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Original Essays.

A STARTLING DISCUSSION OF A SEEM-ING PARADOX.

BY HUDSON TUTTLE.

The older an idea, the greater probability that it is false.

This proposition by no means asserts that all the ideas of the past are false, yet the probabilities are that their being so is in direct ratio to their antiquity. It will be seen at a glance that this must be true, for such ideas originated with a rude and savage people; were conceived in ignorance, and nurtured by superstition. I am well aware that this statement will call forth determined opposition, for it is one which is far-reaching and destructive in its consequences. The past has been, and is, regarded by many eminent men, and a vast following, as having a patent on all truth, especially moral and religious, and the present as having no other duty but to study the records of that past, and conform to their requirements. The sheet-anchor of all religious systems is belief in the authority of the old. The ideas, the customs and observances of the fathers have been the Procrustean bed whereon the new was measured. Every step of advancement has been made by direct combat with the superstitious reverence for the past. It has been a a help. Vesterday has confronted to-day, and disputed further advancement.

Whole nations and races fronting the past instead of the future! Nations and races feeding on the dust of the past instead of the living fruits of the present! Nations and races chained to the embalmed corpses of ideas, and with growth have depended on the mistaken views solemn and uncertain step backing into the of ignorance, and they have been sustained by future! Even education, as understood by the the superstition the present has entertained great institutions of learning, means mental distortion; the twisting of the vision backward, and reverence for antiquity. Dead languages are held of more value than living It is the foundation on which religion under tongues, and the dust of mummies preferable all its chameleon forms rests. It is not on God to nature throbbing with life before the student. A diploma granted by a college, based on proficiency in the knowledge of antiquity, fell by disobedience, then there would be no confers far greater honor than one confered by a school of technology, where living thoughts and practical uses are made the test.

How came such superstition? Plainly if man was created perfect he has degenerated. The perfect age was of wisdom. He must look to that age for knowledge. It was one of purity, when the gods were near to mankind. A pleasing myth, but dispelled by the rude hand of knowledge, which proves man, however civilized, to have once been a savage; lowest, most brutally savage. What follows? That each this question than by any length of argumenstep we take into the past brings us nearer to our savage ancestors and their childish conceplignorant savages to fathom the mystery of tions of nature. Those ancestors, of two or five thousand years gone by, conceived the same views of nature that the savages of the same cult hold to-day. If we would know what rains which invigorated, the hail which tramthey believed we may learn by questioning | pled the harvest; the fragrant breath of health, the man of the wild. We would not go to him for moral philosophy or theology, or a system abundant joys of life, and the appalling shadof nature, but that is exactly what we have already done. It is what every race of mankind does through its Sacred Books. These books are the remnants of the literature of the childhood of each race. They embody the ear- sin unless tempted by an evil being. To the ly, and hence childish, views of causation. We laugh at the Indian cosmology, placing the terrible aspect. He entertained incorrect earth on the back of a beaver, and the beaver on a tortoise suspended on an infinite ocean, but our own Sacred Book has a cosmology that leaves the earth flat and square, supported by pillars that run down into nothingness. It gives us a story of creation that is delightful as | it his primary business to regain his lost estate. a poem, but as unreal as the ardent fancy of a

These Books, receiving the reverent homage. of posterity, carry into a civilized age the records of the imperfect views, vain conjectures and strivings of ignorance of a savage, a semi-

civilized people. We may assert, without fear of successful regutation, that there was not a single correct | infinite being, must answer for them himself. idea, theory or conception of any process or Heaven and hell, as places of reward and punphenomenon of nature in the minds of the ishment, and the judgment day, grew spontanemost eminent thinkers of the most cultured ously from these dogmas; and the power of the nations two thousand years ago. Is there a priests, God's vicegerents, became superior to single statement or explanation of phenomena | that of kings. which does not require revision in the light of by five hundred years? What scientific truth, I riations of interpretation, and millions have

the fourteenth century unchanged? In astronomy, the belief in the flat earth of the Bible or the cycles of Ptolemy was received until Galileo's time, and he found a dungeon for proving by direct observation that the Bible and Ptolemy were alike untrue.

In physics, fire, water, earth and air, was the comprehensive nomenclature of the elements. In the realm of life absurdity explained absurdity. Disease was accounted for by a curious jargon of humors, and Chinese prescriptions of concoctions of black cats' eyes, snakes' heads and umbilical cords, were exceeded in grotesqueness. Hippocrates, the so-called father of medicine, would be an outlawed quack were he to attempt practice to-day.

Aristotle, who, until the advent of the Scientific Method, enslaved the scholars of Europe, would be a butt of ridicule in a scientific as-

Ah, the incomparable Plato, who occupies the throne of Philosophy-has he not formulated ideas which have remained through all the ages, and led advancing thought even to the present? That may be a matter of opinion; but before we enter on an argument on the value and unchanging truth of his sayings, let us bear in mind that the methods of Plato and the entire philosophical scheme of evidence are ob-

The present method of gaining knowledge is to observe. If the explanation of a given phenomenon is desired, it is examined. The scientist does not go to a book, to another scientist, nor appeal to his own "internal consciousness." He does not for a moment think it possible to gain the knowledge desired by argument with himself or another. He directly applies to the phenomenon, and receives the answer through unfailing observation. Plato and the philosophers are above this. When they desire to know they retire into their own minds, and argue through volumes without allusion to facts, which are entirely secondary. They evolve principles out of their internal consciousness, and facts may care for themselves-if they do not fall in harmony, so much the worse for them. This introversive method is a step-a short step-from the self-delusion of the juggling priest who attempts to solve the problem of existence by continuous contemplation of his abdomen.

Mingled in this interminable rubbish are strands of truth, more especially of moral precepts, which the few most advanced clearly dis cerned, while the masses remained almost brutally ignorant. These moral precepts have formed the relieving feature of formulated rebrake on the wheel of progress, instead of being | ligion. They have descended the concrete exand beautiful in Seneca or Epictetus as in the mouth of Paul or of the Nazarene.

Morality, however, has had small influence in the inception or propagation of the great systems of religion. Their beginning and for the past.

As an illustration of this genesis and growth take the tremendous dogma of the Fall of Man. or immortality, but on this "estrangement," that it bases its grim structure. If man never need of re-binding him to God, who would have no cause for anger. He would not be lost from God, and there would be no necessity for reconciliation. Religion, in the very structure of the word, carries the idea of this estrangement, and the return of the prodigal to receive the forgiveness and mercy of the Father. It means the process of appeasing an angry God for man's transgressions.

How came the idea of Man's Fall? We can get nearer the truth by a correct answer to tation. It was the attempted explanation of good and evil-the antagonism that appeared everywhere to exist. It furnished a reason for the coming of the storm and the sunshine; the and the insidious blow of the pestilence; the ows of death. A good deity could only create good men for happiness; and as they were not good, and suffered pain, the fault must be man's and not God's. The good man could not savage this antagonism appeared in its most views of nature, and his conclusions were utterly false in whole and in detail. The temptation and Fall of Man were most prolific of de pendent conclusions. He received the explanation as a true answer, and consistently made Here interposes the conception of a Mediator or Saviour, an idea as old as history, which has run a remarkable career, to share the fate of all myths.

When this stage of advancement had been reached, the mind began to reason more actively. Man's sins being infinite, only an infinite sacrifice can atone for them. God, as the only

These dogmas have descended from immemopresent knowledge? May we not safely lessen rial time; have been embellished, explained that lime by a thousand years? And would the with endless commentaries; countless antagohazard be great if we again reduced the time | nistic sects have sprung into being by slight va-

excepting mathematics, has descended from | been persecuted unto death because they believed too much or too little.

Slowly, with pain and martyrdom of the truest and bravest, the new ideas of nature, and man's relations thereto, have gained hearing. The basis on which this tremendous superstructure of religion rests, the very foundation of the Christian scheme of salvation, vanishes as a fog in the sunlight of morning.

Man is progressive, not retrogressive. He came from the brute, and not from the angel. By inherent growth he tends away from savagery to angelhood. Science has no statement more absolutely demonstrated. It admits of no gainsay or contradiction.

The Fall of Man is a myth, created in the childhood of the race to account for the apparent antagonism in nature, or to solve the problem of good and evil. It is a myth, and even the problem it sought to answer has no existence, being a misconception of the methods of creation; a chimera of the ignorant mind.

It follows, by inevitable logic, that there is no necessity for a mediator or Saviour, and the only possible Saviour is the teacher who imparts a knowledge of the laws of the universe, and how the conduct of life may conform thereto.

Heaven and hell as places, and the personifications of good and evil, have no part in the manifestations of the life of the world. As will be seen, the most of these ancient conceptions are swept entirely away-others are modified, or evolved into higher forms, suffering a

#### —" sea-change Into something new and strange.

Thus while evil and the god of evil vanish, and the personification of good follows the same path, there arises a conception of an allpowerful, intelligent, impelling force within the universe, working outward for expression, and clothing itself in the garb of the external world.

Immortality, which was believed to be a gift bestowed because of faith, or for the purpose of endless punishment, reappears as evolution from mortal life, of which it is a continuance, that the ideal excellence of time may be realized in its full fruitage in eternity.

Man's duties to God have become his obligations to his fellow-man. He is no longer living for the pleasure of God, but for himself. In other words, not adoration of God, but perfection of man, is the object and incentive of hu-

All has changed, not in the twinkling of an eye, but through ages of labor, and the fiery pain that sought to fetter the courage which has borne aloft the ægis of the truth! All has changed; the old is passing away like a cloud pression of human relations, and are as bright that melts into shadows, insensibly fades, and is absorbed into the blue sky, leaving only light and hope for the unfettered future! Berlin Heights, O.

THE TRUE RELIGION.

BY JOHN TINGLEY.

Truth is always in harmony with itself: therefore, the true religion must be in harmony with

We need only call attention to the Jewish religion as the prevailing religion at the dawn of the Christian Era. The God that Moses presented to, and was worshiped by, the Jews was represented as capable of becoming angry, even every day, with the wicked -- punishing in anger; an eye for an eye, and a tooth for a tooth. By our rule we must at once set this religion aside as attributing a false character to a God of love, who must be true, though it makes every man a liar.

Any religion starting out with a false propo sition will soon become involved in endless controversy, to the great injury of the people and its own ultimate ruin. The Jewish religion, therefore, with its falsely-represented God, was scarcely an improvement on the religion of the idolaters with their many Gods. The great necessity of stopping this great source of corruption which cried to heaven from a thousand battlefields of crushed humanity was | enemies. Then, cannot we from our standheard by God, and a representative was prepared through angel ministry and sent to establish the true religion by bringing life and immortality to light. The man Jesus of Nazareth was that representative. He found it necessary first that man be taught the truth of an immortal life. This he sought to show through his own mediumistic gifts, of which he was possessed in common with other mortals. though in a superior degrée, as his infancy, childhood and youth had been guarded and watched by angel ministers of God, "who de- have become the universal religion-including sires that all men come to the knowledge of the truth which would save them from their of Man.

His first great work was to prove the truth of his profession by his spiritual gifts, saying: 'Believe me for my work's sake." His word and his phenomena were his only proofs of the truth he preached. His phenomena suffered martyrdom, as did he also, by the people's inability to comprehend them. But his God-like love, wedded to human sympathy, and interbeautiful and truthful religion, have kept his night of the darkest ages the world shall ever know.

in a God of infinite love, power and wisdom, and he that loveth not, knoweth not God, for God is love. Love one another. "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?"

Our Father, who art in heaven, hallowed be

taught the indispensable necessity of living a pure life here in this world to enter the kingdom either here or in the resurrection state.

Omega: Love worketh no ill to his neighbor. No word in the system can be found to clash with our leading test of truth, with which we

The Alpha of his religion is: God is love; the

It was impossible that an age so dull, selfish and corrupt could receive and perpetuate a religion so pure and holy. Jesus knew they would not, and knew that a long age of sorrow hung over their future, when he mourned over their fate: "Oh! Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would' not! Behold your house is left unto ye desolate: and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.'

That prophecy was literally fulfilled by the Roman arm under the siege of Titus, with the sword, fire and famine; and then in search of plunder they pried up the very foundationstones of the temple, as Jesus foretold.

What humanity lost in the sudden crushing out of the great teacher it may never know. Assuming that the religion of Jesus was the true religion, why has it failed to bring life and detailed statement assigning causes. It is sufficient to know that Jesus, the author, was perand the sheep shall be scattered." They did they east lots. And the process of dividing his vesture and scattering his sheep has continued until there is not a vestige of the former left except the name.

Jesus's disciples and the apostle Paul attempted to carry on the work in the face of violent opposition and death, until the bloody Constantine inaugurated the reign of terror by the sword. From that day the followers of Jesus fell away, or were absorbed by the changing orders of the church's political power. The incoming ecclesiastical control could not perpetuate the signs that followed the true ('hristians, because they were not possessed of the spiritual gifts of mediumship, and the signs of the true religion disappeared. The priests declared that the so-called miracles of Jesus were given by God to establish the true religion, and for that purpose only, nated the age of miracles by the priests, and for their special accommodation, since they could not perform the miracles.

What did the world lose in the death of Jesus? It lost the life-work of the greatest benefactor of humanity the world has ever produced. In him were embodied the true religion and the greatest mediumship. The religion he taught is adapted to the needs of humanity in all ages; and through his mediumship he could have shown mankind the truth, and convinced their judgment. When Gen. Lee invaded Pennsylvania, he was asked how he would communicate with the base of supplies? He answered; "We carry our base of supplies with us." To establish a new religion in the hearts of benighted humanity, a base of ready and continuous supply of unquestionable evidence was indispensable. That base Jesus carried with him, and it is the infallible, unwritten law of God. He taught the philosophy of a natural religion, and his works prove that it was wrought in God. The rulers counseled together, saying: "It cannot be denied that a notable miracle has been wrought; and if we let him thus alone, all men will believe on him." Here is an evidence of what would have followed, burnt, as it were, into the consciousness of his bitterest and most powerful point judge what the result would have been had his enemies allowed him to work unmolested during his natural life? He had no creed or scheme of salvation, nor sacred book of authority sanctioned by the Sanhedrim, or a "thus saith the word of God," but the unwritten word of God was an ever-present power in his works. And we have as good reason to-day to believe the statement of the Pharisees, that if let alone all men would have believed on him. The religion he taught would the Fatherhood of God and the Brotherhood

The rending of the veil of the Temple in twain from top to bottom, and the dark pall of night that fell over Jerusalem and Palestine in the space of three hours, and attended by earthquakes, are fit scenes to follow so terrible a tragedy. It was spirit prophecy of the coming darkest ages the world has ever seen or ever shall see again. It was the breaking off suddenly of a long and labored preparation of woven together by the three-fold cord of his the spirit-world to bring life and immortality to the knowledge of humanity by more thorbirth-star bright throughout the long winter oughly establishing communion between the two worlds. We of this age, who have received and enjoy the modern communion with The elements of the religion taught consist the spirit-world, can form something of a conception of what the world lost by the sudden ending of the short but grandly significant career of the man of Nazareth. Whether he knows it or not, the light and life of man is spirit; and in the death of Jesus the spiritual light went out for eighteen hundred years.

brotherhood of man. The kingdom of heaven | ligion sustained by carnal weapons under Conis righteousness, joy and peace combined. He stantine took its place; and during the reign of terror there appeared no religion worthy of our test of truth.

> Many persons of to-day may call attention to the time of the Protestant Reformation, when Martin Luther and Calvin came to the surface as reformers of religion based upon the religion taught by Jesus; but their cruelty, dogmas and blood forbade them any part or lot in the pure religion of Jesus. So of all the creedmakers of the mediæval ages. They built up a scheme of authority, and ignored the signs that Jesus said should follow them that believe. It is in vain to tarry and look by the way to find a semblance of the true religion in any of the modern churches. They have no base of fresh supply of data from the spiritworld, as Jesus had, to reinforce their musty records of antique authority, and so they still teach the resurrection of the physical, human body, upon some indefinable judgment day in the dim distance, when they shall all behold a great white throne supporting a God who is angry with the wicked every day, and will then and there separate the righteous from the wicked, and order the latter into an eternal fire prepared for some imagined devil and his angels!

When to these errors we apply the test of truth there is discord. It is not true that the physical body is raised from the dead; and there is no general judgment day appointed or to be appointed. Every day is a judgment immortality to light, and establish the ideal re- day to some one or more of us, the same as it is ligion? There could be but little value in a appointed unto all men to die physically; and since bad men seldom seek the light of the spiritual in this life, they know not God as a secuted to death so near the beginning of the Father nor man as a brother, and die in their great work that his prophecy seems to answer sins; and then cometh the day of judgmentthe question. "They will smite the shepherd, the day when the inexorable law of God calls each soul to sit in judgment upon its own case. smite the shepherd, and for his vesture did a situation which the legal diction of this life pronounces the most trying, and that without the power to abate one jot or tittle of the punishment needed for the soul's conviction and repentance.

The great white throne and angry God are figures of speech, or parables not correctly interpreted by theology, because they do not harmonize with truth, and dishonor our Father God-who is not exhibited on a throne to spirits after the resurrection, for none see God, and surely not the undeveloped souls, when the most exalted spirits who can only communicate with mortals through spiritual media of higher spheres tell us they have never seen God. But the higher the spirit the deeper is its devotion to God as to a loving father.

I need not stop to apply our test of truth to show you what violent discord it would produce. The developed soul can sense its enorand would occur no more. So that was denomi- mity. The tendency of those false doctrines has been to frighten the ignorant and timid into the folds of a powerful priesthood, aided in the start by the sword, and to repel the enlightened thinker.

At about the time of the dawn of Modern Spiritualism the plowshare of agnostic materialism was driven with merciless fury through those creeds and dogmas of the dark ages. These old dogmas feel the power of the iconoclastic Robert Ingersoll, wielding the sword of reason against theological myths. The materialists had the inside track, and were rapidly leading the thinkers of the age to the same goal that France once reached under Catholic rule, and the barbarous massacre of St. Bartholomew, when she painted on her posts and pillars and at the entrances of her graveyards: "Death is an eternal sleep."

The supporters of church dogma had no defense. The Jewish Jehovah was utterly demolished by a clear statement of the beastly and inhuman cruelty that resulted by fair reasoning from the qualities attributed to him. All this is against the foundation of the church religion. The church claims an infallible Bible, which has no authority to sustain it. An irresistible volley was being poured into the church when a mighty ally appeared upon the scene-at first no larger than a man's hand—in the spirit-rappings at Hydesville. It grew rapidly and established communication between mortal and spirit; it relieved the church from the unequal battle against agnostic materialism, and has triumphantly won the field. But it asks too much for the churches. It comes as a refiner's fire and a fuller's soap. Everything must stand on the bed-rock of truth, as myth or error, dogmas or creeds, are but hay, wood and stubble, ready to be consumed by this fire of truth. Every house must be swept and garnished, and every soul cleansed that desires the communion of exalted messengers from God. Every mountain (of error) must be brought low, every valley (of darkness) filled, the crooked ways made straight and the rough ways made smooth, and all nations shall see the salvation of God. But the church began to fear this great ally;

all their creeds and dogmas took the form of hay and wood and stubble before it. They opposed the new revelation; they raised the same old cry of the Jews: "It is the devil."

Spiritualism was to be tried again—as at Jerusalem, when Paul was arraigned by an enraged multitude, who desired to tear him in pieces for proclaiming the phenomena of the returning spirit Jesus, who appeared to him as they journeyed at noonday, declaring that: "I. am Jesus of Nazareth whom thou persecutest.' The multitude was composed of Jews, but of two schools of thought: Sadducees and Pharisees—the former agnostics, and the latter believed in spirits and hoped for a resurrection of the dead. Paul, perceiving this, promptly declared the truth that he was a Pharisee of After the death of Jesus the phenomena the strictest sect. Then arose the cry from the He taught the fatherhood of God and the gradually decreased and faded out, and the re- Pharisees: "We find no evil in this man; but

if a spirit or an angel hath spoken to him, let us not fight against God!" Take warning, my brother churchman, how you rise and strive to shut the door of medlumship in the face of angels; it is their only avenue to external life, and embraces the signs that Jesus said should follow them that believed in him. Take heed lest, through erroneous views of God, like the Jews ye are found fighting against Him, in fighting against one of his best gifts to man, the gift of mediumship, which is not a new thing; it is coëval with the historic age of man.

Spirits and mediums ruled the patriarchal age. Even materialization in Abraham's day occurred, as in the case of the three spirits [materialized] who appeared before Abraham's tent, and even dined with him. Abraham regarded them as messengers sent from God. And yet not a ripple of curiosity or excitement seems to have stirred the mind of Abraham, and the only inference we can draw is, that it was a thing so common as to cause no special wonder. But under Jewish and Christian theology it was relegated to an age of miracles until within the last half century, in which it has assumed thoughts, words and deeds renewing the work of Jesus to bring life and immortality to light, and has disclosed the philosophy of mediumship and spirit communion as far as it is needful that man should know of it now. All the gifts that Jesus had descended to his followers only as they were qualified to receive and develop them. The gifts and calling of God, we are told in the Bible, are without repentance. If I were asked to interpret that I should say that the gift of mediumship is an unconditional, natural gift, and when discovered calls the medium to act. , They are qualities of the spirit, and are most powerful in spiritual surroundings and grow with spiritual development.

St. Paul was a medium, and was at one time "caught up into the third beaven, and heard words not lawful for a man to utter," not knowing whether he was in or out of his natural body. I believe that the power of mediumship is limited by the want of spiritual development; and as mankind grows more spiritual the power of its mediums will increase, until the prediction of Jesus shall be not only fulfilled but surpassed, as he said it would be-'Greater works shall ve do.'

In conclusion, permit me to express my firm belief that the primitive religion, as taught by Jesus of Nazareth, is the true religion, and in harmony with all truth expressed of God, man and duty; that it teaches the fatherhood of God and the brotherhood of man; that it does not rest for its foundation upon written lawhas no creed, and asks but to be believed for works' sake. Its motto is, "By their works shall ye know them." It proposes to establish an earthly kingdom of beaven as a necessary preparation to enjoy the spiritual kingdom after the resurrection, thereby to establish justice as between brothers and create harmony. It proposed before to bring life and immortality to light, but by the darkness of the age and the crucifixion of its founder before its thorough establishment, the latter proposition was not carried out, and the world's darkest ages, as a result, rolled over sorrowing humanity; and we know to-day that it was truth crushed to earth-another of the examples so forcibly and sweetly expressed:

"Truth, crushed to earth, shall rise again; The eternal years of God are hers; But Error, wounded, writhes with pain, And dies among his worshipers.'

We now have full knowledge of the truth of the prophecy of Jesus that his mission would bring life and immortality to light, "and deliver them who, through fear of death, were all their lifetime subject to bondage." And there are happy millions who to-day know by experience the truth of that prophecy. Also that the spiritual phenomena we witness are the result of the reorganization of that work of Jesus crushed out in Jerusalem eighteen hundred as now, through mediumship-a gift ordained of God through which mortals and spirits may commune, so that they may grow up together in all things pure, even to the head, which is the Christ-principle, the anointed of God.

And be assured that Jesus was not in error when he taught and advised the deepest and purest religion for every-day practice of his followers in connection with the exhibition of the phenomena; the latter being the unwritten law of God, and daily record of his workthe only Bible authorized to speak for God or man-his works: each in accord with his power to perform, in a manner to be understood.

Jesus chose his band of twelve because they were mediums, no doubt; they did nearly the same things as he, and by the same power. He commanded them to go into all the world, and preach the good news to every creature, and Lo I am always with you, even to the end. And these signs shall follow "-naming then all the known gifts of the spirit, which are somewhat increased now. Jesus gave his disciples many commands, and issued a command for the people to observe.

In the treatment of his brethren, as he termed his disciples, in his subsequent teaching in allegory, Matthew xxv., he pronounces a punishment upon those who should offend one of the least of these his brethren by neglecting to minister to his wants. Spiritualism is growing rapidly, and the dawn of the true religion it ever inspires is breaking. And as the people rise through a higher inspiration, mediums will catch that inspiration, and all grow up together and become more spiritual as the marvelous work goes on.

