. , A. (Oxon), a careful lavestigator, and himself a medium, says: "My experience has foreibly impressed me with a belief that the abnormal state of an earthly medium is analogous to the state of the communicating spirit when materialized, or brought down to earthly conditions." Not always, or universally, 1 should say; but certainly this is the case-in many instances, especially in materialization, until the spirit has become accustomed to that abnormal condition. Thus Mr. Furness, of the Seybert commission, could make the bamboozled

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spirits say, or assent to, anything he wished. There is much skepticism among Spiritualists who really ought to know Vetter, in regard to communications from the "great ones" of the earth; but the simplest principles of spiritual science ought to make it manifest that these are just as likely to communicate, under proper conditions, as the humblest or the most obscure. Let it be remembered that the illustrious of this world, are by no means the highest or the wisest in the spirit-world, and even if they were, would certainly be willing, for a good purpose, and doubtless would have the power to communicate with any of the children of earth. In their identification the spiritual principles to which I have referred are to be applied, rather than any critical comparison of style of expression, identity of thought, or any other element of external personality.

Let me sum up in a few simple propositions: 1. All ideas, thoughts, reminiscences or recol lections are the property of individualized spir-, itual beings, incarnated or decarnated.

2. These individualized beings, endowed with · the essential attributes of mind, are held en rapport by the law of affinity-"Like attracts "-which is as extensive and invariable as the attractive forces that operate in the realm of physical or material entities.

3, Their recognition, or identification, depends more or less upon that law, and by means of a true application of it, becomes as simple as the solution of a mathematical problem, or the prediction of the return of a comet by applying the law of universal gravitation. 4. This great law is, in its practical working, among the most deserving of our careful study and observance; since by its operation we are brought into amiliation with the good, the true, and the beautiful in the unseen but ever potential world around us, or under the fell contamination and loathsome companionship of those spiritual beings, who, temporarily at least, are in a condition in which they hate the light and love darkness-in which evil appetites and passions (the reliquic of a wicked life), with hypocrisy and falsehood, are the elements of their nature, and treacherous and malevolent, acts, the inevitable incidents of their presence.

### Written for the Banner of Light.

## Bunner Correspondence.

Now Jorney.

VINELAND, -Hlloy M. Adams writes: "It may not be generally known that many years may not be generally known that many years ago Dr. Isaac Jennings of Tolland, Comi., after long practice in the old-school mothod, became utterly dissitisted with the result of drugs, and for ten years experimented by giving no medicines; only their semblance in bread pills and colored water. The honesty and benevelence of the doctor

The honesty and believelence of the doctor led him, at the end of this period; to let his se-cret out, with his reasons for abandoning his old system of practice. Dr. Jennings said ; 'I found that all action of Nature's forces is right action; that Nature knows nothing of wrong action, to be corrected or combated by medicines, especially not by polson; that all polsons are, in every case, del-'cterious to the human system.'

tetribus to the human system. Dr. Jennings's patients, ignorant as they were of taking no medicine, nearly all recovered. The people, knowing of his success, almost unanimously sustained him. Dr. Jennings was hired on salary, by sub-scription, for some time, giving no medicine, only advice hygienically, until, prompted by motives of benevolence to do all he could for his kind, he took up his residence in Oberlin, O, and published his book, 'Medical Reform,' He also published other works, on life and health, and left the manuscript of a second vol-ume not yet published. To his last great work. ume not yet published. To his has great work, yet to appear, the Doctor gave the name of 'Or-thopathy, 'from the Greek Orthos, correct. This noble man left the form in 1870, aged eighty-

none man let the form in 1870, aged eighty-seven. Other miedical reformers the world should know. A kind-hearted neighbor says to me, The doctors must know, but what do they fell us after long tampering, with disease, at the expense of thousands of lives? Now and-then they do tell us-i. e., when they are hon-est. In this country Dr. Campbell, physician-in-chief of the Fenn Hospital in Philadelphia, said to a large class: 'Nature cures disease, gentlemen; never forget that. When you get into practice and begin to pre-scribe largely, you will begin to overlook that and to think that you and your medicines cure. As soon as you do so you begin to kill.'

Next I quote the confession of Prof. James Gregory, President of Edinburgh Medical Col-lége: "Gentlemen, ninety-nine out of every hundred medical facts, are médical lies, and medical doctrines are for the most part staring yonsones." uonsense.

Dr. Magendie, of Paris, at the head of one of the highest medical colleges, began his lecture to a large class of students from all parts of the world thus:

Los large class of students from all parts of the world thus: "Gentemen, medicine is a great humbing. I know, it is called a science-science indeed! It is nothing like science. Doctors are mere empiries when they ore not charlatans. Let me tell you, gentlemen, what I did when I was the head physician at the *Hotel Disc*. Sono: live or fourthousand patients passed through my hands every year. I divided the patients into two classes; with one I followed the dispensary, and gave them the usual medicines; without having the least idea why or wherefore; to the other I gave bread pills and colored water, without, of course, letting them know anything about it: ... And occasionally, gentle-men, T would create a thirdidivision, to whom I gave to the resene, and all the persons in this third class got well. There was a fittle mortality almong those who received but brend jills and colored water, and the mortality was greatest among those who were care-tally drugged according to the dispendary."

In the year 1840 Samuel Dickson, M. D., de-livered in London his ten world-wide lectures on the 'Fallacies of the Faculty.' In one of these he says:

Unese to says: 'So far as 'ny experience in medical- inatters roes, few people in these times, are permitted to die of dis-ease. The orthodox fashion 'is to die of the doctor. As for the schools the whole répime of medical teach-ing is a system of humbug, collusion and trick.'

These are the opinions of four celebrated medical men, of four nations, as to what has been called a science, and yet is 'no science at

all.' I have made these selections in the interest of humanity. They are copied from Thomas B. 'Hazard's work, 'Family' Medical Instruct-or,' in which he states 'In nine cases out of ten. 'the patient is killed by the doctor,' In 'a pri-vate letter from Bro; Hazard he said to me: 'Cry aloud, and spare not; the horrible frater' nity, I conscientiously believe, kill one hun-dred where they save one from death.' These facts should be kept-before the public eye for safety, if we have any desire to live. 'Mr. Hazard states in his excellent work, upon the authority of Dr. D. C. Dake, that he could fill the columns of the New York Tribune-with such confessions as the above from celebrated doctors.

doctors

'In no sphere of life,' said the celebrated Dr. Ira nd been more imposed upon than in Wit, tact, shrowdness and selfisht of the medical. ness are the boasted attributes of nine physicians out of ten. With grave faces they approach patients, and with their nostrims and, drugs feed and develop dis-ease, which if left to nature and simple remedies would, be driven from the system. Nineteen out of twenty die from drugs, and nine hundred and ninety-nine out of a thousand recover by a curative principle of na-ture.

lievers, 'What hath God wrought?' and the in-tuitive Edison, listening to- and outworking the whispered thoughts of angels, produced the marvelous phonograph. In the religious world, as calm, dispussionate

marvelous phonograph. In the religious world, as calm, dispassionate thought, guided by unprejudiced reason, has, cropt.into the minds of men and women, lib-oral, rational sontiment has grown and ex-panded propertionally. Why is it that 'Robert Elsmero' is so engerly and universally read? Hecause, in theological matters, it questions, and probes, and searches, accepting hothing on mere faith. Why'do such books as 'The Gates Ajar,' and 'Beyond the Gates,' have such a strong hold upon the hearts of the people? Simply for the reason that the becautiful con-soling thoughts therein expressed meet the soul-needs of the bereaved. Such books also create independent thinking in many minds, thus preparing the way for the wise, unbiased investigation of the phenomena and resultant philosophy of Modern Spiritualism. 'A focal event suggested the above train of thought. On Jan. 20th. Grand Army Hall, where our society holds its meetings, was crowded, Briargef audience being in attendance than has convened in our city under Spiritual-jatio auspices for ten or fitteen years. That-grand test-medium. Edgar W.

than has convened in our bity under Spiritual-istic auspices for ten or fifteen years. That-grand test-medium, Edgar W. Emerson, of Manchester, N.H., was the attraction. After interesting discourses, Mr. Emerson gave many-convincing tests, complete in detail and re-cognized as correct in nearly every case. One darling little girl came to her grand-mother, giving: her name and relationship, chatting in her winsome, childlike way, clear-ly manifesting her identity and narrating an incident which furnished a capital test. An incident which moved the entire assembly with its pathos was the spirit-message of a young incident which moved the entirelissembly with its pathos was the spirit-message of a young wife, who, after coming with the baby and giv-ing the names of both, conversed lowingly with her sorrowing mother, relating incidents con-cerning her last illness, and sending an affec-tionate message to her husband, thus sweetly removing the sting from death and transform-ing the array's acting victory into a jewel of joy. removing the sting from death and transform-ing the grave's grim victory into a jewel of joy. A message, acknowledged as being correct, was given to another lady, with the quaint yet ap-parently apt remark: "You are depressed in spirit; 'ff you could bottle up your conditions you might make a fortune selling blue-ing? As test after test came from the lips of the 'medium, it was an interesting study to watch the incredulous enter on the face of the skeptic change to a look of bewilderment, the counte-nance of the earnest investigator beam with

nance of the earnest investigator beam with pleasure, or the server, happy expression of the confirmed. Spiritualist. There was a good deal of thinking going on in that audience, and the healthy ferment of thought that Mr. Emerson, who came here a stranger, has aroused, will not quickly subside. Perhaps in some minds it will evolve nobler conceptions, higher ideals, deeper spiritual wisdom. Some sin-gle test given on that holy Sabhath day—for the occasion made it holy-may have a lifelong, beneficial effect, in human unfoldment, for no FALL RIVER .- "The afternoon and ovening of Sunday, Feb. 3d," writes a correspondent, 'Music Hall was crowded to hear Rev. Sidney Dean. The audiences were the largest of the season, and to say he gave skeptics food for thought would but half 'express the influence, of his remarks upon the public. There were present some of the most substantial thinkers of our city, many of whom had never before at-tended our meetings, and who said at the close that they had got some new ideas from what Mr. Dean had said. One of our papers remarked as follows:

Mr. Dean lack said. One of our papers remarked as follows: 'Mr. Dean supplied for the Rev. W. A. Luce at the First M. E. church in this city during the liness of the latter while pastor of that church several years ago. At that time his germons attracted large andlences every Sunday, and were remarkable for breadth of doctrine and clearness of exposition. Partly the fame of his former visit and the curlosity of the people to listen to his treatment of the doctrines of the talth he had recently adopted, served to fill Music Hall. The early part of his address at both services was devoted to a broad 'exposition of religious teachings as drawn from the Biblo, closing with a reference to the teach-ings of Spiritualism, and a description of his own ex-periences, remarking that above them all appeared the quiet, poaceful face of a great New England poet; whispering, "There is no denth; Whas seems so is transition," The News said :

The News said : The News said: 'The seating capacity of the large hall was taxed to its limit on each occasion. Mr. Dean was listened to with the greatest interest while he related the manner of his conversion to Spiritualismr.' "

#### Ohio.

CINOINNATI -C. G. Helleberg transmits a copy of a message received by independent slate-writing in 1881, Mrs. Jennie McKee, of Cincinnati, being the medium. Mr. H. says that while the writing was being done the slate was held under a small uncovered table. The message was from Madame Ehrenborg, a Swewas held under a small uncovered table. The message was from Madame Ehrenborg, a Swe-denborgian author, who passed to spirit-life from Sweden in 1873. We have space for only , the following portion of the communication: "Is it not grand that death has not parted you from the loved ones, but so long as you shall live they will be ever near to minister to you? It has indeed been frequent that the hearts of the mourners have been comforted by the very one for whom they mourned; and there is consciousness from which there is no escap-ing that your loved ones, drawn back by cords of love, hover around your pillow, breathe in your ear, and commune with your spirit. Death is to the rational mind a phenomenon, not a bugbear to frighten. To the pure and good it only discloses a continuance of exist-ence, when, released from the thousand ills of natural life, freed from the restraints which confined you to one planet, the purfied spirit confined you to one planet, the purified spirit is free to roam the universe, free to choose its abiding-place where the glory of the godhead is most manifest."

## Lohoes from the Spiritualist Plat-

#### MRS. A. IL UQLBY-LUTHER:

Spoke before the Spiritualist' Association of Providence Sunday evening, Feb. 3d, upon "The Necessity for a Superior Moral and Spir-itual Unfoldment to Balance the Intellect." "The Necksify for a Superior Moral and Spir-itual Unfoldment to Balance the Intellect." If the remarks (asys The Dispatch, from which we quote) were profaced by statements regard-ing the expansion of intellect, after which the speaker said that it has been supposed that in this century the human mind had unfolded to a greater extent than ever before. This is not so, for years, before the advent of modern Christianity, integrity, was stamped upon all men and seemed advanced in its greatest steps. There was a time in the past when man ex-pressed his ideas and his intellect expanded, but that great Christian Church which to day is making efforts to utilize all earthly power made a tyrant and a slave of his genius, and compelled him to bow before its throne. When we stop and behold all the grandenr of intellect, when we view, the results of human genius, we recognize that all this is done by an expression of the intellect of the human mind. If it was true that God made the universe he had left it imperfect, for he had left the oye unable to great up the presents of the head left the bask

had left it imperfect, for he had left the eye unable to gaze into the mysteries of the heav-ens, and it became necessary for human genius to invent the telescope and so complete God's

to invent the telescope and so complete you's work. Look at America to-day; there is not a city but is a city of crime, there is not a city but is a city of Christianity, but there is not a city of freedom, not a single city of liberty. It seens to me that with the possession of genius the moral and spiritual training is lacking or crime would not thus be stalking over the land. When we think of the wretched prisoners onfined in jails, our hopes and anticipations of joys are destroyed. Intellect in its giant strides disintegrates the forces of life while the grander works of life are waiting for expression. When we find all around us lives, being repeat-ed which are detrimental to the race, all we can do is to study and find out the cause, and then equalize or improve the condition. If the then equalize or improve the condition. If the church held as great power over the intellectua forces as it has over the moral, manking would be lower mentally than it is morally to day, for the church has ever made great efforts to de-stroy all advances of the human mind in every direction.

direction. - The people of the United States must have the right to investigate the laws of life, and not be compelled to bow to a system that has kept them slaves. And how is this to be done? How is the great torrent of crime sweeping the how he peopled? You shift more unit. land to be checked? You shut men up in prison for life, you hang men for murder, you put them in vile dungeons, and yet you do n't stop murder and crime. How would I check it? I would not let such men be at large, but I would would not let such men be at large, but I would have institutions for the development of their morals.' Have such an institution one of learn-ing; and not one of degradation, and have it igraded, and let a man go through it until he goes out of the highest department, and then he will be capable of being a citizen; and should be free. This would be the manner to check' crime, but as long as you lock your criminals up in jails and prisons, so long will you be dis-tributing immorality, all over the country. We can't do it, you say? A thing can never be done until it is tried. You can have millions of dollars' syoth of property belonging to the

be done until it is tried. You can have millions of dollars' worth of property belonging to the church, and if you could but take one-half of this property, such institutions could be estab-lished and morality increased. What is morality? It is to be spiritually un-folded so as to be able to blend together the moral and the intellectual. Let the intellect be, and infill it with spiritual unfoldment, and the results will be vastly favorable to freedom and liberty, through the processes of spiritual adjustment.

adjustment. Infidelity has thus far been our grout teacher, , Infidelity has thus far been our groat teacher, for creeds do not express wisdom. The Ameri-can citizen must remember that a great deal is required of him today, for our liberty is at stake. Freedom has been strangled to death by the Christian religion, and when freedom is gone the moral growth is killed, and crime in-creases. And shall it be? Is the blood of our soldiers forgotten? If not, do n't forget, the danger. Think, talk, act; be just, be true, and liberty will weave its garlands aloft, and America shall yet be crowned with its imperial coronet. coronet.

#### DR. DEAN CLARKE.

The College of Spiritual Philosophy held two

and then developed the photograph. Belind

and then developed the photograph. Belind monpheared in tainter colors the plature of my mother, who had died thirteen years before, and of whom Mumler had never heard." The doctor thisn exhibited the photograph, together with one of his mother taken during life. They were exactly alike in feature and expression. "I have seen and shaken hands," he contin-tied, "with materialized spirits, who, evidently by chemical processes learned in a spiritual chemical school, have been embled to clothe themselves with a material form. I have seen photograph, they known for years to be in the spirit world."

the pirit-world." In conclusion he said; "I tell you this is no frand; but a definite, scientifically demonstrated fact, the most glorious one of this century. Tole-graphic communication between the two conti-nents is no more certain than is the communi-tion the more certain the world and the other the cation between this world and the other, the spiritual one."-Rocky Mountain News, Denver,

## SPIRITUALIST LECTURERS.

[THE BANNER publishes from time to the a List of Spir. itualist Lecturers, with their post-office addresses attached, without charge; and in consideration of so doing it seems to which charge into a consideration to be duly it accurate us inferested parties should be more particular than many of them, new 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 carnestly desired.]

MRS. N. K. ANDROS, Dolton, Wis. MRS. R. AUGUSTA ANTHONY, Albion, Mich. MRS. M. O. ALLBEE, Barton Landing, Vt. WM. H. ANDREWS, M.D., Cedar Falls, Ju-C. FANNIE ALLYN, Stonehan, Mass. ALEYN, Stoneham, Mass. 1180N ALLEN, Feeria, III. EJ. T. Burgitan. Colerain, Mass. BRITTEN, Cheetham Hill, Manchester, Eng. BRITTEN, Cheetham Hill, Manchester, Eng. Aiken street, Utica San Francisco, Cal.

Saginaw, Mich. Indianapolis, Ind. L BUELI And MRS. DR. BUELL, indiminuolis, ind. ROWN, St. Johnsbury Center, VI. YINES, Berkshire street, Dorchester, Mass. XILEY, Battle Creek, Mich. N. BURNHAM, 30 Hanson street, Boston, Mass. J. BULLENE, Denvor, Col. MCDAT, 115 Tremout street, Boston, Mass. MCDAT, 115 Tremout street, Boston, Mass.

6 James street, Boston, Mass. , Eugle Park, Providence, R. I. 22 Concord Place, Chainmati, O. , Granville, N. Y. dot Place, O. iterling, IR. , Mass. BLISS, Elinwo W. BISHOP, S

ipac, Mich.\* rect, Trenton, N.J. Baint Survey, Alencon, Mass. 3 BANNER OF LIGHT, Boston, Mass. K, Onsof Buy, Mass. NDER, Kendallville, Ind. CROSS, West Hampstend, N. H. MURILAN, Nurcka, Cal. , Beilefondame, O. and, N. J.

ashington street, Boston, Mass. cene, N. H. M, 459 Tremont street, Boston. Mer street, Meriden, Conn.

, 43 Tremont street, Boston. oncord, N. H. T. Watebury Yt. Irvillo, Mass. Allister street, San'Francisco, Cal. Aartford, Conn. Ell OF LIGHT, Boston, Mass.\* H, Baldwhavillo, N. Y.\* Geneva, O. West 23d street, New York, N.Y. Nes, North Springfield, Vt.\* Mass. Lowa. Court street, Portsmonth. N.H.

on; Mass. its, Iowa. , 12 Court street, Portsmouth, N. H. , 240 Lowell street, Manchester, N. H.\* ashington street, Newburynort, Mass. Bencon street, Boston, Mass. , 33 Boylston street, Boston, Mass. Cont Townsend Harbor, Mass., Box 98. Lookout Mountain, Tenn.\* Baratoga, Santa Clara Co., Cal. toncham, Mass.

Fort Scott, Kan., Fort Scott, Kan., Box 347, Rockland, Me. -A Front street, Cambridgeport, Mass. well, Mass.

, Mass. apids, Mich. , 63 lligh street, Norwich, Conn. Jones street, Rochester, N. Y. Nass City, Mo. 1094, Oldo.

lox 62, Doylestown, Pa.

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ston, ac., Clarendon, VI. st Baltimore st., Baltimore, -ensville, Cal. ethel, VI. ta, Memphis, Tenn. st Whately, Mass. Acst Lake street, Chicago, III. ath Framingham, Mass. Wood street, Bosign Highlands.

ester. Mass

arlestown; Mass.\* ni streets, Cincinnati, O. Ioreland Terrace, Bosto eet, Cincinnati, O. Cal.

Shawmut Avenue, Boston, Mass.\* Trumbull, Ashtabula Co., O. odland street. Worcester. Mass

WHAT ARE WE DOING? BY KATE R. STILES.

We talk of a "coming era," when this our world shall From ignorance and poverty and every vice set free:

We sing in loudest accents of the happy "By-and-But what are we doing to hasten on the time for which we sigh?

What are we doing to turn the tide of error and of wrong, .

By which so many human lives are hourly swept along? What are we doing, day by day, to lighten the care and woe

That rest upon so many hearts as on through life they •, ; go?

'Tis not enough that we' talk and sing of the glory of "coming time-

"We may, if we will, make the present hour reflect a light sublime. "We may make the "wilderness to bloom" as rose:

sweet and fair;

Ahl there's work to be done by you and me if in it we will but share.

Then let us be up and doingt let us look with longing eyes

Unto the far.off future, but take the rich supplies The hand of the All Father hath scattered upon our

wav: Then shall we find the "Golden Age" of light is ours to-day.

#### A New Book.

STUDIES IN THE OUTLYING FIELDS OF TSYCHIC SCIENCE.

