VOL. LXVI.

COLBY & RICH, Bosworth St., Boston, Mass.

BOSTON, SATURDAY, JANUARY 4, 1890.

{\$3.00 Per Annum, Postage Free.

been preserved.

NO. 17.

TABLE OF CONTENTS. PIRST PAGE .- The Rostrum: The Buchanan Anthropologi-

cal Society. SECOND PAGE,-Poetry: The Syn-dicates! New Publications. Spiritual Phenomena: Experiences with Dr. Stansbury. Late December Magazines.

THIRD PAGE .- Poetry: Here and Hereafter. Banner Correspondence: Letters from New York, Ohio, Vermont, Oregon, Massachusetts, and Nebraska, etc.

FOURTH PAGE.-Islamism and Christianity. A New Division of Time. The Poverty Problem. The Old Puritan Colonies. Important Manifestations in Slate-Writing. "The Dagg Mystery." etc.

FIFTH PAGE. - Meetings in Boston. Newsy Notes and Pithy Points. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE .- Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Long-ley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—Electricity. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertise-

Eighth Page.—Free Thought: Trial by Jury; Spiritual-istic Materialization. Spiritualist Meetings in New York and Elsewhere, etc.

The Rostrum.

BUCHANAN ANTHROPOLOGICAL SOCIETY,

And the Introductory Address. BY PROF. J. R. BUCHANAN.

On the 11th of December, 1889, being the seventy-fifth birthday of Prof. Buchanan, the organization of the Buchanan Anthropological Society was established and the following address on the scope of Anthropology was delivered before the society by Prof. Bu chanan. The purpose of this society, as stated in its articles of incorporation, is to promote the publication and circulation of the Anthropological works of Prof. Buchanan, and also to cultivate the Science of Anthro pology. The following are the original charter members of the society who petitioned for corporation:

Rev. A. A. Miner, Elizabeth P. Peabody, Lucy Goddard, Rev. M. J. Savage, Rev. O. P. Gifford, Benj. O. Wilson, Rev. Wm. Bradley, Albert S. Phelps, Walter K. Fobes, Rev. James K. Applebee, Andrew Jackson Davis, M. D., Wm. E. Wheelock, B. O. Flower, Prof. G. D. Drury, J. P. Chamberlain, Adelaide N. Abbott, Mary E. Steingardt, Bessie Eddy, J. Winfield Scott, J. A. Denkinger, M. D., Lester A. Hulse.

INTRODUCTORY ADDRESS.

He who would portray a continent on canvas could give but meagre outline which would not recall its beauty or its grandeur; but if he would portray the scenes—the objects whose beauty and grandeur make it interesting, he would require a larger canvas and a longer time than is possible.

The attempt to portray Anthropology in a single evening meets the same obstacle-either we must generalize until the charm is lost by vagueness, or if we specify and portray, many evenings will be necessary. I would therefore generalize by comprehensive statements, and trust to the intelligence of those who know how to complete the future in their own minds.

In establishing a society for the diffusion of Anthropology you express your conviction of its supreme importance to the world, and consequently your own desire to enjoy it. I consider you, therefore, not merely propagandists but fellow students of the greatest mysteries that have ever challenged human investigation.

Hence it is requisite at the inauguration of our so clety to look over the field, to realize its magnitude to understand what needs to be done, to ascertain what can be done in each department, and to determine in our own minds what each of us can under take, and what all may aspire to achieve by societary

The magnitude of our purpose is sufficient to inspire us with that humility which astronomers feel in contemplating the Universe, whose stars they are unable even to record, for the extent of anthropological science is so vast that in whatever direction we pur sue the investigation, it extends far beyond the ca pacity of human minds to comprehend, record, and retain all that is revealed.

We stand at the dawn of true philosophy-philoso phy that has no limit. Before the present century the world had many sciences, but no philosophy. The fanciful and self-sufficient speculations of the Greeks and their lineal successors down to Kant and Hegel which have been called philosophy in the universities, had much less connection with philosophy than alchemy had with chemistry; for they were the very opposite of true philosophy-mere verbose and pre tentious elaborations of Ignorance-as Plato wondered and speculated over the great mystery, to him, that one and one made two, and Hegel speculated to the result that different and opposite things were all the same-speculations which look like an elaborate hoax or elaborate insanity.

Philosophy is that form of knowledge which is com-

mensurate with the Universe, and which includes within its boundaries all special sciences, as the map of the American continent includes its mountains hills, plains, valleys, forests and streams.

It has never been suspected that the word Anthropology was the synonym of such a Philosophy; for anterior to the exploration of the brain there was no Anthropology, and the very definition of Philosophy had not been realized.

Let me show, then, as briefly as possible, that Anthropology is the unlimited Philosophy, and after considering the blessings that it may confer upon mankind, approach the practical question, what we may do for its cultivation.

In the first place, Anthropology reveals the Divinity in man. The elements of Divinity are Omniscience, Omnipresence and Omnipotence, pervaded by the divine element of Love. Man, though not a god, has in a certain degree, and in proportion as he attains perfect manhood, his share of each of these divine elements.

Through his body he displays as much of Omnipo tence as the juvenile age of humanity permits. He pierces mountains, dams the rivers and seas, bridges ocean channels, seizes the lightning to make it his servant, navigates the air, demolishes forests, dries morasses, unites oceans, spreads foliage over barren deserts, and changes the faces of continents. But what he has done is only a hint of what he will do when the race has attained maturity. These things are already known to all enlightened persons; but what the Universities do n't know is what Anthropology reveals as the omniscience and omnipresence of man.

These things cannot be predicted of matter, for matter is void of knowledge and rigidly limited as to locality. Omniscience and omnipresence are necessarily spiritual attributes, which cannot be under stood in the Universities until they are emancipated from dogmatic, theoretic materialism.

Those who have followed my path of investigation larged into a wider sphere by Psydready understand the omniscience of which I speak. You understand what Psychometry teaches—that the field may truthfully utter the wild boast of Paracelsus, basis of the arts that depict the human form, and the laws of its development; I refer only to its practical chometry and Sarcognomy. Cerebral Anthropology, as illustrated by these busts, already understand the omniscience of which I speak. You understand what Psychometry teaches-that while your body rests passively here, you may by your divine intuition be in close conscious rapport with Foochow in China, or with scenes on the banks of the Nile, wondering at the strange scenes and strange faces that appear before the mind's eye, and gathering knowledge of distant lands and barbarian races not accessible even to a Stanley or a Livingstone.

It is very true that this psychic exploration of unknown lands and unknown nations has not been carried on as an elaborate scientific work, because the motive is not sufficient, the workers have not yet appeared, and my time has not been sufficient for more than a demonstration of its possibility, while works of more practical value demanded my attention. But Psychometry has spoken of the ancient ruins and extinct civilizations of this continent, which it is competent to describe more fully. It has even spoken of conditions which must have existed a hundred thousand years ago, in California, and it has spoken of a region at the North Pole which has never been reached by man-and its report awaits the confirmation of the explorer.

This is the human aspect that Divinity assumes in man—to rise above the limitations of physical science -to go to all quarters of the globe with the exploring eye, and with a realized presence, even to enter into conscious sympathy with the invalid a thousand miles away. This is the omniscient, omnipresent and loving power which we know has been demonstrated to exist, and which is one of the noblest additions to the healing art as well as to the brotherhood of mankind, for it may bring millions on continents far apart into fraternal sympathy.

But omniscience transcends time as well as space, and the psychometric intuition recalls the lost, the buried and forgotten, the scenes of recorded history, and the countless scenes beneath the pall of oblivion, that have never been recorded. When the psycho metric power of a thousand explorers is brought into requisition, the effect will be as if upon a boundless canvas the awful melodrama of a hundred thousand years had been slowly unrolled for human inspection, revealing the origin of man and successive developments of life since the Azoic age-the rise, the fall the whirl of tribes and nations and the mighty cotemporaneous changes of the globe.

As man in his adult age understands his own forgotten juvenile life and the mystery of his birth, so will mankind when they have attained maturity as a race, understand their own lost history and what we may call the ante-natal period, when the gestative power of love- of the Oversoul of the Universe-pro duced in the midst of a rude world a nobler race of beings, feeble and ignorant, but possessing vast latent capacities.

In Psychometric explorations you reach the founda tions and the beginnings of all things-not only the foundations of Cosmic Philosophy, but the foundations of all religions-you reach the grand supernal facts of the Infinite world above us, toward which the blind groping of humanity has given rise to its religions. You trace in the origin of those religions the true character of their founders and the moral darkness of the priesteraft and statecraft that have changed religion into despotism. By Psychometric exploration mankind will thus be led into that one universal religion which is the embodiment of Divine Love and Divine Wisdom, and as this comes, all superstitions and sects will pass away as pass the shades and mists of night at sunrise

I speak these things as the voice of a sentinel on the nountain's top, announcing the approach of the rising sun, and in the twentieth century this promise and prophecy will perhaps be remembered, when we are all in a higher sphere.

If we understand these things-if we see in psy chometry the sunshine of a new civilization, and the wisdom and power of a new religion, the final religion of humanity-is there not enough of manhood in us to impress this truth upon the society around us, and to speak upon this subject with the dignity and power of the apostles, and the disciples of the new dispensation which belongs to the full manhood of the race?

You belong to that rare class, the early friends o new truths, but I do not ask you to become martyrs or fanatics, for martyrdom and fanaticism properly be long to the past, although one might be proud to live and to die, if death were necessary, for such a worldredeeming truth as this; but I do ask you to speak frankly and firmly to all, of the majestic nature and power of the new truth, a science which in its vast capabilities is worth more than all the universities can give us, and is more pregnant with beneficence to man than any system of faith or doctrine that has ever been accepted by millions.

The man who rises to the full height and breadth of Psychometric Science is the man in sympathy with luture centuries, and in sympathy with the loving and far-seeing circles of the upper world-preëminently fitted to be a guide and counsellor for humanity. Upon me has devolved the modest task of anouncing these truths-upon others of more heroic energy and untiring eloquence will devolve their prop agation, leading the millions along the path of light.

The problem of religion looks toward the beginning of all things, and science too is looking more carefully and safely to the same problems for this world. But that problem is neither a physical problem alone no a spiritual problem alone, for it involves the coopera tion of all the power that exists in both worlds, and the problem must be solved by a science which com prehends alike spiritual powers, physical powers and the intermediate agencies

Physical scientists are looking into these mysteries along one line of causation, but it is the Divine Science alone that can master them. That science you are cultivating, and every step of your progress will enlarge your area and increase your interest.

To the psychometric eye the universe is a boundless magazine of divine benevolence, of which we know very little at present. There are far more than a hun dred thousand agencies which Psychometry will enable us to understand, every one of which is in many ways potential for the relief of human disease, and the modification of the human constitution. About one thousand or one thousand two hundred are understood-imperfectly understood, at present-but there is nothing in the animal, vegetable or mineral kingdom, which has not important relations to man, which Psychometry will master-though the capacity of the human mind may be unable to hold and wield this cyclopediac knowledge.

The world will be slow to learn what you already inderstand by Psychometry—that universal unity in which man exists—in which he is influenced by the remotest elements of high spirit-worlds and by all the psychic and psychical elements of the starry universe The nobler the human being, the wider and grander the realm with which he is correlated in destiny. The practical side of this grand doctrine is that Psychometry gives us the unlimited command of medical agencies; and the highly-endowed psychometer who occupies this dwell upon Sarcognomy as a philosophy, and as the science—a science of the brain—was fully developed

added materially to the resources of the healing

In every direction in which the human mind can advance, the senses have their limitation. There are rays that the eye cannot perceive, vibrations that the ear cannot hear, a minuteness of structure that defles vision, and a remoteness that is equally inacessible. The microscope reaches the minute and the telescope the remote, but there are vital powers and intricate causes in all departments of life which are beyond the reach of scientific apparatus, which Psychometry alone can reach-the diagnosis of obscure diseases, the diagnosis of character, the diagnosis of insanity, the diagnosis of men that have made history and originated religious-of Charlemagne and Ghengis Kahn, of Cæsar, Lycurgus, Solon, Socrates, Alexander and Cyrus, of Mohammed, Buddha and Confucius, of the founders of Christianity, and those who have per verted it. In all these matters we enter a new world of knowledge to which Psychometry is the only road. and I already feel that I have a definite knowledge of the ancient leaders of mankind which I may give you in future discourses and publications. To all sciences that men cultivate which are not mathematical, Psychometry gives a vast enlargement. To Geology, after physical exploration has done its best, it adds a fascinating world of Paleontology, which we see rising before our eyes in the wonderful pages of Denton, the boldest and most far-seeing of American scientists. To him was revealed the working of the ancient copper mines of Lake Superior, of which there is in history no record, and the strange animals of which no fossil remains, that occupied the North American Continent in the tertiary period.

The Mastodon, Megatherlum, Megalosaurus, Ichthyosaurus and many other extinct animals are known by their fossil remains, but Psychometry alone can reveal the lost tribes of the animal kingdom that came in the early ages of evolution, and Psychometry alone can portray the life-history of the mound-builders, the cliff-dwellers and the races of those ancient civilizations that have left in Central America those cities and temples buried in ancient tropical growths. and those grand ancient civilizations that lie submerged in the Atlantic ocean. Psychometry has recognized the grand men who sixteen thousand years ago made a part of that grand tropical civilization; and all the records of authentic history which the world can realize by manuscripts, inscriptions and monuments will be dull and prosale reading in comparison with the far grander revelation of unwritten, unrecorded history coming from the night of antiquity that is reached by Psychemetry.

My noble colleague in this work, Prof. Denton, lost

his life in the South Pacific in his fearless pursuit of knowledge, just when he was about to reveal the mysteries of ancient Egypt. He died too soon, before is fame had attained its growth, but I have no hesitation in saying, whatever the popular acclaim may have accorded to Darwin, that Denton was in truth the foremost scientist of the present age. Yet I have no fear but that others will come to carry on our work which he has left, and which I too shall be compelled to leave unfinished. I must rest on the bor ders of the promised land of the new civilization. The honest labors of a Darwin have familiarized the

higher power than scientists have yet used to rise above the physical into the transcendent realm of life, which strangely correlates with physical organ- or ten weeks, I think, to entirely dispose of the tumor, ization, yet rises far above it in a realm that physical science cannot reach. As the child beholds a rainbow which seems to rest

in the forest on a distant hill, he may run to find its lower extremity, but will find it ever receding further and further as he approaches; he may cling to his opinion that the rainbow rises from the ground until ie is better informed, and if he does he will but imitate the physical scientists, who think they see life somewhere or other rising from matter. But as they trace its origin it travels before them like a vanishing rainbow, for they can only trace life to preceding life, and that to still more ancient life, going on ad infiniturn, until they find they cannot grasp it, they can only speculate. But when they fail and blindly wonder, the transcendent science of spiritual causation and spiritual reality, which is realized in Psychometry, is destined to perfect the Science of Evolution.

And this grand science has its practical side in geology, revealing the profitable mines, the undergroups streams, and other sources of wealth which have often been discovered, and which will reward the learless seeker of the truth; for, with all its transcendental power-of revelation, it is a solid science, widely distinct from the speculations and dreams which have fascinated and deluded so many ambitious and credulous seekers of wisdom.

To the medical profession it gives that transcendent skill in diagnosis which overcomes all competition and leads its fortunate possessor to eminence

To the artist the psychometric faculty gives that intuitive perception of the soul of things which enaoles him to make his canvas speak as a thing of life. To the musician it gives-as to Mozart-a penetration into a world of beauty and soul-thrilling expression which science alone cannot give.

To the leaders in business, in politics and in law it gives the mastery of human nature, the insight into character which reveals the road to success

There is no department of human culture which promises its votaries so much as Psychometry, and you can engage in no scientific pursuit which will be o fascinating and so instructive. Perform your experiments, engage in your investigations, and meet for coxference, and I shall often be with you to suggest methods of investigation. I would suggest as one of the themes for your first investigations, the effect of clothing of different colors on human health -a very important subject entirely neglected, which I think the public would appreciate.

Scientists are beginning to explore the psychology of the animal kingdom: :Paychometry will lead them nto the interior of this science; and it is a cherished hope that I may be able to illustrate the psychology of the animal kingdom by the combined powers of Psychometry and Cranloscopy.

The spectroscope is beginning to tell us of the chemistry of the heavenly bodies, but Pyschometry promises to reveal the planetary life which is beyond all telescopes and spectroscopic science. What Denton has done in his three fascinating volumes is but a hint of what is to come.

I have given you as yet but one fragment of Anthropology. It was already a broad and world-embracing science when its last and brightest additions, Psychometry and Sarcognomy, were added to it.

Sarcognomy is the solution of the grand problemthe grandest problem of all science, from which the wisest of all ages have shrunk back, not even daring to attempt it—the problem of the triune constitution of man-soul, brain and body. I shall not attempt to state that Authropology as a psychic and practical

The healing art-the therapeutic sciences, which

have been called the medical sciences, as if there

were no healing powers but medicines or drugs-the therapeutic sciences are based upon Biology, the science of life, and if the basis be too narrow the edifice must totter or fall. It has been extremely narrow. The attempt is made build a science of life upon a basis of mechanics and chemistry alone, which is self-evidently impossi-ble, and to understand the constitution without under-

standing its chief and governing organ, the brain-to

manage the body of man forgetting that he has a soul
—to deal with life as a collection of tissue phenomena, and ignore its origin in the nervous system. Sarcognomy completes Biology, explains the entire mechanism of health and disease, of sanity and insanity, and upon this broader basis establishes a medical philosophy, and reveals new methods of practice which bring hope and salvation to those whom medical scientists have abandoned as hopeless. I am sending forth annually pupils who are competent to demonstrate this, and they report marvelous success As a specimen of the cure of hopeless cases I would quote from a letter from one of the oldest and most successful practitioners in the light of Sarcognomy, who graduated under my instruction in 1850, who has

I might present many more remarkable statements out this is a fair specimen of what frequently occurs: "On the 27th day of last January Mr. Joslah Corn well, of this city, applied to me for treatment; his trouble was in his stomach, and he had been for some nonths trying in vain to get relief. He had become nearly discouraged, was exceedingly despondent, and had lost nearly all faith in doctors, and everything

often restored to health patients abandoned by edu-

cated physicians.

"I made an examination of the epigastric region, and just below the sternum, and extending down obliquely to the left, I found an enlargement or tumor that appeared to be about three and a half inches in length, and two and a half in width, which was so sensitive that he could scarcely endure the manipulations of my examination. He had not for months been able to take a mouthful of food that had not cost him sickness and distress. The patient had become considerably emaclated, and I considered the tumor that I felt to be a thickening of the walls of the stomach. By some the suspicion had been indulged that it was cancer of the stomach, and if I were in the habit of making a diagnosis on the authority of a 'guess' I might possibly conclude that they were not far from right.
"I commenced my treatment by making dispersive

passes over the region of the tumor, and soon I removed the soreness so that he could endure the percussion and pressure which I deemed it necessary to nake in my manipulations. I then gave my attention to that region of the spinal column that stimulates and energizes the action of the stomach (from the eighth to the twelfth dorsal vertebra), being careful not to neglect the region of Nutrition and Assimilation. which is a little above the umbilious. At the conclusion of my treatment I had him sit up, and I placed my hands on each side under his arms, and after holdng them there for a few moments, he exclaimed, Well, you do make me feel better: I do not know but public with the theory of evolution, but it requires a you are going to cure me after all,' and from that moment his melancholy was dispelled, his hope inspired, but he now claims to be as well and healthy a man as you can find in the city of Hartford. The Science of Sarcognomy will not disappoint any one who will

study and faithfully practice it. "We must not expect that the grandest revolution in medical science that it is possible for the world to conceive can take place in the lifetime of one generation. It has taken time for that dancing teakettle lidto convince the world of the power there is in steam; so a grander discovery than that may take more time for its development, but it is sure to come, and the Science of Sarcognomy will be known and acknowledged to be the grandest scientific discovery of this age of wonderful discoveries.

'I met Mr. Cornwell a few evenings ago, and I told hlm that I had sent you a report in his case. He said that he was glad of it, and he wished that the whole world might know it, for it was about as near a miricle as anything that we hear about in these times. For,' said he, 'I considered myself the same as a dead man when I first called on you. But,' said he. there is one part of the treatment and the success of it I think you have not put into your report, for I have never told you of it.'" [Mr. C. then related the great ncrease of his vital force and restoration of youthful

The new methods introduced by Sarcognomy are so efficient and complete that in any warm climate they may entirely supersede the old methods of practice. and in any climate there is a large portion of the community who will find in our new therapeutics what the colleges and their pupils cannot give, and what, enslaved as they are by authority, they are unwilling to learn.

When we combine the benevolent methods of Sarcognomy, which reveals the seat of every vital power, with the accurate diagnosis of Psychometry and the Psychometric revelation of medicines, we make a revplution in the healing art more comprehensive and Important than all the innovations of the nineteenth century, and I speak of this to those who know it to be true and are prepared to prove it.

Have I not, then, a right to ask the personal coopera tion of every friend of humanity, and a liberal contribution from the superfluous capital of wealth, to aid the introduction of these mighty changes in the healing art, in enlarging the empire of science, and in the establishment of religion, removing every encumbering superstition and every obstacle to human brothernood? Surely I have a right to ask it while millions are going to the perpetuation of ancient ignorance. I am not disposed to criticise the plan of the uni-

verse, which embodies an intelligence far beyond all human capacities, but if I were disposed to comment as a fly might criticise the painting on which it crawls, I might ask why it is that sciences so grand and world-redeeming should be but quietly announced to a few unbiased thinkers by one who is not a propagandist and who has not the heroic energy that would compel the world's attention? Yet this quiet evolution seems to be the plan of

the seeds from which in time there comes a mighty forest. These truths are so easily demonstrable they can neither die nor become dormant, and it will be your pleasing duty as a society to present the claims of the new sciences to the friendly and the generous. And here I might rest my appeal upon these two practical sciences of the Anthropological group, for the hour does not admit of much more, but I must

nature, as we see in the quiet unnoticed dropping of

Cerebral Anthropology, as illustrated by these busts, is an exposition of the nature of man and the psychophysiological nature of the entire animal kingdomof the vertebrate or cerebro-spinal class-an exposition that goes beyond our works of natural history, and is moreover an exposition of the organic structure and character, not only of remarkable men and, women, but of all the tribes and nations of the earth and the departed races whose cranial remains have

This science rests upon the broad basis that all psychic life and all physiological life are centralized and combined in the brain, and there they have been, lo! these many hundred thousand years, as accessible as a coal mine that crops out on the surface. For there is absolutely nothing to hinder the investigation and discovery of every faculty of soul and body in its actual location and connections by very simple experiments, which require no prolonged technical training. There are to-day, I am sure, more than a hundred millions of more or less sensitive constitutions-to be found in every nation and tribe on the globe, many thousand in Boston—upon whom these demonstrations can be made, and you may naturally ask why I have not forced the recognition of such facts upon the colleges and the world.

It is simply because the attempt would be a battle against the consolidated forces of Ignorance and bigotry, reinforced by the cohesive power of moral cowardice, and I have no pleasure in attacking such a Sebastopol as this. I made the perfect public demonstrations over forty-five years ago. The demonstrations were accepted, but the results were so meagre that I have no disposition to repeat the experiment until I have some assurance of candor and intellectual honesty. When I have any such assurances, I shall be happy to repeat the demonstrations; and it does seem that to any one who can reason and who is willing to reason, the knowledge of the fact that the brain is impressible and its functions demonstrable as those of the nerves, reveals a new empire of knowl-

edge transcendently beyond the wisdom of the past. The establishment of Anthropology makes Ethnology a science; but Ethnology without an Anthropology is the play of Hamlet with Hamlet left out, and I see that for want of an Anthropological science, Ethnology, barren as it is, is being introduced into Universities as Anthropology, when for them Anthropol-

What signifies the pedantic talk over skulls, that they are Brachio-cephalic or Dolico-cephalic, when such words have no valuable meaning? Could these Osteologists of the Universities, if they were here, tell us anything about the two skulls here before us? Could they tell whether these persons were good citizens or criminals? And if criminals, why they were criminals, which is plainly indicated?

Forty years ago I described this man accurately when his skull was brought to me at Little Rock, Arkansas, and the fact was published at the time. fould they even tell, as I told from the skull, that one of his lower limbs was defective? I am accustomed to practice my students upon these two skulls in detecting the different development of the lower limbs, but I do not know any medical author who has said a word on this subject, or who knows that the entire constitution may be inferred from the brain. What medical author is there who knows that an angle of forty-five degrees from the brow to the base of the skull, as shown in the last Journal of Man, is the unwhich leads to crime, as you see in the heads of these criminals contrasted with the heads of George Combe and Robert Owen.

You see the same contrast as to the basilar angle in these drawings of Eustace, crowned for his virtues. and the French murderer Martin-in the contrast of this benevolent clergyman of Virginia, and the skulis of these two murderers, and the drawing of the statue of an ancient gladiator-and in the comparison of the outline of the warlike New Zealander and the too gentle ancient Peruvian. This basilar angle illustrates the development of the brain behind the face, which we see in fierce, carnivorous animals-the lower section of the brain, that I hold in my hand, And do these scientific Osteologists know what is

the essential, characteristic difference of herbivorous and carnivorous animals? Can they tell what makes the lion a contrast to the gazelle, which you see so conspicuous in their heads? It is more fully explained when you look at the skull of the lion, which shows the brain behind the face instead of above it. Can they tell why the tiger and hyena are a contrast

to the shepherd's dog? and why the polar bear differs so widely from this noble St. Bernard dog-a portrait from life-when they all belong to the class of carnivora? Why have they been so blind to that upward and downward development of the brain, which is so conspicuous that you see it a glance?

Can they explain the contrast of the eagles and the doves, which you see so plainly indicated in these heads? Have they ever mentioned the contrast between these doves and this group of hawks and falcons, which you see in the forms of their heads? Look again at the contrast between this lovely goldfinch and its amiable associates and this terrific harpy eagle and the flerce Uhu. You cannot keep two of these eagles in the same cage, for one will destroy the other. Look again at the contrast of the goldfinch and the villainous cuckoo. All contrasts of character are explained in the contrasts of brain, as you see in comparing the narrow brain of the gentle sheep with the broad basis of the brain of the fox, and other carnivorous animals. Can our physical scientists tell why this sacred bull of Benares is such an amiable contrast to this fierce and dangerous Cape Buffalo of Africa, an animal as dangerous as the tiger? Or why it is dangerous to keep this stag of North Carolina in a park, while this reindeer is man's best companion? Can they give a reason why this famous Arabian stallion was the beloved companion of man, while this wild horse of Tartary is an unconquerable savage, that will not bear the saddle or bridle? Can they tell whether this quagga is or is not susceptible of domestication when they examine his brain? Can they give the effective cause of the contrast between this lowliest of the monkey race and this flerce dog-faced baboon? or the contrast between this ferocious bahoon and the lovely hoolock and the young orang, the playmate of children? To the dishonor of the universities they confess their ignorance in these fundamental questions of Biology.

They can count the legs of insects, and study the morphology of their skeletons, determine the crocks of a spider's leg, and the various markings of every shell on the seashore—they are profound in everything that is dead, but profoundly dead themselves when they approach the seat of life, the brain. Ought I to speak respectfully of that scientific bigotry which systematically ignores the most conspicuous feature of the animal kingdom, displayed so plainly in these drawings that any child can realize and understand it? I greatly admire the unwearied industry and the

scientific accuracy of those scientists who make Ostoology a dead science, but I deplore their lack of judgment and originality.

The study of Cranloscopy, based on the anatomy of the brain, leads you into the entire philosophy of the animal kingdom from man to the fish. It can be very profitably pursued and mastered by all, but we have something beyond this, for Psychometry leaps like a lightning flash to results beyond the reach of inferen tial science, and on this very skull a medical professor of marked ability as an author, whom I taught to exercise his psychometric power, placed his hand and quickly discovered that the man had a defective limb, and also that he died by means of a rope round his neck, and there are some before me who are equally nature, I propose to write of them so specificcompetent to such a diagnosis. Such illustrations of Psychometry are so common with me that it made but to their truth. I have had all of them framed little impression on my mind, and I had forgotten the circumstance until reminded of it a few days ago in a

Honest science is a magazine of all ascertainable facts; but such facts as these could not be introduced into the curriculum of our present medical colleges, unless, metaphorically speaking, at the point of the bayonet.

When brain-science and psychic-science are left out, the study of man becomes an elaborate system of fumbling in the dark. What do the Universities know of the famous Neanderthal skull and the Calayeras skull of California? To them such skulls are unmeaning, and yet they reveal the nature of the ancient races. The talk of Ethnologists on such matters reminds me of the words of Peter Pindar:

" So have I seen a magple in the street, With head awry and cunning eye, . Peep knowingly into a marrow bone."

The brain is well-known to be the commanding centre of physiological and psychological life, and its development is revealed by the skull; and yet our Universities are not ashamed of the fact that they do not understand, and, still worse, are not interested to understand, the meaning of the brain and skull, and not willing to give encouragment or even toleration to those who explore such sciences, and they have torpified the conscience of the entire medical profession on this subject.

How intensely do we need a medical college that will keep up with the progress of civilization-and I have faith to believe that we shall have such a college in Boston. That was the settled purpose with which I came to this city.

I have not finished the outline of Authropology, and time will not permit it now; but we shall have many future meetings in which to enjoy this illimitable theme, and realize its ever increasing interest.

You may study the living by Cranloscopy, and by Psychometry-you may study the dead. You may visit the scientific museums and look into the dark depths of Paleontology. You may study the future of your country and the future of its various agitations. You may test the reality and value of the prophetic faculty. You may test the claims of public candidates. You may test the merits of every new agency offered the medical profession. You may test the power of telepathic sympathy, and it may be that in time we shall have the psychic telegraph organized and spanning the world. It could be done to-day by a concerted effort, not of the credulous enthusiasts but of scientific thinkers who know how to conduct experiments. If you demonstrate telepathic communication between Boston and Lowell, as I believe you can, your first experiment will be a prophecy of Cosmic telepathy, as Morse's first experiment was a prophecy of the Atlantic cable.

But let us not run wild in the pursuit of sensational wonders. The wonderful delights us and expands our genius, but I feel no deep interest in any science except in proportion as it can benefit mankind; and to develop such science I have been very willing indeed to relinquish the honors and profits of a career that conforms to public opinion, and such I believe are your principles. Hence you will discuss in your meetings the marvelous cures of diseases into which you are led by Sarcognomy, and the novel applications of electricity. And there are many ways in which Sarcognomy and Psychometry will enable you to cultivate your own mental power, practical wisdom, health and longevity. Let us resolve, if possible, to live a hundred years, and grow wiser every year. But let us remember that the highest of all wisdom is consummated in love, and you will not be very wise or very efficient unless you attain the unity of love among yourselves. I trust, then, you will admit none in your interior circles whom you cannot receive in the sincerest friendship. Growth in numbers is not so important as growth in spiritual power and har-

Your purposes are entirely unique. The science you cherish gives expansion and full emancipation to the soul, and thus the soul.

"Untrammeled by the accident of birth. Begins celestial life upon the e

THE SYN-DICATES!

Some wealthy men the other day
A syndicate would run:
All saline works in a general way
They bought—and the trick was done.
'T was all for the public good, you know,
Though the public might revolt.
When wages went uncommon low,
And up went the price of salt.

This syndicate was a great success,
So another one was tried;
And the public mind in a month or less
Again was horrified,
For all the collieries, 't was found,
Were bought by these crafty souls;
Then down went the miners' pay all round,
And up went the price of coals.

The corn and flour they bought up next,
For the people's good, they said;
But the public felt a little vexed
When up went the price of bread,
They bought up everything somehow,
By a stroke of business neat;
Each pig and sheep, and calf and cow,
And up went the price of meat.

