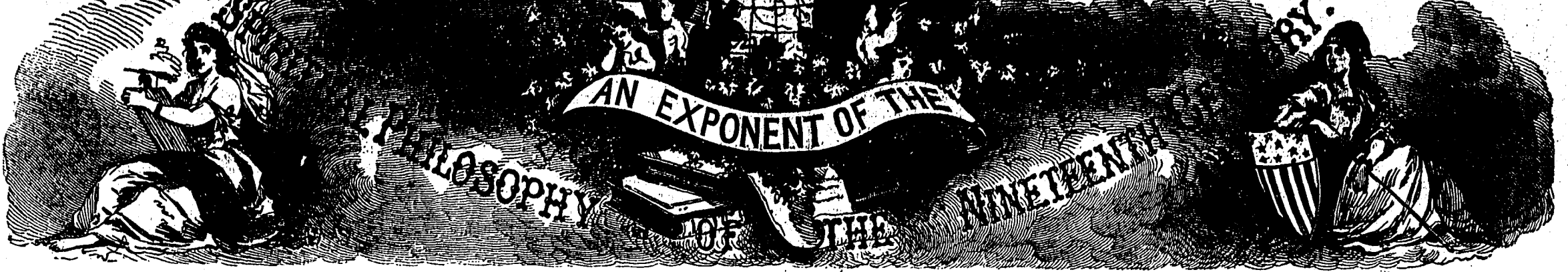


BANNER OF LIGHT.



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The Spiritual Rostrum.

Individualization vs. Crystallization.

An Address by

HON. SIDNEY DEAN,

Before the Spiritual Alliance of Providence,
R. I., at Blackstone Hall, Sunday
Evening, Nov. 24, 1889.

(Reported for the Banner of Light.)

It is now coincided by the closest observers and thinkers that there is an unseen force pervading the universe of matter and spirit whose laws are not yet understood or formulated by the human mind. Critical and exhaustive examinations are in process, and have been for some years past, looking to the solution of this mysterious force and the conditions of its most favorable concentration and disclosure. These examinations have not been and are not now confined to any distinct people or any part of the globe. European and American scholars and scientists, each working with their own methods and reaching their individual conclusions, are gravitating to a common solution of this great question, without collusion with each other, and with no arranged concert of action. In fact, the force discloses itself more and more upon the mental or psychical plane, as a disintegrator, an individualizer; and whatever may be the general result of these investigations—their general unity of teaching—one thing is observed among all who join in the investigation: They do not coalesce, secure harmony of results in particulars, neither can they be crystallized into an organization, or become solidified as a body of philosophers, such as a church or society consolidated under a unit creed. Close observation discloses that this force, when acknowledged, accepted and woven into the life, acts as such a radical individualizer that each disciple becomes a unit by him or herself, generally with positive opinions growing out of the facts or forces disclosed to his or her personality; so positive, in fact, as to prevent the yielding of any part of the personality to even the strongly expressed wishes of others.

This abnormal condition and disclosure of character following upon the study and acceptance of psychic forces and their correlatives, is deemed by some scientists and philosophers to be among the strongest evidences of the existence of the unseen force itself. The natural law of the race as a whole, in its divisions and nationalities, is seen in its unification in societies, churches, general creeds, parties and combinations, where the major sentiment of church or society is acknowledged by the minority, and thus unity and harmony are secured. This has been the commonly observed fact among all peoples.

It is true that the evolution of the race from a lower to a higher educational and moral status has often de-throned majorities who refused to keep pace with the sturdy and tireless march of progressive thought, and minorities have come to the front by the accretion of emancipated minds, and the majority has passed to the benches of the minority. Not always, however, with a good grace and a kindly spirit of subordination and unity. Schisms in churches and societies; the formation of new social unities, begotten through the anger or grief of defeat, have marked nearly every step of historic progress for the race. Perhaps one of the most pronounced of these great movements in later centuries was the revolt of the monk, Martin Luther, from the ecclesiastical tyranny of the Roman Church; but following closely upon it in importance was the revolt of John Wesley from the dead formalism and civil supremacy found in the Established Church of England; and also the great change in Puritan New England which swept its old, long-established, Calvinistic, Trinitarian, Orthodox churches into the broader field of Unitarian belief and teachings. There are probably none now living who remember the days of the supremacy of Puritan Calvinism when it was entrenched in an exclusive church and society organization, and in the laws as well as the civil administrations of the several States; when the New England Bible, called "the Primer," or catechism, dominated conscience, creed and life alike. The "reformation" which swept these old pulpits of their stalwart Calvinistic teachers, and supplied their places with progressive Unitarians, and changed the creedal character of the pews, is among the most expressive illustrations of the change of positions by majorities and minorities.

There is a very serious question involved in this subordination of the individual and his personal powers and rights to others, even to a majority of his fellows. If this subordination or this yielding of his rights is restricted simply to human society and its highest good, its temporary peace, harmony, unity, nationality, that is one thing, and is to be considered in the light of utility and the spirit of a true patriotism; but if this yielding and subordination is to affect one's character, development, growth, personal harmony and spirituality, and if it is to affect our status as personalities in the eternal realms of the spirit-life which lie beyond our grave, then it becomes a question, not of utility for society or State, but of right. And here each one must answer for himself or herself. An emancipated and fully developed manhood or womanhood cannot be held for its sustenance to old theological or creedal or party nursing bottles, simply because they were so nurtured and fostered during infantile and youthful years of growth. There comes a time in every life when the personality must stand erect, an independent integer in the creation of God. Some never find that moment of perfect individual emancipation until they stand disenthralled of earth in the spirit spheres of existence.

And yet the world honors such characters as lift themselves up out of the thralldom of their fellowmen living and dead, and stand in their rounded individuality claiming all their heaven-endowed rights: Luther, Wesley, Parker, Emerson, ay, even John Brown, whose soul is still "marching on." The majority condemn until the majority changes place with the minority, and then both place the laurel wreath upon the brow of the man.

The truth is, we have never studied this question as to how far the creedal and concreted in human society has been responsible for the degradation of personal manhood and the loss of individuality in human society. It is a subject of the deepest importance to every individual. Personal right or wrong, personal responsibility to one's self here and hereafter, and to the highest and best good of human society, all are involved in the proper solution of this question. The world has had leaders in every age and in all its departments; it has had also the larger following; but it has disclosed few prominent examples of a true independence of character, one which was neither inspired by an ambition to lead, nor sunk to the level of a human machine to blindly follow others. The former is the true position for personality in all matters of spiritual, religious and eternal concernment. With the spiritual, religious and eternal, the only question with the individual is as to the right or wrong, as to the law of our being; but with the material, the sensuous, that which relates to society and to the personality as a constituent member of any society, the question is more one of policies, uses and utilities.

The study of the past discloses the subordination of the individual, his personal absorption in some one or more organizations dominated by creed or dogma. Nay, the individual becomes only a small and unobserved factor in the concreted whole, like a pebble in a mountain, like a single grain of sand tossed by the wave upon an ocean shore. The dominant power took these waifs of nature at the maternal breast, and by a churchly ceremony received them into an ecclesiastical organization which swallowed up their individuality, and by instructing the intellect in one direction and educating the conscience in the same line, bound them as slaves of others, through youth, manhood and age. They never comprehended their endowment by nature or the greatness of their heritage of birth until they learned it beyond the mortal shores of life. Thus Buddhism, Brahmanism, Judaism, Roman Catholicism, Calvinism, Churchism and Creedism of every age have held their uncounted millions in abject submission and slavery. The man has been as much a slave as the youth out of whom the man was born.

Even the errors have seemed to be self-perpetuating by this process of enslavement. The free saving influences found in the individualism of the early churches of the Nazarenes—those which existed without a creed, or close, unified organization, general in its character—developed a more striking and efficient personality than was disclosed after the Council of Nice and the solidification of the church, and its enslavement to the civil power of Rome. So also of the Protestant churches under the protecting individual influences of Luther, Melancthon, Calvin and others, before the erection of a state church and creed in Protestant England. And there is a singular and concurrent thread running through all these great religious organizations which utilizes the power of the founding majority and provides for its continuance.

The right or the power to change either the creed or the structure of such organizations is absolutely denied to their successors. Only a revolution, sometimes fearfully bloody in its character, has ever shaken the grasp which the dead have held over the living; has ever emancipated the younger born slave from the creedal tyranny of the dead. The Church of Rome has not and never had the power to absolve itself from any creed or dogma taught by the Council of Nice in the fourth century. Subsequent councils, called by a head which the first established, can usurp more power, can add dogma to dogma, but cannot eliminate.

The Church of England must accept to-day its "Thirty-nine articles," as they were legislated into its creedal life, with the King or the Queen as its head, and nothing save a revolution can change it. The popular Methodist Episcopal Church presents the same old tyrannical

features, for no act of its chief legislative body can change a syllable or word of its creed or modify its Episcopal character and supervision; not even if every clergyman in the denomination requested it. The dead made it, and made it to bind the living who should succeed them, in fetters which could not be broken save by a general revolution.

This restrictive action upon human progress has had much to do with man's present status upon religious questions, and with the study of psychical laws and forces. Already the loyal leaders of the churches are thundering their anathemas against investigation and investigators, and the religious pulpit and press vie with each other in their zeal to prevent the members of their churches from investigating psychic forces and phenomena common to the early days of an individualized religious life, and upon which the superior claims of Christianity are founded.

It is the same old story born of kingly supremacy in civil life. The divine right of kings to rule was born of the sword and slaughter at the first and in many succeeding instances, and finally crystallized into a governmental creed, dominating all Europe for centuries. Of course it follows that the people are also under a divine right to be ruled as slaves; for the one is the antithesis of the other. The king by divine authority does the thinking for the people whose brains become valueless to themselves. The right of the church and the creed to exist just as they have been and are, and to bind all consciences and lives in all generations, stands exactly upon the same footing, and was born, not out of the teachings or the philosophy of the Nazarene, but out of man's lust of tyranny; of the exercise of power over his fellows.

The same thing in principle and practice is seen in this State of "Rhode Island and Providence Plantations" in its civil capacity and relations. We were founded as a colony under a kingly charter, and so remained until our sister colonies, in unison with ours, wrung from England our liberties at the point of the bayonet and through the defeat of monarchy's armed legions. Our fathers lived under that charter granted by Charles II., of England, for one hundred and seventy-nine years; and such was the superstitious devotion to this doctrine that the dead can enslave the living in indissoluble bonds, that it was only by an armed revolution of the majority of the people in 1842 that this piece of dead parchment, representing a dead king and a dead power, was supplanted by a constitution born of the stalwart purpose of a living people. It was done in the face of the protests of a large minority that the living had no right and no power to abrogate a parchment which did not voice their will.

But mark this. These same members of the convention of 1842, acting nearly a half century ago, left their work incomplete, and made no provision whereby their descendants could abrogate an unjust and partial instrument, and create a new and homogeneous one in harmony with an advancing civilization, and with higher conceptions of the true nature and functions of civil government. Other States found a solution of their difficulties in the very nature and genius of our American system of government, and called conventions and created constitutions in harmony with the advanced ideas and necessities of their living people. But the Supreme Court of Rhode Island decides that the men who sat in the convention of 1842 had power, approved by a portion of the then living citizens, to bind forever the living generations which should follow—ay, down the eternal ages should this State find an eternal existence. It is the old doctrine of kings and absolutism in creed and State. The Chinese worship their dead; we obey ours; that is the difference, and the only difference. Nothing save a revolution can destroy this mouldy power and emancipate the living—so saith the Supreme Court of Rhode Island, and so saith the "Disciplines" and books of authority of the leading churches of the land.

The mind of the world is growing out of this aged system of mental, moral, religious and civil slavery to the old, the unphilosophic, the non-progressive. The forces which now pervade society everywhere are pregnant with the spirit of emancipation. Not the spirit of license and riot over anything that is in harmony with any known law of the universe of mind and matter, or of well-ordered society; but there is a conserving and a destructive force, manifested in dealing with all questions affecting the highest welfare of man for two worlds of conscious life. The creed is not authoritative because it is mouldy with age; nor because its creators were good men and created a creed-formula according to their highest mental and religious light; but the creed is authority over the conscience which accepts it; be it weak or strong, true or false, it becomes authoritative over those who accept it, and over those only.

Man's endowment of reason, judgment and moral sense was that he might use these in his own person as the guides of his life in the building of character; not that they should be blindly submitted to the posthumous decrees of other individual minds, differently educated, developed and envied. These powers and gifts are inherent in the individual nature for personal use. If we had lived on the earth one or two thousand years ago, they would then have been ours to use, but they would not have been as strong, clear and forcible in our lives as they are to-day. We should doubtless have submitted to the dictum of others, and so have lost our individuality for this world.

But we live in the to-day, and must mark time and keep step with the to-days and the

to-morrows, not with the dead. And this feeling is permeating man and society as never before. It is hunting out every weak and rotten basis of assumption found in all claims made by other than ourselves, over the conscience and the life. The spirit of emancipation is abroad in the world. It is confined to no latitude, no nationality, no country. Italy felt it when her people relegated the Pope to his vatican and ecclesiastical duties, and established the practical republic of United Italy. In the lives of Garibaldi and Mazzini, her people rose from the burdens and the incrustations of fifteen centuries and stood disenthralled, alike from priestly assumptions and mouldy dogmas of the divine right of kings and popes. France for nearly a half-century has felt this influx of power, but has been too volatile of nature and too ignorant of its conserving power to utilize it in a proper manner. She is doing better to-day, and is gradually gaining stability for her new-born republic. The time has passed when another infamous Catherine de Medici and her weak son on the throne of France could possibly inaugurate another Huguenot massacre, or for her indulging in the horrors of another Bonapartist reign; France has evolved out of it all.

Great Britain, the most liberal of all European governments, if we except Switzerland, is and has been in the throes of psychic forces which are emancipating the minds of her people, and is raising vital questions affecting the equality of the rights of man as man, whether he is born in a turf hut on the soil of Ireland, or under the roof-tree of one of the old, aristocratic and blue-blooded families. Of course, ignorance deals with instruments unfitted to the work, and it is to be expected, for not in anarchy or murders are the true battles of to-day to be fought. The modern weapons of progress are brain and tongue and press. The "grand old man" at the head of the liberal movement in Great Britain has the sympathies of an emancipating world behind him as a force, and he is laying broad and deep the foundations of personal liberty and right for every son and daughter of the kingdom who shall be born under the cross of St. George, and God speed him.