I have contributed to various journals during the past year sections from a work on Psychic Science which embodies the inspirations given me on the spiritual 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 subtects treated are as follows:

Matter, Life, Spirit, Mind What the Senses Teach of the World and the Doctrine of Evelution; Scientific Methods of the Study of Man and Results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulisni, Clairvoyance; Sensitiveness 'Proved by Psychometry; Sensitiveness. During Sleep; Dreams; Sensitiveness Induced by Disease; Thought-Transference; Intimations of an Intelligent Force Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Sensitiveness; Prayer, in the Light of Sensitiveness and, Thought-Transference;

Light of Sensitiveness and, Thought Transference; Immortality.—What the Future Life Must be, Grant-ing the Preceding Facts and Conclusions; Mind-Guro, Okristian Science, Metaphysics—their Psychic and Physical Relations. Thope to publish the work the coming spring, but desire to secure the cooperation of those interested in this subject by receiving at once, in advance, as many subscitlers 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 their names and addresses to me. They can send their names and addresses to me. They can send their names and addresses to me. They can send the oney with their convenience. The book will contain 260 pages, be printed on fine paper, good type, and handsomely bound in cloth. To those who subscribe in advance the price will be 31.00, postage free. Subscribers' confes will contain the autograph of the undersigned. Address Hubbox Turrne: Berlin Heights, Ohio.

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At a time when the regulars are—as now-At a time when the regulars are—as now— conspiring, in different States, to place the people under medical guardianship for their (the M. D.s) pecuniary profit, the extracts above-quoted seem to me to be eminently worthy of being put before the public for thoughtful con-sideration."

Massachusetts.

CLINTON .- A correspondent writes that the lecture of Rev. S. L. Beals, of Brockton, Sunday, Jan. 20th, was very satisfactory. She says: "He has a fine inspiration, speaks in an earnest manner, and we feel that he ought to be kept at work. He speaks for us again once in February."

SPRINGFIELD.-J. S. Hart writes: "Our meetings commenced in November. Mrs. Clara Banks, of Haydenville, was with us two Sun-Jans, of Haydonville, units, which is two binl-days, and gave four lectures. She is one of our best workers, a fine speaker, and is always greeted by a large audience in Springfield. J.
Wi Eletcher waa with us through December, doing a good work. 'Miss Emma Nickerson, of Boston, was greeted by large audiences the first two Sundays in January.' At a sociable held on the Monday evening following, Miss Nicker-son was engaged to return the first of February and cast in her. lot with 'us for an indefinite time. Mrs. Kate R. Stiles entertained our au-diences the last two Sundays in January, and, controlled by her spirit daughter, gave fine psy-chometric readings and tests. Feb. 3d Miss Nickerson was with us again, and gave two able lectures with psychometric readings and tests. Miss Nickerson has brought her trink. I wish speakers could always take their trunks with them. I believe it would be much better for all societies if they could engage their speak-ers for three or six months, or longer. As if now is, a speaker lectures on Sunday and is off on Monday, or Tuesday for Boston, or some other nace for the rest of the weak return. days, and gave four lectures. She is one of our now is, a speaker rectares on Sunday and is on on Monday, or Tuesday for Boston, or some other place, for the rest of the week, return-ing again on the last train Saturday, only to re-peat the same operation. If they could be em-ployed for a number of months at a time they. would feel an interest in the society, could be-come acquainted with its members, visiting among them, and get in sympathy with them, thereby increasing the interest and the audi-ences. I should think such an arrangement ences. I should think such an urrangement would be much more pleasant for speakers. I am not sure but it would be less expensive for both. Now we are paying too much to railboth. Now we are paying too much to rail-roads."

LOWELL.-Ed. S. Varney writes: "That the agitation of thought is the beginning of wisdom,' history corroborates in the past and to-day. The progress of our own country durto-day. The progress of our own country dur-ing the present century in material advance-ment, and better still; in soul and mental cul-ture, in broad, heart-warming, humanitarian-ism, furnishes conclusive evidence of the good results that are sure to follow the forment of thought, whether in one mind or many. The thought-waves became agitated in the mind of Fulton, and the steamship came. Thought fer-mented in the mind of George Stephenson, and the whistle of the locomotive electrified, while it blessed a sleeping world. Thought, working in the brain of a Morse, finally triumphed, and 'by telegraph' said to a 'generation of unbo-

#### Connecticut.

NEW LONDON .- "M." writes: "This Association has been wonderfully blessed during the past month. Following Mr. J. Wm. Fletch-er, of whom your readers have had a brief re-port, came Mrs. J. F. Dillingham, of Lynn. Mrs. Dillingham's labors here have been of much profit, and through her. phases of medi-umship she has created no little interest among the 'hard heads' of the Orthodox stronghold. Monday evening; Jan. 28th, J. Frank Baxter gave this Society a 'benefit,' and a large and intelligent audience appeared in Pierpont Hall, and greeted him. He held his hearcer spell-bound for over two hours; at the close I think he was nearer the hearts of the people of New-London than ever before." the past month. Following Mr. J. Wm. Fletch-

#### Rhode Island.

PROVIDENCE .-- Wm. G. Wood writes: "1 recently attended a scance held by Mrs. L. M. Thayer in this city, at 21 Aborn street, and though an entire stranger to her received con-vincing proofs of the nearness of my spirit friends, and their interest in my welfare. Mrs. T.'s scances are on Wednesday and Sunday evenings, and Tuesday afternoons."

#### Maine.

WARREN. - Mrs. Cora G. Fowles writes: "Dr. J. M. Temple of Boston has been with us and imparted to our people much instruction respecting the phenomena and philosophy of Spiritualism. As a magnetic healer and test-medium we consider him excelled by none other-we have met, and hope to be privileged with another visit."

#### .To Correspondents.

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

W. O. H., GILSUN, N. H .- The best course for you to purwe have been a private sitting with some reliable tranco medium; and thus give the intelligences who visit you as described in your letter an opportunity to communicate. By holding a personal interview with the spirits, they will be able to come in closer rapport with you than they could if you tried to consult them through some medium at a distance. Evidently the influences that attend you are anxioni to be known.

in the brain of a Morse, finally triumphed, and han author's title ought to be "Write Houorable."-by telegraph' said to a 'generation' of unbe- Washington Post.

The College of Spiritual Philosophy held two services on Sunday, Jan 20th, in Lyceum Hall. In the evening Dr. Dean Clarke, an eminent Spiritualist of Boston, spoke to an audience which filled the halt comfortably, on the sub-ject, "Is Spiritualism a Fact or a Fraud?" "The Doctor's manner was calm and convinc-ing, while the audience was very attentive. "Dr. Clarke opened with an expression of his deep sympathy with skepticism, and his recog-nition of the fact that proof must be forthcom-ing to produce conviction. "Uncommon things must have an uncommon proof. This is the age of skepticism. The world demands proof and evidence. The world be prayer has been answered, and the loved ones who have gone before have, returned to give us this proof. before have, returned to give us this proof. Upon savants, patricians and plebelans has dawned this light. I know that this evidence must be personal and individual. "Thus saith the Lord' does not satisfy the demands of scithe Lord 'does not satisfy the demands of sci-ence. Nover was there a greater demand than in this nineteenth century for a renewal of those spirit visitations which we read of in the Bible. Religion now is a cold formality, and the stony worshipers in the pews fall down be-fore a historical God. . The first unheralded and obscure seer was Andraw Jackson Davis, with at Boughkconde

The first unheralded and obscure seer was Andrew Jackson Davis, who, at Poughkeepsie, in 1847, published a book of revelations. In a year the 'raps' were heard at Rochester, and they must command our belief, despite cer-tain misguided girls confess that they were frauds, against the evidence of ten million truthful witnesses. Since that time the truth has spread across the ocean to Europe, Asia and the Sandwich Islands. Men were aston-ished at the intelligent power which directed the motions of tables and other matorial ob-jects.

Prof. Hare, of the University of Pennsyl-vania, and C. F. Varley, who superintended the laying of the trans-Atlantic cable, wents into their laboratories and substantiated the spir-itual value of these manifestations."

The Information of the semantic statistical the spr-itual value of these manifestations." The speaker then red testimony to the truth of the spiritual facts given by Profs. Tornebom and Edland, the Swedish physicists. Fichte, the German philosopher, Prof. De Morgan, of London, Chambers of Encyclopedia fame, Prof. Gregory, F. R. S., Lord Brougham, Flammarion and Alfred R. Wallace. He continued: "As this is a question of experience and not of dog-matism, I will speak more particularly of my own personal experience. For. thirty years or more I have been a medium myself. I have been over the whole continent, and been brought in contact with hundreds of media. I never even now attend to their manifestations without a certain degree of increduilty, leaving myself to be convinced by their evident truth. I know how many masters of legerdemain can counterfeit our manifestations. I always ex-plain a thing on material grounds when I can, but when I see that a thing transcends the nat-ural law I am honest enough to confess that it comes from heving the material world Kon ural law I am honest enough to confess that it comes from beyond the material world. You

cames from beyond the material world. You all have the opportunity to verify the truth of these facts in your own families, for medium-ship is the birthright of the whole human race. I was once the greatest of skeptics myself." The doctor went on to relate some of his own personal experiences, how he had been curred of dyspepsia by an invisible power impelling his hand to make passes over his head and opi-gastrium, which impulse returned after every meal; how he had been granted the gift of tongues, by which in meetings and other places he was compelled to lend his vocal organs to spirits speaking in strange languages. In two cases he was spoaking Arabic and the language that he was spoaking Arabic and the language. The clift of tongues was meeded he in your sur-prise.

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KENYON, 40 WOODING STORY, AND STORY M.T. SHELHAMER-LONGLEY, CATO BANNER OF LIGHT.
B.R. S. LILLE, LOCK BOX 37, Melrose, Mass.
F. A. LOGAN, 1624 Gurils street, Denver, Col.
B. W. LESLE, 35 Gommon street, Boston, Mass.
OS. LEER, 105 Cross street, Gloveland, O.\*
B. H. B. LAKE, 8 Worcestor Square, Boston, Mass.
B. H. B. LAKE, 8 Worcestor Square, Boston, Mass.
B. H. B. LAKE, 8 Worcestor Square, Boston, Mass.
M. W. LEWIS, 205 Harrison Avenue, Boston, Mass.
M. J. LEWIS, 205 Harrison Avenue, Boston, Mass.
M. MINER, Clinton, Mass.,
MILLES, G. England, trance, care BANNEH OFLIGHT.
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C. MILLE, Fairmoutt, Ark.
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\* Will also attend funerals.

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

cases he was speaking Arabic and the language that he was speaking Arabic and the language of the Delaware Indians, much to his own sur-prise. The gift of tongues was preceded by a thrill ing sensation in his brain and a numbres of the tongue. The spirit of Henry C. Wright, the great abolitionist, had spoken through him to Mrs. "Brick" Pomeroy. 'In 1870," he went the and placed it in the camera, exposed it, oround plate and placed it in the camera, exposed it,

## BANNER OF LIGHT.

#### THE WAY, BY ANNER FIELDS.

There is noble strukt concenting the way whiteh leads to the gestruction of sorrow - Oriental Books.

I no gestruction of sorrow - Uriental hossy I nay within a little ducky wood, Withdraw from men; the noonday sualight faint Peeped rarely down through the o'erhanging hood' Of interineing boughs; yet there the saint. He who has passed beyond sensation's bound, Beyond ideas that heant our earthly round, Came from the dim tarknown to visit me.

'How shall I find the way?" I said to him ! now shall I had the way?" I shal to him; Thus without words my heart o'crireighted spoke. He answertds: "In the tide of being swim, Borne by its wayes, thy every applor broke; Thus, far beyond self-feeling and self-thought Into the mighty peace of spirits brought, Ye shall behold new mornings and be glad." - Harper's Magazine.

#### Mrs. E. A. Wells in Indiana. To the Editor of the Banner of Light;

/ It may be of interest to your many readers to know that at this time our people are more than over interested in our glorious philosophy. We have here many Spiritualists who are firm, bold and true, some who are hardly out of the shell of old theology, and others who are believers yet are waiting to see what the people will say, but we hope they will yet be able to stand for the right, regardless of others. .

Mrs. E. A. Wells, of New York City; has been Mrs. E. A. Wells, of New York City; has been with us for January, and has given four lec-tures, one each Sinday, At the close of each lecture she gave tests, describing our departed friends, and in many cases giving their names. These descriptions were so accurate that about nine out of every ten were recognized and ac-knowledged. In addition she has held nine sc,-ances, with an average attendance of sixteen. At these scances our spirit friends came, gave their names, talked to us as of old, telling us of the persons who have attended these meetings have become interested, and now say that they are Spiritualists. These, meetings have dono more good here than any we have previously: more good here than any we have previously held, "At the close of Mrs. Wells's public meet-ings the following was offered by the President of our organization, and adopted without a dis-

Ines the following was offered by the President of our organization, and adopted without a dissenting voice:
Whereas, This evening closes a month's engigement with Mrs. E. A. Wells; during which period her habors, under the control of the higher intelligences, have been attended with marked success, creating in this community an interest in Spiritualism, even with many heretofore indifferent to the subject; therefore, Resolved, That we heartly commend her as a good worker in our glorious cause, and the best platform test medium we have had with us.
Mrs. Wells kindly consented to hold a marker indifferent to the subject; therefore, Resolved, That we heartly commend her as a good worker in our glorious cause, and the best platform test medium we have had with us.
Mrs. Wells kindly consented to hold a marker indifferent and place there were present Dr. G. N. Hilligoss and wife, Capt. Kilgore and daughter; Dr. J. W. Westorfield and wife, Honry Kessler and wife, J. A. Johnson, Dr. W. A. Hunt, James Millspaugh and Belle Sparrow.
The cabinet was placed in a corner of the dining room. It was made simply by hanging up two ourtains, each about three feet wide, in such a menner that they opened in the centre and at the side. With this simple arrangement Mrs. Wells took her seat in the cabinet, after while her cobinet, apparently twelve or thirteen years of age; she was thresded in plain, white, While standing in full view of the company she gradually faded from sight, seemingly. going through the floor.
The next spirit that, appeared seemed to be the same one, and it led Mrs. Wells out of the cabinet, standing in the presence of all for some time. The third materialization was that of a large-sized lady, not very tall. She walked about six feet to Mrs. Westerfield, one of the cabinet, standing in the presence of all for some time. The third materialization was that of a large-sized lady, not very tall. She walked about six feet to Mrs. Westerfield, one of the cabinet,

nize her mother. After this circumstance, voice called from the cabinet to Dr. Wester field, and requested him to take a stand about three feet from the cabinet and hold out his three feet from the cabinet and hold out his left hand. The Doctor did as directed, when the spirit of a beautiful lady arrayed in spot-less white came and took hold of his hand. She patted him on the hand and check, but said nothing. She was not recognized, and is sup-posed to have been one of the medium's con-trols. The next to emerge from the cabinet was an olderly lady who held her hands aloft. She

elderly lady who held her hands aloft. She walked directly to Mrs. Kessler, where she made soveral passes over the latter's head with

her as her mother. The next call from the cabinet was for a song, a well-known and familiar sailor's ballad. While it was being sung a short, well-built man, dressed in dark pantaloons, and in his shirt sleeves, appeared. He spoke in a loud tone of voice, and exclaimed, "Ship ahoy," after which he vanished. A remarkably handsome lady, dressed in very fine apparel, next appeared before the cabi-net. She was small in stature, symmetrical in form, and a beautiful woman. She approached that part of the circle where Dr. Westerfield was sitting, and motioned him to arise and folthat part of the circle where Dr. Westerfield was sitting, and motioned him to arise and fol-low her. She walked by his side around near the back of the circle, and all the time she kept her hand above her head, motioning to the other people in the audience. The spirit had a crown on her head apparently filled with sparkling jewels. After appearing in full view for some time, she returned to the cabinet as mysteriously as she appeared. She said noth-ing, neither could she be recognized, and was supposed to be one of the medium's controls. ing, neither could she be recognized, and was supposed to be one of the medium's controls. A few moments later two spirits appeared simultaneously. They were small in stature. One came from the centre of the cabinet and the other from the side, a distance of about three feet apart. They turned toward the au-dience, and after a short time scanning the features of all the persons composing the com-pany, turned facing each other, apparently in conversation. Both made gestures, as if to em-phasize what was being said. After a few min-utes' conversation they returned to the cabi-net. utes' conversation they returned to the cabi-net. The next to appear was a large man with heavy whiskers, who was instantly recognized by several members of the party as Dr. Beck, of Delphi, Ind. He was formerly President of the State Association of Spiritualists, and died last fall. He spoke in a plain, distinct tone of voice, that could readily be heard in all parts of the room, and in the course of his remarks said, "If you could only see as we see, mortals, you would have no more blekerings, quarrel-ings and dissensions, but all would work in har-mony together," then sunk down, apparently through the floor. He came out of the cabinet dressed exactly as he appeared at the last an-nual meeting of the State Spiritual Association in this city. There were three persons who spoke in a There were three persons who spoke in a natural tone of voice, several in whispers, and others did not speak at all. Altogether there were fourteen forms came out of the cabinet. The spectators were formed in a semi-circle in front of the cabinet, the furthest being not more than twelve feet from it. Mrs, Wells left Feb. 2d for Muncle, Ind. J. W. WESTERFIELD,

passed out of the body, and of English birth Bolng asked why she came back assuming old age, she said she had a son John living in Cal-fornin, who would not recordize hereis alle did

#### February Magazines.

BUCHANAN'S', JOURNAL OF MAN. - The present month's issue comes to us enlarged, giving space to a hygicale department, which promises to be one of great use. "The Glant March of Science" is the topic of the opening article. This, which occupies a dozen pages, is followed by "Varions Aspects of Religious Life," showing the progress of thought and the struggles of a doomed blockry to prolong its existence. In "A Dangerous Movement" the W. C. T.\*U. is shown to be the most efficient agency at work for "putting God in the Constitution," and that the "Reform Asso clation," organized for that special purpose, is gradually merging itself into it, Dr. MoAllister having declared at the Pittsburgh Convention, substantially, that the nation is to be Christianized through the influence of the Woman's Christian Temperance Union, "temperance" being merely a cloak for the concealment of its main designs. The remaining contents of this number cover a wide field of thought; suggestion and experience. Boston: 6 James street.

WIDE AWAKE .- "Who Ate the Queen's Lunchcon?" is the title of an amusing story by Susan Coolidge, given as the opening attraction; with an illustration as a frontisplece, that serves to answer the question An equally amusing story is "The Apple of Discord," adapted to the valentine season. A daintily framed fairy story, "Princess Mayblossom," is paraphrased by Annette Lyster, and illustrated with eight engravings. A brief but attractive story of the war, bright and sparkling, is told by Miss A. G. Plympton, Mr. Trowbridge and Margaret Sidney give interesting pormade several passes over the latter's head with her hands, and then let them fall upon her gently. The spirit said nothing, but its out-line and features were perfectly plain, so that Mrs. Kessler had no difficulty in recognizing Arst and in the new department, "Men and Things," a 'variety of useful contrivances are described and ents re THE HOMILETIC REVIEW .- The new trouble in theological ranks engendered by "Robert Elsmere" begins to show itself in a display of weapons of defense, and in this number Rev. A. J. Lyman, of Brook lyn, is the man at the front, doing what he can to ward off the bombs, but they seem to be passing over his head into the camp, where they do their work regardless of his intervention. Besides, similar missiles coming from every direction rather discourage the "defenders of the faith," and the result is rather doubtful to them, though not so to outsiders. New York: Funk & Wagnalls. 'THE MODERN SCIENCE ESSATIST .- This new publication is to consist of a series of popular Evolution essays and lectures. The January number consisted of an essay upon "Herbert Spencer. His Life, Writ ings and Philosophy," by Daniel Greenleaf Thompson The present month's number is one upon "Charles Robert Darwin. His Life, Works and Influence," by John W. Chadwick. Boston: New Ideal Publishing Company.

ong the wife of Horico Briggs of Homerville, the other the wife of Frances E. Bowner, The was for years a first and consistent Spirituallat, and his functal, services were conducted in harmony with that be list.

#### Spiritualist Meetings.

A.T.BANY, N. Y.- Birst Spiritual Society meets in Van Vocision Hall, ill Blato street (hrst floor), very slinday at 10/5 A.M. and S.M. Admission free. The Ladles' Ald meets anno place overy Friday at J.P.M., supper served at ST.M. J. D. Chima, jr., Secretary.

J. D. Chilan, jr., Socretary. GIIICAGO; II.L. The Spiritualist Mediums' Society moots in Avenue Hall, 199 Trd street, every Sunday, 71 23 C. A. Livestigators are cordially layited. E. Jones, Pres. OHATY at Market street Hall. Dr. Goorge A. Fuller, spicaker. DENVER, OOL. Sunday indefings are held regularly by the College of Spiritual Philosophy. P. A. Blumons, Freident Dr. Dean Glarke Fegular Speaker. EAST PORTIAND, ORE. Meetings are held regularly the Spiritualist Society at Buckman Block Hall, corner 4th and G streets, each Bunday is o'clock. Mils Welda Buck-man, Secretary.

man, secretary. . MONTHESAL, CANADA. Meetings are held at the hall of the A. I. 8, 2369 Catherine strept. R. H. Kneeshaw,

All of the A. I. S., 2689 Catherine strept. B. H. Kinceghaw, speaker.
 NEWARK, N.J. Cheetings will be held every Sunday evening at No. 139 Congress street, commencing at 70 clock, Mrs. H. D. Dorn, Secretary.
 PEOREA, I.L., ALL, Moin Hall, 430 Main street. Bervices each Bunday evening by Mrs. M. T. Allen, hispirational trance speaker. Beats free, 30 commence promptly at 7%.
 ST. AUGUSTINE, FLA. A. Union Hall, 437 Main street. Bervices the sunday evening by Mrs. M. T. Allen, hispirational trance speaker. Beats free, 30 commence promptly at 7%.
 ST. AUGUSTINE, FLA. A. The First Spiritualistic Society holds meetings on Sunday at 3½ and 7% r. M., at Witsell's Hall, Spinish street.
 ST. LOUIS, MO. Mochings are held. Sundays, S P. M., by First Spiritual Association, at Brant's Hall, 6th and Franklin Avergie. Samuel Penberthy (at Hotel Westeran), Soc. Notary.