Now, my good Christian brother, you think you obey and follow the teachings of Jesus, and claim to be his follower. Can you justly retain that name and continue to reject mediumship? If so, how about that judgment which Jesus pronounced so forcibly against those who should only neglect the least of his brethren, saying: "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto

It will not do to condemn all mediums be-

cause some are found to be dishonest; the band of twelve mediums chosen by Jesus had its Judas. Would you condemn the other eleven on that account? You should remember that those mediumistic gifts are held in earthen vessels, and while they increase responsibility, they do not bring additional moral power. Yet Jesus termed his medium band the salt of the earth and the light of the world. But he warned them against losing their savor, and as a result be cast under the feet of men-some striking examples of which have lately appeared from our ranks. But by no means should we lose sight of the fact that the truth of Spiritualism does not depend for its existence upon the conduct of its mediums " or believers; but its moral and religious progress rests entirely with humanity, aided by angelic ministry: Salt of Secretarist Courses

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# Bunner Correspondence.

Massachusotts.

BOSTON .- A correspondent writes: "I not ed the publication some time since in THE BANNER of some lines written by Father Mc-

BANNEH of some lines written by Father Mc-Glynn for the album of Charles Wesley Sullivan (of Boston), who has for so long been known to the Spiritualists of the country as a fine vocalist, an inimitable personator of characters, a competent manager of camp-meeting music, and a skillful director of concerts held among those of our household of faith.

Recently the writer witnessed Mr. Sullivan in some of his personations and character sketches, and considers that his make-up is perfect, and that he has the power to entertain and please a company beyond description. I learn that he would be willing to make engagements with Societies or at private residences for such entertainments at short notice and reasonable entertainments at short notice and reasonable terms. Those who have witnessed him in his sketches will need no further advice. Societies or Clubs whose members desire a laughable en-tertainment for gain or pleasure can do no bet-ter than to secure Mr. Sullivan for the work."

BOSTON .- "A. S. H." writes: "Col. Darius Alden, for many years a prominent citizen of Augusta, Me., whose transition to spirit-life occurred a short time since, was not ashamed to employ a magnetic physician when he was ill. Some five years ago he took treatments at one of the principal hotels in Boston, and at his residence in Augusta. It is a fact that many of the prominent and leading citizens of Maine of the prominent and leading citizens of Maine know the efficacy of magnetic treatment in cases that baffle the skill of the so-called regular M. D.s. and employ it when occasion requires. Still the regulars are watching for an opportunity to ask for a statute that will prevent such individuals from employing this mode of treatment by not allowing practitioners of this kind to exercise their healing gift in the State.

the State.
When will the people all over the United States be alive to the issue of medical freedom, to themselves and families? Supposing there are unprincipled medical practitioners in the country, or among men engaged in other professions or trades, shall all individuals thus enressions or trades, shall at individuals thus en-gaged cease doing business on that account, or is it better to enforce the present laws, and punish the guilty for dishonesty and de-ception in all trades and professions? If the prominent men of this country, without referprominent men of this country, without reference to political preferences, who know the value of so-called irregular practice would speak out fearlessly on the right of the people to employ whatsoever practice they in their better judgment consider adapted to their case, there would be but few M. D.s who would allow their names to be made public in favor of medical

LOWELL. - Ed. S. Varney writes, under date of Dec. 2d: "The most interesting and best attended entertainment given under spiritualistic auspices for years, came off at Post 185 G. A. R. Hall, last Saturday night, under the efficient management of the Flower Com-mittee, Mrs. N. H. B. Wardwell, Chairman.

mittee, Mrs. N. H. B. Wardwell, Chairman.
The audience was large and thoroughly appreciative. After a felicitous speech of welcome by N. S. Greenleaf, who presided, and an organ selection by Miss Lillian Magoon, Mr. A. B. Plympton gave a unique reading, which contained an excellent moral. Next, a quartette sang 'Come where the Lilies Bloom'; the song was delightful, and was succeeded by readings and music, including a charmingly-delivered recitation, 'I'm Losted,' by little readings and music, including a charmingly-delivered recitation, 'I'm Losted,' by little Blanche Brainard, a piano selection by Miss Winnie Day, a whistling solo by Miss Vinal, a decidedly 'taking' character sketch, entitled, 'Why I Married Caleb,' with Mrs. Lucy W. Farrington as 'Emeline Buttercup,' and Mrs. N. H. B. Wardwell as 'Hannah Primrose,' a vocal selection by Misses Daisy and Blanche Brainard, etc. The Fourcombs Orchestra and 'The Blackbird Trio' were famous features of Brainard, etc. The Fourcombs Orchestra and 'The Blackbird Trio' were famous features of

the evening.
On Sunday Mrs. Juliette Yeaw, of Leominster, occupied our rostrum, and in the after-noon discoursed upon 'The Open Door,' the principal thoughts educed being that Infinite Wisdom never bars a single door to knowledge, but that we mortals, in the blindness of matemust be illumined from within before he can discern the open door leading to mental or spiritual unfoldment. There is an open door between mortals and angel loved ones; in the higher life we shall see with clearer vision the constantly-opening doorways of spiritual pro-

In the evening, a large audience having convened, Mrs. Yeaw delivered a grandly-inspir-

rendered Dec. 1st the following programme in fine order—besides going through the regular exercises—to the delight of a large audience: Expression to the Flowers, Group No. 2; Song, 'Birdie's Ball,' Flossie Isaacs; Recitations, Ida Yates, Helen and Laura Perry; Recitation, 'Are the Children at Home?' Mrs. H. W. Hildreth; Song, 'Waiting on the Tide,' Mrs. S. Perry; Recitation, 'To the Lyceum,' Herbert Yates; 'Fair Little Girl,' Louis Fieger and David Smith; Piano Solo, 'Flora Waltz,' Irving Prentiss; 'Whistling Solo, 'Flora Waltz,' Irving Prentiss; 'Whistling Solo, 'Kiss Waltz,' Lulu Isaacs; Recitations, 'Look Up, My Boy,' Harry Hammond; 'The Kindly Look,' Ida Fieger; 'Guilty or Not Guilty'; Harry Hammond, 'Work and Play'; Bertie Ray; Piano Duet, Carrie Raymond and Lulu Isaacs; Reading, Mrs. Hastings; Recitation, Grace Wyatt; Song, Mr. Yates; Reading, 'Joe,' E. H. Hammond; 'Alabama Blossoms,' Guitar, F. L. Hildreth.
Our thanks are due to Mrs. Bartlett and Sister Prentiss for contributions of beautiful flowers; to the public for the very generous attendrendered Dec. 1st the following programme in Yates, Helen and Laura Perry; Recitation,
'Are the Children at Home?' Mrs. H. W. Hildreth; Song, 'Waiting on the Tide,' Mrs. S.
Perry; Recitation, 'To the Lyceum,' Herbert
Yates; 'Fair Little Girl,' Louis Fieger and David Smith; Piano Solo, 'Flora Waitz,' Irving
Prentiss; 'Whistling Solo, 'Kiss Waitz,' Lulu
Isaacs; Recitations, 'Look Up, My Boy,' Harry
Hammond; 'The Kindly Look,' Ida Fieger;
Piano Solo, Hattie Smith; Recitations, Myrtie
Hastings, 'Do the best you can'; Bertie Fisher,
'Guilty or Not Guilty'; Harry Hammond,
'Work and Play'; Bertie Ray, Piano Duet, Carrie Raymond and Lulu Isaacs; Reading, Mrs.
Hastings; Recitation, Grace Wyatt; Song, Mr.
Yates; Reading, 'Joe,' E. H. Hammond; 'Alabama Blossoms,' Guitar, F. L. Hildreth.
Our thanks are due to Mrs. Bartlett and Sister Prentiss for contributions of beautiful flowers; to the public for the very generous attendance, and to Mrs. Lincoln for the high compliment she paid the Lyceum as to its drill and
programme."

Maryland.

BALTIMORE.—A correspondent furnishes us
an account of an interesting experience in the

an account of an interesting experience in the answering of sealed letters by Mrs. Eliza A. Maranswering of sealed letters by Mrs. Eliza A. Mat-tin, of Fitchburg; Mass.: "We have," he says, "a private circle, of which I am considered the medium; that is, I obtain answers by the tip-ping of the table and sometimes by writing. But having been for many years a professional writer, I have often doubted whether what I wrote at the table was due to spiritual influwrote at the table was due to spiritual influence or to my habits of composition. Latterly the spirit of my grandfather, a Frenchman, who passed away over eighty years ago, has communicated to me, both by tips and writing, some important facts. Seeing Mrs. Martin's name and address in the BANNER OF LIGHT, I was impelled to try to relieve my doubts through her mediumship. The sealed letter I sent her, unaddressed, was in French; I asked my grandfather to convince me that the previous communications had come from him by ous communications had come from him by alluding to or repeating the main points of those communications. I did not say what they were. He has convinced me. The proof is as complete as I could desire. I may add that her description of his appearance is perfect." communications had come from him by

## Ohio.

DAYTON.-George B. Denny writes: "I became convinced of the truth of Spiritualism through my daughter, Miss Cora Denny, who in July last received impulse to write. She then received communications of considerable length from friends in the spirit-world whom we could not doubt. We then asked them if something could not be done for her, she having been afflicted from birth with paralysis of the nerves of the right arm, which rendered her right hand and fingers almost useless. She was always passionately fond of music, and tried to learn, but the condition of her fingers was a drawback. Our appeal to our spirit markable ours upon himself, and who is now

friends was soon answered, and in a short time my daughter was influenced to hold out her right hand and go to the plane, where she im-mediately began to play. From that time her state of health has been improving, and con-stant advance has been made in the free use of her hands. Her spirit-guide controls her hand to play with a master's touch, performing a variety of music never heard by us before."

New York.

NEW YORK CITY.-Mrs. M. C. Morrell writes: "The New York People's Spiritual Meeting holds its sessions regularly at my resi-

dence, 230 West 35th street.
Nov. 3d Prof. A. E. Laurene, of Brooklyn, spoke for us on 'Woman,' reviewing her condition from remote ages of the past, showing in what a degraded condition she has hitherto been held, and comparing it with the treatment in more recent times. The lecture was interesting and instructive. John N. Lee and M. L. Whitney followed with remarks on the same subject, and the audience seemed well. same subject, and the audience seemed well

On the evening of the 10th of November John

On the evening of the 10th of November John N. Lee opened the meeting with remarks on mediumship. Mrs. Margaret Austin, one of the old-time Spiritualists, followed, giving some of her experiences with mediums, and comparing the Spiritualism of to-day with the Spiritualism of the past. Dr. John C. Wyman, of Brooklyn, also made acceptable remarks. Nov. 17th Dr. John C. Wyman read an address given through Cora L. V. Richmond in London, which was inspired by Judge Edmonds. I knew Judge Edmonds well; and about ten days after his passage to the spirit-life he made known to me the character of his entrance and reception, and it corresponded with what he gave through Mrs. Richsponded with what he gave through Mrs. Richmond.

mond.
The Soul Communion Meetings are held at 230 West 36th street every Friday afternoon at 3:15 o'clock. These meetings are productive of much spiritual growth. The public are invited to attend."

WATERTOWN.-We are informed by a cor respondent that papers incorporating the First Progressive Spiritualistic Society of this place Progressive Spiritualistic Society of this place have been filed with the county clerk. The officers are: President, John Gifford; Vice-President, Frederick Mattison; Treasurer, Mrs. M. L. Gifford; Secretary, Mrs. F. Mattison; Trustees, Mrs. Abel Davis, Mrs. S. F. Graves, John Gifford, Mrs. M. L. Gifford, Mr. F. Mattison, Mrs. F. Mattison, and A. Burr. The new temple, which has been in course of construction during the past three or four worthesis. tion during the past three or four months, is now nearing completion. It is located on Davis

now nearing completion. It is located on Davis street, and will seat about four hundred people. Private gatherings take place in the temple now twice a week. The building was erected largely at the expense of Mr. and Mrs. Abel Davis. Dedication services will be held in the new temple on Jan. 1st, 1890, the anniversary of the marriage of Mr. and Mrs. Davis. At that time it is expected some of the best spiritual-integrated and the property of the marriage of Mr. and Mrs. Davis. time it is expected some of the best spiritual-istic speakers in the country will be present. Among those invited, are Mr. Bishop A. Beals, Mrs. Brigham, Mrs. Cutler, and Mrs. Lillie, well-known mediums. After Jan. 1st meet-ings will be held in the temple weekly. The Watertown temple, so says a local paper, 'it may be worthy of note, is the first temple erect-ed in the State of New York for the uses to which it will be put."

#### Connecticut.

STAFFORD. Ellen Weston writes: "Our Spiritual Association at this place had for its lecturer during November Miss Jennie B. Hagan, of South Framingham, Mass., who gave us a great variety of thought in her six lectures and a large number of poems. All of her subjects were selected by the audience, and without hesitation she utilized them to instruct, edify and benefit all. Her audiences steadily increased from the first. No lecturer of her age is more busily engaged. We regret she cantot occurrence of the steady our restrum, again on Sinday until age is more busily engaged. We regret ske cannot occupy our rostrum again on Sunday until the year 1891, as her time is entirely taken. Unpretending and pleasing in manner, Miss Hagan cannot fail to excite admiration and good will from all classes. We wish her God speed in her good work."

NEW HAVEN .- E. P. Goodsell writes: "The existence of Sunday laws-laws made especially for that day and none other-obliges the State to employ a force against man's natural rights and sacred liberties; a positive wrong is thus committed against his earth-life. I be-In the evening, a large audience having convened, Mrs. Yeaw delivered a grandly-inspiring discourse upon 'The Mediatorial Element in Nature, in Christianity and in Spiritualism,' dwelling with irresistible logic upon the reasons why mediumship is essential for spirit-communion. The triune forces and missions of soul, spirit and body were also elucidated."

WORCESTER.—Fred L. Hildreth, Conductor, writes: "The Children's Progressive Lyceum of life itself."

## Oregon.

MILWAUKEE .- Mauritz S. Liden states that among the resolutions passed at its recent Convention in Portland by the State Secular Union, were the following:

Resolutions favoring the formation of liberal societies in the State, etc., and the adoption of a vigorous policy looking toward the ultimate repeal of the law exempting church property from taxation, were also passed by this body.

## · California.

SUMMERLAND.-Henry B. Allen informs us, under date of Nov. 27th, that the ladies of this new town were not behindhand at the commencement of the erection of its Free Library building, but assembled in full numbers, and took part interestedly in the services.
On this occasion Mrs. Della A. Chesbro, in a brief but pertinent address, emphasized the fact that the men and women of Summerland had assembled on this beautiful morning (Nov. 25th) for the purpose of breaking soil toward the commencement of a free public library, where all who so desired could assemble, and where all who so desired could assemble, and in brotherly love discuss subjects that tended to elevate humanity: "The building will cost more than was first anticipated. The lumber—which is on the ground and paid for mostly by Santa Barbara friends—cost over \$1000. There is about \$500 worth of labor subscribed by carpenters; the balance, \$1,500 will have to be raised. All who feel inclined to aid us pioneers in this grand movement will kindly send their contributions to Mr. H. L. Williams, President of the Library Association, who is acting ident of the Library Association, who is acting Treasurer during the temporary absence of Mr.

having private circles at his own house twice a week, which he says are to be continued certainly for twelve months. He tells me that many remarkable manifestations have already occurred, his wife being the medium."

#### Canada.

BEDFORD.-Mrs. C. A. Rice writes: "Mr. Lucius Colburn, of Manchester, Vt., inspirational speaker and test medium, came here at the request of a few who are interested in Spiritualism. During his stay he gave several lectures upon subjects given him by the audience, which his guides handled with a marked degree of intelligence and ability. At his first lecture he had twelve persons for an audience, and at his last he had about one hundred and fifty. Such an increase in one week surprised all. He held parlor and private test circles, wherein he gave unmistakable evidence of the presence of spirit-friends, and their ability to communicate with us, to the satisfaction of all present. I look upon his tests as quite wonderful, and the best I have ever seen. We are propared for the criticisms that he will be subject to, as a large majority of the people have never even dreamed of this new philosophy. Mr. Colburn has deposited seeds of thought in the minds of skeptics which I hope will bear good fruit for the cause of truth, and trust that ere long we may have the pleasure of listening to his voice again, and through him converse with our dear departed."

THORNDALE, (ONT.)—Mary T. Griffith tional speaker and test medium, came here at

THORNDALE, (ONT.) - Mary T. Griffith writes us: "It is with sorrow I must give up the Banner of Light. My eyesight is failing me; I am now in my eighty-seventh year, and I know from the course of nature that the sunset of my life is near at hand. When it sets I trust I shall rise in the morning sunlight of our heavenly father's kingdom, where parting will be no more. May God speed you, and keep The Banner floating, is the carnest prayer of my spirit."

#### Rhode Island.

PROVIDENCE.-Wm. G. Wood writes that on the evening of Dec. 3d he attended for the first time a scance held by Mrs. Gertrude Berry Johnson. Three forms came to him whom he recognized, and from whom he received proofs of their identity. The general result to himself and others was, he says, very

For the Banner of Light.

#### THE FLOWERS OF THE MIND.

Friend, hast thou considered the care of thy soul? Of the garden of thought that is in thy control? Of the noble domain in the palace within? For if not thou art guilty; thy life is a sin; The flowers of the mind should be tended with care: Not choked with the weeds of disuse and despair; Inaction's a crime, and its rust corrodes all, As it darkens the soul by the gloom of its pall

With the intellect's culture the soul receives name-Its blossoms securing the plaudits of fame; Its strong tendrils twining can sway minds of men Through the words, or soul blossoms, that fall from the pen.

So then seek to be earnest; thy soul has its needs; The will that e'er strives is the will that succeeds! Live thy life to its utmost; its care is thy gain Over there " where we're going: Thought's Golden Domain.

#### Charles A. Foster.

#### December Magazines.

THE CENTURY opens with a full-length picture of the Duke of Wellington, from the celebrated Law rence painting, followed by selections from his let ters made by Mrs. Davies-Evans, by permission, with Illustrations. The second installment is given of Jo seph Jefferson's interesting autobiography. The Lincoln History reaches "The Fall of the Rebel Capital and Lincoln in Richmond." The "Nature and People in Japan" are brought vividly to view in an entertaining paper by William E. Griffis, finely illustrated by Theo. Woves. Chas. Barnard describes the precau tions being taken to guard New York City from a water famine by the construction of "The New Croton Aqueduct," the illustrations showing the magnitude of the work. One of the attractions of the Paris Exhibition, "A Panorama of the Nineteenth Century," is described by its artists, and engravings of som portions given, the whole epitomizing the history of France from 1789 to 1889. "The Nature and Method lieve all such laws will have to be repealed, for the reason that the increase of a knowledge of nature's law will not tolerate bigotry and superstition. Such a combination of usurpers could in the period of the earth's infancy make cator." New York: The Century Co. Boston: Damrel & Upham, 283 Washington street.

THE ATLANTIC opens its table of contents for the current month with "The Old Bunch of Grapes," a description by E. L. Bynner of one of the most famous New England Taverns of the last century. Henry Var Brunt tells of "Architecture in the West," and the difficulties which Western architects have to struggle against; Prof. N. S. Shaler, of Harvard College, contrib utes a paper on "School Vacations"; William Cranston Lawton writes interestingly about "Delphi: The Locality and its Legends"; Miss Hope Notnor has a second paper on the romantic lives of the "Nieces of Mazarin"; "Latin and Saxon America" (the relations of this country with South American countries) forms the subject of a paper by Albert G. Browne: "The Tragic Muse" and "The Begum's Daughter" are continued; Thomas Balley Aldrich's "Two Lyrics"-"A Dedication," and "Pillar'd Arch and Sculptured Tow-'-have the grace which distinguishes the work of the Editor of The Atlantic. Other articles, reviews of the "Life of William Lloyd Garrison" and the "Century Dictionary," and the usual Departments, conclude a valuable number. Houghton, Mifflin & Co., publishers, Boston.

THE FREETHINKER'S MAGAZINE contains a fine. full-page engraving of the Bruno Monument, a portrait of T. B. Wakeman, and one of L. K. Washburn, the successor of Horace Scaver as editor of The Inves tigator. Buffalo, N. Y.: H. L. Green.

VICK'S ILLUSTRATED MONTHLY.-In an article upon "Garden Spoils from the Autumn Woods," the writer mentions his success in transferring a plant of Golden Rod from pasture to garden, and suggests that much satisfaction may be derived by lovers of flowers in cultivating those that are neglected because "wild." The general contents of this number are varied and useful. The frontispiece represents a cluster of brilliantly-colored Lillput Zinnias. Rochester, N. Y.: James Vick.

OUR LITTLE ONES .- Thanksgiving retrospectives with Christmas expectancies rule the contents of this month's number, which are designed to instruct and amuse the youngest members of the household. Bos ton: Russell Publishing Company, 36 Bromfield street.

THE THROSOPHIST (November) .- " A Chat on the Roof" is continued, as are also "A Shin-Shu Cate-chism" and "Elohistic Teachings." The remaining contents include "Pahulva Selections," "Christianity and Theosophy," "A Study in Symbolism," and "Crit ics of Christianity. Madras, India. Boston: For sale by Colby & Rich.

## The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, discase of the liver and kidneys, jaundice, adiposis, dia betes, dropsy from valvular heart disease, dyspepsia catarrhal inflammation of the stomach, ulcer of the stomach or 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,

Wm. Bowley.

There have been several arrivals, and new buildings have been commenced since my last report."

The Carlshad Sprudel Salt (powder form) is an extellent Aparenta and Lazative and Diarctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlshad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Elsner & Mondieson Co.," sole agents, 6 Barolny Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar, Dr. Talloldt's lectures mailed free upon application, Mention this paper.

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#### A Cincinnati Medium. To the Editor of the Banner of Light:

The subject of this letter, Mrs. Adah Slicehan, was born in the vicinity of this city some thirty-one years ago. Her father, Dr. Luce, a practicing physician, was born in this country, but all of her other ances-

wins both in the sensity, but and on the date intersectors were French. She has been married for some nine or ten years to Mr. John Sheehan, who is a skilled shoeman, and is at the proceent time employed in a prominent position in one of the largest shoe manufactories in this State.

There is no worker in the field of Spiritualism who is entitled to more commendation and credit than is this lady. For a number of years past, and before she had received any intuition of the wonderful aftix wideli have sluce developed in her, she had striven carnestly and energetically for the cause that is so near her heart. She was an active member of "The Ladles' Relief Corps," "The Children's Lyceum," "The Ladles' Ald Society," and many other organizations of a charitable nature.

Two years ago, to her great joy, she discovered she was possessed of strong mediumistic powers, which continued to develop until she could be thrown into a trance at the will of her control.

Her first trance lecture was given in this city at Greenwood Hall, prior to her departure for the East, where the affairs of her husband took her. Those who heard it predicted that she would attain to the highest rank of trance lecturers, and it seems as though this prediction is being realized. She remained East for some months, and lectured in Breckton, Beston, and several other cities of Massachusetts. While there she also developed the rare and wonderful power of psychometric reading, and I need have no hesitaucy in adjing that in this respect her equal cannot be found in the United States. Her husband's business demanding his return to Cinchmath, she again set foother about one year ago.

Upon arrival she found herself unable to lecture under the auspices of the spiritualists society—"The Union Spiritualists at that time the only one of its kind in the city; and for a time she feared she would be unable to pursue what she considers her life's mission in her native city. But her strong will power and energetic nature came to her aid, and she determined that

#### Catarrh Cured.

A clergyman, after years of suffering from hat loathsome disease Catarrh, and vainly trythat loathsome disease tatarn, and vainly try-ing every known remedy, at last found a pre-scription which completely cured and saved him from death. Any sufferer from this dread-ful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge. of charge.

## Spiritualist Meetings.

ALBANY, N.Y.—Pirst Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 2, P.M.; supper served at 6 P. K. J. D. Chism, jr., Secretary.