Germany is moving, and even Russia, congealed by ages of chronic imperialism and tyranny, is feeling the pulse of a new and progressive life for her people. Fear is king in the palace by the Neva; hope is becoming an abiding guest in the hearts of her people. The emancipation of her serfs was the first blow, and its psychic force has not yet ceased to thrill every part of this vast empire. In our own country, a force behind ostensible causes has removed the fetter chains from millions of slaves, and given freedom to more than fifty millions yet unborn. The whole world is moving. There is no department of its activities but feels to-day a concentrated power hitherto unknown to intellect or heart. Man as an individual is seeking to stand erect and to clothe himself with his rights. He is thinking for himself. He seems to crown himself with the full right of inquiry. He is falling into movement with the quickest march of science, philosophy, invention, mechanics and commercial life.

And there is a force behind it all. There is law and method in law running through every manifestation. It is a thoroughly live world to-day, and it is a good time in which to live an earth-life and do the work of a man.

And what is this force which is thus moving the world of mankind, emancipating its intellects and hearts, individualizing its lives and opening vistas of the future pregnant with blessings for the race? It quickens the intellect of the world; it awakens into activity the dormant moral nature of the race; and it inspires a courage worthy of man as an immortal being. It voices the harmonies hitherto unobserved in nature; it exalts law to its true plane in the universe of creation, the whole universe of matter and mind; and with its intelligent disclosures it carries with it a power, unseen but all-pervading, which is shaking the world.

What is it? And from whence does it come? I believe it is what it intelligently claims to be, an incursion from celestial realms of light of the former denizens of earth. I believe as taught, that the slumbering spirit hosts of the Orient have awakened at the drum-beat and call of the more modern spirits of the Occident, and that this force is psychical, and is directed by de-car-nated intelligences. It is the same force which wraps a sensitive in an hypnotic sleep, and then, using the dormant body with its brain, discloses the secrets of life beyond the grave, and brings to the world a knowledge of universal law, as well as a philosophy of creation in harmony with all advanced ideas of the nature and character of the creating First Cause. And as soul-force is the superior force in nature, so it overcomes the inertia of a dead past of thought and action, and is crowding the world forward to the real crowning of the race, dimly shadowed forth by the millennium day-dawning found in biblical prophecy.

But I am impressed with another fact for which I cannot now find a proper solution. It is a question already being discussed by the advanced thinkers of this age, especially among the leaders of the Spiritual Philosophy and faith. If individualization to the point of making man an abstraction in society is to take place, where is the possibility of the unity of power? For we know and understand well that it is in the massing of forces that great results obtain; and if there is to be no massing of these forces, no crystallization of these elements, where are the hosts to find a victory? There is no victory upon the field of battle where there are no concentrated armies; and I

am asking this question as I look over the future, seeing the unfolding of the individual character from the creedal forces of the past; I am asking this question: If individualism is intensified, where are you to find unity and concentration?

It is a wonderful world in that it is about impossible to gather a concourse of the disciples of a spiritual creed, and unify them so as to make them an army or force, and I do not know of a single city or town in this country that has yet attempted it and met with the desired success. Even among us, brethren, Spiritualists who have a broader faith, whose charity is emblazoned on the very front of our profession, find substantial unity a matter of great difficulty. And I have asked myself these questions: Is this only the sweep of the pendulum to the other extreme of the arc of the circle? And will there in this higher organism begotten of the supernatural world, be found in the future a perfect unity and a corresponding unit power for the successful carrying forward of the great purposes of God? It is both a sound and a comforting faith.

(From the New York Sun of Dec. 12th, 1889.)

The Question of Juries.

To the Editor of the Sun.—Sir: A day or two ago an article was published in *The Sun* which indicated a curious condition of things involved in the trial by jury. A spiritual medium had brought suit for libel against the publisher of a Chicago paper; and the libel was "that the medium was a trickster and a fraud; that she produced by trick and device what are called materializations of spirits, and palmed them off on the public as genuine." The plaintiff claimed that these appearances of spirits in the form of human beings, which had been seen by numerous persons, were the real and genuine productions of spirits themselves; that they came and were made visible in her presence under conditions which rendered fraud impossible. She says she had witnesses to prove these facts, and in this state of things the case was called.

In the effort to impanel a jury the talesmen were questioned by the plaintiff's counsel to this effect: "Would you believe the evidence of a credible witness who testified that he saw what appeared to be a piece of lace lying on the floor; that gradually this piece of lace enlarged and grew into the form of a human being, walking about the floor and moving as a living person?" And the talesmen, one and all, answered: "I will believe no such stuff as that. No amount of evidence will make me believe it." The plaintiff's attorney, finding that he could not get a jury to consider his testimony, abandoned the case and paid the costs.

Now the query is whether a man is justified in swearing that he will not believe legal evidence of matters which appear to him to be improbable and beyond the common experience of mankind. Simply because certain things are beyond the range of his knowledge, he swears he will regard no amount of evidence which tends to prove the existence of these things. What is this but ignorance and mental degradation of the worst type?

If these same men had been questioned as to their belief in the story of Jonah being swallowed by the whale, of Aaron turning the stick into a serpent, or of the woman of Endor raising the spirit of Samuel, they would have at once asserted their belief, defied the questioner, and probably accused him with having charged them with infidelity; and yet this is much more positive and tangible evidence of the happening of the doubted phenomena than there possibly can be of the undoubted ones. But such is human ignorance and superstition. Men, on the shaky authority of some musty old saint, will believe that hundreds of millions of their fellow beings are every year cast into hell by a just, merciful and loving God, and will doubt and deny the possibility of the reappearance of a loving father or brother who has crossed the line into that other land.

They can swallow hell and its horrors without a wince, but they'll never, no, never, believe in the appearance of a ghost or spook. Some day we shall learn that the phenomena of nature are infinite in number and variety, and that man cannot pronounce any supposititious happening to be impossible. To the wise man this word is unknown.

Sir John Herschel once said: "You should keep your eyes always open to those things which in the ordinary course of nature ought not to happen, for they are the clues which lead to new discoveries."

Prof. William Crookes, one of the most careful and accurate of scientific observers, published over his own signature in the London *Quarterly* this statement: "In my own parlor, under a full blaze of gas, in the presence of my wife and Margaret Fox, I saw a detached human hand come down from the ceiling, take up a pencil, and write a communication to me. Then the hand ascended toward the ceiling, where it dissolved and disappeared."

Alfred Russel Wallace, the most eminent of living naturalists, the friend and coadjutor of Darwin, testifies that he took a pair of clean slates, closed and locked by himself, to a medium, and in his presence certain words chosen by himself were written between these slates.

Dr. Frederick Zöllner, of Leipzig, lately deceased, made more than one hundred crucial tests of the verity of certain occurrences which happened in his presence, and which were beyond and above all known laws of physics. But these are only individual instances; thousands of intelligent, sensible men with sound brains have verified the existence of these and kindred phenomena, so that the philosophy and science of Spiritualism founded thereon have spread all over the world. But it is reserved for a set of jurors, called from the body of the people in the great city of New York, to stand up and swear that they will credit no amount of evidence on this subject. Verily the kingdom of ignorance exists amongst us.

GEO. A. SHUFELDT, 237 Broadway.

How they Stand.

CATHOLIC.	EPISCOPAL.
There is now in this country a Catholic population of 5,000,000. There are 8,000 churches and 14 missionary jurisdictions, 10,000 churches and parishes, with 69 bishops, 27 seminaries, 600,000 priests and 820 dep. colleges and academies, 1,000,000 communicants, 488,000 missions, 6,787. Offerings for the last year, \$33,316,614.	The statistics of the Episcopal Church show 51 dioceses and 14 missionary jurisdictions, 10,000 churches and parishes, with 69 bishops, 27 seminaries, 600,000 priests and 820 dep. colleges and academies, 1,000,000 communicants, 488,000 missions, 6,787. Offerings for the last year, \$33,316,614.

Paris is surrounded by ramparts twenty-seven miles long. Within these the river Seine, which divides the city, curves and doubles until there are seven miles of it. It is crossed by twenty-seven bridges.

Literary Department.

Written for the Banner of Light.

A STORY FOR CHRISTMAS.

BY SARAH E. PEARSE.

It was Christmas eve. A bright fire was burning on the hearth of a large parlor in a fine house on — street, Philadelphia. There were only three occupants to enjoy its warmth. The other members of the household were out on business pertaining to the feast and enjoyment of the morrow. There were only four in number in the family who occupied the house beside the three servants. Two of those who were now in the parlor were guests.

The family proper consisted of the father, mother and two children. The two guests were sisters of the lady who resided there. The name of the gentleman was Mr. Morenton, and the names of the children were George and Jennie. They were aged respectively sixteen and thirteen. George was a manly boy, and much loved by the household because of his kind and genial disposition. Jennie was a gentle, lady-like little girl, rather undersized, and therefore more childish than many girls of her age. George was robust and vigorous, and appeared older rather than younger. He loved his gentle little sister dearly, and she was quite devoted to her gallant brother.

There are too many brothers and sisters who withhold from their own circle the gentleness and politeness which they manifest to strangers. No expressions of love or sympathy ever pass between them. The home hearts are shriveled and starved because of the lack of this love, which finds no outward expression. The love may be there, but it requires some calamity, perhaps, to arouse it. When a shock of grief or an accident does come, their love is aroused, and for a time drawn out, only to settle back again to lack of expression when the afflicted one is restored or the grief has worn dull.

There is little enjoyment and brightness in such lives. Their days pass in a matter-of-course sort of way, and they live on, careless of blessings which daily come, as unresponsive in their love to the Father who is continually blessing them with expressions of love as they are to the dear ones around them. Such lives are sterile. They find few blossoms springing up in their pathway. Why? Because the weeds of Self and Indifference have sprung up thickly and choked out love and sympathy. When will men learn wisdom? How long before they will be able to comprehend the lessons that thickly fill the pages of life; lessons that will help them on their journey if they will only seek to heed and understand? God knows how great are the sufferings of his poor children, and he also knows how great are the sufferings endured by patient, loving hearts because of a lack of love, and because of misunderstandings on the part of those who should love and seek to understand each other.

But my thoughts have turned from the happy family with which we started, and are running out in sympathy toward God's children who suffer through mutual coldness and indifference.

In the cheerful warm parlor were Mrs. Jamieson and Miss French—sisters of Mrs. Morenton—and Jennie, the pet of the household. I have not yet described this young lady. She was a rather delicate-looking child, and a stranger might be impressed that she was not healthy. She had, however, good health, although she was not robust. Her features were regular, and at present childlike. With deep blue eyes and flaxen hair, of course she was fair. She was graceful in figure, and lively and quick, because the warmth of love which was shown her had nourished her heart and driven out all that might have chilled it under different surroundings. So far Jennie's life had been joyous and happy, and no blighting grief or neglect had affected it. She was a birdlike little joy in the household, petted and loved by all.

George, who was rugged, had buffeted more with the outside influences that surround boyhood, and had passed unscathed through the trial. He had learned the art of being polite at home, and his natural dignity never let him forget it when among his companions. Consequently he was a favorite, loved and respected by all.

When George started out with his mother this evening to attend to the purchases for the joyous morrow, he left Jennie with a kiss, and a bright and loving "Good-bye, sis; we won't be gone very long."

And now Jennie was watching at the window wondering why they staid so long, for they went out at four o'clock and it was now six, and to her the two hours seemed extended to double their length.

The aunts were quietly at work, each busy with her own thoughts, when they were aroused by a scream from Jennie. They started for the window and saw their sister and George had attempted to cross between the numerous vehicles that were rapidly and constantly passing, and George had slipped and been run over right in front of his home.

The aunts hastened to the door, and reached it just as the policemen who had picked the poor boy up arrived. Mrs. Morenton was pale, but her nerves were strengthened for the emergencies of the moment. She asked one of the men to send the doctor. Fortunately Dr. R. lived only a few doors away, and with him George was a favorite. George had been laid upon a lounge in the library, and his little sister stood beside him grief-stricken. Her shrieks, which at first came involuntarily from her loving heart, she controlled and subdued, and full of awe she looked upon her brother. She made no noise, only her tears and an occasional moan attested her grief.

George had fainted, or lay insensible, and blood was oozing from his lips. His mother and aunts were busy doing all they could to restore him, anxiously waiting for the doctor. It was only a few minutes, but a sigh of relief escaped them when they heard his steps at the door. Mr. Morenton had been sent for but had not yet arrived, and they were very much troubled, fearing that he might not be at his office to receive the message.

Dr. R. came in and examined his young friend with careful attention. He looked very grave as he continued his examination, for he became convinced there was some internal injury, and feared his favorite would not recover from it.

There are times in the experience of a physician when he feels like giving up his practice, and that is when he finds himself powerless to help his patient. He can realize then how impotent he is before the mighty arm of a higher power. There are those who believe in such a

power; but it is well-known to many physicians have not only no faith in an Omnipotent Being, but have no faith in a future life. Oh! what an awakening must come to such souls! To be in existence, and feel there is no protecting power to shield us, is like being at sea on a ship which has lost its rudder.

While the doctor was still at work, Mr. Morenton's step was heard at the door, and his wife met him. Her face plainly told the anxiety she felt, and her heart was full to overflowing as her husband clasped her to him. The tears welled from her eyes, for she had been calm until now, when the sight of her loving and sympathetic husband caused the tears, which had been kept back by her strong will, to freely flow.

Mr. Morenton went immediately to the side of the lounge. He said nothing, only returned the silent nod of recognition given by the doctor. Silently the two men gazed on the bruised, inanimate form before them. He who had been so full of life and hope and joy in the morning lay as if dead. At length the father spoke in a husky voice: "Doctor, is he living?" "Oh, yes!" the doctor replied, "he is living, but there is not much hope of his recovery, my friend. Would that I could say differently; but I will not attempt to deceive you, for he is in a very critical condition. He has without doubt been injured internally, and the chance for his recovery is very doubtful. I think he will rally soon, however, and be able to speak to us."

Every means known to the doctor for the restoration of George to consciousness was resorted to, and at length there was a slight quivering of the lips and a fluttering of the breath, then his eyes slowly opened and he looked languidly around, at first apparently bewildered; but he soon appeared to recover himself, and smiled feebly as he looked at the anxious faces around him. After a few minutes he looked at his mother and said:

"I can recall it all now. I was run over?"