In Avergie. Samuel Penberthy (at Hotel Westeran), Sec. Notary.
 ST. PAUL, MINN. The Ramsey Co. Association of Spiritamilists and Liberals holds regular meetings at the Chapel, Wancotu street, between stil and stil streets. Mirs. Laura A. Grant, Sceretary.
 TOFERA, EAN. - Sunday meetings at regularly hold in Music Hall. F. P. Baker, Conductor.
 WORCET in July, August and September it 2 and 7 r. M. in Continental Hall, corner Main and September it 2 and 7 r. M. in Continental Hall, corner Main and September it 2 and 7 r. M. in Continental Hall, corner Main and September it 2 and 7 r. M. in Continental Hall, corner Main and September it 2 and 7 r. M. Nattison, Scoretary, No. 8 Pearl street.

Quarterly Convention in Vermont.

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

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A SPIRITUALISM and General Religious and Political Reform. Published every Saturday by MOSES HULL & CO., at 675 West Lake street, Chicago, IU. The Organ of the Mississippi Valley Association of Spirit-ualists. NEW THOUGHT is a quarto fulled with interesting mat-ter, whitren EXPRESSLY for its columns, on the various phases of Spiritualism and General Reform, and hicely printed on heavy paper. Terms of Subscriptions. One year, SL50; six months, is cents; three months, 40 cents, single number, 5 cents. NEW THOUGHT will be sent to now subscribers three months on trial for twenty-five cents—a sum which barely covers the price of blank paper and press-work. Eample

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A Romance of Caucasian Captivity; or,

The Federati of Italy.

LONGLEY, Medium for the Banner

Mrs. Effic Moss in Pennsylvania. To the Editor of the Banner of Light:

George Benedict Arnold.

On Saturday, Feb. 2d, George Benedict Arnoid passed to the higher life from his residence, 423 East Sist street, New

The higher life from his residence, 42 East bits treet, New York City, at the ripe age of 86 years and 1 month, to a day. Mr. Arnold was the early life a clergyman of the Unitarian persusaion, from which he progressed, through the study of Eminanuel Swedenborg, to the higher truths of Modern Spiritualism, which he was among the first to embrace, being a Spiritualist of forty years' experience, and at all times ready to give a reason for his conviction of new-rending existence. His earnest devotion to the chuse of humanity was shown in many early experiment in cooperative experiments and and the study of the metal associations, he having been President of the "North American Phalaux" many years ago. In later life he backme devoid a large part of his means to the advancement of the cause of Spiritualism, in a manner devoid of estentiation, and little known. He was always a good pathon of media, and during the last year of his life contained to give week have always a good pathon of media, and during the last year of his life contained to the last week of his cartil-life. When to weak the continued to the last week of his cartil-life. When to weak the clawells to come, and he had the pleasure of seeing his real to be leave his bedroom, and he had the pleasure of seeing his relatives from the spirit-world to the very last.

If you being the relation of the final passage, he expressed him-For many days before his final passage, he expressed him-self as being willing and anxious to go, and retained his con-selousness to the last, without a trace of feebleness in mind. Altogether his case is one of the most remarkable on record, of proof that Spiritualism is a living reality, and not a mere with

faith. His wife announces her intention of continuing the circles held up to his passage, as usual; and Mr. Arnold himself has promised to return, through the same cabinet which he en-joyed in earth-life, to the members of his family, to tell of his experience in the reahus of spirit.

#### Philander S. Briggs

Was born in Westmoreland, N. IF., Dec. 7th, 1809, passod t

The was educated in the town schools, and graduated from the Ohesterfield Academy; atterward studied with Deacon Hittohins, of Westmoreland, who gave him a certificate that he was qualified to teach, and, being on the school commit-tee furnished him a situation as teacher in the school commit-tee furnished him a situation as teacher in the school in which was taught

To the Editor of the Banner of Light: To the Editor of the Banner of Light: On Weddnesday evening, Jan. Ed, I was privi: After he beame of age he came to Boston and entered into the grocery business in Charlestown as clerk: afterward leged to attend a scance held by Mrs. Moss at the house of a friend. A curtain across a cor-ner of the room formed the cabinet, so that the possibility of collusion with confederates was out of the question. The medium after being entranced took her seat behind the ourtain. A hymn was sung by the fourteen ladies and gentlemen present, and at the close of the singing, "Jack," one of Mrs. Moss's chlinet spirit, greeted the oirfel, and trol in greated every one present and said we should have a splendid scance. "Grand at we should have a splendid scance. "Grand and was ninety years of age when she

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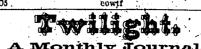
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#### Homeopathic Paws and Allopathic Ohestnuts ! ....

. The old game in the fable concerning cat's paws and hot clestnuts is now in Process of participation in staid and sober old Massachu--as well as other States East and West setts--and to the minds of outside observers it would seem yery singular that the Homeopathic fraternity, which has been obliged for so many years to defend itself from the bitter and bigoted assaults of Allopathy, is now found so willing to be cajoled by its real and unrepent-'ant enemy, and join hands with it in an effort to crush out medical freedom by law. The. Homeopaths are here reminded that they are used by the "regulars" when it suits their purpose-but are ridiculed (at heart) while they are so used-and denounced and opposed again when the occasion which made them valuable to the plotting medicasters has passed away. Here is a case in point showing the true situation: 7 At a convention of the practitioners of, Ho meopathy held some time since in Illinois, a number of those present freely gave in their adhesion to the reviving practice of cremation, which gave the Chicago Globe a coveted opportunity to fire off a battery of Allopathic'irony at the Hahnemann brethren without any ob struction whatever. Homeopathy, it thought, should favor cromation for human remains, be cause reducing a human body to a handful of ashes is quite like the decimal attenuation resorted to in the preparation of drugs. Who knows, it asks, what virtue may be contained in one of the particles of the human frame thus attenuated? Perhaps the reduction in bulk may result in an increase of potency. This suggestion it thinks ought to be subjected to a careful examination. If-it continues to speculate-camphor, for instance, on being triturated retains all its original flavor and other qualities, with a vast increase in the potency of the particles thus separated-why may not the same thing occur in the trituration of the crude body of man by fire? Suppose the human subject in life to have been a confirmed-burglar; may not his comminuted atoms contain the essential qualities of the original body, largely increased in virulence and activity? As homeopathy, it the hereafter acceptable to the unspolled conargues, teaches that the remedy to be adminis tered to a sick man is whatever will produce the same disease in a well person, there would be obtained a specific from the infinitesimal residuum of the burglar, imbued with all the qualities of the disease of burglary, which could but most of the influential Protestant churches be administered to patients suffering from the | have refused to accept any modification of the sickness of longing for and taking the property | rigid doctrine 'which' teaches that all the of others. And the same, it thinks, is true of heathen who never heard of Ohrist are to be all other maladies, moral and physical. The cremated assassin would furnish the material for a prescription for the cure of people ailing with a desire to kill. And thus a pharmaceutical collection could be made, whose medicines would obliterate all human ills. The Chicago Globe is evidently a believer in bulky and drastic medication-and doubtless would like to have that system made "the State-medicine" by law, to a greater extent than even now exists in Illinois. But the persons-and they still constitute the large maalone can be effective which is measurable or sonable and humane gospel than that of their leighth page.

erally before the horse in all their assertions and explanations. It is these, too, as might be expected, who

most readily fraternize with what is conceitedly called "regular" in medical treatment, and

are quick to fling disparaging taunts and sneers, always more or less charged with venom, at other methods of practice in healing, ... They bark on the doorstep for what they believe to be the strongest party, and their highest use is thus to announce the present status of affairs in that respect. They might, however, take a lesson in duplicity, commonly called worldly wisdom, from the "regulars" themselves. The latter pride, themselves on knowing a thing or two. For the sake of obtaining complete control of the legislative power if they can, which they would afterward unhesitatingly turn against those whom they court for present allies, they seek the friendship and confidence of the very Homeopaths they profess to despise, and propose to them in the most frank fashion to join forces in their attempts in various States to capture legislation, impliedly promising to. divide the spoils of the ultimate triumph. They mean, however, to do no such thing, for that would be but the legal admission that the two diametrically opposed schools of medical practice were at last reduced to harmony on the same footing of principle as well as of practice. At a seasonable time, prior to the concerted intention of the "regulars" to launch freshly concerted Doctors' Plot /laws, they sedulously. cultivate the most amicable outward relations. with the practitioners of. Homeopathy, with a view to securing their cooperation as a considerable body of highly influential men and women. One might easily be led to suppose that the barriers had been broken down and both schools of medicine were occupying the same field of practice. But after the days of legislation are over the same contemptuous treatment of all Homeopaths is again as pronounced as ever. They are held in only the lowest esteem, and freely rated with "charlatans" and "cranks." This turning to the Homeopaths for help, when help is needed, is to be taken for an admission, though a forced one, on the part of the "regulars," that Homeopathy has at least become respectable for numbers and influence, and hence; at critical periods, is to be respected accordingly. It behooves the professors of

facile tools of those who are nothing in the world to them if they are not enemics.

the new school, therefore, to be on their guard,

and to take special care that they are not made

#### Purgatory and Probation.

Calvinistic Protestantism made a mistake whose damaging effects it has not yet got over, when, in its hot haste to purge itself of every visible characteristic of Romanism, it rejected the doctrine of Purgatory and pronounced its anathemas upon it beside. Now there are many Protestant preachers who see and acknowledge the need of purgatorial provision in any system of theology. It is, in fact, the real point of the discussion that has sprung up of late at Andover Seminary and spread so widely among the Congregational churches. Swedenborg asserts that departed spirits are allowed a term of thirty years, or the equivalent of a generation on earth, in which to free themselves from the overpowering influences of earth-life and determine their ultimate destiny unembarrassed by the weight of them and their countless contradiction. And this term of a second probation is only the purgatory that has been refused a place.

' In a late issue of the Sunday Globe-Democrat (St. Louis, Mo.) we note a discourse by the Rev. John Snyder on "The Need of Purgatory." He openly admits that theology can go no further without restoring in some form the doctrine of a second probation. He says that revolutions always pull up wheat as well as tares.

capable of being weighed, inattentive to and eternal damnation. While it: is not to be extherefore ignorant of the real force which | pected that the whole Church will, in this gonmerely uses these for agencies and means, or eration at least, accept Paul's doctring of unisometimes only for methods-such persons, we versal salvation; it will be wise if it admits, in say, are wholly incapable of massing a true the line of Mr. Snyder's remarks, some form of judgment on even the commonest transactions the doctrine of an "intermediate state," in and occurrences, since they reverse the right which "curable sinners at least shall be offered order of natural procedure and put the cart lit- that mercy which they rejected in this world."

#### Evil and Evolution.

- Moncure D. Conway delivered 'a lecture not long since, at Wesleyan Hall, this city, under the auspices of the Ladies' Physiological Institute, on "Evil and Evolution." The subject, a highly important one, was handled with marked ability. The learned speaker opened his discourse by saying that evil and the violence of the world were only to be removed by culture and growth. Proceeding, he said:

"A book which was one of the most valuable to put into the hands of young people, was Darwin's 'Origin of Species.' Imitation, or, rather, a following of Nature's laws, had led to many of the grandest results in the world of natural science and industry. The stockbreeder, preserves the spirit of the wild horse, while infusing into the stock the virtues and docility of a common breed. A proper knowledge of hereditary influence, the law of individuality, of likeness and of yariation, were necessary to this success, and the moral progress of the race must be brought about, so far as human agency was concerned, by similar means. The selection and perpetuation of the good only made possible the doing away with the violence of humanity Yet Christendom still cries 'A life for a life,' and tries to abolish murder' with murder, despite the fact that Christ declared the law of Moses, 'an eye for an eye and a tooth for a tooth? was superseded by his doc-trines. Murderers, should be simply isolated, and not allowed to beget murder and violence in the community; for, under existing circumstances, of those sentenced to be hanged only twenty-five per cent. are ever executed, twenty-five per cent. have their sentences commuted to imprisonment for life, and the other fifty per cent. are restored to society and bring another generation of criminals into the world.

The evolution of man was largely a matter of his en vironment, as was also his 'ideas' of institutions. To lay there was more polygamy in America than in Europe and Asia, although there the wives were legalized; here they were outcasts. The Mormonism of Utah only attracts attention because it gives the Mormon'greater political supremacy. Woman has not par-taken in the communistical motives of men, and she needs domestication into the State as much as man needs to be domesticated into the home. She will not gain equal suffrage until she has a proper understanding of equality, religious, moral and political; until she realizes that she has no more right to force her morallty upon others than they have to force their immorallty upon her, provided that no encroachment is made upon the rights of others.

J. Stuart Mill was much surprised when Mr. Conway had told him there was no society for the study of the American Constitution within the United States. Women were the first to inaugurate that study in this country; and it ought to be one of the comforts of their disfranchisement that they were the only class who could survey politics impartially, abstractly, and from the external. The conclusions of men are foregone in politics, while women query 'What are the rights involved?

The rainbow of promise seen in women's charitable and intellectual activity was pictured in graphic sen tences.

A unanimous vote of thanks was tendered the lecturer.

#### . Hon. Sidney Dean,

Of Warren, R. I., whose conversion to Spiritualism from the Methodist clergy has been noted in recent issues of THE BANNER, will address the Boston Spiritual Temple Society at Berke ley Hall, Sunday, Feb. 24th.

The report of his Providence lecture, printed in our columns last week, has introduced this talented gentleman to a large number of appreciative readers, who have only words of praise for its strong positions and clear-cut sentences. There is every reason to predict that Berkeley Hall will be crowded during his coming engagement in this city.

avail themselves of the valuable services of Mr. Dean at once; and managers of the summer Mrs. Fannie Davis Smith, of Brandon, Vt., conducted Camp-Meetings should bear him in mind in. the funeral services; her eloquent and beautiful ad-making up their lists of speakers.

#### Mississippi Valley Spisitanlints' Annoclation. The Secretary of the above named Association-J.

#### I. Randall-has issued his report for the year 1488, in which he says that the friends of Spiritualism, espeelally those whose homes and general interests are in the grand old valley of the Mississippi, have great rea-

son to congratulate themselves upon the success that has attended, their efforts to disseminate a knowledge of the truths in which they themselves reloice.

The receipts of the year were \$1,718.42, the expenditures 81.622.60. Anout three hundred dollars of the outlay of 1888

was for materials, labor and furniture, which chtered into permanent improvements, hence on the season's transactions, with the amount of balance brought forward from 1887, the Association made a gain of \$430.53. Mrs. M. E. Dobson, head of the committee and general manager of the Ladles' Bazar, an institution organized by ladies of the Association, reported a profit of \$48.77.

At the time of this report the Bazar had on Interest \$85, making a total of \$130.02 carned by the institution under the efficient management of Mrs. Dobson and her associate workers. In addition to this Mrs. Fanny Graves presented to the Bazar her half interest in a now cottage, valued at \$103.00, in acknowledgment of which generous gift the Association, at a regular meeting, unanimously passed a resolution of thanks. Of the \$136.02, \$103.00 was used to purchase the other half Interest in said cottage, which, with the balance on hand of said funds, will give the Bazar a camp headquarters and establish it as a permanent institution of the Association.

Of the Mount Pleasant Park Stock Company the Association holds one hundred and seventy shares by purchase and ninety-three shares presented to be held in trust for it." These two hundred and sixty-three shares give the Association a property right in Mount Pleasant Park, Clinton, Iowa, representing a value of nearly \$3,000.00. "Now," says the Secretary, "the Association may be aid to be fairly under way to carry out the work for which it was organized, namely, to extend the influence of the teachings of Spiritualism, and eventually to establish a non-sectarian educational college."

The semi-annual meeting of the Association will be held at Moline, Ill., March 29th, 30th and 31st.

#### Spiritualism in England.

The Two Worlds, in its closing issue of 1888, ave a census of Spiritualists and Societies in England, in commenting upon which, it said:

"On the whole there are many gratifying and encouraging signs of progress. The cause has flourished greatly, and the public work accomplished has aroused much interest. In spite of the desperate efforts of foes, and the discouraging action of some who claim to represent the cause, the movement was never more sound, more earnest, or more aggressive and progressive. Circles are held in thousands of homes by persons who never attend the meetings or identify themselves with the public work in any way. But the most striking feature of all is the wide-spread use of our facts in fiction; novels abound in which the phenome-na are introduced more or less openly-in fact, it has become the fashion lately to deal in the occult, and this shows the way the tide of thought is flowing.

The preachers, too, are rapidly becoming bolder and more outspoken, many avowing their belief. In the nearness of the spirit-world, and some courageously admitting the communion. Scientists are less openiv materialistic, and the tendency of modern thought is toward the recognition of man the spirit, the immor tal, the progressive, here and hereafter, and communion between the two worlds." Let us take heart, as ploneers in the van of the army of progress; fight shoulder to shoulder, confident that victory comes to the workers. 'One and the truth are a majority.'"

#### Gathered with the Angels.

As a sheaf of wheat fully ripe, in the seventyninth year of his age, MR. P. S. BRIGGS, of Charlestown, Mass., passed to the higher life on Friday evening, Feb. 1st.

He was a most devoted Spiritualist, a man of strong and earnest character, and beautiful child-like faith in the teachings of the Spiritual. Philosophy... One of the first subscribers to the BANNER OF LIGHT, he continued to take the paper to the day of his death. He was a warm friend to medlums, many of whom will miss his kind ministrations in temporal things. Among other benevolent acts of his life was the building of a Societies in all parts of the country should fine cottage at Queen City Park, Burlington, Vt., to be used in the interests of Spiritualism there.

By his carnest request his old and valued friend,

Memorial Tribute to Mrs. Amy Post.

t Froni the Rochester, N. Y., Democrat and Chronicle, In this city, yesterday, one departed from this fife whose record of kindly deeds nini acts of anostentations' charity far exceeds the limits of a newspaper memolr, and whose litetory is the history of Rochester

nemoir, and whose history is the history of notifies in gs.a city. Mrs. Amy Post. dicd.at ther residence, No. 66 Sophila -street, after an illness of only four days. Mrs. Yost, whose inside a name was Miss Amy Kirby, was bern in Jerelon J. J. 1962, 20th, 1862. Her parents-were Jacob and Mary Post, members of the Society of Friends. They resided in the house where the subject of this sketch was bern; the father for seventy-six years, and the mother, for sixty four years. The house was occupied by the Tories during the war of the rev-olution.

olution. Mra, Post was married to the late Isaac Post in 1829, having removed to Poplar Ridge, Cayuga County, in 1823. In 1830 Mr. and Mrs. Post removed to Rocheser, first occupying a house on Plymouth Avenue. Mr. Post-field in 1812. With the exception of a few months, Post died in 1872. With the exception of a few months, Mrs. Post has resided in Rochester/continuously since 1830. Bho leaves three sons, Jacob K. Post, Joseph Post and Willett E. Post, eleven grandchildren and four great-grandchildren. She also leaves two sisters, Mrs. S. L. Wills, of this city, and Mrs. Elizabeth Mott, of Glenwood, L. I. Mrs. Post was originally, like her parents, a member of the Society of Friends. At an early ported of her-life she identified herself with the anti-slavery move-ment. In 1845 she left the Society. Although the Friends were themselves in sympathy with that cause, they were averse to Mrs. Post working justicula of the Society, with the result which has been stated. In accordance with her views on the subject of sla-very, the home of Mrs. Post became one of the princi-pal stations of the "Underground Raliway" on the northern border of the United States, and remained so until the enfranchisement of the slaves remeved the

until the enfranchisement of the slaves removed the reason for the existence of that famous thoroughfare. The sent of the existence of that famous therooughtare. It is related that as many as twelve fugitive slaves found refuge in her secure basement in one night, and of the large numbers so cared for during the long years of her work in this direction, not one was ever, cap-tured and returned to servitude. Even after the pas-sage of the Fugitive Slave Law, which made it obliga-tory for all persons, when ordered by a United States marshal, to assist in capturing and returning fugitive slaves, none who reached the shelter of Mrs. Post's friendly roof were ever returned to their masters. When "Peck's History of Rochester" was written. Mrs. Post, then over eighty years of age, prepared a a chapter on "The Undergronnd Rallway" without assistance, even in the manual labor conceted with it. In the chapter referred to, Mrs. Post gives many inter-esting indents, many of which cathe under her own observation.