AND ERMON, IND.—The Society of Spiritualists meets regularly in Westerfield's Hall.

BROOKTON, MASS.—First Spiritualist Ladies' Aid Society meets in its hall in Creacent Block every Sunday evening. Carrie E. Nevins, Secretary. Lyceum meets in same hall at 12½. James Abbott, Conductor.

BRIDGEFORT. CONN.—The Spiritualist Union.

BRIDGEFORT, CONN.—The Spiritualist Union. Isaac F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—
A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7½ P. M. Willard J. Hull, Presi-

BANGOR, ME.—Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary. CHICA GO, ILL.—Mrs.Cora L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Spiritualist Mediums' Society nects in Martine's Hall, 104 22d street, Sundays, at 2:45 P. M. CHICAGO, LLL.—The Harmonial Society of Spiritualists holds public meetings every Sunday evening at 7%, at the hall in building northwest corner Peorla and Monroe streets, entrance 93 South Peorla street.

CLEVELLAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hafi, 170 Superior street, commencing at 104 A. M. E. W. Gaylord, Conductor.

OHATTANOOGA, TENN.—Meetings are held regularly in Market street Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—Meetings are held every Sunday at 3 r. M. in Cooperative Hall, Hilsendegen Block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Seats free.

Unairman. Seats free.

DEN VEH, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1643 Champa street. P. A. Slumnons, President.

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

man, Secretary.

FITCHHURG, MASS.—First Spiritualist Society
meets in Rod Men's Hall, 239½ Main street, overy Sunday
at 2 and 7 P. M. Mrs. E. C. Loring, 113 Biossom st., Secretary.

LOWELL, MASS.—The First Spiritualist Society
moets in Grand Army Hall. Thomas T. Sburtleff, Clerk. LYNN, MASS.—Spiritual Fraternity holds meetings every Sunday at 2% and 7% P. M., at Templars' Hall, 38 Mar-kot street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill,

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary. MONTHEAL, CANADA.—Moethigs are held in the hall of the Religio-Philosophical Society, 2466 St. Catherine street. George W. Walrond, speaker.

NEW HAVEN, CT.—First Spiritualist Society; hall 166 Grange street. J. W. Sypher, President; A. F. Champlin, Secretary.

N. D.W. A.R.K., N. J.—Association of Spiritualists holds meetings Sunday evenings at 177 Halsey street. Mrs. Dr. S. F. Martin, President; Frank W. Wilson, Vice-President; C. Hough, Secretary. NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clio street. H. L. Seiover, Secretary.

over, Secretary.

PORTLAND, ME.—The First Spiritualist Society
holds services every Sunday at 2½ and 7½ P. M., and Friday
at 8 P. M., in Reform Club Hall, corner Congress and Temple streets. H. C. Berry, President, No. 79 Lincoln street.

PORTLAND, M.E.—"The Portland Spiritual Tem-ple" holds regular meetings on Sunday in Mystic Hall.

PITTSHURGH, PA.—The First Spiritualist Church has lectures every Sunday morning and evening. Children's Lycoum meets at 2 P.M., in the hall, 6 Sixth street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyer, Secretary.

PORTLAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Newell can be addressed for particulars.

uidressed for particulars.

SPHINGFIELD, MASS.—First Spiritual Society.
Services are held every Sunday at 2 and 7 P. M. in Graves
Hall, 322 Main street. C. I. Leonard, President; J. P. Smith,

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. E. J. Huling, Clerk.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., hy First Spiritual Association, in Brant's Hall, 9th and Frank-lin Avenue. Samuel Penberthy (at Hotel Westeran), Sec-retary.

ST. PAUL, MINN.—Moetings are held regularly by the Spiritual Alliance in Wancota street Chapel, between 8th and 9th streets, every Sunday evening at 7%. Mrs. Mary A. Tussey, Secretary, 223 East Sth street. TROY, N. Y.—The First Society of Progressive Spirit-ualists holds meetings in Room 18, Keenan limiding, Sunday evenings at 7%. Ladies Aid Society in same room Thurs-day evening.

day evening.

TOPEKA, KAN.—Sunday ineetings are regularly held in Musle itall. F. P. Baker, Conductor.

WATER TOWN, N. Y.—Sunday ineetings are regularly held by the First Progressive Spiritual Scolety. Katle N. Mattison, Secretary, No. 8 Pearl street.

WORDESTER, MASS.—Meetings held every Sunday 2 and 7 r. K. in Continental Hall; corner Main and Foster streets.

#### WHAT IS GOOD?

"What is the real good?" I asked in musing mood.

A naked in musing mood.

(Prider, and the law court;
Knowledge, said the school;
Truth, said the wise man;
I'leasure, said the fool;
Love, said the madon;
Beauty, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldier;
Equity, the seer;—

- Spake my heart full sadly: "The answer is not here."
- Then within my bosom Softly this I heard: Each heart holds the secret: Kindness is the word." -John Boyle O'Rellly.

# Spirit of the Press.

#### Fifty Years From Now.

A special from Paris contains an interview with Emilio Castelar, the eminent Spanish statesman, in which he says:

"I am not in the least surprised to know that

Brazil has at last decided for a republic. In fact, my only wonder is that she did not do so sooner. It is only a few weeks since I assured a prominent French statesman that the tendency in Brazil was irresistibly in that directions. a prominent French statesman that the tendency in Brazil was irresistibly in that direction. To one who has, as I have, studied the condition of things in South America, it has long been apparent that the thinking classes there were too deeply imbued with the spirit of republicanism to make any other form of government more than temporary. Dom Pedro has always tried to conceal this fact from Europe, and he had more or less succeeded. It is simply ridiculous to claim that the revolution in Brazil was due to the recent abolition of slavery, for the men who have had the most to do with the overthrowing of the empire are precisely the ones who brought about the liberation of the slaves, and in both cases they were acting simply in accordance with the enlightened ideas of the century. As to the effect this revolution may have upon Portugal, while I do not feel entitled in prophesying that it will lead to the establishment of a republic in that country, I am convinced it will have a direct and marked effect in liberalizing the policy of the Portuguese monarch. The two nations have the same language, customs and tendencies, and the action of Brazil cannot but reight.

of the Portuguese monarch. The two nations have the same language, customs and tendencies, and the action of Brazil cannot but react powerfully upon Portugal. Besides, I have reason to know that many of the most influential and able Portuguese writers and orators, such men as Latino Coelho and Beossio Braza, are heart and soul in favor of a republic.

In Spain, I think the immediate effect of this South American upheaval will be less marked. Were we under a conservative monarchy, unpopular with the masses, I should think differently, but the government of Spain is very liberal, and is, of its own accord, approaching a point where republicanism will assert itself, as a matter of course, by the universal consent of the people. There is no need of precipitating that movement, but all the countries of Europe may well find food for reflection in this almost unprecedented event. Think of it! they awake one morning, these tottering relics of worn-out absolutism, and find that a nation almost as large as all of them nut together has awake one morning, these tottering relies of worn-out absolutism, and find that a nation almost as large as all of them put together has in the twinkling of an eye and without violence, changed from an empire to a republic. The revolution is over, and a new order of things will be established before they are aware that the old order was compromised, or that a revolution was threatened. And they may at least lution was threatened. And they may at least open their eyes to the fact that mankind have entered upon an era of reason, and are no longer entered upon an eraof reason, and are no longer to be driven against their fellows in murderous herds and slaughtered by thousands like unrea-soning brutes, to suit the caprice of some vain autocrat who boasts that God made him their master. No. The sway of autocracy on this old continent is nearly over. If there is any one thing I believe with all my heart, it is that before fifty years Europe will be republican from end to end, and I believe the change will be brought about without the horrors of war be brought\_about without the horrors of war be brought, about without the horrors of war as easily as it has just been brought about in Brazil; as naturally as a man lays aside one coat and puts on another, because he likes the other better. The people of Europe are growing wiser every year, and seeing better what are their real interests. They will one day say to their kings, queens, emperors and princes, 'We are masters here. After all this country is ours, not yours. There is the door. Go.' And then kings, queens, emperors and princes And then kings, queens, emperors and princes will go, and it will be a beautiful sight. You look incredulous, and think me a Utopist. But what would you have thought had I told you a week ago that to-day Brazil would be a republic? As I said, I believe these great changes will be accomplished without war, nor do I be lieve Europe is now threatened with war.

## An Object Lesson.

A man associated with one of the most notable business successes in this country, a man A man associated with one of the most notable business successes in this country, a man of wonderful organizing power, of statesmanlike grasp of business principles, of royal largeheartedness, recently broke down in the midst of his inspiring work, and is probably out of the race for the rest of his life. He is a man still in his prime; a man who has reached the years that bring the long wisdom of experience, but not the declining vitality of age. He is a man who ought for the next decade to be at the very summit of his power and usefulness; but his work is done, and he must henceforth lie idle in the harbor while others sail the seas. There is a tragedy in this brief statement of fact: the tragedy of arrested purposes, of failed ambitions, of wasted strength. And this tragedy has come into this man's life because of a very simple and apparently unimportant defect in his nature: he had no power to amuse himself. He was always in dead earnest; always at white heat; always intensely preoccupied. His mind never got any vacation; there was never any diversion of thought. If he salled or drove, if he traveled or made a pretence of resting at home, the busy workshop of the brain was never closed day in and pretence of resting at home, the busy workshop of the brain was never closed; day in and shop of the brain was never closed; day in and out, year after year, the work of building up a great enterprise went on with relentless regularity. At last the body turned on the mind; the workshop is closed, and probably will never be opened again. The lesson is obvious; it has been taught in this country again and again by the most striking object teaching. So long as we refuse to learn, the inexorable teacher will continue to set it before us. When shall we understand that rest is as much duty as work? That amusement is as obligatory as labor? understand that rest is as much duty as work? That amusement is as obligatory as labor? There are times when the supreme duty of the hour is to entertain one's self; when the reading of "The Three Musketeers" is more commendable than the reading of "Paradise Lost" or the "Pilgrim's Progress." There are different ways of taking one's life, but the offence is the same, whether one invoke the aid of powder or the slower but almost equally sure. From the slower but almost equally sure. der or the slower, but almost equally sure, pro-cess of draining brain and body by persistent overwork.—Christian Union.

Gad's Hill is for sale. The house that Dickens coveted all his life, until he got it; the mark of his ambition, the cherished home of his manhood, the spot associated with all that is best of England's great, popular novelist, is offered to any one who cares to invest some thirty-three thousand dollars in it, for that is the ryles set on it. Prohably some American thirty-three thousand dollars in it, for that is the price set on it. Probably some American with a reverence for Dickens will buy it. Englishmen no longer have a reverence for Dickens. They do not read his books, they do not visit his house, they do not cherish his memory. No other writer since Shakspeare has so shown them to themselves, and once he was their idol. Now, none so poor to do him reverence. The change does not speak well for his countrymen; but we cannot stop to talk about that now; the monument of one of the world's best writers is for sale, and some of his admirers should purchase it and keep it for that revulsion of sentiment to him which is sure to come.—New Orleans Picayune.

Patient—"What have I got, Doctor?"
Young Physician—"I can't tell exactly whether it is rheumatism or smallpox; but I ve been called in to see a man with the smallpox, and when I see what he looks like I 'll come back and tell you."—Life.

# Spiritual Phenomena.

Materializations with Mrs. R. I. Hull. To the Editor of the Banner of Light:

Sunday evening, Dec. 1st, I was invited to witness materializations of spirit-forms through the mediumship of Mrs. R. I. Hull, at the residence of Mr. S. S. Goodwin, 100 Meridian street, East Boston. The cabinet was formed of draperies suspended across the corner of a large parlor, remote from door or window, and affording room sufficient only for a chair, in which was seated the medium, who, by the way, was suffering from a severe cold and could not sneak above a whisper.

The first spirit to show itself was a beautiful girl with an illuminated star on her forehead. After speaking to her friends she walked around so that each person could see her plainly-then raising her hand gathered from the atmosphere a liquid perfume with which she bathed all present, so that it ran off their heads to their faces. Her arms were bare to the shoulder, which proved that there were no rubber tubes employed, as has been suggested by some. She passed around the room to Mr. Louis Jones, "spirit artist," who was at the piano, and fairly deluged him with the same. This spirit remained visibly present about ten minutes, then returned to the cabinet.

"Water Lily," a control of Mrs. Goodwin, came, dressed in a costume of striped silk adorned with gold bands on the skirt, and illuminated water lilies on the front of the waist. She stepped into a broad belt of light that all might see and feel the color and texture of her dress. She, too, visited Mr. Jones, as she is desirous of being crayoned by him, and wished him to pay particular attention to her make-up. After being out fully ten minutes, she stepped to the cabinet, pushing aside the draperies and asked for the light to be fully turned on. A gentleman present was requested to come and see her "medy." He did so, and said he was fully satisfied that Mrs. Hull was there, for he not only saw her, but placed his hand upon her person. Indeed, it was so light that all could see the interior of the cabinet, as well as spirit and medium. While "St. Dennis" was being played on the piano, two distinct voices were heard singing in the cabinet, the contralto being especially rich in tone. After three or four verses, the control, Lucille Western, stepped out, looking so natural that all present who had seen her in earth-life recognized her at once. The other singer was the medium's mother. A Sister of Charity came to one of her pupils present, holding an ebony cross that all were allowed to handle.

After her came Sister Theresa, who afforded me a wonderful test concerning an important letter she at one time gave me, which was afterward stolen. Mr. Thomas R. Hazard came, and gave us words of cheer. Many more spirits also came and were fully recognized. Each spirit remained from five to ten minutes, which to me made it more satisfactory than any séance Lever attended.

Mr. and Mrs. Goodwin understand making conditions so harmonious for both medium and spirits that those who are fortunate enough to attend a séance under their roof can fully realize how naturally our spiritfriends can return. On that evening we all turned homeward with grateful hearts for host and hostess, the medium, and our dear spiritfriends, who came with so much love and gladness to us. Yours for the truth,

MRS. A. RIPLEY. 136 Chandler street, Boston.

## New Publications.

A FAIR COUNTRY. Illustrated by Irene E. Jerome. Essays from "Outdoor Papers" by Thomas Wentworth Higginson. Royal oc-tavo, pp. 100, full gilt, embossed. Boston: Lee & Shepard.

Foremost among the beautiful publications called forth by the approaching holidays is this truly superb volume, elegant alike in literary, artistic and mechanical execution. The artist has established an excellent reputation by her previous works of this class: 'One Year's Sketch Book," "Nature's Hallelujah,' "A Bunch of Violets" and "The Message of the Blue Bird," and as to the writer of the essays she has so charmingly and truthfully illustrated, he is too well known as a modern classic author to require any further mention than his name upon the title-page to insure their hearty welcome.

The contents are in four sections, "April Days,"
"My Outdoor Studies," "Water Lilies," "The Life of Birds," "The Procession of the Flowers," and "Snow," and the rural beauties of each are set forth with pen and pencil with a taste and skill that will please, entertain and instruct all. The illustrations are fifty-five in number, each occupying a page nine by twelve inches in size. Without the illustrations the essays would be admirable: without the essays the Illustrations would be charming; but the union of pen and pencil has produced a book in every way superior as a gift to a friend as a token of kindly remembrance in the haleyon days of the year that are now near at hand.

THE PEOPLE'S BIBLE; Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XI. The Book of Job. 8vo, cloth, pp. 454. New York: Funk & Wagnalls.

This, like the previous volumes of the work, is not a collection of sermons, nor a formal and exhaustive commentary, but partakes somewhat of the nature of The author searches for what he considers vital points, and endeavors to focus the thought of his readers upon the lessons they teach. It contains forty-seven general sections, and forty briefer articles called "Handfuls of l'urpose," these latter being practical applications of sayings found in the Book of Job.

Our Baby's Book. Boston: Lee & Shepard. This unique publication consists of a dozen leaflets, held together with ribbons and rings. Attached to the latter is a white chain for suspending the book where interested friends can learn from it important events in the life of our baby" from the day of its birth to the time when it utters "wise sayings," for a record of which a place is assigned. Each page is illustrated with appropriate designs printed in colors

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ET This singular and quite materialistic epitaph was graven to the memory of an old lady named Catherine Gray, who in mortal life kept an earthenware shop in the town of Daventry, Northamptonshire, Eng.:

Here lies the body of Catherine Gray, Changed to a lifeless lump of clay; By earth and clay she got her pelf. But now she's turned to dust herself. Ye weeping friends, take my advice, Abate your grief and dry your eyes, For what avails a flood of tears; Who knows hut in a run of years, In some tall pitcher or broad pan, She in her shop may stand again.

RECEIVED FROM ENGLAND.

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No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt inser-tion, must reach this office on Monday of each week, as The Bannen goes to press every Tuesday.

Banner of Pight.

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We shall print next week A Story for Christmas, written for THE BANNER by Sarah E. Pease, of Buskirks, N. Y.

## Stanley and the Spirits.

Says the hero-explorer Stanley, in summing paralleled experience in the rescue of Emin Bay at Wadelai: "This has certainly been the most extraordinary expedition I have ever led | before. And the great peculiarity and importance of into Africa. A veritable divinity seems to have hedged us while we journeyed. I say it with all reverence. It has impelled us whither it would. effected its own will, but nevertheless guided and protected us."

Aud again: "Having saved Bonny out of the laws of death, we arrived a second time at Albert Nyanza, to find Emin Pasha and Jephson prisoners, in daily expectation of their doom. Not until both were in my camp, and the Egyptian fugitives under our protection, did I begin to see that I was only carrying out a higher plan than mine. My own designs were constantly frustrated by unhappy circumstances. I endeavored to steer my course as direct as possible, but there was an unaccountable influence at the helm. I gave as much good-will to my duties as the strictest honor would compel. My faith that the purity of my motive deserved success was firm, but I have been conscious that the issues of every effort were in other hands. Not one officer who was with me will forget the miseries he has endured, yet every one that started from his home destined to march with the advance column and share its wonderful adventures is here to-day, safe, sound, and well. This is not due to me.'

Referring to the sufferings of his officers from fevers, poisoned arrows, and a "multitude of impediments that have ruined their tempers and harassed their hours." he adds that "they liave been maddened with the agonies of fierce fevers: they have lived for months in an at mosphere that medical authority declares to be deadly; they have faced dangers every day, and their diet has been all through what legal serfs would have declared to be infamous and abominable, and yet they live. This was not due to me, any more than the courage with which they have borne all that was imposed upon them by their surroundings, or the cheery energy which they bestowed to their work, or the hopeful voices which rang in the ears of a deafening multitude of blacks, and urged the poor souls on to their goal. The vulgar will call it luck. Unbelievers will call it chance. But deep down in each heart remains the feel ing that, of verity, "there are more things in heaven and earth than are dreamed of in common philosophy."

The whole mystery is spoken in these last words. They discover to us a hero possessed of the liumility to recognize and confess that his steps were continually guided by the unseen powers above and about him; that his most sagaciously formed plans were constantly superseded and set at naught by other ones with whose formation and execution he could not possibly have had anything to do, and that he was all the while in the hands of powers to whose guidance and direction he was more and more compelled to submit. What is this but the direct and immediate work of the invisible spirits, themselves but the willing agents and active servitors of the great Divin-

finding out? A local contemporary, too clearly reluctant to accept these manly and truthful admissions of the heroic Stanley in the deep and high spiritual sense he obviously intended, presumes to slur them over by ascribing the accomplishment of this most wonderful of modern achievements, in a general and perfunctory way, to the kindness of Heaven and the vaguely benevolent supervision it is supposed to exercise. But that will not answer. It does not even apply to the case in hand. It is not at all what Stanley wishes to say. He openly declares that he again and again laid his plans and took his steps in vain, and that only when he opposed his own will was he suc-

Now these facts are, in their own most impressive way, as much phenomena as any of the innumerable other phenomena that are being continually witnessed and recorded. They cannot be lumped in any vague generality of expression such as satisfies ignorant, blind and conceited Orthodoxy for the sake of continuing its control over the minds of men. If it is what is called Heaven, or the Divine Being, to whom these results achieved by Stanley are due, manifestly they could have been reached only through appointed agencies and agents. As Stanley himself persists in declaring, it was not luck, nor did it happen by chance. Then of course it was brought about by unseen agents, who guided the steps of his bravely enduring little party from the beginning to the end. In short, the invisible spirits were all the time his guides and coadjutors, and happily | that stalwart exponent of Universalism in its he possesses the courage to proclaim it to the world. It is a most timely confession, and cannot fail to produce an ineffaceable impression

Aside from the momentous consequences to civilization and the rapidly growing brotherhood of man which are involved in the discoveries made by Stanley and his little party of explorers and rescuers, it is by no means to be overlooked that the spiritual powers well knew that here was the opportunity to impress the wide world with the living truth of spirit influence, interference, guidance and communion. Because every civilized nation on the globe was looking with intensest interest and deepest sympathy on the outcome of this final experiment of exploration. It was well understood in the spirit spheres that if ever the time was to come when the great and living truth of immediate spirit intercourse and influence could be promulgated with an effect that should that here was the opportunity to impress the could be promulgated with an effect that should at once reach the cognition and compel the assent of all nations alike, that time had come now. And the hero who is the theme of universal praise stands forth to proclaim this truth with his own lips.

#### Spiritualism as an Iconoclast.

In the December number of The Arena, the new monthly review, Rev. M. J. Savage in the opening paper considers the agencies that are working a revolution in theology. He claims at the outset that it is a fact palpable to every one of even moderately discerning mind that we are in the midst of a great theological change. The chief questions that arise are in reference to its cause, its radicalness, and the universality or otherwise of its results. Romanism and Protestantism in their vari-

ous divergencies from the faiths and customs that governed them centuries ago are marshalled in review, and their strong contrasts outlined with a vividness that must astonish all, but which no one who boasts of his strict adherence to the religion of the fathers, however much he may desire to, can deny the truth of. Spiritualism comes in for recognition as one of the agencies that are advancing the world of religious thought, in reference to which Mr. Savage says:

"At present I do not even raise the question as to whether the claims of the Spiritualists are true. No not. The belief is at work in the case of thousands, and so is supplanting the beliefs that held the field it, as contrasted with the most of the causes already mentioned, is that it makes its chief appeal to love and hope, and not so much to the intellect. So it reaches and suddenly converts multitudes that mere abstract arguments would not touch. Perhaps the chief power at work in the conquests of early Christianity was its promise of victory over death. And so mighty was this for a time that it made tender women strong even in the presence of wild beasts in the arena, and turned the torture chamber and the stake into the very gates of heaven. But all this is now only a far-away tradition; and Paul's triumphcry, 'To die is gain,' even when it falls on professedly Christian ears, finds little response in the hearts of those who mourn 'even as others who have no hope. But to such as these comes this new voice. It claims to be the call of friends who have just passed over. It has declared that death is only another birth-'a consummation devoutly to be wished.' To such as are believers, it does indeed abolish death and give back the lost. No wonder, then, that wistful eyes look longingly toward it, and broken hearts are greedy for its promised balm.

Where it is accepted the old faith fades away, because no place for it is left. The new supplants the old. So it does not so much disprove the old theology as it dissolves and dissipates it. Then it is curious for the student of these things to note that none of the 'spirits' are 'orthodox.' I have been greatly struck by the observation of this strange fact. Perhaps this largely accounts for the bitter opposition of the old churches. Without some such consideration it would seem unaccountable that believers in apparently the same kind of happenings long ago should so denounce the possibility of their ever happening again."

## The Holidays

Are coming, and those who wish to make presents of absorbing interest and abiding value, are invited to peruse the announcement of "Gifts for the People" made by Colby & Rich, on our fifth page.

In this connection it is well to note the fact that the price per copy of the poetic volumes of Miss Lizzie Doten has been reduced to \$1.50 for the gilt editions, and \$1.00 for the plain cloth, instead of \$2.00 and \$1.50 as formerly.