"Yes, George; we were just crossing to the house."

"I remember," he faintly said. "Where is Jennie?" he asked.

Jennie came around to the front of the lounge, and leaning forward kissed her brother on his forehead, and as she did so a tear dropped on his cheek.

"Don't feel bad, sis; this has spoiled our Christmas, I know, but I guess we can be happy, even though we cannot carry out our plans."

This had been said slowly, and in a feeble voice, for it seemed to hurt him to talk. Jennie suppressed her tears, and withdrew a little where he could not see her anxious face so plainly.

The doctor told George he was very badly hurt, and he must not try to talk much, for it would exhaust his strength. When the doctor was going he gave orders to administer an anodyne whenever the patient seemed to suffer, and advised him to keep as quiet as possible.

"Doctor," said the injured boy, "will you tell me truly, can I get well?"

The doctor took his hand and pressed it in sympathy, as he considered the propriety of telling the boy the truth. George seemed to divine his reply, for he at once said:

"Because if you think I cannot, do not make me remain dumb when I have but a short time, perhaps, to say all I would like to say to these dear ones."

The doctor replied:

"George, how would you feel if I said you could not recover?"

"I would think God knows what is best; and although I would be sorry to leave the dear friends here, I am sure the hereafter, or future life, must be a brighter and better one than this; and so I would trust in God, believing as we have all been taught, that he is a spirit, and lives everywhere. I don't know much about such things, of course, but I think if God is my Heavenly Father I can trust Him. Now, tell me truly, doctor; don't be afraid, for I am not afraid to die. I think it will not take long to make the journey when God sees fit to call me."

"Well, George," the doctor replied, "if I have conjectured rightly—for, of course, where the organs are hidden from view it is rather difficult sometimes for a doctor to be sure—I can say to you, you are badly hurt; and if I am right, and you are injured internally, you have no hope of recovery. Your Christmas carols, my dear boy, may be sung in the world which lies beyond the grave. It may not be so soon as that, but I think you will hardly pass your whole Christmas with your friends. I think before to-morrow night you will bid them all a long farewell, perhaps, and go to another life."

"It is very kind of you, doctor, to tell me the truth, and I sincerely thank you. Do you think I will suffer very much before I finish my life here?"

"No, George, we will not let you, for anodynes will prevent it."

"Well, I think I will not be able to tell my dear mother all I wish to now, because I feel too drowsy; but after I have slept, I shall, I hope, be able to arrange everything as I desire before I go. Good-night, doctor. God bless you, if I do not see you again."

"I hope to see you in the morning, my boy, and will then be able to tell your condition better. Good night, George. If you feel much pain, take the medicine."

"I will, thank you, doctor. Good night."

The doctor left and the family retired from the room—leaving the mother alone with her boy—hoping he might fall asleep and be refreshed and strengthened by it. But alas! the Angel of Death was hovering over the household, ready to snatch one of its fair blossoms. What can man do under such circumstances? He is impotent and realizes his helplessness as he never could before. When death has marked his victim no human power can avail.

We will now leave George sleeping peacefully all outward appearance, and go to the family room where all are gathered—except his mother, who will not leave his side—and note the change that has taken place since George and his mother went out. "Can it be possible!" can it be possible! Mr. Morenton is groaning rather than saying. Poor man, George was his pride and joy, such as few fathers find in their children. The aunts were silently rooking and quietly wiping the tears that would flow from their eyes. Poor, dear little Jennie was so awe-stricken and subdued that she did not cry aloud and lament, but lay on the lounge in a quiet, dreamy state, feeling as if she would like to die too if she could have her mamma and papa go with her. Great tears rolled down her cheeks, but she wiped them quietly away, fearing to distress her father any further. Thus they remained until the clock struck eleven, when Mr. Morenton awoke from his deep depression, as he remembered they had not had supper. He rang the bell and told Jane the waitress to "bring a tray with tea and toast

for the ladies, and some bread and milk for Jennie."

Jane soon returned and placed a table near the group and quietly arranged it, then left, for it seemed to her almost sacrilegious to remain and witness their grief.

Mr. Morenton asked his sisters to help themselves, and they sat by the table, but their grief would not permit them to eat. They quietly slipped a little tea, and tried to persuade Jennie to eat, for they feared she would be sick. But she, poor child, could not; she whispered to her aunts that it choked her to try to swallow, and so they did not urge her.

About half-past eleven Mrs. Morenton came in, and said: "George is awake now, and would like to see you all."

"They went at once to the room, and found him lying quietly, without pain. He smiled as they entered, and put out his hand to each in turn, then said, in a clear voice: "Cheer up, all of you, for I am not going to leave you. It is true I will die, but I will tell you what a beautiful dream I have had, and then you will know what I mean. I thought as the doctor left I was sleeping, and so I was. I closed my eyes, and it seemed as if the air grew light and luminous around me; I felt strange, but happy, and wondered if that was dying. I did not care to arouse from this state, for I felt such perfect happiness that I had no fear of being harmed, and did not care ever to open my eyes again. I never have felt as I did then, and I think now I will only realize such perfect happiness when I have left you all for a brighter, better world. While I was thus enveloped in this luminous mist, I heard, faintly at first, as if from a great distance, music; such music as I have never heard before, and it seems as if its echo still sounds in my ears. I was enraptured, and tried to see whence the sound proceeded. But I could not penetrate the mist. The music gradually increased in volume, as though it was drawing nearer, when the mist lifted, or rather expanded from me, leaving a larger space around me. Then, what a rapturous scene met my gaze—for I had been straining my eyes to discover whence the sound proceeded: A band of angels—such wondrous beings could not belong to earth—were apparently floating around me, and some had beautiful silver instruments, upon which they were playing, and others were singing. The words came to me indistinctly at first, but gradually grew more distinct as I listened; for do you not think it would be difficult for mortal ears to comprehend the notes of angels? Perhaps I am not far from dying now; that was why I understood them. They sang, or rather chanted, the same thing over and over, coming nearer and nearer, until I understood perfectly what they were singing, and then they gradually receded as they had come. They bade me have no fear; they said my pains would soon end, and my soul would be at peace; they said that those I left behind must never doubt that my presence would be with them to the end of their journey of life."

"Then, after they had so beautifully approached and disappeared as gradually and beautifully, I beheld an old lady—she seemed to be old at first—but as I looked eagerly at her she changed to a beautiful bright angel, growing younger in appearance until she seemed to me to look like my own dear mother. As I discovered the resemblance she smiled and spoke: "George, I am your grandma, who left the earth when you were a little child; and now, as you are soon to leave your earthly home, I have come to go with you, for you would be at first bewildered, it is all so new to you, if you did not have some one to guide you. You will now return to your mortal senses, and the spiritual will grow dim for a little while; then you will find all grow bright again, and when you do you will know you are going with me. You need hardly bid your friends good-bye, for you will not leave them; you will be able to return to them, and if their spiritual eyes are opened they will be able to see and understand you. As she said this she seemed to dissolve before my sight, and I found I was still here, still a mortal. I thought I had much to tell you about my earthly affairs, but I find the experience I have just passed through has lifted my thoughts to higher things, so I leave all with you; knowing you will understand what I desire done with my books, and the playthings I have always kept, though unused for the last three years, you may do what you please with them, only let them be given to some one who has few of the toys and joys of life."

"It seems strange that I should be so near dying, for I feel quite strong, and have but little pain. But I know I will not remain as I now am. A change is coming that will be of great advantage to me; and if my spirit-grandma told me truly—and I believe she did—I will come often to see you, and I hope you will feel comforted by my presence. You must not feel badly, but strive to think of me as a bright spirit, and I know you will be happier. We all trust in a Heavenly Father, and I now believe in him more firmly than before."

The family had remained awed and silent during this recital, and when it was ended Mrs. M. kissed the brow of her darling only son with a feeling of smothered grief, at her heart that almost stifled her; yet she trusted in God, and although nearly wild with grief, felt comforted by what she had heard. Mr. Morenton stood by the side of the lounge, silent but wondering if it could be possible that his boy had not been dreaming, and also questioning the possibility of the truth of what he had seen and heard. Could the spirits of the departed friends return to comfort those who are about to be bereft of their dear ones? "Can it be possible?" This question was asked mentally over and over again by the heart-stricken father. The aunts felt deeply the affliction that must certainly come to their dear sister and her family. Jennie was pale and quiet. Dearly she loved her brother, and young though she was she knew what death meant, and she knew her brother was to die.

There are times in the lives of some people, ay, many, when a great grief or calamity subdues them and makes them feel powerless and helpless, as if some terrible monster were marching toward them, ready to trample them down and crush them. So it was with this family. They who had anticipated so much pleasure and joy for their Christmas, felt a great overshadowing presence hovering around them that they could not escape.

Thus the hours rolled away until day dawned. George had dozed—after the recital of his experience while sleeping—and spoken pleasantly now and then, as if to cheer the hearts of his friends and lighten the gloom which was fast settling upon them. At last the clock struck seven, and as George counted the strokes he said: "How long will it be, I wonder, before I will pass away from all that I hold dear, and go to new scenes? Do you know, my dear father and mother, the

dream—or rather the vision—has taken away the sting of death, and I can look forward now with joy to my release. You must think of me as near you—for I know my grandma would not come back to deceive me—and I feel sure I can come to you, and I will do so. Something within me confirms what I heard, and I now feel I will float out into space, unseen by you, but with the power to behold you, and I will strive if it is possible to make my presence felt by you."

At nine o'clock the doctor came in, and George said: "Good morning, doctor; I do not feel at all sorry now that this has happened, for I had a beautiful dream while I slept, and I know I am going to a better world. After a few days father can tell you about it, for I am too tired now; but I think—yes, I know—you are right, doctor, I will end my Christmas in heaven."

The doctor felt his pulse, and found it was very high, and he knew it would not be many hours before George would be with the angels. He had no misgivings but that George would be happier than he could ever be on earth. He told George the hours were passing, and he knew he did not shrink from dying; that death was not to be feared.

"Well, doctor," said the brave boy, "I will not flinch when my summons comes, for I know that God lives, and I fully believe he is able to remove the sting of death, and help me in the ordeal through which I am about to pass. Do not be worried about me, doctor, for I will not be here much longer. I know I will finish my Christmas in a brighter world."

"I am glad to find you so resigned, my dear boy. I pray God to be with you, and sustain you to the end. I must say good-bye, George, for I have other patients to look after, and I must not neglect them. I would like to remain with you, but will not be able to do so. I will look in when I return, and if you are not living I shall carry away with me the comforting assurance that all is well with you." He pressed the hand of the dying boy, and his voice was husky, for his heart was swelling with grief for the friends who would be left to mourn. He quietly left the room, after pressing the hand of each member of the family, and kissing Jennie. When he reached the hall he wiped his eyes, for the tears would not keep back at his bidding. Noiselessly he left the house, and thoughtfully entered his carriage, and drove on to the abodes of sickness, pondering upon the inscrutable ways of a Divine Providence.

But to return to the death-chamber: Noiselessly the family moved about. They could not mourn as those without hope. When they witnessed the heroic fortitude that was displayed by the brave boy, should they not display like fortitude, and not cause him any sorrow when he would be with them but a short time?

George spoke to his mother soon after the doctor left, saying: "Mother, dear, I am not quite as warm as I have been; had I better have something more around me?"

"Yes, darling," was the reply. "I hope you will feel more comfortable now," she said, as she tucked a blanket carefully about him. But her heart told her it was the chill of death; and silently did the prayers of those aching hearts ascend to God for strength to bear the trial, and for the dear boy, each one asking that he might not suffer more than he could bear.

About half an hour after, George said: "Mother, I do not feel any warmer, and it is growing darker; is it cloudy?"

"No, darling, the sun shines brightly in the window."

"Well! this must be death. Do not mourn or grieve for me. Remember my dream, and believe as I do, that I am not going far, far away, but that I can and will be with you. I see it all clearly now since my dream. I have no fears, but am rather glad to go. It seemed so bright and beautiful when the angels came and sang to me such comforting words; I know it is true; I feel it, and I want you to feel it. I am tired now and will sleep a little, I think, for I feel drowsy."

His manner was strong and animated as he said this, and then his strength seemed to leave him, as he finished speaking.

He soon fell into a light slumber, and remained so for half an hour; then he awoke with a shiver, saying: "Oh! mother; I am so cold!"

More clothing was added, and George smiled sweetly as he said: "Thank you." Then he seemed more clearly to divine that the coldness which could not be overcome was the chill of death. He reached out his hand for Jennie, and said, "Kiss me, darling. Do not cry; George will be with you and help you, and I think you will know it." Jennie tried hard to suppress her tears, and partially succeeded.

George put out one hand to his father, and the other to his mother, and pressed them gently as he said: "It is growing so dark I will say good-bye to you now, for I may not be able to later." He bade his aunts good-bye, and then with a look of joyful surprise, said: "There is grandma!" pointing with his finger up toward the ceiling—"and oh! can you not see them all! so bright and beautiful?" "Who, dear?" said his mother. "Angels, mother, angels. Oh! so many, and I hear distant music, as if there are others far beyond, whom I cannot see. There is no ceiling to obstruct my view, for I can see far, far away, and it is gloriously beautiful. Hark! hear grandma speak; she says: 'Tell them not to grieve for you, George, for you are going with me, and I will take care of you. You can return often to your home, and they must not feel lonely, and think you are far away, for you can and will be near them often. Tell them all, God knows what is best. Now say good-bye, and come with me.' Good-bye, father—good-bye, mother—good-bye, Jennie—good-bye, aunts—I am—going—fast. Hark! the music—it is so rapturous—that it seems—to draw—my soul—away—away—a-way."

His soul was gone. Gone out to hear the music that had so thrilled him. Gone out to seek a better, fairer world, where the noblest, best and purest impulses of the soul can expand and ripen into full fruition.

December Magazines.

WIDE AWAKE.—The present is the first number of a new volume—the 30th. Prof. Boyesen connects a romantic serial, "Sons of the Vikings," the characters being Norwegian boys whose adventurous pranks show that the characteristics of boyhood are universal. W. O. Stoddard gives the opening chapters of "Glad Year," full of promise of an interesting narrative of the year through. Another serial story that will attract and hold the close attention of lovers of remarkable adventure is "Wednesday the Tenth," by Grant Allen, detailing the experiences of two Scotch boys in the islands of the South Pacific. A first-class Christmas story is "Santa Claus on a Vegetable Cart," in strong contrast with which is a Greek story, "Cleon." In the funny line is "The Red Velvet Pig,"

and in the vein "Pek-Wudjela." Boys are told how to build "A Military Snow Fort," and Mrs. White gives the first of "Business Openings for Girls and Young Women." Boston: D. Lothrop Co.

