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The Spiritual Rostrum.

Dedication of a Spiritual Temple At Watertown, N. Y., Jan. 1st, 1890.

Remarks by Mr. John Gifford-Dedicatory Ad dress by Mrs. Nellie J. T. Brigham

(Reported for the Banner of Light.)

After singing "They Are Coming," Mrs. Brightim voiced the following

INVOCATION.

Oh! thou Infinite Spirit! thou who alone canst answer our questions; we bring to thee our prayers today, our earnest supplications; for though we are ever seeking after the light, no one has learned all the truth, and though we may have learned a little we feel how small it is, and how vast is that which lies beyond us; and so it is that our hearts are hungering and thirsting after wisdom, after all brightness, and for that truth which will turn us from all superstition and from all fear. Oh! our Father, when we pray to thee thus, we bring first our expressions of gratitude for that infinite power which doeth all things for the good of humanity. We are grateful for the truth that the whole world understands, for the light that is shining to day in science, in philosophy; for the breadth of ideas in religion, for the consciousness that we shall find good where we look for it, for our knowledge of the principles of nature, of the boundlessness of the universe, and of the principle of unfading, undying love. We thank thee, our Father, that we are growing nearer and nearer to each other; that old prejudices are passing away as the years go by, and we are all growing toward the truth. It is as though we were ascending a pyramid on opposite sides, and other climbing if we climb high enough we shall all meet at the top; and so, our Father, we pray for strength and light that we may not stumble in our climbing; help us to be ever seeking for the good that we can do. May the angels of love and tenderness and sympathy come to us in our need and bear us up above the billows of our griefs; may those whose hearts are sad, and whose eyes are often dim with tears, who think in the silence of the night of loved ones who have gone be fore, realize that death is but birth, and that their loved ones are close beside them night and day, that they are a great cloud of witnesses, and that they hover over them to aid them; and so, our Father, help us, strengthen us, instruct us, we pray thee, in ways that shall seem best and right to thee, and may we trust in thy aid and thy love forever and ever. Amen. Song: "Home of Rest."

ADDRESS BY MR. JOHN GIFFORD. Fellow-Members of the First Progressive Spiritual Society of Watertown, and Ladies and Gentlemen: The circumstances that bring us together on this occasion are peculiar in many respects. We meet to dedicate the first Spirit. ual Temple erected in not only Watertown but in the entire State, and one of the finest in the world; a present to our Society from two of our most worthy citizens, whose generous act. is a fitting rounding out of lives whose constant and unremitting aim has been the doing ours, and in its cold, icy silence there is no reof good deeds, the rendering of those about them happy, and diffusing the glorious light of the new and yet old religion in these days, called Modern Spiritualism.

You behold upon this platform the portraits of the generous donors, Mr. and Mrs. Davis, to whose munificence we are indebted for this beautiful temple. When they were first contemplating this noble work, Mrs. Davis was prostrated with that exceedingly dangerous disease, pneumonia, and it appeared to the sorrowful friends that they must part with her. and she exchange the trials and labors of earth for the blisssful life beyond; but the care of those who knew that her place here could never be filled, and who hoped that her life-work might be prolonged, supplemented, I doubt not. by the aid of the angel world, brought our sister back to a new lease of life, and she proceeded at once, together with her most worthy husband, to erect this beauteous temple; and to her most excellent taste we are indebted for its plan and the skillful execution thereof. God grant that they may both be spared many years to lead aright and into all truth the Society founded by their teachings, and now endowed by them with such a beautiful abiding place.

My friends, the tiny taps first noticed at Hydesville less than half a century ago have now been heard around the world, and everywhere the gospel of unity, of peace and of the brotherhood of man, is taught, and millions have enrolled themselves as firm believers in the phenomena of Spiritualism. Such, however, has been the horror of the priestcraft from which they have been delivered, that they | trinity; and within the spiritual body is the | no more use to us, but nature will take them have uniformly refrained from the erection of third of the trinity, the soul. It is said that and purify them; she will turn them into dust; churches, fearing that they might again fall when Jesus came, upheld as we believe by she knows just what to do with them. Nature

and the interchange of ideas, each one helping the other in an advance toward spiritual excellency and perfection.

We therefore meet to dedicate this temple, invoking the benediction of the great and benign Father of us all, and of all good denizens of the spirit-world; asking them to lead us upward in the paths of light, so that in the realms beyond, if we do not attain that excellency here, our souls may be in perfect unison and accord with the great and all-pervading Spirit of the Universe, feeling, as the poet has expressed it, that:

Not till the creature blends with the Creator, The finite and the Infinite are one;

Not till the Truth shall be its own translator. Shall one great will in heaven and earth be done; And as the vision of the soul grows clearer, Its aspiration and its prayer must be Not, 'Nearer unto thee, my God, still nearer,'

But rather to be one, oh! God, with thee." After a song, "A Day's March Nearer Home," Mr. John Gifford introduced the

speaker of the day in the following words: My friends, wherever the English language is read or spoken, that lifelong, pure and indefatigable medium, Mrs. Nellie J. T. Brigham, who will now address us, must be better known to any audience than to any one who would assume the pleasure of introducing her.

MRS. BRIGHAM'S ADDRESS. Mrs. Brigham then spoks as follows, taking for her text, "Ye are all temples of the living God, and the spirit of God dwelleth within you."

Meeting in this beautiful place to-day, a place beautiful to the outer vision and beautiful to the inner vision because of that which has produced it, because of that which has made it thus, we think not only of the outer temple which to-day is consecrated and dedicated, but of that inner temple of which we have just spoken to you, and of which each person here present is one. We believe, friends. that the great truth of individual divinity is one that is very little understood; people have been, as we believe, wrongly instructed and falsely educated in some things, and it is time that the voice of reason should, as far as possible, explain man to man. We are told that St. Paul of old when standing on Mar's Hill at Athens, where the Pagan politeness had given a place to all the gods-being so broadly democratic they had erected an altar to each one. whether understood or not-discovered there an altar "to the unknown God," and his spirit was troubled as he stood among them, and he take up the chisel and work out your own salsaid: "He whom ye ignorantly worship, him declare I unto you." So, friends, we have spoken of man as being introduced to himself, and made to understand something of what he is.

To begin: what we want to say to you is that

we believe each individual in existence is a

trinity, in one sense; there being, first, the temple of life not observed by you; second, the nervous, complex nature; and third, the outer body which you can all see, that can be photographed, that has weight and measurement. that can be analyzed chemically; you can cremate it, and after the cleansing fires have used their influence nothing remains but a little handful of gray ashes, weighing, perhaps, four and one-half or five and one-half pounds. This physical body, then, in which you live is the first of this human trinity. There are some who imagine this is all there is, and the vital spark, some say, is the result of organization, and will perish when organization perishes. You light a lamp, and a chill blast blows through the open window or door and the light is extinguished. Where is it? It is not. It is all dark where the light was shining. So, they say, is the light of life. It shines out, but the angel calls from above and the light is extinguished. It is all dark. We look into the eves that we have known and gazed upon so often, and there is no consciousness or recognition there; we touch the hand that has clasped sponse, for that body was only a garment, now worn out and cast aside. It is not our friend. We may bury it in the land or sea, or we may give it to the flames; it is not our friend. It was his, but he is now out of it and will never enter it again. That is called the outer life, and there are those who tell us it is all there is, that when man is dead he is dead, and there is nothing more; but suppose now a person honestly doubts (and I doubt not there are many honest doubters, whose doubts ought to be as thoroughly respected as the beliefs of other people) that there is anything beyond this life, and he goes to the minister, saying: 'Can you help me? can you answer my questions? If a man die, shall he live again?" is told to search the scriptures; but he has searched the scriptures. Then he is told to pray: he prays and is prayed for, but all of no avail; the Bible contradicts itself and is not sufficient. Finally he goes to the materialist and says, "Can you demonstrate to me annihilation?" But no; like his Orthodox opponent he is assertive, he has no demonstration; then does the doubter turn to us. And so, friends, when you are in doubt come to us and learn that these questions can be satisfactorily an-

Now, we have spoken to you of the trinity that goes to constitute this complex being called man, and of the outer physical body. There is the spiritual body within this physiunder the despotism of creed; but we believe spiritual influence, walking on the water to never wastes anything, and so, after we are

swered; learn that man lives once, just once,

but that "once" is forever. Death is only an

experience.

that we can escape such a fate, and at the same | his disciples, who were in the ship awaiting | done with them, give them to her kindly keeptime have the advantages of social intercourse his coming, they were afraid, and said one ing; but first, friends, be sure, and make assurto another: "It is a spirit;" for in those days ance doubly sure, that the vital spark has gone it was believed that spirits had a human re- from them, then give them lovingly, respectsemblance. Take a dry sponge and place it fully, tenderly, for the sake of old associations, where one end will touch the water, and you to their last resting place on earth. will find it draws the water into itself until it is saturated, and all the little cavities and that after we are through with this frail body interstices are filled with water. If by some means we could make the sponge invisible and earthly life, but beyond this there is the life the water visible, would you not see that it everlasting. And in connection with this would take the form of the sponge? Just as earthly life we must ever look upward and the water is in that sponge, so your spirit is in your body. And so on earth while you grow one step at a time is all that is required in this and develop and have your material, you will find yourselves surrounded by lessons that are that mortal man or the angels can do. to be learned, opportunities to be grasped, and good deeds to be done; yet, strive as you will, your steps so that others may not be misled by life will have its errors and its mistakes, and you will all have your temptations and your trials, you will stumble and be often defeated; helping hand to some unfortunate brother who but, friends, after defeat there is a victory glorious and bright for you.

Friends, we have said we were to introduce you to yourselves. Let us look more than at the surface; let us look back of the surface. Can you realize what glorious possibilities we find in you? what we may see in your lives of which you are ignorant? We may find life uncertain; we may find it burdensome under the weight of our sins, but we never look at humanity without saying: "Ye are all temples of the living God, and the spirit of God dwelleth within you." You will remember that old story of an artist and his friend: While walking the streets of Rome one day, they chanced to pass by where a piece of rough, uncut marble was lying. The artist stopped and gazed at it with a look of ecstasy in his face, and his companion said, after a moment: "What are you looking at?" And the artist replied: "I am looking at an angel." But the friend that stood by him could see no angel in that roughlooking stone. The artist only said: "Wait and see." He had the block of marble removed to his studio, and after days and weeks of untiring labor he called his friends together, and they stood before a veiled figure while he said to them: "I will show you what I saw all the time and tried to make others see." And when he removed the veil there before them stood, chiseled in the most exquisite manner, an angel, so fair, so bright, so noble, that they all held their breath as they gazed upon it, and the artist said: "That was in the stone; I have just let it out." And so, friends, there is an angel in each of your lives would you but let it out. Do not wait for others to do it, but

Suppose we were to take you now, on this day of wild skies and rapidly-driving clouds, to a place we know, and say to you. Here is a pond that is frozen over, but there are lilies in this pond, would you believe it? 'No. But when the soft wind comes up from the south, and the mellow sunlight flickers through the overhanging trees, there will come, first the cool, green leaves on the surface of the pond, and soon little pointed buds will be found, and in the early morning should you take your way to this pond, there you will find the lilies. They were only sleeping; it needed but the soft rains and balmy breezes of spring to waken them from their slumber, and if there ever was a flower of perfection it is the water-lily.

So beauties lie sleeping within you, only waiting for the breath of the divine spirit to bring them to view. Friends, have you in your souls the religion that is as pure as these lilies? that is noble, lefty and good? That is the kind of religion this world wants; it is that which teaches "You are all temples of the living God, and the spirit of God dwelleth within

Then, again, this life is like a garden of flowers that wither as soon as the chill winds of winter blow, and we say they are dead. So with our friends: when the icy wind of death strikes them it is commonly said they are dead. They are lost to us. But it is not so; for we read in St. John that "Whosoever believeth in me shall never die." A gentleman speaking in Westminster Abbey once said, "You are spirits; you have bodies. These spirits are yours; they belong to you. The bodies you can call your own while you are in them." When that great engine, the human heart, ceases to perform its labor, and the blood courses slower and slower through our veins, and the breath comes fainter and fainter, and the extremities grow cold, and the blood settles around the nails, and there is that sound in the throat which is commonly called the death rattle, one slight shiver, and all is still, and the spirit has taken its flight to that brighter, fairer land-it is then our friends say they have lost us. Then the body is ours no longer, it is but an empty house, the spirit of life has left it; but we are not lost, for the spirit of God dwelleth within

In the spring we put away our winter garments where moths will not destroy them, to have them in readiness when the cold weather comes again, and we say we have put them away. Suppose one of your friends should come to you and say, "I have put my husband away." Now she cannot mean where his winter garments are, and yet the body has no more life in it than the winter garments. The undertaker always speaks of the bodies of our departed friends as though speaking of something impersonal. He says, "Where will I lay or, "In what position would you like to have it placed?" So it is with these bodies of cal structure called body, the second of the ours. After the soul has left them, they are of

But, friends, do not be misguided, and think it is all there is of life. It is all there is of our travel upward; but do not try to go too swiftly; world. Do the best you can, and that is all

Again: In your journey through life guard you should they attempt to follow you. Be not a slave to your own convictions, but lend a may be toiling beside you, and in whose path ie the obstacles of pride and passion.

And now, friends, while we consecrate and dedicate this temple to humanity and to God, we would ask you to take your own lives into consideration, and consecrate them, these temples of the body and the spirit, to the divinest and noblest uses. Do not degrade them; do not insult them; do not clog them on their way to nobler and holier purposes. Make them pure; make them harmonious, and so live that the body shall rest lightly on the soul, that it shall not stand between you and the light of the Kingdom of Heaven; and so here on earth there shall be peace, and hereafter a peace that passeth not away.

Where is the sunlight, the golden sunlight,
The radiance from the morning's bright sphere? Has it forgotten the whole world is waiting On this first day of the Happy New Year?

The clouds have gathered and strong winds are blowing,

And the wild skies to all show traces of fear; But the sunlight golden no eyes have beholden Shineth out from above this Happy New Year.

Have you the sunlight, the glorious sunlight, The sunshine of love that knoweth no fear? Have you kind thoughts with good deeds inter mingled,

Within your souls on this Happy New Year? Oh, Father, in kindness, take away this blindness That darkens our eyes in the dim earthly sphere; Let our thoughts rise victorious, and all will be

Within and without, this Happy New Year. This place we dedicate to truth and to love, May angels come to it from bright realms above;

May hearts here beat kindly, though eyes may see blindly The paths that lead up to the mountains of right.

May they go from their darkness, from grief and from sorrow,

the morrow of i

Dear friends, whose pictured faces in silence now

Look out from their silence, from their place on the wall;

For our joy or affliction give your kind benediction; And on your dear faces may no shadows fall.

Your life is like heaven, so much it hath given, All given in kindness to these friends so dear: From life you are going, where bright streams are flowing,

We know you will have a long, Happy New Year. Dear friends, on you all may no shadows fall! Cheered by that brightness that shines from within Shall you rise glorious, o'er sorrow victorious,

O'er wrongs and o'er darkness, o'er error and sin Reach out for God's heaven, for good shall be given, For Joy and for sunshine it will appear:

You can make up your heaven by the good that is given.

And by duty comes beauty for the Happy New

The Rebiewer.

FROM OVER THE BORDER; OR, LIGHT ON THE NORMAL LIFE OF MAN. By Benj. G. Smith. 12mo, pp. 238. Chicago: Chas. H. Kerr & Co. With a Swedenborgian cast of thought overshadow ing him, the reader is led amid scenes and events witnessed and experienced by one who, after a long existence in this sphere of being, was introduced and became familiar with that which is "over the border." The purpose of the book, as stated by its author, is to extend a faith in 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; for this reason he deems that the book should be soulfully welcome to all who, still lingering in this so-called "vale of tears," are in doubt as to what that career is to be.

All the adjuncts and concomitants of church forms in this life are, according to this writer, transferred to the next. Even the "Word of God," in which the best minds of earth are rapidly losing faith as such, finds prominent place as a text-book of religious life there. While visiting a cottage in which his father dwelt, describing it the narrator said:

'I was shown into a larger room, in which was a collection of books, and a desk with materials for writing. This was my father's study. Prominent on a lectern was a large open Bible in magnificent binding; for my father, who had been accustomed to preach when in the world, had, adopted a similar oc cupation in this the normal life."

We are, however, prudently told that though still using the Christian Scripture as a source of inspiration, he had "found it necessary to throw aside much of his old creed and his old theology, which, indeed he had little difficulty in doing." We need not extend this review. This is sufficient to convey a sense of the general tenor of the book. Bible quotations are frequent, and while marching on a pilgrimage the company chant "selections from the Word, many of them from the Psalms and Apocalypse." It is such a book as might naturally be expected from one who, in alluding to the world of spirits, says: Among all who have given us glimpses of that world, "there is none whose lifting of the yell has been more complete than that of the Swedish seer."

They never speak as they pass by-deaf mutes.

Mistorical.

Reminiscences of Modern Spiritualism. NO. THREE.

BY E. W. CAPRON.

The first articles that ever appeared publicly defending the new manifestations as spiritual were contributed to the Boston Chronotype (edited by the well-known Elizur Wright) by the present writer. It is well to notice that there was no paper then to be found in Western New York that would publish them, or anything that gave the subject a fair representa-They were written at Auburn in July, 1849. Mr. Wright, in publishing the first one,

said:

"THE OTHER WORLD.—The following letter, from a highly-respectable source, gives the details of an affair which is beginning to get notoriety through the newspapers in Central New York. The writer refers to a large number of gentlemen, the most of whom are well known to us as men of intelligence, and void of superstition, as witnesses of the singular noises of which he speaks. What theory will finally be confirmed by the facts—whether that of mesmerism and clairvoyance, or that of Swedenborg, or of the extreme liability of the senses to illusion—we cannot distinctly predict."

The letters very briefly set forth the facts, and many of the actual occurrences, up to the time they were written: The commencement with the Fox family; its progress in Rochester, Auburn, and other places; and quoted largely from memoirs of the Wesley family; showing that the great Methodist commentator, Dr. Adam Clark, fully endorsed the narrative in that case, and added that he had frequently been cognizant of similar facts in other places and in different families.

The articles were extensively noticed and commented upon, generally in the spirit of ridicule and derision, except by some of the religious papers, who pronounced it blasphemy. We were all greatly surprised, when we commenced the public investigation at Rochester in November following, to see one of these articles from the Chronotype republished in the Rochester Democrat, with this endorsement: "It is written with evident ability, and we give it to our readers." I suppose if my name had been signed to the article, they would not have discovered the ability at all. Sometimes we can do better not to be known, and that was one of the cases.

But of all the bitter denunciations by the papers, none began to be so outrageous, violent and replete with falsehood as those of the religious press. I speak that I do know. Among the most virulent was the Northern Christian Advocate of Auburn. It denounced all who had anything to do with the new phenomena as fools, liars and knaves. Rev. A. H. Jarvis, of Rochester, a Methodist minister of good standing, wrote to them to contradict some of their assertions, and stated that he had the same sounds in his own family; but they would not publish his article, or make any notice whatever of receiving it. It was published by the Cayuga Chief, in Auburn, although not by any means a spiritual paper, but only out of a spirit of fairness to those people in Auburn whom the Advocate had misrepresented by its repeated falsehoods. The Advocate acknowledged its own acquaintance with Satan in the following terms: "It has ever been the policy of Satan to disparage his true revelation, by means of his own lying wonders. We are not ignorant of his devices. The game is not new. Infidelity is at the bottom of the matter. Let our friends beware." How its friends have been frightened away is best seen by the thousands of Methodists who are now enlightened Spiritualists. The Advent Harbinger, the organ of the Second Adventists (who are still waiting), said, after attending the first meeting at Rochester: "Our city is in great excitement about the mysterious rapping of the professed ghosts of the dead... But little has been heard of the

matter for some time past, until a few days since it was announced that public lectures in one of the most spacious halls in the city-were to be given on the most wonderful phenomena. Large numbers have attended; lectures have been given; the rappings have been heard by all. Committees of men of the highest character have been appointed by the audience to solve the mystery; but as yet their investigations have been in vain—they cannot tell from tions have been in vain—they cannot tell from whence the noises come, or how they are made. And it is no marvel that they cannot, for the Bible is not their guide in this matter... The character of those and these are near enough alike to be of the same origin—viz., of the devil. Should the matter continue to spread, which it doubtless will (for this age of immortal soulism, belief in departed ghosts or spirits of the dead, a want of faith in the plain word of the Lord, and mysticism, is ripe for just such things), we may speak more of this matter."

These two papers give a fair representation These two papers give a fair representation

of the religious press of that day in regard to this subject. Even more enlightened preachers were then far behind in their estimate of the subject. I attended an anti-slavery convention at Syracuse in 1850, and laid two or three pamphlets of the first publication on the subject on the table with other books. Some one saw them and asked Rev. Samuel J. May what they were. "Oh, they are an account of some fanaticism they have got up at Rochester," said he. And that is the way the most liberal then looked upon

it. They, many of them, changed their opinion in time. Look at the religious papers of to-day. There is not one in this whole Union which would dare publish such an article as I have noticed from the Christian Advocate. Look at the religious organizations, too. No such denunciations are heard now as at first sprang forth from their pulpits. Thousands of preachers have, "in spite of the devil," looked into the subject themselves, and have become enlightened. Nothing in the whole course of

Spiritualism has been more plainly exhibited than the improvement of all churches, in every way. Look at the dropping off of the old idea of preaching hell and damnation in popular assemblies. A man now who should put on the style of a Knapp, a Burchard or a Finney, and their lurid expositions of hell-fire, would hardly find a place in Boston or New York in what are called respectable churches. The people go to church to hear a more benevolent gospel preached, and they are breaking through their old infant and heathen damnation-crust for a better and a more reasonable religion. The natural progress of humanity doubtless accounts for much of this, but the great upheaving of the old theories by the facts and truths abundantly proved by Spiritualism has chiefly formed the renovating power by which this vast improvement has gone forward.

Before the public meetings held at Rochester this talk of the ministers was common and popular, but the people began to look the matter squarely in the face. They knew that there was something more in the New Movement than a mere "catch-penny" game. The many liberal-minded persons who had investigated the matter, and who stood boldly up to their convictions, had an effect. True, a large majority, up to the time of the public investigation, had been of the liberal Quakers and Infidels, with a small sprinkling of fearless men like Rev. Mr. Jarvis, who had the manifestations in his own family, and could not dispute them, and who said when called upon to be one of a committee to attend the girls on the platform: "I know it to be true, and I'll face a frowning world."

The meetings at Rochester, attended by the best citizens; the committees, formed of men whom the religious press dare not question, and the daily press knew too well to question; and the reports of these committees made public through the daily issues, constituted a powerful rebuke to all the writers that had been making a jest of the matter. They knew not what to say. They could not condemn the men who had made the reports.

The direction, as given by the spirits, had been strictly followed, and the result had been all that they promised. We could not see the effect then; but time has proved all that they promised. The excitement was as great in this instance as that regarding any matter which had appeared in public for years, and it was soon found that it was not confined, like other exhibitions or lectures, to the city of Rochester. It at once became wide-spread, and people who had never heard of it before began to want to know and hear it. Notwithstanding we had, by the Rochester meetings, silenced all candid opponents of that vicinity, there were enough left among the old church defenders to question them in every way. Prof. Loomis's theory of noises produced by flowing dams in certain localities was seized upon as an explanation; then Prof. Dewey, of Rochester, (both Episcopal clergymen) cautioned the papers printed in Boston and New York against any belief in anything but pure deception by the young women who were practicing the art. In that early day there was one in advance of Rev. C. Chauncy Burr in cracking his toes. The Rev. Dr. Potts, Episcopal clergyman, delivered a lecture before a literary association in Rochester, and denounced the whole thing as done by the toe, and he proceeded to crack his toes, to the great delight of his religious audience. But all these efforts did not stop the rapping, or other demonstrations. They show, however, the tremendous odds we had to contend against at that time.

The Medical Laws.

To the Editor of the Banner of Light The Boston Record recently interviewed several prominent lawyers concerning the medical laws in this State, in relation to the Faith and Prayer Cure, etc. It seems to me that some of the points raised are worthy of restatement at this time, as having direct bear ing on the medical question generally.

Hon. Willard Howland said, in this instance: "I served on the Judiciary Committee last year, and the medical bill was discussed pretty thoroughly, and I tell you it is much more of a problem than appears on the surface. In law a father is supposed to be the best judge of what is best for his child; and natural affection will impel him to give it the best attention."

Hon. Andreas Blume expressed himself in its wise: "My impression is that the little law we have upon the subject is enough, provided the courts enforce it."

A. A. Ranney says: "I learned some time

ago that there are some things which you can't reach with legislation, and this is one of them. I believe education is the only satisfactory way to deal with this matter."
The Faith and Prayer Cure cannot be legal

ized by statute, any more than can the spirit-ual gifts of various kinds which are widely known to this age. There are some things that are beyond the mundane sphere of legislation, and when any State attempts their manage ment, by law, a precedent is established that in the future will work great harm—as no two individuals have the same idea in relation to

individuals have the same idea in relation to spiritual things, which are not discernible or recognizable under the strictly material way of dealing with men and things.

With the signal defeat of the close-monopoly medical law of last year, fresh in the minds of some of the present members of the Legislature, none but selfish individuals would consider it present or advisable to again put the ture, none but selfish individuals would consider it proper or advisable to again put the State to the enormous expense attendant upon the inquiry into this matter made at the last session of the General Court. I trust that within the Legislature now in session there are many to whose thoughtful minds this fact is self-evident. The liberty-loving citizens of Massachusetts should stand firm in a demand that all the systems of treatment now practiced in the State shall be allowed the equal privileges which in the past have been extended to them. That the Allopaths and their allies wish for a medical trust in Massachusetts is, of course, self-evident; such being the case, is, of course, self-evident; such being the case, the price of "liberty" in the "Old Bay State" is as ever "eternal vigilance," and I trust it will be exercised by every one within her bor-ders who favors freedom of choice in medical matters, so that any overt action taken by the Regular diploma-bearers and their acolytes in the present Legislature may be met and frustrated at the very outset.