Mrs. Clara Field-Conant and her husband, Dr. E. E. Conant, have taken house No. 210 41 street, N. W., Washington, D. C., where liberal people and Spiritualists will find home comforts at moderate prices; only a short distance from both dépôts. Mrs. Conant will answer calls to lecture. Would prefer to engage South for January and February, 1890. Societies wishing her services as lecturer and psychometric reader can address her as above. She will also attend funerals.

Our Cincinnati contemporary, The Better Way, reports that a new phase of materializing phenomena has lately been developed in that city. It says that spirit-forms rise from the floor and dematerialize in the air, instead ity whose ways are and ever will be past our of passing downward, as is generally the case, our finest inspirational speakers.

#### The Evangelical Alliance.

We cannot understand why this important convocation of prominent members of the Episcopal Church, North and South, which was of late in session for several days in the Tremont Temple, this city, made no allusion to MODERN SPIRITUALISM whatever, which is doing more to ameliorate the condition of humanity than all the creedal theology of the past.

These talented gentlemen-some of whom we have briefly quoted in another column-it seems to us are blameably oblivious to the claims put forth nearly half a century ago in regard to direct spirit communion, involving demonstrated knowledge of the immortality of the soul.

Do they fear this coming of the Christ-principle a second time upon the earth?—foretold by the apostles and the humble Nazarene himself?

Evidences concerning the work of elevating human conceptions of the present life and that which is to come, which Spiritualism is doing, are to be met with on every hand, in the changed tone of the general pulpit utterances, and the silence preserved in many quarters by evangelical pastors regarding certain articles of their creed which are notably opposed' to the spirit of the age. In direct harmony with the feeling of hope for and faith in humanity which the New Dispensation brings, is the following synopsis of a discourse on "Divine Incarnation," delivered in Boston, Dec. 8th, by most logical sense-the Rev. Dr. Rexford:

'If we could release this thought of incarna-"If we could release this thought of incarna-tion from the control of theological specula-tors, and restore it to its natural relationship in the economy of affairs, we should open once more a resource of living energy which has been closed already too long. That scriptural reference to 'the word made flesh' has been forced into the injurious service of arresting in the common mind the continuous and wide. in the common mind the continuous and wide-reaching processes of incarnation in the world at large, and the majority of people are schooled to believe that the only incarnation

ed nineteen centuries ago.

People are too numerous all about us who are quick to tell us that God once spoke, but that he does not now speak; that he once walked with men, but that during the last two thou-sand years he has ceased walking with them. He paused in his journeying long since, and has He paused in his journeying long since, and has sent his word by commissioned agents, purposely authorized. There once were prophets in the earth, but we are told that the prophets are all dead, and it is regarded as a kind of heresy now for men to hold that the God of all the earth and of all the ages is still among the people, the living, speaking, inspiring God. None the less, this 'heresy' grows, and the verdict is already agreed upon by a large and increasing number that God is more largely incarnate in the life of this present age than he has ever the life of this present age than he has ever been before in any age the world has known. If God is most seen in the larger and better life of the people, in better laws, better institu-tions, better, because larger, fellowships for the promotion of human good, then is he more incarnate to-day than ever. He is more in the world of human life to-day, because the recep tive capacity of humanity is greater. Take interest for interest, institution for institution, law for law, policy for policy, life for life, and compare all these in Palestine—that 'sacred country'—two thousand years ago, with the corresponding realities in America to-day, and there is not a feature of the old-time 'sacredness,' the old-time 'divine presence' with man, that does not shrink in the comparison.

Our religious judgments need to be reconstructed, that they may square with our rational judgments of other interests. The task before the churches and the theologians is to bring back the long-absent God, to recognize him now in the affairs of the people as the living God, incarnated in every life, every law, every institution that is uplifting this human world to its waiting fortune. Abolish the false distinction between 'sacred' and 'profane,' and declare everything that helps the world 'sacred,' and whatever hinders the world and breaks humanity in pieces 'profane,' whether it appears in the Church or State. Let us learn to judge the merits of things, not by tradition, but by that degree of helpfulness which can be utilized for present helpfulness which can be utilized for present and prospective needs."

## Case of Wells vs. Bundy.

A New York correspondent sends us the following, which speaks for itself. What kind of a jury is it that allows its preconceived opinions and prejudices upon any subject to interfere with its just consideration of a case to such an extent as to refuse to accept attested facts as evidence?

"The suit of Mrs. E. A. Wells against Col. John C. Bundy for alleged libel was brought up for trial on the 3d inst., and a jury called, each of whom was challenged by the plaintiff's counsel-interrogated in regard to his views concerning the spiritual phenomena, and they each and every one declared that if the plaintiff should prove that she was a medium and clairvoyant, and that she could and did describe spirits of departed persons, and that forms did materialize in her presence, or that she did pass through a netting in a cabinet, or from one compartment to another without breaking or destroying the netting, they would not believe it, even if the evidence was undis puted; and that, if her right to recover depended upon proving such facts, they would find a verdict against her, notwithstanding such facts were proven some of them said they would so find, even if possibility of those things should be conceded by the defendant. The court held the jurors competent, and plaintiff's counsel then refused to try the case before that jury. The complaint was thereupon dismissed. It is understood that the case will be taken to the Appellate Court."

## A Handsome Holiday Gift.

Our readers will find a copy of "Outside the Gates" just the book they want as a useful gift to friends at this season. The work contains over five hundred pages of choice reading matter, which has been given in an entertain ing form by members of the Spirit-Band of M. T. Shelhamer-Mrs. Longley. It is handsomely bound in cloth, and is for sale at this office. Price \$1.25.

Mrs. Hester M. Poole successfully continues-we understand-her classes in the study of Physical and Ethical Culture and the Mental Cure at 333 W. 34th street, New York City.

Spirit John Pierpont makes an appeal on sixth page in the interests of our "God's Poor Fund," which should meet with a generous answer by the public. Fred Evans-the independent slate-wri-

ter—has just returned from Australia, and has

located at 4241 Haight street, San Francisco,

Don't miss hearing Dr. H. B. Storer at the Berkeley Hall next Sunday. He is one of

#### The Lost City of New England. To the Editor of the Banner of Light:

The New Zealander at London Bridge, exploring the remains of what was once a great city, has already found his counterpart at Harvard University. Professor E. N. Horsford, well-known in literary as well as scientific circles, has recently laid before the American Geographical Society an account of his explorations and discoveries upon the banks of Charles River, the Thames of New England. It has not been the idle search of a learned dilettante in quest of something to create a new sensation and break the monotony of a tedious life; but the diligent investigations of a savant among relics of a people from which many of us trace our ancestry. While, therefore, it is not easy to forbear a little pleasantry at the worthy Professor of phosphorescent celebrity, we are more than willing to believe that his labors in the lowlands of the classic fields of Massachusetts are of a charac-

ter far beyond anything like a will-o'-the-wisp. "Five years since," says the Professor, "I discovered on the banks of the Charles river the site of Fort Norembega, occupied for a time by the Bretons some four hundred years ago, and as many years earlier still, built and occupied as the seat of extensive fisheries and a settlement of the Northmen. I have to-day the honor of announcing to you the discovery of Vinland, including the Landfall of Leif testify on oath. Immediately I looked around and Erickson and the site of his houses. I have also to announce to you the discovery of the ancient city of Norembega."

The site of the Lost City, which can hardly assume the name of "ancient," has been here tofore almost as vague and indefinite as the mythologic Nysa, the reputed birthplace of Bacchus. It had been considered as "away down East in the State of Maine." Even Whittier, most spiritual of American bards, had given it there a place. It remained for prose, as of former times, to dissipate the glowing visions of poetry. Professor Horsford, better known for chemical manipulation than ideal picturings, has now transferred our attention elsewhere, and claimed the classic Norembega as a city of the Bay State, before she became Massachusetts. We must look for its remains in the ditches and moundlets of Stony Brook, near Colonel William Roberts's paper mill, in the town of Waltham, There is a homely coup-

#### " Lest men suspect your tale untrue, Keep probability in view.'

Judge Daly, the venerable President of the Association, and himself an antiquary of no mean ability, seemed to look upon Professor Horsford's discoveries as substantially correct. This is like "praise from Sir Hubert." He hailed the disclosure as felicitous, coming, as it did, at the period of our four-hundredth anniversary. Dropping the old nations of Central Asia as the primeval home of the Aryan race, he seemed ready to accept the conjecture of Professor Sayce, that Scandinavian Europe was the first focus of the Northern Hive, from which Romans and Greeks, as well as the modern peoples of Europe, were emergent swarms -a greater flight of fancy than the site of Norembega by the paper mill.

Not all fanciful, however. Professor Lesley reminds us that the Basques, of France, were great fishermen; that the Cabots, who discovered our part of North America, found the banks of Newfoundland covered with their boats; and that it is said that they sold cod by name in the markets of Hamburg and Havre before Columbus made his first voyage. The western end of Britanny is peopled by a fragment of the same race, and its sailors, during the Middle Ages, shared with the Southern Basques in the fisheries of Labrador. Another branch of this people exists in Ireland, and all are of the Iberic or Berber race.

Breton colony, or at least a fortress, would be established where for trading or other purposes it might be deemed advisable. We should emulate Prof. Horsford for his enthusiasm, and by no means dismiss his reasoning by sneering allusions to Mr. Pickwick. Seekers for knowledge may make many absurd mistakes in their honest inquiry, but they are human benefactors, and deserve better treatment than an unreasoning sneer.

There are stories also of Irish as well as Welsh expeditions to the Western Continent. Southey has perpetuated the legend of Madoc; and several attempts have been made to show where the adventurous Briton finally remained. The Landnamabok of Iceland has the account of Ari Marsson, who was driven by a tempest to Hvittramannaland (White Man's Land), and there detained and baptized. The Saga of Thorfinn also relates that certain Eskimo children taken in Markland, on their return from Vinland, told of a country beyond, the inhabitants of which wore white clothing and carried flags on long poles. This Hvittramannaland is represented as beyond Vinland, and a region to which vessels sailed from Iceland.

The Northmen and their adventures have been the theme of commendative discourses, and it is almost supereregatory to allude to them, They have been traced by Nantucket, Cape Cod, and their colony at Mount Hope. The Pilgrims of Plymouth were anticipated by Icelanders on Buzzard's Bay. The native Indians preserved also traditions of a 'wooden house" filled by men of another race sailing up Taunton river. It is also known that the Home Government of Denmark contemplated a permanent occupation of New England and Northern America. England, however, was a richer prize and easier to obtain; and Kings Sweyn and Knut chose to drive the seas from her coast to more enduring achievements in the Greater World beyond the Atlantic. It was left for the descendants of Northmen in Great Britain to occupy the region that their Danish kinsmen had abandoned to forgetfulness.

We have records, however, of the Irish colony in the White Man's Land-perhaps New York or New Jersey-and that it chose once for its chief prince Biorni, the banished lover of Thurida. The Tower at Newport has lost its former prestige, yet the Icelandic Vikings were colonists of Mount Hope and other places in New England. Hu, from the Summerland, Odin, from Asgard, and even the Tyrians, had their followers in the region beyond the ocean, and we knew it not. Candor requires us, therefore, to give this tale of the Lost City an appreciative hearing.

We do not believe that Professor Horsford has built his Norse Tower upon the traditionary Mare's Nest. He may have misnamed the place: but the fact is apparent that long before Cabot and Columbus crossed the Atlantic Basques and Bretons frequented the waters of New England.

There is a dark night of mystery which the Cinderellas have been permitted to queen it over; and we welcome every cook-crow which

promises daylight. The dawn has now broken, and the undated centuries have become familiar topics of discourse. We are now upon the eve of a celebration of the fourth centenary of the Spanish discovery of America. Let the peoples of Atlantis supplement it by some suitable commemoration of the primary Finding of our World by stalwart Leif Erikson; and we appeal also to the learned explorer of Harvard to add confirmatory testimony in regard to the Lost City on the Charles.

ALEXANDER WILDER. Dec. 3d, 1889.

#### Lyceum Fair.

Children's Lyceum No. 1, of Boston, is to hold Fair, in aid of its finances, at Paine Hall. Dec. 18th, 19th, 20th and 21st. See announcement under "Meetings in Boston."

#### Spirit Demonstration at St. John, N. B.

Mrs. Jackson, a colored woman, has been creating much talk among the neighbors recently by declaring that on several occasions the spirit of her departed husband, twelve months deceased, had visited her, says a correspondent of The Ottawa Free Press, writing from St. John, N. B., Dec. 2d. A clergyman was called to, as she termed it, "lay the ghost." He visited her and watched for some time without seeing anything uncommon. "But as I was about leaving." said the gentleman, "I saw lying on the bed the shape and form of a man. I put out my hand to feel the object, but it was impervious to the touch-that I will saw a man sitting in a chair not two yards from me; as I approached the object and put my hand out to touch it, it was gone. Then I walked from the chamber to the parlor, and as I did so the object appeared at my side and walked step by step with me into that part of the house. I could distinctly recognize the features. The complexion was a chocolate. The form I saw in the bed, the one sitting in the chair and the one that walked alongside of me, was the same. The man was apparently about forty years of age

and unquestionably a negro." The clergyman went through his formula of exorcisms of the church, but they seem not to have had the expected effect, for, says the correspondent, a day or two after a colored gentleman who was in the neighborhood avers he saw the spirit in the house, and subsequently various demonstrations of its presence occurred to a party of twenty persons, including Rev. Mr. Hartley, (the clergyman hiniself) Mr. D. J. Mc-Intyre, reporters and others who visited the house for the purpose, if possible, of solving what to them is a mystery.

#### Adam and Eve and That Apple.

How many apples did Adam and Eve eat? Some say Eve 8 and Adam 2-a total of 10 only. Now we figure the thing out differently, says The Methodist Record: Eve 8 and Adam 8 also—total 16.

Critic No. 1 thinks the above figures entirely wrong. If Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory that the antediluvians were a race of giants, reason something like this: Eve 81 and Adam 82-total 163. Critic No. 2.-Wrong again. What could be clearer

than, if Eve 81, and Adam 812, the total was 893. Critic No. 3.--If Eve 8-1-1st and Adam 812, would not

the total be 1,623? Critic No. 4.-1 believe the following to be the true solution: Eve 814 Adam, Adam 8124 Eve—total, 8,938. Critic No. 5.-If Eve 814 Adam, Adam 81242 oblige Exe-total, 82,056. I think this, however, not a sufficient quantity. For though we admit that Eve 814 Adam, Adam 02821242 keep Eve company-total, 8,082.

Critic No. 6.-All wrong. Eve when she 81812 many and probably felt sorry for it, but her companion in order to relieve her grief 812. Therefore Adam, if he 81814240fy Eve's depressed spirits. Hence both ate 81,-896,864 apples!

## Magnetized Paper.

A great déal of discussion has been going on for several years, pro and con., publicly and privately, in regard to the use of magnetized paper in the cure of disease. We shall print next week an article on this subject from the pen of Mr. A. S. Hayward, leaving the public to judge for itself as to the merits of this particular phase of the healing art.

WENDELL PHILLIPS'S MEMORY. - The seventy-It is plausible, therefore, that a Basque or eighth anniversary of the birth of Wendell Phillips men and women were present, among whom were: Hon. P. H. Doherty, G. T. Downing of Newport, Hon. Homer Rogers, G. E. McNeill, Rev. A. A. Miner, Dr. H. I. Bowditch, Rev. Increase Sumner, and J. W. Hutchinson. A banquet was served in Chapel Hall of Tremont Temple at eight o'clock. After the feast a sketch of the life and work of Mr. Phillips was read by Dr. W. S. Brown. He was frequently interrupted with applause. Letters of regret were read from Lieut.-Gov. Brackett, Mayor Hart, Hon. J. D. Long, J. B. O'Reilly, Rev. Phillips Brooks, Hon. E. S. Tobey, Gen. B. F. Butler, Rev. Samuel May. A series of formal toasts and responses followed. The exercises were pleasantly enlivened with music by the Mendelssohn Ladies' Quartette and the Schumann Male Quartette.

> Tr. The special committee, appointed by the Board of Aldermen of this city, to consider and report upon the advisability and method of securing some return to the city for the use of its streets by private corporations, submitted a report containing a large number of communications from officials in all the leading cities in this country and Europe. The communications show that it is quite generally the custom, in the large cities of this country and abroad, to secure, in some manner, a substantial money return, for the benefit of the public treasury, from the corporations to whom privileges are granted in the pub-

> Ring & Williams, lessees of the Glen Cove House at Onset Bay for the past few years, have, we are informed, renewed their lease—also have leased Hotel Onset. Both these fine hostelries will be under the same supervision another season. This firm has also leased Hotel Chautauqua, De Funiak Springs, Florida, for a winter health resort. The location is fine, being among the pines, lakes, parks and springs. The air is invigorating and healthful, and guests will be received Jan. 1st. Mr. Ring is treasurer of the Boston Spiritual Temple Society.

> SUMMERLAND.-We are in receipt of a pamphlet of sixteen pages fully describing the location, soil and advantages of Summerland and the Ortega Rancho, within five miles of Santa Barbara, Cal. It is accom panied with a map, showing the general lay-out of the new Spiritualist Colony. Copies may be obtained on application to Albert Morton, 210 Stockion street, San Francisco, or H. L. Williams, Summerland, Santa Barbara Co., Cal.

> PROF. J. W. CADWELL, who for eight consecutive weeks has been giving Sunday lectures and weekevening entertainments (mesmeric) at 1031 Washington street, Boston, closed his course last Sunday evening-a large and very appreciative audience assembling to bid him farewell. He will devote some time for the present to neighboring cities.

> By announcement on our second page (under Banner Correspondence) it will be seen that on Jan. 1st the friends at Watertown, N. Y., will dedicate a new temple to the uses of the Spiritual Cause.

> The diploma doctor who uses the wrong medicine when he knows better, the father who permits his son to perish from a deadly disease while help is at hand, the man who takes his own life simply by failing to save it when he could, the mother who lets her little ones slip from her arms into those of the angel of death when she might still be nursing it, are as guilty of murder as Mrs. Maybrick. Ignorance is no justifi-

> The advanced ages of many of her kings and rulers (paragraphed in another column) of themselves show that great political changes aré at Europe's door.

## The Evangelical Alliance

Met in Tremont Temple, Boston, Dec. 4th, 5th and 6th, and many important points were raised by the speakers during the sessions-among them the following:

them the following:

Prof. Edmund J. Wolf, D. D., from the theological seminary in Gettysburg, Pa., gave an exhaustive paper upon "Our Debt and Duty to our Immigrant Population," in the course of which he paid a fine tribute to the benefits which our land receives from this oft-condemned agency. Contempt for the foreigner, he said, is the spirit of paganism. Nearly one-fourth of our population are foreign-born or children of foreigners, and among these millions are all classes and grades, masters as well as followers, money-kings as well as beggars; professors and preachers, everything but president, and that they cannot be.

Cortain remarks having been made that seemed rather severe on the Catholic portion of the community, President Dodge kindly but very positively defined the position of the Alliance as follows:

"As American citizens we must remember

Alliance as follows:

Alliance as follows:

"As American citizens we must remember that a large and valuable portion of our population are connected with the Catholic church; that among its members there are representative men of the highest value to the country; that the basis of their faith is the same creed as our own, and that they number among their membership many of simple faith and earnest piety.

plety.
"If we would win them to what we think to only be by the power of love, and by showing that our faith leads us to larger self-sacrifice, to a better understanding of social conditions, and to a sweeter and truer life. Any words that seem to our Catholic brethren harsh, undaritable or unkind or savering of the old charitable or unkind, or savoring of the old persecuting spirit, will only compact them more thoroughly in their belief and enlist pop-ular sympathy in their favor."

Rev. Howard Crosby of New York said:
"Being the creatures of the State, the schools

must be purely secular; they must not be encroached upon either by Protestant or Catholic. [Loud applause.]
"They are for agnostics, Jews and infidels as

much as for any one; they are for all nationalities who come to our shores, and this secular character must be consistently maintained.

character must be consistently maintained.

"So with the legal protection of the Sabbath: the State may set this apart on purely secular grounds, just as it might set apart Saturday or Monday, as being needed for physical welfare, but the State cannot thus mark it for religious uses or on religious grounds."

Rev. M. D. Hoge, D. D., of Richmond, Va., (the leading Presbyterian divine of the South,) in the course of an address on "Christian Cooperation in Awakening and Directing the Moral Sentiment of the Community," said:
"The moral sentiment of the community must be awakened, because it is to-day so profoundly be awakened, because it is to day so profoundly asleep on issues of vast importance. If we con-template the drift of the times we shall observe template the drift of the times we shall observe that there is need of emphasizing the fact, now questioned in certain quarters, that morality and religion stand or fall together. We cannot divorce religion and morals, despite the frantic attempts of a certain school of philosophers; there is no basis for ethics save in religion. I do not believe the world is getting worse; but I do think some parts of it are. [Applause.] I do not believe that the pulpit is losing its power; but I think some men who are trying to fill it are losing their hold. [Laughter and applause.] it are losing their hold. [Laughter and applause.] Alas for the day when the leaders in our Chriswhen the range of the day when the readers in our chirstian churches manipulate the markets and sell millions of bushels of wheat that never grew! When they play with the rouge et noir of the stock exchange for stakes beside which all hazarded at Monte Carlo are mere bagatelles, and then straightway endow chairs in theological seminaries with the proceeds of their dishonest

gains."
Rev. Thomas W. Cain of St. Augustine's church, Galveston, Tex., came to the platform. This gentleman is a magnificent specimen of the colored race, and he gave a speech which was applauded to the echo, and was the first thing of the hour which had awakened any enthusiasm in the audience. He demanded, in the name of the eight millions of his race, practical Christian coöperation in every community, with no discrimination on account of munity, with no discrimination on account of race, color or previous condition. "The negro is here to stay," he declared; "you can't get rid of us; we were brought here against our consent, and we mean to stay against yours."

Hon. Walter B. Hill of Macon, Ga., paid his respects to negligent prosecuting attorneys, declaring that the whole enginery of the law should be turned against them. He condemned in sweeping terms the failure of the present jury system, and remarked that a law may be enmunity, with no discrimination on account of race, color or previous condition. "The negro

system, and remarked that a law may be enacted by a majority of one, and then can be defeated by a minority of one upon the jury, and for such a system, which provides for the survival of the unfittest, there can be no respectable defense. An inspiring audience greeted the speakers

An inspiring audience greeted the speakers at the closing evening session, and when Boston's greatest preacher. Phillips Brooks, appeared in response to President Dodge's graceful introduction, a tunult of applause revealed the feelings of his listeners. He plunged at once into his theme, "The Need of Enthusiasm for Humanity on the Part of the Churches." The enthusiasm for humanity, he said, rests upon a belief in the essential, intrinsic nobility and divinity of man. This lies back of all sin and degradation; it is indestructible and eternal. Why is this truth needed by our churches? Because it is truth; there is no truth that is not needed; there is no need which has not its corresponding truth. Truth, however, becomes responsive to need only when it enters into the individual and takes possession of his whole nature.

We regret to note that amid all this fine array of noble sentiments, at least one speaker was found whose glance was backward toward the old days of creedal coercion: to wit, Rev. Dr. Green, of Lowell, who regretted the passing away of the time when an employer would not take into his service any man or woman who did not go to church. It would be well, he thought, if business men at the present day could be moved to the point of saying to those who offered themselves for employment, that they would have a better chance if they went to church.

This suggested ministerio-mercantile boycott is a practical rendering in prose of that tellin old distich:

"Go to my meeting, and sit in my pew, And I'll give you a job in Number Two!"

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

Monday's mail to insure insertion the same week.] Dr. H. F. Merrill will lecture and give tests for the Union Spiritualist Fraternity, Brittan Hall, Haverhill, Mass., the 15th and 22d lnst. Will also give two circles during the week for the benefit of the Society. From the 26th to Jan. 1st will hold circles in Skowhegan and Waterville, Me. Address 39 Sewall street, Augusta, Me.

Prof. W. F. Pock is filling a two months' engagement in Albany, N. Y. Address during December and January, 23 Park street.