MAGAZINE OF AMERICAN LITERATURE.—The Early Career of Lord Brougham is the subject of the opening article, the interest of which is largely added to by allusions to some of his contemporaries. The illustrations include portraits of Sydney Smith, Francis Jeffrey, and Lord Holland, the frontispiece being one of Lord Brougham. Mr. Shedd contributes an interesting account of a Navajo artist by the name of Choh, with a portrait of the artist and his mother, and a specimen of his drawings. A ballad relating "The Story of Brave, Beautiful Margaret Schuyler," of considerable dramatic merit, is contributed by Hon. C. C. Nott. Of remaining articles are, "The Scoto Purchase in 1787," by Joseph Hawley, the Northampton Statesman, and "Gen. Grant and the French." New York: 743 Broadway.

CHAT.—Mrs. Eves writes of "Southern Life and Character." Several complete stories are given. Of the poems one is a legend of Norway, entitled, "The King's Christmas." In addition are Sketches, Flower Talks, an "Invalid's Corner," and a "Young Folks' Miscellany." Philadelphia: Box 573.

THE KINDERGARTEN.—Francis Lord writes of "The Kindergarten as a School of Love." "Motherhood as a Profession," is discussed by A. C. Merrill, and the entire contents are healthful in tone, and of great value as aids to parents and teachers. Chicago: Alice B. Stockham & Co.

RECEIVED: SIGNS OF THE TIMES for December. (Astrological.) Grant & Company, publishers, Boston, Mass.

Written for the Banner of Light.

SPIRIT.

BY KATE B. STILES.

Not the spirit without, but the spirit within. This the power I invoke, by this power I must win. From the conflicts of life do I pray to be freed? Then the spirit within must to victory lead! And though upon legions of angels I call To help me to burst from the fetters that thrall, By my own spirit's plodding alone can I rise, And mount, as on wings of the eagle, the skies!

Oh spirit within me, all power is thine; Thou art from the Infinite—hence art divine. Then why to a God afar off should I pray? Why call upon angels to point me the way? What hold they of good that I do not possess? In spirit lies neither the greater nor less; 'T is the Infinite fountain of Eternal Law; It longeth to each, and each from it must draw.

Up! then, oh, my spirit! stand forth in thy strength, And all things shall yield to thy mandate at length; The Kingdoms of earth and of heaven are thine, And though all the powers of darkness combine, They cannot wrest from thee thine own rightful dower.

Nor cause thee to yield jot or tittle of power, E'en the "Conqueror Death" shall be conquered by thee.

Arise, then, my spirit! stand forth, and be free!

* We, as spiritual beings, should more fully realize that we are spirits now, and can, if we will, draw from the fount of all life, each for ourselves.

We're cuss critters: Now ain't jes' the minute That ever fits us easy while we're in—Lovel!

Look Here, Friend, Are you Sick?

Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Headache or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Night sweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren street, New York, who will send you free, by mail, a bottle of *Fluoroplexion*, which is a sure cure. Send to-day.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist meetings in Van Velsien Hall, 119 State street (first floor), every Sunday at 10 1/2 A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Olson, Jr., Secretary.

ANDERSON, IND.—The Society of Spiritualists meets regularly in Western Hall.

BROCKTON, MASS.—First Spiritualist Ladies' Aid Society meets in its hall, 125 Commercial street, every Sunday evening. Carrie E. Nevins, Secretary. Lyceum meets in same hall at 12 1/2. James Abbott, Conductor.

BRIDGEPORT, 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 7 1/2 P. M. Willard J. Hall, President.

BANGOR, ME.—Meetings are regularly held by the Spiritualist Association. C. L. Colton, Secretary.

CHICAGO, 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 meets in Martine's Hall, 104 1/2 street, Sunday, at 2 1/2 P. M.

CHICAGO, ILL.—The Harmonical Society of Spiritualists holds public meetings every Sunday evening at 7 1/2, at the hall in building northwest corner Peoria and Monroe streets, entrance 88 South Peoria street.

CLEVELAND, O.—The Children's Progressive Lyceum meets regularly every Sunday evening at 7 1/2, 170 Superior street, commencing at 10 1/2 A. M. E. W. Gaylord, Conductor.

CHATTANOOGA, TENN.—Meetings are held regularly in Market street at 10 1/2 A. M. and 8 P. M.

DETROIT, MICH.—Meetings are held every Sunday at 3 P. M. in Cooperative Hall, Hilsenburgh Block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman, Secus Secretary.

DENVER, COLO.—Sunday speakers are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 154 College street. P. A. Simmons, President.

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

FITCHBURG, MASS.—First Spiritualist Society meets in Red Men's Hall, 229 1/2 Main street, every Sunday at 2 and 7 P. M. Mrs. E. C. Loring, 113 Blossum st., Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall, every Sunday evening at 7 1/2 P. M. Mrs. E. C. Loring, 113 Blossum st., Secretary.

LYNN, MASS.—Spiritualist Fraternity holds meetings every Sunday at 2 1/2 and 7 1/2 P. M., at Tremont Hall, 38 Market street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill, Secretary.

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CANADA.—Meetings are held in the hall of the Kellogg-Pittsford Society, 2458 St. Catherine street. George W. Waldron, Secretary.

NEW HAVEN, CT.—First Spiritualist Society; hall 148 Orange street. J. W. Byrper, President; A. F. Champbain, Secretary.

NEW RICH, CT.—First Spiritualist Union. Meetings are held every Sunday in Grand Army Hall, at 1 1/2 and 7 1/2 P. M. Mrs. J. A. Chapman, President. Children's Progressive Lyceum meets in same hall at 12 o'clock. William G. Myers, Conductor.

NEWARK, N. J.—Association of Spiritualists holds meetings Sunday evenings at 17 Halsey street. Mrs. Dr. S. Martin, President; Frank W. Wilson, Vice-President; C. Hough, Secretary.

NEW ORLEANS, LA.—The Spiritualist Association holds meetings in Minerva Hall, Clois street. H. L. Selover, Secretary.

PORTLAND, ME.—The First Spiritualist Society holds services every Sunday at 2 1/2 and 7 1/2 P. M., and Friday at 8 P. M. in Reform Club Hall, corner Congress and Temple streets. H. C. Berry, President; No. 70 Lincoln street.

PORTLAND, ME.—The Portland Spiritual Temple holds regular meetings on Sunday in Mystic Hall.

PIT

BANNER OF LIGHT BOOKSTORE.

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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The national and editorial office are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When a paper is 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 send in full their present as well as future address.

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

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

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Special Notice to Patrons.

Those of our patrons who have advertisements on our seventh page which they wish renewed must see that they are at this office on Friday, Dec. 20th, as the first forms, containing the seventh page, will go to press that night.

The Banner of Light establishment will be closed on Christmas Day (25th).

Those having notices, etc., for the editorial department must have them at this office on Monday morning, 23d, as the paper will be put to press on Monday night.

Mr. Marsh's "Voice of the Patriarchs."

The book with the above title, just published in the name of Luther R. Marsh, a distinguished lawyer of New York, is one that is provoking much severe criticism by the public press, and in but one vein of treatment. It is a record of what purports to be conversations with the chief characters of the Bible, as delineated in both the Old and New Testaments. These conversations, on the part of the spirits professing to make answer, came through the mediumship of Clarissa J. Huyler, of whom we are free to confess we never heard before. On the 12th of last February, explains Mr. Marsh, it was suggested at a private seance that the patriarchs and prophets who enacted their parts in the Bible history would return through this medium and confirm the sacred narrative of their words and deeds, and give additional evidence of their careers. The work was accordingly begun on the following day, and finished in ninety days.

It was announced, says Mr. Marsh, that by divine decree any spirit in the spheres upon whom he should call would respond, and he declares that he has found it so. "I have never asked for any one," he says, "who has not quickly appeared to the medium, ready to answer any question I might ask." The list of Bible characters whom he professes to believe held these familiar conversations with him on call, includes such names as Adam, Eve, Cain, Cain's wife, Methuselah, Noah, Abraham, Lot, Isaac, Rebecca, Jacob, Rachel, Joseph, Moses, Aaron, Pharaoh and his daughter, Joshua, Samson, Ruth, Boaz, the Woman of Endor, Saul, David, Goliath, Solomon, Elijah and Elisha, Ezra, Job, Isaiah, Jeremiah, Ezekiel, Daniel, Nebuchadnezzar and Jonah, John the Baptist, Joseph and Mary, Matthew, Mark, Luke and John, Mary Magdalene, Paul, Gabriel and Jesus Christ. Mr. Marsh confessed that he experienced a feeling of awe that at first took possession of him, which subsided through familiarity, and he was enabled to converse with them as with friends in earth-life.

It is not to be disputed that the first impression of the readers of this book is that it is ridiculously absurd from beginning to end. The overpowering credulity of the person who is openly responsible for its appearance is manifest on every page. Evidently he had set his heart on distinguishing himself and his belief in spirit communication by the publication of a record of unusual manifestations, made rapidly to order, and entirely out of the current on which spirit manifestations are brought to us, and was filled with a desire to vindicate a faith which had already cost him so much, in a manner that had no parallel in the history of

such communications. This view is amply sustained by the general title of his book, which is "Glimpses in the Upper Spheres—A Series," of which the present volume is announced as the first. In his preface he declares in all sincerity that he would not, if he could, mislead a single soul, and that he would not mislead himself. His statement is of course to be accepted in the same sincerity with which he makes it. For all that, he shows a credulity that is sure to mislead no one else, though he is so clearly misled by it himself.

By way of explanation, Mr. Marsh reminds us that, "as a biographical production the Bible is unique in literature and art. A few quick strokes of the pen, and lo! a character stands before us, graphic, individual, and imperishable. . . . Simply a few facts, and the picture is complete; fact woven into character, character into fact; and thenceforth the man or woman lives forever, in the portrait gallery of the world; and goes down the generations winning love and admiration or awakening repulsion, as the case may be, and stimulating faith. Nevertheless," he adds—and here his entire motif for the book stands confessed—"we would think that more of personal reminiscence might have added new charms to the book. How and where did the tenants of the Garden live after their expulsion? How did Methuselah spend the days and evenings of his thousand years? Did Samson train his muscles, and David practice his harp and sling? How did Noah support his hungry crew, and Jonah live under the ribs of the whale? Was the mantled presence of the prophet evoked by mediumship? What befell the sacred Magi, after their star-led march? How did Jesus appear in the sweetness of domestic life, and what was his manner of public speech?"

The reader now has before him the real purport of the book. It claims to supply many incidents, not heretofore given, illustrative of life on the early globe, through communications made by the spirits of the departed, by means of medial power. And the author, or rather the compiler, guaranteeing the integrity of the transcript, invites every one to judge for himself of their significance. He can therefore interpose no protest if every one does. Taking his word implicitly for the reality of the communications, they are simply to be judged on their intrinsic merits, and on those alone they will be. And the almost instantaneous judgment of every reader, whether a believing Spiritualist or otherwise, will be that such a tissue of absurdities is not for a moment to be accepted by any one endowed with common-sense, and capable of appreciating testimony. It will be all but universally voted that the receiver of these reported communications is the complete dupe of his own credulity, and the communicating spirits are indulging in an unexampled hilarity.

In this modern day of criticism and science, just to think of bringing up Jonah again from the belly of the whale by which he was allegorically swallowed; of describing the separation of the waters of the Red Sea; of producing in court again the wife of fratricide Cain, over whom the Bible literalists have contended so long, like dogs over a bone; and of a similar variety of traditional stories which are set forth with such serious literalness in this book, is the height of the baldest and boldest absurdity, especially in the very time when the Christian Church itself is retreating from its old and tenaciously-held positions on these points of superstitious belief, under the unrelenting pressure of scientific research and review! One of our most popular Monthlies within a year printed an illustrated article which, among other things, treated of the Red Sea, and in which it was shown that that portion of the Sea through which the Israelites were supposed to have passed is, to all intents and purposes, dry land at certain low courses of the tide, and that the water comes suddenly back again, almost like a tidal wave, at such times; and then, in consequence of the nature of the shore, the customary marks of the ford cannot be distinguished; the impression is left to be drawn that the pursuing Egyptians therefore lost the trail and were drowned together in the panic which naturally ensued.

Now, if Mr. Marsh's spirits tell the truth, then all that has been said by other spirits through the mediumship of Mrs. Richmond, Mrs. Conant, Mrs. Britten, Mrs. Longley, Mrs. Lillie, and others, from the first dawn of the modern spiritual movement, is not easy for any one to believe. It is quite enough, it would seem, to say that no truthful spirit has ever taught such unmitigated nonsense before as is reported from the spirits which Mr. Marsh believes he has successfully called up from the depths of uncounted years. Spirits have persistently ridiculed the story of the "first pair," teaching the rational doctrine of natural evolution instead. They have denied "the flood," save as, perhaps, a local incident. They have likewise declared the authorship of the books that constitute the Bible, especially the Old Testament, to be an exceedingly mixed and inexplicable one, and that the doubt is not to be overcome whether many of these alleged writers ever existed. In a large degree liberal Christians are being led to confess the same doubt; and now come spirits (?) claiming to be the disputed characters themselves!

These presuming spirits come forward, and imperiously demand that the light of the new knowledge, the accumulations of modern criticism, and the revelations of the new dispensation in regard to Biblical history, to say nothing of the discoveries of modern science, shall all be disregarded, set aside, and annulled by their unsupported and unintelligible assertions, without even the corroboration of a single fact. They hold fast to the ancient and time-rooted superstitions, in this respect being more orthodox than orthodox itself. They go back further even than some zealous Presbyterians in their declarations concerning the hoary past. And Mr. Marsh has evidently resigned himself into their hands, content to be made their dupe and authenticated reporter. They are making the most of their opportunity, though it is clear that he knows it not. He is wholly willing to believe in the possibility of the sun and moon standing still in their appointed orbits, in order not to discredit in any degree the professed spirits that claim to know it as a fact.