Mrs. Post estimated that the number of fugitive

observation. Mrs. Post estimated that the number of fugitive slaves who escaped to Canada through Rochester ar-eraged one hundred and thirty a year. With the mod-esty which was one of her marked characteristics, she says nothing in the paper referred to of her own instrumentality in aiding them, yet it is known that it is to her more than to all others combined, perhaps, that these people owed their safe exit to the land where the slave-owner was unknown and the United States Marshal powerless. After the passage of the fugitive slave law, the work of assisting escaped slaves became more difficult. On. many occasions groups of from two to a dozen were concealed in the basement of the Sophia-street house, and the subject of this sketch has often humorously described her efforts and the efforts of the other mem-bera of her household to prevent the colored people from making known their presence by showing their faces at the windows. In all sorts of disguises and by various stratagems they were aided on their road to freedom. Sometimes they were driven to the Low-er Landing in closed carriages and placed on canadian steamers; sometimes they were guided through tho fields to the wharves, and at other times they were to irection. Sometimes they were driven to the Low-er Landing in closed carriages and placed on Canadian steamers; sometimes they were guided through the fields to the wharves, and at other times they were driven to small railway stations remote from the city. In addition to her personal efforts—and it is record-ed that she never turned a fugitive from her doors— Mrs: Post took an active part in the political agitation of the subject, at a time when it was not only uppopu-lar, but sometimes unsafe, to champion the cause of the enslaved colored man. She was present at, and assisted in, the organization of the first anti-shavery convention held in the North, and was the means, largely, of causing the second to be held in this city. When Frederick Douglass came to this city for the first time accommodations were of course denied him at public houses, and he found his home with her who was for so many years the friend of his enslaved or William Lloyd Garrison, Parker Pillsbury, George Thompson, the member of the English Parliament, who yas mobbed with Garrison, Cassius M. Clay and others. In fact Mrs. Post holes and the anti-slavery cause of new way in which she was able and those way to be and others. In fact Mrs. Post holes and he anti-slavery cause who was incoded with Garrison, casside and an only and others. In fact Mrs. Post aided the anti-slavery cause in every way in which she was able, and those ways were many. She organized sewing societies, and by various devices procured clothing and food for the halt clad and half-starved wretches who were escap-tic.

half-clad and half-starved wretches who were escap-ting. It should be said at this point, lest it be inadvertent-ly omitted, that Mrs. Post, during, her residence of three years more than half a century in Rochester, nover turned an applicant, white or black, from her door without furnishing material and other assistance, and those who were discouraged and way-worn and weary have been accorded generous hospitality for months at a time. Mrs. Post was always, at all times and upon all oc-casions, a champion of woman suffrage in its broadest sense. Although she was not promittent as a speaker, she was always present at gatherings of any, kind which had for their object the freedom and advance-ment of her sex. She was present at twashington inst summer, and although advanced in years took part in al Council of woman sumraises at washington inst summer, and although advanced in years took part in 'its deliberations. Two years ago she attended the Con-vention of the Friends of Human Progress, held at West Junius, near Waterloo. She made the trip, spo-ing and returning in a carriage, herself driving, with Ing and returning, in a carriage, herself driving, with a friend as a companion. In addition to the paper on "The Underground Rail-road," Mrs. Post prepared several interesting papers on the questions pertaining to the political interests of women. She was especially interested in the condi-tion of the Indians on the State reservations, and an Indian named Blind Jobn has annually visited her house from the Cattaraugus Reservation. For many years the deceased was -a firm and constant believer in Spiritualism. Upon that belief she founded a steadfast hope for a future and happy life. To her its revelations pointed out a pathway to a land of eternal summer, a land where departed friends will be reunited. And, as has been said, she was happy in her belief, in which she never faltered. Her immediate friends will long remember the meetings which have been held in her quiet home. She was a woman of strong character and pronounced opinions. She was, at the same time, of singularly equable temperament, and came down to the close of an unusually long and eventful life with full possession of her men tal faculties. She had been in usual health until last Thursday evening, when she spoke for the first time of being ill. From that time she sank rapidly, until the and came quietly on the afternoon of Jan. 29th. . Her death was due principally to old age. The funeral occurred at her interesidence, 56 Sophia street; Rochester, at 2:30 on the afternoon of Friday, Feb. 1st. It was largely attended-Dr. F. L. H. Willis being the speaker. THE BANNER has received a report of his address on that occasion, which will be given to its readers next week.

The Roman church teaches that every soul which leaves the body, except in certain specified cases, must go to a place of future spiritual purgation on account of the sins committed in the body.

Aside from the unreasonable uses to which the interpretation of this doctrine may be put, Mr. Snyder declares that, as held by the Catholic Church, it is vastly more reasonable and morally sufficient than the eschatological notions of the Protestant sects, for Catholicism thus recognizes an intermediate state, where stunted and immature souls can be morally educated and fitted for the glories of the blessed. It is, says he, a refuge for all who have passed away under the ordinary moral conditions in which the average Christian is found upon his death-bed. Protestantism recognizes but two states or conditions as possible for the human soul after death; between them there is an unbridged and bottomless gulf. Heaven is primarily for those who hold correct theological beliefs; hell is the destiny of all who refuse those theological convictions. And although a keen sense of benevolence sometimes makes the Protestant theologian reluctant to accept this naked statement of his system, and anxious to recognize certain "uncov-'enanted mercies." of God, yet there is nothing in the stern logic of the faith which does not regard this impulse of humanity as illogical

and inconsistent. In their persistent refusal to admit into their theology the doctrine of an intermediate state, the Protestant evangelical churches, says Rev. Mr. Snyder, have deprived themselves of a feature which would tend to make their picture of science and moral sense of civilized men. 'The Catholic Church has never doomed all the innocent and Blameless heathen to the torments of hell; it has provided a place for them where they are not the objects of unmerited torture consigned to the unrelieved torments of the underworld. Nevertheless, the Church is in a state of transition; yet it has no clear recognition of the need of the religious philosophy which shall transfer to another world the same clear principles of ethics that prevail in this.

The Protestant Church holds in her boson millions of souls that have been trained by giv ilization and the sense of human brotherhood to higher ideas of justice and mercy. They are making a silent but potent protest against this picture of immortality. And they have actujority-who believe in the potency of bulk, of ally taken the first step in sending the Rev. what only is visible and tangible, and that that | Mr. Noyes to preach to the heathen a more rea-

#### **Onset Bay Grove Association.**

The Treasurer of the above Organization in his report for the last 'year gives an encouraging view of its financial condition: - The total cash transactions' during the twelve months amounted to the sum of \$5,991.41. All bills presented have been promptly paid; no notes remain outstanding; a small balance in the treasury is carried forward to next year's credit, and a large amount is still due the Association, the payment of which will enable if to inaugurate many desirable improvements, including repairs, necessitated by natural deterioration. Ten cottages and other buildings were erected during 1888, and extensive additions and alterations made on others.

#### A Materialization Scance.

We learn from a reliable source that Mrs. M. E. Williams of New York gave a semi-private séance in-this city last week of a very satisfactory character. A solid corner of the room was used as a cabinet. Nearly every person pres ent. savs our informant. received the most con vincing proofs of the presence of spirit-friends both in form of communications and materiali zations. It was the unanimous verdict of those present that the possibility of fraud was precluded, and that, if thereshould not be another scance given the fact of materialization was pròven beyond a doubt.

For its outspoken opposition to the pro oosed Doctors' Protective Law the Boston people in Massachusetts. We give elsewhere one of several excellent editorials which it has published of late vs. the close monopoly sought by the doctors-really, wheever may choose to volunteer to bear the responsibility of the present discussion on his shoulders. In addition toxits trenchant editorials, the Sunday edition of The Globe devoted over a page of space to the publication in full of the admirable argument made by George M. Stearns, Esq., for the remonstrants, before the Judiciary Committee. We are indeed sorry that the heavy pressure of current spiritual topics on our columns renders it impossible for us to reproduce this sterling and exhaustive address in THE BANNER.

17 The Pittsburgh (Pa.) Commercial Gazette of Feb. 4th prints a sensational account of an alleged exposure of Mrs. Bliss (who has been holding séances in that State of late,) a clipping from which has been forwarded to this office. As we have heard as yet nothing from the Spiritualists of Pittsburgh and Allegheny concerning the affair, it is impossible for THE BAN-NER to give its readers any information on which to base an opinion.

MRS. ADA FOXE will be in Boston next Sunday. See report of Phenomena Association,

who were present-though to her it was indeed a difficult task to speak at the closing scene in the life of one who had been as father and friend to her for many years. Though our human hearts must mourn our loss, we know that he is not dead, only gone before, "just one step beyond," to the land of perpetual summer.

#### The Eclectics are Aroused.

The following resolutions were adopted at Detroit, Mich., January, 1889, by the Committee on Legislation:

Accorece, 1 nat this Committee, in the name of the NATION-AL ECLEVITO MEDICAL ASSOCIATION, recommend to the respective Eclectic Medical Bocletics of the several States to establish Vigilance Committees, or Committees on Legis-intion therein, whose duty it shall be to make application to the Legislatures of such States to defeat all proposed bills and to amend or ropeal statutes, the purpose, purport or op-eration of which is to abridge the rights of worthy and hon-orable practitioners of the. Healing Art, or to establish dis-crimination between the several Schools of Medicine. *Respised*, That the several Medical Journals in sympathy with the National Eclectic Medical Association are respect-fully sollelized to 'cooperate with the Account. Resolved, That this Committee, in the name of the NATION

eral Schools of Medicine. I Medical Journals in sympathy Medical Association are respect with the Association and this cooperate

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On motion of Dr. Wilder, the action and recommendations of this Committee were approved and ratified by the Association.

80 Such views of the heavens, as have ocen obtained with the Lick telescope within the past year, says the New York Sun, revealing here new forms of nebulæ, there strange and significant intermingling of nebulous and solar masses, and in other directions measureless extensions of the starry system, ranks and processions of life-stirring suns, reaching on and on without end, until their rays are swallowed Daily Globe deserves the thanks of all thinking up in immensity of distance, give an overwhelmng and yet stimulating sense of the enormous, unthinkable activities of the living universe.

> ET An article will appear in THE BANNER ext week, from the pen of HUDSON TUTTLE, in which he pays his respects in a forcible manner to that monumental piece of Church and State assurance, "THE BLAIR SUNDAY AMEND-MENT." . . . . .

> ED A Washington correspondent writes: "I have been reading in THE BANNER Mr. Sidney Dean's Providence lecture on Spiritualism, and pronounce it one of the finest essays ever issued from the press upon the subject."

27. Modern Spiritualism is flourishing like a green bay tree. Look over the columns of this number of THE BANNER and see the reports of the various speakers in different parts of the country.

BT Dr. Dean Clarke, so we are informed, continues to have good success in Denver, Col. He is an earnest worker, in our Cause and deserves full appreciation.

THE BANNER is in receipt of a fine cabinet photograph of one of its lady patrons-Frances Pettinglif, of Concord, N. H .- who, at eighty-four years, still holds undiminished interest in the spiritual cause.

#### Rev. T. DeWitt Tulmage

Says in his sermon delivered in September, 1887, taking for his subject. "Employment in Heaven"

What has our departed Christian Irlends, who in world had their joy in the healing art, doing now?, at their old business. No slokness in liceven, planty of slokness on earth-plenty of waunds in back nonly of solutions of colds backing pictures of walling in the different parts of God's dominion to be healed and to be medicated. . Tou can not understand why that patient got well after all the skillful doctors in Non. York and Brooklyn had said that he must die ? Por-haps Abercromble touched him-Abercromble, who, after many years of doctoring the bodies and sould sol-the people in Scotland, went up to God in 1844."

The Warren (Pa.) Mirror reports that Mrs. Charles Collins, of Kinzua, passed into a state of trance, remaining in that condition twelve hours, during which it was believed by her friends that life was extinct. Upon her restoration she was at a loss for language with which, to describe what she had scen and experienced, and declared that she was positively assured of a glorious life beyond the grave. The truth of this statement is testified to by the physician, purse and neighbors of Mrs. Collins.

MRS. H. W. CUSHMAN, the veteran musical and test medium (212 Main street, Oharlestown District, )desires to return her sincere thanks to The Ladies Industrial Society, of Boston, THE BANNER OF LIGHT, and other, friends, for kindnesses shown her recently and in the past.

107 The Legislature of Massachusetts like not listened for a long while to an abler plea than that made by Hon. George M. Stearns for the liberty of the individual oltizen in the matter' of his doctors and his medicines. Religious intolerance is about dead in this State, but the medical variety of Orthodox pretensions to infallibility still survives. The people want no monopoly of the healing art.-Boston Daily, Globe, Feb. 8th.

### FEBRUARY 16, 1889.

#### ALL SORTS OF PARAGRAPHS.

"THE SPILLT ORABBAR." On Assop's page a tale is found ' About a mountain's labors,' That flercely shook the country round, And frightened all the neighbors. And when, against, they looked about To see what this portended, Beholdt a tiny mouse ran out, And there the matter ended. Mon smille to hear the tale, and say, "T is only stilly fiction; Yet such things happen every day Beyond all contradiction. There's "exposition's" mountain great, Which after pangs protracted Brings forth, while bigots gaping wait, A mouse with tecth extracted.

Dr. Joseph L. Newman, one of the best friends we ever had in the world, one who was a friend when we needed one, has suddenly been called to another world. Heaven is a better place since Bro. Newman's adventinto it than it was before.—New Thought.

The German Emperor's Christmas present to hi oldest son consists of a complete collection of the uniforms (adapted to the child's size) which have been in use in the Prussian army from the days of the Fredericks to the present times . 1.15 .

From December, 1885, up to February, 1888, plous thieves have left the States for Canada with over \$3. 840,5707 and yet there is bo international law to reach and punish these embezzlers. It is high time to attend to this matter-else nine-tenths of trusted mer will be tempted to run away with their employers' funds.

This said on good authority that there are more out and-out rascals and pretentious hypocrites in Ohicago than in any other city of the United States.—Ex.

Five roughly dressed boys, the oldest not over sixteen years of age, said to be peddlers of matches, hired a room in one of our prominent hotels last week at 83 a day, where they remained some time drinking beer and playing cards! Our informant thinks they are juvenile burglars.

The wealthiest oil producer in Pennsylvania is John McKeown of Washington, Pa. He has a fortune of \$8,000,000. He is an Irishman, and twenty-four years ago he was working at \$2 a day as a faborer.

There is no question that the physical and mental powers of females are directly affected by tight lacing -being cramped in action and distorted for all time.

A teaspoonful of powdered charcoal put in a ewer of water will preserve a bouquet of cut flowers for several days if the stems of the flowers are cut each day, as the broken end, of the flower-stem withers and closes the openings through which the blossom receives its nourishment.

Mrs. Phelps, who, with Minister Phelps, passed a night at Windsor Castle by invitation of Queen Victoria, was laden with photographs of the royal family when she took her departure.

There is sadness in the realms of royalty. The Crown Prince of Austria, the King of Annam and the Sultan of Vitu have recently passed away. There is no royal road to longevity.

The great desire of intelligent men and women is to know the inside of things. Many people talk about getting at the exact truth, as though truth could be anything but exact; says "Howard," the prolific correspondent of the daily press.

Persons who see motes in everybody's eyes but their own are very small specimens of humanity.

The Divinity Building of the Catholic University at Washington will be completed in Marand opened for students in September.

The Cambridge (Mass.) Tribune, brought out weekly. in our neighboring "University City," is a thriving local, and fully abreast of the times—as its "Sixth Semi-Annual Building Number" (fully illustrated) clearly demonstrates.

All the "Regulars" in Massachusetts who wish a Doctors' protective law, please raise right hands.

That will do. Hands down!' Now, boys, don't you think it would really be better to prove your superiority (if you can) over the "irregulars" by success; before appealing to the State for an unjust legal discrimination against them, and in your behalf ?

the pumps? "Mr. Daniel T. Lawson, the only indi-vidual who has over succeeded in exploding a boller at will, says the cause can almost invariably be found in the truthful answers to these questions. He has h-vestigated a great many explosions-hundreds, perhaps-and has had no differity in locating the cause somewhere among these questions."

The man who wants a "Doctors' Plot Law" passed: " May four physicians, like two pair of ears, Conduct kim faster to the Stygian shores."

LATE FOREION NEWS,-The London Times sees in the passage of the Nicaragua Canal Bill proof of the extension of the movement to establish an understanding between the United States and the Central and South American States.—A famine and epidemic of typhus fever prevail in Doboka, Hungary. Ten persons have died, and, the distress is spreading. The calamity is attributed to a failure of the potato crop. -Mr. Gladstone visited many points of interest in Naples recently, and exclaimed that it was like leaving part of heart and mind to depart from so beautiful a place .---- It is feared that riots by unemployed workmen are imminent in Rome. The Socialist propaganda is very active,

A DEATH SONG.—Mrs. Jacob Greenup, of Bonne-Terre, Mo., thought she heard her eldest son, a man of twenty-seven, singing a favorite song in his bed-room. She knew he must be at work in a saw-mill, and, feeling nervous, started out to see him. As she stopped through the front door men were carrying the lifeless remains of the son into the yard. He had been killed by the bursting of a saw.—Kansas City Times.

The trees hereabouts last Tuesday were all'dressed in white-anice sight to behold.

Spiritualists will be interested in the announcement of the THE BANNER OF LIGHT, in another column. It is the oldest and best paper of its class.—The Atkinson (Neb.) Graphic.

The Truth Sceker, New York City, of Feb. 16th, will contain "The Limitations of Toleration," a discussion between Col. Robert G. Ingersoll, Hon. Frederick R. Coudert, and Goy. Stewart L: Woodford, before The Nineteenth Century Club, of New York, (stenograph-Ically reported.) F. R. Coudert is a Roman Catholie. and one of the best orators of New York. Gov. Stewart L. Woodford is a Protestant, and a splendld speak er. The discussion is the only oral public debate ever

engaged in by Col. Ingersoll. 1 1

They are having great snow storms in Europe.

Chestnut horse, nobby sleigh, nice young man, malden gay. Young man's arm out of slight, cannot guide horse aright. Railroad track, wild-cat train, frightened steed, cries of pain. Broken bones, rum-pled collars, doctor's bill, eighty dollars. MORAL.—When you ride with your best girl, keep your elbow out of curl.—Ex.

#### The Medical Orisis.

To the Editor of the Banner of Light: It is truly a cloudy and dark day. The conspirators against God and human nature are besieging Legislatures in New York, Pennsylvania, Wisconsin, Massachusetts and Connectieut for more legislation to protect them in their onslaughts.

I am not free from serious apprehension. I feel that the saying of the Book of Ecclesias-tes is being again realized :

"So I returned, and considered all the oppressions that are done under the sun; and beheld the tears of such as are oppressed; and they had no comforter; and on the side of their oppressors there was power; but they had no conforter. Wherefore I praised the dead that are already dead, more than the living which are yet alive."

The purpose of these onslaughts is manifest. The purpose of these onslaughts is manifest. The history is this: When the civil war was over a swarm of army surgeons was cast on the public, unable to get a support. After casting about them, they devised the plot to crowd out the "irregulars." About 1873 they began. State by State they won their way. Where there are few Eclectics they make them the ob-jective point; if this can not be done, they will consent to take them in, and operate against others. I wonder how any Eclectic can abide such a course; but many do.

such a course; but many do. The Fugitive Slave Act of 1851 enraged mil-lions! When the bloodhounds are turned upon practitioners of the healing art, what then? I was an abolitionist once; I am inexorably

I was an abolitionist once; I am inexorably for freedom now. The attempt now in progress to shaelde the medical profession, and to confine the art and practice of treating the sick to a privileged class, hedged about with muminery and artifi-cial sanctity, like Hindu Brahmans, is both a folly and selfish conspiracy. Nobody wants quacks and charlatans, but they will be no less quacks and charlatans because they have di-plomas and are sanctioned by a Medical Board. There is no such scientific knowledge, no such exactness, no, such extraordinary skill in any

#### The Hearing on the Proposed Medical | simplest complaints, is more or less guess-work Billy "Making a Doctors' Trust."

To the Editor of the Hunner of Light: The Boston Berald of Peb. 6th, in reporting the Medical Jill, presented to the Judiciary Committee by Ex-District Attorney Adams, hended it, justly and approprintely, with the above quoted title.

BANNER OF LIGHT.

In looking over the bill proposed for the examination of this Committee, nothing can be found on the face of it to indiente where or with whom it originated.

meso on a torimitate willow Will willow it originated.
 These fittes, it secons to me, should be made known it to include a state it in the liberty of the pathle, and whethersome unpatronized and desperator "regular," or the great and a sovereign. Missingle is the state is the liberty of the pathle of the source unpatheter in the solution.
 The contemplated shill does not show clearly what states the intervent of the source of the source and a sovereign. Missingle of the source of the source

Medicine is an art, not a science. The patient has you to believe in his doctor to get benefit. This bill would cut off the Christian Scientist. I believe in natural healers. What are you going to do with hy-dropathy? The bath-tub is more of a necessity than a curlosity. urlosity. If you pass this bill it will transcend all the monopo

lles-even the sugar trust." Alexander Dumas He spoke of Spiritualism thus: "Alexander Dumas seems to believe in Spiritualism and clairvoyance. I am no Spiritualist, but many are that are good citi-

and experiment, whether regular or, irregular, When Garfield, was shot five of the most fa-

When Garileld was shot five of the most fa-mous regular physicians in the country spont three months probing for the builtet in the re-gion of his loft hip, and after his death it was found under his right shouldor-blade. The proposed law is... a dovice for creating a monopoly under pretence of protecting the public. If the regular physicians want a mo-nopoly of the business of healing they should beal so well that the public will be disposed to employ no others.—The Baston Daily Globe.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by

Monday's mail to insure insertion the same week.

Heldn Stuart-Richings is speaking in Norwich, Conn., the Sundays of this month. She will entertain the in-mates of Butler Hospital, Providence, E. I. on the 14th inst., and give a benefit entertainment for the Norwich Spiritual Union on the 10th. Those desiring her services, at convenient points, for week-night lec-tures and entertainments, may address, for dates and terms, 50 Washington street, Norwich, Conn. Dr. J. C. Street is in Chicago, giving lectures undef the auspices of the Chicago Occult Society. He will remain there until the first of March.

the auspices of the Chicago Occult & remain there until the first of March.

Hon. Warren Chifse lectured in St. Louis, for the So-clety, Feb. 3d, to a crowdod house and with great sat-isfaction to the intelligent andience. ... He returned to Gobden, ill., on Tuesday, (which is his permanent ad-dress.) dress.)