A correspondent informs us that Mrs. Kate R. Stiles addressed a large and appreciative audience at Whitham, Mass., Sunday evening. Dec. 8th. She would like to make other engagements for speaking, tests and psychometric readings. Address 43 Dwight street, Boston.

Mr. J. Frank Baxter the Sundays of the present month is lecturing successfully in Worcester (see reports elsowhere). Howill lecture in Buffalo, N. Y., the Sundays of January, 1890; the Sundays of February, first two in Williamntic, Conn., the second two in Springfield.

Frank T. Ripley can be engaged for week evenings within a day's journey of Cleveland, O., to lecture and give tests during the month of December. Address 130 Lake street, Cleveland.

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Mrs. Ada Foye is filling an engagement in Topeka,
Kan., this month, and proposes to give her services
wherever required between San Diego and San Francisco upon her return route the first of January. J. J. Morse was announced to speak in Mechanics'
Hall, Hallfax, Eng., Nov. 30th, upon his four years'
experience in America, and in the same place Dec.
1st and 2d; also in London Dec. 4th.

Dr. Olivo A. Robbins can be engaged for speaking and platform tests; address 28 Frothingham Avenue, Charlestown District, Boston, Mass.

Lyman C. Howe has been doing good work of late at Williamstic and Meriden, Ct.

Mrs. R. S. Lillle is doing excellent work for the Spiritualists of Norwioh, Ct., the present mouth. In January she resumes her ministrations for the society at Berkeley Hall, Boston:

#### NEWSY NOTES AND PITHY POINTS.

J. WM. FLETCHER.—As quite a number of our subscribers in the South and in Canada have not met this noted Spiritualistic lecturer, who is so well known in the East, and desire to see how he looks, we shall print an excellent likeness of him in our

Jefferson Davis, the ex-leader of the Confederacy breathed his last at 12:45 on the morning of Dec. 6th surrounded by his friends and relatives. He was born in Kentucky, June 3d, 1808. His decease occurred in

The officers and crews of the squadron of evolution which has just left here for Lisbon, after a stay in this port of seventeen days, from the humble messenger boy to the admiral, are filled with enthusiasm over the vessels confided to their care, and if the work of the squadron is not in the end satisfactory, it will not be due to any lack of interest upon their part.

Nellie Bly left New York on steamer Augusta Victoria Nov. 14th, 1889, at 9:40:30 A.M., arrived at South ampton 2 A. M., Nov. 22d, at London 5. A. M., Nov. 22d Amiens, Nov. 23d, arrived at Brindisi, A. M., Nov. 25th Due at Aden Dec. 3d, at Colombo (Ceylon) Dec. 10th, at Penang Dec. 16th, at Singapore Dec. 18th, at Hong Kong Dec. 25th. To leave Hong Kong for Yokohama Japan, Dec. 28th, to leave Yokohama via Pacific Mail Jan. 9th, 1890. Due at San Francisco Jan. 22d, at Nev York Jan. 27th.

Peter Clausen, a young Dane, employed as lineman by the Northern New York Electric Lighting Company, was burned to death, Dec. 9th, in New York under all the horrible circumstances which attend such accidents on the overhead wires.

The members of the New York Sorosis, who came over to Boston to attend the breakfast given at the Parker House by the New England Women's Press Association in honor of Miss Edwards, were enthusiastic in their praise of the brilliant occasion. Mrs. Croly, better known as "Jennie June," writes to Mrs. Elizabeth M. Gosse, who was one of the committee of arrangements: "You all have great reason to be proud of one of the most beautiful and successful entertainments ever given to a woman, and Miss Edwards cannot fail to carry back with her a vivid and delightful impression of the charm as well as of the talent of the press women of Boston."

Christmas is coming, and business is humming. The city is full of people. Just drop into W. S. Butler's palatial dry goods store on Tremont street, and see for yourselves his nice Christmas goods.

"FROM OVER THE BORDER," is the name of a new and interesting book designed to show that death is but the beginning of a higher life for all mankind, copies of which have been received and are for sale by Colby & Rich.

Foreign dispatches announce that earthquakes are being felt in Central Italy, and that Mount Vesuvius is in a state of eruption. Vienna, Austria, on the contrary, has just had a snow "blizzard" much after the New York pattern, and the army, the police and various other orders of the public servitors, were called out to clear up the blockaded streets and rallways.

Stanley announces that he feels that "the mantle" (how would it do to say spirit-power?) "of Livingstone" has been placed upon him, and that he will devote the remainder of his life to African explora

The \$100,000,000 Catholic banking institution is the latest fad of the New York penny-a-liners.

A half dozen of the most successful men of New York were recently asked what chance young men have to succeed in the world these days. Mr. Jay Gould, Mr. Russell Sage, Mr. James Gordon Bennett, Dr. Norvin Green and Mr. Charles A. Dana said the outlook was never so good as now,

"What one quality should they possess to succeed best?" was the question asked of each. Russell Sage replied, "Caution;" Jay Gould, "Perseverance;" Dr. Green, "Hard work;" Mr. Bennett, 'Enterprise;" Mr. Dana, "Brains."

Light on the Way, issued at Lookout Mountain Tenn., by our friends Dr. and Mrs. George A. Fuller. has suspended publication for the present-until more favorable opportunities offer for its reappearance. Arrangements have been made with The Weekly Dis-

course, published at Rogers Park, Ill., by Wm. Rich-

mond, to fill all unexpired subscriptions.

BUCHANAN'S JOURNAL OF MAN for December contains the fifth chapter of "Cranloscopy-The Study of the Head." Its departments of "Psychic and Re ligious," "Social Conditions," "Hygiene" and "Scientifie" are well filled with interesting and instructive reading matter. Boston: 6 James street.

Rev. H. Lockhart, of Amesbury, enjoys the proud distinction of being the only minister who ever recovered a wedding fee by process of law. He married a couple in a New Hampshire town, and the groom informed blin that he would call next day. Something in his manner, and the fact that he did n't call, aroused the dominie's suspicions, and after a week he commissioned a lawyer to send him a bill for \$2, the legal fee in New Hampshire, and an additional \$3 for the marriage certificate. The bill was sent, and no reply coming the delinquent's wages were trusteed, and the amount received, together with a fee of \$5 for the lawyer. By that time the bridegroom discovered that he had been married by a minister he could n't beat.—

Boston Record.

The most widely separated points between which is is possible to send a telegram are British Columbia and New Zealand, via America and Europe,

SELF-RIGHTEOUSNESS. No. Three. Self may sit enthroned on high, May rule in robes of saintly grace: Self may pray, and purr, and sigh, O'er all the sins of all the race!

NEW MUSIC.-We have received from White, Smith & Co., 538 Washington street, the following: Vocal-"Tell Me to Stay," words by Clifton Bingham, music by F. Paolo Tosti; "Sleep On," words by Ambrose Davenport, music by H. Kjerulf; "The Towering Steeple," sacred song for alto or baritone, words by Kate Hollingsworth, music by Eben H. Bailey; "The Army of the Republic," written and sung by Thomas Har-per; "Cabby Knows His Fare," comic song, words by F. Bowyer, music by George Le Brunn. Instrumen tal—"On the Flowery Alps," by Gustav Lange; "Ta rantelle," in D-minor, by M. I. Myers.

Young mother—"Do n't you think baby looks like his father?" Visitor—"Yoes, but I would n't worry the may outgrow it."—Texas Siftings.

Well says an exchange that the man who wishes to found a school, to endow a college, or a library, to build a hospital, or to establish any other institution which will benefit the public, would do better to per fect the work in his own lifetime, when he can direct and shape it himself, and have some assurance that his own designs will be carried out and not those o

Always, on the Indian question, the Government in action is the sentiment of the white border, as one of the two parties in interest. Civilization, not to say Christianity, blushes at the record.—Rov. Dr. Barrows.

The spirit of liberty is not merely a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any personwhether high or low-shall be trampled under foot.

Do with your might, do with your strength, I Fill every golden hour.—Orne.

Judge Mark Blandford, of the Georgia Supreme Bench, is a firm believer in the zodiac signs. He lost an arm at the battle of McDowell, Va., in May, 1802, and he declares that he, and every other soldier who got wounded in the arm in that combat, recovered, while all the leg wounds proved mortal. He says he had occasion to take particular notice of this singular

Hu draweth out the thread of his verbosity finer than the staple of his argument.—Shakspeare.

There was a well-preserved tradition among the Navajo Indians that the Mexicans during the Spanish invasion loaded their treasure on the backs of three thousand soldiers, and drove them, under the guldance Colby & Rich.

of Mexican priests, into the far north, where the treasure was conceated in a canon, and all the soldiers were slaughtered to preserve the secret.

A SECTION APPLICATION.—"Woll, I see old Mithomer has died at last." "Yes, it was a sad loss to me." "I did n't know you were a friend of his." "No; I was his physician."—Lijo.

Light-headed-the locomotive.

GOSPEL FOR THE SMALL BOY. Oh! "Johnny-jump-up." don't forget
The longest lives are lives of laughter;
Consider all the times you've set
Por ills that haven't happened yet;
There's no occasion for regret
Or worry until after.

In France if a patient who is under chloroform shows any signs of heart failure, those in attendance hold him head downward till he is restored. This method is said to never fail; and so convinced are some surgeons of its efficacy that they have operating tables made in such a fashion that one end can be elevated at a moment's notice, and the patient be practically made to stand on his head for an instant or two.

The man who went out to milk and sat down on a bowlder in the middle of the pasture and waited for the cow to come and back up to him, was the eldest brother of the man who kept store and did not advertise because he reasoned that the purchasing public would back up to his place when it wanted something.

—Lake (harles [La.] Commercial.

Paradoxical as it may seem, the deadhead is generally the most vigorous of kickers.

The sun of the spiritual world which is from the Lord, and in which is the Lord, is the one only substance from which all things are; and forasmuch as it is the one only substance, it follows that it is in every created thing, but with infinite variety according to different uses.—Swedenborg's Divine Providence, 5.

#### The electric wire

An Indiana girl was cured of rheumatism the other day in a singular manner. When discovered she was standing on the parlor table. "A mouse [says Leslie's Weekly] can sometimes do more than Chris-

The mountains give their lost children berries and water; the sea mocks their thirst and lets them die. The mountains have a grand, stupid, lovable tranquility; the sea has a fascinating, treacherous intelligence.— O. W. Holmes.

Horsford's ACID PHOSPHATE imparts renewed strength and vigor where there has been

#### Ladies' Aid Fair.

The First Spiritualist Ladies' Aid Society, of this city, will hold a Fair at its parlors, 1031 Washington street, Thursday, Friday and Saturday, Dec. 12th, 13th and 14th.

Prominent mediums, and other talent, will take part in this entertainment. Suppers each evening. Saturday evening an old-fashioned supper at fifteen cents. Fancy and useful articles for sale. Purchase your Christmas gifts of us. You will find no exorbitant prices.

Friends, remember our Fair; this Society needs and is worthy of your patronage. It is the oldest Spiritualist Benevolent Society in Boston, or Massachusetts. Donations are so-licited, and can be sent to the hall, care of Mr. Woods. Mrs. M. V. Lincoln, Sec'y.

The fifth annual meeting of the National Indian Defense Association will be held in the city of Washington, D. C., on the third Tuesday in December. All members are hereby notified and invited to be present and take an active in-terest in the election of officers for the ensuing year, etc. Alexander Kent. President.

We see that Dr. Scott (known throughout the world for his deep study of the subject) claims that he has been able to combine in a popular porous plaster the principles of electro-magnetism so that most diseases can be cured or the pain alleviated.

By placing this plaster on the part of the body affected, such diseases as Itheumatism, Neuralgia, Pleurisy, Bronchitis, Asthma, severe coughs and colds in the chest, as well as kidney troubles, can be cured. The Dr. recommends, in connection with the plasters, his electro magnetic insoles; and to introduce his electric plasters, he will send a pair of Electric Insoles FREE to any one who will forward one dollar to Dr. Scott, 842 Broadway, New York City, for four of his plasters. His card appears in this issue of our paper; read it carefully.

## To Correspondents.

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 return communications not used.

MRS. MARY A. B., IRASBURG, VT.-We are unable to make any recommendation in the line you speak of. Spirit com munion is a fact, the conclusive demonstration of which must ever rest on personal experience with mediums; we are informed that returning spirits cannot undertake to treat with any assured satisfaction the matter you refer to.

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ty Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.
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## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 16 Avenue B, Vick Park, Rochester, N. Y. Oct. 5.

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For infor-pation concerning methods, days, terms, &c., sold to his office, 63 Warren Ave., Boston, Mass. Oct. 5. 13w\*

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18 Nov. 16.

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AT 3 O'CLOCK 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 recisely.

J. A. Shelhamen, Chairman.

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

MRS. B. R. SAUTH.

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 friends—which messages are reported at con-siderable expense and published each week in The Bannen.

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

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

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

oberings.
Letters of inquiry in regard to this Department must be addressed to Colny & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

#### QUESTIONS ANSWERED

THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Oct. 29th, 1889. Spirit Invocation.

Angels of Purity, of Harmony and of Peace, ye bright ones from heavenly worlds, who go forth upon missions of love unto the weary and sad, ye who seek to uplift the down(trodden, and to give strength to the weak, to convey knowledge to those who are ignorant, and in helpful ways to bless and guide and guard human kind, we invoke your presence, we invite your influence, we desire to come under your ministrations, that we may be uplifted and made glad.

Oh! ye angels, who go forth upon wings of strength and of endeavor, bearing your tidings of great joy, of love and peace unto men, may ye be given opportunity to reach every heart that desires assistance, to satisfy every soul that cries out in questioning concerning the hereafter, and concerning the whereabouts of its beloved dead.

its beloved dead.
Oh! ye apostles of freedom, who ever strive to right

Oh! ye apostles of freedom, who ever strive to right human wrong, to free the oppressed, to give liberty and courage and hope to those bowed down by carking care, we desire to cooperate with you in your good works. May we be uplifted to your sphere of harmony and of labor, that we may imbibe of your magnetic powers, and receive light from the great illuminations which you send forth.

And oh! our Father God, in whom we live and move and have our being, we rejoice that we are thine own, that those angels who are ministering unto human needs are thine own, that we may be as brothers and sisters unto them, and that they will surely send forth unto us, however weak and humble and lowly we may be, such guidance and such care as they alone can bestow. We thank thee for every blessing; we thank thy angels for all that they have done; we praise thee and them that the gates of death are not closed, but that the immortal world is wide and free, and that those who dwell therein may return to earth, bearing their good glifts to man, singing their songs of encouragement and cheer, and strewing abroad everywhere that which is bright, helpful and sweet for human kind. Amen.

#### John Pierpont.

Before paying consideration to your ques Before paying consideration to your questions, Mr. Chairman, I desire to make an appeal through the columns of The Banner in behalf of the needy poor. It is well known by many of your readers that for a number of years the Banner of Light proprietors have maintained a fund called "God's Poor Fund"; receiving for that fund from the benevolently inclined such contributions as they have had to give, and adding to those subscriptious their own. The Banner of Light establishment has in this way dispensed much needful help, for many years, to those who were in destitute cirmany years, to those who were in destitute cir-

The winter is at hand, and there will undoubtedly be much suffering and pain and want, as there have been through all the years want, as there have been through all the years past; and although we cannot afford the means of relief to such an extent as we would wish, or to all who make claim upon us, yet we can do much if the generous-minded will send on their contributions, as they hitherto have done,

their contributions, as they hither to have done, to this establishment.

There is no necessity for me to give any extended remarks in this direction. The poor ye have always with you, and it is the poor who should appeal to the sympathies, to the generous impulses of those in affluence. Such sympathy, such generosity of feeling as may thus be awakened enriches the heart of him who gives and will return in blessing upon his gives, and will return in blessing upon his head.

head.

We call not only upon those of ample means to contribute of their store for the relief of the suffering, but upon those who have anything to give; even the widow's mite will be acceptable, and will carry as great a blessing with it as the contribution of one who is more fortunate in the possession of worldly goods. A dime, given with a generous feeling, may perhaps because the sufference where a player and the sufference where a player and the sufference with the sufference with the sufference where a player and the sufference where a sufference where the sufference were the sufference where the sufference where the sufference were the sufference where the sufference where the sufference were the sufference where the sufference where the sufference were the sufference where the sufference where the sufference were the sufference where the sufference where the sufference were the sufference where the sufference where the sufference were the sufference where the sufference where the sufference were the sufference where the sufference were the sufference where the sufference where the sufference were the sufference where t haps bear as sweet an influence, as holy a bless-ing to the one who receives as a large sum given by another who perhaps does not make any sacrifice by so doing. We trust our friends will remember the poor during the winter that is to come, and act accordingly. John Piercent

## Questions and Answers.

CONTROLLING SPIRIT.-Now, Mr. Chairman, you may present your questions.

QUES.—[By Mrs. Jennie Lawrance, Evans-ville, Ind.] In stiting, would an undeveloped medium in poor health be more liable to draw evil influences than if in good health? If so, why, and the remedy?

Ans. — Certainly not. A medium in poor health will not of necessity attract intelligences from the spirit-side who are vicious or mischievously inclined. A medium may be spiritually-minded, aspirational by nature; the interior life may be delicate and refined, even if the outward physique is of a weak nature. If so, the medium will attract to himself intelligences of a high order; those who are good, true and to be relied upon will respond to his aspirations and desires to receive only that which is helpful and spiritualizing from

of Christ as an individual; we believe in the coming of the Christ-principle, or rather that it is here in your midst to day, and that you have only to recognize and receive it. Christ is not a man; Christ is the principle of love and peace and good-will.

Jesus was a human being; but of his second coming as a personality we know nothing, nor have we any reason to suppose that such an event will ever take place upon the earth. Principalities and powers have relgned, some of them holding dogmatic sway over the minds event will ever take place upon the earth. Principalities and powers have reigned, some of them holding dogmatic sway over the minds of the people, but principalities and powers, however grand and assumptive they may have been, are yet subject to decay; they have crumbled away, and they will crumble away, but the word of truth and the principle of love shall remain forever. These are exemplified in what is known as the Christ-principle of love, that knoweth no evil, worketh no harm, ever liveth in harmony with all; love that is just unto all mankind, that crowds none, and that ever sendethforth an influence to benefit and to bless; truth that is the opposite of error, the foe of ignorance, the handmaid of knowledge, dispensing its light abroad over the world. Its rays may not as yet illuminate the entire life of humanity, but they are finding their way here and there into the hearts and minds and into the homes of the people. Love and truth united make up that grand Christ-principle which shall by-and-bye, when it is accepted and understood, shall we say, regenerate the world? perhaps not, but uplift, strengthen, instruct and purify humanity.

As a personality there is no indication that Jesus will ever come to earth; his mission was performed in Judea in the early days when his life was necessary for the instruction and for the comfort and consolation of a people.

performed in Judea in the early days when his life was necessary for the instruction and for the comfort and consolation of a people. He did his work, diffused his magnetism abroad, spoke the word that was given him to speak, and cast his influence forth.

These have been taken up by other nations and other peoples, and incorporated into their religious systems. Jesus never expected that this would be done. But in so far as these religious systems can find in his word and his teachings helpful guidance to a more purified life, he, or those who have used him as an instrumentality of labor, will rejoice; in so far as they have crystallized these words and influences and magnetism around about with creeds ences and magnetism around about with creeds and dogmas and false assumptions, he and they would deplore the fact. He sends out his influence now, from the spiritual world, among the lowly and sad; but, as an individual, we believe that his life has been finished on earth.

Q.-{By Investigator.} Many in these modern times advise in scriptural language that we submit the claims of returning spirits to a practical test of their worth. But how shall we best proceed to try the spirits—as in this oft-quoted citation?

A.—It is a question how you shall try the spirits who return to you. If one comes claiming to be your mother or other personal relative, a test may be comparatively easy, since something will be given or may be demanded that shall, at least in a partial sense, prove the identity of the spirit who purports to come. It is your right to ask the controlling spirit to give you something by which you may know it is your mother who claims to communicate with you.

with you.

Again, the character of the message that is received will bear indications somewhat of the verity of its claims. If it is your mother's spirit communicating, her words will bear the impress of her personal nature; characteristics foreign to your mother will not be given. You will be able to judge whether the message seems like that which would naturally come from your parent or not.

from your parent or not.

But some spirits may come to you claiming no personal relationship; perhaps, indeed, you did not know the intelligence when he lived upon earth. He may come giving forth a high-sounding name, one to be found, perhaps, upon the pages of history, and you will wish to know whether the spirit really has a right to bear that title or not. It does not so much matter whether a spirit really bears a proud name or an historical title or not; judge merely of the matter which is imparted to you by the returning spirit; weigh it well; turn the full light of your soundest judgment and reason upon it, and if this matter seems to accord with your highest convictions of spiritual truth, if it will bear the light which you turn upon it and rebear the light which you turn upon it and re-flect only that which is instructive and helpful to your nature, you may be sure that it has come from some beneficent being who desires to be of use to you, and you may receive it so far as it will accord with your common sense and reacon.

fore, at first, you may throw this aside; but do not forget or ignore the teaching which has come; put it aside in your memory, because by-and-bye you may have cause to resurrect it and to understand it in a different light. Wise spirits, those who are really of a beneficent or-der, seeking to help humanity, will not impose upon your credulity, nor give you strange sto-ries, asking you to believe; they will not desire your homage, nor pretend that they are wiser and better than all other spirits; on the con-trary, they will say but little concerning self, unless it be for some special purpose; they will rather confine their remarks and their influ-ence to the impartation of truth, and the giving of knowledge upon such subjects as will assist. spirits, those who are really of a beneficent orof knowledge upon such subjects as will assist you to better your life on earth, and prepare your spirit to make for itself a home of beauty and of peace in the higher life.

Q.—[By C. C., Mt. Lebanon, N. Y.] Is not suicide ordinarily a terrible misfortune, rather than a crime? and do not cases occur in which it is

not only excusable but advisable? not only excusable but advisable?

A.—We do not look upon a suicide altogether in the light of a criminal, although we know that it is wrong for one to take the life which he cannot impart. We have no right to judge the suicide. No one can judge exactly the motives and the influences which led him on; no one can understand the experiences through which he has passed before he nerved himself to commit the deed, and therefore we say no one has a right to judge; the suicide will have to face himself, to be his own accuser. It may be thought, then, that he will deal leniently with himself and overlook the shortcomings of the past. But you who reason thus do not unthe past. But you who reason thus do not understand human nature. Human nature, in-dependent of its physical environments and material limitations is spiritual nature, and

dependent of its physical environments and material limitations is spiritual nature, and spiritual nature can overlook no wrong and brook no ill; it can condone no evil, but it must be true to itself.

It is not necessary for some human or divine judge to come forward and place a long account against one, of misdemeanor and wrongdoing; that long account, if it is a true one, will appear before the eyes of the one who has offended, and he will be obliged to go over it time and again, to sum it all up, and realize to the utmost atom just how much wrong has been perpetrated upon his fellows and upon himself. The avenging angel lives within the human breast, and his sword is turned against the offender. It is not a light and mereful one; it is a sharp weapon, that does its work well, pruning down and cutting out the false and untrue, and ceasing not in its labors until the wrong has been righted and the offender become repentant truly and sincerely, and turned upon the upward road of endeavor and of honest intent.

What has this to do with the suicide? you ask.

suffer, and to wish to retrace his steps? He cannot do this. Perhaps he finds that those who were dependent upon him are now suffering because of his rash deed; and the very thought that he has plunged others into trouble will be a weight of wee upon his soul. The time will come when perhaps he will step out of this condition and rise beyond it, and by self-effort, self-conquest, accomplish good works that will bring him happiness and peace. Your correspondent wishes to know it this act of suicide is not sometimes justifiable. This we have no right to dony. Arc wo prepared to say that it is possible? It may be. We can conceive of a case where a human being has become so helpless and dependent upon others as to feel himself a hopeless weight. We can conceive of his sensitive nature brooding over this great calamity until it causes him to commit the act which severs his spirit from the mortal form. The case may have been justifiable, and it will be for himself to determine. Angels will pity and be slow to condemn; they will give him their helpful good cheer; they will extend to him their magnetic influence to assist him out of his unhappy condition; they will never give a word of censure or aught that will cause him unhappiness; but it will be for himself to determine whether he was justified in the act or no. If he feels that he has been, that he has freed himself from useless encumbrance, and at the same time lifted a terrible burden from other lives not fitted nor prepared to maintain it, then he will be satisfied, and find only contentment and peace in the condition to which he has come. entment and peace in the condition to which he has come.