Anti-Monopolist.

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 stomach or spleen, children with marasmus, gout rhoumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment,

The Carlsbad Sprudel Salt (powder form) is an ex-The Carlabad Sprudel Salt (powder form) is an excellent Aperient and Laxative and Diurctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlabad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Eisner & Mendleson Co.," sole agents, 6 Barolay Street, New York, on every bottle. One bottle mailed upon receipt of One Boilar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

DALLATA A COMPOSITOR DEWAILETH HER CASE.

It was the type-setter, A gentle, inodest maid, And overy word she said One, a reporter, listening, wrote of her:

"I have tried in vain to read this manuscipt;
Its like I never saw.
It looks as though a spider had been dipped
In ink, and set to draw
A map; or with her claw
The office cat had written
Instructions to her kitten,
With musical Persian words for mew and purr.

There are some letters that look cuneiform,

And others seem eleters that look ethich And others seem Chinese.

The punctuation points are in a swarm, Like angry, hiving bees—
Whereof I have decrease
Of pay, which is by the em,
Since I lose time by them
Who thus to write illegibly prefer.

"They write of peculations in high places,
And frauds which have occurred;
We type-setters, perplexed before our cases,
Are puzzled at each word;
To indignation stirred,
I scruple not to state:
Those authors peculate
Who write as ill as you, and you, do, sir!

'That journalist my gratitude engages,
Whose writing clear and plain
Is found on one side only of his pages;
For I need not explain
That all the time I gain
So much the more I earn.
Who doth me this good turn
A rightful favor kindly doth confer.

A night that a work and y dother content.

And if in haste—for such things have been done—Your pen should chance to lapse
From full conformity with Worcester's Un-Abridged; or if perhaps
(For Homer had his naps),
A verb, being singular,
With plural noun should war,
I will hide your failing from the proof-reader.

"For author and compositor being come The reign of amity, Of syntax the desired millennium, And of orthography—
The reading world shall see
The apotheosis solemn,
Complete in every column,

Of the ideal, the perfect newspaper!"

It was the type-setter,
A gentle, modest maid,
And every word she said
One, a reporter. listening, wrote of her.
—E. Cavazza, in Literary World.

Original Essays.

STUDIES OF THE UNSEEN.

BY W. A. CRAM.

As we awaken to consciousness we find ourselves confronted and surrounded by what we call forms and life strangely varied and complex. They appear through what we name birth and growth and disappear in death, but the beginning and end are ever a profound mystery. What is this world we see and feel? Is it the great reality in itself, or is it only the shadow image, the changing, fleeting form worn by some deeper everlasting Reality of all worlds and forms?

In front of my window as I write is a great elm tree. I can see and feel it; but what part or how much do I see and feel? Slowly we are learning that our common senses report very little about a tree; that we are in fact very blind and deaf to a vast and higher world o forms and life all about us.

The forms of rocks, trees, animals and man stand and move about us as a great reality, but more and more we are discovering that the vastly greater and more living part of them is all invisible to us, belongs to another degree of matter and life than this we call ours. The philosopher and chemist tell me that this tree in front of my window that seems so solid to my common-sense consciousness, is something very different from what it appears; that it is not solid in the way my organs of sense report, but that it is nothing more than a dust-form or mist-cloud, as to visible matter; science assures us that the seemingly solid trunk, branches, leaves, etc., are constituted, so far as we can see and feel them, of atoms of matter very widely separated; so far apart are they that they may be likened to the dust-particles floating in a room, or the tiny raindrops in a mist-cloud in their relation to one another.

But what gives these so scattered atoms any consistency and seeming solidity in the rock or tree, then? Simply the unseen matter that constitutes the greater and more essentially living part of the tree. Each of the atoms of visible matter, the philosophic chemist tells us, is surrounded by a comparatively immense atmosphere of invisible matter called ether, so refined and subtle that our organs of sense fail to grasp or respond to it. Now this invisible, ethereal matter, surrounding and enfolding as a kind of atmosphere each atom of our visible world, cannot be one homogeneous form of matter and energy, but of many and varied degrees, such as are the changing and varying degrees of atmospheric matter that surround our earth: These countless degrees of matter and energy, of form and life, more and more reveal themselves as different and changing manifestations of one eternal substance and energy of being.

Now let us imagine each atom of our visible world as a kind of nucleus enfolded in its ether globe of finer and higher degrees of matter and force. These ether globules are drawn or gather together into the forms of rocks, trees, animals and man. We trace their movements and the aggregating forms only by the grosser atoms, the nuclei of these ether globes, for only these belong to the degree of matter visible and tangible to us; the immeasurably greater ethereal part moves, and stands all unseen in rock, tree and man.

We can thus conceive how the grosser atoms of matter that present the form of the tree before us are so widely separated, yet each held in its place in trunk, branch or leaf, by its invisible envelope of ethereal matter, which like an atmosphere surrounds it, and while separating it from its neighboring atoms, still links it to them by unseen bonds. Thus the part of the tree we behold is only a very small fraction of the whole-for the greater and more essential

part is of matter invisible to us. We walk amidst the wonderful world of vegetable forms and life, beholding grasses, trees, flowers and fruits of varied form and hue; yet all the while our optic nerve is so attuned that we see only the lower, grosser part of them. They are constituted of many and varied de. grees of matter-one degree or form enfolding another, each higher, only a continuation of the adjacent lower into finer and more perfect manifestations of being. We can be sensibly conscious only of that degree of matter and life we call our seen world; all the while the potency of being which wears the form of rock, tree or bird to us to-day, also wears many other higher and finer forms of matter and life unseen by us, but may be visible to beings of higher degree and more perfect organs of sense! Could our optic nerve be attuned to vibrate to the awakening of our consciousness an octave higher in the gamut of ethereal vibrations, then the stones of the field, the trees before our

door, the flowers of our garden, as we know

them to-day, would all disappear; but we should at once see and know them in some finer, more perfect form of ethereal matter that now they wear though invisible to us. What worlds of beauty and more joyful use lie about and over us we in our blindness cannot know yet! We can only see and know them when we awaken

into the conscious being of those higher degrees-just as we awakened into the conscious life of this our world to-day. The elm tree that fronts my window wears, then, not one but many forms of matter-not

one but many and varied degrees of life; today I see and feel but one-that in which it appears in our common world of sense; yet in purer imagination and truer thought I behold it in higher degrees and varied forms of ethereal matter, enfolding the grosser part that now appears to me through my organs of sense. As in the ceaseless process of life we slough the grosser bodies and conditions of to-day, and awaken to conscious being in the higher degrees and conditioning of ethereal matter that now enfolds us as the vast realm of the unseen, then shall we see this old common world of rocks and woods, clouds and waters,

animals and men, as if transfigured! We cannot discover that nature ever works by "miracle." More and more it appears that her method is birth, growth, decay and deathall of which are but varying steps toward ever new forms of life, alike in the little seen and the vast unseen; that there are countless degrees of being-each higher only a natural continuation of each adjacent lower in more perfected ways; but the same law is over all and through all and in all!

THE RELATION WHICH MAN SUS-TAINS TO GOD, OR INFINITE CAUSE.

BY JAMES HULBERT.

The question of all questions for man to solve is that of his vital or interior and spiritual relation to God, or Infinite Cause. Upon a true solution of that mystery of mysteries, the relation that the soul, the immortal part in man, sustains to God, or Infinite Cause, rests his salvation, his hope, and is the one grand object for which man should aspire. No religion, no system of ethics or morals that does not embrace and bring within the scope of its thoughts that question of all questions, man's vital relation to God, the interior source of all intelligence, light and life, and the producing cause of all there is, or ever will be, can make any true advancement, and can never truly reform the world and make angels of men and women whilst yet tabernacled in the flesh.

Knowledge, true knowledge, is what man should aspire after, should desire, and with those aspirations, those desires, will ever come solutions of higher and grander problems pertaining to man and the relation he sustains to God, No problem will ever be solved only in and through deep and concentrated thought in the direction of the line of inquiry he is making; and then only when his aspirations, his desires, are in harmony with universal truth, or universal cause, the Alpha and Omega of all life and intelligence.

Man lives, is possessed of intelligence, by virtue of an interior or spiritual relation to God, or Infinite Cause, and no theories of man can ever change that relationship, for it is based upon that which inseparably connects man the finite with God the Infinite. Man the finite, when he reasons logically and sees clearly, can find no religious belief true save the one that makes the relation existing betwixt God the Infinite and man the finite an inherent relation that now is and ever will be in consequence of man's existing within the boundaries of infinite space, and beyond which he cannot go, and therefore he is within the boundaries; when God, as a Spirit or Infinite Cause, permeates, ramifies, and fills its every niche with that which vivifies and produces life and the intelligence in man—and not one man, but few seconds to kill the worms inside; otherwise the human family at large-and in that sense God, or Infinite Cause, is near unto all, and surrounds them and permeates them through and through with that vital element of life which pulsates the whole of universal space. It is that which gives him a consciousness of life, of being, of existing, and by virtue of his external senses he sees, feels, hears, tastes and smells, and has a knowledge of material things, and realizes that God's universe is one of vast dimensions, made up of worlds on worlds, systems on systems, governed by an all-pervading law which in its action is an unit, moving the complex machinery of many millions of worlds with a rhythm and time that never varies. Every man, if he truly looks within himself and feels the pulsations of life going on within his being, will come to the conclusion that he in some manner must hold a vital relation to God, or Infinite Cause, or else life, consciousness, intelligence, would not inhere to him, for the physical form could not remain in a state of adhesion or in its present condition without it were in some way connected with those vital forces that permeate all space, and connect world with world, system with system, atom with atom.

From these premises let us see where the reigious world stands; whether its religious belief is founded in truth; whether it has builded upon a rock, as a foundation which can never be removed, or whether upon the sand or ignorance of past ages, supposing it to be veritable truth, which reason and revelation could not overthrow. Reason and revelation are joint partners in a true religious belief, and go hand in hand for the overthrowing of error and the upbuilding of a religious belief based upon immutable and unchanging law, and revelations in accord with justice and right, and the Fatherhood of God and the brotherhood of man.

Colby & Rich reprint from the London edition, "My Lyrical Life, Poems New and Old," by Gerald Massey, the first collected edition. Massey's poems were popular years ago on account of their political and patriotic character, the poet having sought inspiration in the cause of humanity in general, and in particular in that of the working people of England and France; to-day he is unchanged, and gives to home rule the support of his verse. But his reputation will rest upon his home lyrics, which appeal to the tender sentiment and feeling of the family, in its social and religious relations, and upon some of his ballads, for which he has gained a more limited circle of admirers. There are lyrics and ballads in which he rises to lofty and sweet strains, but Massey finds welcoming friends of his poems, whatever their key-note, love of humanity, country, home, or spiritualistic revelation of human destiny; for his thought is always noble, and often powerful, and many of his images, which are formed readily from nature or life, have beauty, and his style, although original and peculiar, and criticised as foreign, fits well to his purpose. The better part of four separate volumes that have been out of print for some time, and one hundred pages of later poems, make the two volumes of this neat edition.—Globe.

Spirit of the Press.

A Great Big Silk Farm.

THAT IS WHAT THE UNITED STATES MAY BECOME SOME DAY.

The Chief of the Newly Created Silk Division Thinks that He Has Obtained a Machine that Will Make Silk-Growing a Great American

"I have just returned from Europe," said Chief Walker of the newly-created silk division in the Department of Agriculture, "with a reeling machine that seems likely to accomplish the great problem, the solution of which will turn the United States into a gigantic silk farm. This one difficulty, as things are now, alone stands in the way of the silk-producing industry in America. So troublesome and costly is the process of reeling silk with the contrivances thus far applied that manufacturers on this side of the water cannot afford to pay cocoon raisers here living prices for their product, if they are to compete successfully with foreign competition. For this reason comparatively few cocoons are raised in this country—not more than ten thousand pounds in all, probably—of which amount we ourselves buy one-half for experimental purposes. One fair-sized silk factory can easily consume one hundred thousand pounds of cocoons in a year. But if this new machine, just completed after my own designs on the idea of a French inventor, fulfills my expectations it will be found to be practically automatic, so that, as one might say, the cocoons put in at one end will come out raw silk at the other. A contrivance that accomplishes this will so considerably reduce the expense of making the raw silk that American manufacturers can buy cocoons here for material, instead of importing it, in the shape of raw silk, from Japan the raw silk that American manufacturers can buy cocoons here for material, instead of importing it, in the shape of raw silk, from Japan and elsewhere abroad, as they do now. The moment that the cost of producing raw silk is brought down a big per cent. below the foreign market price of the article, the profits of silk manufacture will rise proportionately, and the business will jump into activity all over the country. A corresponding demand will, of course, arise for cocoons, and the market price course, arise for cocoons, and the market price for cocoons will go up sufficiently to draw thousands of farmers into the occupation of robing them." alsing them."
"And why the farmers?" asked The Star re

porter.
"I should rather say the farm women. It is "I should rather say the farm women. It is "I should rather say the farm women." "I should rather say the farm women. It is to them that the great American silk manufacturers of the future will look for their supplies of cocoons. The production of silk cocoons is an industry especially adapted to the use and opportunity of farm people. In France each farmer's wife raises a few pounds of cocoons every spring, and makes a little money by selling them; in this way mainly is the silk crop grown. Women of the agricultural class in the United States are not obliged to work in the fields as French women are, and thus they have more time to devote to such a pursuit. There is a vast amount of waste female labor in this country, or rather idleness, that might be turned to labor, and here is a purpose to which this spare 'hen-time' might be devoted for six weeks in the year at any rate, during the cocoon-raisin the year at any rate, during the cocoon-raising season. No occupation could possibly be more easy and agreeable for a woman than the raising of cocoons, and it will offer a new source of income to rural wives and daughters north, south, east and west, as quickly as this little mechanical problem is solved. The machine, which I hope embodies the solution of it, is already put together, and the first trial of it will be made at once."

HOW TO GET SILK EGGS. "But how is a woman to get started in the

"But how is a woman to get started in the silk-raising business?"

"Easily enough. Any woman in the United States, who will take the trouble to write to us in March of any year, with a request for silk-worm eggs, will be sent about April 1st a quarter of an ounce of them, or about nine thousand, in a little box. The eggs will have been kept on ice by us to prevent hatching, and all the beginner need do is to put them in a dry place, where they will come out of themselves. place, where they will come out of themselves The nine thousand worms will take up a table-space forty feet square, and the most convenient space forty feet square, and the most convenient way is to put together roughly a tier of big square shelves for them, one above the other, with spaces of two feet between. On these or on ordinary tables the worms should be placed, and allowed to feed four or five times a day upon as many mulberry or osage leaves as they will consume; no other sort of food will do. When they would bore out and spoil the silk. With two ounces of eggs a year a woman ought to be able to raise fifty or sixty pounds of cocoons per annum, hatching the eggs April 15th and gathering the cocoons June 1st. The latter are gathering the cocoons June 1st. The latter are worth about one dollar a pound now; we buy most of the cocoons at that rate from the women whom we supply with eggs. When the great demand for cocoons arrives—as it surely will before long—one hundred thousand women, producing fifty pounds each per annum, will supply fifty factories with material for turning out an enormous amount of silken fabric."

out an enormous amount of silken fabric. HISTORY OF THE SILK WORM. "Do you raise the eggs you give away?" "No; we get them from Europe. The man ner in which the silk worm was first brough into Europe, by the way, was very curious. It is a Chinese insect, you know, and has been domesticated there for four thousand years. domesticated there for four thousand years. Laws rigidly forbade the taking of it out of China, and the silks of ancient times were all brought from the flowery land. But a few Nestorian monks, in about the tenth century A. D., I believe it was, smuggled some eggs through western Asia into Europe concealed in hollow walking staffs. The Chinese attribute the original discovery of the silk worm to one of their empresses, who was deified after her death. The worm itself is regarded by the Mongols with superstitious awe; probably it was first found in the Himalayas.

My notion is that the South will be the great silk-producing section of the United States

silk-producing section of the United States eventually. Interest in the great future industry is growing all over the country; the people are all ready to take it up as soon as it shall be found possible."— Washington Star, Nov. 30th, 1889.

January Magazines.

THE NEW IDEAL.—This excellent exponent of liberal and progressive views changes its form to that of magazine of forty-eight pages with this month's number, the first of the third volume. O. B. Frothingham contributes a paper upon "The Spiritual Aim of Liberalism." Wm. J. Potter resumes his criticism of Bellamy, and other able writers give their views upon living issues, among them Dr. Janes, who in a article upon the duty of those who believe in Evolution to make it known, quotes the following passage from Herbert Spencer, which is specially applicable to all who know Spiritualism to be a revelation of mo mentous interest to mankind, yet hesitate to acknowl edge it at all appropriate times and places:

edge it at all appropriate times and places:

"Whoever hesitates to utter that which he thinks
the highest truth, lest it should be too much in advance of the time, may reissure himself by looking at
his acts from an impersonal point of view. Let him
duly recognize the fact that opinion is the agency
through which character adapts external arrangements to itself—that his opinion rightly forms a
part of this agency—is a unit of force, constituting,
with other such units, the general power which works
out social changes; and he will perceive that he may
properly give utterance to his innermost conviction,
leaving it to produce what effect it may... He must
remember that, while he is a descendant of the past,
he is a parent of the future; and that his thoughts are
as children born to him, which he may not carelessly let die."

The general contributions in this number are in tha

The general contributions in this number are in the fore rank of advanced thought; the editorials scintilate with truths clearly and concisely expressed, and in its present Review form the New Ideal is likely to receive, as it should, an extended patronage. Boston: 196 Summer street.

Presslar over "Mothers and the Nursery." New

York: Box 2141. WIDE AWARE.-Many youthful aspirants for artistle honors will be interested in "Confessions of an Amateur l'hotographer," the second series of which is given in this number, by Alexander Black. Clara Doty Bates follows with a poem, "The Photographing

of Baby Lawrence." "Peggy's Bullet" is a story of the Revolution by Kate Upson Clark. An Indian fairy tale is told by L. J. Bridgman in "Charming the Thunder Birds," the scene of which is among the "Mischievous Puk-Wudgies" of "Hiawatha." The old ballad of "Whittington's Advancement," from scullion to Lord Mayor of London, is given on five fully illustrated pages. New chapters are given of three serial stories. "The Ballata of the Blackbird," with which the number opens, is a Milanese legend in verse. The frontispiece represents "Sampo Lappelil at the Great Sun Festival on Rastekais." in illustration of a Norwegian story translated by Mar-

garet Bocher. Boston: D. Lothrop Co. VICK'S ILLUSTRATED MONTHLY .- An interesting description of "Japanese Dwarfed Plants," a number of which were shown at the late Paris Exposition, together with "One of the Antilles," or West India Islands, a sketch of San Domingo, the burial-place of Christopher Columbus—both articles finely illustrated, the latter with palm and cocoa-nut groves, form an interesting feature of this number. The frontispiece represents the gorgeously-colored Shirley Popples, and a large variety of floral matters are instructively treated upon in the general contents. Rochester, N. Y.: James Vick.

THE BIZARRE. NOTES AND QUERIES .- Dr. Alex. Wilder, of Newark, N. J., gives a lengthy reply to the query: "Who were the 'Cabiri' mentioned often by classical authors?" Interesting memoranda are given respecting the Hollow Globe Theory. The above, "Biblical Information-Wise and Otherwise," and other matter, render this number one of special value. Manchester, N. H.: S. C. & L. M. Gould. Boston: For sale by Colby & Rich.

THE KINDERGARTEN. - A translation by Lucy Wheelock of an essay upon "Froebel's System,"
"Glimpse of a German Kindergarten," "The Story of Siegfried," etc. Chicago: A. B. Stockham & Co.

[From the Cleveland (O.) Plaindealer.]

The Lyceum Festival. The Children of the Progressive Lyceum are Charm-

ingly Entertained.

A merry crowd filled Memorial Hall on the Christmas festival of the Children's Progressive Lyceumunder the directorship of Mr. I. W. Pope and Mrs. Sarah J. Rogers; Mrs. L. Martin, the Guardian, being absent. The exercises were opened with instrumental music by the Lyceum Orchestra, followed by Mr. Thomas Lees, who explained the origin of Xmas day; followed by Mr. Pope telling why Spiritualists celebrate the day. The following programme was then carried out: Song, "We Wish You a Merry Xmas," Lyceum; original poem, "Then and Now," Mrs. T. V. Cooke; ballad, John W. Pae; recitation, 'Nobody Else," Lillian Greaves; "The Christmas "Nobody Else," Lillian Greaves; "The Christmas Bells," Nellie Thayer; Santa Claus, Eva Davles; recitations, Lillie Daily, Edith Felohan, Almeda Welch; ballad, Zadie Turner; song, "Christmas Bells," choir; recitation, "Jolly Old St. Nicholas," Lillie Bucher; recitation, Gertle Lancken; song, Ruby Snape; recitation, Laura Lenmers; recitation, "Almost a Nick," Joseph M. Edelen; recitation, "Almost a Man," Homer Davles; violin solo, Willie Kritch; recitations, Lulu Orndoff, Nettle Orndoff; song, "The Christmas Tree," Lyceum.

At the conclusion presents were given to the children by an impersonator of Santa Claus (Mr. E. W. Gaylord).

Almost a century ago, Johnson's Anodyne Liniment, a noble remedy, was first made

Spiritualist Meetings.

ALBANY, N.Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A.M. and 8 P.M. Admission free. The Ladies' Aid meets same place every Friday at 3 P.M.; supper served at 6 P.M. J. D. Chism, jr., Secretary.

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

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

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

saac F. Moore, Secretary.

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

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

CHICA GO, ILL.—The Spiritualist Mediums' Society neets in Martine's Hall, 104 22d street, Sundays, at 2:45 P. M. CHICAGO, ILL.—The Harmonial Society of Spirit-ualists holds public meetings every Sunday evening at 7%, at the half in building northwest corner Peoria and Monroe streets, entrance 93 South Peoria street.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hafl, 170 Superior street, commencing at 104 A. M. I. W. Pope, Conductor; Thomas Lees, Corresponding Secretary. CLEVELAND, O.—The First Spiritual Advance-Thought School holds regular meetings every Sunday at 2½ o'clock at 559 Pearl street. Mrs. L. H. Parker, President.

CHATTANOOGA, TENN.—Meetings are held regularly in Market-street Hall. Dr. George A. Fuller, speaker. DETROIT, MICH.—Meetings are held every Sunday at 3 P. M. in Cooperative Hall, Hilsendegen Block, Monroo Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chatrman Seats fee.

DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1543 Champa street. P. A. Shumons, President. EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner th and 6 streets, each Sunday at 3 o'clock. Miss Welda Buck-man. Secretary

FITCHBURG, MASS.—First Spiritualist Society meets in Red Men's Hall, 239½ Main street, every Sunday at 2 and 7 P. M. Mrs. E. C. Loring, 113 Blossom st., Secretary 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. Shurtleff, Clerk.

LYNN, MASS.—Spiritual Fraternity holds meetings every Sunday at 2½ and 7½ P. N., at Templar's Hall, 38 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 Religio-Philosophical Society, 2456 St. Catherine street. George W. Walrond, speaker.

NEW HAVEN, OT.—First Spiritualist Society; hall 148 Orange street. J. W. Sypher, President; A. F. Champlin, Secretary.

lin, Secretary.

NORWICH, CT.—First Spiritual Union.—Meetings are held every Sunday in Grand Army Hall, at 1½ and 7½ 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 meetings Sunday evenings at 177 Halsey street. Mrs. Dr. S. F. Martin, President; Frank W. Wilson, Vice-President; C. Hough, Secretary. NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clie street. H. L. Sel-

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

PORTLAND, ME.—"The Portland Spiritual Tem-le" holds regular meetings on Sunday in Mystic Hall. PITTSBURGH, PA.—The First Spiritualist Church as lectures every Sunday morning and evening. Children's Lyceum meets at 2 P.M., in the hall, 6 Sixth street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmever, 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. Services are held every Sunday at 2 and 7 P. M. in Graves Hall, 322 Main street. C. I. Leonard, President; J. P. Smith, Secretary.

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

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

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

TROY, N. Y.—The First Society of Progressive Spirit-latists holds meetings in Room 18, Keenan Building, Sunday to Yeening at 71/4. Ladies' Aid Society in same room Thurs-tan evening.

TRENTON, N. J.—First Association of Spiritualists holds meetings in its Hall in Taylor Opera House, Greene street, every Sunday afternoon and evening. W. J. Hib-bort, President; Wm. Hibbert, Secretary.

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

196 Summer street.

HERALD OF HEALTH.—Dr. Holbrook contributes
"Notes Concerning Health." Helen Fletcher presides over "Women and the Household," and Mrs.

Written for the Banner of Light. "LIFE IS REAL-LIFE IS KARNEST."-Longfellow.

BY JAMES M. ROGERS.

'T is nobler far to better live, Than rarest song the bard can give; For fancy's flight is but the wing Of skimming swallow in the spring, That sweeps the dew and fans the flowers-Acrial chase of idle hourst

But noble action is a star, Whose luster radiates afar, Whose clear effulgence shines and bends Above the path that upward tends. And fainting travelers turn to see That beacon of eternity.