And when the public muttered: Why,
To live now is so dear,
We must prepare ourselves to die,
These speculators queer
At once bought up each burying-ground
(The money-grabbing knaves),
And poor men could n't die, they found,
For up went the price of graves!

New Publications.

CHAPLET OF AMARANTH. Being Brief Thoughts on This Life and the Next. From the Writings of the Author of "From Over the Tomb." 16mo, cloth, gilt edge, pp. 102. London: James Burns.

Aphorisms in single lines and short sentences, chiefly of a didactic and reverential character, written or dictated by a spirit. The following will convey an idea of their style and character:

"Teach not that God will punish, but that God will forgive: Not Vengeance is Mine, but whose cometh unto Me I will in no wise cast out."

"Appeal not to the time of Christ; all times since his coming are the times of Christ."

"All essential religion is within the apprehension of nebild."

The pursuit of pleasure is not the pursuit of hap-Death should neither change our master nor our

"Fow things believed in as necessary to salvation really are so; men lived and died countiess centuries before creeds were written; creeds do not make one more fit for spiritual life."

"All creeds and forms and ceremonies without deeds are but ashes, for a man may be truly religious without any of them, or have them all and be the further from God for the having."

"Haggie not over words of Scripture; it is but a record of divine things by fallible men."

"Look not to Christ to save you; He is an example and the means of grace, but you must save yourselves."

A QUIET LIFE. A Pathetic Love Story. By Mrs. Frances Hodgson Burnett. 12mo, paper, pp. 230. Philadelphia: T. B. Peterson & Bros. The popularity of the author's "Lord Fauntleroy has brought to the front her earlier works, of which this is one. In addition to the story named the book

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

contains another, "The Tide on the Moaning Bar."

Spiritual Phenomena.

Experiences with Dr. Stansbury. To the Editor of the Banner of Light:

Having recently had experiences in the way f independent writing between slates, and lictures purporting to be of spirits on the nner surfaces of a pair of slates as also on white porcelain placed between two slates, through the mediumship of Dr. D. J. Stans bury, of San Francisco, Cal., of a remarkable ally that I shall be willing to make affidavit as for preservation. [The writings and pictures can now be seen at the Banner of Light Bookstore.—En.]

Having had considerable satisfactory experi ence within the last ten years in independent slate writing through such noted mediums as Charles E. Watkins, Dr. Henry Slade and A. H. Phillips, and having had to meet much ques tioning from skeptical friends as to conditions, etc., I went to Dr. Stansbury prepared to ask for such conditions every time as would enable me to tell my friends, my skeptical friends in particular, that I had absolute knowledge of how anything I might receive was obtained. My attention was first called to the fact that Dr. S. was located in Boston for a short time by some photographs of writing on slates and pictures in dry colors and oil of what purported to be spirits, obtained through Dr. S. by Wm. Johnson, of this city, who has been quite zealous in his investigations of this phase of spirit phenomena.

Happening to be in Boston Saturday P. M. Oct. 5th, I felt a strong impression to call and see if I could have a sitting with Dr. Stansbury the next morning. I saw Mrs. Stansbury, and she appointed ten o'clock A. M., Sunday, Oct 6th, being the first for that day. On making my appearance I was at once taken by the Doctor into his séance-room. I told him I was perfectly aware that right conditions were necessary, but as I came for what might interest others more than for myself, I wanted, above all things, to be able to obtain the fullest evidence of my physical senses possible that I was in nowise deceived or duped; and I am much gratified in being able to say that he met me more than half way, and not only at that but all my subsequent sittings he insisted upon my examining everything particularly, and even requested me to write my name upon the frames of both slates after I had examined and cleaned them. I told him I would not be disappointed if I did not obtain anything, but being human, I wanted all I could get.

He first called my attention to his telegraph ing apparatus, and told me to examine it thoroughly. I soon ascertained that the telegraph key was enclosed in a small box having a lid and connected by wires with a sounder and a small battery outside. The whole apparatus could be placed anywhere, as it was entirely disconnected with anything else, and the sound er could only be operated by pressing the key in the box, and that only (by material means) when the lid was raised. He then told me to write the names of persons who had passed to spirit-life, and ask questions of them; so I wrote five names on as many small slips of paper. As these names are intimately connected with my obtaining the pictures I will give them, and the requests I made

Six or seven years ago peculiar circumstance led me to seek aid or advice from spirits through the mediumship of Mrs. H. H. Sanborn, of 123 Green street, Lynn, Mass. My own mother wrote me many communications, as did Dan Remington, who had been in spirit-life but a few years. These two were of my own band, but there were two of Mrs. Sanborn's band. from whom I received many communications of wise counsel; one, who gave the name of "Thomas the Seer," said he lived many years ago on earth, and had adopted me as his son in spirit. The other, who gave the name of "Bianca," said she was a Spanish gipsy. She wrote me many beautiful letters of advice, and claimed me as her brother in spirit. Many times I received communications from them signed The Four." and I called them "My Four."

At the interview with Dr. Stansbury, at the time I have mentioned, I wrote on the slips of

paper as follows: 'Mrs. Abbie B. Ordway: Will you help me

at all times? "Dan Remington: Help me to wisdom."

"Thomas the Seer, my father in spirit: Do vou help me now?" "Bianca, my sister in spirit: I need your

help.'

"Maria A. O. Woodard: Do you help Addie?" The latter is my own sister, and had told my wife (Addie) through many different mediums that she was working with her, and would help her in her development. I folded each slip in as small a compass as possible, and as I laid them on the table by the telegraph box I could not tell one from another. The Doctor had cleaned two slates, which he handed to me, and I cleaned them again, wiping them with my handkerchief. Placing them together, Dr. S put an elastic around them each way. I laid them on the table and put my hands upon them then the Doctor began the telegraphing; he put the pellets one by one in the box with the key. Then the sounder began, and he wrote the communication and handed it to me with the pellet that was in the box. Each time the name on the pellet was signed to the answering communication. My mother gave me a test, for while I had written only the name, she began "Dear boy," and gave "mother" before her name at the bottom of the communication. After the pellets had all been answered, the sounder ticked off two names which the Doctor wrote, and then looked up and asked: "Who is Mr. Merrill, Joshua Merrill?" I said: "Those are my given names." Then he wrote "Ordway" after them, and the sounder began to tick very fast, and he wrote as follows:

Dear friend and brother, I am one of your guides, and desire you to continue your studies in Astrology, for you will need all the wisdom you can obtain to carry forward the work. I am with you. Thomas Lister.

Mr. Lister was a well-known scientific astrologer in Boston and New York. The significant fact is that I was till that morning a total stranger to Dr. Stansbury, and had not in any way conveyed to him that for six years in any way conveyed to him that for six years
I had been intensely interested in the wonderful science of Astrology. During this time one of my hands had not been off the slates at all, and the Doctor came around, and putting the first two fingers of his right hand upon the top slate with mine, I could hear the writing going on as I laid my ear down upon the other end of the slate. A moment after, I took off the elastics, and there was a communication be elastics, and there was a communication be ginning, "Dear Joshua," and signed "From your Aunt Sophia." I had not mentioned or late wonderful site hand upon the other end of the slate. The corner of this paper.

The Doctor then cleaned four slates, two for Miss Rhind and a pair for me. Miss Rhind and having found them laid them on the floor at my feet. Our slips having been written upon, we folded them, and the Doctor took them and laid them on the floor at my feet. Our slips having been written upon, we folded them, and the Doctor took them and laid them on the floor at my feet. Our slips having been written upon, we folded them, and the Doctor took them and laid them on the floor at my feet. Our slips having been written upon, we folded them, and the Doctor took them and laid them on the floor at my feet. Our slips having been written upon, we folded them, and the Doctor took them and laid them on the floor at my feet. Our slips having been written upon, we folded them, and the Doctor took them and laid them on the floor at my feet. Our slips having been written upon, we folded them, and the Doctor took them and laid them on the floor at my feet. Our slips having been written upon, we folded them, and the Doctor took them and laid them near the instrument on the table. He then took two squares of white porcelain, which we examined, and having found them the time top with marsanus, gout, the feet our being the first wo filed with power from laid them near the instrument on the table. He then took two squares of white porcelain, which we examined, and having fou

written her name, and the telegraphing had present. Thomas the Seer is not one of the come so fast I had not thought of it. Under the signature was written, "Lovey is here and gives you greeting." "Lovey" is a little control of Mrs. R. Shepard Lillie, and often when I meet that lady, Lovey will greet me in a childish voice, "Halloo, Uncle Josh!"

When I first entered the room the Doctor said: "There is a spirit here who gives the name of 'Lovey,'" and upon my saying that I knew who it was, he said: "She says 'Halloo, Uncle Josh, I'm here.'" She was quite persistent in putting her name upon the slates, and at my wife's second sitting with the Doctor she carried a pair of small hinged slates that Mrs. Lillie gave her, hoping to get some writing upon them. They were placed in the cabinet; my wife looked at them several times during the scance, and finding nothing upon them concluded there would be nothing written; but upon looking just as she was ready to leave, she was much pleased to find written, "I'm here, Lovey," thus showing she recognized the slates and was going to do her best, that she need not feel disappointment. The Doctor next handed me a porcelain plate, that I might make sure it was clean, and then placed it between two clean slates and told me to place my hands upon them. I did so, and felt powerful influence that I knew was of an Indian spirit. He also placed a box of colored crayons between my hands on the top slate, re marking as he did so that he used to put small pieces between, but now they could help themselves from the outside. In less than two minutes after he put his hand upon the slate he said, "It is done," and upon taking out the plate, there was the picture of an Indian Chief in colors, and written below: "I am one of your band, Light Foot."

Dr. Stansbury then said he wanted me to try his telephone, as he called it, so he took me into a small cabinet, which I examined carefully to see that no one was concealed, and was satisfied that there was not; I then examined the telephone. It consisted of a long tin trumpet on a stand like a photographer's headrest. One end was about three inches in diameter. The small end was attached to a piece of rubber pipe six or eight feet long, with a small cup-shaped attachment to place to the ear. The first sound that reached me was like a loud puff of one's breath, then Charles Foster gave me greeting. I asked him if he was helping the Doctor in his work; he replied that he was. My mother said, "Dear boy, mother is here, and your father, Aunt Sophy -and she gave some thirty or forty names of relatives and friends of mine who had gone to spirit-life, names that the Doctor could not possibly have known because many of those who bore them had not been in my own mind for years. Lovey said, "Halloo, Uncle Josh, l'm here; aint you glad? Haint seen mamma (meaning Mrs. Lillie) in some time, have you?" Judge Edmonds gave me greeting; Ed. Wheeler entranced the Doctor, and talked to me for several minutes.

All this took place in about forty minutes, and

so rapidly I was a good deal stirred up, and felt impressed and impelled to go over to Berkeley Hall and ask Mr. Holmes to let me tell the people about my sitting, when the lecture was done I made an engagement for the following three Sundays at 10 A. M., for myself, also for my wife and Mrs. Sanborn of Lynn, on Tuesday and Friday of that same week. At my next sitting, Sunday, Oct. 13th, there was less in quantity, but the quality was very strong. only wrote one pellet, "To my Four: I leave it with you to give me what I need." The Doctor cleaned a pair of new slates, and I did after him, and then they were placed under my hands. He then handed me a porcelain plate, which I took in one hand and examined. He then placed it on an easel and stood it in the cabinet, and put a chair so as to hold the curtains apart in such a way that I could see the whole surface of the plate over the top of the chair-back all the time. I kept my eyes upon it, and first I saw the outline of the head come, the side of the head, all making their appearance without any show of hands or pencil. Dr. S. then brought it to me and I beheld the face of a man with a very sad expression, as though he had undergone much suffering. The sentence was: "The world moves, Galileo," and what I took to be specks proved to be characters rep-

for the Truth's sake. Ever be as faithful as he, and it will be well with thee.' Then the writing began on the slates under my hands, and the message was as follows: 'Dear one: We are all here to give you greeting. Aunt Sophia. Abbie B. Ordway, mother. Sister Maria. A. O. Woodard. Sarah Bishop. John Fuller. Lovey. Starlight and Thomas the Seer.'

resenting planets and signs. This picture was

in direct connection with my astrological

studies. The Doctor was then entranced by

"Thomas the Seer," and placing his hand upon

my head said: "This spirit who comes to you

to, day comes with great power, because of his

persecution and sufferings while in earth-life,

John Fuller is a cousin of mine whom I have not seen for years, and did not know was in spirit-life. Mrs. Sarah Bishop was alady living at Santa Monica, Cal., with whom my wife became intimately acquainted while visiting there last winter. She passed to spirit-life last August. Lovey is, as I have said, Mrs. Lillie's childish control, and Starlight Mrs. Sanborn's.

My next sitting was Sunday, Oct. 20th. I had made an engagement for a gentleman of this city to go with me, but as he failed to put in an appearance when the train arrived, I at the last moment got Miss Jennie Rhind to go instead. The result obtained made me glad it was so. I wrote but one pellet, "To my Four," as follows: "Give me what I most need; but I should like a picture of Bianca, my sister in spirit, to-day, and of Thomas the Seer next Sunday." Without touching the pellet the Doctor went to the telegraph box, and placing his hand upon it, wrote, in conformity to its

"Dear One: We come to you again to-day, and see and know your heart's desire. We had already anticipated your wish, but we will reverse the operation, giving Thomas the Seer to day, and Bianca next time. You will understand that this is done because the conditions are more favorable for Thomas to-day, as the Ancients are here in force, All send love to you. God bless you for your fidelity.

FROM THE BAND."

least by any means."

The Doctor then took two porcelain plates, and after we had examined them he put them in the cabinet. He was then entranced by one of the grandest controls I ever heard, who talked most beautifully to Miss Rhind. He said she was but little understood, it would be in the near future. He then lifted Seer on mine. In the upper right hand corner or Rosicrucian Degree of Masonry, and on the ing; in about a minute it was pronounced done. and lighten every man that cometh into the

At my next sitting, Oct. 26th, the Doctor cleaned a pair of new slates, and I examined them thoroughly before putting on the elastics; I then put my hands upon them, he merely placing one hand thereon, and in less than ten minutes I took off the elastics, and found on one of them a picture of a fine head in colors, another, planetary signs and emblems, and at the other a cross surmounted by a crescent. The next day, Sunday, Oct. 27th, I wrote a pellet "To My Four": "You know what I most wish to-day and will help me, I feel sure,

to an oil painting of Bianca." The Doctor

then cleaned two slates and handed them to

the Star of Progress.'

me. After I had wiped them with my handkerchief he told me to write my name on both sides of the frame of each slate. I did so; then placed them together and held them while he put elastic bands about them, and laying them on the table; I did not remove my hands from them till he pronounced the work done. While the work was going on he had his right hand upon the top of my head, and was entranced by one of his band, who said the picture would be incorporated into the substance of the slate by an electric process known only to the band. In about fifteen minutes it was pronounced done, and upon separating the slates I beheld my name in full on both sides of the frame of one slate, and on the slate a beautiful picture in oil with the name "Bianca" under it. I invited the Doctor and his wife to go that afternoon with me to Lynn to make a call on Mrs. Sanborn, and while on the ferry-boat the Doctor said to me: "They tell me they want you to have another sitting, and they will give you the best yet." So I made an engagement for 2 o'clock P. M. the next Friday, Nov. 1st, which was his last day for sittings in Boston. My wife had an engagement for that same afternoon, and he invited Mrs. Sanborn to come at the same time. When we went into the séance room he took a porcelain plate, and allowing me first to examine it particularly, placed it between two slates; all four of us became seated and placed our hands upon them. Mrs. Sanborn was controlled by four of her band, and the name of each was subsequently found to be upon the plate in the order in which they had controlled her. When the spirits said "done," I took it out and found in gold upon the porcelain a beautiful picture of my mother in spirit-life, with this message under it: "Oh! darling one of earth, I come with love to bless you. Your loving mother, Abbie B. Ordway." In addition to this were messages from my Aunt Sophia, Sister Maria, Thomas the Seer, Dan Remington and Bianca Victoire, with the names of Starlight, Lovie, Granny and Chloe, and a spray of Lily of the Valley over my mother's head. The work was all done in gold on porcelain, and good artists to whom I have submitted it for inspection, say it would take hours to do the work that was here done in a hours to do the work that was here done in a hours to do the work that was here done in a of the slate, as I also did on the other end, few minutes. The picture has a high forehead, and joined hands. It did not seem more than hen it was gradually filled in ; then a sentence, | few minutes. The picture has a high forehead, as I thought, written below with a name; then | round face and short chin, as had my mother, some small specks appeared upon the plate on but is a glorified, beatified, spiritualized picture, such as a mother's life spent in trying to uplift humanity, forgetting self in her work for others, would give her.

My wife had two sittings with the Doctor in company with Mrs. Sanborn. At the first, Tuesday, Oct. 8th, she obtained under the same open conditions a picture in colors of a very grand face on a slate with a message which was signed "Amaranthus." At the lower left corner were three amaranth flowers with a name under each, Sophia, Maria and Bianca. Mrs. Sanborn obtained at same time a picture of a Gipsy Queen. In the upper corner was a gipsy encampment, and under it written: "A new guide is coming to you, but I shall always remain the same to you. Bianca." At the next sitting, Friday, Oct. 11th, my wife received a picture in colors on a porcelain plate, with this inscription under it: "An ancient Chaldean, Persia," and Mrs. Sanborn a picture of her little grand-daughter, "Madeline," who passed to spirit-life less than a year old, about five years ago. They also received

and telephone. I feel that I cannot too strongly speak in praise of Dr. Stansbury's candid, honest manner; in all things not the slightest attempt was exhibited to hoodwink or deceive; but I found in all my interviews with him a kindly, honorable, genial gentleman, who quite won my affection thereby.

communications and tests by the telegraph

Yours fraternally for truth and justice, J. MERRILL ORDWAY.

ESSEX SS. HAVERHILL, MASS., Nov. 29th, 1889.
Personally appeared the above-named J.
MERRILL ORDWAY, and made oath that the
foregoing statement by him subscribed is true.
Before me, DAVID B. TENNEY, Justice of the Peace.

STATEMENT OF JENNIE RHIND.

On the morning of the 20th of October, 1889, (Sunday) I went with a friend, Mr. J. M. Ordway, to the rooms of Dr. D. J. Stansbury to have a sitting. We found a pleasant and courteous gentleman, who seated us at a table, requesting us to write such questions as we chose upon small slips of paper. While we were doing this, he took two new slates from a pile, and having allowed us to examine them to see that they were perfectly clean, he bound them together and laid them on the floor at

telegraphic listrument, it at once began ticking off answers to our questions as we had writton them. Each question was answered, and the name given of the spirit addressed, containing undoubted tests of the identity of the spirits. After this Dr. S. was entranced, and . a number of spirits, among whom one giving the name of "Josephine, Empress of France," consequently her work was not appreciated as spoke to me, giving words of encouragement in my spiritual work. Coming out of the trance. the curtains of the cabinet, and there was a Dr. S. took up the slates at my feet and laid picture on each porcelain plate, the Empress | them on my left, shoulder, when I could hear Josephine on Miss Rhind's and Thomas the sounds as of writing within them. Three taps on the slates signifying that it was done, the of the latter was the symbol of the eighteenth | slates were opened, and the following message was found written within: "The true light opposite corner the square and compass. He shall shine, and lighten every man that cometh then placed a pair of the slates on Miss Rhind's | into the world. The Star of Bethlehem shall shoulder, and she said she could hear the writ- become the Star of Progress" (no signature). This done the Doctor went to the cabinet, and It was as follows: "The true light shall shine, | took therefrom the squares of porcelain, upon each of which we were delighted to behold a world. The Star of Bethlehem shall become picture. One of these was the head of a lady crowned with jewels, with the name "Josephine" in colored crayon.

Dr. S. then gave me the "Spirit Telephone," a long rubber tube, one end of which is within the cabinet, while I placed the other to my ear. I heard distinct voices speaking to me, giving the names Ed. Wheeler, Billy, Sir Walter Scott, Robert Burns, Sir William Wallace, Robwith a message to me signed "Abdallah," and | ert the Bruce, and others. With this terminwriting at one corner bearing a resemblance to ated one of the most remarkable sittings I Sanscrit; at another, writing like Arabic; at have ever had, and one in which the conditions were such as to prove undeniably the genuineness of the manifestations, leaving no room for the faintest shadow of doubt.

JENNIE RHIND.

STATEMENT OF A. W. ANDERSON. To the Editor of the Banner of Light :

Being in the photograph business in this city, my attention was first called to the wonderful phenomena taking place through Dr. D. J. Stansbury by Messrs. Johnson and Ordway of this city bringing me slates with writing, and porcelain plates with pictures upon them very nicely painted in oil, also drawn in crayon and pastel, from which they wished me to copy cabinet photographs. When they informed me that the writing and pictures were produced between two slates tied together without pencil or paints placed between them, I could not credit it. I did not think they would make false statements knowingly, and I should not say they could be easily duped; but I was thoroughly skeptical as to the possibility of anything of the kind being produced under those conditions.

On Sunday, Oct. 20th, my interest had become aroused to such an extent that I called to see if I could have an opportunity to investigate, and Dr. Stansbury kindly consented to extend the time of his Sunday hours, and I extend the time of his Sunday hours, and I had time after twelve, which was his usual time for closing on Sunday. I first wrote some names of friends in spirit-life and asked questions, which were answered in a wonderful manner by telegraph. Then he took two slates, allowed me to clean them after he had, and placed them upright on my shoulder, close to my ear, we both holding them together. I could hear the writing distinctly, and afterward what my artistic experience assured me was a picture being drawn.

When the sound of the drawing ceased, I opened the slates and found a picture which purported to be one of M. Daguerre, the discoverer of the daguerreotype, accompanied by this message:

"My friend and brother, I greet you from the spirit-world, and bid you be prepared for the grand demon-stration which will come in the near future. I often come to you. M. DAGUERIKE."

The face evidently is French. On showing it to an artist in my employ, without seeing the signature, he at once pronounced it a striking likeness of a picture of Daguerre as he had seen it. This was obtained under conditions so eminently satisfactory to me that I was thoroughly convinced there was no fraud practiced.

On the following Sunday I went again without having made an engagement. The Doctor cleaned a slate, handed it to me to examine, three minutes before he told me the work was done, and there was a large picture of an Indian Chief in colors, and written under it, "I am your guide for a time, Tecumseh." I was most particularly impressed with Dr. Stansbury's candor and honesty and his evident desire to have me satisfied. A. W. ANDERSON. Haverhill, Mass.

Late December Magazines.

THE NEW IDEAL.-Wm. J. Potter, of New Bedford, contributes a paper entitled "Bellamy's Vision," the closing paragraph of which, referring to the anticipated changes in life on earth, is as follows: "Society will be prepared for them gradually. A better moral culture, the larger light of a truer and all-sided education, and the old but ever constant appeals of religion to that which is highest and best in man-of religion with its beatitudes for the merciful, for the humble, for the pure in heart, for the just and righteous, for the peace-makers-all these will help year by year to bring deliverance. Selfishness, with its foul brood of evils, will be overcome, cast out and chained. The old instinct of self-preservation, redeemed from thralldom to base desires, will resume its legitimate sway, working then to preserve and enrich the higher life. When self, with all its accumulated forces, is harnessed to the tasks of universal benefit, doing its work under the law of eternal justice, and in the spirit of raternal love, then the salvation of human society will be assured; the commonwealth of man will have become the kingdom of God."

Of other excellent articles in this number are "The Coming Civilization," "The New Idea of Religion," and two poems, one, "Life," by Nelly Booth Simmons; the other, "Life-An Answer," by the editor, James H. West. Boston: 196 Summer street.

HERALD OF HEALTH.-Worthy of consideration is an article upon "Nervousness, and the Necessity for Resting the Brain." New York: P. O. Box 2141.

SIDEREAL MESSENGER.—A portrait of O. M. Mitchell precedes a large number of general articles and reports of current celestial phenomena. Northfield, Minn.: W. W. Payne.

THE HOUSEHOLD.-This excellent monthly, the ploneer of periodicals of its class, and worthily held n high estimation in all sections, closes with the December number the twenty-second year of its publication. Brattleboro, Vt.: Geo. E. Crowell.

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr.

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

Written for the Banner of Light. HERE AND HEREAFTER.

BY JAMES M. ROGERS.

There is a life not born of dreams, Nor filled with transient hope, Besido those realms earth barren seems-Eternity its scope. There may we love, nor reap regret, Nor pine with hollow pain; There naught shall part souls fondly met-

There rapture has no stain. Earth gives to take-we love and lose-Our eyes are dim with tears: But bright forever life imbues In those trans-earthy spheres We clasp fair flowers to see them fade-Their breath exhales away, But spirit-blooms those fields pervade, Whose charms know not decay. Why, then, to earth so closely cling? Life widens at the gate, Where winds celestial music bring, And forms of splendor wait.

Banner Correspondence.

New York.

TROY .- W. H. Vosburgh writes: "Some five years ago there was a family residing near me, composed of father, mother and four children (three boys and a girl). The mother being a very intelligent woman, I one day in an intera very intelligent woman, I one day in an interview with her on general topics felt moved to mention Spiritualism, its facts and philosophy, when the lady said: Mr. Vosburgh, I do not care to listen to anything regarding the subject, for I believe it to be one of the most simple and absurd frauds on earth. I believe it sacrilegious to even claim anything of the kind, for the reason, as I believe, the Scriptures condemn it. I am connected with the church, and feel contented and happy, therefore I do not care to give the question any thought or consideration.

My reply was: 'I will not argue the point if

eration."

My reply was: 'I will not argue the point if it is distasteful to you; still, you will, in the near future, think differently of the claims of Modern Spiritualism. You have these children growing up around you, and I think there is not a doubt but what one or more of them will become mediums if you reverently treat the question, and earnestly ask for evidence concerning its truth. If this should develop by your own fireside, and under your own roof, as it is occurring to-day in hundreds of families

your own fireside, and under your own roof, as it is occurring to-day in hundreds of families in the land, your mind would be changed. Be careful not to decide too hastily. Investigate, then you will be capable of judging.'

Shortly following this conversation the family moved to a neighboring town. One day last summer, a week or so before I went to Lake Pleasant, I met the lady in the city, and she invited me to call, saying there was something taking place in her family that would interest me. Thanking her, I said when I could bring it about I would do so. The following Sunday morning I called on the family. After a pleasant interview of a few moments the lady said: 'There are some very remarkable things taking place in my family; two of my children have become mediums, my daughter, eleven years of age, and a son older. I am certainly greatly surprised. I think very differently of Spiritualism and intercourse between the two spheres than formerly.'

greatly surprised. I think very differently of Spiritualism and intercourse between the two spheres than formerly.'

Then she called the children, and a small table or stand was placed in position, and we seated ourselves around it. Immediately the stand came almost up into my lap. The mother said: 'Doctor, this must be somebody for you.' I said: 'Is this a friend of mine?' when it jumped up and down, signifying yes. I then asked the mother if they talked with their friends through the use of the alphabet; she said 'Yes.' I asked if I called the letters of the alphabet slowly if the friend would spell his or her name; the stand indicated emphatically, 'Yes.' I then proceeded, and Alonzo was spelled. Now mark how dull I was, for I remarked that I had no friend in spirit-life by that name; when, like a flash, the stand moved three times for yes. I said: 'Please give me your full name.' 'Vosburgh' was then given. I said: 'That is correct; excuse me, my brother, for failing to recognize you.' I will state here that this brother passed on when five years of age, forty years ago. The event occurred in another town, therefore this child, the medium, only eleven years of age, could not have received this intelligence from any other source than the spiritual.

I have had some rare experiences in the

this intelligence from any the spiritual.

I have had some rare experiences in the presence of these children. I will relate one more fact received through the little girl.

An evening quite recently she said under influence: 'Mr. Vosburgh, there stands by your than the thinnest and sparest man I

fluence: 'Mr. Vosburgh, there stands by your right shoulder the thinnest and sparest man I ever saw. He is very aged, and has a very small black eye. He now holds out his right hand to me, and I see only the thumb and one finger; the other three fingers were taken off.' I said, 'I do not recognize the spirit. Will he try to give me his name?' She said, 'I now see the letter S, now I see the letters Cot, Scot, oh, yes, correct.' This spirit is my wife's father. He lost his three fingers at Roy's Mills, West Troy, many years before the little girl medium was born. The direct cause of his departure was a stomach difficulty, or failure of the stomach to assimilate the food taken.

Through these young mediums the family is

the stomach to assimilate the food taken.

Through these young mediums the family is enjoying spirit communion. Their phase of mediumship consists of clairvoyance, clairaudience, the tips, raps and trance. The son, I think, will become a very powerful instrument very soon if nothing occurs to break in upon the harmony now manifest. I feel to say in this connection that the fireside and home is the proper place to develop mediumship, and hold holy communion with our risen loved ones."

Ohio.

CLEVELAND.-"Selim" writes: "On Tuesday evening, Dec. 17th, the good people of this city were treated to one of the most remarkable test séances ever held here. Edgar W. Emerson was the medium, and the séance was held in Case Hall, one of the best halls in the State, having a seating capacity of twelve hundred

and forty.

Mr. Emerson seemed at his very best, while the large audience, which was, by the way, a highly cultured and intelligent assemblage, was very appreciative. Many tests were given to parties who had never before seen Mr. Emerson, and a number of church brethren who were present have not yet accounted for much information at the command of the controlling intelligences, which could not possibly have been obtained from grave-stones or old newspaper obituaries.

A certain servant girl did not come down to her morning work, and the housewife went upstairs to see what was the matter. The girl was in bed, looking very much cast down, and complaining of pain and violent sickness. In

paper obituaries.

The rostrum was handsomely decorated, and The rostrum was handsomely decorated, and the Arion Quartet, the best organization of male voices in this city, rendered a number of fine selections, aiding much in making conditions everything that could be desired.

For the entire evening's pleasure our citizens are indebted wholly to the liberality and enthusiastic efforts of Mr. Edgar S. Menough.

Mr. Emerson has been engaged for a month

thusiastic efforts of Mr. Edgar S. Menough.
Mr. Emerson has been engaged for a month in next season by the Society for the Advance of Scientific Spiritualism, which is placing the best obtainable talent upon its rostrum every Sunday evening; seats free and the public welcome. They have had Messrs. Baxter, Tuttle and Howe, while J. Clegg Wright is engaged for the month of January; and the public here are assured of a rich treat in February, as Mr. and Mrs. R. S. Lillie are to pass that month with us. Mr. Baxter also returns in the spring for another month's engagement."

Vermont.

ST. JOHNSBURY .- Joseph Carr writes: "While, as I am pleased to note by THE BAN-NER reports, Spiritualism is advancing, or rather a knowledge of it, in all portions of our country, many people here still remain covered with the ashes of a dead past, with all its effete dogmas and dismal shadows of belief concerning a future life. We need Sunday meetings to give an impetus to the Cause, and in due time, doubtless, there will be a resurrection here to a new light and life. An incl-

dent lately took place with a person who re-cently moved here from a neighboring village, which indicated mediumship of a physical na-ture; possibly it may develop to a degree that will awaken an interest in and convince of the reality of the nearness of the spirit-world."

Oregon.

EAST PORTLAND.—M. F. Moore writes:
"Mr. and Mrs. F. A. Brown arrived from Chicago Saturday evening, Dec. 14th, and expericago Saturday evening, Dec. 14th, and experienced a surprise in meeting some forty of their friends at Mrs. Miner's rooms, 2934 First street, Portland, who had there assembled to greet them. The evening was spent in a social interchange of thought and singing. At about 10 o'clock a lunch was served, after which Mrs. Brown offered an inspirational prayer, then passed under control and gave us a fine spiritual lecture.