Q.—[By the same.] Do you not think that there should be a sharp distinction drawn between spiritual and mere physical sin? By physical sin, I mean such as directly affecting the body produces morbidity of mind, and thus renders reformation very difficult, and, in many cases, impossible: such as intemperance, the opium habit, and others.

A.—We know of no physical sin that does not react upon the spiritual nature. How could the body sin unless acted upon by the spirit? The body, from which the spirit has been withdrawn, lies cold and senseless before you; it cannot respond to any touch, or question, or demand made upon it; it is perfectly helpless and senseless, so far as any intelligent activity is concerned. That body cannot possibly sin; there is no physical reformation in connection with it. What, then, has sinned, violated natural or physical law? Why, the intelligence, the thinking mind, the spiritual entity, which vitalized and controlled the body. If one is addicted to habits of intemperance, do you mean to say it is the body alone that is addicted to this? Could the body partake of strong drink were it not controlled by a mentality? We answer no. Our correspondent will answer the same. It is, then, the man himself, as an entity, that partakes of this strong drink, and indulges an appetite which preys upon him. This indulges this weekness of his sustress of the must region of the sure trees them. A .- We know of no physical sin that does not that partakes of this strong drink, and indulges an appetite which preys upon him. This indulgence, this weakness of his, must react upon the spiritual nature. He cannot, as a spirit, upon entering the other life, be at first so strong and brave and happy and beautiful as is the spirit who has overcome temptation, denied the appetites, and gained a spiritual ascendency over physical things.

On the other hand, here is one who, through some misfortune or physical weakness or despondency, has become a victim to the onium

spondency, has become a victim to the opium habit; he partakes of the drug in order to drown memory, perhaps, or to lessen certain physical ills that assail his form, and so it has become a habit. He reasons that he cannot live without it; he must indulge. Does he not weaken the spiritual body by such indulgence? Yes; and how? By sending out from his physical life emanations that are of a weak and unhealthy character not strong and heautiful: healthy character, not strong and beautiful; these are, however, obliged to come into the composition of his spiritual body and magnetic composition of his spiritual body and magnetic surroundings, and as they are vitiated by the poisonous substance which he takes into his system, they are more or less unhealthy in character. Now, the man, in passing to the spirit-world, will be obliged to make use of these for a time. He can, by persistent endeavor, and the help of strong and good spirits, outgrow that condition, slough off the unhealthy elements, and draw to himself magnetisms and qualities from the spiritual atmosphere and from his spiritual friends that will, in time, develop something more beautiful and spiritual. But this must be a work of time; it cannot be accomplished at once. Whatever tends to weaken the mind or to vitiate the system of man will also tend to weaken and vitiate the spiritual body, because the emanations that go forth from your lives here will largely enter forth from your lives here will largely enter into the composition of your spiritual bodies and their magnetic environments when you pass from the physical form.

Q. [By B. N. Kenyon.] What is the condition of Judas, the reputed betrayer of Jesus, in spiritlife? Have you met with him? What is his employment?

A .- We know nothing of the man Judas. That such a traitor lived, many centuries ago, is highly probable. That such treasonable char-acters have lived through every century is very We know that there are those who den the truth, who betray their masters, and who, for worldly possessions, in many ways are unfaithful. What is the condition of such characters in the spirit-world? It is one unattractive, undesirable, of a certainty; but we do not suppose that even such a character as that—unfaithful, impure, treasonable—will of necessity remain in a darkened, helpless state for nineteen hundred years. There is that within every soul, however unlovely it may be, within every soul, however unlovely it may be which may in time burst forth and declare its likeness to the divine. We suppose that one who has been treasonable, who has been unfaithful, perhaps erred through ignorance (let us be charitable and accord that possibility to him), may repent of his wrong-doing. We are told that Judas did; and if he so truly repented as to show his repentance on earth, will not the contrition go with him to the spiritual world, and be the very regenerating force which shall in time improve his character and redeem his falseness? We are not speaking especially of Judas as an individual, but as a type of such persons who have borne the same character imputed to him—a vacillating, uncharacter imputed to him—a vacillating, un-faithful, traitorous disposition. It is not de-sirable in any one, and we may be apt here to desire to be removed far from such; but if it does exist, is it not because of the ignorance and superstition and folly that have reigned in and superstition and folly that have reigned in the world? If man understood his true nature, and knew that he was an immortal spiritual being, and that the acts of his life here follow him, and must reflect themselves upon his at-mosphere in the other life, bringing him wretchedness or happiness, as the case may be, he would not be very apt to err willfully. If man really understood that by wronging a fellow being here he wrongs himself ten times as much, and that in time the blow will fall much more heavily upon him than he has

assured that there are luminous and opaque worlds in space—perhaps some of them may be revealed to you in time by your perfected telescopic instruments—that are inhabited by spirits who once dwelt upon the earth.

spirits who once dwelt upon the earth.
You are not to suppose that spirits are to be confined to one world or to one point in space through all the measureless years of eternity. It would be a very unfortunate condition for man were he so tethered, for he is a progressive being; his mind reaches out and desires to scan and explore the universe, and it is but just that he should be given the privilege and opportunity and power to pass from world to world, and to take up his abiding-place wherever his greatest attractions exist.

Q.--[By the same.] Is it not possible for the spirits to make known to us the names of criminals, like the Whitechapel murderer and other "Jack the Rippers," robbers, etc., that they may be punished as they deserve?

A.—It may be possible for certain spirits who have an aptitude in this line, who are natural detectives, to make known to you the names of criminals who have wrought their work upon of criminals who have wrought their work upon humanity on this earth, but it is not usual that such knowledge is imparted to mortals. Now and then, in private ways, spirits give forth to mortals that knowledge which they hold in such particulars. We have known of instances where some of your skillful detectives have sought the assistance of clairvoyants and of spirits in their work of research, and have been ably aided in that line, even to the extent of detecting criminals, and bringing offenders to the bar of justice; but the spiritual world is not a police force; it does not send out detectives, in order to do your work for you. It is very strange, in this day of enlightened human intelligence, that you have not men or women skillful enough to search out the criminal telligence, that you have not men or women skillful enough to search out the criminal known as he who commits the Whitechapel murders. It is very strange to us that with all your perspicacity, with all your skill, you have not yet traced out the real offender. We think that it will be done, but not for some little time to come. Those who have engaged in the search have not taken the right course; they have placed their minds in certain directions, when perhaps the very offenders are right under their own supervision, if they could only be made to realize the fact. However, we are not here to enter into the discussion of the Whitechapel murders, or any other criminal deed; the spirit-world has its own views upon the subject of crime and its punishment, and these the spirit-world has its own views upon the subject of crime and its punishment, and these views are somewhat different from those usually held by mortals. We believe that society has to be educated, that government must be instructed, before there will be much of a cessation of crime among the lower classes. Our belief is that a broad system of education must be outlined before we shall have a happier state of things; and therefore we do not come as detectives, to search out the offender; we come to point you to your duty toward all who offend, who through ignorance violate the laws of nature and the laws of human government. We are satisfied for you to take care of your We are satisfied for you to take care of your own criminals, and to find them when they have done wrong.

Q.—Can a spirit of evil present himself under the mask of guardian spirit, spiritual father, or under any other disguise, to persecute an innocent victim?

A .- Such may be done. It is sometimes the case that a spirit who has a work of mischief will take upon himself the guise and name of some other intelligence, and a mortal who is some other intelligence, and a mortal who is not aware of this may perhaps come under the influence of such a spirit. Let the one who comes in contact with a medium thus employed watch narrowly that which is given through the mediumship, and also the general daily acts and movements of the medium. If they are found of an undesirable character, question the spirit closely. If he claims to be a pureminded intelligence, demand of him that he shall exercise a protective power over her: or give heed to him in any way.

Q.--[By H. G. A., Lowell, Mass.] Where the nerve of the eye fails, can the controlling intelligence advise anything which will be of benefit to the sufferer, in addition to refraining from read-

A.—Sometimes there is a partial paralyzation or torpor of the optic nerve, which may perhaps be repaired if proper attention is given to the case. Sometimes when this partial paralythe case. Sometimes when this partial paralyzation occurs, the patient is unable to read or to even see, and a sort of semi-blindness occurs; but if properly stimulated, we have no doubt in many cases the vitality of the optic nerve may be restored, and the eye once more enabled to perceive objects and to retain its uses. In some cases the application of electricity in gentle ways may prove beneficial, but in others this may be of no service whatever. Again ers this may be of no service whatever. Again, it may be that human magnetism properly apthat human magnetism properly applied by some strong magnetic and sympathetic healer will perform the required work. We cannot tell; it will only be by experiment that the proper manner of treatment can be understood; but we should certainly advise one thus afflicted to resort to magnetic treatment, and to follow it patiently and persistently for at least two or three months, before he deems it a failure. it a failure.

We return thanks for the flowers, and to our friends for their kindness and sympathy.

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

Report of Public Séance held Nov. 15th, 1889. Charles Barlow.

intelligences of a high codor; those who are good, trace undo be tryeld upon will respond to be true to itself. In the condition of the condit

in the surrounding towns, and they will very well remember Charles Barlow.

#### Samuel Brown.

This is the fourth time I have stood near the medium hoping I might speak a few words, but have failed; so to-day you must think I appreciate the privilege, which I most assuredly do. How strange it seems to us, as we look into the audience, and see so many spirits standing by the side of each one of you, eager to make you sense their presence. How grand the thought that in a little time we shall clasp hands together on that bright and beautiful shore, where no good-byes are spoken, but only a welcome as we meet each other. It seems to me like mortal life, only far more perfect. Oh! how grand, I say again, to lay off the old, distressed body, which aches and pains have visited so often, and to have a body that needs no patches. How beautiful it is for you mortals to feel that in a little time you will come to join the loving ones that have preceded you, and that although they have gone out of your sight they come to you daily, hourly, may I say momentarily, so many crowding in around you. It is a blessed—may I say—religion? Yes; for I feel that is all the religion there is: to do good and be good. That is enough, if you accomplish it. The better life you live here, the better home you build yonder.

In Fairhaven I know I am not forgotten. George and Julia both stand beside me, sending greetings to loved ones, who will be glad to get a word from some of us. Think not these

ing greetings to loved ones, who will be glad to get a word from some of us. Think not these are all who have passed over; they are the ones who stand beside me to day. Samuel Brown.

#### Francis Volk.

Francis Volk.

I think I 've got the floor, Mr. Chairman, if I don't make a mistake. A good many years I dwelt in the form, and it has been some four or five—I don't know just how to reckon it—since I laid aside that form. I think I was born in 1822. I have been trying to speak here in two meetings, but didn't succeed. I was a resident of Baltimore for a good many years, so I well know they will remember me. I know your paper goes there, for I was a firm believer in spirit communion. I did take comfort in reading the messages, and I made a solemn promise, not only to myself but to some others, that if it were possible after I laid off the garment of flesh I would come here and send out a message to somebody. There'll be a good many that will like to hear from me, for I didn't live in the place so long without making some friends, I'll assure you. Don't think, sir, it was my native place. I lived in Germany at one time, but I was here so many years I felt as if I was American born; yet I am very happy to be able to count up my friends there, and to feel that they still hold me in memory. I want them to know I arrived all safe, and that loved ones came around me who had passed over from the old country, and were just as glad to welcome me as if I had come right over from that home. I am now well and strong. I made a solemn promise, as I said, that I would come and speak here, so they might know I found it as beautiful as I expected. A good many times have they said: "You will find it won't do to go out with." I found it beautiful; it was a splendid light for me when I went out. If it is good enough to live by, I don't know why it aint good enough to go out with. I found it so, and many spirits I have conversed with since have told me the same thing. Don't be afeared; you'll find it is true, more than ever can be told you of the paulties of the spiritual worl? I have conversed with since have told me the same thing. Don't be afeared; you'll find it is true, more than ever can be told you of the beauties of the spiritual world. I cannot describe it to you because I don't know how. I can't get the words right; I guess I could n't if I stayed all day. I'm very much pleased to speak a little while here. Francis Volk.

#### Sarah A. Murray.

Dear friends, it seems as if I must speak here to-day, for there is one loving brother that I are found of an undesirable character, question the spirit closely. If he claims to be a pure-minded intelligence, demand of him that he shall exercise a protective power over her; that he shall give her wise, good influences, doing the best that you can to afford pure associations, sympathies and surroundings to the sensitive instrument. If you discover that there is no reformation in the character or in the movements and works of the medium, distrust the spirit; refuse to hold communication with him, and exercise upon your medium a psychological influence, earnest, sincere and honest, to break the bonds which bind her to the obsessing intelligence. This may be done; if not by yourself alone, then call in the assistance of some pure-minded, magnetic individual who will aid you in your work. Form a circle with pure purposes and honest intentions; ask the good spirits to come about you and lend you their influence; unitedly set your will upon the spirit who althoys you, requesting him to depart, and even demanding it. Continue in this line for weeks, if necessary, refusing to receive communications from the obsessing spirit or give heed to him in any way.

Dear friends, it seems as if I must speak here to-day, for there is one loving brother that I wish to come in contact with privately, if possible, and I know there are opportunities available to him, if he will only accept them. He does not forget his sister Sarah by any means, but it seems to be through the influence of them that the fails to place himself in the way others that he fails to place himself in the way others that he fails to place himself in the way others that he fails to place himself in the way others that he fails to place himself in the way others that he fails to place himself in the way of learning anything from me or the loved ones that have passed over. Oh! how strange it closed; I cannot get into communication with him. I was here some four or five years since, and gave a message, asking that I might speak ten to what I say; do place y that come with me would be made happy it we could have a few words together. I ask but a little of your spare time. When you throw off the mantle of flesh and become a spirit, as I am, you will understand the feelings that emanate from my spirit to yours, as I beg of you this favor. If you will only grant it I may give you something that you will be pleased with, also you may learn something in regard to the homes we now inhabit, and the home you are fast coming to. I know it will interest you, and you may gain much in knowledge if you will only listen to me for a few moments. When I beg and plead with you, why not listen? As I said to you, I will not take much of your time. Dear brother, I know you have not lost any of the love you bore me while here. I will not say much more. There are things connected with the family that I would much rather speak of in private. Sarah A. Murray, Richmond, Va.

## Daniel Hyde.

I am very glad, Mr. Chrirman, that I could come right in as soon as that beautiful spirit had ceased talking, for she is a beautiful spirit. She has been in spirit-life many a year, but that makes no difference to me. I am very glad to occupy the channel she has vacated. How grand it is to feel you are yourself again. I often hear them speak of me, but still they put me too far away. I would like them to bring me right into the city that I passed away from, and know that Daniel Hyde has not got a great way off. Although I have now a beautiful home that I stop in, for we must have an abiding place, still I am attracted to the old friends that I know in Lynn. It is not a great many years since I was called to drop off the old form and take on the new one. It seemed to me, kind sir, as if I took off a coat that needed many patches, and they gave me a new one that fitted me well. I am satisfied with my home.

home.

How many times I have heard the assertion that a drowning man, as he is going down the last time, sees his whole life. I do n't know why it should be said of him, any more than of anybody else, for most assuredly, sir, my whole life came up before me; I saw it all. We progress on, away from that, but you cannot dodge it, you have to behold it once, when you pass into spirit-life; so you had better take care and not have too many milestones that come up on the wayside. I do think it is better to do about as well as you know how; then you do n't look back with regret and say: "I might have done better." We all know we might. But there are many mistakes in this life which are not wrongs by any means.

little. Be sure and say I go to school, and I am qulet, but ain learning so much; and if suntle only knows I have been here, she'll throw up her hands quick to think I came right into this meeting, and had a letter written down for me. Because I am larger, now. I am almost six. When it is Christmas I will be six years old. Isn't that lovely? Won't I be large? I was only a little more than three when I went to the Summer-Land. Oh! the lovely children that came! And they were just as nice to me as if they always know me. They didn't ask me what my name was, and right away we commenced to weave flowers into wreaths, and put them over the heads of some of the loving friends that are staying here on this side.

Be sure and don't forget to say I have got the little doggie that grandpa used to have in Bristol, Vt. Was n't it kind in that gentleman, the President, to say I could speak here? Grandma said if I was quiet perhaps I could come again some other day when they gave me permission. And I want you to put my name down—Jennie Cross.

We have the flowers all given to us; there does n't any one say: "You must n't pick those," because they are free. Grandma says they are planted by the hand of God. I don't know how, but she said so, and I suppose it must be so. Grandma takes care of me most all the time when I don't be with my spirit teacher. When you come where I am I'm going to get you all the flowers I possibly can bring in my apron. Grandma calls it a pinafore, but I call it an apron. I am going now. [Good by.] We don't say "Good-by," that is too cold; we say "we'll meet again."

## SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Nov. 15.—Sarah Choate; Ann Cole; Alfred Butler; Fannie Copeland; Elijah Reed; Hon. John F. Dean.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course. Nov. 29.—Theodore N. Taylor; Alonzo Jones; Sarah A. Holley; Eunice Marcy; Eliza Sellon; Charles Carpenter; Isaac Gray Blanchard; Lizzle Hunt; Annie Burbank; Lizzle Ostrander Bliss; Ezoklel Alexander; Maria Morrison; John Metcalf; Ernest Lane.

## Verifications of Spirit Messages.

DR. EPHRAIM IRISH.

I was well acquainted for thirty years with DR EPHRAIM IRISH, whose message appeared in THE BANNER of Nov. 23d. He sold roots and herbs forty years. The message is characteristic of him and unquestionably true.

JOHN C. PECKHAM.

AREL PARKHURST.

The communication from ABEL PARKHURST in THE BANNER of ABEL 24th is correct. I was living in Ypsilanti, Mich., at the time he fell into a cellar at the rear of a store which he was finishing. He was hurt internally, lived some two weeks, and died very suddenly. The time, about thirty five years ago, is correct. The lady, Lettle. he speaks of, was our daughter, who passed over Feb. 24th, 1883. I consider the test genuine.

A. G. PARKHURST.

GRACIE E. BOOZER.

GRACIE E. BOOZER.

We write this in recognition of the message from our daughter, Gracie E. Boozer, in The Banner for Nov. 36th. The communication is in every way characteristic, and contains special points of identification which make her individuality clear and plain to us. With no child left on this side of life, such a message brings great consolation. May the Message Department of The Banner long five to bless, is the grateful prayer of Yours fraternally, M. K. And H. W. Boozer.

Grand Rapids, Mich., Dec. 2d, 1889.

#### PAMELIA CHADDOCK.

THE BANNER of Oct. 12th contains a message from PAMELIA, which should be PERMELIA CHADDOCK, of great interest to her friends and acquaintances. Its directness, naturalness and simplicity are evidences of its genuineness with those who knew her and the conditions of her passing over, at Anniston, Ala. Harvard struct, Brockton, Mass. JOHN TINGLEY.

#### "HULLO."

W'en you see a man in wor.
Walk right up and say "Hullo:"
Say "Hullo," and "How d' ye do?
How's the world a usin' you?"
Slap the fellow on his back;
Bring your han' down with a whack;
Waltz right up, an' do n't go slow;
Grin an' shake, an say "Hullo!" Is he clothed in rags? Oh! sho; Walk right up an' say "Hullo!" Rags is but a cotton roll Jest for wroppin' up a soul; An' a soul is worth a true, Hale and hearty "How d'ye do?" Don't walt for the crowd to go, Walk right up an' say "Hullo!"

When big vessels meet, they say, They saloot an' sail away. Jest the same are you an' me— Lonesome ships upon a sea; Each one sallin' his own jog For a port beyond the fog. Let yer speakin'-trumpet blow; Lift yer horn an' cry '' Hullo!''

'Hullo" an' "How d' ye do?' Say "Hullo" an" "How d'ye do?"
Other folks are good as you.
W'en yer leave yer house of clay,
Wanderin' in the far away,
We'n you travel through the strange
Country t' other side the range,
Then the souls you've cheered will know
Who ye be, an' say "Hullo!"
—S. W. Foss, in Yankee Blade.

Department of the Interior, Census Office.
WASHINGTON, D. C., December 1st, 1889. To the Editor of the Banner of Light:

This office desires to secure the best results possible regarding the schools of the country with a few

Salient inquiries.

JAMES H. BLODGETT, A. M., of Rockford, Illinois. agentleman of long experience in educational work and in public affairs, has been appointed a special agent for the collection of statistics of education for the United States.

Public schools are so related to systems of public record that their statistics are obtainable through established methods.

tablished methods.
Incorporated private schools have a place in public

Incorporated private schools have a place in public records.
Parochial schools generally render stated reports to some controlling body.
Unincorporated private schools form a considerable element of usefulness hitherto unmeasured. It is desirable to gather reports of the number of teachers and pupils in such schools, without troubling them for the financial statements that schools supported by public funds owe to the tax-payers.

The enumerators of population will report each person who has attended school within the year, and whether at a public or at a private school; and, for all persons ten years of age and over, those who can read and write. This will be more than has been done heretofore. Other educational statistics must be reached by different methods, in which every one interested may render some aid.

Any lists of private schools, no matter how brief, or names of single schools, no matter how humble, open in any part of the present school year, with the address of the principal teacher of each, will be of assistance to this office.

Very respectfully,

Robert P. Porter,

Robert P. Porter,

Robert P. Porter,

Superintendent of Census.

[In accordance with a request of the Superintendent of the eleventh census we publish the above circular in the interest of its department of education-adding that so far as the great body of Spiritualists is concerned they have no special schools for instruction, but are determined friends of the public school system, which has been for so many years the pride and blessing of this country; and their children are to be found in those institutions of learning.-ED. B. of L.]

## To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression,"

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pampillet form by Colby & Hicli, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

# Adbertisements.

#### Most Wonderful Spirit Power For Treating and Curing Disease, Through

DR. G. A. PEIRCE, Healing Medium, Chairvoyant, &c., constating of a written Bingmosts of the person's diseases, if curable, &c., Forth Treatment, by Lector, constating of a written Bingmosts of the person's diseases, if curable, &c., Prescriptions of needed advice and remodles, and one or more sets magnetized powerful curative Healing Papers, letter or other article, can be sent Any Bistance, by Mail or Express, without loss of strongth or curative powers.

FOR A SAMPLE, OR TRIAL, Enclose with order lock of patient's hair or recent writing, statement of ago, sex, full name, residence, description of illness, and filog; or for a Full Treatment, prepared to last a week, or month, or longer, sand \$2.00, or \$3.00, or more necording to the long standing and severity of the person's disorders. Bingmost Separate, only 10 cts. Address DR. G. A. FEIRCE, F. O. Box 1105, Lewiston, Maine.

## J. A. SHELHAMER.

#### MAGNETIC HEALER

Office 81/2 Bosworth Street, (Room 5,) Boston, WILL treat patients at his office or at their homes, as de sired. Dr. S. prescribes for and treats all kinds of dis-s. Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing. sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms. Address CATE BANNER OF LIGHT. Oct. 5.

# DR. F. L. H. WILLIS

May be Addressed until further notice, 46 Avenue B, Vick Park, Rochester, N. Y.

TO AVENUE B, VIOK PARK, KOCHESTER, N. Y.

PR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Oct. 5.

#### DR. J. R. NEWTON

STILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G., New York City. 13w\* Oct. 5.

#### SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Centre street, between Church and Prairie streets, Oct. 5. 6m\* While Water, Walworth Co., Wis.

The most remarkable and valuable
Record of SPIRIT Phenomena
ever given to the World, from the
time of Christ down to the Middle

# Lacy's Warnings,

First published, London, 1707. A Compilation giving his tory, experience and development of the Medium, and 15 Inspired discourses, prophetic of more recent REVELATIONS.