The reported interview with Noah—not to begin with Adam and Eve—is so full of absurd assertions as to forbid belief in anything it contains, while the story told concerning himself by Jonah is a child's wonder, worthy only of a child's changing credence. There is a superstitious affectation of reverence for many of the other characters of the Old and New Testaments which entirely sets aside what Mr. Marsh says in his opening concerning "familiarity" with the spirits of antiquity, and

fails to establish his previous declaration that were like them, that they were not beyond our reach or imitation, that they were not prodigies, that they had similar tendencies, defects, infirmities, ambitions to our own, that what they did we, under similar circumstances, could do, and that their holiness is not unattainable by us. If this be indeed true, then the reproach of the angel to John, who was about to fall down and worship him—"See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God"—applies with equal force to him also, and it would be well for him to heed it.

Nothing enforces still again the oft-repeated but too little heeded injunction to all believers in spirit communication to "try the spirits" more impressively than this recent experiment of Mr. Marsh with them, as he has himself recorded it. He has hastily swallowed all that was extended to him at a single greedy gulp. Nothing has been digested or assimilated. The most he can assert and reassert is that these communications came through the lips of the medium whom he employed. We are incapable of questioning it. But a great deal more is required, before his readers, whether Spiritualists or not, will consent to give credence to the authenticity of the spirits who profess to communicate. All the criticism, all the knowledge and all the science of our modern time is against the assumed individuality of the characters of whose presence and conversation Mr. Marsh is so easily credulous. Without in any way raising an issue with him, which would be profitless in every sense, it is simply to be said that the spirit and character of the reported communications are childishly superstitious, intrinsically absurd, without any apparent meaning and significance, and unworthy in the last degree of serious attention.

The Rising Plutocracy.

The truly astonishing statement is made by a well-known statistician, that a far greater concentration of wealth exists in this than in any other country. The collector of facts in proof of this is Thomas G. Shearman, a distinguished New York lawyer, who contributes them to *The Forum* for November, in an article specially prepared by him for that monthly. He makes seventy names of Americans represent an aggregated wealth of \$2,700,000,000, or an average of more than \$37,500,000 each. While hunting for not less than twenty-millionaires, Mr. Shearman discovered incidentally fifty others, worth over \$10,000,000 each. He adds also, that it is possible to make up a list of ten persons whose wealth will average \$100,000,000 each, and another list of one hundred persons whose wealth averages \$25,000,000 each.

No other country on the face of the earth can show such lists of very wealthy persons. Mr. Shearman says that the richest dukes of England fall below the average wealth of a dozen American citizens; while the greatest bankers, merchants and railway magnates of England cannot compare in wealth with many Americans. It is hardly necessary to go over his comparative statement of the incomes of the wealthiest men of England, but it shows that while the average annual income of the richest hundred Englishmen is about \$450,000, the average annual income of the richest hundred Americans cannot be less than \$1,200,000, and probably exceeds \$1,500,000.

Mr. Shearman concludes from these facts that twenty-five thousand persons own half of the entire wealth of the United States, and that two hundred and fifty thousand persons practically own the whole of it. This is one in sixty of the adult male population. His consequent prediction is that, considering the rapid recent concentration of wealth, under present conditions fifty thousand persons will in thirty years practically own all the wealth of the country, which will be less than one in five hundred of the adult male population.

What is the lesson to be learned from this? Is it not that a plutocracy is growing and consolidating its power among us at a fearfully rapid rate? That labor is being deprived at the same rate of the rightful opportunities which ought to be held out to it? That the rewards of industry are going to be more and more meagre as the years go by, until a generation shall hardly pass before its last hopes are snatched away, and accumulated wealth dominates and dictates its own terms over the entire extent of the country? What wonder is it that labor, noting so clearly the full meaning of the situation and apprehending so distinctly the consequences which are to result not only to itself but to the great community of people still theoretically free, should take alarm at the growing fatal tendencies of the time, and conceive and combine measures for its own and the common protection? How is it possible to hinder it from working out its own salvation by all known legitimate means? It is labor that is at the foundation of all honestly-acquired wealth, and it is therefore manifestly an irresistible claim which it sets up to a recognized and equitable share in the common accumulation. It demands no more; it will take up with no less. Servitude to a scheming plutocracy it certainly will never abide.

We shall print next week an Original Essay—prepared expressly for THE BANNER just previous to the demise of its author, Mr. A. E. Newton—entitled "SPIRITUALISM NOTHING NEW."

We shall also publish next week another of that fine series of historic papers on Spiritualism, entitled "THINGS WORTH RECORDING," which is being contributed to these columns by "Observer" of New York—who, we may as well inform the many readers who have wished to know, is the talented Mrs. Love M. Willis. The late Mr. Charles Partridge and the *Spiritual Telegraph* are treated of in this—her latest—paper.

WOMAN SUFFRAGE.—The constitutions of each of the five new States in one form or another recognize the right of women to the suffrage. North Dakota, South Dakota, Idaho and Washington have each granted school suffrage to female adults; Montana gives them the right to vote on local questions provided they are tax-payers; while Washington and South Dakota will submit the question of unrestricted woman suffrage to a vote of the people.

Dr. C. W. Hidden of Newburyport, Mass., is under engagement to lecture in Derry, N. H., Dec. 20th, on the subject: "Hypnotism, Magnetism, Psychometry—Three Steps into the Great Beyond."

Read the article on our third page, entitled: "Shall a Medical Law be Enacted in Maine?"

The Holiday Season.

This ever-welcome season of the year has come round again, sure to be greeted by old and young with a sincere cordiality. It is a season especially characterized by the exchange of gifts, for which the most ample provision is made by brain and hand and the exertions of the distributing class, who are gratefully regarded as the ready agents of givers and receivers alike. Among the readiest of these agents will be found the BANNER OF LIGHT BOOKSTORE, to whose abundant resources as a gift-suggester the particular attention of the public is requested.

In the first place and to begin with, a present to a friend of a year's subscription to the BANNER OF LIGHT itself would be a weekly reminder of the giver's friendship and goodwill for a continuous period of twelve months; and the accompanying premiums form an increased attraction which it would be a difficult matter to match. Then come a long and varied series of books, little and great, on the science, philosophy, poetry and religion of Spiritualism, from which to make a selection adapted to all ages and requirements.

On the tables and shelves of our Bookstore can be found the splendid "Poems from the Inner Life" by Lizzie Doten, and "Poems of Progress" by the same inspired author; also the entertaining books, "Outside the Gates, and Other Tales and Sketches," "Life and Labor in the Spirit-World," being descriptions of localities, employments, surroundings and conditions in the spheres, by members of the spirit band of Miss M. T. Shelhamer (Mrs. Longley); "A Review of the Seaboard Commissioners' Report," by A. B. Richmond, Esq.; "Forty Years on the Spiritual Rostrom," by Warren Chase; "Unanswerable Logic," a series of spiritual discourses, given through the mediumship of Thomas Gales Foster; "Lifting the Veil," interior experiences and manifestations, by Susan J. and Andrew A. Finck; "Allegories of Life," by Mrs. J. S. Adams; "Transcendental Physics," by Prof. Zollner; "The Facts, Faiths and Frauds of Religious History," by Emma Hardinge-Britten; "Spiritual Communications," edited by Prof. Henry Kiddle; "The Scientific Basis of Spiritualism," by Epes Sargent; "Seven Dozen Gems," compiled by J. P. Thornydyke; and numerous other publications pertaining to Spiritualism and its teachings.

Besides books, there is to be had at the Banner Establishment an attractive array of photographs, paintings, crayons and cards appropriate for gifts and adapted to the season. An inspection of them will be sure to delight all visitors. The stock on exhibition is one that comprises a rich variety of features, some one of which must inevitably induce a purchase. The liberal-minded public is particularly addressed in the above recital, with a confident belief that it will make quick and satisfactory selections for the delight and instruction, if not the inspiration, of those who are to be the favored recipients of the timely Presents of kindly remembering friends.

Widening Woman's Sphere.

There is no further protest, criticism, or resistance to be offered in regard to the proposition that woman has the free and perfect right to fill any and every station in life which she can prove her capacity to fill. The instances are many and rapidly multiplying of women's occupying positions of responsibility and wide service, to which they would only a little while ago have seemed to be not equal. Everything is in the opportunity. They have shown themselves fully capable of performing the duties of lawyer and minister, of editor and financier, of nice mechanical work, of trade, and of various other current avocations. And the universal verdict is that they discharge these duties uncommonly and invariably well.

There is Mrs. Frank Leslie, for instance, the successful publisher of the several publications left upon her hands by her deceased husband. Everybody knows with what skill she conducted the business. There is Mrs. Kempin, the lawyer, as well as Mrs. Belya Lockwood, and others of the same profession, and many more in related professions. There is Mrs. Miller, the manager of a great tobacco manufactory. And another woman lifted a horse railroad out of ruin to the high level of prosperity in a New Hampshire city.

It is remarked that a woman's natural environment is not so favorable for the development of the business faculty as that of a man. Nevertheless it is already sufficiently shown that the business faculty can be as broadly cultivated and developed in woman as in man. All that is required is that the environment shall be favorable to its growth and exercise on a large scale. Then there are numerous occupations requiring delicacy of perception, neat, precise and careful manipulation, the accurate hand, and the tactful tongue, for every one of which woman is specially fitted. It has gone far enough to compel a revision of judgment.

Mr. Oliver Johnson, the veteran editor and Abolitionist, passed to spirit-life from his home in Brooklyn, N. Y., Dec. 10th.

He was born in Peacham, Vt., Dec. 27th, 1809, and served his apprenticeship to the printing business in the office of the *Watchman*, in Montpelier. In 1830 he came to Boston, and became editor and proprietor of a new paper called the *Christian Soldier*. This he devoted to the cause of the abolition of slavery, which led him to the notice of William Lloyd Garrison, and from that time forth he became Mr. Garrison's lieutenant, taking an active part in organizing the Abolition movement in the Faneuil Hall meeting in 1835. Mr. Johnson became most enthusiastic in his work, so that his paper became the organ, and obtained a large circulation. From this time on his history is simply that of the Abolition party in New England, and he personally participated in all the exciting scenes attending the enforcement of the fugitive slave law in Boston. During the war he was a great friend of the soldiers, and was the cause of greatly stimulating the relief that was sent to the front. The close of hostilities saw his mission in the cause of the slave ended, and he sold the *Christian Soldier* at a handsome profit. During the next five years and a half he was managing editor of *The Independent*, resigning at the end of 1870 to become editor of the *Weekly Tribune*. After two years' service he resigned, in the latter part of 1872, to become managing editor of the *Christian Union*, which position he held up until almost to his death. He was the author of several works, among which was "William Lloyd Garrison and His Times"—Boston, 1880.

El Espiritismo.

Is the title of a new weekly periodical, devoted to Modern Spiritualism—its religion and its philosophy—(in Spanish) published at Chalchuapa, Republic of Salvador, Central America. Edited by J. do Jesus Morales. It was addressed this wise: "La Lampara de la Luz, Boston, Estados Unidos," meaning the BANNER OF LIGHT, which our postmaster could not English—so he sent it to the Consul, who politely forwarded it to this office, for which the latter has our thanks.

Dramatic Art.

The value of dramatic and histrionic art as an instructive force in the development of a high form of human nature should not be lightly estimated. In consideration of the factors that enter into the progress of man, one may regard too lightly the importance of the arts in their influence upon the race, and commend only the scientific researches and conclusions of the student and experimentalist in his laboratory, or the mechanical inventions and discoveries of what is called a more practical school.

But the keen observer and true thinker recognizes the fact that Art in its various departments, whether of sculpture, painting, or music, is an educator, elevating the tastes, refining the passions, stimulating the mind, and spiritualizing the nature of mankind by its lofty and ennobling work.

Through the centuries the stage has exerted a beneficial and instructive influence upon man. More, perhaps, than the exhortations of priest or layman, the sermons of clergymen and the productions of literary writers, the dramatic stage—by its realistic representations of the inner life of humanity, the personations of human passion and weakness, as well as of manly virtue and womanly grandeur, appealing at once to the eye and ear, the heart and brain of the masses—has accomplished and is performing an educational and uplifting work for our race, the importance of which is felt and witnessed in the life of the masses that flows around us on every side.

To, then, present a stage to the public that is high in moral tone, pure in diction, elevating in sentiment, and entertaining as well as instructive in its manifestations of real life and nature, is a mission of usefulness to the world; and such a stage is maintained by the manager of that little gem of a theatre in this city, "The Hollis." Here, whatever is presented to the public, whether of a light and operatic style, which caters to the musical-loving or mythical taste of its patrons, or of a more serious and dramatic character, rich and deep in its rendition, and strong and truthful in the lesson it conveys, the production is always of the highest order, the actors of finest quality and merit, the scenic arrangements superb, and the various properties very attractive. The theatre itself is fitted up in the daintiest style, and those who visit it are charmed with its beautiful appearance and comfortable appointments.

At the present time the world-famed Kendalls of London are the attractions at this theatre. They have a strong company, and their limited stay in this city is proving a brilliant success for all concerned. At their departure, other first-class artists will appear on these boards, for the management is determined to present only the highest and truest specimens of dramatic and histrionic art to its patrons. The residents of Boston who desire to witness something in this line that will really profit as well as amuse, and out-of-town visitors who come to the city from time to time, cannot do better than attend a performance at the theatre on Hollis street.

The Proposed Medical Bill.

What has been done to meet the proposed Medical Bill by the Spiritualists thus far? has been suggested as a proper thing for the public to know at this juncture. The Spiritualists have been the most active in meeting the issue for the past fifteen years; the BANNER OF LIGHT has made known the proceedings from time to time, and has also accomplished much work in printing arguments and giving facts going to show that the general laws now existing are sufficient when enforced to protect the people and punish the guilty.

As soon as the Massachusetts Medical Society signified its intention, in the Annual Convention last June, to ask the General Court for a new medical statute that would, if passed, prevent those without diplomas from practicing, a remonstrance petition printed in THE BANNER was sent to the three Spiritual Camp-Meetings in Massachusetts for signatures. Harwich, Onset and Lake Pleasant heartily responded, and their officers showed good interest in this direction. These remonstrances are ready to be placed before the General Court as soon as the Massachusetts Medical Society presents its petition for a new enactment.