We are glad to have Mrs. Brown with us again; she is an excellent medium. She and husband will spend the winter here.

The East Portland Society is holding meetings in Armory Hall, corner Fourth and N streets. Mr. Brown, Mrs. Cornelius and Father Maybe were with us last Sunday—all honest, upright mediums—and will be with us on the Sundays during the winter. Mrs. Brown is at Grand Army Hall, Portland, every Sunday evening for the winter."

PORTLAND.-Ira E. Smith writes that years ago (before he possessed any definite knowledge of Spiritualism) he was led, for special reasons, of Spiritualism) he was led, for special reasons, to see in a forest—clairvoyantly or through materialization—an old Indian medicine-woman (whom he did not then know to be dead), who showed him a particular weed, by the use of which he cured a lady friend about whose case he had had much fear, as the attending physician had said she must die—that there was no help for her. She got well by using the tea made from the weed alluded to above, in connection with massage treatment; while he—he avers—was prosecuted by the doctors under the medical law of the State, and thrown into prison for practicing medicine without a diploma. He now wishes (or rather his controls do) that some ladies who have means will unite with him in ladies who have means will unite with him in putting this medicinal herb before the people under the protection of a United States patent. He claims that there is a fortune in it for whoever will join him in the attempt.

Massachusetts.

BOSTON.-A correspondent writes: "The lecture of Dr. H. B. Storer in Berkeley Hall, Dec. 15th, on 'Spiritualism as an Educator,' was listened to with close attention by an audiwas listened to with close attention by an audience that fully appreciated the truths he uttered, and was in deep sympathy with the views he expressed. His chief point was to impress upon his hearers that the mission of Spiritualism is to demonstrate the immortality of every human being without regard to present belief or unbelief, and that it is not only the duty but the privilege of each and all to grow in a knowledge of the laws that govern their existence, strict conformity to which is the only means of insuring to them happiness in this and every other sphere of life."

SPENICHELL D.—M. W. Lyman writes:

SPRINGFIELD. - M. W. Lyman writes: 'Miss Emma J. Nickerson of Boston has filled an engagement for the First Spiritualist Society during December. The meetings were well attended, and much interest was manifested.
On Tuesday evening, Dec. 24th, a reception was given Miss Nickerson at the residence of Mr. and Mrs. Guellow on Main street, which was well attended, and was a very enjoyable offeir. affair.

affair.

The Sociables of the Ladies' Aid Society are held Wednesday evenings, that of Dec. 18th being at the home of Mr. and Mrs. T. M. Holcomb, Union street. The Society netted a neat sum at its recent fair, which was added to the chapel building fund."

Nebraska.

LINCOLN.-J. H. Guthrie writes: "In looking over the list of Spiritualist lecturers, of whom there are so many in all parts of the country, Nebraska excepted, the thought occurs to me that there is no good reason why the Spiritualists of this vicinity should have to hunger after the truth of our beautiful faith when there is such an excellent field for work as we have here. There are among our citizens many believers of the Spiritual Philosophy, wealthy, influential and prominent men, and yet I am not knowing to there being one good medium resident in this city of fifty thousand inhabitants.

Raphael's Almanac:

The Prophetic Messenger and Weather Guide,

FOR 1890.

Comprising a Variety of Useful Matter and Tables,

Predictions of the Events, and the Weather,

That will Occur in Each Month During the Year.

inhabitants.
What we need is a reliable medium of good moral character, one who, when approached by intelligent men, can meet them with intelligent ideas. To such a medium we would gladly extend the right hand of fellowship.

We have been from time to time endeavoring

to hold private developing scances, and have met with some satisfactory results, but we need some one to stir up the latent fire within us, and give us renewed vigor.

I am a regular reader of THE BANNER, and

give all my papers away as soon as read, where I think they will do good. I would be pleased to correspond with any good reliable mediums who can give platform tests, slate-writing or materializing preferred, and hope ere long to be able to report better success."

January Magazines.

THE MAGAZINE OF ART.-Meissonier's famous painting, "The Halt," is the subject of the frontisplece, etched by Leopold Flameng. The opening paper has for its subject-title, "The Nativity of Our Lord," the illustrations being reproductions of paintings in the National Gallery. A fine portrait of George Peabody is given in connection with the concluding portion of "A Stroll through the Peabody Museum at Cambridge, Mass.," Illustrated with engravings of Mound-Builders' Pottery and Peruvian Textiles and Pottery therein collected. "Hope Nursing Love" is a full-page picture after Sir Joshua Reynolds. A blographical and critical sketch of Carl Haag is accompanied by reproductions of his work, followed by an illustrated "Wild Wales." New York Cassell & Co.

CASSELL'S FAMILY MAGAZINE opens its new volume with the commencement of three serial stories and a completed one-all by popular authors, and

A certain servant girl did not come down to her morning work, and the housewife went upstairs to see what was the matter. The girl was in bed, looking very much cast down, and complaining of pain and violent sickness. In answer to her mistress's question, she explained that she had a cold, and had taken some medicine which had been recommended for the children. "How much did you take?" asked her mistress. "Well, mum, I went by the directions on the bottle. It said, 'ten drops for an infant, thirty drops for an adult, and a tablespoonful for an emetic.' I knew I was n't an infant or an adult, so I thought I must be an emetic, and the stuff has pretty nigh turned me inside out."—Youth's Companion.

Special Notice.

To the members and friends of the Mississippi Valley Spiritualist Association and Clinton, Ia., Camp-Meeting.

Greeting: From the present understanding the next Semi-Annual Meeting of this Association will be held in Colfax, Ia., for the transaction of such business as may come before it, and to celebrate the Forty-Second Anniversary of the Advent of Modern Spiritualism.

It will be held probably the last three days in March, 1890.
To get the advantage of reduced rates, it is necessary for me to furnish the railroad officials some idea of the number of people likely to attend, and the lines of railroad they live on.

on.

I therefore urge all friends who design to attend said meeting to write to me at once. Let each friend of the cause and our camp make up his mind to be there. Please help me in this matter, so that I can do my whole duty in getting reduced rates.

In due season the mediums and speakers engaged, railroad rates, dates of meetings and number of sessions, will be announced in the spiritual papers.

We hope the friends of Spiritualism will interest themselves and take action to make the meeting a grand success.

J.H. RANDALL, Sec. 9,

229 Honore street, Chicago, Ill.

New Work by W. J. Colville.

New Work by W. J. Colville's great new book, "Theosophy—A Study of Man and the Universe," has been placed in the printer's hands, and work is now progressing on it as rapidly as possible.

The offer at \$1.10 for this large and valuable book, delivered postpaid to any address in the Universe or Canada, or 4s. od. to any address in Great Britain and Ireland, or any country embraced in the Universal Postal Union, and \$5. od. to Australia, New Zeafand or South Africa, can only continue a very short while longer. As soon as published the price, postpatid, will be \$1.00 in America, or 0s. od. in Great Britain and the English Colonies (except Canada).

The work proper contains twenty-six lengthy chapters, dealing with the spiritual ideas and experiences of mankind from the earliest dawn of recorded civilization to the present hour. A coplous appendix contains reviews of "The Light of Egypt," and other works of great interest, recently placed in the hands of the reading public.

While dealing with Theosophy in all its phases, the author has given great prominence to Spiritualism, which he unreservedly endorses and eloquently clucidates; the "shells" and "astrals" of many Theosophists have only a very poor showing in the light of the sound spiritual philosophy advocated in these pages.

Kešmbodiment, Karma; and other much mooted

niges.

Reëmbodiment, Karma; and other much mooted questions are ably handled, and shown to be in perfect harmony, when rightly understood, with the highest inculcations of modern as well as ancient Spiritualism. Nationalism and other advanced social and industrial movements are freely commented upon, and in a manner which can scarcely offend any reasonable student of human nature and necessity.

Subscriptions should be forwarded IMMEDIATELY to Colby & Rich, 9 Bosworth street, Boston.

The Weekly Discourse; Containing the Spiritual Sermons by the guides of MRS. CORA L. V. RICHMOND.

VOLUME IV.

No. 1-HOW IS THE SPIRITUAL FORCE OF THE WORLD KEPT ALIVE?

No. 2-A SPIRIT OF CRITICISM (by Phoenix).

No. 3-A SPIRIT OF APPRECIATION.

No. 4-THE COMING CRISIS: WHEN, HOW AND WHAT

WORLD KEPT ALIVE?

No. 2-A SPIRIT OF CRITICISM (by Phomix).

No. 3-A SPIRIT OF CRITICISM (by Phomix).

No. 4-THE COMING CRISIS: WHEN, HOW AND WHAT IS IT TO BE?

No. 5-THE INVENTOR'S HOME IN SPIRITLINE: Having special reference to the late John Ericsson.

No. 6-THE "ANNIVERSARY OF SPIRITUALISM" A MISNOMER.

No. 7-JOHN BRIGHT: HIS Influence on Earth and in Spirit-Life.

No. 8-REASON OR INTUITION: WHICH DISCERNS GOD.

No. 9-WRAT IS THE MEANING OF THE RESUR RECTION IN CHRIST?

No. 10-THEOLOGY, WITCHCRAFT AND SCIENCE: One and the Same Thing.

No. 11-WHO ARE THE REVILERS OF RELIGION?

No. 12-THE SPIRITUAL CONVILCT: Has it Come, or is it Pending?

No. 13-VICTOR HUGO AND COUNT TOLSTOI; Or, The Ideal Christ in Literature and in Daily Life.

No. 14-THE LIGHT OF THE WORLD.

No. 16-"A ROOL'S ERRAND."

No. 18-THE FUTURE CHURCH OF GOD ON EARTH.

No. 19-"IN MY FATHER'S HOUSE ARE MANY MAN
NO. 20-"TO YOUR TENTS, OH! ISRAEL." Why do Spiritualists Worship at the Shrine of Nature?

No. 21-"HOW CAN WE EXCE. IN THE ART OF HEAL IN GAND SPIRITUAL GIPTS?" WHAT IS THE SPIRITUAL GIPTS?" WHAT IS THE SPIRITUAL BIPTS?" WHAT IS THE SPIRITUAL BIPTS?" WHAT IS THE SPIRITUAL BIPTS?" WHAT IS THE SPIRITUAL GIPTS?" WHAT IS THE SPIRITUAL GIPTS?" WHAT IS NO. 22-"HE WISTACLES AND HARPS OF GOLD.

No. 23-THE WINDOWS OF THE SOUL.

No. 24-HEAVEN, ANGELS, AND HARPS OF GOLD.

No. 25-THE WINDOWS OF THE SOUL.

No. 26-WHAT IS SPIRITUALISM TO THE HEART: Hunger of the World.

No. 27-THE WINDOWS OF THE SOUL.

No. 30-ANEDIUMSHIP AND EXPOSURES; Their True Religion, and the Future of Your Nation.

No. 31-A NEW OUTLOOK.

No. 31-A NEW OUTLOOK.

No. 31-A NEW OUTLOOK.

No. 33-A NEW OUTLOOK.

No. 34-THE FUTURE OF SPIRITUALISM. The Future Religion, and the Future of Your Nation.

No. 35-CROSS LIGHTS, by Phoenix.

No. 36-UNCONSTOUS CONSCIOUSNESS.

No. 31-THE FUTURE OF SPIRITUALISM.

No. 35-CROSS LIGHTS, by Phoenix.

No. 36-CROSS LIGHTS, by Phoenix.

No. 37-A SERVICE OF SONG.

No. 38-RETIOSPECT.

No. 40-THE SPIRITUAL MEANING OF COLORS. The True Hear Propertication of the

Price 5 cents each. Single copies of any numbers of Volumes I, and 11, will also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers n each volume, handsomely bound in Half Roan, Gold

WAR AND RIOTING! STRIKES AND FIRES! DEATH!

A LARGE HIEROGLYPHIC, by BAPHAEL, the Astrologer of the Nineteenth Century. Together with RAPHAEL'S ASTROLOGICAL EPHEM ERIS of the PLANETS for 1890, with Tables of

CONTENTS.

CONTENTS.

Seventieth Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-Day Guide.
The Farmer's Breeding Table.
Astro Meteorologic Table.
Caste Meteorologic Table.
Astro Meteorologic Table.
Symbols, Planets, Moons. Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Govent Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmer's and Gardeners' Tables.
Building and income Tables.
Manure and Weather Tables.
Manure and Weather Tables.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
Postal information.
Pawnbrokers' Regulations, Marriages, Annuities, etc.
Eclipses during 1890.
Best Periods during 1890 for observing the Planets.
General Predictions.
Periods in 1890 for gathering Medicinal Herbs.
A Short Medical Directory for Different Diseases.
Birthday Information; also the Fate of any Child born during 1890.
Useful Notes.
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1889.
Fulfilled Fredictions in 1889.
Hints to Gardeners.
Hints to Receipts, etc.
Useful Receipts.
H. M. Stanley, the Great Explorer.
Price 85 cents, postage free.
For sale by COLBY & RICH.

Chaney's Annual for 1890, With the Magle Circle Astrological Almanao,

Contains sixty-four pages of matter of especial interest and value to students of Astrology, and persons interested in that science. Among the subjects treated therein is a carefully prepared Nativity of the late President Garfield, which cannot fall to prove of great interest to the American public. Also Nativities of an alleged idiot, and an Astrological sketch of the late Allen Torndike Rice.

PROF. ALFRED J. PEARCE, the noted English Astrologer, and author of the two volumes of "Text-Book of Astrology," and "Science of the Stars," has also made contributions, consisting of "Birthday Information for 1890," "The Farmer's and Gardener's Guide," and "Cardan's Aphorisms."

Triums."

It contains also Chaney's Astrological Ephemeris of the Planets' Places for 1890, together with Tables of Houses for St. Louis, Mo., also Table of Constant Logarithms for the finding of the Longitudes of the Planets.

Price 25 cents.

For sale by COLBY & RICH.

The Faiths, Facts and Frauds Of Religious History.

This celebrated work republished from the TENTH THOU-SAND, circulated in Australia and the Colonies, is compiled from the works of the most renowaned and learned writers of various periods, on the actual origin, growth, and reali-ties of all religions, by EMMA HARDINGE BRITTEN. Now republished in the best interests of Religion, Human-ty and Trath. Price \$1.00, postage free. For sale by COLBY & RICH.

Rules and Advice FOR THOSE DESIRING TO FORM CIRCLES.

Where, through Developed Media, they may Commune with Spirit Friends, Together with a Declaration of Principles and Belief, and Hypins and Songs for Circle and Social Sing-ing. Compiled by JAMES II. YOUNG. Paper, pp. 64; price 20 cents. For sale by COLINY & RICH.

WHAT MUST WE DO TO BE SAVED?
A Lecture by ROBERT G. INGERSOLL. Contents:
Introductory. The Gospel of Matthew. The Gospel of Mark.
The Gospel of Luke. The Gospel of John. The Catholics.
The Episcopalians. The Methodists. The Fresbyterians. The
Eyangelical Alliance. What do you Propose?
Paper, pp. 87. Price 25 cents.
For sale by COLBY & RICH.

Miscelluneous.

THE SOWER: A Weekly Journal. THE ME-DIUM'S TRUE FRIEND. An advocate of the equal rights of Man and Woman, demanding justice for the latter. Subscription 51.00 per annum. Address BLISS & BUROSE, Room 23, No. 42 Larned street W., Detroit, Mich.

THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturday, at \$2.00 per year, in advance. Advertising Rates are reasonable, and will be turnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

CPHINX. Anti-Materialistische Monatsschrift

Order die wissenschaftliche Untersuchung der "mystischen" und "magischen" Thatsachen, mit lielträgen von Carl du Prel, Alf. Russ. Wallace, der Professoren Barrett und Coues, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hübbe-Schleiden. Subscription: \$1.75 for six months, \$3.50 per annum. per annum. Address COLBY & RICH, 9 Bosworth street, Boston, Mass.

THE CARRIER DOVE. An Illustrated Weekly Journal, devoted to Spiritualism and Reform. Edited
by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER, Publishers. Terms: \$2.50 per year,
single copies, 10.cents. Address all communications to THE
CARRIER DOVE, \$2 Ellis street, San Francisco, Cal.

NEW THOUGHT; A Vigorous Eight-Page Weekly Journal devoted to Spiritualism and General Religious and Political Reform. Published every Saturday by MOSES HULL & CO., at 675 West Lake street, Chicago, Ill. Subscription: One year, gl.00; six months, 50 cents; three months, 25 cents.

THE WEEKLY DISCOURSE, a pamphlet (especially arranged for binding) containing one of the Discourses given through the organism of MRS. CORA L. V. RICHMOND the preceding Sunday; published each week. Price, §2.60 per year. Address WILLIAM RICHMOND, Rogers Park, III.

THE BOSTON INVESTIGATOR, the oldest reform fournal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address J. P. MENDUM, Investigator Office, Paine Memorial, Boston, Mass.

TWILIGHT. A Monthly Journal, devoted to Spirit Mesages. Fifty Cents per Year. Specimen Copies free. DR. H. F. MERRILL, Editor and Publisher, 87 Sewall street, Augusta, Me.

FROM OVER THE BORDER;

Light on the Normal Life of Man. BY BENJ. G. SMITH.

BY BENJ. G. SMITH.

In this unique and peculiarly fascinating little book the author has used the form of the novel or romance as a vehicle for the more effective presentation of ideas and speculations of a nature quite distinct from what is commonly regarded as the proper material of fiction. Mr. Smith, however, is a poet, and evidently a mystic of the Swedenborgian type, whose dreams exercise a potent influence over list views of every-day life on earth, while at the same time bits mundance experiences enter materially into his conceptions of a future state of existence. Its aim, in the work now before us, is to east light upon what he regards as "the normal life of man"—that is to say, a life ordered in accordance with the doctrine" that death is but the beginning of a higher life, and that at the close of man's earthly career he enters upon another, which may be of a far superior order," and "that this life is but the first link of an interminable chain, and that inumortality in ever-widening vistas is an inevitable logical conclusion from a true idea of God."

Cloth, pp. 238. Price \$1.00.

For sale by COLBY & RICH.

THE

Eleusinian

Bacchic Mysteries. A Dissertation, by Thomas Taylor, Translator of "Plato," "Plotfinus," "Porphyry," "lamblehis," "Procus," "Aristotle," etc. Third edition. Edited, with Introduction. Notes, Emendations and Glossary, by Alexander Wilder, M. D. In the Mysterles, the dramas acted at Eleusis and other sacred places, were embodied the deeper thoughts and religious sentiment of the archae world. The men and women initiated into them were believed to be thenceforth under special care of God, for this life and the future. So holy and interior were the doctrines considered which had been learned in the Sanctuary from the two tablets of stone, that it yas not lawful to inter them to another.

The reader destrous of getting the kernel of the doctrines of Plato, Orpheus, Eumolpas, and their fellow laborers, as well as of the Alexandrian Eelecties, will obtain invaluable aid from this treatise.

Cloth, 8vo. Price \$6.00.

For saic by COLBY & RICH.

ORTHODOXY: A Lecture by ROBERT G. INGERSOLL.

This is the latest lecture by Robert G. Ingersoil, reviewing the creeds of the churches and answering them from their own standards. Crowded with facts, figures and arguments, cloquent in every paragraph; just the kind of literature for friends of free thought and honest expression to have and circulate concernable.

friends of free thought and honest expression to have and circulate generously.

Garbled, incomplete and ridiculous reports of this lecture, taken from the newspaners, have already appeared. They do the author great injustice and deceive the reading public. This edition, coming direct from the author's own publisher, is complete, and contains three times as much material as any of the unauthorized and pirated editions.

Paper, Price 10 cents, postage free.

For sale by COLBY & RICH.

NEW EDITION, REVISED AND ENLARGED.

Men, Women and Gods.

BY HELEN H. GARDENER. INTRODUCTION BY ROBERT 6. INGERSOLL.

Helen H. Gardener was first introduced to the public by Col. Ingersoil, since when she has won a place in the hearts of all Freethinkers by her ability, and by the brilliancy of her lectures. The contents of this volume are: Men. Women and Gods: Vicarious Atonement; Historical Facts and Theological Fictions.

Cloth, \$1.00; paper, 50 cents.
For sale by COLBY & RICH.

WORKS OF E. D. BABBITT, D. M. RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE.
This work presents the subline scheme of the universe, and the Defile laws by which it is governed, in a new and original way, and develops a broad and joyons world's religion which rises above creeds and rests on a basis of material and spiritual science.

Price, in cloth, 12mo, pp. 365, with elegant illustrations, 81,56, bostage free.

THE CHART OF HEALTH. A beautiful Chart with colors, rollers and binding, over a yard long. Price, postpaid, 50 cents. For sale by COLBY & RICH.

For sale by COLBY & RICH.

CUMMARY OF SUBSTANTIALISM; or,
Philosophy of Knowledge. By JEAN STORY.

The author claims to show conclusively the mythologic
origin of the Christian system of worship—the worship of
the Lamb; thence makes a most urgent appeal for a higher
appreciation and cultivation of the Good in humanity;
thence urges the utter repudiation of the soul-degrading
practice of idol-worship, whether the idols be ideal-gods, or
sun-gods, or men-gods, or leading-men, or animals, or inanimate things. The subjects treated of are chaptered as follows:

lows:

Knowledge Man's Savlor. The Heaven's Hosts. Egyptiam Mysteries. Christian Idolatry. Nature's Genetic Principles. Genesis of the Human Organism. All Nutriment Metaphysical. All Organization Essential. Repetition of Inherited Qualities. Repetition, Evolution, Immortality, Sox, Soul, Spirit, Life. The Mind's Conceptive Creations Necessarily Endless. The Physical and Metaphysical Necessarily Immortal. nortal.

The book is 12mo, paper, small pica, 113 pages. Price 14

ents.
For sale by COLBY & RICH. LECTURES by JULIET H. SEVERANCE, M.D.
A LECTURE on the Industrial and Financial Problems.
Paper. Price 15 cents.
A LECTURE on the Evolution of Life in Earth and Spirit-Condition

Conditions.
Paper. Price 15 cents.
A LECTURE on the Philosophy of Disease, and How to Cure
the Sick without Drugs, with an Explanation of Magnetic the Sick without Drugs, with an Expansion of Laws.
Paper. Price 15 cents.
LECTURE on Life and Health; or, How to Live a Cen-

tury. Paper. Price 15 cents. For sale by COLBY & RICH.

POT Sale by COLBY & RICH.

PIRITUAL PHILOSOPHY: Comprising
Whise Words from an Exalted Spirit Intelligence known
when on earth by the name of Swedennorg. Also, Practical Teachings from an Ascended Pastor.

The teachings contained in this volume are presented to
the thoughtful reader in the hope that they may assist the
spiritual growth and development of all aspiring souls, and
awaken in many minds a consideration of the possibilities of
their higher and spiritual nature.

Cloth, pp. 160. Price 75 cents; postage free.

For sale by COLBY & RIOH.

For sale by COLBY & RIGH.

THE MEDIUMISTIC EXPERIENCES OF JOHN BROWN, THE MEDIUM OF THE ROCKES. With an Introduction by PROF. J. S. LOVELAND. This work is not a blography, but simply a part of the mediumistic life of the author. No claim is put forth of literary finish. To make the book readable and comprehensible has been the only aim of the author and editor; and as the former had no education in early life, and has acquired through his mediumship inest of what he now possesses, it furnishes another lituatration of the good of Spiritualism.

Cloth, pp. 167. Price 81.00.

For sale by COLBY & RICH.

WITHIN THE VAIL; or, Keys to the Kingdom of Heaven, Spiritual Teachings delivered through the mediumship of W. J. COLVILLE, at the residence of Lady Calthness, Duchesse de Pomar, Paris, July, 1884.
THEOSOPHY AND SPIRITUALISM: Their True Relations to Each Other.
FURTHER THOUGHTS ON IMMORTALITY: To What Extent is Man a Free Agent? A Spiritual View of the Roeurrection.

Extent is Man a Free Agents A Spinish urrection.

With Answers to Questions, and Impromptu Poems. Price 15 cents. For sale by COLBY & RICH.

A DEFENSE OF MODERN SPIRITUALISM.

By ALFRED R. WALLACE, F. R. S., etc. With American Preface by Bees Sargent.

This exceedingly interesting, most important and truthful essay, has attracted the attention of the whole civilized world, and the secular press everywhere speak in complimentary terms of the exhaustive arguments of its talented author.

author.
Paper, 25 cents, postage free.
For sale by COLBY & RICH.

BANNER OF LIGHT:

Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass. COLBY & RICH.

THE BANNER is a first-class Family Newspaper of MIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific.

tine, EDITORIAL DEPARTMENT, which treats upon spiritual and scular events,
SPIRIT-MESSAGE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Specimen copies containing list of Premiums sent free. SPECIAL NOTICE. The Banner will be sent to New Trial Sub-

scribers for Three Months upon the receipt of 50 Cents. ***

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our pairons can remit the fractional part of a dollar in postage stamps—ones and twos preferred. Tonal parts) a donar in postage stamps—ones and these pre-ferred.

ADVERTIBEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent in-sertion.

Subscriptions discontinued at the expiration of the time paid for.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Catalogue, which Catalogue will be sent to any address free. Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who inset t the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

OUR AGENTS.

BRENTANO BROS., BOOKSELLERS,
5 Union Square, New York,
Authorized NEW YORK AGENTS for the sale of all of
Colby & Rich's Publications. A good stock always
on hand of Spiritual Books and Publications. Any
Book desired which they do not happen to have in stock will be
promptly ordered. Subscriptions received for and single
copies of the Banner of Light on sale. Address 5 Union
Square. New York. Branch stores, 1015 PENNSYLVANIA
AVENUE, WASHINGTON, D. C., and 101 STATE STREET,
CHICAGO, ILL. NEW YORK AGENCY, 5 UNION SQUARE.

PHILADELPHIA ROOK DEPOT.
The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 72 Spring Garden street. Subscriptions received for the Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand 826 Market street.

CLEVELAND, O., BOOK DEPOT.
THOMAS LEES, 142 Ontario street (Room 2). All the Spiritual and Reformatory Works on hand published by Colby & Rich. Boston, Mass. Subscription Agency for the Banner of Light and other Spiritual papers and magazines, etc. Residence, 105 Cross street, Cleveland, O. SAN FRANCISCO, CAL., AGENCY, J. K. COOPER, 746 Market street, San Francisco, Cal., keeps constantly for safe the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for safe by Colby & Rich, Boston, Mass.

CHICAGO, ILL., AGENCY.
CHAS. MACDONALD & CO., Periodical dealers, No. 53
Washington street, Chicago, Ill., keep for sale the Banner
of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

NEW YORK DEPOT.

The Spiritual and Reformatory Works published by Colby & Rich. Boston, Mass, also the Banner of Light, can be found at the office of The Truth-Seeker, 33 Clinton Place, New York City.

TROY, N. Y., AGENCY.

Parties desiring any of the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., will be accommodated by W. H. VOSBURGH, 244 Ninth street. Troy. N. Y.

BRATTLEBORO', VT., BOOK DEPOT.
E. J. CARPENTER, retail dealer in Newspapers, Periodicals, etc., etc., No. 2 Market Block, keeps for sale the Banner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

PROVIDENCE, R. I., AGENCY.
WM. FOSTER, JR., 50 Batey street, Providence, R. I., will supply any of the Spiritual and Reformatory Works published by Colby & Rich. He is also agent for the Banner of Light.

DETROIT, MICH., AGENCY.
AUGUSTUS DAY, 73 State street, Detroit, Mich., Spirituslistic Sale and Circulating Library. Agent for Banner of Light, and all publications of Colby & Rich, Boston, Mass.

ROCHESTER, N. Y., HOOK DEPOT.
ALFRED JACKSON, Areade Bookstore, Rochester, N. Y.,
supplished by Colby & Rich, Boston, Mass. ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the Spiritual and
Reformatory Works published at the Banner of
Light Publishing House, Boston, Mass.

SPRINGFIELD, MASS., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

CORRY, PENN., AGENCY.

Parties desiring any of the Spiritual and Reformatory Works published and for sale by Colby & Rich, will be supplied by G. F. LEWIS, Publisher of the Day Star, in that city. WASHINGTON HOOK DEPOT.

The Roberts Bookstore, D. MUNOEY, Proprietor, No. 1010
Seventh street, above New York Avenue, Washington, D.
C., keeps constantly for sale the Banner of Light, and a
supply of Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

MILWAUKEE, WIS., BOOK DEPOT.
OTTO A. SEVERANCE, 135 6th street, Milwaukee, Wis.
will take orders for the Spiritual and Reformatory
Works published by Colby & Rich, and will also receive
subscriptions for the Bunner of Light.

ST. LOUIS, MO., BOOK DEPOT.
E. T. JETT, 892 Olive street, opposite Custom House, St. Louis, Mo., keeps constantly for sale the Hanner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

MEMPHIS, TENN., AGENCY.

JOHN LANG, Stationer and Bookseller, No. 221 Main
street, Memphis, Tenn., keeps for sale the Hanner of
Light, and will supply the Spiritual and Reformatory Works published and for sale by Colby & Rich.

NOTICE TO OUR ENGLISH PATRONS.

NOTICE TO OUR ENGLISH PATRONS.

NOTICE TO OUR ENGLISH PATRONS.

NR. H. A. KERSEY will act as our agent and receive subscriptions for the Banner of Light at fitteen shillings per year. Parties desiring to so subscribe can address Mr. H. A. Kersey, No. 3 Bigg Market, Newsatie-on-True, England. Mr. Kersey also keeps for sale the Spiritual and Heformatory Works published by us. COLBY RICH.

INDIA BOOK DEPOT.;

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annum.

AUSTRALIAN BOOK DEFOT, And Agency for the Banner of Light. CHAB. H. BAM-FORD, No. 87 Little Collins street, East Melbourne, Aus-tralla, has for sale the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

THIS PAPER may be found on ale at GEO. P. ROWELL.
(10 Spruce street), where advertising contracts may be made
for it in New York.

THE ELIXIR OF LIFE. From a Chela's
Diary, By G. M., F. T. S.
Paper. Price 25 cents.
For sale by COLBY & RICH.

BANNER OF LIGHT BOOKSTORE. NOTICE TO PURCHASERS OF BOOKS.

Coiby & Rich, Publishers and Booksellers, 8 Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass., Keep for sale & complete assortment of Brillitual, Phoonessivs, Revoumatory And Miscorland, Phoonessivs, Revoumatory And Miscorland, Brillitual, Phoonessivs, Revoumatory And Miscorland & Recompanied by all or at least half cash. When the money forwarded is not sundeient to fill the order, the balance must be paid O. D. Orders for Hooks, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the Hannen or Light and orders for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order, attached to an order to send the paper for any stated time, free of any charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00.

This is the safest and best way to remit your orders.

Expression

Expression

Independent of the Books Published and for Sale by Colby & Rich Bent Fires.

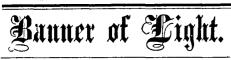
SPECIAL NOTICES.

BPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the 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.

To notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to roturn or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

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



BOSTON, SATURDAY, JANUARY 4, 1890.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

IBAAC B. RICH BUSINESS MANAGER.
LUTHER COLBY EDITOR.
JOHN W. DAY ASSISTANT EDITOR.

Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

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

Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various

THE BANNER OF LIGHT

will be mailed by its publishers, Colby & RICH, 9 Bosworth street, Boston, to

NEW SUBSCRIBERS

For Three Months, at the reduced price of

50 Cents. Al

POSTAGE FREE. Remittances can be made by postal note, or by postage stamps.

We shall print next week the verbatim report of a lecture (taken specially for THE seventy-fifth meridian west of Greenwich BANNER'S columns) wherein the guides of Mrs. when it is noon with us it is some time of the Cora L. V. Richmond discourse on "Hell and same day on nineteen-twenty-fourths of the THE DEVIL."