The soul that gathers in its sweep All deeds of worth, all musings deep, Has passed the limits, caught the strains That flow from more than mortal planes, And here, on earth, anticipates
The world within the glowing gates:

So, he who lives as poet sings, Still best to life's fulfillment brings That more than music—though so sweet That shining ones delay their feet, And angels hand each lofty rhyme Down all the corridors of time,

Banner Correspondence.

Pennsylvania.

PITTSBURGH.-W. L. Hughes writes: "I often wonder why, if Spiritualists are as numerous as they are reported to be, we do not hear more from them through the columns of the press. I would like to see monthly reports of the work being done for humanity by every society in this broad land. It would be very gratifying and helpful to each society to know how their brethren in other places are progressing gressing.

gressing.

Since the opening of the present season, the first church of this city has been growing steadily in numbers. Almost weekly we have applications for membership, and it is pleasing to note that they come from people who have studied the philosophy and investigated the phenomena of Spiritualism. According to our new constitution members in arrears for six months' dues lose their membership. We find this plan works well; for while there may not be so many names on the roll as there otherwise might be, those that are there live up to the constitution and by-laws. Our expenses average about two hundred dollars per month, which are largely met by the collections, as we cannot in this State charge an admission fee on Sundays.

on Sundays.

Our speakers so far this season have been Mrs. Twing, Miss Nickerson, Mrs. Richings and Mr. E. W. Emerson, the latter being with us during December. As a gentleman and as a medium our people think he has few if any equals

equals.

The Lyceum for the last few months has been rapidly growing in numbers, fully one-half of the members being adults, several of them quite advanced in years; they say that they enjoy it fully as much as they do the reg-

ular services.

On Christmas evening we had a large tree well laden with presents for the children; and, thanks to the liberality of our friends, we not only gave them a box of candy, but each was presented with a book or other present they had previously expressed a desire for. Spiritualists and others turned out in full force and filled the hall, bringing presents with them for their friends. These presents were given in charge of the Entertainment Committee with the names of those who were to receive them. charge of the Entertainment Committee with the names of those who were to receive them. It took Mr. Emerson, Mr. Gordon and the writer an hour to distribute them. A large portion of them were valuable, and clearly made manifest the brotherly feeling that ex-ists among us. We are an appreciative people here, and when we find a medium among us who is doing what he can to assist us we let who is doing what he can to assist us, we let him know what we think of him. To show the appreciation and esteem we have for Mr. the appreciation and esteem we have for Mr. Charles Lindsay, who has developed with us to be one of the best test-mediums to be found, and Mr. E. W. Emerson, the members presented to those gentlemen one each of the justly celebrated Stephens's easy chairs, Mr. William Fleming and Mrs. Ella M. Stephens making the presentation speeches. Recitations and songs from the children brought a very merry Christmas to a close.

Mrs. Helen Stuart-Richings is our speaker for January; and her frequent engagements

Mrs. Helen Stuart-Richings is our speaker for January; and her frequent engagements here show the appreciation in which she is held. During her engagement here in November her guides through her performed the first christening that has taken place in our church, the child being Mr. and Mrs. Lindsay's. The ceremony was very interesting. The control formed a circle of all the children present around the father, mother and infant, and with a wreath of evergreens and flowers encircled them. An interesting address was made, and the name of Ralph Fleming Lindsay given the child."

California.

SANTA CRUZ.-Dr. Dean Clarke writes, Dec. 25th, 1889, just before leaving Santa Cruz for other fields of labor: "The months come and go so rapidly, and there is so little change in this equable climate by which to mark their lapse, that I hardly realize how many moons have waxed and waned since I noted a few thoughts for the ever dear BANNER OF LIGHT great in value as a medium of intelligence between mortals and spirits, as well as between the great brotherhood of co-workers whose weekly labors it so faithfully and kindly chronicles.

icles.

I have remained much longer in Santa Cruz than I expected, as a peremptory injunction against my leaving has been given me every time I have essayed to go. This implies no legal restraint, fortunately, but one enjoined by several earnest friends of our common Cause who have generously appreciated my labors.

My experience in regard to long or short engagements for speakers is decidedly in favor of counterly semi-annual or better yet, yearly

My experience in regard to long or short engagements for speakers is decidedly in favor of quarterly, semi-annual, or better yet, yearly terms. Trance and inspirational speakers need to be in magnetic sympathy with their auditors, as well as their inspirers, and a mutual acquaintance, which it takes time to form, is indispensable to this end. Many a sensitive speaker has been misjudged as to ability, because he or she has not been employed long enough in a place to get into proper harmony with the audience to establish the indispensable conditions for control. Very often, after a long fatiguing journey, the speaker, without time for rest, goes before an audience of unsympathetic strangers, who, after a cool reception, expect him to wax eloquent, and to galvanize them into attentive enthusiasm by giving forth what little magnetic power is left in his depleted system. If he fails in the first effort, as might be expected, a snap judgment is formed of his incapacity to meet the exacting demands of his hypercritical auditors, who expect prodigies, while they unconsciously and unintentionally destroy the conditions for even ordinary success. Longer engagements, mutual acquaintance and a sympathetic rapport obviate these disagreeable features of itineracy, and with speakers of any degree of power and versatility, give much more mutual satisfaction.

satisfaction.

Returning to matters personal, I am pleased to say that I found a small body of earnest friends in this otherwise bigoted city, and they have stood valiantly by me while I have, by the powerful aid of my noble spirit-inspirers, done all I could to correct and enlighten the community relative to this and the after-life. Both the Republican daily, The Sentinel, and the Democratic Surf, have shown unusual liberality by publishing abstract reports of my lectures nearly every week—of from a half to a full column. Thus hundreds, if not thousands of persons, have read some of our progressive ideas who would not otherwise have known anything about them except through the usual misrepresentations made by the pulpit, and a certain percentage, at least, of the press of the

country.

My fourth month here expires next Sunday,

which I expect will close my very pleasant re-lations with many warm friends and patrons, whom I shall leave with regret, that I may sow the seed of needed truth in other localities."

SAN DIEGO .- J. P. James writes that he commenced the practice of healing by laying on of hands in 1843. In 1850 he for the first time heard what were then termed "the Rochester Knockings," and became convinced by what he then and subsequently experienced of the truth of Modern Spiritualism. He cites numerous instances of remarkable cures effected by him without the use of medicine, a large number of which were of individuals who had been given up to die by physicians of the regular medical school. Several of these cures were

lar medical school. Soveral of these cures were instantaneous. He says:

"Edward Fitch, of Anita, Cass Co., Iowa, had paralysis of the left side; he could not use arm nor leg, nor speak above a whisper. The attendant physician, eminent in his profession, pronounced him incurable. I was called to see him, and treated him. In a few days he stood on his feet; in one week he was able to walk out of the house, and eat a good meal; he was healed by laying on of my hands. This was four years ago; he is now, I am told, in good health. Mr. Hoge, living some twelve miles from Anita, Iowa, ruptured a vein in his throat. A physician was called, who, on examination, stated he could not do anything to stop the flow of blood, as it was impossible for him the flow of blood, as it was impossible for him to get at the vein. He told them if they would send for me I would stop it. On being called, I was strongly impressed that I could not reach him in time to save his life, but if I would place my mind on him the blood would be stopped, which I did, and the blood did cease flowing. Three months after I saw the physician and Three months after I saw the physician, and he said he was well satisfied I was the cause of the cure, or medium through whom it was

Ohio.

CINCINNATI. - A "Student of Nature" writes: "True Spiritualism is that which can take in every iota of nature, up to and through man, on into indefinite—to us—space, as perfectly pure and good. All things and persons are formed of atoms. Can you find an atom with an error in its composition? No! But you can get things mixed, or out of place. Put your finger in the fire and pain is the result, yet your finger and the fire are both pure. True Spiritualism abolishes all thoughts of sects, societies, associations and combinations as a separation. Like a family it should unite sects, societies, associations and combinations as a separation. Like a family it should unite as brothers and sisters, free from blame, and arbitrary control over one another; exchanging views and thoughts, comparing examples; finding no fault, or intruding with a shadow of control beyond the limits of free acceptance. True Spiritualism is in him who discovers that he really owns nothing but himself; that True Spiritualism is in him who discovers that he really owns nothing but himself; that everything belongs to nature; that he must pass on and leave it to others; and that it is too late to make good use of it for his children and his children's children when it comes time to give up his inheritance here to Nature (God). Accumulations of money and property and education are to make men happy by sowing the seeds of charitable acts among the poor, that they may grow in the garden of the mind as the grain grows on an enriched poor soil. Wealth dissolves in a day; gratitude lives forever. Oh! what a mine of wealth, more valuable than the world in one lump of gold, will it be to look down into the lake of the mind and see gratitude, love, forgiveness, justice and truth reigning in those whom we have helped, and feel the current of their everlasting gratitude thrilling in our soul for that which we have given. True Spiritualism teaches us that life is eternal in all things, unbroken between this and the future and that which is to come: that was a must weape our teaches us that life is eternal in all things, un-broken between this and the future and that which is to come; that we must weave our thoughts, words and acts in with all our sur-roundings as we pass on; and that can only be done by permitting that perfect freedom of action in others that we wish for ourselves."

District of Columbia.

WASHINGTON. - A correspondent writes deploring the long list of evils that our present competitive and chaotic society involves, and says that none possessing well-balanced minds

says that none possessing well-balanced minds can fully realize their existence without feeling responsible for this misery if they do not exert themselves to the utmost for its overthrow, which is sure to come sooner or later, and be replaced by greatly improved conditions.

The progress of a social evolution of immense magnitude, a strong incentive to which has been given by Mr. Bellamy's book, "Looking Backward," and an organization based on its principles, is shown in what to many is a firm belief that, as our correspondent says, "a strong delegation of Nationalists will urge that the platform of both of the old parties, when nominating their Presidential candidates in 1892, shall encourage the extension of governmental control of other branches of the public service, control of other branches of the public service, as is so successfully demonstrated in the har monious working of the Post-Office Department and the common school system. This will put in practical operation a plan which can extend until it embraces in time all the industries, and ultimately the whole world."

Massachusetts.

BOSTON .- "A. S. H." writes: "The Man ifesto, published by the United Societies, at Canterbury, N. H., is printing a series of articles concerning the history of the church at Mt. Lebanon, N. Y. So far as spirit-manifestations occurred with

them, they were but little different from those of Modern Spiritualism in 1848 and since that

In 1838, '42, '43 and '44 wonderful manifesta tions are reported to have occurred among them. In 1842 public service was discontinued, and a notice placed upon the door of the church and a notice placed upon the door of the church to that effect, strangers not being allowed to be present. They at that time understood that there were certain conditions to be observed to obtain the best results. They kept a record of many of the messages, which was entitled, 'Sacred Rool and Book.' Without question, the Shakers were the first to hold recognized communion with departed spirits in this century."

Vermont.

BRISTOL.-A. E. Manum writes: "I have lately been favored with a visit by Mr. C. C. Gillette and wife of Fairfax, Vt. Mr. Gillette Gillette and wife of Fairiax, Vt. Mr. Gillette is the recently developed medium spoken of in the The Banner of Nov. 2d. His chief control, 'Gray Eagle,' who claims to have been in earth-life a medicine-man, is developing him as a healer, and he has already performed some remarkable cures by the laying on of hands. Sunday evening, Dec. 29th, he held a seance at my house with very satisfactory results, and the indications are that through his mediumship great good will be accomplished. Mrs. ship great good will be accomplished. Mrs. Gillette is also a very good medium, improvisation of music being one of her spiritual gifts."

Colorado.

DENVER .-- J. C. Thomas writes: "Mrs. S M. A. Bartholmes, formerly of Rhode Island, is doing a good work. I had the pleasure of as doing a good work. I had the pleasure of attending one of her afternoon lectures in Idaho Springs, Dec. 22d. She commands the respect of skeptics, convincing many of the fact of spirit-return. Her tests and psychometric readings were very fine. She has the good wishes of a host of friends in Idaho Springs, all of whom wish her success in her work, wherever it may be."

New York. MALONE.—Scott G. Boyce writes: "Spiritualists are very quiet in Malone. I wish some good medium or lecturer could come here to arouse the people—for although the spires of seven churches point heavenward, we have no society of Spiritualists."

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est to our readers. In his preface he says:

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Progression the Law.

All the signs of the time are in the highest degree hopeful for humanity. Progress is the inevitable law. Evolution rules and regulates hundred years ago. The prevailing discontent testifies in the first place to the fact that the old abuses of ignorance and prejudice still exist of criticism for amendment and removal. A sermon was preached in Boston recently by Rev. Rush R. Shippen, of Washington, D. C., in which he took a hopeful view of the situation and the prospect. For the negro and the Indian, he said, the old times have been centuries of dishonor, but justice is now coming to the front. The republic is pledged to their elevation as wards of the nation. Woman is coming forward into new activity. On the same line the church itself is awakening to a broader fellowship and closer brotherhood.

One of the most interesting features of the recent Paris Exhibition, said the speaker, was the exhibit of the homes of mankind, showing the progress of civilization from rude cavedwellers in rocks and rudest huts of Africa and the South Sea Isles up through Egypt and Tunis and Turkey to the perfection of a Parisian boudoir or palace. How immense the distance traversed! What countless generations of men and women have toiled and struggled and fought and died before our barbarous progenitors could climb the Eiffel tower, print a daily newspaper in the second story, five hundred feet in the air, or in Edison's phonograph and lay them away for people of coming centuries to listen to the living tones of the present orators of France! How many have toiled that we may enjoy; how the separate threads of destiny are divinely woven together; how all suffer and rejoice together!

A study of human history inevitably discloses the divine evolution of the general welfare. A great democratic revolution is all the time going on in the world, and all things are working together for its advancement. The peoples of all countries are constantly being brought nearer together. All the varying events and occurrences of national existence have everywhere turned to the advantage of democracy. All men have either consciously or unconsciously aided it by their exertions, and those who have opposed it have no less helped it on. All alike have been instruments in the hand of God. The gradual development of the principle of equality is therefore a providential fact. Hence, as De Tocqueville observes, to attempt to check democracy is to resist the will of God. The prophet of ancient times made the ruler of the nations utter the declaration: "I will overturn and overturn till justice be done." When nations serve the welfare of man, they flourish; when they oppose it, they perish and pass away. It is the eternal spirit of right, working the changes of intelligence of the world that is driving the old history and carrying mankind forward to the divine commonwealth.

As the ancient civilizations dissolved into ern Spiritualism, we again declare, have occu- any more than the Orthodox people do.

chaos, a better order was arising. Foudalism effects of their own. They greatly dissipated international strifes and projudices; united diverse nations in a common purpose; stimulated political and commercial activity; tended to a more human reciprocal intercourse; wrought improvement in manners and habits and fresh acquisitions of scientific knowledge; helped to break up the feudal system by the sale of estates to merchants for the money needed by the nobles for their military expenses; increased the wealth of mercantile towns in Italy, which led to the revival of literature, the fine arts and the sciences in that country; and ultimately, by means of the intercourse of Eastern and Western nations, diffused more liberal modes of thinking in matters of government and religion.

The modern military system succeeded, which, through the terrific wars of Napoleon, broke up the rocky crusts of ancient inherited tyranny. And we can readily now see that this system is hastening to its own destruction; war budgets are increasing annually in gigantic proportions, whose costly burdens more and more impoverish the people, impair industrial strength, hinder progress, drive away young men of promise and aspiration to foreign lands, and threaten the entire fabric of society. Every Old World toiler literally carries a soldier on his back. Such a stupendous system, assisted many fold by railways and by improved war implements, cannot but fall in ruins by its own sheer weight, and it will fall only to make way for the congress of nations in the interest of perpetual peace and

harmony. The past century has witnessed the immense development of the principle of equality and individualism. This tendency is to swing back into that of cooperation and brotherhood. Even monopolies and trusts, in themselves grasping, grinding and selfish, are to conduce to bring this long-cherished desire of restless humanity about. While all will thus achieve and enjoy vastly more together, each one will feel his individuality strengthened and enlarged, instead of being absorbed and overwhelmed.

Calvinism Going.

A most timely and suggestive discourse was preached on the Sunday before Christmas in the Roxbury Universalist Church by Dr. Rexford, on the subject of "The Calvinists Amending the Creed of Calvin," in which he remarked at the outset that the most outspoken rejection of the extreme statements of the Calvinistic creed comes from within the great Calvinistic church itself, while there is hardly an issue of the religious press of any denomination in these days that is not largely cognizant of this new attitude of the Presbyterian mind. And he pertinently adds that all the churches may well be concerned in this interest, for in fact no radical change of thinking could take place in so influential a body without affecting all

It is already the fullness of time, said Dr. Rexford, when the obdurate edges of the Calvinis tic thought of God and man should begin to soften, and give signs of loosening from the shores preparatory to drifting down stream into more genial waters. The offence of Calvinism has always been that it is a system of thought concerning God untouched by the spirit of love. It was formulated by the English-speaking world two centuries and a half ago, at a period when the most sanguinary violence was swaying like a tempest the minds and hearts of men in England. It was an age of cruelty, and a newly-stated creed must inevitably take the form and color of the times. without a pang of regret, and when the dominating spirit knew and felt little or nothing of the spirit of love that burned in the heart of the humble Nazarene. was the very last the whole. We are not living in an age that is age when Europe was fitted to develop a stateworse, but one that is better than that of a ment of faith which could be commended to a civilized and compassionate age.

Two centuries and a half ago all Europe worshiped power, adored the genius that was among us, and to the more welcome fact that able to conquer. The military spirit, hard and they are surely being brought out into the light | unfeeling, settled into the religious consciousness of Europe, and the crowds of Germany and France and England enthroned an infinite monarch in the universe, who had unlimited power, but knew not of compassion or love. English Calvinism had this form of thinking for the basis of its gloomy structure. The entire system is pervaded by this genius of the arbitrary will. Such a God could issue his decrees to heaven or hell with equal composure. Little children could be sent to perdition without a pang in the divine heart. It was not love, but power, that occupied the throne. Calvinism has been the instrument for fashioning a a severely strong way of life, not over-given to the human and sympathetic, but pledged to the maintenance of a dismal, and even a destructive persistence of arbitrary power, untouched by pity or compassion. Calvin himself was a conspicuous embodiment of the very genius of his own system. He could move for the burning of Michael Servetus at the stake with as little sense of pity as the gleaming steel could descend along the grooves of the guillotine.

A vast literature of the indisputable will, continued the speaker, has grown up around bottle up the very accents of the human voice | the central propositions of the creed of this tyrannical faith, and noble names are enrolled in the list of its defenders; but the times have greatly changed. The people are becoming rapidly possessed of a different spirit. The fundamental propositions of the Calvinistic creed remain only to shock the sensibilities of this present generation. The books illustrating the creed are no longer current. If sought for at all, it is only as literary relics and curiosities. The church is moving for the amendment of its own creed, so as to place it in closer sympathy with these times. It wants to take out the doctrine of elect infants. It seeks to change the statement which shuts out from the kingdom of heaven all the heathen world. It seeks to sink the doctrine of election and reprobation out of sight, in order to stand before the world of to-day proclaiming that all the paths to the eternal life are open to every one who will walk in them. By ruling out the partialisms of the older days and ruling in the larger unities of the present, the church will have a more assured place in the life of the people.

This voice from the pulpit only adds impressively to the testimony that Orthodox Calvinism is fast disappearing, for the simple reason that the pulpits see that the people will not tolerate it, will have no more of it. It is the expanding dogmas of theology back into the dark caves whence they came; and the revelations of Mod-

pled a prouminent place in the work of awakheld sway for centuries. The crusades came ening that intelligence, and giving it courage to break into its outworks, bringing beneficent to expand by rational inquiry into the true way of life.

Views Concerning Death.

An article in the New York Tribune raises the interesting inquiry, why it is that civilized man has for so long a time manifested a horror of sudden death. No such feeling prevailed among the Pagans, but on the contrary they prayed especially for it. Yet Christians put up special petitions to Heaven for protection against it. The writer thinks this fear and repugnance not to be founded in experience or reason, since it is beyond dispute that, so far as the subject of it is concerned, a swift and painless death is preferable to one that comes after lingering illness and much physical suffering. Nor is there to be found any support in philosophy for the apprehension of sudden and instantaneous death, since it does away with all the fearful looking forward, the agonizing anticipations, the morbid and gloomy thoughts which beset the sufferer journeying slowly to the valley of the shadows.

In the freedom of private conversation, many persons are heard to express the thought that they would prefer this form of death to any other for themselves. Yet they do not apply a natural sentiment with themselves on the subject to others, inasmuch as when a relative or friend is laid on a bed of suffering most persons would regard it as shockingly inhuman to wish for their speedy deliverance. The underlying idea of the great body of Christians seems to be evidently that life on any condition is better than death. The old Greeks, he adds, knew better; and he ascribes it to their fine sense of austheticism, which saved them from the grotesque combinations of mediteval superstition and barbarous ignorance which the modern with scarcely a suspicion of the incongruity of their belief.

"Mediæval superstition" is the right term exactly to employ for an explanation of this prevailing dread of sudden death. It is true enough that this idea does not depend upon the Christian view of death from the standpoint of its great founder, but depends rather upon the established system of Christian ecclesiasticism. Men did not fear death until Christianity became a settled sacerdotal system. and it was considered a crime to manifest evidences of joy. This is the obvious and only source of the gloom that has clothed all our ideas of death, and colored them with an ineradicable melancholy. We have had these dreadful views impressed on our minds when they were young and plastic, and instilled into them until they have become of the essence of our natural thought. The sacerdotal power and influence lay chiefly in exciting terror in others, not in raising the soul to high spiritual conceptions and the conjunction of man with God through love and trust.

There is no need of looking further for an explanation. If death is indeed, as revealed by Modern Spiritualism, as natural as birth: if it is, as declared by revenant spiritual intelli gences, life continued, and not life darkened and extinguished, then there is no reason why men should be taught to dread it, no reason for regarding it as a punishment for sin.

Ouset Bay Election.

The annual election of the Onset Bay Grove (Mass.) Association took place Jan. 8th, 1890, on which occasion the old board of officers was unanimously reëlected in entirety-to wit: President, William D. Crockett; Vice-President, George Hosmer; Clerk, E. Gerry Brown; Treasurer, E. Y. Johnson, Warren. R. I.: Directors: Alfred Nash, Simeon Butter Men were sent to the block and the scaffold | field, Cyrus Peabody, Walter W. Currier, Mrs J. P. Ricker.

> The Council of the London Spiritualist to take into consideration the future conduct of Light, have deemed it necessary to address an appeal to those who desire the maintenance of that journal as a paper representing the interest of educated people in the subject to which it is devoted, viz., Modern Spiritualism. For several years past it has been edited and largely written by a gentleman whose unique qualifications for the work are generally acknowledged. Down to the middle of the present year these valuable services have been given without any remuneration, and have been superimposed upon onerous professional duties at University College, London. Health and strength proving at length unequal to the stress of this double work, he [Rev. W. Stainton Moses] is now resigning his academical office, and is willing to devote his attention more exclusively to the interests of Light, if the relation can be placed on a more business-like footing than heretofore. The appeal for pecuniary aid is signed, on

> behalf of the Council of the London Spiritualist Alliance, by C. C. Massey, E. Dawson Rogers, Morell Theobald, and H. Withall.

of Chancery at Edinburgh Mr. Augustus Sinclair, a banker of Aberdeen, has been adjudged heir to the earldom of Caithness. This means ries, has been traced back to the parent stem. The last Earl of Caithness, the fifteenth holder of the title, died very suddenly in a fit at his hotel in Edinburgh some eight months back. He left no heir, and the family was so near extinct that no inheritor of the earldom was discoverable who could claim descent from any earl of the past eleven generations. The Abof Chancery, gains the title as a descendant.

We shall print next week a verbatim report-prepared especially for The Banner's columns-of an address delivered Dec. 6th by Mrs. Orpha E. Tousey, before the Political Equality Club, Cassadaga, N. Y., in which this fine speaker and lively correspondent gives "A FEW OF THE REASONS WHY WOMAN SHOULD HAVE THE BALLOT."

The "Star of Bethlehem," which ancient people made so much fuss about when the child Jesus was born, will be visible this year-its seventh appearance. It comes once in three hundred and fifteen years, and is of wondrous brilliancy for about three weeks. So the Christ significance, that has absorbed the pious mind so long, at last is dissipated by astronomy, and thus far, superstition is relegated to obscurity.

It will be seen by the message of Spirit JOHN METCALF, on our sixth page, that the Spiritualists of San Bernardino, Cal., do not agree

Just us We Expected.

"The American Society for Psychical Research" is defunct, aged three years. We have on file a printed list of its members, a large number of whom are what are known as " regular" doctors. This fact alone was enough to kill its usefulness. The names of several reverends also appear in the list. When this soclety was inaugurated it issued a card-which THE BANNER printed—to the effect that no 'mercantile mediums" were wanted in the pending investigations-meaning medial instruments who would expect to be remunerated for their services. This position we considered a great mistake, and so remarked at the time, saying it might be likened to the play of "Hamlet" with Hamlet left out; and if this plan were to be carried out, the result would be the same as it was with the Arab, who "folded his tent and silently stole away." And our prophecy has been fulfilled. But in order to allow the Society to sink comfortably into nonentity, the organization is to be merged in the British Society of the same name, as a branch of the latter; of which course the New York Sunday Sun of Jan. 12th, in its leading editorial, sarcastically remarks:

"This would be a gentle way of confessing that there is nothing in the psychical hunt. If there had been any result of importance during the two or three years of the American Society's fresh enthusiasm, or even any reasonable promise of important results later on, the interest would now be on the jump, instead of on the tumble. The researches of the British Society have been scarcely more productive. The printed literature of that association is voluminous but not very rewarding. The reports submitted from time to time by its many committees, and the mono graphs presented by the more active and persistent investigators among its members, contain a good deal of interesting matter, but precious little that is really

All of which is very true, Mr. Sun; but the races have inherited, and to which they cling | result would have been otherwise had these gentlemen consulted competent mediums, and placed them under the required harmonious conditions necessary to accomplish the desired result. But they ostentatiously assumed to know it all, while they knew scarcely anything of the occult laws governing the divine gift of mediumship. The consequence has been, as The Sun states additionally, viz., that they simply accumulated a number of ghost stories. tales of warning, etc., and did not establish a single case of apparition, or of telepathic communication. This is the way the matter stands at present. Now let us see what the "Branch' will accomplish!