Frank T. Ripley is lecturing and giving platform tests to large audiences at Albany, N. Y. This is his second engagement the present season.

Prof. J. Madison Allen is lecturing in Quincy, Ill., and may be addressed at that city for a short time, or at Peorla.

at Peorla. W. L. Jack, M. D., of Haverhill, Mass., hopes to be, on the Anniversary of the Advent of Modern Spiritu-alism, March 31st, at the First Society meeting at 8th and Spring Garden streets, Philadelphia, Fa. On his way he will, if health permits, visit Worcester, North-ampton, Greenfield, Mass., and Bridgoport, Ct.

Mrs. H. S. Lake speaks at the First Spiritual Tem-ple, Boston, Feb. 17th and 24th; at Norwich; Conn., March 3d and 10th; at Lynn, Mass., March 17th. She has a few open dates in July. Address 8 Worcester Square, Boston, Mass.

G. H. Brooks's engagement in Cinclinati, O., was a very successful and enjoyable one. He is speaking for the Society at Elmira for February. Would like to make engagements for March, April and May. Address 505 Park Place, Elmira, N. Y.

J. Frank Baxter, who this month is tecturing in Ohio, will speak in Worcester all the Sundays of March and April. He has week evenings open to New England appointments. Address 181 Walnut street, Chelsea, Mass.

J. William Fletcher lectures in Lowell, Mass., last two Sundays in February: the Sunday evenings of March, in Providence, April 7th and 14th, Brooklyn and New York; April 21st and 28th, in Norwich, Conn.; May, in Providence, R. I. Address 6 Beacon street, Boston, Mass.

street, Böston, Mass. Frank Algerton, the boy medium, speaks in Chelsea next Sunday afternoon and, evening; in North Scitu-ate Thursday evening. Address Lecture Bureau, 6. Beacon street, Boston, Mass. Mrs. E. Cutler, platform test and psychometric read-er, is engaged March 3d and 10th in Buffalo, N. Y. Wishes to make engagements for last two Sundays in March and April; will visit societies not in a flourish-ing condition for expenses and what they are able to pay. Address for February, 3 Mason street, Taunton, Mass.

G. W. Kates and wife lectured and gave tests at Hammonton, N. J., Sunday morning Feb. 10th, and at Columbia Hall, Philadelphia, Pa., at night. They go to Elmira, N. Y., Feb. 21st, for one week, then to Pitts-burgh, Pa., for March. Address them Wheat Sheaf Lane, 25th, Ward, Philadelphia, Pa.

Mrs. A. H. Colby-Luther's address for February is No. 18 East Avenue, Providence, R. I.; she speaks in Philadelphia the Supdays of March.

rauacelphia the Supdays of March. Mrs. Clara A. Fleid has been very ill for nearly four months at 33 Boylston street. Bosfout. The hopes ex-pressed in THE BANNER early in December that she would soon be out, and able to attend to bushness, were not fujilled, as she subsequently suffered a severe re-lapse. She is now slowly improving, and hopes are entertained that she is on the way to a full aud com-plete restoration to health. Her permanent address is in care of BANNER OF LIGHT.

In care of BANNER OF LIGHT. 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 even-ings at any place in the State of Indiana during the month of February. Societies desiring to make en-gagements address 990 6th Avenue, New York.

#### 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 pamphlets WAR OF THE DOCTORS ON THE RIGHTS OF THE

PEOPLE, which gives the gist of the arguments pre O BESITY safely cured by one who has been a fellow-suffer er. Send stamp for particulars. DR. EDITH BERDAN 113 Ellison street, Paterson, New Jersey, F9 sented eight years ago before the Massachusetts Legis lature, and which succeeded in defeating the obnoxious

Ment Suffering from Nervous Debility slouid send 10c. to Dn. FELLOWS, Vinelaud, N. J., for his book metting forth an External Application. A positive ouro. Mention BANNER OF LEOHT. FU

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To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county em-braced in the Universal Postal Union.

**II. A. Kersey,** No. 3 Bigg Markot, Newcas-tle-on-Tyne, will act as agent in England for the BANNER of LIGHT and the publications of Colby & Rich during the absence of J. J. Morse

ADVERTISEMENTS;

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DR. J. C. STREET, The Occultist;

JOHN WM. FLETCHER, Test Medium;

EMMA NICKERSON,

Trance and Test Medlum; MRS. KATE R. STILES, Lecturer and Psychometrist;

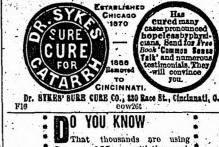
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4w<sup>•</sup> Fif **HOWARD F. TOWER**, 811 West 127th Street, New York Olty, I's a naturally developed Medium from birth for seeing and describing hamortals. Will give slutings to those wishing truthful communications from relatives and friends in the spirit world. Will be seen by appointment. Charges moderate. Fig. 4w

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STOUT PEOPLE.

Mrs. Cora L. V. Richmond is baying some cloquent and some very radical things in her lectures in Mar-tine's Hall. All-in-all, we know of no one who is do-ing a better work than she, and she deserves five times the audience she gets. She ought to have at least a thousand hearers at every lecture. In her sermon last Sunday she said: "A crisis is coming upon this ha-tion; it may not be this year; it may not be next year; but it will be within three years." We believe that in this she was a true prophet.—New Thought.

Parson Wentworth, of Farmington, Me., is in jall, charged with cheating in swapping oxen...

A recent letter from a gentleman visiting the Argen tine Republic shows how little is known of the importance of our American neighbor. There are banks in Buenos Ayres with a capital greater than any in the United States, and occupying magnificent buildings. The Provincial Bank, with a capital of \$33,000,000, and deposits of \$67,000,000, does a business only exceeded by two banks in the world.

The Seminole Indians in Florida seem to be increase ing in number.

'Old masons builded better than the new ones know It is with difficulty that old buildings are torn down The new ones are ready to tumble down. Adulteration and trusts are doing the business.

WOMAN SUFFILAGE.—Lincoln said that this nation could not long exist half slave and half free, and it must be as plain that a government by the people is something of a farce when half of them are debarred from taking any active part in the' government, by reason of constitutional provisions made by the other half.—Fox Lake (Wis.) Representative.

Our thanks are extended to Hon. Wm. M. Stewart, U. S. Senator, for public documents.

Dencon Robert Burdette's offer to give up writing for the Sunday nowspapers if the Baptist brethren will give up reading them is fair. The prospect is, however, that the bargain will not be consummated. Dea, Bur-detto's humor is as unquenchable as is the desire of the Baptist brethren to read all the news overy day in the week.—Exi

There is an odd superstition among many farmers that the date of the month, added to the month of the year, when the first snow falls, will give the number of snowstorms for the winter. If this be true, then we shall have thirty-eight snow storms this winter, the first snow having fallen on the twenty-ninth day of the ninth month.

They have at last invented a railroad car window which slides up and down at a touch, but it will go no further than being invented. The modern car .vin dow, grumbles a contemporary, is an appliance used by railroad officials to pay off their grudges on the public, and nothing will cause them to abandon it.

"Spotted Tail, the grandson of the famous Chief, is the latest addition to the printing office." So records the Pipe of Peace, printed semi-monthly by the boys of the Indian School at Genoa. Neb.

ANOTHER OFFICAL DELUSION. - City Editor-"(Onio now, Jones, hurry out on that assignment." Reporter-"(1'm looking, sir, for that column story if turned in last night." City Editor-" You'll flud it among, the city brevities-that's it that two-line, itom."- Ex.

Prime Donna (proudly)-" If that is the Prince of Wales at the door tell him that the queen of the operatle stage has no desire to associate with mere princes." Mata-"It is not the Prince, midam; it is a soap-manufacturer." "Ohl admit him."

A HINT TO ENGINEERS .- Au exchange, comment ing on a recent and disastrous explosion (steam), says the first question to ask is: What was the engineer doing at the time? Was he opening or closing the throttlo? Was he raising the safety-valve or starting •

Sec.3

exactness, no such extraordinary skill in any one class of physicians as to justify the pro-scription of those who do and think differently. This is the general sentiment of the people. No one familiar with the men or the influ-ences whereby medical legislation is obtained, can be impressed with veneration for their work. It is thinted with solfishness and cor-unition from one and to the other. It was conruption from one end to the other. It was con-ceived of motives dishonorable to men, and it is pushed as dishonorably. Only the folly of the mensure surpasses the trickery. Dr. Enoch Hazard, of Rhode Island, was once

urged to cooperate for the procuring of legisla-tion against quackery. "All that we know of medicine we learned from quacks," was his

reply. The ignorant practitioners, from whose malpractice the people suffer, generally hold "reg-ular" diplomas. And only they and their kith ever ask for medical legislation,

ever ask for medical legislation. There exists no good reason why a clairvoy-ant; healer or "metaphysician" should not practice his vocation unmolested. Malpractice can be punished; but the idea of punishing where there has been no malpractice is propos-

terous. When I hear the word "protection" as a war-cry, I expect chicanery and dishonest trick-ery. It is so in polities. However, these conspirators are defined in the Book of Revelation, xiii: "And L babid smather But

the Book of Revelation, xiii: "And I beheld another BEAST coming up out of the earth; and he had two horns like a hamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and chusch the earth and them which dwell therein to worship the first beast, whose deadly wound had healed. And he doeth great won-ders.", And he had power to give life unto the Image of the Beast, that the Image of the Beast should both speak and chuse that as many as would not worship the Image of the Beast should be killed. "And he caused all, both small and great, rich and poor, free and bond, to receive a Mark (diploma or li-cense) in their right hand, or self suve he that had the mark, or the name of the beast, or the number of his name." That is just abount the sum of all medical legic.

That is just about the sum of all medical legis ation. If Jesus Christwas here now, and did as he was said to have done in Palestine, these champions of medical statuted to protect the people would be ready to nail him afresh to the

Why not silence preachers except as they go before a State Board of Examiners? The cases are parallel. I do not include lawyers; their case is not parallel. An attorney is an officer of the courts; olergymen and physicians are

The real "honesty" (?) involved in these laws proposed for the protection of "the people" is clearly shown by the fact that these statutes are largely in the interest of Medical Colleges -to prevent students from going to other States to study.

States to study. It is so in New York. In Philadelphia the "State-Rights" doctrine is hotly carried out: The authorities profess to "examine" a candidate, but a tyro knows that examinations may be purposely so conducted as to pass whom they please and reject whom they please. This action to control freedom of medical practice is detestable; but let it be known that-these things are being done and contemplated. Next will come politics; and then people will endeavor to find out what their rights are, and be led to combine for their preservation-which will deal a stunning blow to the existing truculent political organizations. W.

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 above-named author, care of this office.

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Zens." The above brief report is in sentiment, if not in the exact words of Mr. Stearns's plea. Prof. J. R. Buebanan spoke as a medical man, with much force and to considerable length, on the side of the remonstrants, his address abounding in telling ar-guments, backed by apposite facts. The hearing adjourned to Feb. 18th, same room. Feb. 6th Mr. McBittrick presented a remonstrance pe-tition from Col, Wm. D. Crockett of Boston and five hun-dred others; Mr. Cutler also presented a petition from Dr. Joseph Beals of Greenfield, Mass., and one hundred and fitteen others, for equality before the law in med-lcal practice.

#### Medical Monopoly Not Wanted.

Medical Monopoly Not Wanted. In the Legislature of Massachusetts a bill' is now pending whose object is to prohibit, under penalty of fine and imprisonment, the practice of "medicine, surgery or midwifery," by any other than the "regular" physicians. The at-tempt to pass such a bill has been made before, but it failed. It is a measure which ought not to pass, because it invades the personal liberty of the citizen; not the personal liberty of the "irregular" physician only, but of the patient. It practically denies to citizens of Massachu-setts the right freely to select their own medi-cal advisers, and prescribes a list of "regular" physicians, from among whom, and no others, choice must be made. We do not think the people of this State desire to have their free, right of choice shackled in this way in a matter which affects, them so personally and vitally.

people of this State desire to have their free right of choice shackled in this way in a matter which affects them so personally and vitally. It stilkes us that the demand of certain physi-cians for a close monopoly of the business of healing the diseases of the people of this State contemplates both an outrage on personal lib-erty and a piece of impudence. We take it as an axiom that a man has a right to choose his own medical adviser, for his own reasons. Very many highly intelligent persons utterly distruct the wisdom of the so-called "regulars," regarding it as dogmatic, unelastic, narrow, bookish, and out of date. We do, not say they are right, but we do say that they have a right to their opinion, and a right to act, upon it when they are ill. The as-sumptions sought to be conveyed by the dop-tors who advocate this bill are that they alone possess wisdom, and that all outside of their schools are ignorant impostors. Neither as-sumption is true. Any fair-minded physician of the "regular," schools must confess that their knowledge and artfall far short of the ideal; and, if they do not confess, it, their nu-merous failures to cure discases which are known to be curable will prove it. Only yesterday Dr. Holt, in a paper read be-fore the Massachusetts Medico-Legal Society, an organization of "regular" physicians, com-plained of the ignorance of his professional brethren as shown in the notorious Robinson polsoning cases, "This orime," said the doo-tor, "one of the greatest in out medical history, would never have been discovered but for the supploions aroused outside the profession." And he called attention to the faot that in five of the polsoning cases the regular that for the supploions arouse of death to be pneumonia

And he called attention to the fact that in five of the poisoning cases the regular 'nhysician certified the cause of death to be pneumonia' typhoid fever, 'meningitis,' bowel disease and Bright's disease respectively. This shows how far the "regular" physicians are from being infailible. It would seem to be more in accord-ance with justice and common sense were they to perfect their own knowledge before they ap-peal to law to prohibit ethers from healing. "Not long dge a Globereporter called upon ten "regular" physicians on the same day, and de-scribed his symptoms in exactly the same lan-guage to each. The ten physicians informed him that he was suffering from ten different diseases and gave him ten different prescrip-tions, each utterly inconsistent with the others. The implied claim that there is any certainty

The implied claim that there is any certainty r in "regular" medicine as at present practiced is absurd. All medical practice, outside of the

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measure. 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 arg of equal value as evidence wherever the Allopaths et al. seek to rule out "irregular" practice by legislative enactment.' The three pamphlets will be sent to gather 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. .

#### A Grand Union Celebration of the Forty-First Anniversary of the Advent of Modern Spiritualism.

There will be a grand Union Celebration of the Anliversary of the Advent of Modern Spiritualism in PAINE MEMORIAL HALL, Boston, Mass., Sunday morning, afternoon and evening, March 81st, 1889. Some of the most noted mediums and eloquent speal ers in the country will take part.

There will also be present some of the oldest workers in the grand movement on the mortal side. Particulars at a later date.

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Business Carve, thirty course for internet. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

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 whereou they are to appear.

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

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

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or birth it possible. In the second s

IN\* ROSENMILLER'S BANDOLINE POWDER receipt of 10 cents. A. ROSENMILLER, Hamden, N. Y. -F18

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Paper, price 25 cents. For sale by COLBY & RICH. ....

## BANNER OF LIGHT.

### FEBRUARY 16, 1889.

## Message Depurtment.

### FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the jubile is cordially invited, are held at the Itali of the Manner. of Light Establishment, ON TUESDAYS AND FRIDAYS.

AT \$ O'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 precisely.

MRB. M. T. SHELHAMHR-LONGLEY will occupy the plat-form on *Tuesday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquires 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 mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

spirit for consideration. MRS. B. F. SMITH, the excellent test medium, will on *Friday afternoons* under the influence of her guides give de-carnated individuals an opportunity to send words of love to their earthly friendis-which messages are reported at com-siderable expense and published each week in THE BANNER.

siderable expense and published each week in THE BANNER. Description of the second published each week in THE BANNER. The total and the distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthily lives whether for good or evil; that lices who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her readen. All express as much of truth as they perceive—no more. The it is our earnest deare that those who recognize the messages of their spirit-friends will verify them by inform-ing us of the fact for publication. The Autural flowers for our table are gratefully apprecia-ted by our angel visitants, therefore we soliel donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offorings.

offerings. EP Letters of inquiry in regard to this Department of THE DANNER must not be addressed to the mediums in any case. LEWIS B. WILSON, Chairman.

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

Report of Public Séance held Dec. 11th, 1888.

Report of Public Séance held Dec. 11th, 1888. • Spirit Invocation. • Oht thou Supreme Spirit of love and peace, unto whose praise our scala may be litted in the grateful and glowing incense of affectionate regard, we would be recognized as thy children, and acknowledge thee as our parent, the mother and the father of all human-ity.- Oht may we become receptive to thy benedic-tion and to thy tendlings, may our hearts be uplifted and our minds inspired by that blessed influence which thou hast to bestow upon human life. May we, feel-ing the cord of sympathy binding our hearts into thee, unto thy angel ones and unto our brothers and sisters in human life, send forth from within such blessings, such influences of peace, as will be felt and under-stood, as will have a bearing upon other lives, and at the same time clevate all unto a higher plane of purity and of love.

The same time reveals an other a night plane of planty and of love. Ohl ye bright and blessed spirits, we bid you wel-come from the world beyond. May your work be ac-complished and your nission fulfilled unto mankind; may all the darkened places be made light by the ra-diance of your beautiful presence; and may human hearts in sorrow be made glad—be made to under-stand and know that there is no death; that only life and love everlasting remain forevermore. Amen.

#### Katie A. Kinsey.

I have not spoken from this platform for a long while, Mr. Chairman, but I have not for-gotten my friends in the mortal, nor do I neg-lect my work in connection with the cause of Spiritualism and the spread of truth, for I am privileged to send forth my influence in quiet ways through varying sources, and at different places; yet I have always an affection for this circle-room, and for the medium whom I now employ.

For many years she served me as an instru-ment through whom I reached the public in my chosen labors for humanity, and with her I have always felt that I could reach my friends and send out to them spiritual blessings and influence.

and send out to them spiritual occords to the spiritual of the spiritual states and of the spiritual of the spiritual spiritual

of earth. We have seen the shadows falling around our friends at times, but we know that every shadow brings a blessing in its train; we know that every cloud has a silver lining, which, if not revealed now and here, will certainly show itself sometime to the ariser spirit, therefore we can bear with the shadows, therefore we can wait patiently while our dear ones of earth are traveling under the cloude because know that after all these may benefit, may bless and may assist the inner nature to un-fold, and to send out its beauty and fragrance in richer degree.

private word

Image, light and beautiful, vibrating, so to speak, with brilliant rays; the features; the speak, with brilliant rays; the features; the speak, with brilliant rays; the features; the speak with brilliant rays; the features; the speak with the spirit all body you are to inhabit—it ways are distinct; they are not the same. So with the spirit body you are to inhabit—it may become, if you will, so radiant, so refined and beautifui in appearance as to seem a very form of light, sointillating and sparkling with brilliant rays, sending out a halo of beauty which surrounds it and which gives light to the physical form once held by that spirit, and to the spirit body which it possessed when inst passing from the mortal casement, seemblance of the statue of light, in feature and in form, bears a likeness to the iron image; but they are not the same, for one is very far in advance of the other.
 Q.-A. spirit has said that spirits have nat form or body. If this is true how in the statue of a body. If this is true how is true and that spirits have nat form.

Q.—A. spirit has said that spirits have not form or the semblance of a body. If this is true, how is it possible for spiritaritits—mediums such as Louis F. Jones and Dr. Rogers—to produce our spirit-friends clothed and bedecked with flowers and jewels, in form like unto their earth-forms?

A .- It is not true that spirits have not form nor the semblance of human bolles, and what-ever spirit has made that statement nust either have been laboring under a misappreliension, or else not have held good control of his sub-ject. We have maintained, and thousands of Ject. We have maintained, and thousands of returning communicating spirits from the land of souls have also maintained and taught, that spirits are Individualized, that they are per-sonifications of human existence, and that each spirit, each individualized; conscious entity possesses form and parts, and bears, to some extent, a likeness to the body which it held on earth

possesses form and parts, and bears, to some extent, a likeness to the body which it held on earth. And yet, we will make a distinction. For in-stance, here, is a physical, body, misshapen, dwarfed; a cripple! How does the spirit body appear? Well, at first, when it draws the elements and atoms to itself from the physical which belong to it, it may present to the observer a dwarfed, misshapen appearance, but as the spiritual collects itself, as all the mental forces and spirit and upbrilding work goes on, the spirit makes use of those atoms and elements which it has drawn from the physical, but it also attracts to itself other elements, other forces from the spiritual atmosphere, which do their work, that of shaping the spirit-body; therefore in a little while all appearance of deformity disappears, the spirit possesses a straightened, symmetrical body, that is, if the spirit itself is aspirational, progressive, grows upward, and deals largely in spiritual things. At the same time there is a general resem-blance of features, a general likeness of ex-pression to the outward form which has been cast off, only that the spiritual is of far filumi-nated by the light of the soul, so far benefited by the atmosphere of the higher life which it breathes in, that it has shapen its form, made it, as we have said, a thing of symmetry and of beauty, of convenience and for use. We wish it distinctly understood that, we have never said, that we can never say that the spirit of a nian has no form, that it is without body, because we know the mind is clothed upon, the spirit does express itself, manifest its powers and these agencies are provided and with the same is a proclivities through external agencies, and these agencies are provided and

its powers and its proclivities through external agencies, and these agencies are provided and built up in the shape of our individualized forms for the benefit of the indwelling person

or entity. Perhaps it has been said that soul has no form, or entity. Perhaps it has been said that soul has no form, that soul has not a body, that it does not ap-pear in the likeness of humanity; and this is true. Your correspondent may have confound-ed the terms. Soul, to our mind, is the life-principle, the vitalized force and power which gives animation to the spirit and to the spirit-ual body. This life-principle appears to the clairvoyant eye as flashing, scintillating rays of light, powerful in brilliancy, warm and attract-ive; it is an electrical and a magnetic princi-ple welded together, which, as we have said, gives sensation, animation, force and power-ay, even consciousness itself—to the spirit, to the spiritual body which it controls. When our correspondent says that man has no body, has no likeness, form or parts, after he has passed from the physical body, he might as well say man does not exist only as an ab-stract principle, without consciousness, without intelligence, without wisdom or power; but when we say man has form, has parts and attri-butes, then we say man is a human being, and can express himself in intelligent ways—can manifest his powers through forms and objects and make to himself a grand and living factor in the universe.

in the universe.