Islamism and Christianity.

A native Armenian, Rev. Mangasa Mungasarian, was a guest at the recent dinner of the Liberal Union Club at Young's Hotel, in this city, who has for five years been the pastor of a Presbyterian church in Philadelphia, but is now a Liberal. He delivered an address to the company present on "The Moral Results of Mohammedanism and Christianity," remarking that there are but two missionary religions in the world, and these were the ones, the contest for religious supremacy having narrowed down to them.

Christianity was born in the East, some six centuries before Mohammedanism; yet the younger religion has driven the elder out of that region and forced it to find a home in the West, while the Moslems are still extending their conquests in Asia and Africa. The saying is a common one, that Islamism cannot adapt itself to the progress of the world on account of its doctrine of fatalism; yet the Arabs successfully met the warriors of Christendom in armor, and for a long period were the leaders in literature, art and science, showing conclusively that the progress of a nation is due, not to its religion, but to its genius, which interprets its religion in a way to stimulate rather than to fetter its natural inclinations. The speaker gave it as his opinion that under Mohammedism the Anglo-Saxon and Teutonic races would have clearly led the world to-day.

That the discoveries and inventions of the Caucasian race are in the face of the teachings of the Bible, has not had the effect to hinder its progress in any way. The charges chiefly and invariably brought against Mohammedism are that it encourages and keeps alive despotism, polygamy and the slave trade, and that it suppresses all opposition by persecution. But it is replied to such charges that they are the fault of the country and the people rather than of the religion. Despotism is recognized equally by the Bible and the Koran. There is more freedom to-day in Mohammedan Turkey and Persia than there is in Christian Russia, asserted the speaker; and as much as there is in Austria and a number of other monarchical countries. Christianity enjoys a larger freedom in Turkey than Mohammedism enjoys in

British India. All Christian denominations have representatives in Constantinople, and no Mohammedan is allowed to meddle with the work of the missionaries. There is really no more polygamy in Turkey than there is in America-where it takes a different form. Mohammedanism gives a sacredness to the marriage relation that is not given to it in Christian countries, and divorces are not so general there. Women, too, have rights in Turkey that are not recognized in Christian countries. Polygamy is a product of the Orient, not of Mohammedanism, and it

disciples. Mohammed said of slavery, that "the worst men are those who sell men." There is nothing wintever in the Bible to compare with this. By the law of the Koran, a slave no sooner becomes a Mohammedan than he receives his freedom, and thus slavery deoreases as Mohammedanism advances. As Tast as the negroes embrace this religion they advance in intelligence and morality. The gin trade has degraded them by thousands where Christianity has raised them by units.

Another point to be noted, stated the speaker in conclusion: There is more honesty and honor among Mohammedans than among any eastern Christians. Nevertheless, the vital defect in both the Christian and the Mohammedan religion is that they lay the emphasis, not on natural goodness, but on some particular doctrine, thereby creating the impression that there is something better and higher than

A New Division of Time.

In a recent issue of the Journal of Education appeared an elaborate but clearly stated article by Prof. F. H. Bailey, the astronomical expert and popular lecturer on the science and poetry of the heavens, on the subject of reconsidering the length of our common day, so as to make it forty-eight instead of twenty-four hours long. Navigators especially have long found themselves beset with practical difficulties of the gravest character, in consequence of the loss or gain of a day according as they went west or came east. If, for example, it takes seven days for them to sail from Honolulu to Japan, and they leave the former on Saturday morning, they should reach Japan on the following Saturday morning. If they strictly followed their own calendar it would be so. But instead of that they arrive in Japan in time to find the people keeping Sunday. So they have lost their own Saturday, or one day in seven, in sailing west. In returning, they discover that instead of losing a day they have gained one. The discrepancy in time is now obviated only by the fact that the one hundred and eightieth meridian happens to cross the globe at the furthest distance from civilization, on the high seas. A sea line that is almost identical with this meridian is called the "Day Line," in crossing which navigators give or take a day, according to the direction in which they are

Prof. Bailey would divide time, not in relation to any particular locality, but in relation to the entire earth. This will obviously make it clear that the day contains exactly fortyeight hours, and that the week, though for any one locality seven times as long as the day, is, taking the earth as a whole, only four times as long, and that the year contains three hundred and sixty-six times twenty-four hours, or three hundred and sixty-seven times if it is leap year. In order to give proper considerations to this space relation of the day, let us but consider that when it is noon with us it is of course midnight on the opposite side of the earth. One day is ending and amother is beginning, but the question is, is to-day ending or beginning? The time of day being later for places east of us, when we reckon in that direction it seems to be the close of our day; but being earlier for places west of us, when we reckon in that direction it seems to be the beginning of our day. Both cannot be true; which is, depends on our own longitude. This leads to the fact that there are two days on the earth at the same time.

The next question is: On what part of the earth is it to-day at the present time, and what day is it on the rest of the earth-yesterday or to-morrow? It is always one or the other, since no day exists upon the earth for even a second of time without being accompanied by its predecessor or successor. If we live on the earth, but on the other five-twenty-fourths it is to-morrow. When it is 5 A. M. with us, it is yesterday on one-twelfth of the earth. When it is 7 A. M., the same day prevails over the entire earth, but it is only for a length of time infinitely less than a second. Hence 7 A. M. on the seventy-fifth meridian west of Greenwich is the moment in which the previous day expires and its successor is born, and the middle moment of the duration of the present day. All we have to do, therefore, in any proper

solution of the question, is to ascertain the time and place of the beginning of the day, its life and death, and then apply the facts to the case. The natural day travels around the earth with the sun, and therefore never ends; it being day-time on the half of the earth toward the sun, and night-time on the opposite half. The almanac day travels the same way and with the same speed, and it would always be the same day if it had no place for beginning or ending.

We have no room for citing the explanatory details of Prof. Bailey's demonstration at further length. He applies the above facts relative to a day to a longer period of time, as the week. A simple diagram of lines illustrates the coexistence of a week's days and its length of eight times twenty-four hours. Each line represents a day of the week, the last half, or twenty-four hours, of each existing contemporaneously with the first half of the following day. The week itself overlaps both the previous and succeeding weeks twenty-four hours. And the same in relation to the month, year, or cen-

Holding the Fort.

One man holds the fort of the American Board of Foreign Missions. He is the Secretary of the Board, and an obstinate foe to heathendom he is. Almost one-half of the Board is opposed to his assumed position, yet he holds on for dear life and cannot be driven sisters, and thousands of her generous patrons, friends from it by threat or persuasion. Clearly he is a full-fledged captain in the ranks of the church-militant. The position held by the Board under his captaincy, as all men by this time know, is that to intimate or even to hope that there is a future probation for the heathen who have never heard of Christ, disqualifies one to become a missionary under the auspices of the Board.

Would not such a body of iron-clad dogmatic ecclesiastics be a fine set of men to entrust our civil affairs with, even in any of their various departments? Yet they constitute the very class of men who are so eager to force God into the Constitution, if by the means they may be able somehow to make everybody good according to their own idea and measure. It is hypocrisy in the Board to act as it now does, and the churches would be justified in withholding further contributions.

Now is the time to subscribe for The was discouraged by Mohammed, but not by his BANNER-THE BEST PAPER IN THE WORLD.

The Poverty Problem.

This most serious of all living problems is be ing pressed closer and closer upon the public attention all the time, and the day is not distant when it will imperatively assert its right to a final solution in this country. Here now are thousands of men, women and children in certain localities in Pennsylvania who are suffering from want of food, and must inevitably starve unless they obtain outside rollef. the home of the medium he marked them-for future tain rich company has absolute control of the coal mines in that region, which yield its sole valuable product, whose members have decided to suspend work altogether, for a time so as to let the market supply of coal decrease and thus advance the prices again. These men are and fastened the two substantially together with his wholly indifferent to the suffering condition into which enforced idleness is sure to plunge table. Mr. Keeler asked if he felt any disturbance an entire population, the cries of starving women and children having no effect upon

They own a monopoly, and are too well aware of it. All they care for is to work it for their still further enrichment. They are desirous above all else to earn dividends on heavily-watered stock. Such stock reads on the face of every certificate that it is equivalent to the robbery of labor to just such an ex-

It is no way different from the familiar operation of all other grinding monopolies. They are fastening themselves on industries of every kind everywhere. A very few rich men are masters and owners of all the rest. Negro slavery never exacted more or imposed greater hardships. Slaves are at least sure of their food, which white laborers are not. It is for the interest of their owners to maintain them in good physical condition, while these heartless monopolists care not whether their laborers live or die, feeling sure that their vacant places will be promptly supplied by others who are just ready to starve. It is a fair picture of plutocracy in our legislation.

The Old Puritan Colonies.

There were three of them originally. A the recent Forefathers' Day celebration at Springfield, Mass., by the Connecticut Valley Congregational Club, Dr. A. H. Quint delineated the types of the different Puritan colonies that settled in New England during the first years of the seventeenth century. The three colonies were planted at Plymouth, Boston and Piscataqua. Each represented a social as well as a religious character that was different from those of the other two.

The Plymouth Puritans were separatists hired Miles Standish to fight their battles for them. The Boston Puritans were not separatists at the first, holding that fighting, when there was a call for it, was of quite as much importance as the gospel itself.

The Piscataqua Puritans consisted of emigrants from Dover, England, and of dissenters and refugees from the Boston colony.

The Boston Puritans, believing as they did in fighting, were naturally persecutors. They made the Church and State one and the same thing. It was among them that the defection arose by which nearly all the churches in eastern Massachusetts went over to Unitarianism. From their number, likewise, went forth that party into the June wilderness, having all its earthly possessions with it, that emerged on the banks of the Connecticut and settled under John Hooker at Windsor.

In New Hampshire, not one of these early churches became Unitarian, probably because religious liberty was scrupulously allowed. The obvious moral which Rev. Dr. Quint sought to enforce was that neither in Massachusetts nor in England, no more than in Spain, could any church or sect, small or great, be entrusted to-day with civil power.

Once More a New Year.

1889 has finished its course, and "The New Year," 1890, is before the world. As an opportunity for doing good for humanity, and for the advancement of the Cause, the new twelvemonth presents itself to the acceptance of the disciples of the spiritual dispensation. Let us all so live that each passing year shall by its progressive experiences lift us to higher levels of action, and fit us truly to harmoniously enter-in due season-into the grander conditions and happier environments which await the ripened soul in the Better Land.

It is now said that Maggie Fox Kane the derelict medium, has given up her proposed 'lecturing tour." as she had come to the con clusion it would n't pay. But in lieu thereof it has been announced that she intends holding circles. Apropos of this person The Two Worlds (edited by Mrs. Emma H. Britten) remarks: "The public will have scarcely yet forgotten the at

tempt of Margaret Fox Kane and Kate Jencken, her sister (née Fox), to discredit the spirit rappings that for many years had occurred through their medium ship, by alleging that the sounds were made through the snapping of toe-joints. After having made a sol emn recantation of her life-long powers as a spirit medium, asked pardon of offended Heaven for her wick edness, and boldly charged every other medium with being the same huge fraud as herself, Margaret For Kane now proceeds to unsay all she has said—takes it all back, and has the audacity to place herself again before the public as a 'spirit medium,' and to demand from Spiritualists their confidence for having first de clared herself a fraud as a spirit medium, and now for declaring she was a fraud when she dented being a spirit medium! Now, whether Mrs. Margaret Fox Kane was the greatest fraud when she recanted her mediumship and went on to the public platforms of New York and Boston to proclaim herself such, or now, when she proclaims her former recantation an imposture, it boots not much to inquire. In her real or pretended first recantation she was evidently in spired with the idea that she should make a grand success and a great fortune. Under the stimulus of this hope she scrupled not to denounce herself, her and associates, as cold-blooded, heartless impostors But now that the success and the fortune both have failed, she comes back to her former profession, coolly and deliberately trying once more which side will pay

La Lumiere.

We are in receipt of a circular-in Frenchfrom Lucie Grange, the editor and proprietor of the above named weekly spiritualistic journal, issued in Paris, wherein she makes a unifersal call for the friends of the Cause to conribute sufficient funds to enable her to continue its publication. All such funds, so received by her, will be gratefully acknowledged in its

One thing THE BANNER OF LIGHT wishes the public to distinctly understand, and that is, that no decarnated individual who may apply to Mr. Pierpont, the Spirit-President of our Free Circles, for an opportunity to speak from our platform, is ever denied the privilege of doing so.

Important Manifestatious in Slate-Writing.

Mr. William Hudson, of West Hingham, Mass., enlied at our office on Monday last, having in his pos-session four slates, covered with independent writing, which he received on the afternoon of Dec. 12th, under peculiarly satisfactory circumstances, in presence of Pierre L. O. A. Keeler, at his office in Boston.

These slates were bought by Mr. Hudson at a store where such articles are kept, and before leaving for All because the men cannot get work. A cor- identification-with his knife, as well as by other means. Mr. H., on being advised so to do by Mr. Keeler, cleaned these perfectly new-slates himselfthey not being allowed to go out of his hands or his sight during the entire seance. One slate was held up by him while the medium dropped upon it a small bit of pencil, then he closed another slate tightly over it, handkerchief. These slates he hold on his side of the connected with them, and he answered that he did not; the medium then desired him to take the slates in his (H.'s) lap; nothing was perceptible to him then, but after several minutes had transpired Mr. Keeler's arm and hand were suddenly controlled, and transcribed upon a pad: "The writing is done!" whereupon Mr. Hudson rapidly removed the handkerchief (which he had firmly knotted over the slates) and opening the bundle found the following message written on one slate in clear lines in small handwriting, and bearing a signature which helat once recognized:

siate in clear lines in small handwriting, and bearing a signature which heiat once recognized:

Dear William: I am indeed glad you have come here and opened the way for me to reach you in so positive a way. I feel that now you will have a greatly renewed assurance of the continuity of life after the dissolution of the mortal form. I do so want to have all occasional questions as to the verity of this removed from your mind. Our life and our being are so real, so substantial, that it seems superfluous for me to come and tell you I am alive, and as actual as I ever was. All the reasonings of a sensible mind ought to demonstrate conclusively the possibility of living after the ordeal called death. I am so glad that you have a knowledge of this. If all the world could but have this understanding what a sight of joy would exist where all is sorrow now. Do you ever recall the scenes and days of my mortal life? If so, and you think of the ordeal I passed through, my apparent decease and all its attendant terrible details, how strange it does seem, does n't it, that I can be right here doing this. Oh! do let me assure you, and all the folks, that I am alive and conscious, and am around you often. Let me come like this in your home. I do n't know what you would have me say about materializing further than that I did do so. Mother Hannah Bleknell is often with us, but not here now. I am often with you at home.

Affectionately.

RACHEL BICKNELL. Affectionately,
RACHEL BICKNELL.

The second slate which Mr. Hudson exhibited was held by him, he explained, in his lap at first (of course covered with another which was fastened tightly thereon); then Mr. Keeler asked him to raise these, and to let him hold one side while Mr. H. held the other; this was done, and Mr. Hudson at once heard the imprisoned pencil moving quickly along over the surface. Mr. K. then rapidly turned the slates around (they not, however, losing the touch of Mr. H.'s hands); on being opened the following was found inscribed upon one in various colors, though only a common school pencil had been put inside the slates at the outset. from the Established Church of England, and Certain lines were also written in "back-handed" order, from right to left, but with equal care:

I want to have you [yellow tint, reversed,]
I want to have you [yellow tint, reversed,]
know that we are with you [red tint.]
and guiding you im-[blue tint, reversed,]
pressionally through life's way. [Green tint.]
GRANDFATHER JOTHAM LINCOLN. [Yellow.]

My body went down, but I went up. I live yet. EBEN HUDSON. [Accompanied by a rude sketch of a vessel and water.]

vessel and water.]

My-Dear Nephew—This is one of the most singular events of my whole existence. I have been here long enough to learn of the fallacies of my past belief. I have been looking many years for the great white throne and the harps and the crown, but I have never found them. I am in a life of every-day work and progress. I wish you could come over and be with us. You will find a pleasant life here. If I had understood all this thing when in the form I would have advanced here more rapidly. I am much with Joshua.

MARY HUMPHREY.

Eben Hudson was brother to Mr Hudson's father.

Eben Hudson was brother to Mr. Hudson's father,

and was drowned in 1844. The third slate was one of a couple, which on being fastened securely together by Mr. H., Mr. Keeler had taken and thrown out upon the carpet, beyond the reach of either himself or his sitter. After some minutes had elapsed, Mr. Hudson arose, took up the parcel from the floor, and found one of the slates covered with more of the writing in reversed order before spoken of. The subject-matter of one of these messages was strictly personal to himself. The other is as follows:

I am glad to come to you to affirm the truthfulness of our return. If you will sit at home with the slates will try to write there.

MARTIN HUDSON.

In the fourth trial, after Mr. Hudson had placed the

wo slates together, Mr. Keeler put them on his (H.'s) shoulder, close to his left ear, so that he distinctly heard the sound of the writing. On opening the slates he found within the following inscriptions:

I am not able to write myself. Grandma Rebeccan Lincoln.

REBECCAH LINCOLN.

Dear Brother William: This is an extraordinary manifestation, is n't lt? I visit you both very often and try to make you know I am there, but fail. I cannot give you here a history of my life on my side. I cannot write enough. This life is an absolute verity. We do come back to the scenes of earth. I have much to say to you.

JOTHAM J. HUDSON.

This was the first experience which Mr. Hudson has had with the phenomenon of independent writing. The séance began at 1 P. M., and ended at 4:30 P. M.

During its course, our informant states, he was firmly impressed with the total absence of anything which could create a doubt in his mind as to the absolute verity of what he witnessed.

We understand that "A Christian Spirit-

ualist Union" has just been inaugurated in New York City, and that public meetings will be held, commencing with the new year. A call is to be made for a national organization, says our informant. Why not join the American Spiritualist Alliance already organized? Fact is, there have been too many such organizations in the past, which have severally existed but a brief period. The principles inculcated by The Alliance cover the whole ground, viz.: To promote the development and diffusion of Spiritual Science and True Spiritual Religion, as shown by enlightened reason and the high est teachings of the spirit-world."

We are in receipt of a new monthly magazine just issued by the Metaphysical College, 106 McAllister street, San Francisco, of which W. J. Colville is editor. It is titled The Problem of Life. Its intention is to present to the public clear and concise statements of thought relative to all the great religious and social questions of the day; to prove the relation forever existing between mental harmony and physical health, etc., etc. The editor informs us that the magazine will be entirely unsectarian, which is an excellent idea. The price is one dollar a year, single copies ten cents.

The world do move," says the Ionia (Mich.) Express: The New York Presbytery has decided by 67 to 15 in favor of a revision of the confession of faith. In a discussion of the question Dr. Paxton said: "A man who could preach some of the articles of our faith would not be a contemporary of the nineteenth century. He must have walked out of the seventeenth century. He would be a survival, and not of the fittest. We cannot breathe with Abraham's lungs. We cannot look at God through Calvin's eyes."

The Indians of the United States number 250, 00 souls, and occupy 190,000 square miles of territory It is only a matter of time when they will all be deprived of their lands by the avaricious white manmostly by unchristian means. It is the same old story -the weak must succumb to the strong. Justice too often sleeps on the earth; but in spirit-life the wrongdoer meets his just deserts. There's no escape.

"The Dagg Mystery."

George N. Morang, a gentleman connected with the publishing house of Appleton & Co., New York, having charge of a special department of their business in Canada, called at this office last Monday, having fust returned from the locality of the convincing demonstrations of spirit presence at the farmhouse of George Dagg, Clarendon Township, Province of Que-bec, Canada—mention of which has already appeared in these columns. Mr. Morang being personally acquainted with Mr. Percy Woodcock, the writer of the detailed account of the phenomena, assured us that the utmost degree of reliance can be placed in all his statements, which, further, were fully corroborated to Mr. M. by information given him by numerous parties who had been personally cognizant of the facts. The affair is a leading subject of discussion throughout the Province, and has subjected Mr. Woodcock to much adverse criticism as to the motive of his statements; but Mr. W. is one who has the courage to inquire into a disputed matter, and afterward hold to what he knows to be the truth concerning it.

In this instance the verity of the manifestations is not known to Mr. Woodcock alone; hundreds know them to have taken place from their having witnessed them, and thousands because of their confidence in the honesty and reliability of those who informed them of their occurrence. Mr. Morang informs us that they have not been without good results; as an instance of this he mentions a gentleman who said to him: "I have been a disbeliever in a life after this, but what is termed the Clarendon Mystery has convinced me of a future existence." There are many others of like mind, and entire communities are aroused to investigate the claims of Modern Spiritualism; what the result will be is not difficult for us to determine.

The eleven-year-old Scotch girl, Dinah Burden Mc-Lean, the medium of the manifestations, has, we are informed by Mr. Morang, been removed from the home of Mr. Dagg-and it is not known where she now is.

The Arena.

The January number, the second, of this new monthly, contains articles of such strength of thought and force and perspicuity of expression on the living topics of the day that we are not surprised to learn that a second edition has already been issued. R. G. Ingersoll leads these with a treatment in his usual terse and unequivocal way of "God in the Constitution." Dion Bouckault, a portrait of whom is the frontispiece, contributes a paper with the significant title, "Spots on the Sun," in which he attempts to show that notwithstanding the width and depth of Shakspeare's acquirements, his works denote a love for sensational tricks in their construction. Two articles are given upon "Nationalism," one by Laurence Grönlund, the other by J. Ransom Bridge, both able advocates of the new movement. In "The Crime of Capital Punishment" Hugh O. Pentecost strongly advocates its abolishment, saying that it is a constant amazement to persons awake to the enormity of the offence, that it continues to exist in what are called civilized countries. "Every consideration," he says, "of public decency, social morals, ordinary humanity, and plain common sense calls for its abrogation." Henry George discusses the methods adopted "To Destroy the 'Rum Power.'" W. H. H. Murray contributes "Mamelons: A Legend of the Saguenay," and Joaquin Miller a spirited poem, "Comanche." Boston: Arena Publishing Company, Copley Square.

"Observer's" Sketches

Of the early workers and events in the history of the Modern Movement are of surpassing interest-and we feel that Mrs. Love M. Willis (who is writing them for THE BANNER under this nom de plume) cannot fail of being pleased at the extended reading they have received, and the warm commendations they have called out. Our contemporary, Light, of London, in its issue of Dec. 14th, condenses her paper on Dr. Mapes, and introduces it as follows:

Dr. Mapes, and introduces it as follows:

"The Banner of Light is printing some reminiscences of the Pioneers of Spiritualism in America, which should be valuable, if only because they will preserve what would otherwise be lost. We wish that our English friends who bore the burden in the early days would entrust to us similar autobiographical records. If it be not so we shall lose an important mass of matter which the future historian of Spiritualism will sadly miss. We have ventured to condense our contemporary's article.—Ed. of 'Light,']"

Demonstrations in New South Wales.

Spontaneous physical manifestations of spirits, re sembling in some points those in Canada, have occurred at the house of Mr. Stanton, at Adelong, N. S. W. An account given in The Harbinger of Light from the Ovens and Murray Advertiser of Oct. 5th, says: 'Stones, earth and rubbish fell in showers all over the house. Incredulous neighbors visited the house in numbers and went away mystified. A little girl named Nellie (who appears to be the unconscious medium for the manifestations), becoming frightened, was put to sleep on a bed by the fire, when the bed rose in the air, and scratchings and knockings were heard underneath. The stones (although some were very large) did not appear to hurt anyone; when they came in contact the touch was quite gentle."

THE NEW ENGLAND MAGAZINE for December. though it comes late, well repays the waiting by the excellence of its contents, which consist in part of a charming description of "Christmas in Boston," illustrated with winter views of the city at different points; "Origin of the John Brown Song," with a reproduction of the first printed copy; an account of "The Handel and Haydn Society," "Two Centuries and a Half in Guilford, Ct," "Up the Rhine," French Working Classes," and "The Mother of Washington." The frontispiece is a photogravure of Millet's "Angelus," and the illustrations throughout, of which there are many, are of superior merit. Boston: 36 Bromfield street.

THE THEOSOPHIST for December, published at Madras, India, is received and for sale at the Banner of Light Bookstore, 9 Bosworth street. "The Dweller on the Threshold" gives a chapter on Alchemy. Elohistic Teachings" are specifically ontological.

A Study in Esoteric Christianity," and "The Symbolism of Caste Marks," are among the remaining articles, followed by a supplementary department containing shorter articles and general news.

Honeycomb and whiskey are recommended for the cure of La Grippe by many; but a sure and speedy antidote is the specific prepared by Dr. J. A. Shelhamer, of 81/2 Bosworth street, Boston. It not only cures the "Grippe," but is a capital remedy for pneumonia, in connection with massage treatment. Try it by all means.

The Industrial Congress held its regular session Dec. 3d in Washington, D. C. In its business transactions several resolutions were adopted, among them one recommending the Australian system of elections. Senator Stanford's Coöperative Bill, now before the United States Senate, was, at the instance of S. M. Baldwin, read a third time, and unanimously

Our Fund for the Destitute Poor.

DONATIONS SOLICITED. From Helper, \$5.00; E. Mason, \$1.00; Mrs. H. Cornell, \$1.00; Contributions from Circle, \$5.00; H., \$1.00; Anna J. Hutchinson, \$2.00; A. G. F., \$1.00; S. A. L., 92.75: F. A. Grove. \$1.00; A Friend, 45 cents; C. F. Ruggles, \$1.50; Mrs. C. A. B. Lilley, \$2.00; C. W. Webb, \$2.00; Friend, Brooklyn, N. Y., 65 cents; J. M. F., 82.00: David Davidson, \$2.00; R. H., \$1.00; Mrs. A. B. C. Davis, 25 cents; Daniel B. Allen, \$5.00. All funds so received are judiciously expended. These friends have the thanks of the spirit-world for their timely donations.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment: From Mrs. M. A. E. Greene, 50 cents; W. W. Poole, \$2.40; Mrs. H, Cornell, \$1.00; A Friend, 50 cents; Eben Snow, \$2.00. Thanks, dear friends.

NEWSY NOTES AND PITHY POINTS.

THE BANNER OF LIGHT

DIDS ITS THOUSANDS OF READERS

A HAPPY NEW YEAR.

It is said that the influenza epidemic has assumed a very grave type in Paris, deaths from this disease being on the increase.

The improvement in arms now going forward will deter nations from war, not because their weapons are so deadly, but because it will cost too much to use them. Krupp's new gun fires two shots a minute, each costing between \$1,250 and \$1,500. A dozen or two of these guns would bankrupt any country in eight or

> THREE GRIPPY COUPLETS. Many folks are in a frenzy, All about the influenza.

If you would escape the "grippe," Take with your grub a mug of flip.

If on the sidewalk you should slip,

The next you nose you'll catch the grip. Rev. Moncure D. Conway has an interesting article in a recent number of The Open Court, entitled "The Religion of George Washington." The evidence presented shows that the Father of the Republic was of the same faith as Wm. Penn, Benjamin Franklin,

There was a thunder-storm in New York City Christmas day, the lightning being vivid and the thunder deafening-unless the reporters fibbed.

Jefferson, Lincoln and that sturdy class of theistic re-

CHRISTMAS EVE.-It was a family gathering in the Dorchester district at the residence of Mr. and Mrs. J. B. Hatch, jr., but we were specially invited. The Christmas tree was tastefully draped with all sorts of fancy and useful articles-gifts of the season. The children especially were bountifully supplied, as a matter of course, while the elders were not left out in the cold: We enjoyed the occasion very much indeed.

-We passed Christmas Day very agreeably at the residence of Mr. and Mrs. Longley on Sydney street, Savin Hill. A select party of invited guests was present; the dinner au fait; the vocal and instrumental music excellent. It was indeed a real good, jolly, old-fashioned New England festival, such as we have not experienced before for a long time. We hope to live to witness just such another agreeable occasion next Christmas. It was really an oasis in the desert of our daily routine experiences of cares and perplexi-

It is a shame that Franklin's profile should be put on a one cent stamp. He got punished quite enough while he was on terra firma.

The daintiest calendar of the season is issued by the Smith & Anthony Stove Company, of Boston, the well-known manufacturers of the Hub ranges. It is a reproduction, in deheate colors, of the late Miss Humphrey's water-color drawing, entitled, "The First Step."

SELF-RIGHTEOUSNESS.

Self may rise, but self will fall. Shattered alms about will lie; But the freedom gained for all Leads the human hosts on high!

They have had a bad earthquake in Sicily; many people were buried in the ruins of the wrecked build-

It is said that at least twenty-five thousand persons in Boston have been "gripped."

Our Dr. Loring is going to dine the officers of the American squadron of evolution at Lisbon.

The Cronin trial cost the people of Illinois \$100,000, and now most of them are mad because the accused were not hung! Nobody should be executed on merely circumstantial evidence. State prison for life is bad enough.

A colored woman in Kansas has been held there for over a quarter of a century as a slave, having been kept in ignorance of the fact that she was a free woman. But on the death of her master, which has just occurred, she ran away, and then found out that she was free. Result: She recovered \$700 for her long term of labor.

his specs on the sidewalk, and smashed the glasses.

The man who at a hotel stops
And bloweth out the gas,
Is he who maketh schedule time
To heaven without a pass.

Nellie Bly has gone through the Suez canal, but she did n't get wet.

A new crusade has been inaugurated at Philadelphia, Pa., the result of Mr. George Kennan's articles in The Century, on "Siberia and the Russian Exile System." An International Prison Convention will shortly meet at St. Petersburg, and it is intended to present an American petition to the Czar and the Russian Government through the Conference. It is likely that the movement for signatures will spread over the United States.—The Canadian Advance, Toronio.

Railroad smash-ups are reported from all over the country, with loss of life.

NOTHING NEW. In ancient times In other climes The "Blitz-Katarrh" was known, And o'er the seas With ev'ry breeze The sneezing pest was blown.

The fight between capital and labor continues at Woburn, Mass., without abatement, both parties the losers in consequence. They should settle their differences on humanitarian principles, as the workingmen have their rights as well as the manufacturers.

DOUBLE GRIP.—The Brooklyn bridge cars have the grip, as well as the people who ride in them.

Our thanks are returned to Wild & Stevens (manufacturers of Printers' rollers), 148 Congress street, Boston: The Russell & Morgan Printing Co., Cincinnati, O.; and S. R. Niles (Advertising Agency), 256 Washington street, Boston, for fine Specimens of Calendar work for 1890.

Early last Saturday morning there was a ten thousand dollar blaze in Houghton & Dutton's large dry goods store on Tremont street. It looked at one time as though the whole edifice would have to go: and it would have been speedily reduced to ashes but for the energetic efforts and skill of our very efficient fire department.

In the import trade the growth of British business is more than four times as large as ours. Total exports of British domestic and foreign goods for eleven months of 1889 amount to \$3,287,643,996; ditto American trade, \$1,440,796,660!

Clam-shells set in silver are used by fashionables as butter dishes. If it were only fashionable, the women would wear coal-hods on their heads in place of bon-

The other day when seventy-five hundred Boston women voted, under the Australian ballot system, for school committee, it is said that they took to the new method more intelligently than did their friends of the sterner sex.—Ex.

Detroit, Mich., had a sad commencement of Ohristmas festivities in an accident by fire to a company of school children who were rehearsing for a Christmas operetta, when one of the children's dresses caught fire and a panic ensued. Three little girls were so

A big dog was slowly burned to death on the evening of Dec. 20th by coming in contact with an iron frame of a Washington-street (Boston) building, which

Meetings in Boston.

Free Spiritual Meetings are held in the Hannen or Light HALL, No. 9 Hosworth street, regularly twices week on Thrabay and Fittibay Appendons, J. A. Shelia-mer, Uniternati.