At Onset and Lake Pleasant, at the public meetings, pertinent resolutions were presented, and adopted without a dissenting vote—thus going to show that the people gathered at these resorts were in live earnest for the preservation of their rights.

The clairvoyant and magnetic physicians of this State do not ask or need any statute to compel the people to employ them, as the Massachusetts Medical Society has proposed to do for its protection and the enslavement of our citizens. Should the independent practitioners make the slightest effort in that direction, with what a sweeping gesture of superiority would the old-time "medicos" point to the fact as an evidence of weakness and a failing hold on the popular appreciation! Why is this not true when the hoped-for legal basis is on the Allohpathic foot?

Colby & Rich have at their bookstore, No. 9 Bowditch street, Boston, a supply of the Remonstrance Petition headings, referred to above; persons interested that progress in matters remedial be not prevented in our day can procure copies of this instrument free by calling at that address, or by application by mail with stamp for return postage. Citizens who wish to preserve their freedom of choice in medical matters should obtain and circulate these appeals against a medical trust for signatures in their respective localities; they should also endeavor to see or write to their Senators and Representatives, asking that they refuse to become a party to limiting one of the most important privileges of their constituency. Due notice will be given in THE BANNER as to where such signed remonstrances can be sent—at the proper time.

A Pocket Directory.

This is the title of a Memorandum Book compiled for gratuitous distribution of ten thousand copies, giving the places of all reputable spiritual meetings, seances, circles, and locations of lecturers and healers, with their special phases of talents, in Boston and its surrounding localities. Also a list of places where Spiritualists and Free Religious people visiting Boston, seeking spiritual truth or medical aid, may obtain comfortable quarters in pleasant and harmonious surroundings at reasonable prices.

Major Samuel B. Bancroft is the compiler of this Directory; Mr. R. H. Blodgett, the printer. THE BANNER firm has taken space in the cut; also Mr. M. B. Ayer for the First Temple (a cut of which will embellish it as frontispiece). Mrs. C. B. Bliss fully endorses this book as the right protection to all honorable practitioners and mediums; Dr. D. J. Stanbury also writes: "I believe it to be an excellent work, . . . and will do a great deal of good." We wish the compiler success, as such a book is much needed.

A Spirit Fulfills a Promise Made in Earth-Life.

A correspondent of the London *Medium and Daybreak* writes:

"A fellow-workman of mine, with others, was having some conversation on a Sunday morning about Spiritualism. He made a promise to me in a rather facetious manner, that if he died first he would come back and give me a 'joul'—a pit-phrase for a peculiar kind of knocks or rappings, which the miners use when in the mine. Three years and three days later he met with a fearful death, caused by a fall of stone in the mine. Sitting in a private circle a short time ago, we were all astonished at the peculiar kind of knocks we heard, not having experienced anything like it before in the circle. I asked if it was my friend—giving the name—and he seemed pleased to be recognized."

REVISTA ESPIRITISTA DE LA HABANA: A new monthly Spiritual Review published at Havana, which we welcome as an exponent of our doctrine. May it be successful and do much good in the "Pearl of the Antilles."

Three separate magazines, containing over ten tons of glycerine, blew up at North Charenton, about seven miles above Warren, Pa., Dec. 15th. The explosion set fire to two 25,000 barrel tanks full of oil. The loss is estimated at \$100,000.

Message Department

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light, Esplanade, on TUESDAYS and FRIDAYS, AT 8 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 7 o'clock; the services commencing at 8 o'clock precisely.

Mrs. M. T. SHELLHAMER-LONGLEY will occupy the platform on Friday afternoon for the purpose of giving her spiritual guidance to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought, or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

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

It should be distinctly understood that the Messages published in this Department under the name of "Spiritual Messages" are not the work of the mediums, but the work of the spirits who are in communication with them. We ask the reader to receive no doctrine put forth by spirits in these columns that does not stand the test of common sense, and to express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by information of the facts of their own lives.

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

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

QUESTIONS ANSWERED.

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

Report of Public Séance held Nov. 5th, 1889.

Spirit Invocation.

Oh! thou Eternal Spirit, thou Infinite Presence, pervading the universe with the majesty of thy power, illuminating the atmosphere with the splendor of thy light, we turn to thee to offer up the incense of our souls' aspiration, to lay our desire for truth upon thine altar, seeking wisdom and knowledge and light concerning the ways and things and laws of existence. Oh! may we come into close harmony with thee at this time; may we draw from the great storehouses of instruction such pearls of great price as will enlarge our minds and spiritualize our natures; may we be uplifted with lofty sentiment and high thought, to the grand plane of spiritual existence; may we enter into sympathy with those great and good souls, those beneficent angels who are constantly doing thy will in serving humanity according to thy needs. We would cooperate with good and with spirits as they come from planes above to aid us in our struggles and our efforts to learn, to do, and to be. We ask the blessing of all good angels, and we desire the benediction of the Most High, of all that is good and true, that we may indeed put forth the fruits of the spirit and blossom out in some interior loveliness that will make us better day by day. Amen.

Daniel T. Safford.

[To the Chairman:] I was called, sir, on earth, Daniel T. Safford. Quite a number of years have passed since I was summoned to my eternal home. I had, at that time, friends in the city of Boston, and I trust that I have them here now. I have been in the city of Boston for many weeks. I have tried to manifest at your Circle-Room, through the lady whom you employ to give individual spirit messages, but for some reason I have been unable to do so, and I presume that the gentleman who has charge of this affair, on the spirit side, has taken compassion upon me, for to-day he has kindly invited me to use this instrument if I could.

It may not seem of so much importance to my friends, my coming in this way; perhaps they do not look for it, nor desire my coming, but to me it is of the utmost importance. I feel it a duty to speak from the land of souls, and to announce myself as a living man, for, sir, I did not believe in Spiritualism before I passed on. I was a member of the ecclesiastical church, and I felt that there was no communion between the two worlds, save that which was allowed in ancient times and recorded in the Scriptures. I had heard of Spiritualism; indeed, I had met with those who believed in the movement, but to me it was a delusion, and those persons were the deluded. I found, soon after passing from earth, that I had been deluded, inasmuch as I had thought my religion was all in all, and that it certainly was sufficient for any man to live by, or to carry with him in his sojourn upon the earth. I met relatives, those of my own family whom I had laid away, and whom I did not expect to see again, unless it was in the company of my friends. I learned of them, and from what I saw for myself soon after passing from the body, I discovered that I had been very much in error, and the conviction was borne in upon me that I certainly ought to try and reach my mortal friends, and correct as far as possible, those wrong opinions which I had held on earth; and so, sir, I tried to come, and I have tried many times to give something that would be a sufficient manifestation of my presence. I am thankful for the privilege of speaking to-day, and to say that I am a Spiritualist, now because I am forced to be, because my common sense and judgment and reason have been all appealed to upon the side of Spiritualism, and have all been satisfied with its claims and with its proofs.

I would like to meet my friends in private, if they care to communicate with me. I shall certainly do all that I can, for my part, in responding to any call that they may make. I give them my attention and affectionate regard. I am interested in their welfare, spiritually and bodily. Perhaps I should not now give them the same ideas, the same interest in their souls' salvation that I did on earth, because I feel that it rests with every soul to save himself, or to spiritualize himself. If I can give a word of encouragement, helpful expression, or word of cheer in any way, I will be most happy; but as a man sows shall he reap; therefore, my friends, it rests with yourselves whether you will pass on to places of dark conditions in passing from the mortal form. I thank you, sir, for permitting me to speak.

Questions and Answers.

CONTROLLING SPIRIT.—Now, Mr. Chairman, we will consider your questions.

Ques.—[By C. B.] Can the controlling influence give us some light as to whether the present planetary influence will continue to be the cause of the serious troubles upon this planet? If so, how long may we expect it?

Ans.—There are many spirits who are versed in planetary knowledge, who have studied the movements of the heavenly bodies and their relation to this planet earth; and although we have not personally studied these subjects as closely as many students, we have been interested in what these students and scientists have declared concerning their own investigations. It was not long since that we listened to a lecture in the spirit-world, by an astronomical scientist who had for many years studied the heavenly bodies and their movements. His discourse was on this planet earth, and its relation to the heavenly bodies which enter into its solar system. During the course of his remarks, the spirit explained, somewhat in detail—which we are not able to give you through a mortal instrument—the laws governing the movements of the planets of your system, and also the causes of those various effects which these movements have upon this earth. Suffice it that he distinctly stated that for perhaps a period of seven years to come, or until the year 1897, there would undoubtedly be various conflicting conditions, many of them adverse as related to human life and happiness upon this planet, caused distinctly by the movements and influences of other planets in coming into conjunction with the earth. But, said he, while the earth has been passing through strange experiences as a planet during the last decade of years; and while there have been many so-called catastrophes of various natures, while there have been large loss of human life, convulsions of nature and calamities

of various sorts, I am satisfied that the earth has passed through the greatest of these, that they will be upon the wane as soon or very soon after she enters upon the year 1890, but will continue to a more or less degree for nearly seven years to come. The speaker continued that the inhabitants of this planet need not look for a largely-marked improvement in its various departments of experience before the dawning of a new century. That there would be improvement in various quarters connected with human life, physically and mentally, was true; but that the earth as well as humanity is passing through a sort of regenerating process, that the planet itself is throwing off certain elements which it has outgrown, so to speak, that are now useless to it, and is taking upon itself new magnetic qualities for future usefulness. Humanity feels this change, although it does not understand it; and in its own life there are social agitations, there are political quarrels, there are religious disturbances, there are physical ailments, and so on, all being the effect of this regenerating work that is taking place in the physical life of the planet, as well as in the mental department of your race.

The speaker went on to say that this work would be largely effected at the close of the present century, and that the planet would enter upon a period of beautiful experience when the new century should dawn. Humanity, feeling this, would also seem to arise with new might, to gain greater power as well as usefulness in its onward march. We give you this just as we received it, in brief, from the speaker in the spirit-world, who is interested in the study of the planet, and seems to know whereof he speaks.

Q.—Do the four planets which cause this disturbance suffer in the same manner or degree?

A.—We have no doubt that the planets which exercise an influence upon your earth must also receive a corresponding effect. That which agitates must of itself, to a certain extent, be exercised, and that which is exercised in producing agitation upon others, whether it is a planet or a human being, must feel some sort of a stirring element within its breast. To our mind these planets coming into such close relationship with the earth are acted upon by their own atmosphere, and by the various electrical and magnetic forces which enter into that atmosphere. They may not be exercised in precisely the same way that your planet is disturbed, their inhabitants may not be affected in the same manner, but undoubtedly there is disturbance and positive effect upon those planets as there is on earth.

Q.—In this part of California we witness wonderful luminous bodies, with their trails across the starry heavens, nearly every night. Will you please explain their purposes and object?

A.—So far as we have learned anything concerning the luminous bodies which occasionally appear in the heavens, we believe them to be offshoots from some of the planets within your solar system. Not always, however, times seem to be merely reflections from the planets, and at other times they appear to be meteoric eruptions which flash across the sky, leaving their trail for an instant and disappearing from view. There is undoubtedly some of commotion at the present time in the planetary atmosphere. Those of our students who are closely investigating the subject tell us that some of the planets at times emit flames of light that are spread far and wide, lighting up the dense darkness around them with great luminosity, and they explain that these emanations are produced by a sort of internal convulsion of the planet from which they spring. Now it is possible that something of this kind may appear within the atmosphere of your planet so as to be discerned in certain quarters by those who gaze into the heavens. We should judge that something like this had occurred in the vicinity from which your correspondent dates his questions, and we have no doubt that these luminous appearances of which he speaks are really produced by changes which are taking place with some of our planets, and of which we have spoken in our first reply.

Q.—Is there need of any fear of the report of Prof. Grimm and others, that said destruction will visit this planet, as well as the people or its inhabitants, by which the seasons will be reversed from their now natural order?

A.—We do not look for any such wonderful and startling change in the conditions of life upon this planet, indeed, our scientific lecturer stated to us in his discourse, mentioned above, that he is thoroughly satisfied, as are his fellow students, that the earth has passed through the greatest degree of its disturbance; and although there may be startling occurrences of a diversified nature, yet the earth will soon have passed all these and have commenced, so to speak, to settle down to a more stationary, practical or useful condition and experience. We hardly know what terms to apply in trying to define this subject to your comprehension, as we are limited to your mortal words, and they are very different from the terms employed and the symbols used by our speaker in the spirit-world; but if we can give you only a faint idea of what we have received from him, it may perhaps give some disturbed mind a resting point. Your correspondent, for instance, may be agitated upon this question because Prof. Grimm has predicted sad disasters and convulsions for the earth and its people during the next few years. We have no doubt for these. You will have calamities, no doubt, but many of them will not be produced by planetary influence. Many catastrophes of humanity have certainly not arisen through the intervention or influence of any planet; they have occurred because of human ignorance and human carelessness. Until man learns and acquires wisdom so as to put his learning to practical use, you will undoubtedly have catastrophes of all sorts, disorders and conflicts; but when man grows wise and full of knowledge, and cares for his brothers as well as for himself, you will find less of commotion and less of pain and suffering and calamity than you have at the present time. We believe that during the next few years, while you may have that which is unpleasant, harmful and depressing in various quarters, yet you will find much that is uplifting, helpful and invigorating in the human race. We believe that you are entering upon a career of prosperity as a people—we mean now humanity as a whole—that in the closing years of the nineteenth century there is to be much of activity, of stimulus to mind and body, such as will bring forward good results to the world; therefore we do not take the gloomy view of the pessimist in this or any other section, for we think that all things are working out for good in the development of the planet and the unfoldment of humanity.

Q.—[By M. C. Morrell, New York.] When Prof. Cadwell, Carpenter, Grimes, or other psychologists, put a subject into a mesmeric state, what disposition do they make of the spirit of that subject, or what becomes of the spirit? Where does it go? and what relation does the operator hold to the subject? Where is his spirit?

A.—The spirit operator must of necessity hold control of its mortal organic form. The spirit of the operator is positive, full of activity and vital will-force, and this vital will-force is exercised through the physical form, which acts as a machine to the spirit upon the sensitive subject, which is brought under the control of that vitalized spirit. What becomes of the spirit of the one acted upon? It does not, of necessity, withdraw itself from the mortal form; indeed, we do not know that this is ever done with a psychological subject, under the control simply of an operator in the physical form. This is sometimes done when a sensitive is employed as an instrumentality of expression by decimated intelligences. The subject is influenced by such mesmeric action, as Prof. Cadwell and Prof. Carpenter find his senses all coming under the will-power of the operator; they are not simply held in abeyance, they are subjected to the control and commands of the one who exercises his influence upon them. The spirit of the subject is still in contact with his mortal form, nor is it entirely asleep, although it may not remember what has taken place in its presence during the time it has been subjected to the influence of the operator.