"La Grippe" and its Cause.

The opinion is rapidly gaining ground among those who have made a study of the prevailing distemper, that what is termed "La Grippe" is caused by microbes in the atmosphere. This view was entertained by many Spiritualists long before it was reached by those who claim to be experts in the matter. Especially have mediumistic sensitives been aware of a recent increase of these infinitesimal promoters of disease, caused in all probability by the openness of the soil and the consequent emanation therefrom of the products of decaying vegetation, which in ordinary seasons is held in abeyance by a low temperature.

One medium of great susceptibility informed us that she distinctly recognized about her face and hands a sensation to be accounted for only by the fact that a countless number of insects filled the air; so palpable was their presence that she attempted to brush them away with her hand-and we ourself have had the same experience. A frigid temperature of a week's or fortnight's duration would produce a change in the health and comfort of the people. In the meantime use Dr. Shelhamer's excellent medicine as a preventive.

Frank C. Algerton.

to use their names-in which we are warned against the above-named lecturer as being an unprincipled man. He has been filling engagements of late in Springfield, Haverhill and other places in this State. We have never to our knowledge seen the man; he is an entire stranger to us personally; his name has appeared in these columns in the reports of Societies that have employed him, however. We learn from the Religio-Philosophical Journal that this individual some years ago left Nova Scotia and landed in Chicago, and subsequently struck out for other localities; its latest issue states that Mr. Algerton and a confederate recently entrapped an old man in Springfield, and then blackmailed him out of two thousand dollars.

The New Thought calls ex-Rev. Hugh O. Pentecost "A Liberal Bigot." But we do n't see how a man can be a Bigot and a Liberal at one and the same time. We think he is anything but a Liberal, or he would not make such absurd statements as he does against Modern Spiritualism. But his platitudes fall flat upon sensible people's minds. So no especial harm "It is best," he remarks, "we should A cable dispatch states that in the Court | be in absolute ignorance of anything but this life"! But perhaps it is with him as well as some others, viz., "Where Ignorance is Bliss tis Folly to be Wise." He will find out, when that an offshoot, with a growth of four centu- he passes up higher, that he has been badly mistaken in his present views of the life be-

The Globe of this city last Monday published statements in regard to the "Clarendon Mystery"-the occurrences at the home of Geo. Dagg in Canada-crediting the New York Herald of the day before for the facts. erdeen banker, whose claim to be the nearest A much more complete account of the phenommale heir has been recognized by the Court ena appeared in our columns nearly six weeks ago; and though the readers of The Herald and The Globe are given to understand that they were of recent occurrence, we were informed Dec. 30th by a reliable gentleman, who came direct from the locality, that the girl "Dinah," who was the medium, had been taken away, and so stated in our issue of that week.

> It will be seen by her advertisement in another column that Gertrude Berry is holding materializing séances in Providence, R. 1. There is no question in our mind as to the reliability of her mediumship, as we have hadas well as many others-ample evidence of the

> Be sure and attend the Berkeley Hall spiritual meetings next Sunday, morning and evening, to listen to the eloquent, clear-cut and deeply interesting discourses to be delivered by Mrs. R. S. Lillie.

"PACIFIC COAST JOTTINGS"-by our old friend and correspondent, Albert Morton, Esq., of San Francisco, Cal.—will appear in our next

Materialization and Its "Exposures."

Dr. Cyrinx, editor of the Nous Spiritualistische Diutter, published at Leipsic, has given in that journal his views on Mediumship, to a translation of which in our English contemporary, Light, we are in-debted for suggestions regarding the much-mooted subject of Materialization, which all Spritualists should seriously consider. In reference to alleged exposures of fraud on the part of mediums for this phenomenon, while admitting the possibility of deceptions having taken place, Dr. Cyriax carnestly warns investigators not to place too great reliance on published accounts of exposures, for the reason that " most of the so-called exposures are due to ignorance of the process on the part of the exposers. The process, as well as the conditions requisite for producing materializations, are almost entirely unknown to us; and even the spirits themselves—so it seems—can give us no clear account of them, but content themselves with describing materialization as the greatest and most difficult chemical-physical performance, which scarcely one spirit in a hundred is capable of learning."

The desire on the part of the cabinet control to sustain the reputation of the medium, as well as an imnelling force from the sitters to have the forms appear until each individual is visited by one or more, has unquestionably led to personations through the medium, and almost invariably, sooner or later, leads to disaster, from the effects of which both medium and cause suffer. Of this the writer very justly remarks: "To free the medium from his bonds, and so to hange his form and features that he really appears change his form and features that he really appears to be another person, is to us mortals as great a miracle as materialization itself; and, no one would have any cause of complaint if the spirits would acknowledge beforehand that there was not sufficient power to produce a materialization, and that, therefore, they would endeavor to transfigure the medium, when it often happens that a spirit is able to personify himself and prove his identity in the person of the medium."

We have invariably and persistently held to this view, and have insisted that persons in charge of séances for materialization should plainly inform their patrons of a personation when it is made, and not allow their mediums to go to the sitters with a tacit understanding that it is not the medium, when they actually know from long experience and observation that it is. Continuing, this writer says:

vation that it is. Continuing, this writer says:

"Gradually, the controlling spirits are becoming able to offer better security against imposture in materialization, as well as in physical scances, as the medium, instead of being ensconced in a cabinet or behind a curtain, now frequently sits in front of it, partly or wholly entranced; when voluntary or involuntary imposture on his part is wholly out of the question. As long as the practice of placing him behind a curtain prevails, the only guarantee against imposition is to search the medium thoroughly before the commencement of the scance, and then, if when a so-called exposure takes place, drapery, etc., are found, it must be clear that they have been produced by the spirits, and that the medium cannot be guilty of the fraud."

Furthermore: when materializations take place outside the cabinet, as they almost invariably do at every seance of a medium in this city-and that, too, at a considerable distance from it and at the most unfavorable points for practicing deception-one, even though intensely skeptical, if he possesses any degree of ordinary justice, will admit that the phenomenon is genuine and the medium beyond all suspicion of dis-

Commenting upon the views expressed with all fairness to mediums, investigators, the unseen operators and all interested, "M. A. (Oxon)" says:

and all interested, "M. A. (Oxon)" says:

"All is not fraud which an uninstructed observer may think so. One or two points should be borne in mind: First, in dealing with so obscure a subject as form-manifestation or materialization, no pains are too great to present the phenomenon under conditions suitable for exact observation. There should be no room for fraud. And this care, be it observed, is quite compatible with perfect conditions for the work of the unseen operators. There need be no dictation to them, no fldgetty insistance on tests. As a rule the best tests are those unsought. Next, the opinion of a mere tyro, who knows nothing and fancies much, is of no value in respect to these matters. It should be appraised at its real worth; as the offspring, usually, of ignorance and prepossession."

The writer above quoted says that if he should, by permission of the Astronomer Royal, enter the Observatory at Greenwich, or, by permission of Prof. Crookes, his laboratory, a certain not wholly extinct modesty would prevent him from expressing any opinion as to what he saw. In the one case he should study astronomy, and in the other chemistry, before he would feel qualified to pronounce on what he beheld. Contrary to this, in a large majority of cases—we might almost say all—alleged exposures of material-

izing mediums, the self-installed exposers have been persons wilfully ignorant of the most ordinary and palpable laws governing spiritual manifestations of every kind, which, though they might be violated without any serious detriment in some phases, are imper-We are in receipt of several letters - the ative in the astounding one of the visible presence of writers of which, however, decline to allow us | a friend who has passed the boundaries of this stage of existence. And the strangest thing of all has been that these individuals who know the least, have assumed to know the most; and, hugging that flattering unction to their breasts, have gone to a séance determined to prove that of which they knew nothing, to be a fraud. Under such circumstances, continues the editor of Light, the facts of materialization have for a long time been presented:

long time been presented:

"It was such ignorant people who took upon themselves after a single visit to a scance to pronounce upon them. Too often these victims of a preconceived idea found the fraud that they brought with them in their own minds. It is so beautiful, it must be true,' an eminent man once said to me. 'It is so unlikely, it must be false,' is the introverted and perverted notion that, I firmly believe, has often manufactured objectively and imagined subjectively what has then figured as an exposure. The truth is that men have not yet realized how delicate are the conditions under which alone these fugitive phenomena can be observed. They have not grasped the fact that the mediums, through whom they are presented, are, by the very possession of that rare and curious gift, sensitive to all conditions of life. They feel the harsh winds, psychical and natural, that blow on them. They shrink and shrivel up as the sensitive plant does at the approach of each fresh magnetism, or they expand and glow as the sun of spiritual sympathy shines on them."

The Proposed Medical Bill.

Now is the time to watch the movements of the Massachusetts Medical Society to see if it moves to present a petition for a medical law before the present General Court. Until that society does take such action, those desiring to retain their constitutional right to employ whatever mode of treatment they consider best adapted to their systems, also their right of choice as to practitioner-whether diplomatized or not -must necessarily remain on the defensive, but prepared to meet the issue when it appears. A remonstrance and protest (such as has heretofore been published in the BANNER OF LIGHT) against the passage of a medical law-should one be asked for by the Regulars-has been placed in the Bookstore of Colby & Rich, 9 Bosworth street, Boston, where those who have not already done so can call and affix their signatures.

Managers of meetings are, we are informed, using their best exertions to roll up a long list of names from their respective localities. These they are requested to hold in their possession until it is announced through THE BANNER that a petition has been presented by the medicos, at which time instructions will be given as to what will be the most effectual course to pursue with said remonstrances to meet the issue in a practical manner.

Individuals who are well known and prominent in various localities, and who may have been treated by regular diploma-bearing physicians and by them pronounced incurable, but who have since recovered under the hands of independent practitioners, healers, etc., will confer a favor on the cause of medical freedom, (as well as secure themselves against future deprivation of the skill that has once saved them.) by writing out their experiences in brief, giving the names of the M. D.s who acknowledged their powerlessness to relieve, and those of the practitioners who restored them to health. A few well-attested cases of this nature will speak volumes before the General Court and its Committee-should it be found necessary to contest a doctors' plot in this present sessionas evidence that the citizens of Massachusetts should be allowed at all times the right of being cured by whatsoever system of treatment can bring about the desired result, regardless of its "regularity" or the opposite. Such cases to be of use as testimony must, however, be those in which Regular doctors were first employed, but failed of making a cure.

NEWSY NOTES AND PITHY POINTS.

THE OHIE. THE GHIP.

If you have "bigness" of the head,
A dough, and "ringing ears,"
A hot and foverish outlole,
And eyes suffused with tears,
A billous feeling bout your waist,
And aching less and hip,
Though far from well you are not sick:
You have not lest your "grip."

If you have "running" at the nose,
And constant fits of sneezing,
A chilly feeling down your back
As though your spine was freezing,
If in a nervous, "rocky" state,
Like one in drunken frenzy,
My friend, you've got the French "La Grippe"
Or English Influenza. — New York Tribuns.

Senator Frye is just the man to take care of the fish

Boston hotels need competent stewards more than any other city in the United States. Why, Boston baked beans are four times as palatable in New York as they are in this city.

The "Christian Science" fad is getting to be nearly as bad as "La Grippe." This fact is coming to the surface rapidly. Magnetic treatment and proper medicines are what is most needed in the cure of disease.

The tar likes the ocean swell because it makes his vessel pitch. This is the real resin of his affection for the salt sea.—Harper's Bazar.

A sand pump near Bolse City, I. T., recently brought up a flint idol from a depth of three hundred and twenty feet.

First Physician—"Did old Coupon's case yield to your treatment?" Second Physician—"It did. I treated it six months, and it yielded something like one thousand dollars."—Time.

There are, it is said, from twelve hundred to fifteen hundred sheepskin doctors in Boston alone, and they have all got the "grip"—on the money-bags of the influenzians. Under these circumstances they should not still persist in having a law passed in order to monopolize the whole business.

A man at Onset who claims to be equal to Jesus Christ, and repudiates Spiritualism in toto, has of late been ventilated in the Boston Globe.

THE DRUMMER AND LA GRIPPE. Tightly he has grabbed his "grip,"
Through the winter and the summer;
Things have changed upon this trip,
For ia grippe has grabbed the drummer.

.Kate Field is a noted woman. She understands how to utilize the scissors and paste-not admirably. She takes a glass of hot water every day an hour before dinner, "as a tonic," which shows she is levelheaded. Most other women partake of a strong decoction of tea, which shatters their nerves.

Smokers charge their expenses for cigars as "losses by fire."

The Charlestown Navy Yard is the best place in America to build United States cruisers. It has a splendid ropewalk, fine workshops, deep water-front, a grand dry-dock, and for getting skilled workmen at short notice, it can't be excelled. Why don't the Navy Department wake up to those facts!

It is the height of folly to deny intellectual capacities to animals; they feel, think, judge and compare; they choose and deliberate, they have memories, they evince love and hatred, and their senses are often more delicate than our own.-D' Holbach.

Since 1800 the population of Europe has just doubled itself. Then the population was 175,000,000; in 1830, 216,000,000; in 1860, 289,000,000; in 1880, 331,000,000; in

[Wishom in Sable Gard.]—Yo' doan' argy long wid de man w'at's got a club riz.—De man dat doan' slip now an' deh am li'ble toe git a ter'ble fall bimeby.—Len'in' a han' toe de po' am a cheap way toe git a deal of satisfacshun.—De higher a man gits de mo' he ought to see ob de needs ob dose down below.—

Judge Kelley, of Pennsylvania, a member of Congress for many years from that State, has passed to spirit-life. He died "in harness," as he wished. He was an able man. He has gone up higher, for more important duties in behalf of his country, whose interests he has served so long.

This country has tolerated the Russian Grippe, but it won't tolerate the Russian anarchists.

Too DEEP FOR HIM.—Giffed young man—"Don't talk to me of religion or philosophy! What light do they throw on the problems of existence? Why do I live? What is the object of my being?" Venerable sage (contemplating him middy)—"My young friend, I am sorry to say I cannot see any good reason for it."

Alphonso, King of Spain, is dangerously ill. He was born May 17th, 1886, and is therefore nearly four year

> THE COMING NATIONAL FAIR. Chicago wants it awful bad, Which makes St. Louis very sad; Then Washington thinks Congress will Unanimously fill the bill. But all the people are aware That New York ('lty'll hold the Fair.

Russian Nihilism has for a long time been trying to kill the Czar. Now its "grippe" is trying to kill the

[THANKS TO THE DOCTOR.]—Dr. Killiman—"Good morning, Mr. Berrywell! How's business?" Mr. Berrywell (undertaker)—"Very good, thank you." (To get the full force of this joke bear down very hard on the word "you.")—Life.

W. E. Gladstone, England's greatest living states man, recently attained his eightieth year, on which occasion over three thousand congratulatory letters and telegrams were sent to him at his home at Harwarden by friends and admirers. A writer in The Saturday Review, noting the statement by Mr. Gladstone in a late speech, that: "My utterances have of late been multiplied beyond what is desirable," replies to him in a heartful poem, entitled: "Oh! Say Not So!"-of the appreciative sentiments of which the concluding (appended) stanzas are apposite rep-

> "Nay, more than this—a debt you owe To our conceptions of the fit; Gladstone to wed with silence? No! Fancy declines to picture it! And when you tell us that your mind A union so unnatural plans, The common conscience of mankind Arises and forbids the banns!"

The daily papers are talking about "a regular horo logical encyclopædia." What sort of an animal is it?

A terrible cyclone has recently occurred at the West. On the railroads Canada has received a heavy visitation-a train on the Grand Trunk derailed, and fifty or more passengers were injured.—Horrible scenes in Syracuse, N. Y.: twelve killed and forty-seven intured by the cyclone, the wind blowing at the rate of ninety miles an hour.—Buildings at Niagara Falls also got smashed, and Pittsburgh didn't escape.

A young man has started a newspaper on the Sloux ranche. He'll be sued for debt in less than three months.

Findlay (O.) physicians have raised the price of professional visits fifty per cent. The citizens became so enraged that they would n't employ them at all. The result has been that the death-rate has fallen off more than twenty per cent.

A grain elevator and the British steamship Sacro bosco were burned Jan. 12th at Baltimore; money loss about \$950,000; three of the steamer's crew are miss

Susan B. Anthony wants women placed on the board of management of the World's Fair.

It is funny to see how Grant's physicians are trying to get round the fact that they at one time gave the public to understand that he was sure to die within a

few days at most. The Derry News (N. H.) chronicles the fact that Dr. Hidden, of Newburyport, Mass., lectured in the G. A. R. Hall in that place, on a recent Sunday afternoon and evening, adding that "The Doctor is a brilliant speaker, and entertained his hearers in a fine

manner." Dr. Hidden has been upon the editorial staff of the Newburyport Herald for some time past, but owing to his increasing practice he is soon to retire from newspaper work and will devote his whole time to his new profession.

A cyclone swept over Clinton, Ky., Jan. 12th, killing ten people, injuring fifty, and blowing down sevent;

A proposition to settle in the upper Congo a colony of negroes from the United States has been favorably received in Belgium.

> No eulogistic words engraved On monumental stone Will e'er for lack of sympathy Expressed in life, atone.

н. в. ж. It is said that \$100,000,000 worth of jewels were worth at the New York New Year's ball.

So, it seems, Portugal has backed down in regard to her African land-grab. John Bull's iron-clads did

the business. A young man in Williamsburg recently stept during a sermon in church there until midnight, while his frantic parents were searching the town for him.

Moral; preach live sermons. IMAGINATION A FACTOR.-According to some of the medical dictionaries, "La Grippe" comes from gripper (to seize), and according to others from the Polish word chrypka, which means hoarseness. An eminent Boston phsylcian, asked by a person to give him a preventive against this disease, is said to have replied: "Do as I do. 'Don't bid the devil good-

morning until you meet him.""

Archæologists say they have discovered the ancient temple of Jupiter in Rome.

Rev. M. J. Savage says: "Sin, sorrow and evil are a necessity for our higher growth." We have no doubt of it; but the good will finally get on top every time.

When men get corned on corn (distilled) it is high time to put this cereal to a better use-by law.

A New York daily contains the following under its regular heading for items correspondential: Editor Postscripts: Below we give our first effort; we think we have a great future before us:

There was a little girl, and she had a little bird,
And she called it by the pretty name of Enza;
But one day it flew away, but it did n't go to stay,
For whom she raised the window, in-flu-Enza. WILLIE (age ten). Yours,

Prof. Huxley's son is visiting his cousin, Mrs. Frederick Whitridge of New York, and thinks some of starting a school for boys in that city on the English

Telegraph wires in the world to-day span 500,000

A Western man bet five dollars that he could stay on the track in front of an approaching train five minutes longer than his friend. It is sufficient to know that he suddenly emigrated to "pastures new."

[WARNINGS FOR PORTUGAL.]—A German writing from Lisbon relates the following: When the cathedral bell at Braganza, the ancient residence of the Portuguese royal family, was tolling for the death of Queen Maria II., mother of the late King Luis I., in 1853, it cracked. In 1861, when the castle ensign was hoisted half-mast high at Braganza, on the occasion of the death of King Pedro V., brother of the late King, it was torn to pieces immediately by the storm. At the death of King Luis I. last month the cathedral bell again cracked, and the castle ensign was again torn to shreds by the wind.—Galignani's Messenger.

It is said that there are in operation over 100,000 miles of submarine cable, enough to girdle the earth four times.

When faith runs into fanaticism, and sacrifices innocent baby lives, as in the Denver "prayer cure," it is time for the authorities to inaugurate a reign of

The year 1890 comes to us freighted with new aspirations, larger hope, deeper faith, a stronger love for humanity and greater determination to be true to our highest inspiration.—Walter Howell.

The energetic traveler, Nellie Bly, regretted that she was not on a "go-as-you-please" journey, there was so much to see: Yokohama, while not a big place -only 65,000 inhabitants-had the attractiveness of antiquity; a rare old spot, peopled with men, women and children who could, if they would, trace their ancestry far back beyond the days of Ptolemy-a place where people had lived and loved and ruled and been governed even when the world was young.

Possibilities of Materialization.

A correspondent of the Cincinnati Enquirer describes a materializing séance she attended, at witch her daughter appeared, and in reply to an inquiry as to her employment in spirit-life, said she was engaged in the care and teaching of children. She was asked if sometime she would bring her band of little ones. She replied she would endeavor to, and at a scance shortly after, thirteen persons being present, did so. Says the writer: "After prayer and singing, the control, John Morris, said to me: 'Your daughter Rosa is here with her band of little ones, and will try and materialize.' In less time than it takes me to write it the curtain of the cabinet opened, and she came out in full view of us all, with a dear little angel baby hold of each hand. They all spoke to us then floated away, and dematerialized in full view of all present. In another instant we counted fifteen little darlings floating and skipping around us. and calling us by name, and patting our hands. Three sat on top of the front of the cabinet swinging their feet and calling us. Then they bade us good-bye, rose toward the ceiling, and disappeared."

After describing other remarkable phenomena, including the coming of a little child, who ran across the room and said: "Grandpa, do you see me?" then floated up to the ceiling and disappeared, and the writing of twenty-eight letters in less than five min-

utes, the correspondent says:

"The new phase that has been developed in our wonderful medium, Mr. Aaron S. Willis, is the going up of the spirits, and the skeptics will have to hunt for trap-doors in the ceilings."

Dr. Clarke in California.

Under "Banner Correspondence" the present week will be found a letter from Dr. Dean Clarke, written just previous to his departure from Santa Cruz. We have since received from the Society there the follow ing official testimony to his work and worth in that vicinity:

The First Society of Spiritualists of Santa Cruz de The First Society of Spiritualists of Santa Cruz desires to publicly express its appreciation of the services of Dr. Dean Clarke during the four months he has labored among us. His lectures have been replete with advanced thought—clear, logical, philosophical and liberal. We only regret that so few improved the opportunity of listening to the presentation of ideas so exalted and progressive.

Dr. Clarke carries with Dim the best wishes of the First Society wherever he may go. May he continue to spread this new gospel of living truth till the call comes to join the loved ones gone before.

By order of the Society, W. Copps, M. D., President.

Santa Cruz, Cal., Jan. 2d, 1890.

PAINE CELEBRATION .- Roman Staley, Secretary informs ds that a grand celebration in memory of the life and services of Thomas Paine will be held at Lafa-

yette Hall, 311 Wood street, Pittsburgh, Pa., Wednes-

day, Jan. 29th, 1890, at 8 P.M., under the auspices of the Secular Society of that city. We are in receipt of a timely volume from its author, Judge Sanford M. Green, entitled, "Crime; Its Nature, Causes, Treatment

and Prevention," to which fuller reference will

be made in these columns at an early date.

To the Officers of Spiritual Societies. Friends: As I must soon make arrangements for an interval of absence from the platform, in pursuance of my literary labors. I desire to definitely close all dates for season of 1890-91 with such Societies as wish my services as speaker and test medium. Have no dates

before September. Will reply promptly to letters addressed to General Delivery, Boston, Mass. HELEN STUART RICHINGS.

Meetings in Boston.

Prec Spiritual Meetings are held in the HANNER OF LIGHT HALL, No. Howoorth arect, regularly twice a week on Tunapay and FRIDAY AFTERNOONS. J. A. Sheihamer, Chairman.

Hoston Spiritual Temple, Herkeley Hall, No. 4.

Herkeley Street, corner of Tremont. — Bunday services at 104 A. M. and 7 V. M. R. Holmes, President; George S. McCrillis, Treasurer.

Georgo B. McGillis, Treasurer.

First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Sundays,
M. P. M.—Mrs. II. S. Lake, speaker; II. A. M., Fraternity
School for Children; Wednesday evening meeting at 7/3.
M. D. Wellington, Secretary.

Children's Progressive Lyceum No. 1.—Sunday
at 10M A.M. in Paine Momorial Hall, Appleton street, near
Tremont. Ernst R. Wendemuth, Secretary; L. L. Whitlock, Conductor.

America Hail, 734 Washington Street.—Echo Spiritualists' Meetings Sunday at 10% A. M., 2% and 7% P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman. and anuramys at 3 P. M. Dr. W. A. Hale, Chairman.
Twilight Hall, 789 Washington Street.—Bundays, at 10/4 A. M., 3/4 and 1/4 P. M. Eben Cobb, Conductor.
Eagle Hall, 616 Washington Street.—Bundays at 10/4 A. M., 3/4 and 1/4 P. M.; also Wednesdays at 1 P. M. F. W. Mathews, Conductor.

Washington Stroet.—Business meetings Fridays, 4P.M.; Supper 6 P.M.; Public meeting 7½ P.M.; Test Circle and "Spirits' Afternoon" last Friday in each month. Mrs. A. E. Barnes, President; Mrs. F B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Room 2.

Facts Social Séance every Monday evening. Meetings for the discussion of Psychio Phenomena Friday evenings. L. L. Whitlock, Chairman.

The First Independent Club meets every Thesday at Twilight Hall, 789 Washington street. Sewing Circle at 1; Supper at 6; Meeting at 8 P. M. I. G. Wellington, Secretary.