Hoston Spiritual Temple, Herkeley Hall, No. 4 Harkeley Mireet, carner of Trement, — Huday services at 1014 A. M. and 714 P. M. R. Holmes, President; George S, McCrillin, Trensurer.

George 8, McCrinis, Frensiter.

First Repiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Bundays,
14. F. M.—Mrs. 11. S. Lako, speaker; 11. A. M., Fraternity
School for Ohildren; Wednesday evening meeting at 7)2.

M. D. Wellington, Secretary. Children's Progressive Lyceum No. 1.—Sunday of 18% A.M. in Paine Memorial Hall, Appleton street, near Tremont. Ernst R. Wendemuth, Secretary; L. L. Whit-lock, Conductor.

1001 Washington Street.—The First Spiritualist Ladie' Ald Society meets every Friday. Mrs. A. E. Barnes,
President: Birs. M. V. Lincoln, Secretary. Public meetings
every Kriday evening at 7%. Circle on the last Friday of
the months admission 5 cents.

America Hall, 724 Washington Street.—Echo piritualists Meetings Sunday at 10% a. M., 2% and 7% P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman. Twilight Hall, 780 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.

Engle Halt, 616 Washington Street.—Sundays at 10% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor. Odd Fellows Building, Tremont Street, Room 2.

-Facts Social Scance every Monday evening. Meetings for the discussion of Psychic Phenomena Friday evenings. L. L. Whitlock, Chairman.

The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at 5; Supper at 6; Meeting at 8 P. M. I. G. Wellington, Secretary.

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

First Spiritual Temple, corner Exeter and Newbury Streets .- Last Sunday afternoon, Dec. 29th, Mrs. H. S. Lake, entranced, spoke upon ' ing Backward and Forward." She traced the development of the race from primitive man to the pres-

ing Backward and Forward." She traced the development of the race from primitive man to the present half-civilized being of the nineteenth century, explaining how, step by step, the interior force called soul made itself felt in the growth of faculties, intellectual and spiritual.

"The trying conditions of soil and climate called forth inventive genius, which devised ways and means by which food could be more easily produced and in greater abundance, the body better protected by clothing and habitation, ideas exchanged, families united into tribes for self-protection, and so, gradually, after thousands of centuries, the states were brought about which resulted in barbarism. Continuing on, impelled by the law of attraction for something higher and better, the race advanced through other stages of industrial, civil and religious growth. All the different departments of man's being were governed and controlled by the unerring law of evolution—the unfolding process of the spirit. The marlier's compars, the comfortable dwelling, the plow, the steamship, etc., all were aids to the interior nature, seeking expression and expansion. So the present is reached, but social problems are still unsolved, industrial antagonisms are still active, and the religious intuitions still perverted.

Looking forward into the future we see the horizon illumined with nobler achievements and happier states; war, slavery, polygamy, polyandry, lust, rapine, finally eliminated by the same force which has carried the race thus far on the highway of progress—the law of attraction for better things. Yet, ere these diviner states become externalized, ere man is lifted or released from the thralldom of discord, disease and death, unfaltering faith, continuous effort, undannted courage must find expression in daily deeds throughout the planet. A 'redeemed' humanity means a universal struggle to solve all problems, illumined by the recognized law of brotherhood—a practice, not a theory—the ultimate expression of which will evolve the Republic of

the Republic of the World."

Next Sunday the discourse will be a review of Biblical and Modern Spiritualism, connected with subjects presented by the audience. The lesson for the Chidren's School, which convenes at 11 A. M., will be "Prejudice." The usual Wednesday evening Social takes place at 7:30. Friday afternoon fecture to women at 9:30.

Wednesday Evening, Dec. 25th, a very enjoyable Wednesday Evening, Dec. 25th, a very enjoyable programme of music and recitations was presented, the participants in which were the children of the school—Maud Banks, Fred, Herbert and Lola Josselyn, Philip Randall, Grace Dyer, Winnie Hayward, Harry Danforth and Alice Bill, assisted by Miss Mary L. Packard, Mrs. Jessie Griswold and Mrs. Lake, The songs and recitations by the pupils were creditable and elletted much approval. Mrs. Griswold recited "The Famine" with good taste and vigor, and was heartily recalled. Miss Packard's vocal selections were much enjoyed, being sung with skill and in good voice. Much credit is due her for the success of the entertainment. Mrs. Lake contributed "Paul Revere's Ride."

of the entertainment. Mrs. Lake contributed "Paul Revere's Ride."

At the close of the first part of the programme a young lady dressed in white, and wearing a gilt crown, upon which were inscribed the words: "The Spiritual Philosophy," came forward, carrying a large basket filled with gifts, which were distributed among the children. Mrs. Lake explained that as hitherto Santa Claus had been represented as a man, it was thought best to create a new departure, by presenting a woman to personate the Genius of Giving as "the Spiritual Philosophy," whose blessings were real, not mythological. The audience and children appreciated the substitute, as was evidenced by the applause which followed the announcement. It is proposed that other entertainments, of a similar character, shall follow during the season.

On Wednesday evening, Jan. 8th, Mrs. Emma Miner, of Clinton, Mass., will lecture and improvise.

Berkeley Hall-Spiritual Temple Society. Last Sunday morning this Society had for its speaker Mrs. Ida P. A. Whitlock. After the usual preliminary exercises, the inspirer of Mrs. W. announced as the exercises, the inspirer of Mrs. W. announced as the subject of discourse, "The Yesterday and To-day of Modern Spiritualism, and the Prospect for To-Morrow." It was treated in a very able manner; the audience gave close attention, and manifested much interest. In the evening the words, "Where a Few are Gathered Together in the Name of Truth, There Will Truth be Found," furnished a theme for profitable thought. The speaker remarked that the understanding of conditions relating to the law of harmony and adaptation should be sought for to bring about the best results. The lecture was, if possible, better than that of the morning, and indicated the capability of Mrs. W. to occupy an advanced position among the many able speakers in the field. Next Sunday Mrs. R. S. Lillie will speak, morning and evening. O. L. R.

Twilight Hall, 789 Washington Street .-The Christmas meeting of the "Independent Spiritualist Club" was another very enjoyable occasion-as in fact, all our meetings are.

In fact, all our meetings are.

In opening, the President, Mr. H.-F. Adwers, made a few remarks pertinent to the occasion, after which Mrs. Weilington read a series of Resolutions on the "transition" of two of our sister members, Mrs. E. M. Stiles and Mrs. L. A. Jacobs, both of whom passed

M Stiles and Mrs. L. A. Jacobs, both of whom passed to spirit-life within a week of each other.

A song by Mr. H. W. Stratton, "the blind planist," served to prepare the way for a fine little poem—inspirational—by Mrs. K. R. Stiles, to the great pleasure of those present.

Frank C. Algerton's lecture was upon topics in keeping with the Christmas time. His answers to questions propounded by the audience were marked by promptness and deep reasoning. His "tests" were, as usual, good in quality, and fully recognized. Mr. Algerton will continue the series of lectures every Tuesday evening.

Engle Hall, 616 Washington Street.-Last Sunday the morning conference opened with singing by Mrs. M. F. Lovering, and an invocation by Mrs. Dr. Crosby. "The Uses and Abuses of Mediumship" Dr. (rospy. "The Uses and Abuses of Mediumsing was the subject discussed by Mr. Burnham, Mrs. Anna Burnham, Mrs. Lovering, Mr. Haynes, Mrs. Dr. Crosby, Mr. Ridell, Mr. Merrill and Mr. Mathews. Afternoon.—Song by the planist. Invocation by Mrs. E. R. Howe. Mrs. T. H. Lewis, Mrs. Dr. Robbins, Miss Knox, Mrs. S. E. Buck, from Cambridgeport, and Miss Jennie Rhind made remarks and gave delineations.

and Miss Jennie Rhind made remarks and gave aclineations.

Evening.—Song by the planist. Invocation by Mrs. Cutting-Luther, followed by the reading of a poem and remarks. Mrs. Dr. Crosby, Mrs. Anna Burnham, Mr. Crowdes, Mrs. Smith, the Chairman, and Mrs. J. B. Hugo participated in the services.

Subject for next Sunday morning's conference:

"The Origin of Individuality." Meetings are held in this hall every Wednesday at 3 P. M. F. W. M.

America Hall, 724 Washington Street. Last Sunday morning Dr. P. C. Drisko gave a lecture upon "Cranks," with a view to show that they move the world. Byron Haskell and Thomas Beals, of Portland, Me., favored us with instructive remarks. At the afternoon service Dr. W. A. Hale spoke under control upon "Laws that Govern Disembodied and Embodied Spirits." Mrs. J. E. Wilson and Mrs. Maggie Folsom-Butler made remarks, supplemented with recognized tests. Both were listened to with much pleasure. Mr. Beals, Mrs. Cunningham, Mrs. Downing, Mrs. Whitlock and Father Locke addressed the meeting, the latter singing one of his old army songs to the delight of all, and tests were given by Mrs. Cunningham, Mrs. Downing and Mrs. Whitlock. The evening exercises included remarks by the Chairman and Mr. Burnham. Good music throughout the day. Services last Thursday were interesting and instructive, several of the usual mediums participating.

Mrs. Ida P. A. Whitlock will be with us next Thursday, at 3 P. M., and give psychometric readings. Services next Sunday at 10:30, 2:30 and 7:30.

M. M. Hollt, Sec'y. ipon "Cranks," with a view to show that they move

Twilight Hall, 780 Washington Street .-Sunday last Dr. Storer's words were laden with deep and interesting thought. The remarks of Eben Cobb

were concise and instructive. Mrs. M. E. Thomson, of Maiden, gave one of J. Freeman Clark's poems in connection with her inspired utterances. Eather Locke spoke with much satisfaction to all. Mrs. Chandler's controls contributed much for the edification of her hearers. Brief addresses were made and tests given by Mrs. Forrester, Mrs. Perkins, Miss. A. Penhody, Mrs. Kelly, Dr. Ordway, Mr. Thomas Nichols and Mr. Brewster.

First Spiritualists' Ladies' Aid Society.—At the close of the year this Society has reason to rejoice that its friends have helped to make the Fair a succoss—putting quite a sum into the treasury. At the last Kriday evening meeting of the year music was furnished by Mrs. Cassell and Mr. Wilson; remarks were made by Dr. Richardson, Mrs. Waterhouse, Frank Woodbury; recitations, were given by Lulu Morse.

Mrs. M. V. Lincoln, Sec y.

Movements of Platform Lecturers.

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

F. A. Wiggin, the lecturer and test-medium, is engaged as follows: First two Sundays in January in Chelsea, Mass.; last two, Haverhill, Mass.; also last two of February—first two still open. First two of March, Portland, Me.; third, Haverhill; fourth, Newburyport; fifth, New Bedford, April, first Sunday, New Bedford; last twoin Bridgeport, Conn. Address, 9 Bosworth street, Boston, care J. W. Fletcher. H. P. Fairchild speaks in Philadelphia during Jan-

Nellie J. T. Brigham will speak before the Conserva tory Hall Society in Brooklyn, N. Y., during February

tory Hall Society in Brooklyn, N. Y., during February.
Frank C. Algerton, the hoy-medium, has appointments as follows: January, first two Sundays, Lowell, Mass.; last two Sundays, Bridgeport, Conn. February, first two. Haverhill; fourth. New Bedford, Mass.; March, Philadelphia. May, Portland, Mc. For week evenings and other dates, address 9 Bosworth street, Boston, Mass., care of J. W. Fletcher.
J. W. Fletcher has just closed a successful engagement in Philadelphia, Pa.; in January he speaks first two Sundays in Bridgeport, Conn.; last two, and February, March. May and June, in Brooklyn, N. Y.; April in Springfield, Mass. Address 194 Fulton street, Brooklyn, N. Y.
J. H. Randall will answer calls to speak. Address

Brooklyn, N. Y.
J. H. Randall will answer calls to speak. Address
229 Honore street, Chicago, Ill.
J. Frank Baxter closed his engagements in Worcester for the present on Sunday last. He served Brockton last Wednesday evening, and will be in Buffalo, N. Y., through the Sundays of January.

On the last Sabbath of 1889 Dr. L. Barnicoat lectured and gave tests at Waltham, Mass. On the first Sabbath of 1890 she will again lecture, followed by tests, in Brittan Hall, Haverhill, Mass. Address at office, 175 Tremont street, Boston. Dr. Fred L. H. Willis will lecture in Norwich, Conn., the Sundays of January. Would like to speak week evenings in the vicinity, if desired. Address as above.

Miss Helen Sloan is now located at No. 53 Boylston street, Boston, Mass. Mrs. E. Crosby, 8 Dwight street, Boston, will answer calls to lecture, also attend funerals.

Dr. F. H. Roscoe and wife, formerly of Providence, R. I., will spend the winter in Washington, D. C. The Doctor's address in Washington will be 1706 L street, N. W. He announces that he has not given up his home in Providence, but goes to Washington on account of its mild climate—his health not being of the boat

best.

Mrs. A. E. Cunningham was in Westboro', Dec. 22d, giving tests to large audiences; will be in the same place Jan. 5th, and in Newburyport, Mass. Jan. 19th and 26th; will be pleased to make further engagements. Address her at 459 Tremont street, Boston,

Mass.
Henry H. Warner, of Cincinnati, desires Sunday engagements in New England from Feb. 1st to July, 1890, to lecture and give tests. Speaks for the People's Spiritual Society of Chicago through January. For New England engagements, address his agent, Frederick W. Wright, Attleboro', Mass.

Mrs. Kate R. Stiles spoke in Attleboro', Mass., Dec. 22d and 29th, and desires further engagements. Ad-dress 43 Dwight street, Boston, Mass.

G. H. Brooks's address is Plum street, corner Mc-Farland, care *Better Way*, Cincinnati, O.

rariand, care hetter Way, Cincumatt, O.

Lyman C. Howe speaks in Meadville, Pa., the Sundays of January; Boston, Mass., in February; Cleveland, O., in March; Washington, D. C., in April. He will answer calls for week-evenings at accessible points during each of these months. He is yet free to engage for May, June, September and October, and for last two weeks of August, 1800. [Bro. Howe's "Letter of Travel" will appear next week.] Travel" will appear next week.]

FOR ABUSE OF ALCOHOL, USE HORSFORD'S ACID PHOSPHATE. Dr. W. E. CRANE, Mitchell, Dak., says: "It has proven almost a specific for this disorder; it checks the vomiting, restores the appetite, and at the same time allays the fear of impending dissolution that is so common to heavy drinkers."

News Drift from the Metropolis.

On the evening of the 25th uit, the New York Psychical Society signalized the anniversary of its formation with a delightful literary treat, with music interspersed, and ice cream and other delectables ad lib. Mr. J. F. Snipes occupied the presidential chair. Mrs.

Mr. J. F. Sulpes occupied the presidential chair. Mrs. M. E. Williams made a soul-stirring address on the "Rights and Wrongs of Mediums," receiving rapturous appliause. It was an able speech, well worthy of the distinguished speaker. Treasurer Deming made his annual report, which elicited the pleasing fact that the Society is on a sound financial basis.

A fact not generally known (brought out at this meeting) is that Geo. P. Hepworth, editor of the New York Herald, has a great leaning to Spiritualism, and Mrs. Williams said he had attended her seances. It was also stated that his mother was a trance medium in Boston at one time. Perhaps the mention of these facts caused that worthy editor, in the next morning's issue of his paper, to totally misrepresent the proceedings of the Society. Two other dailies gave correct accounts.

Honor to whom honor is due. A short time since, Mrs. Williams wanted to have an announcement of a Spiritualist meeting read at a meeting of a literary society of which she is a member. The President, who does not regard Spiritualism favorably, denurred, as the announcement had a "religious tone" about it. As a member, Mrs. W. asserted her right to read it herself, to the discomiture of the President; and she had the satisfaction of seeing many of her fellow-members at the meeting, over which she presided. she had the satisfaction of seeing many of her fellow-members at the meeting, over which she presided.

First Spiritualist Ladies' Aid Society. To the Editor of the Banner of Light:

The following expression of condolence with Mrs. Torrey—who was our Secretary for four years—has been adopted by this organization, in view of the decease of her husband, Mr. Henry O. Torrey, at Hanson, Mass.:

son, Mass.:

Dear Sister: We offer you our sympathy, as members of this Society. We share with you in this great affliction that has come to you. We have lost a faithful friend and brother-one who was ever ready to follow where duty called. On that Sabbath morn the angels said to him: "Come unto us, all ye that are weary, and you shall find rest unto you souls"—and he knew that the loved ones had come to show him the beautiful path that leads to the City called Home! May that peace which can alone comfort the mourier's heart abide with you till the shadows of your life growless, and you are refuncted to him who lives and loves you still.

Miss. M. V. Lincoln, Sec'u.

MRS. M. V. LINCOLN, Sec'y.

Hon. Sidney Dean.

To the Editor of the Banner of Light:
Mr. Dean closed on Sunday, Dec. 29th—by mutual consent-his engagement with the Spiritual Society of Providence, R. I. This leaves two Sundays in or rroyneance, it. 1. This leaves two Sundays in April unengaged—also the first two Sundays in July. The month of May he is engaged in Philadelphia, Pa. The last of July he speaks at Cassadaga; he then goes to Lake Pleasant for one week, and thence to Verona Park, Me. Doubtless the management will secure his services at these for several lectures in August.

August.

He is doing a great work for Spiritualism in many ways, and every Sunday when he is able to speak his time should be occupied for the benefit of the Cause.

VIATOR.

Married.

At their home, 605 North Seventh street, by the Rev. Benjamin P. Benner, President of the Society, Thomas M. Locke and Julia R. Galloway, both of Philadelphia,

Special Notice to Subscribers.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the Banner of Light the extensive circulation to which its merits entitle it, and hence they look with confidence to the frends of the paper throughout the world to assist them in their important work.

Coldy & Rich, Publishers.

Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price—eight cents per copy.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

For Unio at this Office :

THE TWO WOLLDER A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published workly in Manchester, England. Single copy, a conts. HALLE JOURNAL, OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single Health Magazine. Published monthly in New Lors. Dingle copy, 10 cents.

The Calinten Dove. Hinstrated. Published weekly in Ban Krancisco, Cal. Hingle copy, 10 cents.

The Bizarine. Notes and Quentss, with Answers in all Departments of Literature. Monthly. Bingle copy, 10

ents.
RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

THE THUTH-BEKER. Published weekly in New York. Single copy, 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE THEOSOPHIST. Monthly. Fubished in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco,
Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

ADVERTISING RATES.

25 cents per Agate Line. DISCOUNTS 8 months ... 10 per cent. 6 ... 25 12 ... 40 or,

200 lines to be used in one year 10 per cent, 500 " " " " 25 " " 26 " " 26 " " 20 per cent, extra for special position. Special Notices forty cents per line, Minion, each insertion.

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

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

No extra charge for cuts or double columns. Width of column 2.7-16 inches.

TA Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

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

SPECIAL NOTICES.

Dr. F. L. M. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 4.

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

Mrs. M. L. Godfrey may be addressed at Hotel Glendon, Suite 3, corner of Columbus Avenue and Cazenove street, Boston.

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the Universal Postal Union. countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

ADVERTISEMENTS.

DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OF MAGICAL BEAUTIFIER. Removes Tan, l'imples, Freckies, Moth I atches, Rash, and Skin dis cases, a' devery blemishou beauty, and defies detection. It has stood the test of 40 years, and is so harm

Extracts from Letters.

DR. STANSBURY'S Elixic of Life Tonic and Nervine has been truly an "Elixic of Life" to me. His remedies are all he claims for them. They are truly wonderful. Mrs. G. M. ROBERTS, Rudgefield. Conn. The medicine is doing me good. The Skin-Mint stops that terrible itching. Every one likes the Liniment who hadried II.

SARAH H. HARRIS, Chelmsford, Mass. tried II. SARAH II. HARRIS, theimcord, Mass.
I have just been curred of an attack of Inflammatory Rheumatism by DR STANSBURY'S Remedy.
J. W. JOHNSTON, 307 Walnut street, Philadelphia, Pa.
This is to certify that I have used DR. STANSBURY'S
Throat and Lang Healer for a severe cough and cold for a
child is months old, and cured it in a very short time; also
curred myself of a bad count; and do not hesitate to recommend it to others.
T. B. CHANDLER, Barlington, Jown.

mend it to others. T. B. CHANDLER, Bartington, Iona.
Your guides knew what we needed. The "Elixir" helper
me from the first dose. Mr. Barbee is better of the asthma
Do your guides visit your patients." There was rappling it
the room where we slept the first night your remedies ar
rived. Mrs. SARAH C. BARBEE, Southport, Ind.
Lon. (28)

"LA GRIPPE."

A SOVEREIGN REMEDY FOR COUGHS, COLDS, INFILENZA, DIPHTHERIA, AND ALL DISEASES OF
THE THROAT AND LINGS, given through the Spirit of a
Physician who successfully treated over eight hundred cases
of Diphtheria in the winter of 'skty-four and five, never
losing a case. Sold at my office, or sent to any part of the
world on receipt of price, 50 cents, by

MRS. DR. HEATH,

Hotel Simonds, 207 Shawmut Ave., Boston, Mass.
Jan. 4.

W. H. Vosburgh,

MAGNETIC PHYSICIAN, of Troy, N. Y., is meeting with marked success in treating the sick. Through the earnest solicitation of many friends he has consented to impart his powerful Spiritual Magnetic Forces to paper and mail it to parties who may desire his aid and cannot reach him personally. Some very remarkable results in the relief and cure of disease have been necomplished recently through his Magnetized Paper. Address 244 9th street, Troy, N. Y., and enclose one dollar for two packages of powerfully Magnetized Paper.

Independent Slate-Writing.

PIERRE L. O. A. KEELER, famous for this phase of mediumship, will give private sittings daily, 10 to 5 o'clock, at 54 Dwight st., Boston.

Dr. and Mrs. W. A. Towne, M AGNETIC, Mind and Massage Treatments, also remodified furnished. Now located at Hotel Aldrich, 98 Berkeley streef, Boston. Hours 10 to 7.

Removed.

MISS L. M. WHITING, Massage, formerly with Dr. Mun roe, has moved to Hotel Glendon, Suite 19, 252 Colum bus Avenue, Boston, Mass. Take Elevator. 1w* Jan. 4. A NSWERS to sealed letters by R. W. FLINT,
67 West 23d street, New York. Terms \$1.00.
4w*

Jan. 4.

DR. FRED CROCKETT, Magnetic and Medlen Med

Jean Medium, 31 Common street, Boston.
Jan. 4.

SPIRIT-MAGNETIZED PAPER. Address D.
D. SCOTT, 1107 Broadway, Brooklyn, N. Y. (Enclose stamp.)

VOUR ANSWER OR YOUR LIFE; or, The Riddle Propounded by the American Sphinx. By MosES HULL.
An Intensely Interesting statement of the dangers which threaten our Republic and civilization.
Mr. Hull says, In his preface: "There is little that is original in this book; I have striven simply to point out some of the dangers we are under, and to skinlify the way of escape." Pamphlet, 12mo, pp. 100, with portrait of nuthor. Price 25 cents, postage 3 cents.
For sale by COLBY & RICH.

THE USE OF SPIRITUALISM. By S. C. HALL, F. S. A., Editor, during forty-two years, of the Art Journal, London, Eng., and author of "Retrospect of a Long Life." Beling a Letter addressed to Clergyinen and others, containing a reply to the oft-repeated question, "What is the Use of Spiritualism?"
From England. Cloth. Price 75 cents, postage free. For sale by COLBY & RIOIL.

THE RELIGION OF THE FUTURE. Two Discourses, delivered by Mr. SAMUEL H. TERRY, on the subject of MODERN SPIRITUALISM.
No. 1 ireats on its object, and No. 2 on its religion.
Pamphlot, pp. 32. Price 6 cents.
For sale by COLBY & RICH.

ELEMENTS OF UNIVERSAL HISTORY
for Higher Institutes in Republics, and for Self-Institution. By Prop. H. M. COTTINGER, A. M.
Cloth. Price 82.00.
For sale by COLBY & RICH.

STOUT PEOPLE

OBESITY safely cured by one who has been a follow suffer-ing Bond stanip for particulars. DR. EDITH BERDAN, the Elison street, Paterson, New Jersey. DR. STANSBURY'S

Spirit Remedies. Prepared under Control of an Ancient Band.

Propared under Control of an Ancient Band.

TILIXIR OF LIPE TONIC AND NERVINE.

L.—A newly-discovered positive remedy for Nervous Debility in all its forms; Impotency, Paralysis, Dyspepsis, Insomnia, Neuralgia, Nervous Headache, Mental Strain, Loss of Vitality from any cause in either sex. Warranted a true Elizir. 3,100 per bottle.

HI.GOD, KIIDNEY AND RHEUMATIC REMEDY.—A powerful vegetable specific for the cure of Rheumatism, Neuralgia, Scrofula, Heart Discase, Kidney and Urinary Complaints, Blood Disorders, and all Malarial, Mercurial, Syphillic, Neuralgia and Rheumatic Pains in the Norves, Bones and Muscles. The greatest Blood Purifier yet discovered. \$1.00 per bottle; six bottles, \$5.00.

THROAT AND LUNG HEALER.—This wondrous remedy will cure any Cough, no matter how long standing; Bronchitis in all stages; Asthma, however complicated, and all Acute or Chronic Diseases of the Throat, Chest and Lungs. A complete Consumption Cure, if taken in time. \$1.00 per bottle.

DYNPEPSIA TABLETS.—One Tablet gives immediate relief in all cases of distressed feeling after eating, 50 cents per box.

PILE REMEDY.—A sovereign remedy in all cases of

mediate relief in all cases of distressed feeling after eating, 50 cents per box.

PILE REMEDY.—A sovereign remedy in all cases of Blindand Bleeding Piles. 81.00.

OLIMAX CATARRIM CURE cures Catarrh, Influenza, Colds in the Head, etc. By mail, 50 cents.

WHITE ROSE EXE WATER cures Granulated Lids, Weak, Sore, and Inflamed Eyes. \$1.00 per bottle.

SEA-MOSS HALL TONIC.—Warranted to promote the rapid growth of the Hair and Beard; cures Dandruff, and prevents the hair from falling out or turning prematurely gray. Free from all injurious ingredients. \$1.00 per bottle.

WILD-FIRE LINIMENT.—The best known external Anodyne and Rubefacient. Immediate relief from Pain. As a family Liniment it is superior to all others. No household should be without it. Fully guaranteed for Man and Heast. 50 cents per bottle.

WILD-FIRE LINIMENT POWDER.—One box makes a quart of Liniment, same as above. Put up for those who prefer to make it for themselves. 50 cents per box.

SKIN-MINT gives instant relief and hastens the cure of all Skin Diseases, Pruritis, Ezzoma, Prickly Heat, Rash, Sait Rheum, Ringworm, Hives, Polson Oak, Reining Piles, etc. Used with great success as a lotton in Female Compinints, Catarrial Discharges, Uccarations, Riching, Chafing. 50 cents per box.

PSY CHO-HYGIENIO PILLS.—These Pills regu-

er nox.
PSYCHO-HYGIENIO PILLS.—These Pills reguresy. Cho-Hychenic Pills.—These Pills regulate the Liver and Bowels, and Digestion, act on the Kidneys, purify the Blood, cure many Chronic and Norvous Complaints, favor all the conditions necessary to a high degree of development, and are valuable in all phases. Si.O. Send a description of your present state of health or phase of mediumship if you inced any special directions. Advice free. The above sent free by mail or express on receipt of price, with full directions, by addressing the Proprietor, DR. D. J. STANSBURY, 806 Eleventh Street, N. W., Washington, D. C. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms.

The above named remedies are for sale by COLBY & RICH, No. B Bosworth Street, Boston, Mass., and will be sent by express or mail. If sent by mail, postage free.

ILLUMINATED BUDDHISM,

THE TRUE NIRVANA

The Original Doctrines of "THE LIGHT OF ASIA." and Explanations of the Nature of Life in the Physical and Spiritual Worlds. BY SIDDARTHA, SAKYA MUNI,

OR GAUTAMA THE BUDDHA. Transmitted by the Low of Occult Science. The editor, in his preface, says: "This work was originally written for circulation in India, but, as it is so intimately connected with the present religious ideality of Europe and America, it is thought best to issue a translated edition in the European tougues. Those familiar with occult sclenes will not need any enlightenment as to its source, while those not so illuminated could not understand it if more should be said about it. In fact, the book liself is its own best evidence of what it claims to teach relative to the nature of spirit and life.

Paper, pp. 105; price 50 cents. Cloth, \$1.00. For sale by COLBY & RICH.

HOW TO STRENGTHEN THE MEMORY, OR, Natural and Scientific Methods of Never

Forgetting.

BY M. L. HOLBROOK, M. D.

The work contains chapters on The Memory of the Azed;
The Memory of Names and Localities; The Musical Memory, The Culture of Memory in Schools; The Lawyers' and Clergymen's Memory, The Relation of the Health to the Memory, and a multitude of suggestions and hints of the greatest value. Prof. Edward Spring, the sculptor, has contributed an original chapter on Memory of Forms and Friess, 1970. Gallard, the eminent teacher of languages, courfbutes a chapter on The Best Methods of Cultivating the Memory of Forward Pick's book, long out of print, the chapter on How to Learn a New Language.

Cloth. Price 81-00.

For sale by COLBY & RICH. Forgetting.

THE MAGICAL WRITINGS OF THOMAS VAUGHAN.

(EUGENIUS PHILALETHES.) A Verbatim Reprint of his First Four Treatises: Authroposophia Theomagica, Anima Magica Abscondita, Magica Adamica, The True Celum Terne. With the Latin Passages Translated into English, and with a Blographical Preface and Essay on the Esoteric Literature of Western Christendom. By A RTHUR EDWARD WAITE. Cloth, 8vo. price \$2.00.

For sale by COLBY & RICH.

Woman's Book: A Life's Issues of Love in

BY P. B. RANDOLPH. This very extraordinary work on Love, Man, Woman, the Laws of Affection and Marriage, is subject to no description, critique or synopsis that can give an adequate idea of the author's peculiar genius and style of treating upon Love, Woman, Courtship, Marriage, the Laws of Happiness, the Family, Vampyrism, Love-Starvation, Affectional Health, the Grand Secret, Magnetic Leechings, Good and Evil Effects of Varied Magnetisms, the Internalisms of Modern (so-called) "Philosophies." A book for every man, but especially every woman in the land. Cloti. Price \$2.06, postage free. For sale by COLBY & RICH.

A STUDY OF PRIMITIVE CHRISTIANITY.

BY LEWIS G. JANES. BY LEWIS G. JANES.

CONTENTS.—Introduction; 1. Palestine in the Roman Period; 2. Society and Religion in the Roman Empire; 3. Sources of Information; 4. Theological Aspects of the Religion of Jesus; 5. Social Aspects of the Religion of Jesus; 5. Social Aspects of the Religion of Jesus; 5. Social Aspects of the Religion of Jesus; 6. Myth and Miracle in the Gospul Stories; 7. The Christianity of Paul; 8. The Apostolic Age; 3. The Martyr Period; 10. Christianity the State Religion.

"One of the most scholarly works on the subject that I have ever seen. I know of no other which seems to me likely to give as much satisfaction to any careful student, who is also candid and temperate."—Daniel G. Thompson, author of "A System of Psychology."

Svo. cloth, glit top, pp. 320. Price \$1.50.

For sale by COLBY & RICH.

Byo. cloth, glit top, pp. 320. Price \$1.50.

For sale by COLBY & RICH.