To be issued about January 15. Paper cover, \$1; cloth, \$1.50. To subscribers remitting, will be mailed, postage paid, as soon as issued; others will be notified.

Edition limited, and furnished only to subscribers sending name and address.

GEORGE S. PIDGEON,

1829 K Street, San Diego, Cal.

## CRATEFUL-COMFORTING. EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy loctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle madalles are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shart by keeping ourselves well fortfiled with pure blood and a properly nourished frame."—Cred Service Gazette. Made simply with boiling water or milk. Sold only in half pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Homocopathic Chemists,

London, England,

#### EMERSON PIANOS SUPERIOR QUALITY, MODERATE PRICES. 50,000 SOLD.

All Pianos Fully Warranted.

CATALOGUES FREE. Boston, 174 Tremont Street. New York, 92 Fifth Avenue.

# Osgood F. Stiles,

TEST MEDIUM,

WILL hold Test and Message Circles at No. 11 Market Place, rear of 23 Market Street, Lynn, Mass., Wednesday evenings, at 8 sharp, and Sunday at 8 P. M. Mr. Stiles refers to Dr. J. R. Cocke, by whom he was developed.

## ASTROLOGY

PROFESSOR KARL ANDERSON. LEGANTLY furnished room, 8½ Bosworth street, Room 6, Boston. Chaldean, Arabic and Egyptian Astrology. Nativities, \$25.00; written 6 Hororay Questions and 1 Hour's Consultation, \$2; written 3 Questions and 1 Hour's Consultation, \$2; written 3 Questions and 1 Hour's Consultation Orally for \$1. According to the strictest rules of the Ancient Sciences only. Hours from 9 to 6. If Dec. 7.

Spirit Invention.

BATTERIES for wearing on the body for all Chronic Diseases. Pamphiet free. Indispensable in developing Mediums. For Psychometric Diagnosis, send 4 2-ct. stamps, age, sex and leading symptom to MRS. DR. ROBT. M. THOMAS, Box 417, Cardington, Morrow Co., Ohio.

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BY using Melted Pebble Spectacles. Eyes fitted by a Clair-voyant. Spectacles sent by mail. Send a 2c. stamp for valuable information and testimonials. B. F. POOLE, Clairvoyant Optician, Clinton, Iowa. Dec. 1.

# ASTONISHING OFFER.

# S END three 2-cent stamps, lock of hair, age, sex, one lead-ing symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Oct. 12.

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.
SEND four 2-ct. stamps, lock of hair, name, age and sex,
we will diagnose your case FIRE by independent spiritwriting. Address DR. J. S. LOUCKS, Worcester, Mass.
Nov. 16.

# The Writing Planchette.

CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or monthly. Those unacqualited with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should availy thomsolves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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to use it.
PLANOHETTE, with Pentagraph Wheels, 60 cents, securely

packed in a box, and sent by mail, postago free. AND THE NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANOHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchasor's expense.

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## DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a GLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 2m\* Dec. 7.

# Mediums in Poston.

Developing and Business Medium,

Clairvoyant Physician,

No. 1581 Washington Street, (Third door north of Rutland street.)

Sittings daily from 9 A. M, till 5 P. M. Price \$1.00. Unequalled Advantages.

DR. COCKE gives special inducements for Medical and Magnetic Treatment by the month. Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

CIRCLES. Sunday, at 11 A.M., for Development and Tests. At 8 P.M., or Psychometry and Tests.

DR. COCKE gives special terms for treatment by the nonth.

Nov. 22.

#### HATTIE C. STAFFORD

WILL give Séances at No. 55 Rutland street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednes-days at 8 P. M. GEORGE T. ALBRO, MANAGER. Oct. 5.

# EVANS HOUSE,

175 Tremont Street,
TRANCE, Medical and Business Medium. Consultations
1 9 A.M. to 6 P.M. Torus \$2.00. Please make engagements
in advance, if possible. Sittings by letter given.
Dec. 14.

## DEVELOPMENT.

MRS. C. B. BLISS, by the request of her band, will devote part of her time to unfoldment of Mediumiship. Cal or address, No. 8 Dwight street, Boston. Nov. 23

Mrs. Jennie K. D. Conant, OF SCOTLAND, Business Psychometrist and Trance Test Medium. Sittings daily from 10 A. M. 10 4 P. M. Circles every Sunday and Tuesday evening at 7:30, also Friday afternoon at 2:30. 20 Bonnet street, Boston. 1w Dec. 14.

#### Miss J. Rhind, Seer,

3 1 COMMON STREET, BOSTON. Private sittings on business. Mental Healing by soul-currents. Sittings by letter; send \$2, ace and sex, in own handwriting. Circles Monday 7 P. M., Thursday 3 P. M. 1w\* Dec. 14.

#### Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 a. m. to 5 P. m. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. Nov. 23.

Miss A. Peabody,

# BUSINESS, Test and Developing Medium. Sittings daily, Circles Monday, Thursday evenings, and Tuesday af-ternoons at 3 o'clock. Six Developing Sittings for \$4.00 I Bennet street, corner Washington, Boston. 1w Dec. 14. Mrs. Harry W. Stratton,

1323 WASHINGTON ST., BOSTON, Suite 4, gives and Wednesdays, at 7:30. Fridays at 2:30. Photographs read. Dec. 14.

MRS. M. J. BUTLER will receive her pa-at her residence, on Longwood Avenue, Brookline. Long-wood ears pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Sept. 28. S. HAY WARD, Magnetist, 156 W. Brook-A. line street, cradicates disease with his healing gift when medicine falls. Hours 9 to 4, other times will visit the sick. For 18 years he has had signal success in cures with his powerful Spirit Magnetized Paper; 2 packages by mail, \$1.00. Oct. 5.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tre-mont street, Boston. Examinations free Wednesdays. Will answer calls for Platform Tests. 4w\* Dec. 7.

Mrs. C. B. Bliss WILL hold seances on Wednesday, Friday and Sunday at 8 F M., and Sunday and Tuesday at 2:30 F. M., at Dwight street, Boston.

## Miss J. M. Grant,

EST and Business Medium. Office Banner of Light Building, 84 Bosworth street, Room 7 Roars 9 to 6. Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS. 136 Chandler street, Boston. Dec. 14. Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.

Dec. 14.

## Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, remove No. 16 Boylston street, near Tremont (one flight). Dec. 7. 4w\*

## Miss C. B. Forbes,

TEST and Business Medium, 6 James street, Frankfir Square, Boston. Hours 9 to 12 A.M., 2 to 4 P.M. Circles Fridays at 7:30 P.M. 2m. Dec. 7.

## Mrs. H. B. Fay

WILL hold Scances at Hotel Adelphi, 2161 Washington street, Suite 15, Thursday and Saturday, at 2:30, and Sunday at 8 P. M. (Take Elevator.) W Dec. 14. If You Want Advice from Spirit-Friends, SEND \$1.00 and get a good Private Sitting by Letter to MRS. I. H. FROST, 38 Norfolk street, Roxbury, Mass. Dec. 14.

# MRS. E. B. STRATTON,

WRITING MEDIUM, Hotel Garfield, Suite 4, West Ru land Square, Boston. 4w\* Dec. 14. MRS. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. Oct. 26.

Mrs. Hettie Clark.

MEDICAL CLAIRVOYANT, Business and Test Medium, 152 West Concord street, Boston, Mass. 4w Dec. 7.

#### Mrs. J. W. Mansfield, MASSAGE and Magnetism, 178 Tremont street, Room 42, Boston. Take elevator. lw\* Dec. 14.

DR. FRED CROCKETT, Magnetic and Medical Medium, 31 Common street, Boston.

PRS. MARTIN, Test and Developing Medium. Also Magnetic Healer. 23 Cobb street, Boston.

MISS KNOX, Test, Business and Medical Medical Medical. Bittings daily. 208 Tremont street, Boston. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. 1f Oct. 5.

Special Inducement for the Holidays. A LI purchasers of C.P. Longley's book of beautiful songs, "Echoes from an Angel's Lyre," before Jan. Ist, will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubilee, or Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.12.

For sale by COLBY & RUT.

# FRED A. HEATH,

THE BLIND MEDIUM, will give Readings by Letter, giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and stamp. Address Detroit, Mich. Dec. 14.

# The Only R UPTURE BEMEDY that will cure Dn. Pierrogs Dn. Pierrogs Truss in the world. Bealed Pamphlets 4c. M. E. T. Co., 704 Bacrameth St., San Francisco, Cal. Dec. 8. 62w

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28 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions,

THE site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the line of the Southern Pacific Rallroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases. Here Spiritualists can establish permanent homes, and en

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Circles Sunday evening, 7:20, and Tuesday at 3 o'clock. Nend the Gind Tidings to all the World!

Write your full name and ago, ask me ten questions, on ose \$1.00 and stamp, and address me at

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Miss Helen A. Sloan,

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SUMMERLAND,

The New Spiritualist Colony

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Building Progressing Rapidly.

oy social and spiritual communion under the most favorable conditions for health, pleasure and development. A railroad station and post-office are now established here, and a Free Public Library will soon be completed. Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temper-

ate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and muss-with strawberries and garden products all the year--can be bought or leased at low prices, and on easy terms. A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particulars, will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Bar bara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30 - \$2.50 of which is donated to the town. By uniting four lots price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample

Pure spring water is now conveyed to the entire tract from an unfailing source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spfritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its Inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of ex-changing for others without cost (other than recording fee), If they prefer them when they visit the ground.

Reference: Commercial Bank, of Santa Barbara, Cal. Send for plat of the town, and for further information, to

#### ALBERT MORTON, Agent, 210 Stockton St., San'Francisco, Cal.,

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., Cal.



O UR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. These FOOT BATTER-1ES remove all aches and palus from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the luxury of warms feet all whiter, in all weather. These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful MAGNETIC INSOLESS. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those thred, all gone, worn out feelings." A pair of our MAGNETIC FOOT BATTERIES will act like a charm on your blood, and give you as sensation of warmth and VIGOR at once. You can bind these Batteries upon any part of the body and experience a genial warmth and comfort at once. Try a pair of them quick. \$1.00, or three pairs for \$2.00, any size, by mail. Send for out book, "A Plain Road to Health," free.

CHICAGO MAGNETIC SHIELD CO., Nov. 9.

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Nov. 9.

SALARY, S40 EXPENSES IN

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Sept. 21.

# Gertrude Berry

WILL hold Materializing Seances Tuesday and Saturday evenings, 8 P. M., at her home, 31 Linden street, Provi-dence, R. I. Oct. 19. MRS. HATTIE YOUNG, Trance and Business Medium, No.72 Williams street, Chelsea. Sewing Circles for the benefit of the Old Ladles' Rest every Tuesday. Oct. 19.

# NEW AND BEAUTIFUL SONGS, With Music and Chorus,

BY C. P. LONGLEY.

With fine Lithegraphic Title-Page, bearing excellent Portraits of C.P. LONGLEY and Miss, M. T. SHELHAMER. LONGLEY, and representing a Spiritual Scene of much significance and beauty.

"We will Meet You in the Morning."

"Little Birdie's Gone to Rest."

"Open the Gates, Beautiful World."

"Echoes from Beyond the Veil." with flute obligato.

"Sweet Summer-Land Roses."

"Your Darling is Not Sicepting."

"Your Stands Her Little Chair."

"Back from the Silent-Land."

"What Shall Be My Angel Name?"

"Glad That We're Living Hore To-day."

"Ever I'll Remember Thee."

"Love's Golden Chain," refarranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They 'll Welcome Us Home To-morrow."

"Mother's Love Purest and Best."

"There are Homes Over There."

"On the Mountains of Light."

"The Angel Kisseth Me."

"I Love to Think of Old Times."

"We'll All Be Gathered Home."

Thirty cents cach, four for \$1.00. The last nine Songs on this list are also published with plain title-pages, which soil

Thirty cents each, four for \$1.00. The last nine Songs on this list are also published with plain title-pages, which sell for twenty-five cents per copy, or five copies for \$1.00. For sale by COLBY & RICH.

# STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, the place and date of their birth (giving sex) and 25 conts, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with, my understanding of the selence, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664; Boston, Mass.

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New York Advertisements.



An elegant dressing, exquisitely perfumed, removes all impurities from the scalp, preents baldness and gray hair, and causes the hair to grow

Thick, Soft and Beautiful. Price, 50 Cents. All Druggists.

Nov. 9 BARCLAY & CO., New York. DR. DUMONT C. DAKE, 172 West 28d Street,

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STILL has unparalleled success in the Diagnosis and Treat.

ment of all forms of Chronic or Obscure Diseases. Those unable to visit the Doctor in person can be successfully treated at their homes. Circulars sent free.

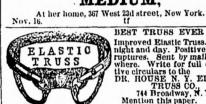
Dimont C. DAKE, M. D., is a skillful medical attendant, and a gonial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results.—Ed. Banner of Light.

This Eminent Specialist will devote MONDAY of each week, from 10 A. M. to 4 P. M., at his office, to those unable to pay, free of charge.

Oct. 5.

# MRS. WEBB,

The Wonderful Astrological MEDIUM.



BEST TRUSS EVER USED.
Improved Elastic Truss. Worn
night and day. Positively cures
ruptures. Sent by mall everywhere. Write for full descriptive circulars to the
DR. HOUSE N. Y. ELASTIC
TRUSS CO.,
744 Broadway, N. Y.
Mention this paper. BEST TRUSS EVER USED.

Dr. J. Edwin Briggs, 111 WEST 32D STREET, NEW YORK CITY, is a netizer. Practical Physician, Author, and powerful Mag-Oct. 19. MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New 5w\* Nov. 16.

A NSWERS to sealed letters by R. W. FLINT, 67 West 23d street, New York. Terms \$1.00. MRS. C. SCOTT, Trance and Business Medium. 169 West 21st street, corner 7th Avenue, New York.

# W. FLETCHER. TRANCE MEDIUM,

194 Fulton Street, Brooklyn, N. Y. Public Sennee Tuesday Evenings, and Thursdays at 3 P. M. New York City every day till 12 o'clock, and all Saturday 142 West 16th Street.

M. FLETCHER can be engaged for public Lectures and Seances, also Funerals. Address as above.

Dec. 7. If

RUPTURES CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS. Smithville, Jefferson Co., N. Y. [Mention this paper.] 12w\* Nov. 2.

Clairvoyant Examinations Free. R NCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosts of your case. Address E. BUTTERFIELD. M. D., corner Warren and Fayette streets, Syracuse, New York. 52w\* Jan. t.

MRS. RICHARDS will let handsomely furnished Rooms to selected Spiritualists. 104 Deberodse street, between Broadway and Bushwick Avenue, Brooklyn. Eastern District, N.Y. 13w\* Nov. 16.

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Prin punt r Chi co

# Banner of Pight.

BOSTON, SATURDAY, DECEMBER 14, 1889.

#### Meetings in Boston.

Free Spiritual Meetings are held in the Banner of Light Hall, No. 9 Bosworth street, regularly twices week on Tureday and Friday Afternoons. J. A. Shelha-mer, Chairman.

Hoston Spiritual Temple, Berkeley Hall, No. 4
Herkeley Street, corner of Tremont.—Sunday
services at 103 A. M. and 73 P. M. R. Holmes, President;
George S. McCrillis, Treasurer.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sundays, M. P. M.—Mrs. H. S. Lake, speaker; H. A. M., Fraternity School for Uhildren; Wednesday evening meeting at 1½. M. D. Wellington, Secretary.

Children's Progressive Lyccum No. 1.—Sunday at 19½ A. M. in Paine Memorial Hall, Appleton street, near Fremont. Ernst R. Wendemuth, Secretary; L. L. Whitock, Conductor.

1031 Washington Street.—The First Spiritualist La-les' Ald Society meets every Friday. Mrs. A. E. Barnes, resident; Mrs. M. V. Lincoln, Secretary. Public meetings very Friday evening at 7½. America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 10½ A. M., 2½ and 7½ r. M.; also Thursdays at 3 p. M. Dr. W. A. Hale, Chairman.

also inursunys at 3 P. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 760 Washington Street.—Sundays, at 10% A. M., 2% and 7% P. M. Ebon Cobe, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 18% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Odd Fellows Building, Room 2.—Conference Meetings every Thursday evening. L. L. Whitlock, Chairman. The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at 3; Supper at 6; Meeting at 8 P. M. I. G. Wellington, Sec-

Cambridgeport.—Meetingsare held every Sunday even-ing at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

Berkeley Hall - Boston Spiritual Temple Seciety.-Fine audiences welcomed Dr. Fred L. H. Willis last Sunday morning and evening, and listened with profoundest interest to both lectures. His morning subject was "The Relations We Sustain to the World Above and About Us."

World Above and About Us."

Existence becomes important to men for just what each individual considers himself fitted. Therefore life from birth to death is a constant revelator of what estimate we put upon ourselves and upon life. No man can live for himself alone. What we do for the elevation and ennoblement of humanity, we do for ourselves; and all we do for our own elevation we do for humanity. Life becomes a way of beauty to every human being who can estimate it for what it is, who can comprehend how great and noble a thing it is to do and achieve something for himself and something for humanity.

who can comprehend how great and noble a thing it is to do and achieve something for himself and something for humanity.

The evening subject was: "The Religious Philosophy of Spiritualism." No synopsis can give any adequate idea of this lecture. It was a powerful and eloquent argument for the eternity and unity of all spiritual laws, and for the practical, moral and religious power of Spiritualism. The lecturer's illustrations were drawn from science, art and literature. His appeals to Spiritualists to give to the world fitting expressions of the sublimely religious philosophy of Spiritualism were forcible and eloquent.

The whole spiritual world, he said, is seeking to express itself through mortal speech and acts. Shall we not give it the opportunity to transmit to the world through us the grandest religious philosophy ever conceived of? Each lecture was followed by a brilliant improvised poem, both of which were received with enthusiastic applause.

Next Sunday Dr. H. B. Storer will occupy the rostram.

The Ladies' Industrial Union.-This organization

(which is an outgrowth of the Boston Spiritual Temple Society) at a business meeting held Monday evening,

(which is an outgrowth of the Boston Spiritual Temple Society) at a business meeting held Monday evening, Dec. 2d, elected officers for the ensuing year as follows: For President, Mrs. Ida P. A. Whitlock; Vice-President, Mrs. Kate McCrillis; Treasurer, Miss Martha L. Moore; Secretary, Mrs. H. W. Cushman. Supper and Entertainment Committees: Mesdames Flint, Russeil, Scribner, Whitlock, Luther, McCrillis, Davenport, Stratton and Stiles.

On Wednesday afternoon and evening, Dec. 4th, the Society held its first social (and a very successful) gathering of the season at Twillight Hall, 789 Washington street (corner Hollis). By request, Captain Holmes made a few congratulatory remarks, and introduced Mrs. Whitlock, the President elect, who with an appropriate address assumed the duties of the position. Mr. Stratton, the blind medium, favored us with muste and song, and Mrs. Stratton with psychometric readings. Remarks were made and recitations given by Messrs. Jones, Rockwood, Paine and Holmes. The arisen spirit of our sister, Mrs. Moses Hunt, speaking through the organism of Mrs. Kate R. Stiles. urged all to give a helping hand to the needy. Mrs. Stiles also recited an original poem, "What is Life?" The next social gathering will be held on Wednesday afternoon and evening, Dec. 18th, at the same place. There will be present a large amount of musical and literary talent.

H. W. C., Sec'y.

First Spiritual Temple, corner of Newbury and Exeter Streets.-Last Sunday afternoon Mrs. H. S. Lake, entranced, spoke upon the subject, "Fictitions Values," In connection with questions propounded by the congregation. In substance she said that: "The false estimate which is placed upon men and things is caused by the inability of the masses to distinguish between the permanent and the translent. distinguish between the permanent and the transient. The external sense may be dazzlod and bewildered by a grand array of high-sounding titles, important manners, striking attire, pompous personality; but within and beneath all these the spiritual perceptives may penetrate and discover what, if anything, is really valuable there. It is man's province to investigate, with these superior faculties, all claims put forth in creeds, associations, individuals. What fictitious values have been placed upon ancient beliefs, customs and personages! They have not stood the tests of these later and more intelligent days. The supposed "Word of God," the declared "vicarious atonement," the "divinity of kings," all, upon analysis, have been found to be covered with fictitious values—the false estimates due to imperfect spiritual sight.

sight.
It would be ridiculous, were it not painful, to ob serve how continuously men and women are staking their happiness, their prosperity, their usefulness, upon the assumption of people whose chief business in life is to impress others with the idea that exterior in life is to impress others with the idea that exterior adornments and accomplishments constitute abiding worth. We do not deprecate the requirement of these, but they should be worn so loosely that they would suggest to the beholder the setting of a gem. Great intelligence is modest in contemplation of the myriad mysteries of nature, and a simple, carnest soul makes known its royalty by the test of noble itving. If you would hasten happy states upon the earth, you must learn to honor truth, however garbed, nor fear to take the hand of Obloquy when blackened in defense of Principle. In this way will fictitious values cease to peril human lives with moral bankruptcy, and substantial virtues come at last to stay."

Next Sunday the subject will be: "Spiritual Chemistry; or, What Part do Spirits Play in the Reconstruction of Society?" School for children at 11 A. M. Subject: "The Idea of God." Wednesday Evening Social at 7:30. Meeting for Women at 2:30 Friday afternoon.

Children's Progressive Lyceum, Paine Hall .- The session of the Lyceum last Sunday was well attended. The children were more fully en-

well attended. The children were more fully enlightened upon the subject of Spiritualism, the lesson
being resumed from last Sunday. Among those who
addressed the Lyceum were Mrs. Butler—who made
one of her characteristic addresses—Mrs. Ida P. A.
Whitlock and Mrs. Conant.
The arrangements for our Fair to be held on the
18th, 19th, 20th and 21st of this month are progressing
and nearly completed. Some donations have been
received as the result of our appeal last week, for
which the donors have our sincere thanks. It is
hoped that all friends of the Lyceum cause will contribute liberally. We need assistance, and trust we
deserve it. Contributions may be sent in care of the
Janitor, Paine Hall. Season tickets to the Fair are
only twenty-five cents.
At the last regular meeting of the Association eight
new members were elected, making over fifty this
season. A new Constitution and By-Laws were also
adopted which will enable the Association to live and
thrive in a more business-like manner than heretofore. The attention of all friends is called to our
Wednesday afternoon and evening Sowing Circles, at
No. 2 Odd Fellows Building; supper between 6 and 7
orlocks, All are cordially invited.

Twilight Hall.— Independent Club.—Dec.

Twilight Hall. - Independent Club. - Dec. 3d, after singing "Nearer, My God, to Thee." by Mrs. Nettie Wentworth, Mrs. Kate R. Stiles made the opening address, speaking interestingly upon "Prayer." She expressed the idea that all sincere desire or concentration of thought in a given direction is prayer for the attainment of the object desired, and that in accordance with the sincerity of our purpose or prayer would we receive the answer. To draw nearer to God we must learn to hold closer communion with the divine or Godlike parts of our own nature, instead of seeking for a far-off God.

Mrs. R. G. Weilington recited Longfellow's poem, "Footsteps of Angels," alluding briefly at its close to the reality of angel-presence.

Mrs. Ida P. A. Whittock spoke of the need of getting outside the environments of human selfishness, thus becoming more Godlike, and as a consequence nearer to the Infinite.

Dr. Gustav Wiksell made a few remarks, and by request recited a piece entitled "Noah's Ark."

Mrs. Nettie Wentworth rendered in an acceptable manner a song entitled "Twilight Dreams," accompanied by Mrs. Whitlock.

Mrs. M. A. Chandler gave tests, and spoke of the Mrs. Nettie Wentworth, Mrs. Kate B. Stiles made

importance of the cultivation of individual spiritual gifts and a spirit of universal brotherhood.

Mr. L. Whitiook put forth a plea for the Lyceum, and the importance of educating the children in a knowledge of spiritual laws.