Cambridgeport.—Meetings are held every Sunday evening 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, Jan. 12th, the guides of Mrs. H. S. Lake discoursed upon, "Some of guides of Mrs. H. S. Lake discoursed upon, "Some of the Causes of Disease; Mediumistic Idiosyncrasies, and Moral Responsibility." They said: "Disease may be defined as a lack of ease between the spiritual being and its counterpart or representative, the body. Anything which produces this state will result in what you term sickness—whether it be the inhalation of impure atmosphere, the restrictions or insufficiency of dress, innutritious diet, antagonistic associations, excess of labor, disturbed sleep, insufficient exercise, unhappy thoughts, excessive thought in one direction, spiritual drouth, etc., etc. Health is only maintained by an intelligent adherence to both physical and spiritual law. I know there are those who teach that the effect of a violation of physical law may be overcome by a 'higher law' which suspends its operation.

can'nd spintual law. I know there are times who teach that the effect of a violation of physical law may be overcome by a 'higher law' which suspends its operation.

Yet this is not possible with a majority of mankind as yet, because body-consciousness has not been outgrown; because the matter which renders you objective is not yet sufficiently sublimated to attract those more refined and potent factors of the spirit, which we do not deny exist, and will aid man inconceivably whenever he shall have arisen to an liabitual and more universal, higher altitude of inought-life. Epidemics which disturb the world, like that of recent date, are the result of the disregard of both physical and spiritual law.

Injustice, greed, envy, hatred, lust, are 'disease germs,' which find fertile soil in filth and hunger. These two states—physical and mentel clasp hands, so to speak, and lof a plague is born.

No man or woman can afford to live a low and unworthy life, whether it be of body or of spirit, for Nature exacts the very uttermost farthing in each department of being. Clothe yourselves in the panoply of justice, love and truth, and reflect the inward state by cleanly person and wholesome dress and diet.

'Disease germs' fly off from the being braced and toned by adherence to hyglenic and psychologic law. Methods of 'healing disease' are numerous. We favor most the potent forces of the soul, which may or may not be 'magnetically' applied. Magnetism and mesmerism represent slower vibrations, and it harmonious with the subject may yield temporary life forces, which act as a tonic to overworn and devitalized substance. Much care should be exercised in their use, as an operator has the ability to impair as well as to repair.

The iddiosyncrasies of mediumship represent the per

their use, as an operator has the ability to (mpair as well as to repair.

The idiosyncrasies of mediumship represent the peculiarities of society generally. Disorder and disease are prevalent, and sensitized instruments vibrate to the existing states.

The 'voice of the Patriarchs' reflects the thoughtwaves born of ancient consciousness, and communications from spirits advocating dependence upon 'Saviours' are the result of thought-habits contracted in earth-schools, and not yet outgrown.

Be analytical and persistent in investigating phenomena; accept the individual responsibility which inexorable Law imposes, secure ease by abiding thereby, and usher in, by 'faith and good works,' the brotherhood of man."

Next Sunday the subject will be: "Finding Your

by, and usner in, by 'fath and good works,' the brotherhood of man."

Next Sunday the subject will be: "Finding Your Place in the World; or, Occupation and Adaptability." Subject of lesson for Children's School, at 11 A. M., will be, "Evidences of Spirit Communion." Lecture to women Friday afternoon at 2:30. Wednesday evening Social at 7:30.

Wednesday evening, Jan. 8th, Mrs. Emma Miner, of Clinton, Mass., spoke upon "The Old and the New," and improvised poems upon subjects presented. The thoughts were clear, and clothed in beautiful and appropriate language. She portrayed the struggle of the race from superstition to Spiritualism, presenting personal and general illustrations. One poem upon "Flowers" deserves especial mention for its beautiful moral, correct construction and spiritual imagery.

Berkeley Hall-Spiritual Temple Society .-Last Sunday morning the guides of Mrs. R. S. Lillie addressed a deeply-interested audience upon "The Evolution of Religious Ideas," and in the evening Evolution of Religious Ideas," and in the evening spoke in reply to several questions, the leading one being, "Are we to continue progressive?" The highly edifying character of the discourses, both morning and evening, was very satisfactory to audiences that evidently were fully appreciative of good thoughts tersely expressed. Mrs. Lillie speaks again next Sunday at 10:30 A. M. and 7 P. M. O. L. R.

The First Spiritunlists' Ludies' Aid Society held its annual meeting at its parlors, 1031 Washington street, Friday, Jan. 3d. The following officers were street, Friday, Jan. 3d. The following officers were elected to serve for one year: President, Mrs. A. E. Barnes; Vice-President, Mrs. A. F. Butterfield; Secretary, Mrs. F. B. Woodbury; Treasurer, Mrs. M. Allbe; Directors, Mrs. John Woods, Mrs. Sarah E. Stone, Mrs. S. E. Burrell, Mrs. M. E. Kemp, Mrs. Marcy. Nearly one hundred members have already paid their annual dues for 1890, and Mrs. A. E. Barnes was unanimously rediected President. These facts show that the Society has earnest and true supporters who do not propose to let the work for God's poor cease in this part of the spiritual vineyard, and also that they appreciate the self-sacrificing devotion which has characterized the labors of Mrs. A. E. Barnes and her associates.

associates.

Mrs. Henry Woods, a faithful sister of this Society, has been confined to her rooms several weeks serious-

Mrs. Henry woods, a fathful sister of this Society, has been confined to her rooms several weeks seriously III.

At this season of the year this Society has many urgent calls for aid from the worthy and deserving poor, and those who have an abundance of this world's goods will find it a reliable avenue to reach those less favored.

The evening meetings are well attended. Miss Amanda Balley has been engaged as vocalist. Dr. A. H. Richardson enters into the spirit of these occasions with all his old-time earnestness. Mrs. Hattle C. Mason, adapted especially for platform-work by her mediumistic and musical talents, has become a favorite with our audiences. Mrs. Shackley has served us faithfully and well. Mrs. Jennie K. D. Conant deserves especial praise for her constant attendance and psychometric readings. Mrs. Bates's character sketches are as amusing as ever. Mrs. Burbank at the last session made a brief address and gave some excellent tests. Four propositions for membership received and eleven dollars voted for charity at last meeting. A Committee on Sick was appointed for Boston, Charlestown, Somerville, Chelsea, Roxbury, South Boston, Hyde Park and Everett. The library contains 435 volumes, and the efficient librarian, Mrs. Mary J. Buchanan, was reflected.

Mrs. F. B. Woodbury, See'y.

America Hall. 724 Washington Street.—

America Hall, 724 Washington Street .-Last Sunday Dr. W. A. Hale, Chairman, in a forty-five minutes' lecture spoke in defense of all honest Spiritualists and mediums. P. S. McKenzie, Mrs. Jennie
K. D. Conant and Mrs. A. Wilkins gave tests. Afternoon: Invocation by the Chairman. Remarks by
Dr. Hale, Mrs. J. E. Wilson, Mrs. A. E. King, Dr.
Frank Brown, Bro. C., W. Capell, Mrs. A. Wilkins and
Dr. C. H. Harding, Tests and psychometric readings
by Mrs. Wilson, Mrs. King, Mr. Capell, Mrs. Wilkins
and Dr. C. H. Harding, Erening: Remarks by the
Chairman, Mrs. M. E. Pierce of Lynn, Edward
Tuttle (with poem), Mrs. J. E. Wilson (with tests).
The Chairman closed the services with quite a lengthy
séance, giving many tests peculiar in detail. The
services were interspersed with excellent music: F.
F. Harding, cornetist, Miss K. Campbell, planist, Dr.
Brown, Miss Nettle M. Holt, Samuel Bancroft, C. D.
Fuller, Mrs. Wilkins, Mr. A. E. Blackdon, Edward
Tuttle and Dr. Neille F. Thomas Burbeck. Tests by
Miss Holt, Mr. Fuller, Mrs. Wilkins and Mrs. Burbeck. Services next Thursday at 3 P. M.; next Sunday at 10:30, 2:30, 7:30, for which the services of excellent test and speaking mediums have been secured.

M. M. Holt, Sec'y. minutes' lecture spoke in defense of all honest Spirit-

The Ladies' Industrial Society held its usual

the company with a song, Miss Nickerson delivered a brief address, and Miss Wood, Mrs. Mason and others also addressed the meeting, their remarks being interspersed with singing. These social gatherings are held every Wednesday attentoon and evening, and an invitation is extended to all to attend.

Mrs. II, W. Cushman, Sec.y.

Esgle Hall, 616 Washington Street,-Last Sunday the morning conference was opened with singing, "Angels Ever Bright and Fair," by Mrs. M. F. Lovering. Invocation by Mrs. Dr. Crosby. A discussion followed upon "The Evolution of Species, and its Relation to the Human," by Mrs. Dr. Crosby, Dr. Frank Brown, Mr. Wright, Mr. Haynes, Mr. Kirsch, Mrs. Morrifield, Mr. Ridell, Mr. Herrill, Dr. Eames, Dr. Coombs, and the Chairman.

Afternoon.—Vocal trio by Mrs. Lovering, Mrs. Augustus Smith, of Lynn, and Mr. L. W. Baxter, of Chelsea. Remarks by Mr. McKenzle, Dr. Coombs, Mrs. Davis, and Mrs. T. J. Lewis, of Chelsea. Miss Jonnie Rhind gave tests and delineations.

Evening.—Song by the planist. An interesting and instructive essay by Mr. K. A. Blackden, of New York, was read by its author. Tests and remarks by Mrs. Davis, Mrs. M. W. Leslie, Mrs. Smith, Dr. Fuller, Mr. Frank W. Baker, and Mrs. Dr. Crosby.

Subject for next Sunday morning's conference, "Practical Spiritualism." Meetings are held in this hall every Wednesday at 3 P. M. F. W. M. singing, "Angels Ever Bright and Fair," by Mrs. M.

Twilight Hall, 789 Washington Street. Twilight Hanli, 789 Washington Street.—
Last Sabbath the exercises at this place were varied and interesting. Thomas Dowling, Mrs. M. E. Thomson and Mrs. William Willard choicely entertained the morning audience. Father Locke was present, and with speech and song cheered the large audience in the evening. Mrs. Chaudler did good service by earnest words and well-recognized tests; Mrs. Forrester, Miss. Peabody, Mrs. Dr. Howes, Dr. Ordway, Mrs. Kelly, Mrs. Anderson, Mr. Brewster and others made short speeches and gave positive proof of spirit-return. Eben Cobb enlivened the meetings by answering in a brief way many questions which were presented by the people present.

FOR CONSTIPATION USE HORSFORD'S ACID PHOSPHATE. Dr. J. R. FORTSON, Klowa, Ind. Ter., says: "I have tried it for constipation, with success, and think it worthy a thorough trial by the profession."

Movements of Platform Lecturers.

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

Henry H. Warner will answer calls to lecture, as by Henry H. Warner will answer cans to lecture, as by his card on our seventh page.

Dr. J. K. Balley, since his last report, has been holding parlor meetings and lecturing in the State of New York. He intends to visit the Western field again soon. Address him Box 123, Scranton, Pa.

New York. He intends to visit the Western field again soon. Address him Box 123, Scranton, Pa. Helen Stuart Richiugs lectures for the First Spiritual Church of Pittsburgh, Pa., during January; from thence she goes to Norwich, Conn., for February; she has no dates to offer before September, but is desirous of closing now with such societies as may wish her services after August, as, owing to trips that must be arranged in pursuance of her literary work, Mrs. Richings may not be able to fill any lecture dates for '90-91 not agreed upon during the next few weeks.

Mrs. H. S. Lake, speaker at the First Spiritual Temple, Boston, will serve the First Spiritual Society of Philadelphia the Sundays of February. Engagements may be made with her for week evening lectures within easy distance of that city. Permanent address: 8 Worcester Square, Boston, Mass.

G. W. Kates and wife closed a highly successful engagement of two months in Galveston, Tex., Dec. 31st. They went to Flatonia for a few nights. Will be in New Orleans, La., Sunday, Jan. 19th; Brunswick, Ga., Jan. 20th to 26th. Will spend February in Philadelphia, Pa.

Miss Emma J. Nickerson would like to make engage-

Miss Emma J. Nickerson would like to make engage ments in New England for the last two Sundays of February and all of March. Address 123 West Concord street, Boston.

Mrs. Florence K. Rich is about going South for the winter. She will visit while on her trip New Orleans, La., Washington, D. C., and Memphis, Tenn. She will leave Boston Feb. 4th, to return April 1st. Jennie B. Hagan, so a correspondent informs us, is at present in Washington, D. C., where she is giving excellent satisfaction.

Coughers to the Front.

"Take time by the forelock" ere that rasping hacky cough of yours carries you where so many consumptives have preceded you. Lose no time, but procure a bottle of the rational remedy for lung and bronchial disease—Mcott's Kmulsion of Cod Liver Oil with Hypophosphites of Lime and Soda. Rely upon it that it will afford you speedy and efficient aid. Not only is it a pulmonic of surpassing merit, but it compensates for the drain of vitality which is a most formidable accompaniment of lung disorders. Besides arresting the progress of consumption, bronchitis and asthma, it infuses unwonted vigor into an enfeebled system, and tends to fill out the hollow places in an angular frame. Ladies in delicate health will find it a palatable means of adding roundness to a figure robbed of its contour by the inroad of marasmus or other wasting disorders. A scrotulous tendency may be successfully combated with it, and it is a capital thing for feeble children.

To Correspondents.

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

L. C., SALT LAKE CITY, UTAH .- You have doubtless strong mediumistic powers, which spirit friends are seeking to utilize. Continue your sittings by all means.

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 friends of the paper throughout the world to assist them in their important work.

Colby & Rich, Publishers.

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

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No extra charge for cuts or double columns. Width of column 27-16 inches.

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 whereen they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for The BANKE OF LIGHT cannot well undertage to voluch 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. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 4.

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

Owing to an increased office practice, acquiring an over-use of powers, Andrew Jackson Davis would respectfully decline, after this date (Jan. 6th, 1890), and until further noting the sick by correspondence. This tice, to treat the sick by correspondence. This does not apply to distant patients now under treatment.

12w* Jan. 11.

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.

circle at Twilight Hall on the afternoon of Jan. 8th.
At its close a business meeting was held, followed by a supper at six. The evening meeting was called to order at eight. After brief introductory remarks by the President, Mr. Stratton sang, Mrs. Lillie and Mrs. Stiles spoke and improvised poems, Mr. Lillie favored

To Eoreign 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. To countries outside of the Union the price will still spoke and improvised poems, Mr. Lillie favored

ADVERTISEMENTS.

STOUT PEOPLE.

OBESITY safely cured by one who Aas been a fellow-suffer er, Bend stamp for particulars. DR. EDITH HERDAN Hs Ellison street, Paterson, New Jersey. Oct. 19.

DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

LIXIE OF LIFE TONIC AND NEEVINE.

—A newly-discovered positive remedy for Nervous Debility, Impotency, Paralysis, Dyspepsia, Insomnia, Neuralia, Nervous Headache, Mental Strain, Loss of Vitality from any cause in either sex. Warranted a true Elixir. \$1.00 per hottle.

bottle.

RIDNEY AND RHEUMATIC

REMEDY.—A powerful vegetable specific for the cure
of Rheumatism, Neuralgia, Scrofula, Heart Disease, Kidney
and Urinary Complaints, Blood Disorders, and all Maiarial,
Mcrourial, Syphilitic, Neuralgia and Rheumatic Pains in the
Nerves, Blones 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 Couch, Brouchtits, Asthma, and drous remedy will cure any Cough, Bronchitts, Asthma, and all Acute or Chronic Diseases of the Throat, Chest and Lungs. A complete Consumption Cure, if taken in time. 51.10 per bottle.

DYSPETIO.

DYSPEPSIA TABLETS.—One Tablet gives imnediate relief in all cases of distressed feeling after eating.

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

PILE REMEDY.—A sovereign remedy in all cases of Blind and Bleeding Piles. \$1.00.

CLIMAX CATAREH OURE.—Anti-Microbe Inhaler and Snuff combined. Gives immediate relief in Catarrh, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, 50 cents.

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

BEA-MOSS HAIR TONIO.—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 POWDER.—One box makes a quart of the best known Liminent for Man and Beast, Removes Soreness, Numbness, Lameness, Weakness, all Burns, Sprains, Swellings, Stiffness. Sent by mail with full directions, 50 cents per box; also prepared in liquid form, 50 cents per bottle, by express. No family should be without this household remedy.

SKIN-MINT gives instant relief and hastens the cure of all Skin Diseases, Pruritis, Eczenn, Pickly Heat, Rash, Sait Rheum, Ringworm, Hives, Poison Oak, Itching Piles, etc. Used with great success in Female Complaints, Catarrhal Discharges, Ulcerations, Itching, Chafing. 50 cents per box. PSY CHO-HY GIENIO PILLE.—These Pills regulate the Liver and Bowels, aid Digestion, act on the Kidneys, purify the Blood, and cure many Chronic and Nervous Com-

PSYCHO-HYGIENIC PILLS,—These Pills regulate the Liver and Bowels, and Digestion, act on the Kidneys, purify the Blood, and cure many Chronic and Nervous Complaints. Price §1.00.

The above sent free by mail or express on receipt of price, with full directions, by addressing the Proprietor, DR. D. J. STANNBURY, 606 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 COLHY & RICH, No. 9 Hosworth Street, Boston, Mass., and will be sent by express or mail. If sent by mail, postage free.

Extracts from Letters. DR. STANSBURY'S Elixir of Life Tonic and Nervine has been truly an "Elixir of Life" to me. His remedies are all he claims for them. They are truly wonderful. Mrs. G. M. Roberts, Ridgefeld, Conn.

MRS. G. M. ROBERTS, Ridgefeld, Conn.
The Blood Medicine is doing me good. The Skin-Mint
tops that terrible itching. Every one likes the Liniment
who has tried it. SARAH H. HARRIS, Cheimsford, Mass. I have just been cured of an attack of Inflammatory Rheumatism by DR STANSBURY'S Remedy.
J. W. JOHNSTON, 307 Wainut street, Philadelphia, Pa.
Your Pills are the best I have ever taken.
JOSIE HUNT, Fall River, Mass.

JOSIE HUNT, Fall River, Mass.

This is to certify that I have used DR. STANSBURY'S
Throat and Lung Healer for a severe cough and cold for a
child 16 months old, and cured it in a very short time; also
cured myself of a bad cough; and do not hesitate to recommend it to others.

T. B. CHANDLER, Burlington, Jowa. mend it to others. T. B. CHANDLER, Burlington, Iowa.
Your guides know what we needed. The "Elixir" helped
me from the first dose. Mr. Barbee is better of the asthma.
Do your guides visit your patients? There was rapping in
the room where we sleept the first night your remedles arrived. MRS. SARAH C. BARHER, Southport, Ind.
I have used your Hair Tonic for several days. I find it of
great benefit to my hair, and am now glad to say that your
remedy is all that is claimed for it.
HERMAN BUROBE, Detroit, Mich.

I cannot speak too highly of your "Elixir." You are at therty to refer to me as highly endorsing it from personal experience. EDITH BRIDAN, M. D., Paterson, N. J. Jan. 18.

LA GRIPPE."

Influenza and Pneumonia.

PRESCRIBED BY Spirit Dr. John Warren. Compounded and Sold only by DR. J. A. SHEL-HAMER, 81-2 Bosworth Street, (Room 5,)

Boston, Mass.

Sent to any address by mail or express on receipt of FIFTY CENTS. Dr. and Mrs. W. A. Towne.

MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berke ley street, Boston. Hours 10 to 7. Is Nov. 16. Removed. M ISS L. M. WHITING, Massage, formerly with Dr. Mun-roe, has moved to Hotel Glendon, Suite 19, 252 Colum bus Avenue, Boston, Mass. Take Elevator. 1882, Jan. 18

DROF. BEARSE, Astrologer. Office 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Mariage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible. of birth if possible.

Iw Jan. 18.

PIRIT-POWER vs. FEVER.—All forms of Fever (Typhoid and Searlet a specialty) broken in four days by my Control. Address MRS. J. E. ROOT, 171 East Randolph street, Room 21, Chicago, 111.

3w Jan. 18.

New and Enlarged Edition.

The Spiritual Wreath,

A NEW COLLECTION OF WORDS AND MUSIC

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Come Augels.
Compensation.
Day by Day.
Going Home.
Guardian Angels.
Home of Rest.
Hope for the Sorrowing.
Humility.
Happy Thoughts.
He's Gone.
Land.
I'm Called to the Better
Land.
I'm Called to Meet Us on the
Shore.
I'm Called to Meet Me Over
Thore?
Who Will Guide My Spirit
Home?
Whisper Us of Spirit-Life.
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Waiting On This Shore.
Welcome Home.
Welcome Angels. Shall We Know Each Other

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Welcome Angels. We Long to be There.

Spiritual Science of Health and Healing, Considered in TWELVE LECTURES, delivered in-spirationally by W. J. COLVILLE, in San Francisco and Boston, during 1886.

Francisco and Boston, during 1886.

The author in his preface says, "Those whose minds are fertile as well as receptive, those to whom one idea suggests another, and who have the gift of tracing conclusions to their sources and following thought further than its outward dress can convey it, will doubtless be able to successfully treat themselves and others if they carefully read and meditate upon the contents of this volume, as a perfect system of treatment is definitely outlined in its pages."

270 pages, cloth. Price 75 cents.

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In a Series of Matter-of-Fact Chapters. By WILLIAM
WHITE, ESQ.

"We many fairly call this sturdy volume the anti-vaccinator's bible. It is a determined and well-informed impeachment of the Vaccination theory, bristing with facts, and enlivened by the most biting sarcaam. The author has searched all nooks and transles of the subject, analyzed the figures and arguments of the upholders of Vaccination, and his conclusion is that Vaccination is a medical monopoly, established, endowed, and enforced—a tyranny to overstime."—Chester Chronicle.
Cloth, pp. 627. Price \$2.00, nostage 15 cents.
For sale by COLBY & RIOH.

Message Department.

FREE SPIRITUAL MEETINGS.

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

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

J. A. SHELHAMEH, Chairman.

MRS. M. T. SHELHAMER-LONGLEY will occupy the pla man, M. 1. Shelliante to Note: will occur, and it will only to pirt guides to answer questions that may be propounded by inquirers on the immidance 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 Obairman, who will present them to the presiding spirit for consideration.

spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on
Friday afternoons under the influence of her guides give 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 published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our carnest desire that those who recognize the 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 altar of Spirituality their floral offerings.

offerings.

Letters of inquiry in regard to this Department must be addressed to COLEY & 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-Lougley.

Report of Public Séance held Dec. 3d, 1889. Questions and Answers.

Questions that Answers.

Questions that Answers.

Questions are supported by N. J. Bowers, Alton, Kan.] What do Spiritualists believe about the Bible? Is it inspired of God—i. e., did God communicate to man the statements contained in it? Are its teachings in general to be regarded as infallible truth? Are such statements contained therein as cannot be verified by experience, history, philosophy and science to be taken as truth, just because the book says so?

Ans —What Spiritualists believe about the

Ans.—What Spiritualists believe about the Bible it would be impossible to say, because Spiritualists vary in their opinions upon this work, as well as upon many other questions and subjects that arise for human consideration.

Some Spiritualists believe in the Bible to an extent. Not that it is an infallible word of God, given directly to man from God himself without any intermediary agent, but that it is a work written by various individuals of more or less mediumistic power, and that these vari-ous writers were, at the time of their writing, ous writers were, at the time of their writing, inspired, not by God or perhaps by any superior being, but by spirits of men and women who had once dwelt upon earth but had passed from the mortal form and entered other scenes

and planes of life and employment.

Many Spiritualists believe in the Bible as a compound of history, of romance and of poesy; that the New Testament may be called a comthat the New Testament may be called a compilation of moral ethics, a scheme of philosophy given to the world that it might profit by its teachings; and the Old Testament an historical record partly, and partly an inspired romance, a work of poesy.

We do not think that you will find a Spiritualist anywhere who will accept the Bible without question, taking all its statements and believing them to have been given by God, the Supreme Being or ruler of the universe.

the Supreme Being or ruler of the universe. Indeed, we know of few Spiritualists who accept the Biblical idea of God, of Jebovah; they have, if really Spiritualists, outgrown that conception of a Supreme Being, and are entertainof a God who can fill the entire universe and enter into the heart of every human creature, abide in the bosom of a rose, and permeate the very atoms beneath your feet with his grand. eur, activity and power. Such a God is all spirit, cannot possibly be allied with any hu-man passion and frailty, is above and beyond eakness, and is omnipotent in every sense

If Spiritualists accept such a thought of the Supreme Being, they cannot entertain a conception of that God who made war upon his

supreme being, they cannot entertain a conception of that God who made war upon his children, who commanded certain human beings, whom he considered his favorites, to work destruction upon other human beings, or to in any way exhibit signs of weakness.

Spiritualists as a whole class the Bible as among other works given forth by man; look upon it as they would any record of history or publication that a number of minds have compiled and sent out to the world. They claim the right to judge it upon its own merits. If they can find within its covers that which will inspire them to a higher, nobler state of life, that which will bring consolation, sympathy and peace to their hearts, such passages and teachings they may accept; but if they find that which is contrary to their own reason and good sound common sense and judgment, they claim the right to cast it aside. claim the right to cast it aside.

Here and there we may find a Spiritualist

Here and there we may find a Spiritualist who perhaps is not ready to give up altogether the idea that God did, in some mysterious way, inspire the apostles and the writers of the past to give forth this work to the world; but such are not really progressive Spiritualists; they still cling to their old ideas and opinions, that theology has encrusted them with, and only have accepted Spiritualism because returning friends from the higher life have forced upon friends from the higher life have forced upon them, through evidences which they have brought from on high, the conviction that life is continuous, and that souls can intelligently communicate with friends on earth, even after they have parted from the mortal form.