1 AKKAISM: or, Clairvoyant Travels in HADES. By A. GARDNER, London, Eng. This little book is altogether novel and curious, being sketches of clairvoyant experiences among the inhabitants of Hades, which is on the earth, under the earth, in the sea, and, indeed, everywhere about the earth, including a great portion of the atmosphere. Here myriads of human beings, who had a physical existence on earth, continue to live. Some in ships, some in houses, many in the woods, and myriads in the air." These persons and their surroundings are described, and conversation with them reported.

Paper, 10 cents, postage free.

For sale by COLBY & RICH.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS. Being a Response by Alfred R. Wallace of England. Prof. J. R. Huchanan of New York. Darius Lyman of Washington, Epes Sargent of Boston, to the Attacks of Prof. W. B. Carpenter of England, and others.

The work is one which no student of the Spiritual Philosophy and no public or private advocate of its teachings can affort to let pass without a thorough, a consecutive and a careful reading. It should be circulated far and wide. Paper, 216 pages. Price 50 cents, postage free.

For sale by COLBY & RICH.

THE SPIRITUAL PILGRIM. A Biography

of J. M. Peebles. By J. O. BARRETT.

"My name is 'Pligrim'; my religion is love; my home is the Universe; my sole effort is to educate and elevate humanuty."
The book contains a fine steel portrait of Mr. Peebles, engraved in London.
Clott, 8150, postage 10 cents.
For sail by COLBY & RICH.

CIR LYON PLAYFAIR Taken to Pieces and Disposed Of; Likewise Sir CHARLES DILKE.
Being a Dissection of their Speeches in the House of Commons on June 18th, 1833, in Defense of Compulsory Vaccination. By WM. WHITE, ESQ.
Paper. Price So cents.
For sale by COLBY & RICH.

A PLEA FOR THE JEWS, by a Gentile. The Crusade against Israel is War on Christianity and Democracy.
This has been issued in a neat Pamphlet. Our Hebrew triends especially will do well to read this Tract for the Times and to give it a wide circulation. Single copies 5 cents.
For sale by COLBY & RICH.

For sale by COLBY & RICH. THE NEW DISPENSATION; or, The Heavenly Kingdom. By D. W. HULL.
An argument showing that the prophecies supposed to refer to the Millennium meet, their accomplishment, in Modern Spiritualism,
Paper, 16 cents, postage 2 cents.
For sale by COLBY & RICH.

ORTHODOX HASH WITH CHANGE OF "The Voices," "If, Then, and When," "Progress of Manhattan Isle," and other poems. Paper, 10 cents, postage free. For sale by Collay & RIOH.

THE ANGEL OF HOREB. A Critical Review of Biblical Inspiration and Divinity. By M. B. CRAYEN.
Paper. Price 10 cents.
For sale by COLBY & RICH.

badly burned that they died.

had become accidentally charged with electricity.

Message Departmen

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hull of the Hunner of Light Establishment,

ON TUESDAYS AND PRIDAYS,

AT 3 O'OLOCK P. M. The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commonce at 3 o'clock precisely.

J. A. Shelhamer, Chairman.

MRS. M. T. SHELHAMER-LONGLEY will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical 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 afternoons under the influence of her guides give decarnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week in The BANNER.

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

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

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

onerings.

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. Shelhamer-Longley.

Report of Public Séance held Nov. 19th, 1889. Spirit Invocation.

Spirit Invocation.

Oh! our dear Father, whose love is manifested abroad on every side, whose wisdom permeates the universe, and whose law of right and justice sways the world; we know that thou art the triune being of love, of wisdom and of truth, and that thy laws are operant everywhere. Man in his ignorance but dimly comprehends thy power; he may not understand thy laws; but as he advances in knowledge from age to age there comes to his mind a fuller understanding of thee and of thy immutable truth.

Oh! our Father! we ask for light, we desire knowledge, we seek for truth. May these be given us. May our minds be quickened to receive and to understand thee and thy works. We recognize thee as eternal law, as divine principle, but also as everlasting intelligence. We would draw near unto thee in sympathy, for we realize that thou art the parent of all; that in thee wellve and move and have our being; that we are a portion of thee, and that thy infinitude may be summed up in humanity and in the universe of nature, and be comprehended as such by thinking man. We ask thy blessing; we would receive thy benediction of love into our lives. We would so advance in spiritual attainments, so round out in soul-knowledge and power as to come into harmony with all things of life, that we may work understandingly with thy laws, and continue to press on with soul-development from day to day.

We would at this time come under the influence of bright angels, high in spiritual knowledge, those who have the grace of the soul fully rounded out within their natures. We would gather from their holy lives such ministrations and inspirations as will assist us in our unfoldment day by day. Oh! may thy bright ones from other worlds receive strength and opportunity to reach those mourning hearts on earth who desire their presence. May they be given power to strengthen the weak and uplift the fallen, and to give encouragement and cheer to all who seek for tidings of joy from beyond the tomb. We ask their presence; we seek their ministrati

Mamie Bell.

[To the Chairman:] How do you do? I don't know you, people, but I got in here. I heard the man singing, an' another man you do n't see told me I could come right in on that music. Do you care? [I'm glad you have come.] [To Prof. Longley:] I want to thank you, mister,

for your singing.

I did n't feel good when I was here. I used

San Francisco; is that right close here? [It is a good many miles from here. This is Boston, Mass.] I do n't know where that is. Can I go back to her? [Yes; when you leave here.] Can I take this lady with me? [She must stay here.] I'd like to have her go with me; then I could talk to my mamma. You tell her I'member the blue ribbon she buyed me just afore I went away; it was pretty, an' she tied it round me here [pointing to her waist.] It was so nice. My mamma works real hard. Do n't you think it is too bad, 'cause she gets so tired, then she it is too bad, 'cause she gets so tired, then she cries 'cause she wants her baby. I don't want her to, 'cause I can come an' see her, can't I? I her to, 'cause I can come an' see her, can't I? I brings lots of love; an' will you say I do go to school now? I did n't use to go to school when I was here, 'cause I was too little. Mamma said, too, I was her baby. But I am a big girl, an' I go to school. I goin' to learn lots an' lots of things, would n't you? [Can you give your mother's name?] My mamma's name is Sarah Bell. I 've got to go away. Idon't want to. I like all the people here. Tell my mamma I got a flower garden, an' lots of pretty flowers, an' I bring her some when she's real tired, an' put'em on her pillow. She smells 'em an' she do n't know what makes her go to sleep. They don't know what makes her go to sleep. They make her go to sleep, they do. I goin't be a good girl, so she'll be pleased when she comes over to live where I do. Good-bye.

Questions and Answers.

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

QUES .- [By Investigator.] Sometimes just be-QUES.—[By Investigator.] Sometimes just before I receive a letter or a message or a visit from some particular person, thoughts of that individual come to me, and the personality seems distinctly impressed on my mind, though I may not have thought of him or her for a long time previous. Can you explain it?

Ans.—Thoughts, as we have said before, are really substantial; that is, they have a magnetism and an aura of their own that is palpable, and that will affect a sensitive in reaching

really substantial; that is, they have a magnetism and an aura of their own that is palpable, and that will affect a sensitive in reaching out toward that individual. Probably your correspondent is in a measure susceptible to spiritual influences. Indeed, all are more or less susceptible, but all do not understand the law; nor do many believe that they can possibly be affected by unseen influences, although they may be very often swayed by the same. A friend has perhaps been thinking of you—so much so that he has written, or is about to write you a letter. The thought of that friend goes out toward you, and a certain degree of his personal magnetism flashes out upon the atmosphere, even to the mental atmosphere of yourself, and if you are sufficiently susceptible at the time to receive this magnetism of your friend it will assimilate with your own and you will be more or less affected by it, so that thoughts of your friend will enter your mind, and presently you are not surprised by receiving a message or a visit or a communication from that friend. The spiritual atmosphere of mortals is as distinct and as thoroughly alive as is that of the denizens of the higher life, and when humanity is sufficiently advanced in receptivity or sensitiveness to receive that magnetism, it will be able to communicate with distant friends, and to transmit thought even without the aid of the postal system or telegraphic despatch. telegraphic despatch.

Q.—What do you consider the greatest hindrance—if any—to the spiritual development of our people, that is now at work?

A.—There is yet much to be deplered in the condition of mankind, and yet very great heights of spiritual unfoldment to be attained; but, on the whole, thinking of man as he has been through the past ages, through what trials and difficulties and struggles he has had to pass, and from what a condition of ignorance he has been obliged to rise, we feel encouraged at the present status of humanity. It seems to us that man has achieved much, has gained a large degree of knowledge, and has nobly risen from the very slough of ignorance, of error and superstition, to a fair height of knowledge and of mental and spiritual unfoldment. Yet there is much to gain, and we find, perhaps, the greatest hindrance to the higher spiritual development of mankind in that human selfishness and personal feeling which is only an outgrowth of the physical state of life, that which still maintains its sway within the human breast. Not but that we have grand examples of unselfishness, not but that humanitarian principles are nobly at work within, sending forth glorious traits and instances of good work; but we all know that selfishness still predominates, and that the struggle to maintain personal aggrandizement, or honor, or influence, or to gain worldly wealth, still binds many of those who might otherwise assist largely in the development of the world.

We have been told that the system of Pluthe world. •

We have been told that the system of Plutoracy is abroad throughout the land, and that monopoly and greed are striving for the mastership. This we do not accept in entirety mastership. This we do not accept in entirety of statement, but yet there is a tendency to this which we deplore, which undoubtedly retards that higher development of humanity which we look for in the time to come. However, the world is yet young; humanity has many ages through which to advance, to learn and to grow. We have no doubt, through the years that are to come, mankind will constantly put forth higher effort, make grander achievements, and unfold more spiritually as well as intellectually than it has done. We are glad and proud to know what humanity well as intellectually than it has done. We are glad and proud to know what humanity has accomplished, to see so much of human nobility, of honor, integrity, of unselfishness, and all that is lovable, putting forth their efforts for growth and expression throughout the world. This is a promise of what shall be by-and-bye, when not only the race will have thrown off more of its ignorance, will have thrown off more of its gnorance, will have risen higher in its struggles, will have overcome more of its error and superstition, will have gained grander heights of knowledge and truth and wisdom—when also the planet will have unfolded more beautifully and thrown off, to a greater degree, the crudities which still continue in a measure to cling to it. The planet Earth is unfolding, ripening out to a continue in a measure to cling to it. The planet Earth is unfolding, ripening out to a grander result, and so man is developing to a grander humanity, and while we can note those things which retard the growth of the race, yet we can also see that these hindrances are slowly being sloughed off one by one, cast aside as the world advances in knowledge and the spirit gains a faster and a grander hold of mankind.

Q.—[By Eli Pond, of Woonsocket, R. I.] While in my garden recently I saw a woman walking toward me whom I took to be a neighbor. When within two or three feet of me I noticed a slight limp in her step: I looked in her face, and to my-astonishment recognized my spiril-wife as plainly as I ever did in my life. She smiled on me a moment and then vanished, and I saw only the ludy who was coming before, and who is a good medium. I told her I had just seen my wife, and my neighbor replied: "I do not think it strange, for I felt her presence when I was coming toward you." My wife was a good medium when here. She was slightly lame, owing to an accident to her limb when quite young. Now the question is, whether this was a materialization or transfiguration, or clair coyant sight of my spirit-wife t Q .- [By Eli Pond, of Woonsocket, R. I.] While figuration, or claircoyant sight of my spirit-wife Can you tell t

A .- We should judge that this was a partial A.—We should judge that this was a partial transfiguration of the lady whom your correspondent met, who, he says, is a good medium. From what we gather of the case, it seems to us that the spirit of your correspondent's wife had taken possession, for the moment, of the medium, and had so far thrown her own magnetic influence over her sensitive subject as to transfigure her features and for the moas to transfigure her features, and for the mo-I did n't feel good when I was here. I used to live here, one time, like you people do. I know I 've gone away from that, 'cause I live in the pretty Summer-Land, don't I? I think I was most four years old when I did go away, an' I do n't know how long I have been, but I should think it was over two. Do you know me? [I don't.] My name is Mamie Bell. My mamma cries a great deal. I don't want her to. Would you like to have your mamma cry a great deal? I guess not. She does when she thinks about me. She used to call me her baby. I was n't a baby, was I? I was a big girl.

[Where does your mother live?] I goin' to ask my teacher. She's here with me. She didn't get so close as I did, 'cause there's so many mens here. I guess she safraid. It's near San Francisco; is that right close here? [It is a good many miles from here. This is Boston, Moreal Lidon't have been a double phenoment of the same here appearance and gait for the moment. We have no doubt that this was the case. We know of instances where the medium has in broad daylight been so thoroughly transfigured an exact resemblance to that intelligence when in the form, not only in personal feature but laben't yellow where the in the spirit's. Undoubtedly, also, your correspondent was at the time in a very negative or suscited upon or partially psychologized by the spirit influence, which enabled him to overcome the physical senses for the time, and for the spirit influence, which enabled him to overcome the physical senses for the time, and for the spirit influence, which enabled him to overcome the physical senses for the time, and for the spirit influence, which enabled him to overcome the physical senses for the time, and for the spirit influence, which enabled him to overcome the physical senses for the time, and for the spirit influence, which enabled him to acted upon or partially psychologized by the spirit influence, which enabled him to acted upon or partially psychologized by the spirit influence, which enabled him to cause them to resemble her own—the ment to cause them to resemble her own—the spirit's. Undoubtedly, also, your correspond-We have no doubt that this was the case. We know of instances where the medium has in broad daylight been so thoroughly transfigured by a controlling spirit as for the time to present an exact resemblance to that intelligence when in the form, not only in personal feature but also in general physique and gait, and we think that the case mentioned by your questioner must have been similar to that.

Q.—(By N. T. Bowers, Alton, Kan.) What do Spiritualists believe relative to God? Do they hold that there is a personal Supreme Be-ing, that he is the Author of Nature, the Cre-ator of the Universe, and that man is answera-ble to him for his conduct?

A.—Unlike those of any particular religious body, such as the Orthodox, the Baptist, or those of other denominational beliefs, the those of other denominational beliefs, the Spiritualists as a class do not set up any special idea or claim concerning Godt. Spiritualists ask the right to think of God according to their own personal ideas, and therefore you will find among the body of Spiritualists various persons holding different opinions concerning God or the Supreme Being. We know that there are those believing in spirit-return and communion, and in the naturalness of the future life, who really, almost imperceptibly to to themselves, cling to the old idea of a personal God; they are unwilling to put that thought aside; they cannot conceive of a supreme intelligence in any other form or with any other thought than to invest that intelligence with a personal form and identity, and so they have a vague, indistinct, but yet a live idea of a personality, when they give any thought to the Supreme.

Others believe in a superior intelligence that is all spirit, that permeates the universe, that many the found in averything possible to exist

Others believe in a superior intelligence that is all spirit, that permeates the universe, that may be found in everything possible to exist, and yet this spirit is to them an intelligence, a source of wisdom and understanding, since it is omnipotent and omnipresent. They cannot define their idea of God in mortal language so as perhaps to have it appeal to other minds, yet it is a comforting conception to themselves. They believe that as God is in all things, and all things in the Supreme, so are they vitalized by a portion of the superior intelligence, and that sometime they shall so unfold in spiritual knowledge and power as to prove their likeness to the Inlinite.

to the Infinite.

And other Spiritualists—that is, those who believe in spirit communion and who have a distinct knowledge of the immortal life—have various other views concerning what they are pleased to call the Deity or the Infinite Life; therefore there is no one standard, no one distinct conception of God or the Superior Intelligence. Those progressive minds who dare to exercise their own thought upon the subject, have the right and the privilege to accept such ideas of the Infinite as appeal most soundly to their reason and judgment. It may be to the Infinite. such ideas of the Infinite as appeal most soundly to their reason and judgment. It may be one thought to one mind, and another conception to some other mind; but there are none among Spiritualists, and none of progressive mind, who will return to you from the spiritual world, who will deny your right to think as you please, to accept such ideas of the Infinite as are most satisfactory to yoursedves. If such ideas are unsound and erroneous you will learn this by-and-bye, undoubtedly, for you are expansive and progressive spirits, and as you advance from one realm to another of higher truth and knowledge, you will be able to throw off that which is progren false to you, and to accept in its place something more in keeping with your higher unfoldment, something more grand and beautiful, that accords better with the larger knowledge you have attained of life, its purposes and relationships.

Q.—Do they believe there is a personal Devil or latan ?

A.—As we have said, there are some among Spiritualists, so-called, who still vaguely cling to the idea of a personality, as a superior or supreme being. It may be that there are still some among those who call themselves Spiritualists who cling to the old idea of a personal devil or evil spirit, but we doubt that you will find many, as those minds that have grown sufficiently to receive the light which Spiritualism brings to the world, have become informed to such an extent concerning humanformed to such an extent concerning humanity and concerning the natural universe as to recognize that the forces which rule and govern life are not distinctly arbitrary or personal, although there may be a few who very much dislike to give up the idea of a personal intelligence.

gence.
Good and evil are constantly at work in the universe, keeping up that friction which seeningly creates life and maintains activity. But what is evil? We find that evil can lessen in power and activity, until finally it seems to become merged into higher good, and we are taught that evil is only the undeveloped stage or state, and that just as fast as unfoldment occurs, there is a lessening of the evil power, and a gradual merging into something that is higher and more good. So man comes to realize that there is not a personal evil spirit at work in the universe, warring against humanity, and bringing darkness and doubt and despair to the world; he comes to realize that human ignorance produces many evils, and gence. human ignorance produces many evils, and brings dire effects upon the race; but as that ignorance disappears, under the light of knowledge, and as man wisely learns to wield the knowledge he gains, the evils disappear, and a

higher state of prosperity ensues.

These forces are at work in human life, and they are at work in the natural atmosphere. We find sunshine and storm, we find the tempest, typifying that evil which seems to bring a malign influence to the race, and we find the season of prosperity and peace. When verdure is abroad, the trees blossom with beauty, while the waters sing, and all things rejoice in the loveliness of nature, and that is typical of the higher state of spiritual goodness which may shine upon mankind, bringing it to a condition of peace and happiness, such as perhaps the

of peace and happiness, such as perhaps the world has never known.

Do Spiritualists believe in a personal devil? We should say: No; not as a body, not as a class; but they do believe in many undeveloped spirits that are mischievously inclined, that may exert an unhappy influence upon human beings, and that bring sometimes disorder and unrest to those who come under their machinations. And yet these human spirits are just such as you in the body are constantly sending out to the other world. If on earth you take care of such individuals and instruct them, if you give them such training as will draw forth the best that is within their natures, as will suppress that which is unholy and impure, and surround them with high and pleasant influences and conditions on earth, so that they will begin to unfold spiritually while here, you will then send out to the other world intelligences that will have no desire to inflict unhappiness upon others, who will have no feeling of revenge or recrimination to exworld intelligences that will have no desire to inflict unhappiness upon others, who will have no feeling of revenge or recrimination to expend upon those sensitives who come under their influence, who will only have a wish to unfold still more largely in spiritual attributes. When this is done by humanity on earth we will hear but little of evil spirits, of undeveloped intelligences coming to you from another life exerting a malign influence upon humanity, or working mischief in any way.

Q.—Do they hold that there is a moral standard of right and wrong? If so, what is that standard? Or is man accountable to none but himself and his fellow beings?

standard to its man accountable to none but himself and his fellow beings?

A.—Now we shall enter upon the teachings of that grand revealment from the higher life called Spiritualism, and lay aside all thought or question of what Spiritualists believe, because, as we have said, those who call them selves Spiritualists are not at one upon any of these questions; they are highly individualized people who claim the right to exercise their own thought, form their own opinion, and pass their own judgment upon any subject or idea that may arise; and so you may find many vagaries upon all subjects among those calling themselves Spiritualists, while you may also find many strong and noble and beautiful thoughts, ideas and sentiments.

Spiritualism, then, teaches that there is no arbitrary personal God, that there is no great individual who stands before man, not only as the arbiter of his fate, but also as his accuser and judge. Spiritualism teaches of a Supreme and Infinite Intelligence that is all spirit, that is a vitalizing spiritualizing power, that penetrates all heavy and low

is a vitalizing spiritualizing power, that pene-trates and interpenetrates all being and all ex-istence; that this Supreme Intelligence rules the universe, guides and maintains suns and systems in their course, and that it is, in reality, the potent force that gives life to man, life to nature, and life to planet or star. But there is no strong personality, no individualized en-tity that stands before man as his accuser and judge, yet there is a part of the Supreme Intelligence, the Infinite, of which we speak, implanted in the human breast, and it is that very spiritual portion of his life that becomes man's accuser and judge and arbiter in the eternal life. It is that which calls man to account, makes him accountable to his own conscience, so to speak, arouses him to a full knowledge of his true position, obliges him to face himself, to view his past records, and to pass judgment upon them. He is responsible to himself, in a measure, for his own life and deeds; and not measure, for his own life and deeds; and not only accountable to himself, but accountable to his fellow beings, for he is a part of humanity, he can do no wrong deed but what he in some degree affects mankind at large, nor can he perform a good act but what he reflects upon his kind some measure of the spiritual atmosphere which is generated by that act of goodness. So man finds no accusing bar, no seat of justice in the other world, but when he passes from the body, and becomes thoroughly aroused to his new life and its conditions, there passes throughout his mind the train of circumstances and events and conditions which

aroused to his new life and its conditions, there passes throughout his mind the train of circumstances and events and conditions which affected him on earth; he reads his past as an open book, and it then appears to him just as it is, just for what it has been worth, and he is obliged to pass his own sentence of condemnation or of approval, whichever it may be, according to his works.

There is no standard of right and wrong that is arbitrary among Spiritualists or in the spiritworld, yet there is a moral standard for every soul. The highest standard of right doing that we know anything about is that which causes one to inflict no wrong upon his neighbor, but to extend to all the same rights and privileges which he claims for himself. He who will not desire, in any degree or sense, to infringe upon his neighbor's domain, spiritually, mentally or physically, will find a spiritualizing process going on within his life, that will open his inner perceptions, and enable him to see most clearly that which is high and noble and true. He will then find a moral standard, by which he will constantly strive to live, and as the years go by his life will put forth good works, in the expression of noble sympathies, in the exhibition of lovable traits, so that he will be honored by his fellowmen, and those who point to him will say: "See what it is to be found a man of character and of moral worth."

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

Report of Public Séance held Nov. 22d, 1889. [Continued from last issue.]

Albert Crockett.

Albert Crockett.

I would like, Mr. Chairman, to give a few words, knowing that loved ones will be glad to hear from me, and father especially. I would not put so much stress upon that, but there is a reason why I speak in this way. I am very glad to say I am happy. I never have had any desire to return to stay, but I am always glad when it is made known to father that I am near him. Even in a hall meeting, where he has been wont to go, through the guides it has been made very plain to him, at times, that Albert was there. And oh! how happy we are in spirit life when we can come so close to you that you realize our presence. It gives us more pleasure, certainly, than it can you in mortal

life to let you know that we are by your side, for being spirit, having thrown off the old form, we can realize more happiness than you possibly can here; but when you come to be like us you will know all about it. Loving ones came around me, and were glad to take my hand, and when I looked about, it was not dark, by any means. It made me happy to know that I could come into the surroundings of my friends so easily. It is harder for some spirits to control a medium than others; the same as it is harder for some mortals to do a piece of work than others, although I find there is progression in this as in everything else. You will never be too old to learn something through the assistance of higher intelligences; we may always learn from those that have been longer

never be too old to learn something through the assistance of higher intelligences; we may always learn from those that have been longer in spirit-life than ourselves.

These words, I know, will reach some that will be glad to hear from me, also they will help lift the burden of life which has been very heavy at times. Think not your boy has not been cognizant of what has been passing. I have realized a great deal more than I have been given credit for by some in the form. When we come to you, dear friends, and you are happy, we are; if you are unhappy, we share your sorrow; but we cannot take those feelings away with us, as they belong to earthly conditions. I am very glad to be speaking to day. I kave stood here listening to others, as it aids us in controlling mediums in different surroundings. Think not I confine myself to this city, although I feel attracted here a great deal of the time; we have attractions in other places, thinking we may learn more by being in contact with various mortals. Albert Crockett.

Robert Pratt.

I had not the least idea of speaking when I stepped upon this platform. As I saw one and another coming forward so eagerly, and children drawing near the medium, I felt like standing aloof and saying "not to-day," but the impulse came and I seemed to be bidden to speak. I am glad that the children are allowed to express themselves as well as adults. lowed to express themselves as well as adults. It is strange to me, very strange, that so many mortals who are deep in sorrow for some loying one that has left them, do not seek to come into communion with those whose forms have into communion with those whose forms have been borne away from them; for I know, sir, the spirit will be attracted into its own home again. Many times when I have come to my home I have felt like making my presence known by some rap, for we want to be taken notice of when we come and ask admittance. Then I ask that you open the doors of your spirits and commune with us. If I don't make a great mistake, I think you are commanded to commune with us. You may entertain angels unawares. How do you know who is coming? If we come for good you will be happier; if we don't, shut up your door before we get in. My motive to-day in speaking here is to reach one not present. Old Andersonville prison would speak volumes if it could. I am not here to find fault with any one, but you may draw your ewn inferences from what I have said of how I felt toward them.

ferences from what I have said of how I felt toward them.

I say, friends, no matter who it may be, whether white or black, if they come to your door and ask for a crust of bread, never deny them. Never! I use the word with a great deal of positiveness to-day. God only knows what we poor boys suffered. I am not here to tell you that. I will state here, emphatically, we suffered untold misery, not only for want of food, but for want of drink, when it was placed in our sight to tempt and to torment us, to let us look upon it and still not get it. Can you think for one moment those cruel monsters in the form of man could be happy as they entered spirit-life? I say no. It met them there, and they could not dodge it. I am bound to say they knew better. And then will the plea come: "We were obliged to do it by those that were over us." I don't believe a word of it. There were times when they might have given it to us, but it wasn't in their souls to do it. Now, I answer back again: Did you ever hunger or thirst? Yes. Then, I say, look back in your pathway and see what you have done for us, the boys in blue, or what you didn't do. Yes, I would say it again. But those days are gone by; they are past. Dear friends, then speak kindly of the soldiers who laid down their lives for this beautiful country of yours, that you might have freedom. Yes. And I would say again: remember your promises. Robert Pratt. I passed away at Andersonville Prison. I have friends in this city: [Boston.]

Mary Starbird.

While the gentleman was speaking with so while the gentieman was speaking with so much power, many good guides came around him, also many soldiers stood close by, saying amen to every word he uttered. It is very hard for you, dear friends, in the land of plenty, to realize that they could be so cruelly treated. Not only older men, but boys, gave their lives for the country; then we should thank God for what they have done. How correctly have for the country; then we should thank God for what they have done. How earnestly have I listened to what this gentleman has said. I well remember, while I dwelt in the form, of hearing these stories, and many times they would say: "Oh! no; I guess that is set out a great deal." But I think not. As I have looked into the faces of these soldiers I have felt to thank God that they were able to go and serve the country. I like to see the boys in blue and the boys in gray meet and shake hands with so much cordiality; no ill feeling pervades their spirits there. It is pleasant to view the men and their officers together, all on one plane, none feeling that they have received a higher title than the others. Oh! how many times have I looked upon the younger ones that went out and others. Oh! how many times have I looked upon the younger ones that went out and thought of the poor mothers who mourned them. But then they could thank God that they gave their boys in a good cause.

But then they could thank God that they gave their boys in a good cause.

I am very thankful that I am permitted to speak here, for I know I am not forgotten in this city nor in the surrounding towns. I am glad of the privilege extended to all spirits at this free meeting. We are helped by the guides when we falter, or are not quite strong enough to give what we would like to; it is a part of our work to aid each other, of which there ought to be more done in this life.

I see a spirit looking so eagerly for a chance to speak that I will not remain longer, although I intended to. Mary Starbird.

John Willard.

I am glad to learn what I can here, Mr. Chairman, and I confess I am a little selfish. I do n't know but what I may want to control I don't know but what I may want to control other mediums elsewhere, say perhaps in New York or Philadelphia, or some other place, and I find I can gain much by hearing and seeing what is going on here. I have been in the halls, and also where you gather together. I suppose it must be on Sunday. I don't know; it makes very little difference; all days are Sundays with us. I don't think it matters so much about the day as it does about the deed. I can't see why you should be kept from going where you please, if you don't do any harm; to have a little recreation will do you good, if it is upon a Sunday, and I take it you'll feel better for it. I aint here to preach a sermon, by any means. I would like my friends to know I have spoken.

means. I would like my friends to know I have spoken.

When I was in Old Chicago, not long since, I went into one of the churches to listen, to see whether they had got ahead any, and if you'll believe me, Mr. Chairman, they were just about where I left 'em. I should guess it is somewhere about eight or ten years since I went out. I never thought to take my watch with me, so I can't tell about time; did n't take the Farmer's Almanac either. I was not so very old, forty-seven, and I felt quite like a young man at that age.

man at that age.

Something across me here [he puts his hand across his chest] took me out of the body. I I was a stranger when I came there. I got out of that old form rather sudden, and then they

didn't seem to know about it at first.
You know, of course, they had to take care of the body I left, and I was very glad when I saw them put it out of sight. I didn't have any desire to return into it. I did want them to know that I had found things very different from what they had preached. I don't

I want to speak a little in reference to a family that live down on Lake street. I want to thank them for their kindness to me. I know they 'll understand I have been back here, but they won't say much about it. There is a steeple over there, you know. When they find that John Willard has been back, they 'll say: "I can't hardly believe that. In the first place he wouldn't know what to tell when he got there." That is for them to say, and for me to know. I think I 've done pretty well. [To the Chairman:] If you have what I 've said printed, I'll do as much for you from our side of life. I think I can, through some good influence I may bring. I mean to be good; I want to do right. I find we can, through influence, help the friends that are left here, and I am mighty sure I will help that family. They need it fast enough. I want to get them out from under the cloud that's there.

I think very likely I'll be here again. You'll know who I am; remember the name.

Charlotte Taylor.

Charlotte Taylor.

I have long been anxious to speak here, but could only listen and learn. That does not satisfy my dear friends who are waiting to receive a word of comfort from me. I am very thankful that this institution is for us all, and that it is so free. We thank you for your sympathy, and for the magnetism you give out to us. You may not understand while you dwell here how much it helps us, but we often gather a great deal of power, and also courage, to go on and say what we have to say because of it. We could not do this if any inharmonious feeling came up here.

could not do this if any inharmonious feeling came up here.

I know I am not forgotten. Many times I have felt, as I stood so near them upon the platform in the halls on Sunday, that I wished they knew I was there. It is not possible for them always to realize my presence, though at times I feel they have done so. I have not a lengthy message to give, for a little of the sensation creeps over me with which I passed away. Charlotte Taylor.

Charles Edwin Mahoney.

To the Chairman: I would like to speak to my father. I am very thankful to tell him to-day that I am happy and well. There are no sick people on our side. And more than that, I am very glad, father, you are learning a little of the country you are coming to. I know you have been anxious, over-anxious, about mother of late; but the spirits will help you, they will guide you aright. The others, I know, do not understand of us that have gone, or of our returning, but you do, father; and learn more understand of us that have gone, or of our returning, but you do, father; and learn more and more, for it will be of great help to you when you enter spirit-life—a change which you well know must come to you sometime. Again, I heard you in conversation with a gentleman when the theme came up of spirit-return; but you did not shake your head and say "no," as you used to before you learned a little something of our coming to you. Grandma often says: "Well, it is better to learn late than not at all." Often she speaks of you and calls you her James. We are very anxious to come into communication with you, father. I have looked upon your face here in the meethave looked upon your face here in the meeting many times and wished that I might speak, but I have not been privileged to. To-day I kept as close to the medium as possible, then I looked at the gentleman that stood here, and asked him if I could speak. He said yes, and that finished it; then I started out, but I hardly feel that I can say half I would like to. I would ask you, father, to come into communication with us whenever there is a channel open or any opportunity presents itself for cation with us whenever there is a channel open, or any opportunity presents itself, for you will be happier; and not only that—we all will be made happier by your talking with us. It will be the same to us as if we had been gone for a few months and had come into the home again. I feel it is my home just as much as it is yours, father. Lucy Jane is here, and sends love, also Grandpa Mahoney, who says: "Don't forget, dear child, to say that I am here." Charles Edwin Mahoney. My father lives in Charlestown, Mass.