It is for the time, so to speak, the willing slave of the operator; it responds to his wish, it answers to his command, and in every way acts as he desires; that is, a sensitive subject, one who is fully psychographed, is under the influence of a decimated spirit, may perhaps be in the same condition during the time of her entrancement, or she may not. Her spirit may be partially withdrawn from the mortal form; she may be fully alive to the occasion, understand what is taking place in her presence, and her mind may be actively engaged in thinking its own thoughts, pursuing its own ideas, independent of that intelligence which is putting forth its ideas through her organism.

Again, the medium may be overshadowed by influences so that while her mortal form is used by the controlling spirit she may be asleep, and may not know at all what is taking place in her presence.

Q.—[By R. G. W. Jewell, Summit, Miss.] I note frequent reference made in the Free Séance Circles, in your excellent paper, to the great desire of spirits to make their existence and presence known to their friends and acquaintances. It occurs to me to ask why they do not frequently embrace the opportunity offered them to appear upon the negative of the photograph of these friends; and, if the presence of the phantom should be objectionable, (possibly in a few cases,) could they not obliterate it therefrom after they had been recognized?

A.—We have no doubt that on every occasion when a mortal visits a photographer he is attended by spiritual friends, who would be very glad to make an impression upon the sensitized plate within the camera. Your correspondent asks why spirits, who desire to come to the aid of their friends, do not take advantage of the frequent occasions offered them in this way? But we question if there are frequent occasions offered them. True, photography is constantly being employed in picturing the inhabitants of this earth, but it has not been developed to such a high degree as to often afford decimated spirits the opportunity of presenting themselves so as to be recognized in this way. We know that spirit-photography is a fact, and that there have been many occasions where spirits have been able to sufficiently clothe themselves with material elements as to impress their image upon the sensitive plate, but these have been rare occasions compared to the very many photographs that have been taken without any such imprint. Possibly the time may come, in the future, when this may be of more frequent occurrence, but there is something necessary with mortals who desire to photograph a spirit, as well as with the spirit who would desire to be photographed. There must be certain conditions of mind and of the physical body; there must be a certain surplus of magnetic aura to be employed by the spirits who desire to manifest in this way; there must be special elements which may be taken up by these intelligences and made use of, so that it is not altogether the very easy matter which your correspondent seems to think.

It is true that there are millions of intelligent spirits who have never yet had the opportunity of manifesting to mortals. Many of these desire to reach friends, or to come into communication with earth for some special purpose, and are waiting, hoping for the time when they may do so. They are visiting various agencies for holding communion with earth, they are making various investigations, and are pursuing their special investigations, all with the hope of accomplishing their purpose, and of being able to manifest during the next century there will be a far greater number unfolded in mediumship than you have in the present time; there will be unmistakable avenues of communication opened between the two worlds which are now closed, and we think that many hundreds of spirits who have been denied return to earth will find themselves able to come and communicate as they desire.

Q.—[By M. L.] Which of the two great political parties now active in the United States do you think are generally using the greatest evil factor in the progress of the nation toward a perfected state of civilization?

A.—This may be a proper question for this day in the State of Massachusetts, when the two great parties are in conflict and are sending out their influence, their strength and their power, to do as best they can in order to gain that supremacy. We are in sympathy with certain principles of both parties. We in the spirit-world are not partisans, although we may have been such when on earth; we can see that which might be largely improved in both.

True, we are more closely in sympathy with one party than with the other, because it contains within itself elements that we think have been drawn from the very best blood, education and intelligence of the past. But the question is: Which of the two great parties do we believe will have the greatest influence in perfecting the civilization of the future in this country? And we reply: Neither party as it stands to-day, for as we can read the signs of the times, and look forward into the future, we distinctly perceive that the time is fast approaching from the present political state and condition of your nation, and that there will be another party evolved. You will say, "What! an objectionable third party? We hear enough of an independent third party at the present time, and we believe that it is drawing away from the influence of the legitimate parties that now exist." We do not mean a party that holds any one principle or question alone in its gaining supremacy, but the military party, or to any party which holds only one question of moral or social reform in its grasp; but we mean that there will be an outgrowth from the present political situation. Not perhaps in this century, but by-and-by, when the time is ripe, it will come, and it will be a grand nationalistic party that will draw to itself the best blood and brain of the nation, the highest intelligence, the greatest social purity, and the noblest character that which is best and holiest.

Oh! but some of you say, "We do not want anything very high and holy and of great purity in a political party, where there is and must of necessity be so much of dissension and difference. A great political party is made up of various individualities; we cannot expect to draw that party into a channel where it will express the highest honor." But we of the spiritual world do expect just that; we expect that while human intelligence is advancing and knowledge is gaining supremacy over the military party, the time will come when the welfare and interest of the people as a whole will be considered rather than personal aggrandizement and influence, and we do believe sincerely that there will be a grand political party organized in these United States which will draw to itself the best of both parties that now exist. It matters not by what name it is known; it matters not that it shall contain within it the thought of the nation; that party, when the time comes, will wield the greatest influence upon the people in their unfolding civilization, and it will certainly send to your halls and offices of government such as shall be qualified to fill the positions that they undertake, and to labor candidly, honestly and untriflingly for the good of the whole.

We do not discuss political questions in this circle room, save in general way; but we believe that the common-sense of this nation is making itself manifest year by year. We differ certainly with those in power upon some of the issues and questions that arise, and we have a right to so differ, as have all of you; but we believe, so far as we look abroad over the nation, that after all it has done well, considering that its years of experience, of growth and of life have been so few, compared to the great life and history of nations that have gone before.

Q.—What does Mr. Pierpont consider the greatest discovery, or invention, or achievement, of the nineteenth century?

A.—That is somewhat difficult to say; I consider one of the greatest inventions to be that system of electrical operation which has brought your country into close communication with foreign lands, and which makes the history of each day in one country the news of every other country within twenty-four hours of its occurrence. Another is the invention of Thomas A. Edison, who is not content with placing before you the telephone, by the aid of which

you can converse with your friends at a distance, and even recognize the tones of their voices, but also gives to you an instrument from which you may receive the very words last spoken by your friends, and recognize the tones of his voice, and who proposes to give to you sometime, not far distant, an apparatus by the aid of which you may even behold your friends who are apart from you.

I do not confine my thought to any distinct one of these instruments, but to the whole, to the mind that conceives them, to the intelligence that puts them into practical execution, to the thought of the present day that can make such things a possibility.

In the nineteenth century, the greatest discovery—if it may be called a discovery of the century—I believe to be the highway of communication between the two worlds. This is of the utmost importance. Let us remember that during this century there has been found, and particularly in this country, a roadway between earth and the spiritual world, and that over that roadway have come hundreds and thousands of human souls, manifesting their identity and giving undoubted evidence of their continued existence to friends on earth who have mourned their absence.

The greatest achievement, who shall say? Minds differ on that subject. It seems to me that as we look back very nearly a hundred years and behold the advance which humanity has made, the many inventions, the many great discoveries, the useful knowledge it has attained, the achievements it has made, the darkness and the trials that have weighed it down in the past, it is almost impossible to single out any one and call it the greatest and the best.

Man has achieved much during the century; he has risen head and shoulders above the ages of the past in the general diffusion of knowledge, and it seems to me that in this one direction of universal education, spreading more broadly and freely over this land and over other lands, lies the greatest achievement of the age, since human ignorance is so rapidly vanishing before its light. This is, indeed, a grand achievement, the provision of ways and means and conditions by and through which the humblest child of poverty may gain information, may learn something of itself and its environment, something of the world in which it dwells, and may realize that it is really an immortal human soul.

The time has been, even in this present century, in other countries if not in this so much, but also in this country, when there were men beings so thoroughly ignorant of all that savors of an education as to be practically as deficient in knowledge as are the beasts of the field, but that time has gone by. Even those who are the offspring of toiling parents, who are very illiterate, gain a certain degree of education; and the system of instruction is growing, is springing everywhere, so that by the time the century shall close, and you have yet time to work in this direction, and in other reformations, we believe, the greatest achievement of the age will be the general enlightenment, the diffusion of grand instructive principles among the people as a whole.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF
Mrs. B. F. Smith.

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

[Continued from last issue.]

Sarah Choate.

For many years have I been among the loved ones on earth to whom I have been closely attracted. James, these words are in part for you. I know how eagerly you would reach out for a word from the spirit land from some loved one. I know it well; and we have said, many times, if those connected with you would only listen to those who try to use their powers how much happier you would be. You have often felt that the dear little child who was laid away so tenderly from your home was there with you; and most assuredly does he come to you, trying in every way to help lift the burden of life from your shoulders. Why, why is it, when the one who is connected with you knows she has mediumistic powers so strong, she still will say to you: It is all evil spirits? Ah! no; dare not utter those words when loving friends and dear guides come to help you; and when you have been so lonely and saddened, and afflictions have come, you have been led on by loving ones who have gone on before you. Then I say: Listen to these words that I give out to you, and also to the dear ones that I left in the home, in Charleston, this State. I know I am not forgotten there, and I also reach out to the surrounding towns and cities to-day.

I hope it may give you some cheer and comfort to know that Sarah is doing all she can to help you, and not only you, but your dear wife. If God has seen fit to give her one more talent than you, it is his work; then let her try to make good use of that talent, that it may be increased to you. I feel that "evil spirits" is a word you know not how harshly it grates upon us to hear those words spoken. If you cannot account for these things do not credit them to the evil one. Was he ever known to bring any comfort? Never. Then I say, be careful; you know not who stands beside you from the spirit-side, the bright and beautiful Summer-Land. We come to give you all the proof possible. I say: Listen to these words that I give out to you, and also to the dear ones that I left in the home, in Charleston, this State. I know I am not forgotten there, and I also reach out to the surrounding towns and cities to-day.

I have been here before, Mr. Chairman, but there is a purpose in my coming to-day. I feel that all I can do is just to acknowledge I did say many things in regard to spirit return when in this life that I wish had never been uttered.

Now, dear children, you may think it strange that mother has come to speak again so soon, but if I had not been given the privilege I could not utter a word here. I know, William and Benjamin, you will say: "Mother, I should not have supposed you would make such an acknowledgment in public." Why not? Did you ever know your mother to find herself in the wrong and not be willing to acknowledge it? No, never. I know you have thought many times, you and your father, how mother is getting along, if there is progression in spirit-life?

Eighty years were rounded out to me while dwelling in the flesh, and it seemed a long period. I was very glad when the change came, when I put on the bright and beautiful robe that was furnished me so freely, and I saw loving friends come around me. It seemed as if I had lost all the weight of years and was young again.

Dear children—for I speak not to my dear boys particularly, but to each one—I feel I have made some progress; I feel that I have learned a great deal, but there is much more for me to learn yet. When I entered the room I hardly felt like asking your Spirit President if I might speak again to-day, but I know it will help my dear children to know that mother has learned much since passing over. I realized everything, and was able to make them know I was there, even before the body was laid away.

William, I have much to acknowledge, but I know you will not blame mother; it is not in your hearts even for a moment to hold one feeling against her. Oh! no. Theology blinded me so that I could not see as you did, dear children.

Oh! how happy I am in my spirit-home. I dwell with my own angel-mother much of the time, and I know you will say: Alone, no. Loving friends come to pay us visits, and we go wherever we will, as the dictation of the spirit leads us; we visit each other. I know you will ask me if I have found them all. Not yet. Be patient, dear children, and in the angels' own good time I will be brought into their presence. You must know we have an abiding place, and it is a beautiful home. And the little children are so happy on this side of life. Who would not love the children? I could not find it in my heart not to speak of

them. I said to mother one day, "I saw these children so full of gladness." Why, mother, I hardly feel it would be heaven if there were no children here." She replied: "My dear Ann, the children compose their part of heaven. You must learn that heaven is a condition you make yourself." I soon saw the point she was coming at. It is so, dear friends.

I know that these words will reach my dear children in Providence, R. I., and they will be glad to hear that I have reported as to how I am getting along. Something I shall have to tell them. I have often favored to ask: that they will go where they may see my form, for I know I can make it up; and also I will speak to them, if they will only grant me this favor. Ann Cole.

Alfred Butler.

When that elderly lady stood so close to the medium I thought she would venture to speak, as she had a great deal of perseverance. We do not feel the weight of years upon us, by any means. No, sir; I am glad to state to you here that this is a privilege we esteem above all others—the opportunity to speak from this platform. You never will know how much happiness we gain in coming into communication with you until you throw off the form and are a spirit as we are. I wish they might understand these things more clearly. Many times a mortal will ask: "Give us one thing more," and we try with all the power that is given us to grant that one request. Then they will reach out for something more; so you may readily understand that mortals are never satisfied. If we were to give you the earth you would want the heaven; I really believe it.

Now I say, dear friends, be patient. I know that in God's own good time his angels will come to you that you so often seek for. And besides that, the scales that overshadow your eyes to-day are growing much thinner. In this age of enlightenment there is very little excuse for a mortal to say, "I did not know of these things." Where have you been, when there are privileges on the right and on the left? Then you cry out: "Fraud!" What was the sieve given you for—the sieve of reason? God has given it, therefore use it and think for yourself; do not pay somebody to think for you; and then you may understand more and more of spirit-return and the laws that govern the spirit. How many times I hear this question asked: "If my father or mother are coming, why do not they come home where they belong, to me?" We do come, dear friends, but you may not have the perception which will enable you to know that we are here. Then you do not blame us. We do all we possibly can, but you must understand, as have been said many times, that there is a system, for order is heaven's first law. We cannot all come right in here, haphazard, and control the medium at our will—not by any means. First, as has been stated to you, we must know how to control the organism, then to control the vocal organs, and then gain permission from the Spirit President; so you will readily understand that there is something for us as well as something for them. I have met them, and way—it is all we ever ask of you. I hope you will bear with me for speaking upon this point, for I have been a silent listener to what has been spoken, not only by one mortal, but by scores of them finding a little fault. No, I will not say that, because it is through ignorance that these questions are asked. But you will say to me: "I will seek to gain a little light."