Q.—[By the same.] What do they believe concerning Jesus Christ? Was he a divine being? Was he the son of God in any higher sense than that he was a human being? Did his death make eternal life for man a possible thing? Would there have been eternal life had not Christ died? Did his death atone for sin? Was he raised from the dead, and did he bodily ascend to heaven? Will he come to earth personally the second time?

such a being as Jesus of Nazareth ever had an existence on earth. They are honest in their opinion; they believe they have as good proof of the non-existence of Jesus as have the Christians for his life; and therefore, while they betians for his life; and therefore, while they believe in spirit-communication and in an immortal existence, and that they will by-andbye pass from this life to a higher scene and
plane of life and labor, where they will be reunited with friends of the past, they do not
believe that they will ever see such an intelligence as Jesus of Nazareth, or that he ever did
have an existence upon any sphere or planet
whatsoever. Other Spiritualists, equally honest and candid as the first, believe that the
man of Nazareth did live; that he was a mediunistic individual, highly susceptible to intelligences and influences from another world;
that he was acted upon by these unseen intelligences and initialized upon by these unseen intelligences, and that he merely gave forth to the world that which he received from on high; that Jesus was a man just as much as any man who lives to-day, only perhaps more purified and refined than many of you are at the present time, because the circumstances of his birth and life were favorable for his higher unfoldand life were favorable for his higher unfoldment. They believe that spiritual intelligences attended his mother at the moment of conception and during the period of gestation, surrounding her with an influence and magnetism which only can be brought from supernal realms; that the child was born upon earth under these ministrations, that he was attended through the early years of his life by a band of spirits especially selected for this guardianship; consequently the medial powers of the child were unfolded and acted upon by those intelligences who came to sow the seeds of love and good-will, to bring the spirit of peace and and good-will, to bring the spirit of peace and harmony, to teach the truth and to give a living example of a lovely life to the world.

Spiritualists do not believe that Jesus was divinely born, that his birth was any more miraculous than that of every child that is born upon the earth in this present age; they do not believe he was any more a son of God than is every human being who is brought into this world, nor do they believe that his death could bring atonement for any sin or any crime committed by any other individual. Spiritualism teaches that man individually must bear the burden of his own wrong-doing; that as he willfully neglects to do that which is right, or knowingly commits a wrong deed, so shall he suffer in the time to come, for in the very mature of his life there is implanted within the human heart that which shall spring forth as an accusing judge, or as an approving angel, according to the deeds that the individual has wrought.

Jesus, the man of Nazareth, came as a teacher, as one selected by the angel-world to be a messeng heaver of light and pages are averaged.

Report of Public Stance held Nov. 20th. 1889.

or, as one selected by the angel-world to be a message-bearer of light and peace, an example of what might be wrought by those who will endeavor to suppress all the evil passions of nature, and to cultivate the higher attributes of the truly spiritual life. This only is what Spiritualism has to teach concerning the life-history and example of the Nazarene.

Q.—[By the same.] Is there beyond this life a judgment bar, before which every rational human being will have to answer for his or her actions, and reward or punishment, as the case may be, be meted out?

A.—Some, and very many, find their judgment bar before they pass from the body. Many who have done wrong, and who have willfully injured others, have been brought to a consciousness of their wrong-doing before they passed from the mortal form. They have been obliged to face, not only the deeds they have done, but the consequences, as they have reacted upon others, and as they surely react upon the offender, and so the bar of judgment has had to be met apd faced before death had come to claim its own.

There is no arbitrary tribunal beyond this earth, where every one shall stand to be judged by some positive power, individualized and intelligent; but there is a tribunal erected in every soul, and if any one supposes that this will be more merciful and less exacting than

will be more merciful and less exacting than the arbitrary tribunal that you have been taught of by old theology, called the judgment-seat of God, then is he very much mistaken.

Human nature is a very strange compound; it is something very delicate, and it never errs in its judgment. Here on earth and environed by material conditions, men may err and do wrong, and put off the evil day when they must face themselves, shutting their eyes and their ears to the consequences of their misdeeds; but when they have become divested of the flesh they cannot do this; they cannot be blind and deaf to that which affects their own lives; and deaf to that which affects their own lives; they cannot put off that which of a certainty is a part of themselves, consequently the wrong-will arise; it will confront the wrong-doer; it will show its hideous enormity to the utmost extent, and he who has committed the wrong deed must face this accuser and look it over see just what it has wrought, how it has affect d human life, and see what results it brings to nis own career.

his own career.

Human nature is so nicely adjusted and delicately made up that it is a creature of sensation—that is, it is sensitive, peculiarly so, in its spiritual condition—and when it faces these wrong deeds of the past, and realizes just how they have worked injury to others, then indeed does this selfhood feel the sting of remorse and the pangs of punishment; there is no need for man to appear before a bar of justice presided over by some great, noble spirit; he has that bar of justice within, and he must appear before it; he must pass his own sentence of condemnation and work out his own reformation, slowly and painfully, for the wrong that he has done.

Q.—[By a Student of Nature.] I would like to ask: Can thought be without something to think of at the same moment of time? Is not that something material? Are they not primarily one? Are not all things one? How can thought be back of itself, thought matter? Which came first in yourself, material or thought? Did you recognize yourself before you thought? Did not thought and material arrive to your understanding together? Did not your parents derstanding together? Did not your parents recognize the material before they did your thoughts? Can spiritual or material exist except precisely together? I you think at all, is it not of an object seen or unseen, and is that not before the thought, to think of?

Can you think of anything without the objects starting up before your mentality? No; thought always clothes itself with some form which appears in your mind. We are told of abstract thought, but you cannot define it intelligently and clearly to your brother, or to any friend. Thought, then, is a vehicle of expression, just as language may be the same, or be the drapery of your thought. You think of a table; but if you had never seen a table, or had any conception of such a piece of furniture, you would not be able to express any thought upon the matter. So you think of other objects; but if there had never come any conception of those objects to your mind, any conception of those objects to your mind, you could not express any idea concerning them.

Your correspondent wishes to know if all things are not one? Well, we believe that science declares that all the various solids and gases, the various ethers, and even the elements of the universe, may be traced back primarily to one element alone. What shall we call that one element, then? We think that the name God, the Infinite Intelligence, that the name God, the infinite interfigence, is just as appropriate a term to apply to that one primary element as any that you can define. In that sense, all things are one; all things are spirit, all intelligence. But man makes use of thought in a variety of ways. A train of thought is started in his mind upon a certain subject he pursues it, and new contrain of thought is started in his mind upon a eternal life for man a possible thing? Would there have been eternal life had not Christ died? Did his death atone for sin? Was he raised from the dead, and did he bodily ascend to heaven? Will he come to earth personally the second time?

A.—Spiritualists also vary, as individuals, in expressing opinions concerning the life of Christ. Some Spiritualists do not believe that such a being as Jesus of Nazareth ever had an existence on earth. They are honest in their vious generations; your minds expand, your knowledge enlarges, you grow wiser year after year, because this thought is operating upon human intelligence in various ways, and while you cannot conceive of thought independent of form, yet form itself would be inert, stagnant, and of no use whatever, without the vitalizing thought or intelligence that gives it life, just as your organic frames would be inert clay, senseless, and unable to respond to any touch or will were they deprived of the vitalized soul-power and spiritual intelligence that animates them to-day. animates them to-day.

> Q.—[By "Inquirer," Harrisburg, Pa.] Does the brain or the spirit control thought? and what is the process by which thought is evolved?

the brain or the spirit from thought is escolved?

A.—The brain is only a part of the organia structure. You may withdraw the spirit from your organic form and yield up that body to the knife of the scientific surgeon who desires to dissect the cranium. He lays it open and reveals the brain with all its gray matter and white matter, its various sections and convoluted parts. You find the interior organism period in man. Of what use is it to you now? I team not respond to one question; it does not give you and thought; it speaks no word, gives no sign of intelligence, however you may talk to it to prove the opportunities presented you. Loving tit may for a moment give apparant action to this senseless piece of clay, it is only for a ment, and it does not give you any intelligent in a cityley. Then why ask if it is the brain or the spirit, that which we define as divine intelligence, that inspires the mentality of mankind? It must be spirit, that which we define as divine intelligence, that inspires the mentality of mankind? It must be spirit, that which we define as divine intelligence, that inspires the mentality of mankind? It must be spirit, that which we define as divine interested in those who are yet.

A.—The brain is only a part of the organia through it was we leave the old tenement; we pass into a better condition, have a better home and a better condition, have a better home and a better condition, have a better to ment and there are no proved that the port cited many turns, and there are no large any in this position and there are no more than you all. I think the port cited many turns, and there are no more than you all the throw on the condition, have a better home and a better condition, have a better home and a better condition, have a better home and a better form.

I wan the place as when in the form, there which he spirit induce, condition, and there are not not the proved the fall on the provided in Kingwille and the provided in Kingwille and the provided in Kingwille and the provided in Kingw

Report of Public Séance held Nov. 29th, 1889. [Continued from last issue.] Maria Morrison. It is sweet to feel that we are held in memory

It is sweet to feel that we are held in memory dear. How many times have we said: The book of memory is ours—in God's keeping—and as the loved ones enter spirit-life we will read the pages of our past together, and only be too glad to come into each other's society again. I have felt many times, dear friends, if it were possible for me to speak from this platform I would. Do not think that I did not know of this place. I did, sir; but I would not have thought when dwelling in the form that I should be one to come here and speak in public. And many of us would not do this if we could reach our own privately; but we have such a strong desire to come into communication with our dear ones, that if we cannot do it privately, we attempt in this room to make ourprivately, we attempt in this room to make ourselves known. I know, sir, in Toledo I am remembered, and also I feel that in Peru, Ind., membered, and also I feel that in Peru, Ind., I shall not be forgotten by some yet dwelling in the form.—As one who has spoken before me has said, memory is sweet, and we do not forget each other. How blest we are when we can make our presence felt in the homes. Yes, in the homes, I say again. We know when they point to the vacant chairs and say, "They are gone." No; only the form is out of sight. How blest it is to feel that after what is called death we are reunited and we know our own! Most assuredly we do. How strange it seems Most assuredly we do. How strange it seems when we hear mortals say: "They are dead; they died at such a time." They should say, "Resurrected," instead.

Many in earthly life have said there is no pro-

Many in earthly life have said there is no progression beyond the grave. I am thankful to have found it far different. I was taught, sir, to believe that really if I did disobey one command of God I should be punished world without end. I ask you, dear friends, could your father or mother be happy to punish you world without end even if you did wrong? I answer no. Then could the great loving Father of all be happy if he were to punish his children world without end? I never could just believe it, although I tried hard; I felt, many times, in the flesh, if it were true that our loved ones hovered around us, although I did not know of hovered around us, although I did not know of spirit return, that assuredly they must come to earth to do it, and I find it is a truth. I know earth to do it, and I find it is a truth. I know now I must have had some medial powers, or I should not have felt spirits so near me. I am grateful that, after laying aside the old form, we put on a bright and beautiful garment, and we know as we are known; we walk and converse and sing together. And then we are so free to go wherever we will. It is a happiness indeed, Mr. Chairman, to feel that we can at any time visit our loved ones, or go from one country to another if we have a desire to. Some country to another if we have a desire to. Some country to another if we have a desire to. Some spirits, they tell me, have not that power; why I know not. I have with my loving friends, some that have been in spirit-life for many years. Maria Morrison.

John Metcalf.

In San Bernardino, Cal., I have just been in some of the Spiritualist meetings, and if you'll believe me they don't agree any more than the Orthodox people do. There has come up a little sore feeling. I guess they'll get out of the snarl by-and-bye. I am going back there as quick as I get through here. I want them to know I am going to do the very best I can to help them. I did n't belong in this country, and yet I feel as if I am a citizen with you all.

I want them to know I have been across the water to visit some friends—there's but a handful left there. I was an inhabitant of San Bernardino for a long time, and I want them to know I have turned up here to speak a little for myself. I spoke here once before, some time ago. Then there was a little law case I was interested in, and I did n't say much about my people. I want them to know In San Bernardino, Cal., I have just been in

A.—Language, we are told, is the drapery of thought, as these mortal forms of yours are the garments of your spirit. Spirit is the vehicle of expression for the soul, the life-principle that pervades your being, or that pervades the universe. So language is the drapery of thought, and thought is the vehicle of expression for that divine intelligence or idea which pervades the universe.

Can you think of anything without the objects starting up before your mentality? Nothought always clothes itself with some form which appears in your mind. We are told of abstract thought, but you cannot define it intelligently and clearly to your brother, or to money to run public meetings. The feeling comes up as if somebody wanted to boss. It is better for them all to be bosses, or else nobody—one of the two. I send greetings and regards, the very best I can, to them there. John Met-

Ernest Lane.

[To the Chairman:] Grandpa comes with me, and he said if you were willing I might speak a few words. Auntie Josie is here, and says she will help me. I want my own dear papa and sister to know I have come here today with my own dear mamma, and to know less that auntie here against a ward to know the state of the says that are the says also that auntie has assisted me, and grandpa stands close by and sends loving words to them

orandma—for I have learned to know you, and I have seen you in the meetings—I know you have thought sometimes where were we all that we did not speak as other ability. you have thought sometimes where were we all that we did not speak as other children did. You must remember I am not little, only as I first started I felt like a child, as when I passed away, but I have been growing on and on in spirit-life. Dear mamma sends love to papa and sister and grandma, and each one of you, dear aunties, and we want you to know we are near you, and will help you all we can, bringing the best influences that are given to us. I thank you, sir, for placing it upon paper. I know when papa comes to learn that his children live and are with mamma, he will be a great deal happier, and so will darling sister. children live and are with mamma, he will de a great deal happier, and so will darling sister. I was provided with a spirit-teacher, who taught me to know my relatives here. I am glad that children are permitted to speak on this platform as well as grown people. Ernest

Report of Public Séance held Dec. 6th, 1889. Samuel Carlton.

I know, Mr. Chairman, there are some loved ones waiting to hear a word not only from me but from many others that are crowding in here to-day; and how grateful we feel that in here to-day; and how grateful we feel that we are given this opportunity of reaching those who are dear to us. I speak not only for myself, but for others in company with me, hoping to reach those whom we cannot come into communication with otherwise.

They said I died. But we just commence to live as we leave the old tenement; we pass into a better condition, have a better home and a better form.

ing ones who have crossed the portal termed death. I was a resident of Duxbury, Vt.

Mrs. Ell Pond.

I have thought for some time it would be a great privilege to me to speak from this platform. I have often been so near I could place form. I have often been so near I could pictomy hand upon some loving friend, yes, kindred, and more than that. I wish to say the Eli, I know you folt it was a truth when you beheld my materialized form some time ago, although doubts would arise, and you would sometimes feel you might have been deceived. But it was not deceit; it was all gonuine. I was able to make up my form, with the assistance of some good and true spirits.

And you don't know how good it seems to feel I have a perfect form to-day, for when I was but a child I lost one of my limbs, and all through mortal life it was a great disadvantage to feel the need of it. When a new form was given to me, all so perfect, you must know, dear friends, it was very gratifying to me to feel I had the use of both, the same as you have to-day. You cannot appreciate my feelings

to-day. You cannot appreciate my feelings unless you have been in the same condition. I think I was somewhere about twelve or I think I was somewhere about twelve or thirteen years of age when I met with this loss. I have thought all the way through life, could it be possible that when I should come to leave this mortal life they would forget to give me a sound and perfect form. Oh! no, these gifts are from the Great Father himself, and there is nothing forgotten by him.

How happy I was when I could show my form, or, as mortals say, "make up my form."

You'do not know, dear mortals, how much we have to bear, hearing words spoken often

we have to bear, hearing words spoken often in what seems to us a fault-finding way. Bear with us. We do the best we can; but be lenient, be patient, be charitable with the medi-

I do not say to you here to-day there is no fraud in this life, for you have all found it, and you will find it wherever you may go. If there was no fault found with us, we should really feel as if you had a heaven here below. I say, be careful. You may think, but do not express your feelings so many times as you do here. be careful. You may think, but do not express your feelings so many times as you do here. We are more sensitive than you can be in the flesh. Often have I heard these words spoken: "Yes; that looked something like them; but not exactly as I thought they would look." Now, you do not understand what we must draw from to make the material of the spiritform, and you never will know until you come to be a spirit, as we are and pass through the

to be a spirit, as we are, and pass through the same as we do.

In Woonsocket, R. I., I am not forgotten by any means, and I know a little while since a few lines were sent to my husband, asking him if he had come into communication with me, or had been to a materializing meeting. I cannot tell you whether it is months since or years; it does not seem but a little while since I saw him reading the missive. I am very happy in my spirit-home, and I am attracted to him much. I bring love and greetings. Mrs. Eli Pond.

[To the Chairman:] You've got to move away. I take up a good deal of room. I do n't know but you'll have to move this table. I'll get in all right, pretty soon. 'T was said I weighed five hundred pounds. What do you think of that? If you grow fast enough you'll be as big as I was. I am here. I guess this chair is strong enough, aint it? I take up a great deal of room. I'm not here to tell you about that, nor how large I was, nor how much I suffered. When I got out of this old shell, I tell you one thing: I didn't get into any smaller one. If I had, I guess it would have pinched me a little. I feel first-rate. I feel happy to know I am privileged to speak here to-day. [To the Chairman:] You've got to move

to-day. It has been said a good many times: "Well, well, I guess they 've forgot all about us." Too much of me to be forgotten altogether. They used to call me "the old scrofula doctor." They aint forgot to speak of me yet. Sometimes when I get into Hartland, Vt., into Easthampton and Northampton, where I was well known, I hear my name spoken a great many times. I have n't said they did n't say anything bad about me. It do n't make any difference; my shoulders are broad enough to hold all they can pile on to old Dr. Brown. Ido n't care a fig what they say if they do n't hurt the feelings of the friends that are left. I can bear it all.

it all.

I know one thing—I don't take the credit of it myself—but I was instrumental in doing some good while I staid here. I am not here to quote my goodness. I only tell you, sir, I was instrumental in doing it, and you, to-day, not one of you, need take the credit to yourselves. Give credit where it belongs, and that certainly is just back of the veil to the higher inteffigences. You may ask me if I know much of these things. I knew enough to have learned more than I did. That is the way with many of you. You have no excuse for saving you of you. You have no excuse for saying you don't know when you come—I don't say up, but when you come our side it is only a step, but when you come our side it is only a step, there's no up or down, and after you get here, in what we call the summer-land, you'll be very much surprised to find that your home was so near the mortal, so near that it do n't take us long to step just in front of the veil.

I suppose they'll want to know what I am doing. Well, let'em find out if they can. I aint doing any mischief, that's one thing. I am trying to help, through influences, those that are dwelling here. I have often heard them say, the old neighbors and friends I used to meet with: "I wonder if Dr. Brown has got room enough where he is?" They could n't get the body out of the window, let alone the door; they had to take out the sides—the casing I guess they call it—and squeeze it through.

the body out of the window, let alone the door; they had to take out the sides—the casing I guess they call it—and squeeze it through. After all that trouble how do you think they carried that old body? [In a wagon, I suppose.] Not much! You're no Yankee. They had to work it up on top of the stage. They had to carry it from one place to another. Do you know I did n't care one cent about it. But I knew it all. I was there myself, and could see 'em going along. I said to myself: You think you've got me, but I am here. You haven't got me so much after all.

I've talked with a great many spirits since I passed out. Spirits! Why you're all spirits, the same as we are, only you have one cloak and we have another. They have told me repeatedly that they have attended their own funerals. I suppose there must be a few words said over the body, but it is very immaterial to us what is done, only you know as it was the house we lived in here, we don't like to see it slighted; we want it to be taken care of the best you can. I've no fault to find. I want them to know we are conscious of what is passing; we realize all, and are only too glad to make them sense our presence when we can.

I didn't intend to give a long story to-day.

to make them sense our presence when we can.

I didn't intend to give a long story to-day. I think it is very likely that I shall be round here again when I cauget a chance. I didn't know, when I first made the attempt to take a seat in this chair—I didn't know about trying it until I know it was all right; so you'll see we bring the same feelings with us, as we come here to-day, that we passed away with; and you must personate yourself, and identify yourself, and nobody else. I never had any desire to be anybody but old Dr. Brown. I am the same to-day, and I take up just about the same room, not quite. If we did take up quite so large a place as when in the form, there could not be so many in this room as there are. I am greatly obliged to somebody for this opportunity, so I'll thank you all. I think the people up in Hartland will know who Dr.

left; not all kindred by any means, but some friends whose acquaintance I formed when here, whom I hold dear to day. It is gratifying to feel that the words we leave here may reach some we are not permitted to speak with privately. I have been a listener here, for I find many spirits will tell you they gain in knowledge from hearing the ideas put forth by advanced spirits from this platform.

How sweet it is to feel, after we lay off the old form we have suffered so much in here, we are given one that is perfect, which no aches nor ills can reach; that no inharmony can come to us, and that this life is one of learning, in which we can reach out for more and more knowledge.

In Springfield, this State, and in Chicopee 1 know they will be glad to hear from me; also am I one of the company in their meetings, and I am gratified to see the interest they take in spirit-communion. Albert Jarrett.

SPIRIT MESSAGES TO BE PUBLISHED:

TO BE PUBLISHED:

Dec. 6 (Continued).—Lillan Louise Blood; Mary Leeds; Herbert Barker; Ida Barker; Peter C. Brooks; Nathan F. Hart: Katie Dunham.

Dec. 13.—Timothy Cotter; Saily Reed; Laura G. Clancey; John R. Cummings; Lillie Dixon; Moses B. Knight; Allie Bhepard; Margaret Leenard; Jesse Hanaford; Caroline Cook; Julia Gleason; Emulus Clapp.

Dec. 20.—Dr. A. B. Child; John Morse; Fred Weston; Rebecca J. H. Hayward; Minnie Tappan; Howland Hamilton; Col. Sabin Pond; Amory Morse; Joseph L. Tompkins; Carrie Folson; Andrew F. Hitcheock; Jennie Olson; Jonnie Eims

Dec. 27.—Milton Chase; Carrie Morse; Floric Armitage; Lucretta Ann Chandler; Milton Cabell; Eliza F. McKinley; Samuel Holbrook; Samuel Gupper; Maria Harney; Mary Ingalis; Sydney Hart; Viola Bedell.

Jan. 3.—Henry Johnson; Josephine M. Kollins; Dr. John Lavette; Mamie Harney; H. B. Weaver; Joseph Butterfield; Susan R. Holden; Simon Hewitt; William Dunbar; Mary Pulton.

Then and Now.

To the Editor of the Banner of Light :

In THE BANNER of January 4th, in its Message Department, are three questions propounded by a correspondent to the Controlling Spirit: "What do Spiritualists believe relative to God, etc.? Is there a personal devil? Is there a moral standard of right and wrong?" Such were, substantially, certain of the questions proposed last November (19th) at the Public Séance Room. Are not these essentially the principal questions about which religionists and theologians have for centuries concerned themselves, and where, in all their vast and varied literature upon these points, can there be found answers more comprehensive and compact, and so far as Spiritualists are concerned more satisfactory, than those there given at once through the mediumship of Mrs. Shelhamer-Longley at the first hearing of the questions, and now published in THE BANNER?

Perhaps such of your readers as were present at the Providence, R. I., Convention, presided over by the Rev. John Pierpont, some years ago, may remember the sharp discussion and intense interest there awakened, when Edward S. Wheeler in one of his eloquent outbursts, or "Wheelerisms" as he sometimes called them, intimated that Spiritualism led to the largest personal freedom, and that true Spirit-

ualists were not and could not be shackled by any arbitrary standard of morals. Then it was that Selden J. Finney, a brilliant orator, scenting danger in such doctrines, and apprehensive for the respectable standing of the Convention in the minds of outsiders, rushed into the fray, vehemently denounced the doctrine and rebuked its teachers. During the intermission of the Convention, and wherever were groups of visitants, "The moral standards of Spiritualism-are there any, and what are they?" was the absorbing topic of both. The Finney party was in the ascendant, and only here and there did daring, fearless Wheeler find a sympathizer. Yet what he probably had in mind and attempted to express was not much unlike the sentiments which have now found fuller utterance through the mediumship of Mrs. Shelhamer-Longley in the light-diffusing columns of THE BANNER.

certificate of honor in anatomy; Miss Mitchell secured the Viceroy's medal, a certificate of honor in ophthalmic medicine, and numerous prizes; Miss Miller took a gold medal in materia medica against all competitors, and a special certificate in anatomy; Miss Smyth won a gold medal in dentistry, and Miss Fox a certificate of honor in anatomy.

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 accelerate the control of the control

York, who will send you free, by mail, a bottle of Floraplexion, which is a sure cure. Send to-day. Passed to Spirit-Life.

From his home, at Onset, Mass., Jan. 4th, Dr. Chas. C. York, in the 80th year of his age.

Dr. York was a mesmerist and clairvoyant—seeing spirits clearly—three years before the glad tidings of spirit-return were proclaimed at Hydesville. He was a highly respected citizen and physician, and had made many remarkable cures of cancers and other obstinate and critical complaints wholly by spirit direction. He was conscious to the moment of his departure, and halled the coming of the change with eagerness and delight, seeing and conversing at intervals with his guides and friends who had passed on before. Surely such a trust and confidence is much to be desired, and how can we mourn for one so well prepared for the change?

Services were held at his home, on Pearl Avonce, Monday, the 6th, and the remains deposited in East Warcham Cemetery.

AUGUSTA FRANCES TRIPP.