Maria Phelps.

I hardly know whether I can control or not, but I will make the attempt, Mr. Chairman, for there are loved ones waiting to hear from me. I have been a listener here for a long time, and I am glad that I have gained permission to speak to-day to my dear friends, not relatives alone, although those come a little nearer, and was wish to creak to them.

alone, although those come a little nearer, and we wish to speak to them first.

How sweet it is to feel that, in a little time, we shall all be reunited, and not one link in the chain of love will be missing. Love and greetings we bring, and our love is the greatest blessing we can leave with you.

I have wished many times that they might know I was with them in the home; still I have felt often they realized not my presence, and then again, as I came so close to them, the thought would pass through my spirit, yes, they do feel that I am there. A feeling of sadness overshadows me when I cannot make them know of my coming; but I do feel that, in time, know of my coming; but I do feel that, in time, they will understand more and more of what they will understand more and more of what is termed spirit communion, for it should be talked of by mortals, it should be made known to the whole world that your loved ones live, and are permitted to visit you. Why, dear friends, if you would use your reason, it seems as if you would know that if spirits did return eighteen hundred years ago, they can visit earth to-day, for the laws of nature cannot be changed or broken. I am happy to speak here to-day. I know in Toledo, Ohio, I am not forgotten. Maria Phelps.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Nor. 29.—Theodore N. Taylor; Alonzo Jones; Sarah A. Holley; Eunice Marcy; Eliza Selion; Charles Carpenter; Isaac Gray Bianchard; Lizzie Hunt; Annie Burbank; Lizzie Ostrander Bilas; Ezekiel Alexander; Maria Morrison; John Metcalf; Ernest Lane.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course. Oct. 20.—Dr. A. B. Child; John Morse; Fred Weston; Re-becca J. H. Hayward; Minnle Tappan; Howard Howland Hamilton; Col. Sabin Pond; Amory Morse; Joseph L. Tomp-kins; Carrie Folsom; Andrew F. Hitchcock; Jennie Olson; Jennie Elms.

"If a Man Die, Shall He Live Again?" The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it do its work buy it and circulate it.

Passed to Spirit-Life,

From Denver, Col., Dec. 5th, William Wallace, aged 53

Mr. Wallace was the only child of Mrs. Lucy Rolfe, of Hillsboro' Bridge, N. H. Memorial services were held at the M. E. Church at the Bridge Sunday afternoon, Dec. 22d. The widowed and childless mother is sustained in her many afflictions, caused by the departure to the higher life of nearly every member of family relatives, by the sweet assurance Spiritualism alone can bring—realizing by its indisputable facts that all are waiting over there.

From Croydon, N. H., Dec. 24th, Adaline G., wife of George W. Goodhue, aged 53 years.

After months of painful suffering from dropsy, the outer form yielded to the angel of change. Her strong faith in the continuity of life and the nearness of and established communion between the two worlds had prepared her for this last act life's drama contains, and with resignation she met the change.

this last act mos drains contains, and the change.

The family are comforted with a faith like her own, and while they mourn the earthly presence of wife and mother can say with her: "She is not dead; not gone; not even sleeping; but alive and ever near."

Agreeable to her request the writer officiated at her funeral services, which were held in the church.

ADDIE M. STEVENS.

From Hartford, Ct., Nov. 17th, 1889, Julia M. Dodd, aged 41 years—wife of Edward L. Dodd, who passed on Doc. 27th, 1888, aged 50 years.

1888, aged 50 years.

Mr. Dodd was Trensurer of the First Association of Spiritualists; his wife, Mrs. Dodd, was Clerk; both of them passed away in less than one year.

Mrs. D. was a faithful worker, and a fine clairvoyant and magnetic healer—doing a good business in that direction; she was frank and outspokenly honest in all her dealings. For the past few years she has made many warm friends, who were with her to the last:

E. M. L., Pres.

(Obituary Notices not exceeding twenty lines published gra-tuliously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on a average make a line. No poetry admitted under this heading.]

To the Editor of the Banner of Light:

Electricity.

Electricity its uses and abuses-present a great problem to solve in this age of investigation and experlment. The people are pushing the use of this powerful element to great lengths, and it is doing a grand work his saving of labor to man and beast; but is it not wisdom to stop and consider whether there are not limited in the use of this valuable element? and also whether it is/not liable to do great damage If used to excess?

For Instance, electric wires are all about the towns and cities; and from my experience, I am satisfied that the organisms of many of our citizens are over charged with this element, and they become cold in their limbs and distressed nervosity—f. c., cannot sleep or remain quiet—but are resiless. Often, of late, strong, able-boiled business men, who have no appearance of, sickness, find themselves dizzy—the buildings and articles in the room seem to be moving; they call a physician, but he cannot discover the cause of the disturbance in the system; he will, lowever, prescribe, and often recommend the use of electricity from a chemical battery, (whigh to my mind would be like adding tuel to the fire) and the trouble increases instead of diminishing.

In they come to the conclusion that much of the dissurded of diminishing spenerate in the following spenerate following spenerate in the following spenerate following spenerate in the following spenerate follow

that date.

AUTHOR VITAL MAGNETIC CURE-BOOK.

Spiritualist Meetings.

A L.B A N Y, N. Y.—First Spiritual Society meets in Van Vechten Hall. 119 State street (first floor), every Sunday at 10% A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; Supper served at 6 P. X. J. D. Chism, jr., Secretary. AN DERSON, IND. - The Society of Spiritualists meets regularly in Westerfield's Hall.

meets regularly in Westernein's Bant.

BROCKTON, MASS. First Spiritualist Ladies' Ald
Society meets in its half in Crescent Block every Sunday
evening. Carrie E. Nevins, Secretary. Lyceum meets in
same half at 12½. James Abbott, Conductor. same nan at 12%. James Abbott, Conductor.

BRIBGEPORT, 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% r. M. Willard J. Hull, President.

dent.

BANGOR, ME.—Meetiags are regularly held by the Spiritualist Association. C. L. Coffin, Secretary.

CRICA GO, ILL.—Mrs.Cora L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CRICA GO, ILL.—The Spiritualist Mediums' Society meets in Martine's Hall, 104 22d street, Sundays, at 245 F. M.

CRICA GAO, ILL.—The Harmontal Society of Suirit.

CHICAGO, ILL.—The Harmonial Society of Spirit unlists holds public meetings every Sunday evening at 75 at the half in huilding northwest corner Peorla and Monros streets, entrance 93 South Peorla street.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10\(\frac{1}{2}\) A. M. E. W. Gaylord, Conductor. ford, Conductor.
CHATTANOOGA, TENN.—Meetings are held regularly in Market-street Hall. Dr. George A. Fuller, speaker.

DETROFT, MICHI.—Meetings are held every Sunday at 3 P. M. in Cooperative Hall, Illisendegen Block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Seats free.

Chairman. Seats free. **DENVER, OOL.**—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1843 Champa street. P. A. Simmons, President. **EAST PORTLAND, ORE.**—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

man, Secretary.

FITCH HURG, MASS.—First Spiritualist Society meets in Red Men's Hall, 239% Main street, every Sunday at 2 and 7 P. M. Mrs. E. C. Loring, 113 Blossom st., Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtloff, Clerk.

LYNN, MASS.—Spiritual Fraternity holds meetings every Sunday at 2½ and 7½ P. M., at Templars' Hall, 36 Market street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CANADA. - Meetings are held in the hall of the Relight-Philosophical Society, 2456 St. Cathorine street. George W. Walrond, speaker.

NEW HAVEN, CT.-First Spiritualist Society; hall 148 Orange street. J. W. Sypher, President; A. F. Champ-lin, Secretary.

In, Secretary.

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

NEWARK, N. J.—Association of Spiritualists holds neetings Sunday ovenings at 177 Halsoy street. Mrs. Dr. S. Martin, President; Frank W. Wilson, Vice-President; C. Iough, Secretary. NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerya Hall, Clio street. H. L. Selwar Secretary

NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clie street. H. L. Selver, Secretary.

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

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

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

Lohmeyer, Secretary.

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

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

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

ST. LOUIS, Mo.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, in Brant's Hall, eth and Frank-lin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

retary.

ST. PAUL, MINN.—Meetings are held regularly by the Spiritual Alliance in Wancota street Chapel, between 8th and 9th streets, every Sunday evening at 7½. Mrs. Mary A. Tussey, Secretary, 223 East 8th street.

TROY, N. Y.—The First Society of Progressive Spiritualist-holds meetings in Room 18, Keenan Pullding, Sunday evenings at 7½. Ladies Aid Society in same room Thursday evening.

uny evening.

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

WONCESTER, MASS.—Meetings held every Sunday 2 and 7 r. M. in Continental Hall, corner Main and Foster streets.

Advertisements.

DR. G. A. PEIRCE,

Definites Macheric Bealing Medition of the Macheric Control Long Control of the Medition of Medition o

tive Healing Papers, Letter, or other articles, prepared for each case, upon receipt of REQUIREMENT'S, viz.: For a Sample or Trial, which may be all will need to care. Enclose with Order lock of patient's hair or recent writing, statement of ago, sex. full name. residence, description of liness, and \$1.00; or for a Full Treatment, prepared to last one or two weeks or less, or a month or longer, according to the long standing, soverly and needs of the case, send \$2.00, or \$3.00, or more. Diagnosis, Separate, Only 10 Cents. Letter Address, DR. G. A. PEIRCE, P.O. Box 1135, Leviston, Maine.

J. A. SHELHAMER,

MAGNETIC HEALER, Office 81/2 Bosworth Street, (Room 5,) Boston,

WILL treat patients at his omce or at their homes, as desired. Dr. 8. prescribes for and treats all kinds of discases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disor-ders. Roots and barks, with full directions for preparing. sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and lending symptoms. Address care Banner of Light. 13w* Jan. 4.

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 diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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

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

Jan. 4. [3w*]

DR. J. R. NEWTON

CTILL heals the sick! Spirit, Mind and Magnetic Cures of at a distance through MRS. NEWTON. Sould for testimonials to MRS. J. R. NEWTON, P. O. Station G., New York City.

Jan. 4.

Jan. 4.

SOUL READING,

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and montal adaptation of those intending marriage; and thuts to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address,

Centre street, between Church and Prairie streets, Oct. 5. 6m° White Water, Walworth Co., Wls.

EMERSON PIANOS. SUPERIOR QUALITY, MODERATE PRICES.

50,000 SOLD. All Pianos Fully Warranted. CATALOGUES FREE.

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



TO THE AFFLICTED.

A WONDERFUL OFFER

By a Powerful Clairvoyant and Magnetic Physician. SEND me age, sex, lock of hair, three two-cent stamps and some leading symptom, and by return mail you will receive a complete diagnosis of your case. Address DR. W. F. LAY Grand Junction, Col.

Osgood F. Stiles,

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

LOST VISION RESTORED

BY using Melted Pebbie Spectacles. Eyes fitted by a Clair-voyant. Spectacles sent by mail. Send a 2c. stamp for valuable information and testimonials. B. F. POOLE, Clairvoyant Optician, Clinton, Iowa. 5w* Dec. 2s.

ASTONISHING OFFER.

END three 2-cest stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON Maquoketa, Iowa. Oct. 12. 13w*

A LIBERAL OFFER.

BY A RELIABLE CLATRYOVANT AND MAGNETIC HEALER SEND four 2-ct. stamps, lock of hair, mame, age and sex we will diagnose your case free by independent spirit writing. Address Dif. J. S. LOUCKS, Worcester, Mass. Nov. 16.

Karl Anderson, Astrologer, R 1:30 P. M. to 6:30 P. M. Evenings by appointment.

The Writing Planchette.

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

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

and directions, by which any one can carry amount to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing nostal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

GARLAND'S Vegetable **Cough D**rops

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitts, and Inflammation of the Lungs. It is free from all opintes and inflammation of the Lungs. It is free from all opintes and interests, or any other injurious ingredient; and is therefore barnless in all cases; likewise palatable and beneficial in regulating and strengthoning the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is tourranted in all cases it give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 458 Broadway, Chelsen, Mass.
Price, per box (one-fourth pound), 25 cents, postage free.
For safe by COLBY & RIGH.

Special Inducement for the Holidays. A LL purchasers of C.P. Longley's book of beautiful songs,
"Echoes from an Angel's Lyre," before Jan. 1st,
will receive as a promium one copy of the same author's
songs with shoet music, bearing lithographic title-page,
with portraits of Mr. and Mrs. Longley. Also a copy of
grand tomperance song and music entitled "Grand Jubilee, or Marching Away." Purchasers may select the promium they desire from the list of songs in our advertising
columns. Price of book postpaid, \$1.12.

For sale by COLBY & RICH.

PSYCHOMETRIC Readings from handwrit-ing. Fee 82.00. EVERETT W. HENT, 398 West Congress street, Chicago, III. 20w Dec. 21.

190.80NGS for a 2 cent stamp Home & Young, Capit, C.
Dec. 14. 13w

Mediums in Koston.

Developing and Business Medium,

ALSO

Clairvoyant Physician,

No. 1581 Washington Street, (Third door north of Rutland street.) Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Unequalled Advantages. DR. COCKE gives special inducements for Medical and Magnetic Treatment by the month.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE. CIRCLES. Sunday, at 11 A. M., for Development and Tests. At 8 P. M., for Psychometry and Tests.

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

tf Dec. 21.

HATTIE C. STAFFORD

WILL give Seances at No. 55 Rutland street Sundays
Thursdays and Saturdays, at 2:30 P. M.; also Wednes
days at 8 P. M. GEORGE T. ALBRO, MANAGER.
Jan. 4.

FLORENCE K. RICH,

175 Tremont Street,

TRANCE. Medical and Business Medium. Consultations 19 A. M. to 6 P. M. Terms 82.00. Please make engagements in advance, if possible. Sittings by letter given.
Jan. 4. lw* Mrs. Ida P. A. Whitlock?

PSYCHOMETRIST. 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 reading, 8200. Fersonal Interview, §1.00. Room I, Odd Fellows Bullding, Buston, Mass.

MATERIALIZATION.

MRS. C. B. BLISS will hold séances on Friday, Saturday and Sunday at 8 P. M., and Sunday and Tuesday at 2.3 P. M., at 8 Dwight street, Boston. Dec. 21.

Miss A. Peabody, DUSINESS, Test and Developing Medium. Sittings daily, Ctrcles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00 l Bennet street, corner Washington, Boston. lw Jan. 4.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmat Avenue, one flight, Boston. Do not ring. Dec. 21.

DEVELOPMENT. M RS. C. B. BLISS, by the request of her band, will devote part of her time to unfoldment of Mediumiship. Call or address, No. 8 Dwight street, Boston. Dec. 14.

Miss J. Rhind, Seer, 31 COMMON STREET, BOSTON. Private sittings on business. Mental Healing by soul-currents. Sittings by letter; send \$2, age and sex, in own handwriting. Circles Monday 7.P. M., Thursday 3.P. M. | lw* | Jan. 4.

Mrs. Dr. Crosby,

MAGNETIC PHYSICIAN, is now located at No. 8 Dwight a specialty. Test and Developing Circles Saturday even lugs at 8 o'clock. Office hours 9 to 5. 1 w Jan. 4. A. S. HAYWARD, Magnetist, 156W. Brook-

A a line street, craditates disease with his healing ujft when medicine falls. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his powerful Spirit Magnetized Paper; 2 packages by mail, \$1.00. Jan. 4. M. R. M. J. BUTLER will receive her pattents on Tuesdays and Thursdays, from 9 to 12 y. m. at her residence, on Longwood Avenue, Brookline. Longwood ears pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Oct. 26.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medlum, removed No. 16 Boylston street, man Tremont (one flight). Jan. 4. 1w*

Mrs. A. E. Cunningham,

M EDICAL, BUSINESS AND TEST MEDIUM, 45% Tromont street, Boston. Examinations free Wednesday Will answer calls for Platform Tests. 4w* Jan 4 Mrs. H. B. Fay

WILL hold Scances at Hotel Adelphi, 2bd Washington street, Safre 15 Thursday and Saturday, at 2 30, and Sunday at 8 P. M. (Take Elevator.) 4w Dec. 14. Miss C. B. Forbes,

TEST and Business Medium, 6 James street, Square, Boston. Hours 9 to 12 λ M., 2 to 4 ν M. Fridays at 7.30 ν M. $$200^\circ$ Mrs. Alden,

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

Dec. 14. 5w*

Spiritual Sittings Daily. CIRCLE Sunday evening, at 7:30; also Thursdays, 3 r. s. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 136 Chandler street, Boston. Jan. 4.

Miss J. M. Crant,
TEST and Business Medium. Office Banner of Light
Boltding, 8% Bosworth street, Room 7 Hours 9 to 6.

Miss L. E. Smith, MEDIUM. Circles Sunday, Tuesday and Friday at 8 P.M. No. 2 Bradford street, corner of Waltham, Boston. Jan. 4.

If You Want Advice from Spirit-Friends, SEND 81.00 and get a good Private Sitting by Letter to MRS. I. H. FROST, 38 Norfolk street, Roxbury, Mass. Jan. 4.

MRS. E. B. STRATTON,

WRITING MEDIUM, Hotel Garfield, Suite 4, West Rut land Square, Boston. 4w* Dec. 14. MRS. C. II. LOOMIS-HALL, Business Psychometrist and test matters. The chometrist and test medium; diagnoses disease; magnetic baths; magnetic and electric treatments. Terms \$1. Answers six questions on business by mail, 50 cents. [28] West Brookline street, Suite 2, Boston. [18] Jan. 4. MRS. K. E. FISHER, Magnetic and Electric

Mrs. E. L. Wetherbee,

HEALING MEDIUM, and Developer of Psychic Force, 43 Dwight street, Boston. 8w* Dec. 14. C. A. Covelle, MAGNETIC AND MENTAL HEALING, 313 Dwight street, Boston. Dec. 28.

Mrs. Hettie Clark, MEDICAL CLARYOYANT. Business and Test Medium 276 Shawmut Avenue, Boston, Mass. 2w* Jan. 4.

Mrs. J. W. Mansfield, MASSAGE and Magnetism, 178 Tremont street, Room 42 Boston. Take elevator. 1w* Jan. 4.

SCIENTISTS AND SKEPTICS are invited to call and see the lady who received her "Gift of Astrology" as a legacy from the dead. MRS. F. JAQUITH. 167 Tromont street, Boston.

MRS. MARTIN, Test and Developing Medium. Also Magnette Healer. 23 Cobb street, Boston.

MISS L. BARNICOAT, Lecturer, Tost, Medical and Magnetic Medium. 175 Tremont street, Boston. Miss Knox, Test, Business and Medical Medium. Sittings dally. 208 Trenont street, Boston.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. if Oct. 5. E. A. Pratt,

BOTANIC, Magnetic and Clairvoyant Physician, 130 Dartmouth street, Hotel Austin, Roston, Mass. Thursdays, Fridays, Saturdays and Sindays, 10 A. M. to 5 P. M. At Providence, R. I., Perrin House, every Tuesday, 9 A. M. to 5 P. M. Dec. 21.

Mediums in Hoston.

Mrs. Abble K. M. Heath,
TEST, BUSINESS AND MEDICAL MEDIUM,
ELECTRIC AND MAGNETIC THEATMENTS, \$1.00.
Private Sittings 1 to U 1. M. Terms \$1.00.
(fires names, date, loute, business prospect, &c.
Circles Sinday evening, 7:30, and Tuesday at \$10 clock.
Sond the Glind Tidings to all the World!
Wile your full name and age, ask me ten questions, on
loss \$1.00 and stamp, and address me at Hotel Simonds, 207 Shawmut Ave., Boston, Mass.

Miss Helen A. Sloan,
MAGNETIC Physician. Vapor Baths. No. 53 Roylston
Matreet, Boston. 1w* No. 53 Roylston
Jan. 4.

MRS. J. C. EWELL, Magnetic and Inspirational Medium, 96 West Springfield street, Boston.

SUMMERLAND,

The New Spiritualist Colony

PACIFIC COAST.

Located in the Most Delightful Country and Climate On the Globe!

Building Progressing Rapidly.

TIME site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the line of the Southern Pacific Railroad, five inless east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

Here Spiritualists can establish permanent homes, and en tox social and spiritual communion under the most favorable conditions for health, pleasure and development.

A railroad station and post-office are now established here, and a Free Public Library will soon be completed. Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temper-ate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts—with strawberries and garden products all the year—can be bought or leased at low prices, and on easy terms. A map of Summerland and the subdivisions of the Rancho, with a pamphiet giving all particulars, will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Bar bara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, Islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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

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

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exhanging for others without cost oother than recording fee. if they prefer them when they visit the ground.

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

ALBERT MORTON, Agent, 210 Stockton St., San Francisco, Cal., OR TO

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

MAGNETIC FOOT BATTERY

OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warn. These FOOT BATTER IES remove all aches and pains from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the hunry of warm feet all whiter, in all weathers of the book of the paint of the limbs of world in the limbs of world in the limbs of world in the paint of the hundred in the hundr OUR MAGNETIC FOOT BATTERIES chal-

Gertrude Berry

WILL hold Materializing Séances Tuesday and Saturda evenings, § P. M., at her home, 31 Linden street, Providence, R. I. 3m Oct. 19. MRS. HATTIE YOUNG, Trance and Business Medium, No. 72 Williams street, Cholsea. Sewing Circles for the benefit of the Old Ladles' Rest every Tuesday.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

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

LONGLEY, and representing a Spiritual Scene of much significance and beauty.

"We will Meet You in the Morning."

"Little Birdle's Gone to Rest."

"Open the Gates, Beautiful World."

Echoes from Beyond the Vell," with flute obligate.

Sweet Summer-Land Rosss."

"Gonite Words and Loving Hearts."

"Your Darling is Not Steeping."

"Vacant Stands Her Little Chair."

"Buck from the Silent Land."

"What Shall Be My Angel Name;"

"Ghad That We're Living Here To-day."

"Ever I 'il Remember Thee."

"Love's Golden Chain," rearranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They 'il Welcome Us Home To morrow."

"Mother's Lave Purest and Best."

"There are Homes Over There."

"On the Mountains of Light."

"The Angel Kisseth Me."

"I Love to Think of Old Times."

"We'll All Be Gathered Home."

Thirty cents each, four for \$1.00. The last time Solids in the last uline Solids in the Solids its read use multished with ulin Hileanages with

Thirty cents cach, four for \$1.00. The last ulne Songs of this list are also published with plain title-pages, which selfor twenty five cents per copy, or five copies for \$1.00. For sale by COLBY & RIOH.

STELLAR SCIENCE.

DOTANIC, Magnetic and Clairvoyant Physician, 130 Dark Street, Ohicago, Ill.

DOTANIC, Magnetic and Clairvoyant Physician, 130 Dark Street, Ohicago, Ill.

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

New York Advertisements.



grow Thick, Soft and Beautiful. Infallible for curing eruptions, diseases of the skin, glands and muscles, and quickly healing cuts, burns, brulses, sprains, &c.
Price, 50 Cents.—All Druggists.

BAROLAY & CO., New/York.

DR. DUMONT C. DAKE, 172 West 23d Street, NEW YORK CITY,

NEW YORK CITY,

STILL has unparalleled success in the Diagnosis and Treatment of all forms of Chronic or Obscure Diseases. Those
unable to visit the Doctor in person can be successfully
treated at their hones. Circulars sent free.

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

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

MRS. WEBB,

The Wonderful Astrological MEDIUM,

At her home, 367 West 23d street, New York. Nov. 16.



Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Sénices every Sunday, Wednesday and Friday eventing, 8 o'clock: Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York. Daily Sittings for Communication and Business. Dec. 14. Mrs. Emerson Flower,

PRANCE MEDIUM and Magnetist. Developing Circles The sdays, at 3 P. M. Six questions answered by mall for 100 and stamp. Sittings daily. F60 W. 23d st., New York City. Dec. 28. 2w Dr. J. Edwin Briggs, 111 WEST 33D STREET, NEW YORK CITY, is a postiver Practical Physician, Author, and powerful Mag-Oct. 19.

MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New Dec. 21.

York City. MRS. C. SCOTT, Trance and Business Medium, 168 West 21st street, corner 7th Avenue, New York, Jan. 4.

TRANCE MEDIUM.

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

M. FLETCHER can be engaged for public Lectures and Scauces, also Funerals. Address as above. Jan 4. 11

RUPTURES CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular Address CAPT. W. A. COLLINGS. Smithwille, Jefferson Co., N. Y. [Mention this paper.] 13w* Nov. 2.

(lairyoyant Examinations Free. E NCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosts of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York.

52w* Jan. 4.

MRS. RICHARDS will let handsomely furnished Rooms to selected Spiritualists. 104 Debevoise street, between Broadway and Bushwick Avenue, Brooklyn, Eastern District, N. V. Bw. Bw. RUPTURE Positive Cure by mail. Circular free. W. 8 May 25.

TWELFTH EDITION.

THE VOICES.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

The VOICE OF A PERBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Gardon of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful funded paper, bound in boveled boards.

Price \$1.00, postage 10 cents.

boards.

Price \$1.00, postage 10 cents.

The Persons purchasing a copy of "THE VOICES" will receive free, a copy of Mr. Barlow's pamphlet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," if they so order.

For sale by COLBY & RICH. "Psychic Studies."

A New Monthly Periodical, Edited and Published by ALBERT MORTON, of San Francisco. by ALBERT MORTON, of Sun Francisco.

Mr. Morton states that in response to many requests he has propared a series of essays based on the most advanced conceptions of spiritual truth, with the belief that on such a foundation alone a scientifically demonstrated religion can be established; and he has decided to give them in this form to the public as being less expensive than any other to persons interested in such studies. The subjects of the Essays, which are to appear one each month, are "God; Our Relationship," "Pre-matal Conditions and Heredity," "Physical and Moral Education," Conservation of Health and Life Forces," "Magnetic, Mental and Spiritual Healing," "Our Relations to the Spiritual World," "Mediumsahip, in its Uses and Abuses," "Advice to Medians and Investigators," "Psychometry," "Intuition," "Justice, Charity Sympathy," "The Power and Proper Exercise of Will."

Single copies, 10 cents: one year \$1.00.

SENT FREE.

RULES

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH.

NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and lilustrated manipulations, by Dr. Stone. For sale at this office. Price \$1.25; cloth-bound copies, \$2.50.

New Sheet Music. A BIRTHDAY IN HEAVEN.

SILVER LOCKS.

Song and Chorus......25c. LITTLE RED SCHOOLHOUSE.

free Thought.

Trial by Jury.

To the Editor of the Banner of Light: Will you kindly permit me, through the columns of The Bannen, to say a few words suggested by your comments, and those of Mr. Geo. A. Shufeldt, touching the qualifications of the jurors in case of Wells versus Bundy. Assuming that you will do so, and thanking you in advance, I respectfully ask your attention and that of your readers for a few mo-

tion and that of your readers for a few moments only:

The system of trial by jury is very old in modern civilization, and the right of trial by jury is regarded sacred among all English-speaking people. Jurors have often been severely criticised; yet, upon the whole, the system of trial by jury is likely to continue. In the case of Wells versus Bundy the twelve men occupying the jury-box appeared to be of more than average intelligence. It so happened that none had made investigation to ascertain whether any of the phenomena known as Materialization has a basis in fact. All Spiritualists know that it is an accepted proposition that each man must be convinced by that which is addressed to his own senses. Very few will accept the testimony of others in matters which every day's experience and observation pronounce improbable. The juror is sworn "to well and truly try the issue, and a true verdict render according to the evidence." How is he to do this? Can he well and truly try the issue and render a verdict by giving credence to evidence which his own judgment, his own reason, and all of life's experience tells him is false? Is he to believe that, upon a particular occasion, a piece of lace, lying upon the floor in a darkened room, rose up of its own volition and was transformed into a living, moving, talking being, with ample clothing, merely because a half-a-dozen respectable appearing persons say they were witnesses to that astonishing occurrence? Had we Spiritualists never seen anything of the kind, would we not like those jurors have answered: "We will not believe such evidence, even if sworn to"? And would we not be justified in our answer? It is the special province of the juror to weigh the evidence in the balance of his own reason, and in no other way can he conscientiously discharge his duty. It is besvere that juvers taken from the various ments only: ance of his own reason, and in no other way can be conscientiously discharge his duty. It is because that jurors taken from the various walks of life are supposed, by their observa-tions and experience to be best qualified to de-cide questions of fact, that trial by jury is held in high esteem.

It matters not that the witnesses in such a

case may testify truthfully; their evidence has the misfortune of being improbable, and contrathe misfortune of being improbable, and contrary to the juror's experience, and he sets it aside. His mind will at once set to work to find some loophole, some way to account for the strange phenomena, and, like some of the jurors in the case in question, will be satisfied with the probability that the medium is a trickster and of the Hermann and Kellar order. The notoriety of the frequent exposures of the materializing mediums with their toggery upon them, has done its baneful work to help on the conviction among jurors and people generally that ristion among jurors and people generally that the whole phenomena are fraudulent and a wicked imposture. The witnesses themselves in such cases are in an unfortunate and humiliating position. They are looked upon as weakminded and credulous dupes, fanatics to the cause they espouse

cause they espouse.

I must here commend in the highest terms your very able editorial upon the recent publication by Mr. Luther R. Marsh, whom I have known for many years, only to esteem and respect. He has by his book done much to bring new ridicule and disgrace upon the Cause. Happily, it cannot be killed. Time, patience and honesty from spirits and mortals will eventually prepare the minds of jurors to duly consider testimony as to spirit phenomena by the standard of their own experience in simi-

lar matters.

There is one other phase of the Wells-Bundy case which in justice to the court and the cause of truth should be clearly understood. Mrs. Wells sued Col. Bundy because he published of her that he "could prove in the Courts of New York City that Mrs. Wells is a vile swindler, and has been using trick cabi-nets and confederates."

That was unmistakably libelous language,

That was unmistakably libelous language, and the court so distinctly announced; and unless Col. Bundy could prove his assertions true he would be liable for such damages as the jury might impose. The question of the mediumship of Mrs. Wells was not involved. Col. Bundy did neither deny nor admit her mediumship in the publication. If she is a medium, and did use trick cabinets and confederates, the greater would be the crime in the eyes of any honest person. It was to prove the fact that she did use trick cabinets and the fact that she did use trick cabinets and confederates, that he accepted Mr. Newton's challenge. That, and that only, was the issue. Whether the jury would believe that Mrs. Wells could evolve lace, and lace evolve into a full-grown man or woman, was not in the issue. So the court held, and the court was correct. If she had established the fact that she was the most remarkable materializing medium in existence, it would not have been competent evidence to disprove the fact that she did use trick cabinets and confederates. From the trial of that issue Mrs. Wells and her friends

withdrew.

All efforts to befog the issue are unavailing. The record is on file in the Supreme Court of New York. Mrs. Wells had nothing to prove; the burden was upon the defendant to justify his language by competent evidence. Mrs. Wells's very able counsel knew this when they commenced the action. Why did they not try that menced the action. Why did they not try that issue? They declined it when fairly made, and comment is unnecessary.

Fraternally yours, A. H. DAILEY.

Brooklyn, N. Y., Dec. 24th, 1889.

[From the New York Sun, Dec. 22d.]