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

#### George E. Young.

31.

George E. Young. I see, Mr. Chairman, that all are anxious to speak, even if they must acknowledge the way they passed out. I shall be remembered in your good city here, for it is not one twelvemonth since I passed over, and I know, sir, you will ask the question mentally, did I know anything of spirit return, or what you term Spiritualism. No, sir; I was in the dark in regard to it, but during the few months I have been a dweller on the spirit side I have learned a little with the help of others. I may say it was almost like taking a leep in the dark; yet before the spirit took its flight I saw the bright magels coming around me, and I knew there must be a life beyond.

coming around me, and I knew there must be a life beyond. Do not miaunderstand me, Mr. Chairman, and think that I never heard of this place. I had, sir, but I did not know much about the way a spirit could control a medium, or leave a message. I knew of the existence of your pa-per, but not much concerning it. Not your fault, but mine. It was, not because I lacked opportunity, living here as I did where privi-leges are granted on each hand, but earlier teachings, not of theology alone, held me back. My business was connected with masts and spars, and was located near Atlautic Avenue, in this city. I belonged to the firm of Young & Caldwell. My name is George E. Young.

the gentleman said, I feel that I am not accountable for it. I was only twenty years of age, little more than a boy.
Father! mother! how hard it was for them to be recoulded to my going. It was on the twenty-eighth day of March, or very near that, as near as I can collect my senses to recall it, when I passed away, perhaps a little before, and I should judge, as near as I can count your mortal time, that it has not been a year since.
In East Braintree, this State, they will understand full well who I an, and in one sense why I am here: I do want to lift a burden, sir, as I have the potyer, from poor aching hearts by letting them know that I am happy.
While dwelling here physically I was not well or strong, and I brooded over things; being young, and seeing some of my companions who I thought enjoyed such good health, while I felt that perhaps. If aver would be different with me, it weighed upon my spirit heavily. Grandma says it had been weighing on me for a long time, and the day I went to Weymouth it was the last they knew of me.
The waters covered the body, but the spirit went on, and as I saw one and another I had known I became haver that the change had come; yet I was not unhappy, only in thinking of those that were left. Many little children that I had known in younger days.

It was said I brooded over things, not being well, which is partly true; I cannot remember all the circumstances; some of them come back to me fresh. I wish them to know I am happy, and that I return home often. Many loving friends came to make themselves known'to me, and said "Le Forrest," telling me they had many things to show me and many things for me to learn. me to learn.

me to learn. The dear old grandfather came and said: "My boy, do you know of the sorrow there is: on earth?" I answered: "Yes; full well, but I feel no responsibility myself. My head was not right." I am glad there are channels we are allowed to use and speak through. I had heard of these things, but knew little about them. My name was Lo Forrest Spear. I lived in East Braintree.

to them; and to you, Sister Weeks, through an-other instrument, I have been able to speak in regard to my spirit home, but I never, can tell you half of it; it is impossible. Old theology held me in its grasp in this life. I could not seem to get away from it; but the shackles were easily broken when I reached the other side.

. Do n't misundorstand mo-that I think it was wrong. Ohl no, I only lost so much time to much enjoyment that I might have gained, and also given happiness to loved ones on the other

also given happiness to loved ones on the other side. As I look now at many passages in what is called the "Good Book," they appear very dif-ferent from what they did when I dwelt in the fiesh. I suppose the meaning's made plain to mie. I am only too glad to be able to speak here, and I find if we do not take the accepted time we less it another stens forward, and we time we lose it; another steps forward, and we must wait until the wheel comes around again. My name is Charles Tilyior, of Proctorsyille, Nt

#### Joseph King.

Joseph King. I have come into this meeting for a purpose. At my own home it will be said: "I should hardly have thought Joseph would go to that meeting and speak in public." Dear wife and children, you little know the anxious feeling that we have as we come to earth to make you understand that we live, and are not so far away from you as you may think. Father is with me to-day, and sends greet-ings, and grandstre comes with him, for I know wo shall all be remembered in Palmer, this State. After leaving the form it scemed to me but a few moments before I understood. I could walk right among them; that was before the body was laid away. Ithink, Mr. Chairman, it was some time last March that I passed out, and rather suddenly, too. I am satisfied with my home, but still they tell me I can make it more beautiful and-grand every day. I also find that my work is as varied as it would be in mortal life. I dwelt on, earth fifty-ohe years, and I shall be remembered in the city of Boston, for I was connected with the Masonic Lodges here; and I know I am not forgotten otherwise. I am barby to return iven in multic. and I think

in mortal life.
in the last one last

but nevertheless it is true. My name is Joseph King. I wish to send greetings to the dear friends in Palmer. I am the son of Col. Isaac King, a descendant from John King.

#### Lucy Averill.

Lincy Averill. This is free, is it, sir? [Yes.] Much obliged. I wanted to know before I got in, because we have no money now. I have been waiting, list-ening, watching to see if there was anything to pay, but I didn't see anything of it, so I have ventured to come here. I thought I would send out a few words to see if they did remember me in Vermont, for it is only four or five years, as near as I can get at it, since I left them. I have heard them say it is strange, so strange, that we never hear anything from such and such ones. That is as much as to say probably they don't come. Why I bless you, we come many times when mortals know nothing of it! I have been so near the friends that I could touch them as I walked by their side. I know in one of the meetings an instrument did condescend to just say that he could see me, or I suppose it was the end of it. I would have liked a little more than just to give our names and say we were there. I have tried so hard to make some sounds in the homes that they might know I was with them, but it has been a failure most of the time. I want them to know we visit them, and have an interest in their affairs here. "H we have an interest while dwelling in the flesh, most assuredly we must continue to have it as we visit you in the spirit, and it seems to

If we have an interver must continue to have it as we visit you in the spirit, and it seems to me it is a double interest, for we work in every way, and never lose our courage; we come once, and if we find you do n't seem to notice us, we try again and keep trying, hoping that in one way or another something will come up that will make you know after a while that we are there.

blossed to think that after life's battle, after the toils of carfl, we are to be so happy with our own in spirit-life, where no ills cair reach us; and not only that, to feel that we have a work to do in visiting not only our relatives, but wherever we may make our-influence felt, and be of assistance to any one. I was so pleased on entering spirit-life to find that I had in many ways been instrumental in lifting sor-row from wounded hearts on earth, and I thank the great angel host who are working with mortals to-day for the power and the love they bring, and may the time come when medi-ums may be found in your own home. Many, to-day, possess these gifts, but are not using to-day, possess these gifts, but are not using

We would say to each one, as the Great Fa-ther has given you this talent, use it, that it may be increased. Many little messengers be-

may be increased. Many little messengers be-tween the two worlds are trying to influence mediumistic organisms to bring hlessings from on high to mortal life. Oh! I know it is a great thing to be able to be instrumental in doing the work for the angel-world. I feel deeply thankful that they saw fit to use me at times. Mr. Chairman, I shall be remembered in Southboro', Conn. My name is Sylvia E. Burr.

#### Princess Itella.

**Princess Itelia.** I hardly know how to begin to speak, for I was of another nation, only as the guides assistme to-day. My home was in sunny Italy. As a guide for one dwelling in the mortal, I am permitted to send out a few words to him. Sometimes discouragements come, but we try to push away all these, and say: Look up higher, for we are all working with you; the angel band is strong, and many times it carries you back, as you have been on the waters, to know it was by you, to guide you, as spirit guides. • Little did you understand, at that time, who or what it was. And when you wore in Brazil did you 'know who was the spirit nurse when the fever raged, the lips were parched, the head was hot, the pulse quick, as the Brazilian doctor held your hand, and said: "Be quiet"? I came to you then, sir, as Princess Itella, and it was a part of my work, as the angels had told me to come. At that time, when you started out upon the waters, hardly knowing whether you, until you landed again, ind since that, many times you have wondered how it was and why it was that I came to you. • I have materialized to you, sir, and I will keep my promise to materialize again. I make explanation to you why the attraction was that I was drawn to you, for my home was in the Sunny South of Italy: I saw I could be of benefit to the mortal as a spirit nurse. Why was this attraction? I answer thee not, I know it not, but it seemingly was my work to do. I was attracted there; and I feel that my vork

this attraction r. I answer there not, but it seemingly was my work to do. I was attracted there; and I feel that my work is not done for you, sir. The powers that are given you, the talents, use them; be up and doing; let us write through your hand. There are many things we wish to bring to mortals here.

here. Your dear childr<u>en</u> are standing beside me, Your dear children are standing beside me, listening to what I may have to say. I know, through the good friends, that this will reach you, sir, and, as I have given my name, you will understand that I am very anxious to come into communication with you, either by speak-ing, writing, or showing my form; in some way, sir, open the door, that we may come and talk with you, for it is a benefit to us as well is to you.

as to you. I thank you, Mr. Chairman, for this privilege. I was Princess Itella.

#### Harriet Foster.

An anxious feeling emanates from our spirits to those that dwell in the flesh. I have thought many times, as I have ontered this room, what a privilege it is for us to communicate with our friends on earth; but sometimes disappoint-ment comes because we cannot make ourselves thown blain enough : therefore mistake arise

ment comes because we cannot make ourselves known plain enough; therefore mistakes arise. Do not class mistakes with frauds; there is a vast difference between the two. I am quite satisfied with the home I inhabit to-day, yet the law of attraction draws me to earth, and there are many things I would like to speak of.

earth, and there are many things I would like to speak of. Dear Cousin Clara, you know of the way I passed out and the trials that came to me-some of them, not all. I have many friends in Canaan, Me., and some in this State, who will be glad to hear that I have spoken and that I am happy. I would like to say to Lucinda, we often come into the home, but how little do you realize my presence, or Samuel's either. When we come to visit you we feel happier, but still there is a feeling of disappointment because yon know it not; yet we do our part. I am happy to say, Clara, that I have met dear brothers and sisters of yours, who are

only come in love and good cheer to bring this influence of which I speak from our friends on high, to assure those of my dear ones who care to hear from me that I am not idle, that I am till interacted in the course of the the deal still interested in the cause of truth, and shall

still interested in the cause of truth, and shall ever do all in my power to spread its growth and to give it force. I am especially attracted here this afternoon by the presence of a dear friend, to whom I bring my blessing and sympathy, and to whom I say: You have traveled through the shadows, and you have had clouds settling down over your life, which have been sometimes darksome, which have been cold and unpleasant to con-tend with: but after all, these very clouds and which have been cold and unpleasant to con-tend with; but after all, these very clouds and shadows will be lifted, and a richer sympathy, a more tender affection will flow out to your life from the spiritual world because of those experiences, and I feel that you will indeed be blessed in your work and in your associations. 'I bring to you the benediction and heartfelt love of those who are near and dear, those who come to you in spiritual sympathy and antwing over of those who are near and dear, those who come to you in spiritual sympathy and entwine your life with their tender love. I assure you, my friend, that they are and ever will be watching over you, giving instruction and that helpful guidance you may need at all times. I wish, also, to send to my father the one word that I love him, and that I will always give him such influence and midance as it is

give him such influence and guidance as it is in my power to do. This is the message, like-wise, of Sarah and all who are near and dear to him. I am Katie A. Kinsey, of Cincinnati, O., known as "Spirit Violet."

#### Questions and Answers.

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

QUES.-[By E. A. Whittaker.] In what re-spect does the spiritual body correspond to, or resemble, the material body?

ANS .- The spiritual body corresponds to the material body in a cortain degree; it bears a strong resemblance to the physical form which has been cast off. Especially is this so during the first years or cycles of time which come to the spirit after it has passed from the earthly form. the first years or cycles of time which come to the spirit after it has passed from the earthly form. This must be so, since during the pas-sage of the spirit through materiality, when it takes upon itself certain elements and forces which belong more or less to the external con-dition, this spiritual being of yours is building up or weaving for itself a body; one that, we might say, is cast somewhat in the same mold as the physical body which you can see and handle. Therefore, when all the elements, forces and magnetic auras which go to make up the spirit body are withdrawn from the physical life and its form, these forces, ele-nents and auras take upon themselves shape, and are fashioned in the likeness of man; con-sequently, when this spirit body of yours ba-comes shapen in its proper likeness, it resem-bles to a degree that physical form which you have cast off. But as the spirit ness in experi-ence, gains in knowledge, becomes more 'and more spirituelle and retains less and less of the material life; the spiritual body becomes refined in appearance, loses that attraction which may liave once held it down to the physical life, aud while it may continue to bear a resemblance to that form which you once held on earth material life; the spiritual body becomes refined in appearance, loses that attraction which may linve once held it down to the physical life, and while it may continue to bear a resemblance to that form which you once held on earth, it is only in seeming, because the spiritual body, the elements, atoms and particles of which it is composed, the magnetic auras which give it life and yitality, are then more of the spiritual world, less of the outer—and so they are, as we have said, refined, spiritualized and ethere-alized. Nou may, behold an image cast in iron, with stern features and rugged front, and on the other side, as you turn to gaze, you behold an

A. 4.

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#### Report of Public Séance held Jan. 4th, 1889. John Cleary.

It seems strange to me to be found in what is termed a spiritual meeting. In earth-life I heard the return of spirits spoken of many times, but little notice did I take of it. Now, as I am an inhabitant of the spirit side, I wish to impress this truth upon the minds of dear ones that are yet here. All I can do is to make an acknowledgment that I have found things, yery different from what I expected on enter-

ing the world beyond. I did believe in a heaven, and that we should and our own, but little did I think we should Induction of the intervent and that we should be able to come to earth, control another in the form and speak to those we love. But it is true. Every spirit has the privilege of enter-ing the atmosphere of the earth. We come first to the loving friends who tried to smooth the path down to the shining river when we needed their help. I only wish to say a few words, thinking perhaps this may reach some of my own dear relatives. In my earlier life I was in Merrimac; Mass. I was interested in the town affairs, and was many times connected with the board of se-lectmen. At last I was segaged in the grocery business. My age was seventy-two; my name, John Cleary. I think I shall be remembered, for it is only few months since I left the mor-tal life.

tal life.

#### Mrs. Mary Briscoe.

·/ I come, Mr. Chairman, with the feeling that some one will remember me. As we leave the mortal and enter the spirit-life one and another of the dear ones come to greet us. If the mother has gone before, she usually is the first.

mother has gone before, she usually is the first. I am happy in my spirit home, but dear loving ones still draw me to earth. It is quite a while since I passed away. I have some relatives yet dwelling in Boston. I have been in the meetings many times in the halls, because I am attracted to loved ones here and interested in their welfare. Many times I have stood so close by them they sense my thesence, but we understand more and

times I have stood so close by them they sense my presence, but we understand more and more through progression as we enter earth. You mortals need our sympathy and help, and the influence we are able to throw around you; and a part of our work is to help you.. We are glad, because that is the strongest term I can use, that we are permitted to visit the dear ones that are left. How glad I was when William came; and more than that, the happiness was mutual. Dear friends, do try to learn all you can concerning the life of the learn all you can concerning the life of the spirit. My name was Mrs, Mary Briscoe.

#### Rev. Charles J. King.

I hardly know, Mr. Chairman, how to speak. hardly feel competent to utter the words that wish to. I have been a listener here in the I wish to. I have been a listener here in the last two meetings you have held. I feel a little of the sensation I experienced in passing out of the body. It is a pretty hard thing for me to enter a public meeting and tell of the manner in which I left the mortal life, but it is right I should do so, for I know I was not accountable for the deed, and to day I feel that with the angels' help what I say may reach the loving friends in Columbus, O. I know they will be glad to hear that I am happy. The typhoid fover affected my brain, I was not myself, and in an unguarded moment I committed the deed which sent me from my body. I was not accountable, I repeat it again.

#### Clara L. Gordon.

It is with a thankful spirit that I enter this meeting. I have been here before, a silent list-ener, never having the desire strong enough to ener, never having the desire strong enough to speak until to-day. I have often been in meet-ings of this sort in this city, in Vermont, and also in New York, wherever I have been at-tracted. It is grand, it is beautiful to feel that we are free to go whither we will, to feel that we can be an assistant to each mortal into whose surroundings we come. We often come to the dear ones on earth, and try to bring an influence around them, that they may realize some loved one is near; we touch them gently to let them know we are not dead but are interested for them still. Ohl how sweet th is to feel that reunion is to come where there are no more separations, no more

where there are no more separations, no more

partings. Before my spirit was called up higher, glori-ous visions arose before me. I saw most heau-tiful angel spirits; landscapes were shown me with groups of lovely children before ever they said I was dead.

said I was dead. I remember coming into one of the meetings —into what they call a convention; that is, where many mortals congregate and spirits love to come when there is harmony. If you bring inharmony you drive us away. Not that, exactly; no mortal can prevent our coming, but you can, in your spirits, repel us. Do not, dear, friends, one the door wide and ollow us but you can, in your spirits, repel us. Do not, dear friends; open the door wide and allow us to come in. I know, as dear old grandfather has said to me since I passed on we should "try the spirits, and see if they are of God." When you feel us around you, do speak to us; it holds us there. You may not be able to hear the spirit voice, but we see your spirit and know we are welcome. How blessed it, is to feel that we shall all be together again, not, one missing of the family I we are looking for-ward to that, time. Father and mother, sister and brother; are all so eager to speak to those that are left, even if it is but a few words. I shall be remembered in Ludlow, Vt., as Clara L. Gordon. . Gordon.

#### Charles Taylor.

**Ohar set Taylor.** As I enter this room and take my stand upon this platform, Mr. Chairman, I have an ac-knowledgment to make, which I do freely. In my earlier life I was a little positivé-you may call it obstinate. I believed God's word was infallible, and I could not think for one mo-ment that spirits were permitted to come to earth, let alone materialization: I could not believe that. I have had many conversations with those who did believe it. Well, let me say, I was not so positive that I would not hear it, still it had but little effect upon me. I well remember, when in conversation with Brother and Sister Weeks in regard to spirit return, I mhde the remark that I thought the spiritual philosophy was a beautiful one, al-though I could not really believe it. I know now it is true: In February, nearly five years ago, I passed over and thic hereing the passed of the spirit and the spirit of the spirit and the spirit of the spirit a start.

are there. I wish them to know I would much rather speak privately, if I could. I know they will remember me in Brookfield, also in Stowe, Vt., as Lucy Averill. My husband was Deacon Averill. He is with me to-day, but he said to me: "So long as you have got into the channel, you may speak for us both." We are happy in our spirit-home, but we want you mortals to know we are with you, and that we are people the same as you, only we inhabit one body, and you the other. How blessed it is that we shall all come together again, and know as we are known. known.

#### Frank Barber.

Frank Barber. A gentleman said as soon as the lady ceased to speak, I might step in for just five minutes. Now it seems to me that will run away very quick; it is a little time to give a boy. When I used to play in earth-life, I did n't-think five minutes was much. I want them to know I come home, and have grown to be a larger boy, a great deal larger, than when I went away. I guess they count nearly six years since I went out, and I guess they 'll know who Frankie Barber is, when they hear my name. I was here when that lady first came in, but she got ahead of me because she 's bigger, she's older, so I had to wait until this gentleman said I might speak. I have n't got any trouble in my throat now, and I feel so happy, for I have got acquainted with the children; the little boys and little girls all play together; we got os chool together and are given a spirit-teacher to learn us. The little babes must be learned too, or how would they know who their parents were; therefore they are given a spirit-teacher on our side. We have schools, and have houses just as you do, only they aint built like yours. Grandma says they are mansions that were promised to those who are good, so I guess I was pretty good, be-cause I live with grandma now in a pretty good house. The rooms seem like what you-have here, house.

The rooms seem like what you have here The rooms seem like what you have here, but she tells me this house was n't built with I don't know how that is; I suppose she does, because she is older than me. I can go wher-ever I will. I can go even to other countries if I wish; but I have a guide that goes with me. I do want father to know I am so happy, and growing on in spirit-life, and I want him to know, too, that Frankie came and spoke a few words. words.

In Brookfield and in Montpeller they will know who I am, and who father is, too.