(Another correspondent writes: A posm was read at the in the 80th year of his age.

(Another correspondent writes: A poem was read at the funeral by J. P. Thorndike. Two favorite songs of the deceased were sung, and remarks were made by Sara E. Hervey.)

From Cambridge, Mass., Dec. 23d, Ebenezer Stuart, aged

69 years.

Mr. Stuart was a native of Sterling, Mass., and a former resident of East Princeton. He was a man of sterling integrity, much beloved and respected by all who knew him. Firm in his convictions, he was modest and unassuning, and practically lived the Spiritualism in which he believed. Calmly he met the "great deliverer" from suffering, and with unfaltering trust passed within the vell.

His body was convoyed to his native town, and the funeral service took place in the Unitarian Church, the writer, by his request, officiating.

He leaves a widow, two daughters and a son, worthy children of a worthy sire. May the beloved family be sustained by the staff upon which the husband and father leaned.

JULIETTE YEAW.

From Kingsville, O., Jan. 1st, 1890, of paralysis, Dr. A. G.

From Kingsville, O., Jan. 1st, 1890, of paralysis, Dr. A. G. Hollman, aged about 82 years.

Dr. Hollman was born in New York City, and was for years a resident of the State—being a millwright by trade. He became an energetic Spiritualist about twenty-five years age; he was endowed with strong spirit influences, under which he perfected many cures, and developed several now prominent mediums. He was a magnetic physician a few years since in Philadelphia. He has resided in Kingsville about three years. His remains were interred in Lula Falls Cemetery.

Lily Date (N. Y.) Camp.

To the Editor of the Banner of Lightr

Thinking that some of your readers may be interested in a "diagnosis" of this Camp as it is in midwinter—environed by barron hills and overswept by bleak winds and pitiless storms, its hitherto beautiful parks and drives barren of verdure and flower—I take this opportunity to give a brief outline of the same.

of verdure and flower—I take this opportunity to give a brief outline of the same.

Doubtless those who are habituated to the activities and amusements of the city-would fancy this a most cheerless and desolate place, but it is far from being so. Everything here is in a flourishing condition, and the indications are that we shall have a larger attendance and far greater attractions another season than ever before. Some eight or ten new cottages have gone up since the close of the Camp, and a number more are in contractors' hands, to be finished before the opening of the next assembly. Conspicuous among those already erected is that of our beloved sister, Mrs. R. S. Lillie. It stands on Cottage Avenue, on the right hand of the gate entrance, and just beyond the "C. L. T. A." office. It is unique in architecture, and I think the "invisibles," who are Mrs. Lillie's constant companions, must have cooperated with her in planning it, for it is really "a thing of beauty," and I have no doubt will be "a joy forever."

There are about twenty families who own cottages, and reside at the Camp the year round. They have now a grocery and bakery on the ground, and as "competition is the life of trade," Mr. Smith, the enterprising grocer of the summer camp, takes orders and delivers groceries from his store at Cassadaga twice a week, thus keeping things lively; meat and milk-carts make their regular rounds at the Camp, and pure air, good health and good spirits are exceptionally prevalent.

The Camp can now boast of having a bona fide school district. Mrs. Julia E. Hyde officiates as sole Trustee, Mrs. Hannah Stearns as Collector, and Mr. Bileal as Clerk. A portion of Library Hall has been partitioned off and utilized for a school-room, and makes a very commodious and pleasant one. It is furnished with an organ and the latest and most approved geographical and anatomical charts. The school was opened by Mrs. Orpha E. Tousey as teacher, Sept. 6th, and is now under the supervision of her daughter, Miss Sarah E. Hammond, both of

There are many indications of the existence

spiritual ranks.

There are many indications of the existence of gas and of mineral water, and we understand that a trial well is to be put down some time during the winter or early spring.

Mr. and Mrs. T. J. Skidmore, with their characteristic large-heartedness and genuine democracy—which extends the hand of fellowship and good will to all of God's children, rich and poor, high and low—opened their house on Thanksgiving and Christmas days, and gave an invitation to all to come and partake of a bountiful feast of good things. Their spacious parlors were filled with guests on both days. Music, dancing, innocent games, etc., were participated in, and a royal good time was enjoyed by one and all.

The two societies, viz, "The Reform and Temperance Union," and the "Political Equality Club," are doing a good work.

Mrs. Mary Seymore Howell, of Albany, N. Y., paid the Camp a visit in November, and gave two excellent addresses in Library Hall, both of which were largely attended, and listened to with marked interest.

Com.

Jan. 2d, 1890.

Letter from Cincinnati. To the Editor of the Banner of Light:

The subject of my last letter was Mrs. Adah Shehan, the popular and well known trance lecturer of the Psychic Research Society. Prominent among the other mediums who are active working members of the Society is Aaron S. Willis, whose materializing seances have created profound attention in Spiritualistic ranks.

Mr. Willis has only within the past three years been an active medium; indeed, it is but little over three an active meatum; indeed, it is but notice over three years since he first became aware of his mediumistic power. His development has been extremely rapid. His first tests consisted of the ordinary table rappings; as the power increased he received trumpet speaking and slate-writings, and he is now gifted with the highest and best phase of mediumistic power—that of materialization and trumpet-speaking in the light (such as is used by the spirits while materializine).

allzing).
Mr. Willis is forty-one years of age, and was born in Clermont County, Ohio; he has been engaged in shoe-making eleven years, but since his wonderful develop-

mix. Willis is forty-one years of age, and was born in Clermont County, Ohio; he has been engaged in shoemaking eleven years, but since his wonderful development the demand for the exercise of his mediumistic gifts has compelled him to abandon the bench and give his entire time to his band of spirit guides and the inquiring public. His chief control is John Morris, whose earthly career was ended at Huntsville. Ala., during the war by falling into an uncovered well at night. He was a first cousin to the medium. The second control is Spirit Edward Watten. Mr. Willis is a man of fine personal appearance, of genial and generous disposition, ever ready to ald those in need or distress. His circles are always largely attended, seldom numbering less than twenty and more frequently seventy-five persons.

Another medium and active worker for the Psychic Research Society is Mrs. Sadie Seery. Her principal phase of mediumship is trumpet speaking. Mrs. Seery is known as "the traveling medium," as she travels extensively throughout Ohio, Indiana, Kentucky, Hilhois and Missouri; in Madison, Ind. Chicago, Hil., Louisville, Ky., Dayton, O., and St. Louis, Mo.: She is as well known in fhose places as in this city, and her wonderful trumpet scances are the theme of conversation in spritualistic circles wherever she has held them. Her controls are Dr. Sharpe and "Bright Star." Mrs. Seery is a spry, active little lady, and owing to her sunshiny disposition and winning manner her society is in great demand.

Mrs. Belle Ireland, a lady with a national reputation as a trance and business medium, is, with her control Katum, so well known to the business population of this and the surrounding cities and towns, that I feel safe in asserting that there is no worker in the cause of Spiritualism deserving of more credit. In Mrs. Belle Ireland and her control Katum we find faithful workers for the Cause, and many converts are made through their combined efforts of good business men who consult Mrs. Ireland for advice regarding business, in

Sho-"How do you suppose the apes crack the hard shells of the nuts they pick?" Ho-"With a monkey wrench, of course."—Burlington Free Press.

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-Aunual Meeting of this Association will be held in Colfax, Ia., for the transaction of such business as may come before it, and to colebrate the Porty-Second Anniversary of the Advent of Modern Spiritualism.
It will be held probably the last three days in March, 1890. Toget 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 une 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 acts

this matter, so that I can do my whole day, and duced 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, See y.

229 Honore street, Chicago, Ill.

Adbertisements.

DR. G. A. PEIRCE, OPIRITS' Magnetic Healing Medium, Trance, Colarvoyant, &c., for Doctoring Sick and Infrar People through Letter Correspondence and other ways. 27 years of successful practice of this system gives him along list of cures.

years of successful practice of this system gives him a long list of ourse.

He Will Answer Orders from any distance for this treatment, consisting of Diagnosis the person's diseases, if curable, &c.; Prescriptions of simple remedies, with advice, and spirits' magnetized, medicated, powerful curative Healing Papers, Lotter, or other articles, prepared for each case, upon receipt of REQUIREMIENTS, viz.; For a Sample or Trial which may be all will need to cure, Enclose with Order lock of patient's hair or recent writing, statement of age, sex, full name, residence, description of liliness, and \$1.00; or for a Full Treatment, prepared to last one or two weeks or Full Treatment, prepared to last one or two weeks or Full Treatment, ongs, according to the long standing, severity and needs of the case, send \$2.00, or \$3.00, or more. Diagnosis Separate, Only Ten Cents. Letter Address, DH. G. A. PERROE, P. O. Bex 1105, Lewiston, Maine.

J. A. SHELHAMER, MAGNETIC HEALER,

Office 81/2 Bosworth Street, (Room 5.) Boston, WILL treat patients at his office or at their homes, as de-

sired. Dr. S. prescribes for and treats all kinds of diseases. Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing, sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms. Address care Bannen of Light. 13w Jan. 4.

DR. F. L. H. WILLIS May be Addressed until further notice,

46 Avenue B, Vick Park, Rochester, N. Y.

All Avenue B, Vick Park, Hoohester, N. Y.

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

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

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

Jan. 4. 13w*

DR. J. R. NEWTON

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

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

M. RS. A. B. SEVERANCE would respectfully announce
M. 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 alisase, with prescription therefor;
what business they are best adapted to pursue in order to
be successful; the physical and mental adaptation of those
intending marriage; and bints to the luharmoniously married. Full delineation, 22.00, and four 2-cent stamps.

Address,

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



OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. These FOOT BATTERIES a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter, in all weather! These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the anoment your feet rest upon these powerful MAGNETIC INSOLES. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those tired, all gone, worth out feelings? A pair of our MAGNETIC FOOT BATTERIES will act like a charm on your blood, and give you a sensation of warmth and VIGOR at once. You can bind these Batteries upon any part of the body and experience a gental warmth and comfort at once. Try a pair of them quick, \$1.00, or three pairs for \$2.00, any size, by mail. Send for our book, "A Plain Road to Health." free.

CHICAGO MAGNETIC SHIELD CO.

Jan. 4. (CDIDDE): 'CDIDDED' 'CDIDED' 'CDIDDED' 'CD

"LA GRIPPE."

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

BR. A BBIE R. M. HEATH,
Hotel Simonds, 207 Shawmut Ave., Boston, Mass.
Circulars for stamp.

(1 Jan. 11.



Osgood F. Stiles,

TEST MEDIUM,

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

Dec. 28.

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwaukee, Wis. LOST VISION RESTORED

BY using Melted Pobble Spectacles. Eyes fitted by a Clairvoyant. Spectacles sent by mall. Send a 2c. stamp for valuable information and testimonials. B. F. POOLE, Clairvoyant Optician, Clinton, Iowa. 5w* Dec. 28.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, ago, sex, one bleading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Jan. 11. A LIBERAL OFFER,

BY A BELIABLE CLAIBVOYANT AND MAGNETIC HEALER

SEND four 2-ct. stamps, lock of hair, name, age and sex S we will diagnose your case free by independent spirit-writing. Address DR. J. S. LOUCKS, Worcester, Mass. Nov. 16.

FRED A. HEATH, THE BLIND MEDIUM, will give Readings by Letter giving future business prospects and other items of in torest. Enclose \$1.00, lock of hair and stamp. Addres Detroit, Mich. 8w* Jan. II.

SALARY, S40 EXPENSES IN
ADVANCE allowed each month.
No Soliciting. Duties delivering and making collections. No
Postal Cards. Address, with stamp, HAFER & CO., Piqua, O.

Gertrude Berry

WILL hold Materializing Scances Tuesday and Saturday evenings, 8 P. M., at her home, 31 Linden street, Providence, R. I. Jan. 18.

Karl Anderson, Astrologer, ROOM 6, 8% Bosworth street, Boston, Mass. Office hour 1:30 P. M. to 6:30 P. M. Evenings by appointment.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 60 cents and stamp. Whole Life-Reading 81.00. Magnetic Remedies prepared by spirit-direction. Address 83 Tremont street, Lynn, Mass.

PSYCHOMETRIC Readings from handwriting. Foe \$2.00. EVERETT W. BENT, 398 West Congress street, Chicago, Ill.

26w* Dec. 21.

Special Inducement for Purchasers.

A LL purchasors of C.P. Longley's book of beautiful sengs, A "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubilee, or Marching Away." Purchasors may select the premium they desire from the list of songs in our advertising columns. Price of book postpaid, §1.12.

For sale by COLBY & RICH.

DIAGNOSIS FREE.

Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium,

Clairvoyant Physician, No. 1581 Washington Street,

(Third door north of Rutland street.)

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

Unequalled Advantages. DR. COOKE 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 F.M., for Psychometry and Tests.

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

tf Jan. 18.

HATTIE C. STAFFORD

WILL give Séances at No. 55 Rutland street Sundays.
Thursdays and Saturdays, at 2:30 P. M.; also Wednesdays at 8 P. M. GEORGE T. ALBRO, MANAGER.
tr

FLORENCE K. RICH,

175 Tremont Street,
TRANCE, Medical and Business Medium. Consultations
9 A. M. to 8 P. M. Torms \$2.00. Please make engagements
in advance, if possible. Sittings by letter given.
Jan. 18.

Mrs. Ida P. A. Whitlock,

PSYCHOMETRIST. R EADINGS 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, 82.00. Personal interview, 81.00. Room 1, Odd Fellows Building, Boston, Mass. Jan. 18.

Mrs. Dr. Crosby,

MAGNETIC PHYSICIAN, is now located at No. 8 Dwight street, Boston. Cancers, Tunors and Chronic Discusses a specialty. Test and Developing Circles Saturday evenings at 8 o'clock. Office hours 9 to 5. Will make engagements to give public lectures. E. A. Pratt

BOTANIC, Magnetic and Clairvoyant Physician, 130 Dartmouth street, Hotel Austin, Boston, Mass. Thursdays, Fridays, Saturdays and Sundays, 10 A. M. to 5 P. M. At Providence, R. I., Perrin House, every Tuesday, 9 A. M. to 5 P. M. Jan. 18. MATERIALIZATION.

MRS. C. B. BLISS will hold scances on Friday, Saturday and Sunday at 8 P M., and Sunday and Tuosday at 2:30 P. M., at 8 Dwight street, Boston. Dec. 21.

Miss A. Peabody, BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday. Thursday evenings, and Tuesday atternoons at 3 o'clock. Six Developing Sittings for \$4.00. I Bennet street, corner Washington, Boston. lw* Jan. 18.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 a. m. to 5 r. m. No. 181 Shawmut Avenue, one flight, Boston. Do not ring. Jan. 18.

Miss J. Rhind, Seer, 3 COMMON STREET, BOSTON. Private sittings on business. Mental Healing by sont-currents. Sittings by letter; send \$2, age and sex. in own handwriting. Clocks Monday 7 P. M., Thursday 3 P. M. 1w Jan. 18.

DEVELOPMENT.

MRS. 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. MRS. M. J. BUTLER will receive her pa-at her residence, on Longwood Avenue, Brookline. Long-wood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Oct. 28.

S. HAYWARD, Magnetist, 156 W. Brook-A. S. HAYWARD, Magnetist, 156 W. Brook-when meddeline fails. Hours 91c4; 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 mall, \$1.00. Jan. 4.

Mrs. H. B. Fay

Miss L. E. Smith, M EDIUM. Circles Sunday, Tuesday and Friday at 8 P.M. No. 2 Bradford street, corner of Waltham, Boston, Jan. 18. 1w*

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7. Hours 9 to 6.

Spiritual Sittings Daily. URCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS. 136 Chandler street, Boston. Jan. 18.

Mrs. Alden,

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

5w*

Miss C. B. Forbes, TEST and Business Medium, 6 James street, Franklin Square, Boston. Hours 9 to 12 A. M., 2 to 4 P. M. Dec. 7.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tre mont street, Boston. Private sittings daily. Will an swer calls for Platform Tests. 4w 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. 18.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston street, near Tremont (one flight).

Jan. 18.

MRS. E. B. STRATTON, WRITING MEDIUM, Hotel Garfield, Suite 4, West Rutland Square, Boston. 4w* Jan. 11.

MRS. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. Dec. 21.

Mrs. E. L. Wetherbee, HEALING MEDIUM, and Developer of Psychic Force 43 Dwight street, Boston. 8w Dec. 14.

Mrs. Hettie Clark, MEDICAL CLAIRVOYANT, Business and Test Medium, 276 Shawmut Avenue, Boston, Mass. 4w* Jan. 18. Mrs. J. W. Mansfield,

M ASSAGE and Magnetism, 178 Tremont street, Room 42 Boston. Take elevator. 1w* Jan. 18. TEN QUESTIONS will be answered by spirit power for 60 cents and two 2-cent stamps. MARQUE BITE BURTON, 1472 Washington street, Boston. 5m. 11.

Jan. 11. MRS. HATTLE YOUNG, TRANCE and Business Medium, 150A Tremont street, Room 5, Boston. 4w* Jan. 11.

MRS. CUTTING-LUTHER, 805 Washington st., Suite 21, Boston. Clairvoyani examinations, developing and inspirational healing.

MISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. Dec. 7. DR. FRED CROCKETT, Magnetic and Med-lcal Modlum, 31 Common street, Boston.

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

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

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 203 Trement street, Boston. 1w²

SEND two 2-ct. stamps, lock of hair, name in full, ago and Sex, and I will give you a CLAIRYOYANT DIAGNOSIS OF YOUR ALIMENTS. Address J. C. BATDORF, M. D., Prinof, pal, Magnetic Institute, Grand Rapids, Mich. 1m° Jan. 4.

| DR. A. H. RICHARDSON, Magnetic Healer, pal, Magnetic Institute, Grand Rapids, Mich. 1m° Jan. 4.

Mediums in Boston.

Dr. Abble K. M. Heath,

ELECTRIC AND MAGNETIC TREATMENTS, and MEDICATED VALUE BATHS.
Medicines—purely vegetable—furnished as required.
Circles Sunday evening at 8, and Tuesday afternoon at
30'clock. Six Developing Sittings, 85.00. Developing Circle
Friday ovening, 7:30; admission to circles, 25 cents.
Private Sittings it of P. M. Names, Dates, Losses, Business Prospects, etc., etc. Terms, 81.00.

17 Gives Advice by Letter. Write your full name
and age, allow no person to handle the letter before scaling,
enclose \$1.00 and stamp, and address me at
Hotel Simonds, 207 Shawmut Ave., Boston, Mass.
Circulars for stamp.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 53 Boylston lw Jan. 18.

SUMMERLAND, The New Spiritualist Colony

PACIFIC COAST.

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

Building Progressing Rapidly.

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

Here Spiritualists can establish permanent homes, and enloy social and spiritual communion under the most favoraole 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 temperate and semi-tropical products, including bananas, oranges, emons, figs, grapes and nuts—with strawberries and garden temons, ngs, grapes and nuis—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 subdi-visions of the Rancho, with a pamphiet giving all particu-lars, 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 para. 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 could the price adjoining land (not segood) 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.

and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) f 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,

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

HENRY H. WARNER, Inspirational Trance Lecturer and Test Medium, will lecture in Topeka, Kan. in January, and in New England in February, March. April and May. Address all letters for engagements to FREDERICK W. WRIGHT, Attleboro', Mass. Jan. 18.

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"Little Birdle's Gone to Rest."
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"Echoes from Beyond the Vell." with flute obligato.
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"Yacant Stands Her Little Chair."
"Back from the Silent Land."
"What Shall Be My Angel Name?"
"Ghad That We're Living Here To-day."
"Ever I'll Remember Thee."
"Love's Golden Chain," rearranged.
"All are Walting Over There."
"Open Those Pearly Gates of Light."
"They Ill Welcome Us Home To-morrow."
"Mother's Love Purest and Best."
"There are Homes Over There."
"On the Mountains of Light."
"The Angel Kisseth Me."
"I Love to Think of Old Times."
"We'll All Be Gathered Home."
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July 19. ton, Mass.

July 19.

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Dr. J. Edwin Briggs, 111 WEST 330 STREET, NEW YORK CITY, IS a Practical Physician, Author, and powerful Mag-oct. 19. MARY C. MORRELL, Business, Prophetio and Developing Medium, 230 West 36th street, New York City.

A NSWERS to sealed letters by R. W. FLINT, Jan. 4. MRS. C. SCOTT, Trance and Business Medium, 169 West 21st street, corner 7th Avenue, New York.

TRANCE MEDIUM, 194 Fulton Street, Brooklyn, N. Y. Public Scance Tuesday Evenings, and Thursdays at B P. M. New York City every day till 12 o'clock, and all

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"Glad Tidings of Immortality."

FINELY executed lithographs bearing the above title have been received by us. The size is 22 12 32. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which ahe stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are inforfined, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

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A BIRTHDAY IN HEAVEN. SILVER LOCKS. Song and Chorus......250 Song and Chorus......25c.

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THE MASTEREON; or, Reason and Recompenso. A Revelation concerning the Laws of Mindand Modern Mysterious Phenomens. By MARCENUS R. K. WRIGHT. Cloth, \$1.25, postage 5 cents. For sale by COLBY & RICH,

free Thought.

Trial by Jury.

Wells vs. Bundy-A Word to Judge Dailey. To the Editor of the Banner of Light:

A week or two since I made some comments in the New York Sun on the ignorance of the jurors who were summoned to try the libel suit of Wells vs. Bundy, claiming that men who said in advance that they would not believe certain facts which were testified to by credible witnesses, simply because these facts were by them deemed improbable, were not fit to sit on any jury or to decide any question. In a recent issue you republished one of my letters on the subject, and on the same page a vindication of these jurors by the Hon. A. H. Dailey of Brooklyn.

of Brooklyn.

Judge Dailey says "these jurors appeared to be of more than average intelligence," and he defends their right to say that they would not believe certain postulated facts if sworn to. Then he adds: "It is because that jurors taken from the adds: "It is because that jurors taken from the adds: "It is because that jurors taken from the adds."

Then he adds: "It is because that jurors taken from the various walks of life are supposed by their observation and experience to be best qualified to decide questions of fact that trial by jury is held in high esteem."

It is to be regretted that a lawyer of such ability and intelligence, so long and varied a practice as Judge Dailey, should even appear to give the sanction of his name not only to the modern system of trial by jury, but to the proceedings of the jury in this particular case.

Every lawyer and every layman who has had the misfortune to get into our courts of law,

Every lawyer and every layman who has had the misfortune to get into our courts of law, knows that no greater farce is ever witnessed anywhere than a modern jury trial.

In the early days of the institution jurors were selected who had the most intelligence, and knew most about the matters in dispute, and no man was excluded who knew the plaintiff or defendant, or had knowledge of the facts. How is it now? The effort is to secure the most important persons in the community. the most ignorant persons in the community. The man who has intelligence and brains, who knows either of the parties or the attorneys, or who has ever heard or read of the case, or

formed any opinion upon it, or even dreamed that there was such a case, is rigidly excluded. The case of the Anarchists in Chicago, and more recently the Cronin murder case in the same city, are illustrations in support of this statement. In the Cronin case more than two months was consumed in an effort to find twelve of the most ignorant blockheads in the whole city of Chicago. Every reasonably in-telligent man was ruled out by one side or the other. And this is trial by jury, the boasted bulwark of American liberty. Is it anything but the broadest kind of a farce? Who would not rather trust the one intelligent man on the bench than the twelve ignorant men in the

As to this particular case Judge Dailey says: "It matters not that the witnesses in such a case may testify truthfully; their evidence has the misfor-tune of being improbable and contrary to the juror's experience, and he sets it aside."

'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 tell him is false?

And Judge Dailey answers for the juror that he cannot. Right here I take issue with Brother

The juror has nothing to do with his own knowledge or his own experience: he is simply to decide on the evidence; and if the witnesses are unimpeached the testimony becomes evidence and is conclusive. No juror has a right to say that an unimpeached witness has sworn to an improbable state of facts, and therefore he rejects it. Not one juror in a hundred has personal knowledge of the varied questions of fact which are daily presented in our courts for trial. Let me suppose a case—and Judge Dailey shall be the talesman, the proposed

The question to be decided is one involving the ability to accomplish a certain chemical of philosophical result.

"Mr. Juror: It is proposed to be proven here by a credible, reliable witness, that he con-verted water into an inflammable substance, set it on fire, and burned it up so that not a vestige of the water was left. Would you believe the testimony?"

Juror: "No, sir. I could not believe that upless I came it done."

of a red-hot stove, and then and there frozen that water into ice. Would you believe the statement?"

Juror: "No, sir; I will believe no such stuff as that." And so on to the end of a whole chapter of

And so on to the end of a whole chapter of what are apparently impossibilities.

Another case may be stated: "A witness will swear that he actually measured the distance of a star so remote in the heavens that it takes the light, traveling at the rate of twelve million of miles in a minute, ten years to reach the earth. Juror Dailey, will you believe that?"

"No. sir. It is outside of my experience."

"No, sir. It is outside of my experience, and I don't believe the man ever did it; and I won't believe him unless I see him go to the star and take the measurement." and take the measurement.

No doubt Judge Dailey, upon reflection, will see in what a mess of absurdities he will land if he adheres to these statements.

Pick out ignorant men for jurors, and then

submit to them scientific questions for decision, and allow the jurors to refer to their own ignorance for the probability or improbability of a verified fact. It won't do, Judge.

I have no sort of interest in this case, on one

I have no sort of interest in this case, on one side or the other; but the truth is that these parties were entitled to an intelligent, fairminded jury, who would have weighed and considered the evidence, and decided the case without prejudice.

Judge Dailey says, after stating the issue in the case briefly, as follows:

"Col. Bundy, but observed Mrs. Wells, with veloce."