Spiritualistic Materialization. To the Editor of the Sun-Sir: In writing to

The Sun last week on the right of a juror to refuse to believe a credible witness as to the occurrence of a certain fact, I intended no more than to condemn the ignorance and big-otry which prompted the refusal to give credit otry which prompted the refusal to give credit to testimony simply because the fact testified to was beyond the comprehension of the juror or outside of his experience. I did not then intend to maintain the truth of the occurrence of spiritual materializations, the facts stated in that direction being only collateral to the main proposition; but now comes a correspondent, assuming the name of "Hard Sense," who is probably one of the proposed jurors in the case referred to, and enters a wholesale denial of all such materializations, exclaiming with much vigor and indignation "that the jurors were right that all so-called materializations are frauds and tricks, which have been exposed are frauds and tricks, which have been exposed and ventilated time after time; nobody should believe such rot," etc.

He then proceeds to show the manner in which the trick is done. "A large woman with a full black skirt, a confederate under the skirt, a lot of lace in the hands of the confederate, who feeds it out to the woman, and at the proper moment slips from beneath the skirts under the lace and rises into a human form. It matters not what distinguished scientists have said as to the phenomena of Spiritualism, the fact stands that the materializing

entists have said as to the phenomen of spiritualism, the fact stands that the materializing medium of to-day is a gross impostor. This so-called materialization is a lie. Sensible people who have witnessed it know it to be a lie, repeated exposures have proved it a lie," etc.

Of course, this sort of stuff is not argument, but merely the vaporings of a man who has worked himself into a passion on a subject of which he has absolutely no knowledge. Denying a proposition, or asserting it to be a lie, proves nothing. Saying "that certain so-called materializations have been proven to be fraudulent, and that others are mere tricks which have been exposed again and again," is a mere string of words. The Rev. John Jasper says: "The sun do move." "Hard Sense" says "that all materialization is a lie." The one has about as much weight as the other. One single demonstrated materialization, and there have been hundreds of such, establishes the truth of the fact that such materializations do occur,

and the exposure of a million cases of fraud and imposture will not disturb that one fact. The positive testimony of one intelligent, credible man, as in the case of Prof. Crookes, who saw the detached materialized hand come down from the ceiling and write, is worth more than the combined testimony of a hundred thousand men like "Hard Sense," who would swear that they never saw such a hand.

While I did not intend to raise this question in my former letter, I do intend to raise it now, and to assert as a fact capable of proof, which has been proven thousands of times in the presence of reputable, sensible, intelligent men, that the phenomena of materialization

men, that the phenomena of materialization by spirits are real substantial facts, which can be upheld and maintained in any judicial

be upheld and maintained in any judicial forum.

Of course I understand the frauds and tricks which have been perpetrated by the hangers on about the skirts of Spiritualism, who for the few dollars they can get out of gullible men who usually have a good deal of "hard sense," play all sorts of tricks, and resort to any kind of cheap device to get hold of the money. These are the people who have been exposed. They are not Spiritualists, but are the progeny of another religious sect which has always manifested its readiness and ability to impose upon the ignorant and the credulous. While the writer is not called upon to especially defend the phenomena of Spiritualism, he knows that such phenomena are true and have their uses. Spiritualism has a higher and better side. It is a scientific religion, based upon observed facts, and sustained by logical deductions drawn from those facts. It has no more use for frauds, tricks or devices than have the exact sciences of chemistry or astronomy. It is not an organized hypoerisy preying upon the weakness and credulity of men for purposes of power and profit, but is a wide-spread natural principle that teaches man of his continuous life, and the best manner in which to discharge the duties which belong to that life in order that he may attain to true and permanent happiness. The basic law of Spiritualism is the law of evolution and development. Darwin demonstrated this law to be applicable to physical life. Spiritualism says that it is not thus limited, but extends into the domain of the future, and applies to spirit as well as matter. Theology teaches that when a man dies his fate is forever decided; he becomes either an angel or a devil. Spiritualism says that death does not change the man, but that he remains himself, simply passing into another state of existence, where his opportunities for learning and advancing are enlarged and extended, and the man grows with the universe in which he lives, and of which he is a part. It has no place for the foolish superstitions of he forum.
Of course I understand the frauds and tricks

converted with it. Its adherents do not claim that they are better than other people, or that they are the chosen children of God to whom has been revealed all the truth there is in the universe; but they do claim that they have a simple natural religion, which teaches them that they live always in the presence of God; that in order to be good they must lead good lives; that no good man was ever made out of a bad one by sudden repentance; that there is no repentance for sin except by atonement in acts; that you cannot shift sin from your own shoulders to those of an innocent man, but must bear the consequences of it yourself; that man must do right because it is right, and not because of any policy to do it; that he must answer to himself for the proper discharge of his duty, and that the doing of the right thing for the fear of punishment or the hope of re-

his duty, and that the doing of the right thing for the fear of punishment or the hope of reward is a sham and a delusion.

Spiritualism believes in the religion of Christ, but not in the Christial religion.

Whether all this, in the elegant language of "Hard Sense," is "mere rot," the writer submits to the better judgment of the intelligent readers of your paper.

readers of your paper.
GEORGE A. SHUFELDT, 237 Broadway.

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, M Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P.M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to tend a marked copy of the paper to either of the officers of The Adliance. Prof. Henry Kiddle, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 35 Cedar street.

Adelphi Hall, corpered 52d Street and 7th Avended 11 of the 12 of the 13 of the 14 of the 15 of the

Adelphi Hall, corner of S2d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 24 and 74 P.M. H.J. Newton, President.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 36th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor. A General Conference will be held Wednesday even-ing of each week at 230 West 36th street, at the residence of

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

The Ladies' Society of Mercy meets at Spencer Hall, 114 West 14th street (removed from Columbus Hall.) every Sunday at 24 p. M. Proceeds devoted to charity. Kate A. Tingley, Conductor. The First Society of Spiritualists .- Last Sunday morning Jennie B. Hagan discoursed upon sub-

jects given by the audience. In answer to the question "Why is it that a spirit leaving the body in infancy, when it returns in maturity speaks as a child?" the speaker explained on the ground that the physical organism of the child is not developed; that though the wittleisms may be bright and sparkling and the knowledge deep and profound as the child grows in the spirit world, still the physical may be so undeveloped as to give but an imperfect expression. To the question, "What are the proper limitations of business mediumship?" It was said: The limitations of business mediumship should be common sense and judgment. We should not depend entirely upon our friends, either spiritual or mortal. Because a spirit has passed out of this body, it is neither all-wise nor omnipotent, and we must learn, in a measure at least, to depend upon our own judgment and knowledge. Miss Hagan improvised several poems that were very meritorious, and brought forth much applause from the audience.

The afternoon meeting was opened by Mrs. M. E. Williams with an address on "The Value of Spiritualism to the Welfare of the Human Family, and the Invaluable Relationship which True Mediumship Holds to It." In powerful language she spoke of the necessity of mediumship, and the advantages it had been to the world. It if a fact of which we have reliable knowledge, and do not have to fall back on Mythology to support it, as the creedists do when they want to force upon us the belief that a murdered man is the saviour of the human family. Spiritualists should not endeavor to convince unwilling persons that Spiritualism is a fact; the necessity will convince them sooner or later without effort on our part.

Prof. Wilson MacDonald, in the course of his remarks, said that it would be absurd to expect people to believe in the truth of spiritual phenomena unless it could be demonstrated in a mathematical fashion.

Mr. Edgerly, of Newburyport, spoke eloquently on the good Spiritualism is doing, and said that the people of America may be proud of their system of secular schools, which is far ahead tion "Why is it that a spirit leaving the body in infancy, when it returns in maturity speaks as a child?"

Henry J. Newton made remarks in support of Spiritualist newspapers.

In the evening Miss Hagan answered questions from the audience, giving a beautiful sentiment upon the Old and the New Year, and improvising several poems in her pleasing, convincing and happy mood. This is the last Sunday of Miss Hagan's present engagement here; it has made her many new friends in New York. She will speak for the Society again during February; in Washington during January.

Mrs. Nelhe J. T. Brigham will occupy the platform of the Society next Sunday and during January.

New York, Dec. 29th, 1889.

New York, Dec. 29th, 1889.

Brockton, Mass. - Last Sunday evening Dr. Street lectured upon "Mediumship." His remarks were listened to by an appreciative audience. Our platform will be occupied next Sunday by Mrs. Lor-

platform will be occupied next sunusy by ming, of Braintree.
The attendance at the Lyceum in the afternoon was larger than the previous Sunday, and an increased interest was shown by all. After the usual opening services the following programme was rendered: Recitation, Cella Anderson; reading, Miss Susle R. Bicknell; recitation, Ethel Collins; recitation, Lillie Sharpe; recitation, Gracie Fuller; reading, Charlie Nevins; reading, Mrs. Godwin, Many of the officers and children were absent on account of illness.

B. C. Rich.

Providence, R. I .- "A. C. C." informs us that the Ladies' Aid Society gathered in good numbers and with much interest at Slade's Hall, on Thursday, Dec. 25th.—The Progressive School was to have a New Year's Social—the children to be presented with books, etc., after which a collation free to all was to be in order.

known speaker and test medium, will or form of the Spiritualist Association on 5th, at 3 and 7:30 P. M. All are invited.

Meetings in Brooklyn.

The Progressive Apiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughly streets, Brooklyn, every Saturday evening, at a Celock (Bood speakers and medicus siways present. Beats free, All cordially invited. Samuel Bogart, President.

Conservatory Hall, corner Hedford Avenue and Fulton Mercet.—Regular incetings overy Sunday, at 11 A.M. and St.M. W. J. Itand. Secretary. Npiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, spects Sunday ovening at 75 o'clock. Good speakers and incillums always present, Forter E. Field (39 Fowers street), Secretary.

Brooklyn, N. X .- The month of December has been broken up in a great degree at the Conservatory Hall by the absence of Mr. Fletcher, the regular Hall by the absence of Mr. Fletcher, the regular speaker, for the last two Sundays; however, we have been favored with the presence of F. A. Wiggin of Salem, Mass., who has interested fine audiences during his stay here. Hecame as a stranger, but from the first seemed to touch the right chord, and his lectures were of value-to-the Spiritualist and investigator alike, while the test-scance which followed each discourse was in every instance of such a remarkable degree of interest as to excite serious comment on all sides. During his stay he was tendened a recoption at Mr. Fletcher's elegant parlors in Fulton street, and there was a goodly number present. Speeches were made by Mr. Fletcher, Mrs. Gridley, Mr. Pease and Mrs. Augusta Fletcher, whose inspiration will long be remembered. Mr. Wiggin responded in a very happy manner, and warmly thanked the friends for their kindly support and encouragement. He said: "I am aware that my success here, as elsewhere, is largely due to the influence of our host, who from the first has been my sturdy friend." With music and song and congratulations the meeting closed—each to his home—while the speaker will wear one more immortable in the wreath of remembrance.

Dr. Augusta Fletcher addressed a large audience on Sunday evening at the Conservatory Hall on "Spiritual and Physical Development." Mr. J. W. Fletcher will return the third Sunday in January, for two Sundays, only. He will be followed by Mrs. Brigham for the month of February.

Woman's Spiritual Conference, 231 St. speaker, for the last two Sundays; however, we have

Woman's Spiritual Conference, 231 St. James Place .- Mrs. Stimson-Smith opened the services on Thursday evening, Dec. 26th. Her theme was "Mental Healing," which she treated in a very

was "Mental Healing," which she treated in a very appropriate manner.

Mr. Deleree followed; Mrs. Renouf gave a short address; Mrs. Hale made a short criticism of the lecture of a philosophical nature, showing the subject in a somewhat different light. With a few tests from Mrs. Starr, and a closing inspiration by the Chairwoman, the conference adjourned, to meet at the same place Jan. 2d, 1890.

SEC'Y.

Willimantic, Ct .- Our Progressive Lyceum has met regularly once a week; our ladies' social supper met regularly once a week; our ladies' social supper has occurred every two weeks, and all has been working for the good of the Cause.—Some six weeks ago Mr. and Mrs. J. A. Storrs, late Mrs. Dillingham, visited us. Mrs. Storrs is a good test-medium, and Mr. Storrs distributes all messages to whom they are for, no matter what his or her faith may be. Many he delivered to his old associates in this and adjoining towns, (he being a native of Mansfield, Ct.) which brought tears to the eyes of old men, who were deeply touched by them. Each Tuesday evening they held meetings in our hall, Mr. Storrs reading from popular authors, and Mrs. Storrs's Indian control, "Chinnewannah," giving tests. Their meetings brought out many who had not felt interested in the Cause before. Mrs. Sarah A. Byrnes was our speaker two Sundays, but owing to illness was our speaker two Sundays, but owing to illness was our speaker two Sundays, but owing to illness was our speaker two Sundays, but owing to illness was one pelled to cancel her further engagement.

On Christmas night our Lyceum entertained its friends with readings, recitations and music. The hall was trimmed with evergreens, and in the centre stood two large Christmas trees united in one, heavily loaded with useful and ornamental presents for the children, who, after partaking of a fine collation, received them with delight.

Our speaker for January will be Hon. Sidney Dean, who always draws full houses. He will be followed by J. Frank Baxter and Mrs. Nickerson in February, Prof. Peck in March and Mrs. Nickerson in February, Prof. Peck in March and Mrs. Nickerson in February, Prof. Peck in March and Mrs. Lake in April, which completes our list. has occurred every two weeks, and all has been work-

Worcester Association of Spiritualists .- Last Sunday J. Frank Baxter gave a lecture in the afternoon on "The Education of Children," a subject with which Mr. Baxter, having been a teacher nearly twenty

which Mr. Baxter, having been a teacher nearly twenty years, was well at home.

In the evening he discoursed on "The Status and Needs of the Spiritualist Body Politic." He pointed out disintegrating and disrupting influences which need not and should not be, and showed what a spirit of unity and a protective and effective organization might accomplish. He was careful to inveigh against any attempt to organize Spiritualism, or to proscribe beliefs among individuals. The lecture was stirring and thoughtful.

This was Mr. Baxter's last, appearance in Worces.

and thoughtful.

This was Mr. Baxtor's last appearance in Worcester in this season's course. He is a power on the rostrum, and all here say, "Long live such earnest workers as he!" On Tuesday evening, Feb. 11th, Mr. Baxter with Mr. Charles W. Sullivan will give a benefit entertainment to the Association.

On Sunday next, Jan. 5th, ex. Rev. Beals of Brockton will address the Spiritualists, and at noon the Children's Progressive Lyceum will have special services to which the public is invited.

Wachusett.

WACHUSETT.

First Spritual Society-Portland, Me.-Dec. 20th the Ladies' Circle held a very successful sale of aprons and fancy articles; supper was served from 6

Sunday, Dec. 22d, Joseph D. Stiles occupied our platform, and though a stormy day a large audience greeted him. "Swift Arrow" was in his usual happy mood, and gave nearly one hundred and fifty names, nearly all of them recognized at once, many of them

nearly all of them recognized at once, many of them being very marked tests.

Friday evening. Dec. 27th, Mr. Stiles lectured and gave tests in our hall, and, although suffering from a severe cold, gave excellent satisfaction to all.

Sunday, Dec. 29th, Mr. Stiles closed his engagement with our Society. It was stormy, as usual, but large audiences gathered to listen to "Swift Arrow," who gave over two hundred names and descriptions of spirits present.

Next Friday evening the Ladies' Circle will have an entertainment in our hall.

Sunday, Jan. 5th, Thomas W. Sutton, of Worcester, will occupy our platform.

H. C. Berry.

Dec. 30th, 1889.

Newburyport, Mass.-Frank C. Algerton failed to keep his engagement with us last Sunday on account of illness, and it being too late to obtain a substitute no meeting was held.

stitute no meeting was held.

Next Sunday, Jan. 5th, Mrs. J. M. Wentworth, of Knox, Me., inspirational speaker, and well liked here, will hold a descriptive séance. Mrs. L. Chase, test medium, of Merrimacport, has been quite sick, but is improving. Dr. C. W. Hidden, of Newburyport, lectured in Derry, N. H., Decémber 29th.

Oscar Edgerly, of this city, is now in Brooklyn, N. Y. The Independent Spiritualist Club had a tree on Christmas Eve, and the children were presented with numerous gifts. The older children were made happy with presents of a practical kind, and numerous hearts were made glad by kind remembrances. Santa Claus was represented by Bro. Wm. R. Jameson. The tree was a very productive one, about three hundred presents being gathered from it, and all went home feeling happy in having made some one else happy.

New Bedford, Mass .- The First Spiritual Society held a conference meeting on the afternoon of Sunday, Dec. 22d: "What Proof Have We in the Bi-Sunday, Dec. 22d: "What Proof Have We in the Bible of Man's Immortality and of Spirit Return?" and "The Aim and Object of Spiritualism," being the subjects under discussion. There was it good audience, and quite a number took part in the meeting. In the evening we had an address by Miss Mary B. Williams, of Fall River.—Last Sunday Miss Nettie M. Holt, of Charlestown, was here for the third time this season. She gave spirited addresses both afternoon and evening, closing with many tests and evidences of spirit-return. Miss Holt is doing a good work in the field, and we hope societies will keep her time fully occupied.—Next Sunday Mrs. Cella M. Nickerson, of New Bedford, will speak for us.

Derry Depot, N. H .- Dr. Charles W. Hidden of Newburyport, Mass., lectured in Grand Army Hall, last Sunday, on the subject: "Hypnotism, Magnetlast Sunday, on the subject: "Hypnotism, Magnetism, Psychometry—Three Steps Into the Great Beyond." The lecturer discussed hypnotism in all its
phases, including somnambulism, trance, clairvoyance, catalepsy, and its; minor:phenomena, such as
dreams, prevision, spontaneous: prophecy, mind-reading, muscle-reading, and last but not least, mentaltolegraphy. The lecturer gave evidence of extensive
study and research, and talked interestingly upon a
deeply interesting subject. Mr. J. Milton Young of
Haverhill presided, and Miss Fannie M. Wilson acted as organist, The Doctor sang several popular
ballads, to the gratification of the large audience
present.

Springfield, Mass .- M. W. Lyman writes: "Miss Emma Nickerson's closing lectures were delivered in the afternoon and evening of Sunday, Dec. 29th, to large audiences.—The Sociable was held on Wednesday evening, Jan. 1st, at the residence of J. S. Hart, 53 State street.—The ladies netted about \$300 by their recent fair."

Chelsen, Mass .- F. A. Wiggin, of Salem, the wellknown speaker and test medium, will occupy the platform of the Spiritualist Association on Sunday, Jan.

E. S. WELLS, Sec'y.

Worcester, Mass. On the evening of Dec. 25th the Children's Progressive Lycoum met at Natural History Hall, and the following programme was finely rendered; Opening song, "Our Lycoum, 'Tis of Thee," Lyceum; recitation, "To the Lycoum," Herbert Yates; song, "Birdie's Ball, "Flossie Isaacs; recitation, "What I Bellove," Ida Yates; song, "Good Night," Helen and Laura Perry; recitation, "The Engineer's Story," Lulu Isaacs; song, "Alabama Blossoms," Mrs. Stella Perry; recitation, "The Firenam's Wedding," Mrs. Rose E. Fisher; song, James Yates; reading, "Fever and Ague," Mrs. Hastings. Bro. Robert Fisher then made his appearance as "Santa Claus," and the contents of a heavily-loaded Christmas Tree were speedly distributed among the little ones, who had proviously been regaled with a bounteous supper, the contribution of parents and friends. Then Bro. Seith Hale brought out his violin, and, assisted by Sister Perry, made merry music for the dancers. Everything passed off pleasantly. History Hall, and the following programme was finely

Haverbill and Bradford,-Brittan Hall .-Last Sunday Mrs. M. J. Wentworth, of Knox, Me., occupied the platform at Brittan Hall, speaking before the Union Spiritualist Fraternity, drawing good houses afternoon and evening. Mrs. Wentworth has many friends in the city from the Pine Tree State, who give her a cordial greeting whenever she speaks here. Her theme in the afternoon was. "What Awaits Us Over There?" This question was answered in a most entertaining and instructive inspirational address of nearly an hour, which was followed by the exercise of her mediumistic gifts.

In the evening her theme of inspirational discourse was "Our Duty and Responsibility to Humanity as Members of a Fraternity." The clear and strong inspirational gifts of Mrs. Wentworth are a fine test of spirit power and presence. Many descriptive tests followed in the evening.

Next Sunday Lucy Barnicoat, of Boston, will occupy the platform.

Dec. 30th, 1889. cupied the platform at Brittan Hall, speaking before

Fitchburg, Mnss.-Dec. 23d Mrs. Ida P. A. Whitlock was with us, answering questions given by the au-dience in a very satisfactory manner, and psychometric

dience in a very satisfactory manner, and psychometric readings of articles placed upon the desk. She gave our society a benefit which was very gratefully received, and comes to us again this season.

Dec. 20th Mrs. N. J. Willis lectured upon "Light, More Light," and "What Evidence have we of Spirit Existence?" Both subjects were handled in a very able manner, appealing to the higher aspirations of our spirit and soul-natures. Mrs. Willis will be with us again. Sunday, Jan. 5th, our society holds its annual meeting for the election of officers.

E. S. LORING, Sec'y.

Haverbill, Mass.—Though suffering from a se vere throat trouble, Miss Josephine Webster, of Chel-sea, spoke last Sunday very acceptably for Unity Hall sea, spoke last Sunday very acceptably for Unity Hall Society of Spiritualists. Subject in the afternoon: "What Must I Do to Be Saved?" In the evening one submitted from the audience, "In What Sense Can it be True that Whatever Is is Right?" A few fine tests were given, also a song, under control, was very pleasingly given.

Miss Emma J. Nickerson will be with us the next two Sundays, and the Society will be pleased to greet her.

Haverhill Mass. Dec. 30th. 1889.

Haverhill, Mass., Dec. 30th, 1889.

Norwich, Ct.-Mrs. R. S. Lillie closed the month's engagement with our Society Sunday, Dec. 29th. Mr. Lillie has been unable to sing for two Sundays on account of a severe cold. Mrs. Lillie's ministrations are count or a severe cold. Mrs. Lillie's ministrations are of a high order, and we are always pleased to have her in our midst. Dr. F. L. H. Willis, of Rochester, N. Y., will be our speaker for January. Our Lyceum held a very pleasant Christmas entertainment Dec. 26th, under the excellent management of Mr. Wm. P. Myers, our Conductor. A well-laden Christmas Tree supplied all the little ones with useful presents.

Mrs. J. A. Chapman.

Lynn, Mass.-The Children's Progressive Lyceum

met at Exchange Hall, Market street, last Sunday, at 12 o'clock, Conductor Merrill in the chair. Singing 12 O'clock, Conductor Merrill in the chair. Singing and silver-chain recitations, music by the orchestra; entertainment by the following: Winnie Atherton, Lilla Hurd; plano duet by Miss Mabel and Master Harry Cheever; recitations by Katle Kendall and Mabel Cheever; drum solo by Master Herbert Watts, Jessie Hutchins; plano solo, Mamie Ballard, Bertie Boardman; songs by Amy Adans, Jessie Hutchins and Annie Small; harmonica solo by Harry Cheever; grand march. SARAH S. COLLYER, Lyceum Sec'y.

Attleborough, Mass.-Mrs. Kate R. Stiles of Boston gave our society two very fine lectures last Sunday, upon subjects submitted by the audience. A goodly number of tests were given with each lecture, most of which were recognized as correct and conclusive proof of spirit-presence.

FREDERICK W. WRIGHT.

Galveston, Tex .- G. W. Kates writing thence, says—in the course of a letter which will appear next week-"We [Mr. and Mrs. K.] will spend the month of January in the South, will rest at home in Philadelphia during February, and then 'go west' for several months of activity."

Cleveland, O .- Frank T. Ripley, writes " Western Reserve," has been reëngaged for the month of January by the Society for the Advancement of Scientific Spiritualism. He has given excellent satisfaction in Cleveland by his lectures and tests.

Albany, N. Y .- J. D. Chism, jr., Secretary, informs us that the services of the First Spiritualist Society - ministered to by Prof. W. F. Peck - are of marked interest. We shall print his letter next week

Buffnio, N. Y .- Mrs. Carrie E. S. Twing has been doing good work at this place for two months past-a letter concerning which, from J. W. Dennis, will appear in our next issue.

Look Here, Friend, Are you Sick? Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats 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 Floraplexion, which is a sure cure. Send to-day.

Meetings in Philadelphia.

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

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Heystone Spiritual Conference every Sunday at 234 P. M., northeast corner 8th and Callowhill streets. Mr. Rowbottom, Chairman.

The Fourth Association holds meetings every Sunday at 7% P. M. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

Consolation and Other Poems.

BY ABRAHAM PERRY MILLER.

Consolation; The Ghost; The New Annus Mirabilis; Minnesota.

Consolation; The Ghost; The New Annus Mirabilis; Minnesota.

Poems in the Religious Vein.—Resurrection; Our Ships; Retrospection; A Dream; Come Close; Life; Humiliation; God's Garden; Eestasy; The Race; The Doctor's Message; Hortatus; Darkness and Doubt; Very Good; My Self; On the Death of Children; Old Ann.

POEMS OF THE WAR PERIOD.—War; Equality; The Battle of the Storins; On the Bar; The Soldier's Last Look; Unknown; The Doomed City; The Masked Batterles; Shorman's Host; Welcome Home.

Miscellaneous.—Mother; Homeless; Heaven and Hell; In Memoriam; The Army of Types; Lines Written After the Franco-Austrian War; Brotherhood; The Dreamer; The Flirt; Garibald!; Home-Sick; On the Heights; The Whistier; Hope and Duty; Young Love; The Phantom Sawyer; Apostrophe to a Comet; Middle Age; Worship; Two Boxes; Our Life; At the Party; Earth and Spring; Drifting; Girl Love; At the Concert; Aurora Borealis; Song of the Tuth Seekers; Song of the All-Parent.

Cloth, gilt top. Price \$1.00.

For sale by COLBY & RIOH.

BEYOND:

A Record of Real Life in the Beautiful Country Over the River and Beyond.

This record was received through the mediumship of Mrs. Adelaide Squire, and contains the story of the reception, first thoughts and experiences of a Baptist preacher, who did not think it possible to return from the spirit-world and communicate; also the story of others in the Boyond, who had learned the truth of spirit return before passing away. A new and very interesting book of 141 pages, Paper covers; price & conts.

For sale by COLINY & RICH.

REASON AND REVELATION. A Discourse.
By HENRY KIDDLE.
This eloquent and scholarly plea in behalf of mental freedom will attract the studious attention of all friends of civil and religious liberty, and is published in pamphlet form at a low price, in compliance with the desire of many who have read it and wish to give it a wide circulation.

Paper. Price 5 cents.

Paper. Price 5 cents. For sale by COLBY & BICH.



TOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTIOURA, the great Skin Cure, and CUTIOURA SOAP, an exquisite Skin Beautifler, externally, and CUTIOURA RESOLVENT, the new Hood Purifler, internally, cure every form of skin and bloo diseases, from pimples to scrofula. Bold everywhere. Price, Cutioura, 50c.; Boap, 25c.; Resolvent, Sl. Prepared by the Potter Drug and Chem-10al Corporation, Boston, Mass.

Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by Cuticura Soap.

KIDNEY PAINS, Backache and Weakness cured by OUTIOURA ANTI-PAIN PLASTER, an instantaneous pain-subsiding plaster, 25c. Mh9



JOHN C. HUTCHINSON.

-Johnstown, n. y.— OBSERVE. I will send a good Glove Measure with book to 81

A MAN OF A

THOUSAND.

When death was hourly expected, all remedles having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of CONSUMPTION. His child is now in this country, and enjoying the best of health. He has proved to the world that CONSUMPTION can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausca at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & Co., 1,032 Race street, Philadelphia, naming this paper.

Dec. 28.

Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO., BALTIMORE, 22 and 24 East Baltimore Street. ORK, 148 Fifth Av. WASHINGTON, 817 Market Space. A. H. REED & SONS, Sole Agents, 136 State St., Chicago.

The Psychograph,

DIAL PLANCHETTE.

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.

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 highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:
"I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity."

Glies B. Stebbins writes:
"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having noglit for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Cannda, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by COLBY & RICH.

New and Enlarged Edition.

The Spiritual Wreath,

A NEW COLLECTION OF WORDS AND MUSIC

FOR THE

Choir, Congregation and Social Circle. BY S. W. TUCKER.

CONTENTS: Angels, Come to Me. Angel Presence. Beautiful Isle. Come Angels. Shall We Know Each Other

Come Angels.
Compensation.
Day by Day.
Goling Home.
Guardian Angels.
Home of Rest.
Hope for the Sorrowing.
Humility.
Happy Thoughts.
He's Gone.
L'm Called to the Better
Land

I'm Called to the Bet Land. Thank Thee, oh, Father. Jubilate. My Spirit Home. Nearer Home. Over There. Passed On. Reconciliation.

Shail We Know Each Other There?
There?
The Happy By-and-Bye.
The Soul's Destiny,
The Angel of His Presence.
There is No Death.
They Still Live.
The Better Land.
The Husic of Our Hearts.
The Freeman's Hymn.
The Vanished.
They will Meet Us on the Shore.
The Eden Above.
The Other Side.
Will You Meet Me Over There?
Who Will Guide My Spirit Home?
Whisper Us of Spirit-Life.
Waiting On This Shore.
Waiting 'Mid the Shadows,
Welcome Home.
Welcome Home.
Welcome Home. Repose. She Has Crossed the River. Strike your Harps. Some Day of Days.

NEW PIECES.

Bethauy.
By Lovo We Arise.
Gone Before.
Gone Botore.
Invocation Chant.
Ishali Know His Angel Name.
Nearing the Goal.
No Weeping There.
Our Home Beyond the River.
Parting Hymn.
Parting Hymn.
Parting Hymn. Ready to Go.
Sweet Reat at Home.
They're Calling Us over the
Sca.
We'll know Each Other.
There.
We'll Meet Them By-and-

Boards. Price: Single copies, 35 cents; per dozen, \$3.50. (A few copies of old edition at 25 cents per copy, or twelve copies for \$2.50.) For sale by COLBY & RICH.

MUSCLE BEATING; or, Active and Passive Home Gymnastics, for Healthy and Unhealthy People. By C. KLEMM, Manager of the Gymnastic Institution in Riga. With ten illustrations.

The work is a novelty, and very suggestive. We should not wonder if it would prove a valuable addition to the numerous modes of exercise, especially for chronic invalids and sedentary persons.

Price 30 cents.

For sale by COLBY & RICH.

WHAT OUR GIRLS OUGHT TO KNOW.

By DR. MARY J. STUDLEY.

The author has prepared this book as a real labor of love on her own part, and at the oft-repeated request of the multitude of mothers who know her, and wished the book for their daughters. The work of preparing such a book could hardly have fallen into better hands.

Cloth, nearly 300 pp. Price 81.00, postage free.

For sale by COLBY & RIOH.

For sale by COLBY & RICH.

THE APOCHRYPHAL NEW TESTAMENT.

Being all the Gospels, Epistics, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostics and their companions, and not included in the New Testament, by its Compliers. Translated, and now first collected into one volume, with prefaces, tables, and various notes and references, from the last London edition. Cloth. Price \$1.00, postage 10 cents.

For sale by COLBY & RICH.

PHILOSOPHY OF CREATION, Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit world. By Thomas Paine, through the hand of H. G. WOOD,

Paper, 35 cents. Cloth, 60 cents.

For sale by COLBY & RICH.

THE ONLY HOPE; or, Time Reveals All.
By M. R. K. WRIGHT.
The most wonderful pamphlet published since the advent
of Spiritualism. Buy a copy, and learn the destiny of the
spirit.

pirit. Price 20 cents, postage 2 cents. For sale by COLBY & RICH.