Dr. G. A. Ordway alluded to the social atmosphere of the Ciub, and the desirability of our making spiritualism of daily practical utility.

A duet by Mrs. Wentworth and Mrs. Whitlock closed the services of the evening.

S.

Engle Hall, 616 Washington Street.-Last Sunday the morning epiference opened with singing by Mrs. M. F. Lovering of "He Leadeth Me." Invoof Mrs. M. P. Overing at The Jeadent Mes. Internation by Mrs. Dr. Crosby, "Has Man Powers within Himself to Employ for His Own Protection from Evil Habits in Mortal Life?" was the subject discussed by Dr. Eanes, Dr. Coombs. Mr. A. D. Haynes, Mr. Ridell, Mr. Burnham, Mr. Wright, Miss Jennie Rhind, Mrs. M. W. Leslie, Mr. Frank W. Jones, of New York.

City.

Afternoon.—Plano solo and song by Mr. J. E. Wilson. Invocation by Mrs. Dr. Crosby. Quartette singing by Mrs. Lovering, Mr. and Mrs. Wilson and Mr. Baxter. Remarks by Mrs. M. W. Leslie and David Brown. Mr. P. L. O. A. Keeler, of New York City, gave independent slate-writings to the satisfaction of the audience.

Evening.—Song by the vicette.

audlence.

Evening.—Song by the planist. Invocation by Mrs. Cutting-Luther. Tests by Miss Kelley, Mrs. Davis, Mrs. Crosby and the Chairman. Closing remarks and reading of a poem by Mr. Frank W. Jones.

The same subject of discussion will be continued at next Sunday morning's conference. Meetings are held in this hall every Wednesday at 3 P. M.

F. W. M.

America Hall, 724 Washington Street .-The Echo Spiritualists' Society.-Last Sunday the morning services were opened by Dr. W. A. Hale,

the morning services were opened by Dr. W. A. Hale, the Chairman, followed by remarks from C. D. Fuller and Mrs. Abby N. Burnham. Tests were given by Mrs. Burnham and the Chairman.

Afternoon.—Invocation and address by the Chairman. Remarks by Mrs. M. E. Pierce, of Lynn, Mrs. A. E. Klng, Miss Nettle M. Holt. Dr. C. H. Harding and Mr. C. W. Capell. Tests were given by Mrs. King, Miss Holt, Dr. Harding and C. W. Capell.

Evening.—Remarks by the Chairman. Mrs. I. E. Downing, Miss N. M. Holt, Mrs. A. Wilkins and C. D. Fuller. Tests by Mrs. Dewning, Miss Holt, Mrs. Wilkins and the Chairman. Services throughout the day were interspersed with excellent nusic.

Last Thursday several mediums participated in the exercises, which included a number of tests.

Usual services every Thursday at 3 o'clock; Sundays at 10:30, 2:30 and 7:30.

M. M. Holt, Sec'y.

Worcester, Mass.-J. Frank Baxter lectured in Worcester on Sunday last, afternoon and evening. In the evening he considered the question "Has Spiritualism a Place in National Ethics?" He showed how inseparable the great events of nations were from spirit interposition. He called attention to the many great leaders who were Spiritualists, and either mediums or advised by spirits through mediums. He considered the probable truth of his position in view of unexpected geniuses like a Grant, a Garrison, a Parnell or a Gladstone, who were brought forward from unexpected positions, and, in instances, from obscurity, to become leaders of mighty reforms and revolutions. He showed how spirits sought the utility of men in all departments, and led them on as champions of the right; and how whenever the minister was organized aright, and wanted, the spirits took him from the pulpit out into the broad field of unhampered action, as with a McGlynn, a Pierpont, and others, the then quoted from inspired lips, a Richmond, a Davis, a Colville, and others, the statements pertaining to Spirit Congresses and deliberative spirit assemblies, whose missions were to direct and lead mortal men and women to victory in the grand causes of right in which they were enlisted in earth-life, and whose interest still was intensified. Mr. Baxter read in connection with this lecture Miss Doten's poem "The Reformers."

The evening lecture was a timely one, and elicited much applause. Mr. Baxter took no special theme, but offered some valuable thoughts and hints in view of the rapid progress of Modern Spiritualism, despite all opposition, coutention and apathy.

The séance which closed the exercises was fraught with tests satisfactory to all. The descriptions were many, the delineations clear, and the influence more smooth than ordinarily. Mr. Baxter is a power in our midst. He will lecture in Worcester again next Sunday, and all succeeding Sundays of the month.

WACHUSETT. itualism a Place in National Ethics?" He showed how inseparable the great events of nations were from

Norwich, Ct .- Excellent audlences have con ened in Grand Army Hall at each session the two Sundays that Mr. and Mrs. J. T. Lillie have been ministering to our society. Mrs. Lillie's fine inspirational addresses and improvised poems are most remarkable productions. One address worthy of special note was given Sunday evening, Dec. 1st, the subject of which was "Construction and Destruction."

Mr. Lillie is in fine voice, and his songs are heartly appreciated.

Mr. Lillie is in fine voice, and his songs are heartly appreciated.

Mrs. Lillie has copies of our good BANNER OF LIGHT on the platform each Sunday for sale, and will accept subscriptions for the same. Buy her book, "Rays of Light." It should be in the hands of every Spiritualist in the land. MRS. J. A. CHAPMAN. Sec'u.

Providence, R. I .- The meetings of the Spiritualist Association at Slade Hall last Sunday were well attended and of an interesting character. The address of the afternoon was by Hon. E. B. Rose of Warren, prefaced by an appropriate original poem. The central idea of the discourse was the mutuality existing between the mundane and supramundane existing between the mundane and supramundane spheres, there being between them an operative demand and supply. The idea was clearly elucidated, showing the naturalness of the law and its far-reaching effects. This was followed by the confessions of an old clergyman from the spirit-side, who vividly set forth his advent in the spirit-world, its utter barrenness as developed by his theology's influence on his mind. His portrayal of his progress was interesting, in line with numerous confessions from similar sources.

WM. FOSTER, JR.

Haverbill, Mass., Unity Hall .- Mrs. Sarah A Byrnes, of Boston, gave two elequent discourses at Unity Hall, on Sunday, Dec. 8th. Her subject for the Unity Han, on Sunday, Dec. 8th. Her subject for the afternoon was "The Use of Spiritualism in the Past, Present and Future"; in the evening "Some of the Dangers About Us." Both were replete with thought—practical and instructive.—The Home Orchestra rendered some fine music.—On the 18th Mrs. Byrnes will be with us again; and on the 22d Mrs. B. F. Smith—one of the mediums of the Banner of Light circles—will be conduly upseted by her many friends here. will be cordially greeted by her many friends here

Cleveland, O .- Frank T. Ripley commenced the first Sunday of December for the Society for the Advance of Scientific Spiritualism. According to the Plaindealer and Leader there were six hundred people in the hall. Mr. Ripley's lecture was listened to with great interest. His answers to questions propounded by the audience, and his test seance at the close of the lecture, were very satisfactory. Every test was recognized. Mr. R. will remain here through the month.

Lowell, Mass.-Last Sunday Mr. F. A. Wiggin addressed our Society for the fourth time, giving at the close of his lecture descriptions of spirits. Though coming a stranger, he has made many friends, and as he has not been in the field long, we predict for him success and popularity. He is a man who will greatly benefit every society where he may be called. In the afternoon, in addition to satisfactory tests, he gave a scholarly discourse upon the text "Oh! Death, Where is Thy Sting? Oh! Grave, Where is Thy Victory?"

C. M. SHURTLEFF, Chairman.

Lynn, Mass. - We understand that Mrs. E. C. Kimball, of Lawrence, occupied, Nov. 24th, the platform of the Independent Society. Her evening service consisted entirely of messages, giving details that caused them in every instance to be recognized. Next Sunday Joseph D. Stiles is to be the speaker.



THE MOST DISTRESSING FORMS OF SKIN AND scalp diseases, with loss of hair, from hancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fall.

ous Iall.

OUTIOURA, the great Skin Cure, and OUTIOURA SOAP, an exquisite Skin Beautifler, prepared from it, externally, and OUTIOURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, Cuticuna, Sec.; Soap, 25c.; Resolvent, St. Propared by the Potter Drug and Chemical Corporation, Boston, Mass.

Pimples, blackheads, chapped and oily skin prevented by Cuttoura Soar. Relief in one minute, for all pains and weaknesses n CUTICURA ANTI-PAIN PLASTER, the only pain killing plaster. 25c.

# WHAT IS IT?

The Pall Mall Electric Association, of London, desiring to quickly introduce and popularize the famous English Dr. Scott's Electric Porous Plasters, make the following unusually liberal offer to those parties who may not be able to find these Plasters in their Drug Stores. As this offer is

#### GOOD FOR 60 DAYS

Only after the date of this paper, its readers should avail themselves of it at once DO N'7 before they forget it. Remember, Winter DELAY is at hand, and this Plaster-will be found DELAY. an invaluable remedy for many of the ills and pains the Winter season brings. These Plasters retail at 25c. each, but parties remitting us \$1.00 for four Plasters will receive free a pair of our world-renowned Electric Insoles, which sell at 50 cents per pair. Also "The Doctor's Story," a valuable family book, published at

EVERY DRUGGIST WILL RETURN THE MONEY IF IT FAILS, SO WILL WE. AGENTS' WANTED.

25 cents.

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 54 Union Square, between 17th and 18th streets, on 4th Ayenue, on the first and third Thursday of each month at 8 r.M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requisted to send a marked copy of the paper to either of the officers of The Alliance. Prof. Henry Kliddle, President, Teast 13th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 59 Cedar street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 2% and 7½ p. M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West Sch street. Good mediums and speakers always in attendance, (Removed from Columbia Hall.) Mary C. Morrell,

A General Conference will be held Wednesday even-ing of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

\*. ompes, rresuent, 476 Broadway.

The Ladies' Society of Mercy meets at Spencer Hall, 114 West 14th street (reinoved from Columbus Hall,) every Sunday at 25 p. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

The American Spiritualist Alliance held its

regular meeting Thursday evening, Dec. 5th, at Royal

Arcanum Hall. The evening was given to the presen-

The First Secety of Spritualists .- Miss Jennie

B. Hagan spoke on the morning of Dec. 8th upon sub-

jects furnished by the audience, the principal one be-

ing: "Coming Events Cast their Shadows Before."
This theme was treated in a very able manner, the speaker saying that it is a recognized fact in the world, but that because of our blindness and little-

world, but that because of our blindness and little-ness it was often impossible for us to understand what these shadows portend. In the course of her remarks she touched upon the Catholic Congress at Baltimore, and a recent movement in Massachusetts looking toward the revival of the Sabbath laws. Miss Hagau improvised a beautiful poem dedicated to the giver of the bouquet of flowers upon the desk, and sev-eral other noems

eral other poems. In the evening Miss Hagan discoursed upon the sub-

In the evening Miss Hagan discoursed upon the subject: "As we cannot form any idea of God as a personality, how can we worship him?" The speaker said: We are not capable of grasping the Infinite! It is impossible for us to grasp matters which are far more insignificant than this. We cannot therefore correctly comprehend the great universal soul-life, the infinite, eternal, everlasting principle that we call God. We can worship God because it is natural for man in the outpouring of his soul to turn to a deity with worshipful thought. "Passing Through the Open Door," was the subject of a poem; inspirationally it was one of Miss Hagan's best efforts.

Galveston, Tex .- The interest in meetings held

here by Mr. and Mrs. G. W. Kates continues without

abatement. Indeed, new faces are constantly being

Haverhill and Bradford - Brittan Hall .-Last Sunday Mrs. Florence K. Rich, of Boston, officiated for the Union Fraternity in Brittan Hall, speak-

clated for the Union Fraternity in Brittan Hall, speaking entranced, and giving tests of spirit-presence in most clear and convincing ways. There were many communications of unusual length and interest. Among them one from Charles Howard Montague, a young journalist, who passed to the other side not long ago. Ho was recognized by one who knew of him by his peculiar style of address before the name was announced. Spirit Lyman Worthen's message was specially convincing. Many names were given, among them Charlotte Boynton, Samuel Roberts and Annie Burbank.—Next Sunday, and the following one. Dr. H. F. Merrill, of Augusta, Me., will occupy the platform.

E. P. H.

Attleborough; Mines .- The platform of the First

Spiritual Society was occupied on the 8th by Mr. A. E. Tisdale, of Merrick, Mass., through whom were delivered two fine lectures to appreciative andiences.

Next Sunday Dr. N. P. Smith, of Boston, will speak and give tests at 1:30 and 7 P. M.

Brockton, Mass.—Sunday evening, Dec. 8th. Mrs.

H.S. Lake spoke to a large audience on "Spiritual

ism Defined, Analyzed and Tested."

#### Eleanor Kirk's Letter.

ELECTRIC PLASTER:

To the Editor of the Banner of Light: In your issue for Nov. 30th I asked Eleanor Kirk a question in relation to a certain spirit manifestation alleged to have occurred some fifteen years ago in the

alleged to have occurred some fifteen years ago in the church where the Rev. Henry Ward Beecher preached. My letter to her called out a response from James H. Whitney, of 519 Halsey street, Brooklyn, N. Y., in the following statement:

"I noticed in The Banner of the 30th ult. a reference to Eleanor Kirk. The New York Herald, about the time referred to, published lengthy articles concerning the wonderful manifestations in Henry Ward Beecher's church. Capt. C. C. Duncan at that time and for many years very intimate with Mr. Beecher, was an offeer in his church. I was also very well acquainted with Capt. Duncan, and made inquiry of him about the account in The Herald; he replied that it was all true as published, and that they were obliged to move every portable article from the neighborhood of the pulpit—the reporters being obliged to hold their note-books in their laps."

Mr. Whitney closed by stating what Capt. Duncan

hood of the pulpit—the reporters being obliged to hold their note-books in their laps."

Mr. Whitney closed by stating what Capt. Duncan said about Mr. Beecher's reporter, and that she was the medium.

The object I had in asking Eleanor Kirk the question that has been so satisfactorily replied to by Mr. Whitney, was not to dispute the report of the Now York Heraid in the matter, but as Eleanor Kirk had just given the public some very peculiar advice concerning spiritual mediums, I wanted her personally to state whether she knew of these striking demonstrations of invisible power alluded to, and it so how she accounted for them or their origin; and whether the medium still retains the spiritual gift at the present time? I have not the slightest doubt but that the New York Heraid's report gave the facts as they occurred; but there are those to-day who question their taking place at all, and look upon the account as a sensational one, made up from the imagination of a reporter's fertile brain.

If such manifestations occurred in Plymouth Church as stated, the world should be better informed in relation to the facts, as they are at the present time of vast importance, when spirit manifestations are questioned in high as well as humble places regarding their genuineness.

Many individuals are willing to accept the biblical

regular meeting Thursday evening, Dec. 5th, at Royal Arcanum Hall. The evening was given to the presentation of facts demonstrative of spirit phenomena and entertainment. Mrs. Dr. Morris and Mr. Baldwin opened the evening's entertainment with a beautifully rendered song, that called forth applause.

Miss Fannie Naegeli, who is becoming known as a wonderful child planist, vocalist and elocutionist, followed with a recitation efficient applause.

A second selection by Mrs. Morris and Mr. Baldwin, and then Dr. Lawrence delivered his lecture upon "The Demonstration of immortality as Proven by the Facts of Spiritualism," Illustrating it with stereopticon views, among which were many spirit photographs taken by Mumler, and others, and reproductions of writings, engravings, drawings, etc., that had been produced between closed slates.

Many of the views shown upon the screen were beautiful as works of art, and duly appreciated by the audience, for whose instruction and pleasure they were presented.

After further singing Mr. W. Booth Leggett, the well known Shakspearlan scholar, gave a reading from Hamlet, demonstrating that the reputation Mr. L. enjoys has been earned by his abilities. The reading was appreciated and applauded.

Miss Naegeli favored us with a second recitation; Dr. Lawrence read his poom, "To Be or Not to Be." John Franklin Clark, Cor. Sec'y.

New York, Dec. 7th, 1889.

The First Secety of Spritualists.—Miss Jennie tioned in high as well as humble places regarding their genuineness.

Many individuals are willing to accept the biblical account of spirit manifestations, but when the revenant intelligences appear in their midst, and in fact in their own churches, they close their eyes and ears, and exhibit a desire to wait for such manifestations until the old fashioned "resurrection day" talked of in the past, but believed in but by few in the present age. Do spirits of the departed hold their identity? and can and do they return and communicate when conditions are favorable? are questions that should interest every human being, and especially so the ministers and teachers in relation to a future life and the better (or only) way to obtain a true knowledge of it. Should religious teachers rest supinely upon faith alone, and remain blind to the call: "Seek, and ye shall find"? The spirits of the departed are in our day, as never before, "knocking" at the door of Reason, to be acknowledged; and the very "stones" will cry out if they are not heeded. A. S. HAYWARD.

## Drift News from the Metropolis.

To the Editor of the Banner of Light:
Miss Jennie B. Hagan lectures before the First Soclety of New York, and her engagement will extend through the month. She is an ornate and eloquent speaker, and I have heard her very favorably com

speaker, and I have heard her very favorably commented upon.

According to a statement of President Newton, the annual expenses incurred in running the First Society amount to \$3,000.

I have heard Mrs. M. E. Williams, in talking of the ordeals which she went through during the development of her mediumship, say that they were beyond the conception of the ordinary mind; and she added that she would undergo the same trials again to reach the present plane she occupies in Spiritualism.

Apropos of the Fox confession, Mrs. W., at a recent meeting of the First Society, denied that Spiritualism originated with the Fox girls. She believes that it antedated the Bible. At the same meeting Mrs. W. said that there are some ministers of the gospel who attend her sciences; but, as was the case with Henry Ward Beecher, a general knowledge of the fact would imperil their positions.

If Mrs. W. decides to place her experience as a medium in book-form, it will undoubtedly be interesting. She contemplates so doing in the near future.

The meeting of the Psychical Society was well attended on the evening of Dec. 4th. There were the usual exercises of music and singing, pleasant social intercourse, and the relation of personal experiences. The Society is but one year old this month, but in that short period of usefulness it has quite a large membership, and its meetings are always fully attended.

Dr. B. M. Lawrence gave stereopticn views of persons and things connected with the Spiritualist Cause. It was one of the many agreeable features that are frequently provided by the energetic President.

The holding of receptions from time to time is a good idea to promulgate Spiritualism and to foster the feeling of brotherhood amongst the believers in it. This plan has been adopted by Mrs. Williams, and the first of a series of such was held one ovening last week. There were many present to enjoy the excellent musle, first rate elocution, the telling of remarkable experiences, and an exhibition of the improved phonograph. The scheme is here by Mr. and Mrs. G. W. Kates continues without abatement. Indeed, new faces are constantly being seen in the hall. Many suppose the public are attracted from curlosity only—and the evening paper so charged. It also suggested the possibility of "collusion and familiarity with the city" as being the means by which Mrs. Kates "gives tests"—or that she "gives her imagination free rein and accepts fleeting mental impulses as the communications of an imaginary being from the spirit-world." The editor also thinks that the medium's "references to circumstances smack a good deal of the Pagan oracles, that were susceptible of such interpretation as the priests might find it convenient to give."

Mr. Kates replied last 'night to these old-time and threadbare criticisms. He showed the inconsistency of "miraculous imagination," "odic force" and "unconscious cerebration." He also asked for a vote of the audience upon the question of whether they were drawn thither by "interest" in the philosophy and general teaching of Spiritualism, or by mere "curiosity" to see spirits or be entertained by something wonderful. Nearly the entire audience stood to affirm their interest in the philosophy as a means of instruction upon the vital questions of life here and hereafter, and none arose to vote the curlosity idea. The index is then in no uncertain direction.

The local editor also further disposes of the question by saying: "The spirit world is involved in mystery that the human intellect has never succeeded in penetrating. It is beyond the ken of mortal and finite mind." Thus does a materialistic editor set up himself as an infallible oracle. It is always easier for a worldly mind to tell the "impossible" than to discern that which crude sense cannot cognize.

We are making progress toward perfecting our local organization, and feel hopeful that the future shall see us equipped for regular work in presenting the facts and philosophy of Spiritualism.

Gulf Spritz.

#### [From The New York World.] Where Spirits Once Dwelt.

The old Hatch mansion at Astoria, L. I., which for years was the Mecca for a large circle of Spiritualists and mediums, who were the welcome guests of its owner, Asa L. Hatch, has within the last few days been entirely dismantled, its handsome furnishings having passed under the hammer of the auctioneer. Upon the very table where responsive tappings from spirit land had often been heard the auctioneer tapped his hammer.

Upon the very table where responsive tappings from spirit-land had often been heard the auctioneer tapped his hammer.

Mr. Hatch, who had become wealthy as a railroad operator in St. Louis, came East soon after the civil war, and purchased the mansion, which stands on a knoll on the banks of the East River, directly opposite Randall's Island. Here he installed his wife and daughter, a beautiful girl of nineteen, who died some afteen years ago, his wife following her to the grave a few. years later. Mr. Hatch and his family became acquainted with the Fox sisters, the mediums, and before long were most enthusiastic believers in Spiritualism. Mr. Hatch had a handsome cabinet made for the use of the spirits in their manifestations. Every medium of note in the United States has at one time or another been a guest at the Hatch mansion. Mr. Hatch's belief was so great that he tells to-day of the frequent intercourse he has held with his wife and daughter since they passed away, as he terms it.

Among the articles disposed of at the sale was a handsome hand painted dinner set of one hundred and forty-four pieces, which was made to order for Mr. Hatch, in anticipation of a visit from the late President James A. Garfield. Mr. Hatch says that General Garfield was on his way to visit him on July 2d, 1881, when he was shet by Guiteau. President Garfield was a firm believer in Spiritualism, Mr. Hatch says, and was on his way to take part in some manifestations. Mr. Hatch says that his daughter's spirit visited him on the day of the shooting and conveyed the sad news before he heard it from any other source.

#### Dr. Dean Clarke in California. Dr. Dean Clarke's discourses in Santa Cruz, Cal.,

are attracting interested audiences, and reported at considerable length in the Daily Sentinel of that city. His subject, Sunday, Nov. 24th, was "Sectarian Bigotry," in speaking upon which he said that the spirit of religious bigotry, intolerance and persecution, for opinion's sake, is rife even yet in all Christendom; that the spirit which cried: "Crucify him, crucify him," and which finally nailed Jesus to the cross, lives in the hearts of thousands if not millions of his professed followers to-day! In modern times, Quakers, Universalists, Unitarians, and now the Spiritualists, each in turn have been put under ban, and persecuted for opinion's sake. Strange to say, the persecuted of one generation become persecutors of the next "heresy" that arises in the march of human progress, and the votaries of new ideas have only the blessings pronounced by him who said "for so persecuted they the prophets before you." Bigotry," in speaking upon which he said that the

Newburyport, Mass. -- Last Sunday afternoon and evening Mrs. C. Fannie Allyn spoke upon subjects proposed by the audience, both services closing with a poem. Next Sunday Frank C. Algerton will occupy F. H. F.

New Bedford, Mass.-"S. H. E." writes: "Next Sunday Mrs. Carrie F. Loring, of East Braintree, will address our Society." The remainder of this correspondent's letter will appear next week

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WAS JESUS DIVINE? A Critical Examination of Biblical Theology. By M. B. ORAVEN. Paper. Price 10 cents. For sale by COLBY & RICH.

## Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10½ A. M. and 7½ P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after-noon at 2% in the Church, Thompson street, below Front. T. J. Ambrosis, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 2½ P. M., northeast corner 8th and Callowhill streets. Mr. Rowbottom, Chairman.

The Fourth Association holds meetings every Sunday at 7½ r. m. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

## Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Conservatory Hall, corner Bedford Avenue and Fusion Street.—Regular meetings every Sunday, at 11 A.M. and 8 F.M. W. J. Rand, Secretary.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets, Sunday evening at 7½ o'clock. Good speakers and mediums always present, Porter E. Field (39 Fowers street), Fooretary.