Then I say: Very well; we are only too glad to give you all the light it is possible for us to bestow upon you. I have a long time been waiting to hear from me in Arlington, and I know in other vicinities they will be glad to hear that Alfred Butler has been able to speak to-day to those still in the form.

Fannie Copeland.

I know there are many who say: "I often attend your meetings, and wish so heartily that some loving friend may come and speak to me." Think not, dear friends, they are not here when they do not speak to you. There is always a reason, which I will not try to give you to-day. I have their own reasons why they are not speaking to you, and not me; just say to you this is the fifth time I have stood very near the medium hoping I should be privileged to speak, but I was disappointed. I am not fault-finding because of the disappointment. I am only too glad to speak a few moments here, knowing it will be of benefit to some loving ones in New York, where they have listened so eagerly when they have gone to a materializing circle, hoping that they would hear from me. They desire so much to know whether I found it all beautiful, or whether I found two places, and which I arrived at. All these things have flitted across their minds. They are hoping that at some time they may learn something in regard to it all. I will answer all these questions at once. I am happy. I have gained my own heaven, it is true, and through progression I may make it more beautiful. I have thought so many times how I wished I might step into the little gathering where they have been, and into the materializing circles of Mr. Williams. I hope I might show myself in full form, but so much in harmony came up at that period I could not gain the power to manifest there. Through the kindness of a dear spirit I have been brought here, and have been privileged to speak. Think not I have not been here before. I have not within a few meetings, but at five different times I have been present, although not permitted to speak. I have wished so much to reach you, I might reach Annie, hoping she would know the truth. I have been so anxious to come into conversation with her privately, and Maria, also. I feel that in time I shall accomplish that purpose which I am working so strongly for—for opportunities are afforded on every hand—especially in New York there are so many places that they might visit some one if they had the desire in their heart to do so. Fannie Copeland.

Elijah Reed.

As I look down in the audience, Mr. Chairman, I think I see a person here who has been in Saratoga, and I have seen that person in some kind of a gathering, and I know you will say, sir, it is impossible for me to be mistaken by any means, but I feel pretty sure. While I have so much power here from the medium I can see pretty plainly, and I think it is true. I am only too happy to come in here and say I have found it all beautiful and true. What is true? That I live? No; I suppose a good many people think I do; but that I can return to you, and announce myself, and say that I am getting along first rate. I wonder how mother is getting along, if there is progression in spirit-life? Where is there a mortal to-day who wants to believe that this life is all, or who wants to believe in annihilation? Oh! no. There is too much light given in these latter days for any one to think that the mortal life is all. I say if it was all it would be a great failure. No, sir; I look at it as a life of preparation, just the beginning of life. It is like the old kitchen, out of which you step into the new room. I never met a spirit who has said to me before I would like to go back to earth and stay. Not so big a fool as that when you've got nicely fixed on the other side, and been rowed across that little stream safely. And every one of us has got to step into the boat; you can't tell just when; it is not revealed to the angels to know the way you will come out of this life; it is enough for you to know that you will make the change. I think it is a pretty good idea to get ready while you are here, and then they'll say: "Well, there's time enough, hurry about it." How do you know? You only got the promise of to-day; to-morrow never comes, and I say it will do you no harm to get ready and to know a little something of the country you are coming to. We may come here and talk to all eternity, and there are some that will do just the same; they ain't going to listen to what I say. They'll say, "If it is true I shall find it out sometime." Yes; but you had better learn a little about it before you come. Now it won't do me any good, your learning, only so far as the gratification goes of knowing that you listen to advice that has been given from many hundreds and thousands of spirits whom you call disembodied. I don't know what for. I've got a body, and a good one, too. I don't want to swap it for that one, either. There are those who sometimes wonder where I am, and what I am

doing, and why I haven't reported, because I know a little of these things before I went away. Elijah Reed, of Saratoga.

Hon. John F. Dean.
It is with the greatest pleasure that I step upon this platform to-day and announce myself here. I do not feel that I have a very extended message to give to-day, but what I say may help some one, may give a little light to some that are groping in darkness. I did not understand that we could come here and speak for ourselves while I dwell in the form, yet but a little time elapsed after the change before I readily understood it. I have been permitted to visit this room, and I know very well, Mr. Chairman, that many have been helped by coming here, not only spirits, but mortals who have listened to what has been said upon this platform.

I am happy to know that there is such an institution in Boston, free for spirits, and free for mortals who come to listen, that each may gain more and more in spirituality, for it certainly is what is most needed. Do not be afraid you will learn too much in regard to spiritism. It is a blessed fact, as I look at it, that the gates between the two worlds are swung wide open, and that the angel workers are going forth from house to house, spreading the glad tidings that the loved ones live, and are permitted to visit you, and to come into communication with you if you only place yourselves in conditions where they may meet you, and give out something sweet to you, something cheering.

How many times have I seen a mother bowed down, stricken almost to the earth, for the loss of a son or a daughter, when, if she could have had the consolation of spiritism, and known that she could come into communication with the child who had only gone, on a little before, how much it would have lifted the burden of life; it would have strengthened the weak, it would have given comfort to the sorrowing. Yes, dear friends, learn what it is your privilege to learn while you remain this side. There will be enough for you to learn when you enter spirit-life, for that is indeed a life of learning and of activity.

Some loving friends in Cavendish, Vt., will be glad to hear from me, and to know that I find it a truth, yes, a reality—let me echo and re-echo these words—that we live, and have the power to come into communication with loved ones here. We may help you bear the burden of life; we may give comforting words to you, and also may bring you light. Hon. John F. Dean.

C. C. Dudley.
Say to Carrie that C. C. Dudley is here. [He was a clerk in THE BANNER office for many years, and knew beyond doubt of direct return before passing to spirit-life.]—En. B. of Light.

SPRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.
Nov. 22.—Stephen B. Reynolds; Sarah C. Preston; Gladys Sampson; Charles G. Reynolds; Sarah H. Albright; William Adams; Robert Crockett; Robert Pratt; Mary S. Bird; John Willard; Charlotte Taylor; Eddie Mahoney; Maria Phelps.

THE MESSAGES GIVEN (THROUGH MRS. D. F. SMITH)
At per data will appear in due course.
Dec. 6.—Samuel Carlton; Mrs. Eli Pond; Dr. Brown; Albert Jarrett; Lillian Louise Blood; Mary Leeds; Herbert Beer; Ida Barker; Peter C. Brooks; Nathan F. Hart; Katie Dunham.

New Publications.
OSBORNE OF ARROCHAR. By Amanda M. Douglas. 12mo, cloth, pp. 449. Boston: Lee & Shepard.

Like all the previous stories of its author, it will find many interested readers. It brings forward but few characters, consequently these few have much to say and do in its elaboration. Its construction is largely interlucutory, and its chief aim is that honest employment in any one of the innumerable occupations of earth-life is not derogatory but ennobling, and that though some may assume to look upon it as beneath their station, they will eventually be made by the laws of nature inherent in their being to take an altogether different view of it, and to submit to the inevitable.

THE ENY FAMILY. By Sara E. Hervey. 16mo, cloth, pp. 276. Onset, Mass.: The Author.
The various members of a clergyman's family in their liberal views of social and religious life are the rule rather than the exception here their early experiences portrayed, the aim of the author being in what she writes to encourage all honest and earnest desire in the young to carry out their highest ambitions, and to avail themselves of every opportunity to rise above the ordinary level of a commonplace life.

THE FAVORITE SPEAKER. Selections in Poetry and Prose, Humorous, Pathetic and Patriotic, for Reading Clubs, Schools, Declamation, Home and Public Entertainments. By Geo. M. Baker. 16mo, cloth, pp. 424. Boston: Lee & Shepard.

Four numbers of "The Reading Club" constitute this volume, which will be found of great utility to societies and individuals in the way of preparing attractive private or public entertainments.

LITTLE MISS WEZZY'S SISTER. By Penn Shirley, author of "Little Miss Weezy," "Little Miss Weezy's Brother," 16mo, cloth, pp. 159, illustrated. Boston: Lee & Shepard.

An attractive book for young children; full of charming scenes, peculiar prattlings and youthful experiences.

INTERLINEAR GREEK-ENGLISH GOSPEL OF LUKE. Sunday School Lessons for 1880. Chicago: Albert & Scott.

This book presents in parallel lines the original Greek and the literal translation of the same, and is a good work of reference in its sphere.

Verification of a Spirit Message.
DR. EPHRAIM IRISH.

In THE BANNER of Nov. 23d there appears a communication from Dr. EPHRAIM IRISH, received through the mediumship of Mrs. B. F. Smith. I feel it a duty, also, to present to you the truth of the communication, in tone and style, such as he was accustomed to make use of while in the material body. Doubtless he refers to his being in the root and herb store in Providence some forty years ago, else he was in the business that he followed. He was an honest, honorable man, blunt and outspoken in his conversation, quite advanced in years at the time of his departure, and passed on some years ago from Newport, R. I., where he resided the last days of his life, and kept a small store, where he sold roots and herbs and botanical remedies, but did not deal in mineral medicines. Thomas H. Hazard was often at Dr. Irish's store when in the city. These two veteran Spiritualists enjoyed talking on Spiritualism and the various manifestations that were occurring in all portions of the world.

Dr. Irish was greatly interested with Mr. Hazard in defeating the Doctors' Laws for the suppression of his herb stores and the use of such remedies in their practice. He was also a great advocate of magnetism as a remedial agent, also when combined with herbs at times when needed. The writer has given him magnetic treatments, and therefore knows whereof he speaks. Dr. Irish did have trouble in selling roots and herbs in Providence, as alluded to in the communication, and had talked with me on the subject, but this occurred many years ago. I think the communication good evidence of spirit return, also of the reliability of Mrs. Smith's mediumship. I think Dr. Irish passed on before Mr. Hazard did.

The Wonderful Carlsbad Springs.
At the Ninth International Medical Congress, Dr. A. L. A. Tabold, 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, disease of the liver and kidneys, jaundice, adipsia, diabetes, 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 cured long enough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent aperient and laxative and Diuretic. It clears the complexion, purifies the blood. It is easily soluble, pleasant to the taste, and its use is recommended by the genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper carton, and has the signature of "Elsner & Mendelsohn Co., Sole Agents, 4 Barclay Street, New York, on every bottle." The Carlsbad Springs is exported for One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

Advertisements.

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DR. G. A. PEIRCE,

SPIRIT'S MAGNETIC HEALING METHOD.
Clairvoyant, Test, Trance, &c. He will answer orders for this treatment, consisting of a Diagnosis of the patient's condition, and a Prescription of simple remedies and spirit's magnetic healing, prepared by the patient's own spirit, or other articles, upon receipt of **REQUIREMENTS**, viz.: For a Trial or Sample, send a full name, residence, description of illness, and \$1.00; or for a Full Treatment, send a full name, residence, description of illness, and \$10.00; or for a month or longer, according to the severity and needs of the case, send \$20.00, or more, as directed. Diagnosis guaranteed, only 10 cents. Permanent Letter Address: **DR. G. A. PEIRCE, P. O. Box 1195, Leveaux, Maine.** 5w* Dec. 21.

J. A. SHELHAMER,

MAGNETIC HEALER.
Office 8½ Bosworth Street, (Room 5.) Boston.

Will treat patients at his office or at their homes, as directed. Dr. S. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and herbs, 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 **CARE BANNER OF LIGHT.** 13w* Oct. 5.

DR. F. L. H. WILLIS

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

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis 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. Sufferers from all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is particularly successful in 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. 13w* Oct. 5.

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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, New York City. 13w* Oct. 5.

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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 names to her, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and present life; physical, mental and moral condition; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those having handicaps; and, finally, the spiritual condition of the soul. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Address, **MRS. A. B. SEVERANCE,** Centre street, between Church and Prairie streets, 6th* White Water, Walworth Co., Wis. Oct. 5.

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By using Melted Pebble Spectacles. Eyes fitted by a Clairvoyant, by Spectacles sent by mail. Send for Circulars, with References and Terms. **F. POOLE, Clairvoyant Optician, Clinton, Iowa.** 3w* Dec. 7.

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SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and you will be answered free by spirit power. **DR. A. B. DOBSON, Maquoketa, Iowa.** Oct. 12.

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This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications by the Psychograph from many friends. They have been as accurate as those received by the Planchette. It is indeed true, and the communications have given me heart the greatest comfort in the severe loss I have of my daughter and mother. Their writings have made me familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: 'I am sure you will find much interest in the Psychograph you sent me, and will thoroughly test it the opportunity.'"
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SEND two 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS of your ailments. Address **J. C. BATHORY, M. D., Principal, Magnetic Institute, Grand Rapids, Mich.** 2w* Nov. 2.

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Readings given from hand-writing, lock of hair, and other articles. Private consultation for diagnosis of disease, psychometry and trance mediumship. Tuesdays and Wednesdays from 9 to 12 A. M. Written readings \$2.00. Personal interview, \$1.00. Room 1, Old Fellows Building, Boston, Mass. 4w* Dec. 14.

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MRS. C. B. BLISS, by the request of her hand, will devote part of her time to unfolding of Mediumship. Call or address, No. 8 Dwight Street, Boston. Dec. 14.

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MAGNETIC PHYSICIAN, is now located at 88 Dwight Street, Boston. Cancers, Tumors and Chronic Diseases a specialty. Test and Office hours 9 to 5. 1w* Dec. 21.

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BUSINESS, Test and Developing Medium. Sittings daily. 600 Commercial Street, Boston. Tuesdays and Thursdays at 3 o'clock. Six Developing Sittings for \$4.00. 1 Bennett Street, corner Washington, Boston. 1w* Dec. 21.

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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. Dec. 21.

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Will hold Seances at Hotel Adelphi, 261 Washington Street, Boston, 12 Thursdays, 2:30 and 8 P. M. Sunday at 8 P. M. (Take Elevator.) 4w* Dec. 14.

Miss C. B. Forbes,

TEST and Business Medium. 6 James Street, Franklin Square, Boston. Hours 9 to 12 A. M., 2 to 4 P. M. Circles Fridays at 7:30 P. M. 2w* Dec. 21.

Mrs. Fannie A. Dodd,

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Mrs. Alden,

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Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30, also Thursdays, 7 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 136 Chandler Street, Boston. Dec. 21.

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MISS KNOX, Test, Business and Medical Medium.

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