"Col. Bundy had charged Mrs. Wells with using trick cabinets, and having confederates, and that she was a vile swindler."

Then Mrs. W. sued him for libel. Col. Bundy admitted the publication, and that it was libelous, unless he could prove the truth of the charge. This he proposed to do, and Judge Dailey says Mrs. Wells's proposed evidence was not pertinent to the issue, and was inadmissible.

Let us see: Col. Bundy's evidence made a prima facte case. He has proved that certain appearances presented themselves in Mrs. Wells's presence. These seemed to be human beings walking and moving about the room while Mrs. W. was enclosed in her cabinet. His witnesses testify that the appearances were personations by Mrs. Wells herself, that the cabinet was so constructed as to entire the cabinet was so constructed. ances were personations by Mrs. Wells herself, that the cabinet was so constructed as to enable her to pass in and out in a manner to decive her visitors, and that in this way she cheated and deluded them into the belief that the forms were those of deceased persons materialized in her presence. He further proves by one witness that she had a confederate who assisted her in the performance, and who at times personated some of the supposed spirits. Now the question is, "Was not Mrs. Wells entitled to rebut this evidence by proving by one, five or ten witnesses that these forms and appearances were just what they purported to

one, five or ten witnesses that these forms and appearances were just what they purported to be, viz., the materialized forms of decéased persons, and had been recognized by the parties who saw them; that the cabinet she used was not a trick-cabinet, but was just what it seemed to be, without any device whatever; and that she had no confederate or assistant of any description? It seems to me that this testimony would have been admissible under the large in

simply to assert that she was entitled to a fair trial by an intelligent jury. That she did not have such a trial, and was forced out of court in the manner stated, is no cause for congratu-lation by anybody.

lation by anybody.

Allow me in support of what I have said to give you an incident which occurred in another trial; and it is of interest from the fact that Col. John C. Bundy was the witness and testi-

Col. John C. Bundy was the witness and testified in court to the occurrence of a phenomenon similar in many respects to those which this jury declared they would not believe on the oath of any man.

Col. W. H. W. Cushman died in Chicago a few years ago. He left a will in which a certain policy of life insurance was devised to a particular person outside his family. The executors contested the devise on the ground that a belief in Spiritualism rendered the testator incompetent to make a will. The case

that a belief in Spiritualism rendered the testator incompetent to make a will. The case was tried before Judge Murray F. Tully, one of the ablest and most intelligent lawyers who ever sat upon the bench in Illinois. Much testimony was offered as to Col. Cushman's belief in and approval of the phenomena of Spiritualism.

Among the witnesses Col. Bundy was called for the defense; and I say right here that he proved a most intelligent witness, clear, concise and positive. There were no doubts about his statement. He was questioned closely by the learned Chancellor, and left the witness-stand with the conviction apparent in all minds that he had told the exact truth. The story was to this effect, (I write it from memory and may not be exact in all the details):

"I sat in my own parlor with Dr. Henry Slede the medium Mrs. Bundy heing the only

minds that he had told the exact truth. The story was to this effect, (I write it from memory and may not be exact in all the details):

"I sat in my own parlor with Dr. Henry Slade, the medium, Mrs. Bundy being the only other person present. The room was light enough to see all objects distinctly. We had drawn a cord across one corner of the room. On this cord was hung a strip of muslin about one yard wide; the bottom of the strip was two or three feet from thel floor, so that we could see anything which might be in the corner, if there, was anything. All the persons were about five or six feet distant from the curtain. There soon appeared above the curtain a ball of light, globular in form, perhaps somewhat oval; about it was what seemed to be a piece of black string. This globe remained a few moments, long enough for all to see it, then disappeared behind the curtain. In a little time it again appeared, having assumed something of the human form, showing the outlines of head and shoulders. The black string was still visible. Each sitter saw it perfectly, and the several after-descriptions were concurrent. Then it vanished again. We waited five minutes or thereabouts, when suddenly above the curtain again appeared the object, this time revealing itself as the complete and perfect figure and likeness (bust only) of my father-in-law, Mr. S. S. Jones."

Then turning to the Judge: "The figure was just as distinct and real as your honor's now before me. There could be no mistake about it. Even the black line or string which we first saw about the globe had taken form and become the narrow necktie such as Mr. Jones always wore. The shirt-bosom, the coat, etc., were just such as he wore in his lifetime."

Mr. Jones was a marked man, was a lawyer of ability, the founder of the Religio-Philosophical Journal, and well known in the West. Col. Bundy was his son-in-law, familiar with his face and features for years. Mr. Bundy is a clear level headed man, no person who head

Bundy was his son-in-law, familiar with his face and features for years. Mr. Bundy is a clear, level-headed man; no person who heard

clear, level-headed man; no person who heard
the testimony for a moment doubted that he
was telling the exact truth; the learned Chancellor on the bench accepted it as truth.

There was no such scene as that witnessed in
the New York Court, where credible, intelligent witnesses were told by a set of ignorant
jurymen that their testimony would not be believed.

There may have been a question in the Wells case—but I do not admit it—whether any evidence on behalf of Mrs. Wells was admissible under the pleadings as they stood; but it is assumed by Judge Dailey in his letter, and it was contended by the counsel for the plaintiff at the hearing, that evidence of the truth of materialization, might have been essential and it the hearing, that evidence of the truth of materialization might have been essential, and it is upon this assumption that Judge Dailey upholds the declaration of the jurors. Now let me ask the Judge one question: Was the Chicago Court right in admitting this evidence of Col. Bundy's, or should it have been rejected as stating a matter which was improbable in itself and outside the common experience of man? If that Court was right, the jurors in New York were wrong; there is no middle course about it, and no sophistry can change it. No lawyer will dare to say that if this evidence of Col. Bundy's was properly offered in a case unless I saw it done."

"A witness will swear that he has placed water in a hot crucible, stood the crucible on top of a red-hot stove, and then and there frozen that water into ice. Would you believe the the common experience of men, and there improbable. Nor is it any excuse at this late day that the phenomena of Spiritualism are not generally known by men who are summoned as jurors. For forty years the world has been stirred and shaken by these occurrences, until it may fairly be presumed that none but the most ignorant of the race are without some

most ignorant of the race are without some knowledge on the subject.

I am not here to complain of the course adopted by these New York jurors; they belong to a class involved in the mud of a wholly material life, and nothing better could be expected of them. Neither will Spiritualism suffer from the effects of their stupidity and ignorance, for it is a truth fastened on the heart of the world to live until all such men are brought up to a higher and better understanding of what life is, and what they are here for. But I think I have a right to say that these proceedings shall not be justified and defended by men who do know and understand the philosophy, who do know and understand the philosophy, without protest. And so I have written these words. Geo. A. Shufeldt. 237 Broadway, New York, Jan 8th.

Letter from Mrs. Richings.

To the Editor of the Banner of Light:

Your correspondent has just returned from a few weeks' rest from platform labors in Vir-ginia and North Carolina, having abundantly proved the great advantage occasional intervals of rest and pleasant recreation are mentally and physically to the brain-worker and me-

Spiritualism is claiming much attention in

dium.

Spiritualism is claiming much attention in the smoky city. For months past the seating capacity of the 6th street hall has been tested to its utmost, and long since proved insufficient for the accommodation of the hundreds desirous of attending the Sunday evening services. But, as is the case in many other places, even those who grumble most are not quick to pledge anything for the building of a temple.

I wonder if, when some of Mr. Bellamy's theories materialize, the government will recognize Spiritualism, and provide its adherents suitable houses for worship and instruction.

However, that unpretending little hall has been to many the very gate of heaven. Between its walls how many sad hearts have found comfort! How many minds have found a rational philosophy of life!

Mr. Edgar W. Emerson has just closed a month's engagement with this Society, and, with his wonderful test mediumship, done much to augment the already deep interest.

Your correspondent opens the new year's work with the Sundays of the current month. The many warm hand-clasps, the smiles, and even tears of affection that greeted her yesterday, fell deep into her heart like a benediction, bringing with it a fuller realization of the power of love, and moving the inspiring intelligence to voice the thought that "Love and Happiness are eternally wed—bridegroom and bride forevermore."

Fittsburgh*, Pa., Jan. 6th, 1890.

scription? It seems to me that this testimony would have been admissible under the issue in the case and proper for the consideration of the jury. And yet this jury said in advance that they would not listen to or believe any testimony which should be offered to support these facts, and Judge Dailey upholds the rights of these men so to declare and thus to prevent Mrs. Wells from vindicating her character as a genuine medium.

No one will misunderstand my position. I am not seeking to defend frauds and cheats. There has been too much of this sort of thing. I know nothing of Mrs. Wells or her manifestations, whether she is a medium or no medium, whether she is a medium or no medium, whether she is honest or dishonest, but

Meetings in New York.

The American Spiritualist Alliance medicat Royal Arcanum Hall, & Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 r. N. Parties seeing articles in the secular press treating of Spiritualism chich in their spinion should be replied to, are requested to send a marked copy of the spirer to either of the officers of The Alliance. Prof. Henry Kiddle, President, 7 East 180th street: Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street John Franklin Clark, Corresponding Secretary, 35 Cedar street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 a. M., 24 and 13f p. M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday even.

The People's Spiritual Meeting every Sunday even ng at 8 o'clock at residence of Mrs. M. C. Morrell, 230 Wes in street. Good mediums and speakers always in attend nce. (Removed from Columbia Hall.) Mary C. Morrell

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

The Psychical Society meets every Wednesday even-ng, at 8 o'clock, at 519 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway. The Ladies Society of Mercy meets at Spencer Hall, 114 West lith street gremoved from Columbus Hall, every Sunday at 2% p. m. Proceeds devoted to charity. Kate A. Tlugley, Conductor.

News Drift from the Metropolis.

To the Editor of the Banner of Light: The Psychical Society held its usual weekly session on the 8th inst., with Mr. J. F. Snipes presiding. The meeting was opened by the President with an enter-

meeting was opened by the President with an entertaining address on Spiritualism and kindred subjects. A gentleman named Davis told of a Presbyterian minister of his acquaintance who was converted to Spiritualism by the "raps." Mr. Andrews spoke in favor of holding home circles, and the advancement of mind-healing. At the home-circle he has had the great pleasure of seeing and communicating with his two sons who have gone hence.

Mrs. A. C. Henderson also spoke to the point.

More hymn books are wanted here for use for the Spiritualist meetings. Read the advertising columns of the Banker of Light and profit thereby. The expense will be trifling, but if there is a trace of sentiment in the presidential heart he will be amply compensated by the satisfaction of the people that they may be able to "turn to" the desired page. Verb. sap. Besides it may have the effect of keeping the audience in their seats, and allow the lecturer to follow out his train of thought undisturbed, and not subject attentive listeners to annoyance.

A small concession on the one hand and a little con-

listeners to annoyance.

A small concession on the one hand, and a little consideration on the other, would cause our meetings to be everything that might be desired in the way of harmony.

MET.

The First Society of Spiritualists.-Last Sunday morning Mrs. Nellie J. T. Brigham, speaking of 'Progressive Thinkers," said: "They are both radi cal and conservative. They seek to sift the wheat from the chaff, to pluck the flowers from the weeds of

cal and conservative. They seek to sift the wheat from the chaff, to pluck the flowers from the weeds of the meadow and garden. Belleving there is good in all religions, while rejecting the superstition and bigotry, they gather all that is good and true with which to build up their spiritual nature."

In the afternoon the principal feature was a discussion of the healing power of mediums, with a practical exhibition of, the power by Dr. A. L. Jenks, who treated twenty-three persons. Mrs. M. E. Williams spoke on the necessity of concerted action amongst Spiritualists. Mrs. Dr. Drake spoke from her own experiences of the good that follows a faithful observance of the demands of Spiritualism, and earnestly of her knowledge of the facts pertaining to materialization, which facts converted her to Spiritualism. Mrs. Dr. Drake speaks with much force, case and grace, and appears destined to become one of our leading speakers.

Mr. Ward, old in years and young in the knowledge of spiritual truths, said he was converted through the demonstrations of a medium, and testified to the fact that on the previous Sunday a cure was effected through the instrumentality of Dr. Jenks of a medium named Woodruff, living in the city.

Mrs. Goodwin spoke of the reality of Spiritualism, and the benefits to be derived from it.

Mr. G. S. Bowen, of Chicago, said that twenty years ago the doctors had agreed that no power on earth could save his life, but notwithstanding a healer did that which they declared impossible.

An interesting feature of the proceedings was the unique exhibition of spirit-control by Miss M. J. O'Neill, who spoke with surprising fluency in a foreign language.

In the evening Mrs. Brigham discoursed upon a subject supported by the applicate in the sevent spin to the proceeding to the proceeding supported to the proceeding to the proceeding supported to the proceeding to the proceeding the proceeding to the proce

O'Neill, who spoke with surprising fluency in a foreign language.

In the evening Mrs. Brigham discoursed upon a subject submitted by the audience in her usual pleasing and satisfactory manner closing with an improvisation of poetry. The immic was of more than ordinary interest, being in part a solo sung by Prof. Carbos Florentine, with an instrumental accompaniment by Mrs. Libbie McCune. Joseph Beals, President of Lake Pleasant Camp Association, made a short address, congratulating the Spiritualists of this city on their activity, and was followed by Mr. Place, of Saratoga, in a similar strain. Mrs. Brigham will speak next Sunday morning and evening.

New York, Jan. 12th, 1890.

Meetings in Brooklyn.

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

Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A. M. and 8 P. M. W. J. Rand, Secretary. The Woman's Spiritual Conference meets every

James Place. S. A. McCutcheon, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 15 o'clock. Good speakers and mediums always present, Porter E. Field (39 Powers street), Secretary.

The Woman's Spiritual Conference met Thursday evening, Jan. 9th. at 231 St. James Place. Dr. Wyman gave the opening address, contrasting the teachings of materialism with Spiritualism. Mr. O.
A. Edgerly, of Newburyport, Mass., succeeded him with addresses and tests. All the exercises were instructive.

Secretary.

Haverhill and Bradford.-Brittan Hall .-Mrs. M. J. Wentworth of Knox, Me., gave her closing lectures in this course last Sunday, fully sustaining herself in the position she previously held as a glited inspirational speaker. Her afternoon theme was "The Evolution of Spiritualism;"that of the evening, "Mediumship, and the Philosophy of Spirit-Control," the two being in some respects "elated to each other. Each was given an hour of consideration in an entertaining and instructive manner, furnishing another instance of the power of spirit out of the form to express itself through the organism of another. Mrs. Wentworth's illustrations in the exercise of her gifts of utterance are wonderful tests of spirit-power, and her lectures were followed by interesting test-descriptions. Next Sunday Miss Emma J. Nickerson of Boston will speak and exercise her gifts of medlumship.

E. P. II. lectures in this course last Sunday, fully sustaining

Haverhill, Mass .- Miss Emma J. Nickerson addressed the First Society of Spiritualists of Haverhill and Bradford on Sunday, Jan. 12th. The subject in was "Looking Forward": it was interestingly treated. After the close of the lecture messages, etc. After the close of the lecture messages, etc. were given, also an improvised hymn sung, the subjects, "Memory" and "Hope," furnished by the audience.

ence.

The evening discourse was upon "The Uses and Abuses of Mediumship," and many good thoughts were presented. Closed, as usual, with a poem.—F. A. Wiggin is next upon the list, a highly-recommended test medium.

Cambridgeport, Mass.-Our hall was well filled on Sunday evening, Jan. 12th, to listen to the wonderful est medium, Joseph D. Stiles, through whom many test medium, Joseph D. Stiles. through whom many spirits identified themselves. The rapidity with which he gives names is truly wonderful. We also had with us the well-known singers, J. Frank Monroe (baritone) and Francis L. Pratt (tenor), who added much to the harmony of the meeting. They will be with us again next Sunday evening, when Florence K. Rich, test medium, will occupy the platform.—The Ladles' Social will meet at the house of John W. Haines, 234 Broadway, Friday evening, Jan. 17th.

H. D. Simons, Sec'y.

Newburyport, Mass.-Mrs. C. Fannie Allyn addressed the Society at Fraternity Hall, Jan. 12th Her lectures both afternoon and evening were muce with gems of thought; the subjects given were handled in a masterly manner; her poems were grand. Our people never tire of listening to her; she will probably be here again before our season closes.—Next Sunday we have with us Mrs. E. A. Cunningham, of Boston, who is well liked here.

F. H. F.

Portland, Me.-Mr. A. E. Tisdale occupied the platform of the Portland Spiritual Temple on Sun days Jan. 5th and 12th. The lectures ne nas given here have been very instructive, and he is considered by us to be one of the best speakers in the field. He has been engaged for the Temple through the month of March. — Next Sunday. Jan. 18th, Joseph D. Stiles, test medium, is to occupy our platform.

CEOIL.

New Bedferd, Mass.—Miss Nettle M. Holt of Charlestown addressed the First Spiritual Society last Sunday. We had two well-attended meetings, the Sunday. We had two won account mooning, and evening services being particularly fine.—Next Sunday Father Locke of Chelsea occupies our platform; and on Jan. 26th we are to have Joseph D. Stiles.
S. H. E.

Portland, Me., Piret Spiritual Society .-Friday evening, Jan. 3d, the Ladies' Circle gave a very interesting entertainment, consisting of singing

very interesting entertainment, consisting of singing and recitations in our hall. Ice cream and cake were served at the close.

Sunday, Jan. 5th, our platform was occupied by Mr. Thomas W. Sutton. of Worcester. His subject for the afternoon was "Spiritualism, Past, Present and Future;" in the evening: "Free Thought, the True Saviour."

Jan. 12th, Mrs. Hattle C. Mason was our speaker. All were pleased with her service of song and speaking; the tests which followed were remarkable evidences of spirit presence.

Friday evening (17th) the Ladies' Circle will give an entertainment and supper. Sunday, Jan. 19th, we are to have a concert in the evening by local talent. Sunday, Jan. 26th, Mrs. Mason will be with us again.

At the annual meeting of the Society, Jan. 8th, the following officers were elected for the ensuing year: H. C. Berry, President; N. H. Lord, Vice President; Mrs. Mary B. Redion, Clerk; Orrin Dunlap, Treasurer; Directors: A. W. Child, J. H. Sawyer, Mrs. F. E. Ward, Mrs. Mary E. Rundlett.

The Ladies' Circle have elected officers as follows: Mrs. F. E. Ward, President; Mrs. Mary E. Rundlett.

Vice-President: Mrs. Mary B. Redion, Secretary; Mrs. A. M. Abbott, Treasurer; Directors: Mrs. Mercy Jordan, Mrs. Obed Muller, Mrs. M. C. Burns, Mrs. H. G. Doughty, Mrs. H. Carey, Miss Emma E. Kent.

Jan. 13th, 1890.

H. C. Berry.

Buffalo, N. Y .- J. Frank Baxter arrived in Buffalo, N. Y., early Sunday morning, Jan. 5th, 1890, amid a driving rain-storm, which continued increasanid a driving rain-storm, which continued increasingly through all the day and night. Consequently it was a dubious opening for him, and his audiences were affected. But the hundred or more who did attend were richly paid. Mr. Baxter in the afternoon gave a general talk, offering some valuable thoughts and hints in view of the characteristics of Spiritualists generally, and the nature of Spiritualism in "going where it listeth," so that all were obliged "to hear the sound thereof." In the evening a sterling lecture on "The Status and Import of Modern Spiritualism" was given, and the audience freely exhibited its appreciation of the speaker's catholicity of sentiment.

Mr. Baxter has lost none of his former-time vigor and expression in either music or lecturing, and his selections of song were so in keeping with his subject matter, and so well rendered and enunciated, that all enjoy his efforts.

Of all the séances given by Mr. Baxter previously in Buffalo and vicinity, it is the opinion that none have excelled, if equalled, the one he gave this Sunday evening. For nearly an hour he "exercised his mediumship," and with remarkable results. If the people of Buffalo want pure and unadulterated Spiritualism in philosophy and illustration, the opportunity is theirs this month. We shall see.

VIDEX.

Flatonin, Tex.-Mrs. Kates and self desire to extend thanks to the generous friends in this little city for kind hospitality and help in presenting the teachings of Spiritualism. We have held four well-attended public meetings in the Opera House, and two parlor meetings. There is certainly a deep interest here. Good work can be done in Texas by a medium willing to stay a few months in the State. I know of no section where there is more inducement to labor. The people are generous and hospitable. With Gaiveston Spiritualists organized into a working combination, and the general interest felt throughout the State, where local societies can be organized. I desire to urge mediums to come this way. We would remain were we not previously engaged elsewhere. Soon as we are free to return we shall surely do so. Persons in each locality of Texas willing to cooperate, and mediums desiring to visit the State, should address Mr. G. M. Deane, Secretary, Galveston, Tex., and Mr. R. O. Faires, Flatonia, Tex.

There are many other localities in the South that will cooperate to make a Southern circuit. This section needs working.

Fraternally,

Fraternally,

The Kirst Spiritualist Society city for kind hospitality and help in presenting

Fitchburg, Mass.-The First Spiritualist Society at its annual meeting Jan. 5th, elected the following officers for the ensuing year: J. C. Sanborn, Presiofficers for the ensuing year: J. C. Sanborn, President; Charles Fox, Vice-President; Mrs. E. S. Loring, Recording and Corresponding Secretary; Mr. J. A. Fuller, Financial Secretary; Mr. P. C. Burr, Treasurer. The above with the following constitute the Executive Board: Mr. C. L. Fallon, Miss Rose Lun, Mr. A. A. Wilkins, Mrs. C. L. Fallon, Miss Rose Lun, Sanday, Jan. 12th, the guides of Mrs. N. J. Willis lectured upon subjects given by the audience, which were instructively dealt with.—Next Sunday, Jan. 19th, we are to have Mrs. J. F. Dillingham-Storrs.

Mrs. E. S. Loring, Sec'y.

Norwich, Conn.-Dr. F. L. H. Willis, of Rochester. N. Y., well known to every Spiritualist in the land as a veteran worker in our ranks, opened the new as a veteran worker in our ranks, opened the new year for our Society Sunday, Jan. 5th, giving two excellent discourses upon "The Voices of the New Year" in the afternoon, and "Ecclesiasticism, Materialism, Spiritualism." in the evening. They were supplemented by inspirational poems which were sermons of themselves. Spiritualists everywhere should place Dr. Willis on their platform, and listen to his elucidation of the Spiritual Philosophy. He will be with our Society the remaining Sundays of the month.

MRS. J. A. CHAPMAN, Sec'y.

Washington, D. C .- Dr. F. H. Roscoe is now located for the winter at 1706 L street, N. W., this city. We are informed that arrangements have already been made for him to deliver a course of lectures in Willard's Hall, beginning Sunday evening, Jan. 19th



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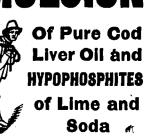
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INDEX. Ready to go.
Shall we know each other there?
Sweet hour of prayer.
Sweet meeting there.
Sweet reflections.
Sow in the morn thy seed.
Star of truth.
Silent help.
She has crossed the river.
Summer days are coming.
They 'll welcome us home.
There's a land of fadeless beauty.
They're calling us over the sea. Angel Care, A little while longer, Angel Visitants, Angel Friends, Ascended.
Beautiful angels are waiting Bethany.
Beautiful City.
Beautiful Land. Buss. Beyond the mortal. By love we artse. by tove we arise.
Come up thither.
Come, gentle spirits.
Consolation.
Come, go with me.
Day by day.
Don't ask me to tarry. Tenting nearer home.

By love we arks.
Come up thither.
Come, gentle spirits.
Come, go with me.
Day by day.
Don't ask me to tarry.
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Fold us in your arms.
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Flowers in heaven.
Gathered Home.
Gone before.
Gentle words.
Gratitude.
Golden shore.
Even before.
Gothered home beyond the sea.
Home of rest.
He's gone.
Ishall know his angel name.
I'm called to the better land.
I long to be there.
Looking over.
Looking beyond.

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Looking beyond.
Looking beyond.
Looking beyond.
Lot men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
Moving homeward.
My home is not here.
My guardian angel.
Not yet.
No weeping there.
No death.
Not yet for me.
Never lost.
Only waiting.
Over there.
One woe is past.
Outside.
Over the river I'm going.
One by one.
Passing away.
Parting hymn.
Passing the veil.
Repose.
In this book are combine

We shall meet on the bright, etc.
Welcome angels.
Waiting mid the shadows.
When shall we meet again,?
We welcome them here.
We 'll meet them by and by e.
Where shadows fall not, etc.
We 'll anchor in the harbor.
We 'll gather at the portal.
We shall know each other
there.
We 'll dwell beyond them all.
Waiting to go. We'll dwell beyond them all.
Waiting to go.
Waiting on this shore.
We're journeying on.
What must it be to be there?
Where we'll weary nevermore.
Whisper us of spirit-life.
Waiting at the river.

CHANTS. Come to me, How long? I have reared a castle often. Invocation chant.

Repose.

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"Open those Pearly Gates of Light."

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

"All are Waiting Over There."

"On the Mountains of Light."
"In Heaven We'll Know Our Own."

"Glad that We're Living Here To-day."

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Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A.M. and 7% P.M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P.M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

farry Huber, Jr., Secretary.

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, belo T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 21/2 P. M., northeast corner 8th and Callowhill streets. Mr. Row-bottom, Chairman.

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

The Quarterly Convention

The Quarterly Convention

Of the Vermont State Spiritualist Association will be held
in Waterbury Hotel Hall, Waterbury, Vt., Friday, Saturday
and Sunday, Jan. 31st and Feb. 1st and 2d, 1890—commencing
at 2 r. M. Friday.

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present and do their duty. Magnetic healers will be present. We also expect a test medium from abroad.

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