#### Sylvia E. Burr.

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It seems a long time to mortal friends since they had my body away, but as I have been cognizant of what has been passing since then the time has been short to me, comparatively. It is delightful to feel that we are not for-gotten. You know many times, when spirits are in conversation with you, they will ask you not to forget them. That feeling comes in spite of us. I have conversed with many on the spirit-side who feel the same. We wish to be remembered. I have come and stood in the midst of my friends, and sometimes have spoken so loud, that it seemed as though they must have known I was there; but after doing so many times it would gome to me that they did n't understand one word I had been saying. Now we work in different ways to make them feel our presence. It is grand to feel that we are engaged in higher work in spirit-life. I possessed mediumistic powers, and my work to wis in the same line. When the angels called me on, my dear com-but the knowledge that I could return seemed to lift the sorrow from their spirits. Lynow they have said many times they feel It seems a long time to mortal friends since

to lift the sorrow from their spirits. I know they have said many times they feel that mother is happy, and it is true: Ohl how

yon know it not, yet we do our part. I am happy to say, Clara, that I have met dear brothers and sisters of yours, who are cousins of mine; and mother, too. How happy was that meeting! Your own dear mother, Clara, stands here to day, and sends love to you, for she knows of the hardships, trials and sufferings you have here through your lungs of late. She says: "Do try to be a little more careful of the mortal form while the spirit dwells in it. And when there is an opportunity to come into communication with me, grasp it." Shmuel wishes to be remembered, and in due time he will be able to give a few words. He is happy in his home. He was surprised, when Zuba and the dear children came to him, to find the conditions so real there. He says: "It seems sometimes as if I was almost in the mortal again ; but, Clara, it is true—it is true!" And Charles will be very much disappointed and surprised as he enters spirit-life. He will understand the meaning, for I have conversed with his angel given to date. as he enters spirit-life. He will understand the meaning, for I have conversed with his angel sister Addie, who loved him dearly, of which he has no doubt, neither can he feel for one mo-ment but that she is a guardian spirit around him. Many times she has conversed with me, and when dangers have come she has stepped so close beside him that seemingly it has pro-tected him. And there are more to come. She promises she will be by him through the earth-life, and when he reaches the other shore sho will be there to clasp his hand. My name is Harriet Foster.

#### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Jan. 11.-Otis Minot; Albert Houghton; Isabel Bemby Joseph Fletcher; Mary Frances Nickerson; James M. Frost Edward A. Blanchard; Samuel Clark; John Dean; Johr Langloy; Nathan Nickerson; Calvin Hall; Mary Ann Now ton.

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

The MESSAGES GIVEN (THROUGH MIG. B. F. BMITH) As per dates will appear in due course. Feb. 1.—Simon Trafton; George Sanborn; Josoph Snyder; Miss Lizzie Temple; Henry Lawrence; Lucy Norrill; Capt. Enoch Harrington; Carrie A. Richardson; K: tid Bilddieson; Durham Oliver; Minnie Eames; Olive Wordungton; Eva Armstrone. Armstron

### New York Psychical Society.

To the Editor of the Banner of Light: The New York Psychical Society was organized in the parlors of Mrs. Stoddard-Gray-now Mrs. Snyder -Dec. 17th, with thirteen members; its officers, President, Secretary and Treasurer elected, and money Taised to secure a suitable hall to hold, its meetings. Gautier's Hall, 510 Sixth Avenue, was secured and a quarter's rent paid. Since then four meetings have been held, on Tucsday evenings, the ball being crowd-ed so that many were obliged to stand. Great interest has been manifested, and a larger hall will have to be secured. secured.

bas been manifested, and a larger hall will have to be secured. Our membership is increasing nightly, and we now are on the broad road to success, as we number among our working members Dr. Henry Slade, Dr. Goff, Dr. Lawrence, Titus Merritt, Mr. and Mrs. Deming, Titus Ostrander and wife, Dr. Georgo Van Horn, Dr. Wil-llams, Mrs. Lane and other test mediums—some of whom were well-known in Boston in former years. The best of feeling provails at these meetings; the superlences given are wonderful; the tests and the short speeches and poems delivered are deep and pointed. The inspired poems delivered are deep and pointed. The Colonel is now seventy years old, a veto-ran of the war, and quite infirm, suffering from many bodfly aliments; yet his heart is in the work of this So-elety and the religion of humanity. The objects of the Society are: The free exercise of mediumistic gifts; intelligent consideration of *Psychic Phenomena*; a better under-standing of the laws affecting our present and future-life; sociability, vocal and instrumental music, read-lowing an unobstructed exchange of opinions and . Mediums, investigators, speakers, musicians, set-entiats and and here, more the content of the so-tacts.

Medlums, investigators, speakers, musicians, sel-entists and all others, interested are cordially invited to participate. S. W. LEWIS,

### FEBRUARY 16, 1889.

## BANNER OF LIGHT.



Cobden, Ill., Jan. 30th, 1889.

merable number of sects, each of whom has considered itself to be right and all others wrong. The result has been conflicts of a most sanguinary kind; and instead, as appears to have been the purpose of the Christ spirit, of gathering all men together as breth-ren, have separated them and driven them apart as enemies. Manifestly all this is far from being what Christ came into the world to do. "The 'Christ' or 'Messiáh,' "says Mr. Hartmann, "means the redcem-ing power of universal spiritual consciousness, love and intelligence, while the limited 'Christ' of the churches is merely a person, whose love manifests it-self at best only inside the churches"; and he adds that while the real Christ means universal life, a wholeness of inankind as one family, a loving, frater nizing, harmonizing one, each member being entitled to equal rights and blessings, the Christ of the sects means separateness and favoritism. In a word, Chris-, tianity has no existence on the carth, unless it be in a comparatively few isolated localities and persons; it has been supplanted by Churchianity. The former, says our author, means spiritual enlightenment, uni-versal benevolence, charity and tolerance; the latter, mental darkness, stubborn ignorance, selfishness, intolerance, self-conceit, and hate for all who will not submit to clerical rule.

Mr. Hartmann believes that mankind is governed more by the letter than the spirit; and that, having wandered from the truth its religious nature demands, the only way to guide it into paths that lead thereto is not to establish a new system, based upon some new theory, but a religion based upon self-knowledge and a knowledge of self. "To do this," he says, "we need not present humanity with some new dogma, but we may submit to them some thoughts for their own consideration," and such is the aim and purpose of this volume.

read a paper stating that out of thirty cases treated with the genuine imported Powdered Carisbad Spru-del Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetos, dropsy com valvular heart disease, dyspessia, catarelial inflammation of the stomach, ulcer of the stomach of spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four were.

treated long enough. Average time of treatment, four weeks. The Carlsbad Sprudel Salt (powder form) is an ex-cellent Aperient and Laxative and Diurette. It clears the complexion, purfices the Blood. It is easily solu-ble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Elsnor & Men-dleson Co.," sole agents, 6 Barclay Street, New York, on every bottle. One bottle talled upon receipt off. One Dollar. Dr. Taboldt's lectures malled free upon application. Montion this paper. SEND two 2-ct. stamps, lock of Jisir, name in full, age and Sox, and I. will give you a GLAIRVOYANT DIAGNORIB OF YOUR ALLMENTS. Address J. O. BATDORF, M. D., Princi-pal, Magnotic Institute, Grand Rapids, Mich. 1m<sup>4</sup> F2

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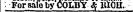
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MAGNETIC HEALER,

## BANNER OF LIGHT.

## FEBRUARY 16, 1889

## Banner of Bight. BOSTON, SATURDAY, FEBRUARY 10, 1880.

8

Spiritualistic Meetings in Boston. Free Solitions' Modings around in the BANNER OF MALL, No.6 Bosworth street, regularly twice a work USBDAY and Fairbay Astensions. The public is ity invited. For further particulars see holice on rage. L. B. Wilson, Charman. Acoles Hall

Ith page. L. B. Wilson contentation and the second state of the second state state of the second state state

tob wood, Corresponding and Recording Becroisty. A-Whras Spiritual Themple, conter Newbury and Exeter Sprets. The "spiritual Protorpicy" Society with tod public seccings over Sunday. The Domple Reviews. 9 Belool for Ghiltron meets at 10% a.m. Afternoon service 13 price/or fibril, Merkelogy Stretts. The Third Ende-content Club Holds decures over Stunday, at 3 r. M. F.

pendiont Olub Holds Betures overy Bununy, at a series of the series of t Chillingi's Trougeressive Aroun No. 1, Seesions overy Sunday able A. M. In Carrey Paine Momorial Mail, Ap-pieton spreet, now Tromont. All sets tree, Brary one in Visiti, Tapui, P. Weaver, Gendastor, H. O. Wortey, Corre-toponding Agreentry.

ponding Socretary, 1071 Wishington Street, The First Spiritualist La-108 Mail Society modes cycyFriday. Mar. A. & Barnes, resident, Mrs. M. V. Lincolu, Scretary. Rivate scance, for senter and Friday in Such, Monther (1698 Closed al

A content, Bars. M. Y. Lincelu, Secretary. Trivate Scance, for domises only arst Friday in (sech. month, doors closed at Fix., Public moetings every Friday overlaged 34. (Berketey Halt. The Independent Club ineets every syldy at 25.), Scance, followed by sowing others. Supper ervei and p. A., followed, by contentainment. -U. W. Fletch-r, Grand Raster; Mrs. Ada. Shamons, Tressurer; F. Y. hulter; Societary.

College Hall, 84 Usstar Strees: -- Sundays, at 10% Sullege Hand 7% P. M. EDen Colb, Cowductor. : M. : 2/2 and 7% P. M. Even Coob, Conductor. Engle 20 mll, C16 W/Abhington Street.-Sandays a 4 and 7% P. M. : alaphyednesdays at \$17. M. Dr. E. H. Math

A Public Social Meeting will be hold every Thurs, ing overing at 1%, in the Office Parlors Evans House, 175 fremont street. Silza Willennett, Ennager.

America Hall. 724 Washington Street.-Service

Cherren. -- Stättualist meetingenrotheld in Pilgrim Hall, Odd Fillows Buildung etch Sunday cycling, at 7% o'clock, --- Meetings methold at Grand ArmyrHall, Sundays, at 2% and 7% r. M. Miwnedithas invited, 75 JF. Slight, Chairman, --- The Ladies Special Acid Society Holds' its meetings every Friday afternoon and greening at 186 Obestnut street. M. L. Todor, Secretiny.

Cab bridge post. - feetingsaro feld overy Sunday oven-ing at Odd Fellows final, 648 Main street. H. D. Simous, Soc refary.

The Boston Spiritual Temple-Berkeley Hihll.-Last Sundry morning Mrs. Lillie, in reply to an inquiry whether opposing influences in a home were.

'The Heisres' Spiritum Tecomple- Hericle's that benutlift peem, "The Light of Asia."
 'The Mathematical Spiritum Spiritum

It is the crown of the nineteenth century; make it effective, be proud of it, and let the world know you is have received the light of truth. Evening—In answer to the questions: In what manner did the sepifitual world come into existence? and what, when find, where will be the end of quart? the guides said: "When we speak of knowledge in fibe ab-solute we speak from observation. We must be gods to answer your questions understanding," As far as in we understanding it, "As far as in we understanding and without an iterative is made up of yesterdays, to days and iterative is a subject to change. The far and the far and the standing and without an iterative is made up of yesterdays, to days and ever will be. You and the future, it seems like an open door through which you have no fear of entring. Some of you have in advantod more than other? You start, and, fooking out into the future, it seems like an open door through which you have no fear of entering. Some of you have in advantod more than other? You start, and, fooking out into the future, it seems like an open door through which you have no fear of entering. Some of you have in advantod more than other? You have dreaded death, yet a thousand times in your entring the death inquiries are continually arising in your entradent in satisfactorily answered. Look at your churches to alsy failed, with people apparently satisfied, and who keep on asking these questions. Looking upon early's pleat of the set is stone or answered the set of an event with the answers they get to this problem; then see the reaties these and who keep on asking these questions. Looking upon early's pleat day the day and all day grows broader. Spiritualism comes and says there are instand there. We believe it is kind of Nature to fead you genty out from the present existence. Be active fin greater enjoy when the serve existence and with a many not be served and then an avery and the served and the present existence and the apparent is satisfied with the answers they get to this problem;

evening, to which every one is gladly welcomed. HEATH.

First Rudoppudent Cinb-Berkoley Walk-Last Friday evoping was called by the Clab " mediums' evening," and proved to be very enjoyable. The ums' evening," and proved to be very onjogable. The opening remarks by the President were in his usual felicitous vein, and were somewhat of the nations of a musical chord sounded upon some instruments that gives the key in which the harmony is to be played." At their close he introduced the pleasing, sensitive young incident has foreneed the pleasing, sensitive young incident has foreneed the pleasing, sensitive was recognized and gratefully acknowledged. A very acceptable musical selection wis then ren-dered, by Miss Colloura, and her sweet, strong voice called forth a hearty encore, to which she kindly re-sponded.

Called dorth is accerty on our of the weiter as a sponded. Mrs. Stilles, a frequent and over weiter as speaker-before our Club, voiced a message from Charles Shiep-ard, which apparently gave much pleasure to a num-ber of his friends who were present. The popular teorer, will Stidnian then favored us with a spirited masteal selection, which was gratefully received, and then Mrs. Whitlock was asked for a few remarks. Sho responded most ideephably, unging upon Spiritalists the nuccessity of interesting the young people in the grand truths of the spiritual philosophy.

upon Splittcalists the necessity of interesting the young people in the grand iruths of the splittual publicophy.
"Mrs. Burnham followed with in interesting restal of her expectence at a fumeral the preceding week.
showing hew many souls are seeking the truth and need only to be shown the light to follow it.
This storption cealled forth one from Mr. Fretcher, which conveyed a strong moral jesson to very heart.
Miss Kelly again twored the Club with a delightful plane sold, which was admirably rendered and warmly apprediated.
The scretches closed with some helpful suggestions from Mr. Fretcher, this Kelly again twored the Club with a delightful plane sold, which was admirably rendered and warmly apprediated.
The exercises closed with some helpful suggestions from Mrs. Flopher, the value of which a delightful book with a first warm is a strong moral jesson to four the delightful of other and when were a notebook with us, she is all and when were good helpful thoughts come to us, as they do at times to all, whether a note-theore in the balt of other than and give some one class the inte help in the book with a strong inter the the benefit of the she benefit of the she benefit of the set of the strong and the suggestion will be she if the book becomes. How it quickens the intellect in fits receptivity to grand inspirational truths that may come but once to each of, will be followed by unay, and that the Club will reap a rich inarvest of grhins of light and truth.
"Next Friday evening is to be devoted to selections and to the word. It is hoped that the fully will reap a rich inarvest of grhins of light and truth.
"The Glub ten, from 64.07 P. Kr., is proving a very population of the Friday entertainments, and is much will be refered and the suggestion will be oblay to the strong the strong the strong that the club will reap a rich in the truth of the friday entertainments, and is an other word.

that beautiful poem, "The Light of Asia." The Glub tea, from 6 to 7 P. M., 18 proving a very pop-ular feature of the Friday entertainments, and is much subtract the set inforced by all. For Sunday noxt is "announced the only appearance fulsecasion of the earnest and pleasing platform speak-of, Mrs. Susie Willis Fletcher. H. K., Cor. See'y.

America Hall, 724 Washington Street .-: The

in horaces, who find inc had not lost any of that interest with the second seco

Berkeley Wall-On Sunday last J. W. Fletcher gave, by request, and for the seventh time in Boston, his popular lecture, the "History of Spiritualism," his popular lecture; the "History of Spiritualism," illustrated by h large number of beautiful dissolving views. The audience was a large and appreciative one, and followed the speaker closely as he proved, ster by step, that Spiritualism was not anti-Christ, anti-biblical anti-truth. "The beautiful diorana," The Rock of Ages," closed the excretes, while the Club quartette accompanied the views with the words and melody of that grand old hymn. "He K. Cor. See'y.

College Hall, 34 East's Street .- The morning service at this place last Sunday was highly interest service ut this pince has building with mich mechani-ing, and consisted of singlify. by Mrs. Chamberlalu-remarks by Eben Cobb, manager, readings by Miss Peabody, a relation of his experiences in Spiritualism, by Dr. P. Dyer of Karmington, Me., tests of a high or-der of excellence by Mrs. Hurnbam, (a new medium), and psychometric readings by Mrs. Forrester and Mrs. Bep. Conant

Spiritualistic Meetings in New York and Brooklyn.

Columbia, ItAli, 678 6th Avenue, betiveen 40th and Goth Streets. The Pople's Burlinal Meeting, Ser-vices every Sunday at 23 and 734 ft A. . . Mediums and speakers always present. Trank W. Jones, Conductor.

Archiner Hall, 67 West 26th Street, N. E. cor ner 6th Avenue. Meetings of the Progressive Spiritual ists are hold every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit benom enal gifts, Prof. G. G. W. Yan Horn, Conductor.

Meetings for Spiritunit Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Bunday at 33 r.A. Tests given by Mrs. E. A. Wells of New York,

Weils of New York, Adelphi Hahl, correct of 52d Street and 7th Ave-nne.—The First Society of Spiritualists holds meetings overy Sunday at 11 A.N. and 73, P. M. Atmission free. **3 General Conference** will be held Monday toyening of each week at 29 West Still street, at the residence of Mrs. M. C. Norrell.

Johniston Ballaling, Flatbush Avenue, near Fal-ton.-Brooklyn Progressive Spiritual Conference every Sit-urday evening, at 8 o'clock.: F. W; Jones, Conductor,

The First Society of Spiritualists.—Miss Jennie B. Hagan discoursed ja the morning, selecting from a largo number of subjects given by the audience the following: "Is Spiritualism a Religion? If so, is it a New Religion?" "Do you distinguish between General and Special Providence?" The speaker said: "Spiritualism is new, new as the sunshibe, new as this beautiful day, as the fresh breeze that greeted us this morning, and yet it is as old as oternity. It is in the religion of all, whether they read the Bible of the korn, or bow to Mahomet of Allah. I do not believe in a personal God who sits on a, throne and deals out to me a good thing and to another an evil thing, and industry to be downlow to Mahomet of Allah. I do not believe in a personal God who sits on a, throne and deals out to me a good thing and to another an evil thing, and industry is the improvisations upon which were of a high spiritual order. The fresheat, they are suggested for poems, the improvisations upon which were of a high spiritual order. The President, Henry J. Newton, stated that personal experiences would be in order, and made some excellent. practical remarks upon his own experience, it long and earnest investigations of the science and phenomena of Spiritualism. Miss Maud F. Pleasants sang, and Miss Hagan improvised soveral poems. Rev. Charles P. McCarthy gave some of his varied experiences since he became a Spiritual-fist, and spoke in exalted terms of Father McGipyn and the work hels doing. A whistling solo was rendered by Miss Mamie Horton, and the meeting closed with congregational singler. The tecture was been and the poems without a fault, fully sustaining her well-earned reputation. A first the eventing Miss Hagan spoke and improvised poems for over one hour, upon twick different subjects of the society took place. There are nine trustees of the society fook place. There are nine trustees of the society fook place. There are nine trustees of the society fook place. There are nine trustees of the society fook place. There are ni The First Society of Spiritualists.-Miss Jennie B. Hagan discoursed in the morning, selecting

The People's Spiritual Meeting. - The sessions of the last two Sundays have been of more than ordinary interest. Sunday evening next, 17th inst., the services will be

Lookout Mountain, Tenn.

To the Balltor of the Hanner of Light ( Dr. Fuller continues to awaken interest and activity in his new field of inbox.

Dr. R'uller continues to awaken interest and activity in his new field of labor. His iceture Sunday ovening, l'eb. Sd. was a review of Dr. Talmage's viadictive and knorant trades against Modern Spiritualism, and a detense of Thomas Faine's principles, work and influence, in reply to the abuse and injustice flung at his memory by the Brooklyn preacher. The lecture was a marked success and called forth cordini approval. Spiritualists here seem to stimulate broad thought. As I stated before, there is a goodly attendance of those not yet avowed Spiritualists. We find them very genial, and expressive of a determination to seek an understanding of that which makes immortality evident and assured to the Spiritualists. We find them yery contained to be Spiritualists. On the moning of Sunday, Feb. 3d, about 10 o'clock, we were pleasantly surprised by the arrival of a large party of Chattanooga Spiritualista. Morating force. A very lively greeting followed, and the invading force appendity proceeded to deposit their baskets and make the old manison echo with merry laughter and wiva-clous chat. The day was delightful, no snow on old Lookout, so those inclined to enjoy the scenery spent a portion of the time before dinner in admiring the va-ricd ylews. Between twelve and one the company gathered with the soveral tables abundantly spread with

ricd views. Between twelve and one the company gathered around the several tables abundantly spread with dainty and substantial viands brought by the donators, and in high spirits feasted in a most satisfactory fash-

and in high spirits feasted in a most salisfactory fash-lon. Later in the afternoon a large circle was formed in the parlor, and after the singing of familiar spiritual songs, several mediums present were controlled. Dr. Fuller was entranced by his chief control, Dr. Louis J. Fragëre, who spoke feelingly and eldquently of the manifest appreciation accorded his medium's beforts, and expressed his desire to see a large and prosperous society flourishing in Chattanooga. Squaw "Nemona" followed in her own vivacious way, giving during her control many correct descriptions of spirit friends to relatives present. Mr. Payner gave several clairvoyant descriptions . of individuals passed on, which were remarkably clear.; Mr. Weigle, a member. of the Chattanooga. Society, was aiso entranced, and gave a benediction in the Indian tongue. As we were due in Chattanooga, enriv in the even-ing our friends took their leave between four and five with kindly wishes for our prosperity, and grateful thanks from us for their generous and sympathetic in-terest.

thanks from us for tifelr generous and sympathetic in-terest. One of the most genial Spiritualists here is Mr. E. D. Morrill, who pays us welcome visits in our noun-tain heme, and renders the cause of. Spiritualism steadfast support. We have met great kindness at the hands of Mr. McLane and family, near neighbors of ours on the Mountain, and very liberal and intelli-gent Spiritualists. We have an evening each week to-gether, for the 'exchange of spiritual thoughts and manifestations of mediumship. Mr. Faul R. Albert and Mr. J. Seeman of Chattanooga have entertained us charmingly in their beautiful homes and sought to give us cheering words at all times. There is a wide and fertile field here for the spiritual laborer. GEORGIA DAVENFORT FULLER.

#### The Proposed Medical Bill-Send in the Remonstrance Petitions!

To the Editor of the Banner of Light: For the last twelve years or more the Legislature of Massachusetts has been besleged by all sorts of devices for some kind of a statute that would prevent the "irregular" practitioner from healing the slck in an "irregular" way, and establish a close monopoly for the "regular" fraterally jir medicine. Sometimes it is alleged that it is from the people that the demand comes, at other times from the regular medical society. To-day it is alleged that a single individual—Repre-sentative Qua, of Lowell—claims to see the need of the in way, according to his own statement, and causes much time and expense for the people to come forward and show that *they* liave made no reguest for new en-actments, and do not mean to be placed under medical guardianship. The same being deposited at the State House—and it is unjust that the people are from year to year forced to watch the proceedings at the General Court to see that the onestitutional rights are not infringed upon for the benefit of interested individuals or systems of medicine which have had their day; in the public esti-mation. If Mr. Qua, is led to this crusade upon the rights of vices for some kind of a statute that would prevent the

mation. If Mr. Qua is led to this crusade upon the rights of If Mr. Qui is led to this crusade upon the rights of his fellow-citizens, as is alleged, because some one Known to him has, been pecuniarily wronged by an "irregular," he is reminded that it would have been much better if he, as a lawyer, had volunteered his services to prosecute the culprit under the Statutes *already* in existence, in Massachusetts, and which would have proved amply sufficient to furnish his client full refress. full redross

full redross. Parties who have been circulating the Remonstrance petitions printed in THE BANNER for the past two weeks are informed that these petitions are now need-ed for use before the Committee, and should be sent either to the BANNER OF LIGHT office of direct to the Representative of their district for presentation to the Lordslature

Representative of their district for presentation to the Legislature. Providing the Judiciary Committee donot give Mr. Qua leave to withdraw his far-fetched effort to fasten medical slavery upon the people of Massachusetts, the etitizens of the several districts should at once write or what their Songtors and Ponsecontality and evidents visit their Senators and Representatives, and state to

them: "We, as your constituents, respectfully but emphatwhen us you considering respectivity for empiric-ically ask you not to be instrumental in enacting any statute that will deprive us of our constitutional rights to employ any practitioner, 'regular' or 'irregular,' in whom we have faith and confidence when disease af-flicts ourselves or our families. We do not wish to be placed under medical guardianship by statute laws." placed under medical guardianship by statute laws." I trust, however, that the better judgment of the Committee will see through the thin vell which cur-tains this selfish "one-man movement," and will send the proposed bill to oblivion—where it rightfully belongs ANTI-MONOPOLIST

Uleveland, O. On Bunday morning, ad inst., J. Brank Duxter arrived in Clovelatid, and fathe ovening way greeted and listened to, applauded and congratu-

I Frank Baxter arrived in Clovelatid, and Tathoovening, was greeted and listened to, applauded and comprating interference of the second se

recognized. Mr. Baxter will lecture in Cleveland on Sunday even-ings throughout this month. F.

Newburyport, Mass,--Mrs. E. O. Kimball, of Lawcence, officiated at Fraternity Hall Sunday, Feb. 10th. The hall, during afternoon and evening, was well filled The hall, during afternoon and evening, was well filled by as intelligent audiences as ever entered our place of meeting. Loving messages and practical advice from fathers, mothers, wives and children were given through Mrs. Kimball's organism to those present, and were highly appreciated. Our meetings on the joth were the largest in number we have had so far this season. Mrs. Kimball is to be with us again on March 17th. Next Sunday Mrs. Kate R. Stiles will be with us. She will be followed by Mr. and Mrs. Longley on Feb. 24th. F. H. F.

Norwich, Conn.-February has favored us with two bright Sundays, and Mrs. Helen Stuart-Richings, our present speaker, has in response to questions preour present speaker, has in response to discuss in the sented by the audience, given us brilliant expressions to filought, relative to our philosophy. Mrs. Richings is a speaker whom any society may be proud to have upon its platform—an accomplished lady, possessed of fine inspirational powers, and a good psychometrist. Bhe will speak the remaining Sunflays of the month, and on the 19th inst, give an entertainment in the interest of the Spiritual Union, on which occasion Mr. J. T. Lillie will be present to lend his aid, which is always efficient. Mrs. J. A. CHAPBLAN. MRS. J. A. CHAPMAN.

Providence, R. L.-Mrs. A. H. Colby-Luther's. subject, "Death in the Spirit-World," called out a good audience last Sunday evening. [An abstract of this adaudicace last Sunday evening. [An abstract of this ad-dress will appear next week.—ED.] It does not seem to make any difference to her spirit controls what sub-ject is taken up-whether of a political, reformatory or spiritual nature—they are all treated in an eloquent, entiuslastic and convincing way. The local press is becoming especially interested in Mrs. Luther's lec-tures.

tures. Her subject next Sunday evening will be: "The Future of America," given under the influence of Thomas Paine. E. H. WHITNEY.

THE THEOSOPHIST.-In the January number a correspondent occupies nearly a dozen pages in a consideration of "Theosophy and Mind Cure," in which hedeclares that "Theosophy is a far bigger thing than any system of healing disease." He seems to rather like sickness, pain and suffering, and says if they: "were abolished now, the human race would go no. further on its upward journey." Evidently the "good! Samaritan," of whose kindly act we read in the New-Testament, was not a Theosophist, neither were Christ and his disciples, judging from the record of what they did; and yet quite likely they thought they were doing. something to aid "the human race" on "its upward. journey." Other contents of this number are "The Occultism of Southern India," "Materialistic Sel-ence," etc. Its bulk is largely increased by a Report. of the Thirteenth Convention and Anniversary of the Theosophical Society at Adyar, Madras, last December, occupying 87 pages. Madras, India. Boston: Forsale by Colby & Rich.

ET The BANNER OF LIGHT, the oldest Spir-itual paper in the world, and The Better Way, of Cincinnati, are just what their names ex-press. Every family, yea, every individual is the better for reading these papers. The Two Worlds, by Sister Emma Hardinge Britten, gives the spiritual news from England. For terms, etc., see prospectuses in another column of this namer. Try one of these names six of this paper. Try one of these papers six months, and see what it's like. When you have-read it, hand it to your neighbor and keep it going in the neighborood.—The Day Star, Cor-ry, Pa.

you will realize the greatest enjoyment." "The services closed with an improvised poem. Next Sunday the platform will be occupied by Miss Emma J. Medserson, and Sunday, Feb. 24th, by the Hon. Sidney Dean, of Warren, R. I. O. L. R.

Spiritualistic Phenomena Association, Ly-

Spiriumlistic Thenomenn Association, Ly-, courn Hall, 1081 Washington Street.—Large audiences gathered kast Sunday to listen to that won-derful test medium, Joseph D, Stiles. After singing by Mrs. Mary Elckerson, Prof. Milligan accompanist, and an invocation, Mr. Stiles spoke as follows: "How conforting to the soul is it to feel that when the vell of death fails over us we enter a beautiful land beyond where all is Joy and peace; that when star after star fades from our sky they glow in another and h fairer cline. How beautiful file ordes our departed loved ones wear; how sweet the songs they sing, the burden of them being of tife, of triamph of en the grave, of vic-try, over death. Why, 'angels' are only men and women done with the traks of life and progressed to a higher life in the beyond hytheliaw of spiritual ind-vancement. There is nothing in Mother Earth to which our bodies return that will, destroy our identity. The angel-world has come to us with fis phenomefia that we may know beyond a doubt that if a man die he shall live again. Death, than, benedits us by the transition, and those who have suffered in this life, there, rejotee In freedom from sufforing. Our dear friends come to us to day, differing as when in the mortal, giving what they see from their various stand-points; their descriptions of the future world may dli-der, yet the one have as much of truth baskie other. It is important that we here live give lives, helping one another, making our Spritaalism a thing bi beauty and a joy forover." Upon the close of Mr. Stiles's re-marka Swift Arrow proceeded to give tests of spirit presence, proving that the identity of the spirit is a flact beyond contridiction. Among the names' given were Capt. Otis Harriman, who said that he lind a wes-sel finghted for the voyage of eternity. Charles D. Westan was recognized as a baker when ilving, and doing businessia Boston. William E. Clark, former-ity an expression br. Stiles spoke briefly man gon others, all d whom were recognized. "At the close fir ceum Hall, 1081 Washington Street.-Large audiences gathered last Sunday to listen to that won-

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last. Dr. W. A. Hale Chairman. The services, after-

last, Dr. W. A. Hale Chairman. The services, afternoon and evening, were largely attended. In the atternoon interesting, romarks were made by Dr. C. H. Harding, Dr. P. C. Drisko, Miss Nettle M. Hoit, Dr. W. S. Eldridge; also clear tests and delineations.were given through: Dr. Harding, Miss Holt, Dr. Eldridge, Mrs. Jennic K. D. Conant.
At the ovening services instructive remarks.were made by Mrs. I. E. Downing, Dr. Harding, Miss Holt, Miss Holt, and a large number of recognized tests and satisfactory psychometric readings given through 10th of Mrs. Jone Mrs. Downing, Dr. Harding, Miss Holt, Mrs. Wilkins. The query, "Why is not the weil that separates spiritual from mortal life as clear and penetrableto one individual as another?" was eloquently discussed by the Chairman, under control. Services: throughout the .day were interspersed with excellent music, Miss C.B. Campbell planist, Dr. Hale organist. M. HOUT, Secy.
[A. correspondent writes that on Thursday night," Key States.

M. M. HOLT, See'y. M. M. HOLT, See'y. [A correspondent writes that on Thursday night, Feb. 2th, the triands of Miss Nettle M. Holt, itest me-dium, to the number of forty-five, gathered at herresi-dence, 46 Russell street, Charlestown District. A pleasant occasion ensued, the exercises—musical, lit-erary and conversational—being in honor of the twenty--sixtir anniversativ of her 'birthday. The presentation of many friendly offerings, and a well-filled purse to Miss Holt, and a garnet ring to her control "White-flower," together with the partaking of choice refresh-ments by the company present, rounded out a happy ovening.] evening.]

### Children's Progressive Lyceum No. 1, Paine

**Mall.**—The meeting at this place on Sunday last was well attended, there being one hundred and four chil-

well attended, there being one hundred and four chil-dren in the Banner March. The exercises of the morn-ing consisted of readings by Allie Cummings, Allee Souther, Rosa Wilbor, Addle Hazletine, Josie Smith, Liftle Wendemuth and iBiolse Wendemuth. Songs by Mabel Watte and Ida Burnham. Harmonica solo by Master Harry Lee. Last Wednesday afternoon the Leaders of the Ly-ceum held their usual sawing circle. The evening ex-credes were opened with a song from Louise Barlow. Eben Cobb made an interesting address, instructive alike to his anditars of all ages. Mrs. Jonnie K. D. Conant, gave several psychometric readings, and our beloved feader, Mrs. Butler, aliso gave several very fine rendings. A small library's connected with this Lyceum, which has been collected and will be added to from time to time as funds are received. The present Librarian, Col. Samuel B. Bancraft, has entered into the spirit of his duties with great carnestness, and has, since as-

Col. Samuel B. Bancroff, has entered into the spirit of his duties with great carnestness, and has, since as-suming his position in January, added nearly seventy-five new books. Any friend of the cause who has new or cast-aside books that might entertain or in struct youthful or juvenile minds, cannot do better than to send them to him, 401 Tremont street. HENRY O. TORREY, Con. See'y.

First Spiritual Ladies' Aid Society, 1031 Washington Street.-At the regular meeting, Feb. 9th, a large audience assembled, a good proportion of the company being public mediums, so many that it wasfmpossible to utilize all the talent. Mrs. Water-house opened the exercises with an earnest address. Oscar Edgerly, recently returned from excellent, sor-vice in Maine, was entranced and 'delivered a fine ad-dress on "Practical Spiritualism." Mr. Haskell urged all to work in harmony for the benefit of mankind, first being sure to thoroughly harmonize themselves. Mrs. Shackley gave averal good tests, and Jennic K. D. Conant a number of excellent psychometric readings for strangers. Dr. Sweeney, Miss Wakefield, Mr. Wilson, Mrs. Whitemore and Mrs. Hanson participat-ed in the musical exercises. At each meeting new propositions for membership are being received. The Society has a good-sized li-brary, which is being constantly increased by donations of books from members and friends. Mrs. Odiorne, Mrs. Laurence, Dr. Mathews, Mrs. Owens and many other, meeting. the company being public mediums, so many that it

#### The Ladies' Industrial Society met Feb. 5th

at the usual place of convocation, Room 4, Berkeley Hall, Building. The Circle for Development was very heipful, but the power usually imparted through Miss Nickerson, who was absent, was greatly missed. Sup-per followed, as usual, and the evening was made en-joyable by music, and remarks by Drs. Lawrence, Street and Brown. A few minutes were occupied by

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Sunday or a musical and literary character, at which this Miss Lizzle S. Clark will appear as reader; Prot. and Mrs. A. B. Burtman as banjolst and soloist; Misses Maud and Lulu Rice in song and instrumental music (plano); Master Frank Bryant and Lulu Rice; duet (harmonica and plano); and other attractions will be presented. F/W. JONES.

The Beacon Light Meeting, held every Sunday evening at 232 West 46th street, was well attended last Sabbath. Prof. W. A. Baldwin treated the assembled Sabbath. Fron, W. A. Balawin treated the assembled friends to one of his characteristic and spiritual ad-dresses, which was well received. Others also spoke acceptably, and after a pleasant and harmonious ses-sion, the friends took leave of Mrs. Williams, express-ing their appreciation and pleasure. The Beacon Light meetings aro undoubtedly becom-ing popular, and attract refined and harmonious an-diences. These meetings are free to the public.

8. P.

### The Breshlyn Progressive Conference was

addressed by Dr. George S. Wines Saturday evening, Feb. 2d, upon "The Healing Power: Whence, and What is it, and the Best Methods of its Application." Bemarks by Mrs. Slocum, Mrs. Hall, and others fol-

Saturday, 9th inst., Dr. Edward Newbury spoke very Interestingly upon "A Remedy for the Evils that Be-set Our Lives." It was a forcible and logical discourse, and was commented upon very favorably by Mr. James La Fume, Dr. Wines, Mr. Elwell, Dr. Baker and others. F. W. JONES. aker and others F. W. JONES.

Brockton, Mass .- The First Spiritualist Ladies' Aid Society of this city celebrated its fifth anniversary Jan. 2d, at which time Edgar W. Emerson occupied the platform, and was greeted as usual by a large and appreciative audience.

approciative audience. Wednesday eyening, Feb. 6th, Mrs. Ada Foye, the world-renowned test and ballot medium, was present before a large and enthusiastic audience, and the meet-ing proved a grand success, both spiritually and finan-claily. It is hoped by her many friends that she may visit Brockton again soon. Mrs. H. S. Jako has occupied the same platform the inst two Sundays. The audiences have been large, and the lectures tighly appreciated. Joseph D. Stiles speaks for us Sunday, Feb. 17th. Mis: H. N. KEITH, Cor. Sco'y.

Lynn, Mass.-Frank C. Algerton of Chicago, Ill. closed his two weeks' engagement here last evening with the Independent Society, to a crowded house. with the Independent Society, to a crowded house. Mr. Algerton is one of the best speakers and test me-diums we have ever had in Lynn; his guides give full names of departod friends, with descriptions, dates, etc., and we cordially recommend him to any society wishing a first-class speaker and tost medium. The Society has engaged Mr. Algerton for ten weeks dur-ing the year at various periods. L. S. K., Cor. Sco'y.

Chicago, Hil.-The two meetings held by the Spiritual Fraternity Society at Kimball Hall Sunday, Feb. 8d, were largely attended, and Mr. Hull's discourse in the "When the second second

Portland, Me.-Mrs. Florence K. Rich, of Boston, occupied the platform of the Portland Spiritual Temple, Sunday, Feb. 10th, afternoon and evening. We have lind on meditim here who has given botter sat-isfaction to the people than Mrs. Rich. She called out large audiences on both occasions, giving many tests—the most of them being recognized. It is the general desire to have her visit us again. CROIL.

Chelsen, Mass., Pilgrim Hall.-J. W. Fletch. er gave his "Illustrated Spiritualism " to an audience that crowded the hall in every part. The views were much admired and warmly applauded. Arrangements are being made to repeat it in the theatro. Frank Al-gerton will speak floxt Sunday.

Serve Star

#### Hon. Sidney Dean on Spiritualism. To the Editor of the Banner of Light:

I have just finished reading the logical and able lecture by the Hon. Sidney Dean, of Warren, R. I., as printed in the BANNER OF LIGHT of Feb. 9th, and am delighted that the Spiritualistic Philosophy has at this time gained such a valuable exponent.

this time gained such a valuable exponent. Mr. Dean is a man of deep research and experience in life issues; he was one of the most prominent teach-ers in the Methodist church for some forty years, and his coming out before the public with such pronounced ideas in regard to the philosophy of life on earth and in spirit spheres will prove of much significance in many and various ways. I have not elsewhere read any better, argument suitable for the church-member than this closely con-densed discourse; it abounds all the way through with good and teiling points-just such as wavering, unset-tied sectarians need to convince them that Spiritual-ists have, the facts and 'argument as well as the true philosophy of life. Mr. Dean should be ficard in every city in the Union, as he carries with him a personal magnetism backed by solid fact that cannot be gainsaid by the creedist or the skeptic.

or the skeptic.

Maverhill, Mass. - Unity Hall. -- Mrs. C. M. Nickerson, of New Bedford, spoke for the First Spiritualist Society last Sunday to good acceptance, at Itualist Society last Sunday to good acceptance, at two and seven o'clock. The subject of the two P. M. lecture was suggested by the choir singing the song, "Nearer, My God, to Thee." the controlling influence taking the words as the foundation of the lecture. The full hour was devoted to an argument for an indi-vidualized solthood, for the development of the God-principle within each and every person. The evening exercises were opened by the flome Orchestra-Miss Little, Precentor-rendering in fine style three beautiful musical selections. Mrs. Nicker-son, under spirit-control, then called for a subject for the evening discourse. "The Soul's Possibilities," named by the audience, was accepted, and finely treat

Mrs. Sarah A. Byrnes will occupy the same plat form next Sunday. W. W. CURRIER.

Maverhill and Bradford. - Last Sunday was one of much interest with the Union Spiritualist Fra-ternity at Brittan Hall. Mrs. M. Louise Chase; of ternity at Brittan Hall. Mirs. M. Louise Chase; of Merrimacport, was the speaker, and she was greeted with flae audiences, alike in the afternoon and even-ing. Among them were noticed many new, intelligent and earnest investigators of the spiritualistic philoso-phy, to whom were given about fifty names of spirit friends, who came with interesting messares, nearly all of whom were recognized. A few were strangers, but came with important messages, and desired that they should be sent to their earth-life localities. Mrs. Chase is a new medium for platform work, and is in-creasing in power.

Chase is a new measure for platform work, and is in-creasing in power. On the 18th inst. the ladies of the Fraternity are to give a supper and entertainment. Next Sunday Mrs. Lizzle S. Manchester, of West Randolph, Vt., will be here to give convincing mental tests through the power of her superior controls. E. P. H. ~ Е. Р. Н.

Fitchburg, Mass .- The First Spiritualist Society had the services on Feb. 3d of Mrs. S. A. Gorton, lec-

nad the services on reb. 3d of Mrs. S. A. Gorton, lec-turer. She also gave some very good readings. Feb. 10th Mrs. Lizzle S. Manchester (a veteran Spir-itualist and laborer in the field for thirty years) lec-tured and gave much-admired improvisations in verse and song. She is to be with us again April 28th. So-cleties would do well to keep her occupied. Next Sabbath Mrs. N. J. Willis, of Cambridge, will occupy our platform. Mrs. E. S. Louing, Socy. 113 Blossom street.

Salem, Mass. Mrs. Ida F. A. Whitlock lectured and gave psychometric readings for our Society Sun-day, Feb. 10th. Good audiences, assembled afternoon and evening. Mrs. Whitlock has made many friends while here, who will gladly welcome her when she can be with us again. W. H. H. THYNG, Cor. Sec'y.

Attention! Lycoums.

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

AMERICAN SPIRITUALIST ALLIANCE

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

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

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in print. Its contents are as follows: "Only a Thin Vell Between Us." "There are Homes Over There." "Mother's Love Purest and Best." "Open those Pearly Gates of Light." "They ill Welcome Us Home To-morrow." "All are Waiting Over There." "On the Mountains of Light." "In Heaven We'll Know Our Own." "Glad that We'ro Living Here To-day." "We'll All Meet Again in the Morning Land." "We'll All Meet Again in the Morning Land." "We'll All Meet Again in the Morning Land." "We'll All be Gathered Home." The Look is now con sale at this office, and beside being a choice and appropriate work for the parlor of every singing porson in the land, will be found a suitable holiday gift for Iriends.

Price \$1.00, postage 12 cents. For sale by COLBY & RIOH.

## Lectures by Gerald Massey.

We have received from Mr. Massey a supply of his inter-esting Lectures in pamphlet form. The following is a list of the same:

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THE HISTORICAL (JEWISH) JESUS AND the Mythical (Egyptian) Christ. PAUL AS A. GNOSTIC OPPONENT, NOT the Aposlie of Historic Christianity. THE LOGIA OF THE LORD; OR THE PRE-Christian Bayings Ascribéd to Jesus the Christ. GNOSTIC AND HISTORIC CHRISTIANITY. THE HEBREW AND OTHER CREATIONS Fundamentally Explained. THE DEVIL OF DARKNESS; OR, EVIL IN the Light of Evolution.

THE DEVILOR DATASATION AND MODERN the Light of Evolution. LUNIOLATRY: ANCIENT AND MODERN MAN IN SEARCH OF HIS SOUL, DURING Fifty Thousand Years, and how he found it. THE SEVEN SOULS OF MAN, AND THEIR.

THE COMING RELIGION.

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