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The Spiritual Kostrum.

A Few of the Reasons Why Woman Should Have the Ballot.

An Address Delivered at a Meeting of the "Po-litical Equality Club" at Library Hall, Cassadaga Camp, Lily Dale, N. Y., Dec. 6th, 1889, by

MRS. ORPHA E. TOUSEY. (Reported for the Banner of Light.

The theme that I have chosen for a few thoughts this evening is one of such vast scope, and has been handled by so many masterly minds, that I feel not a little timidity in undertaking to deal with it. I do not expect to do more than touch the border-line, and leave others to launch out more widely into the realm of thought, and to supply any deficiencies which may be discovered in my method of

Woman's energies in an active and free mental direction have been so long circumscribed and pent up that it would not be strange if she should be somewhat irregular and unmethodical in her first attempts at using her un-

But we must admit in the outset that she is, equally with man, a progressive, immortal

A full realization of the progress she has made as an accountable and influential factor of citizenship cannot be had except by contrasting her present position with that of the past. If we consult ancient and modern history we can but be forcibly impressed with the fact that woman has risen far more rapidly than man in the growth of civilization. She was once as much a slave as was the black man of the South previous to his emancipation by our great-souled Lincoln. She was not only an article of merchandise, but man assumed toward her the prerogative of absolute power and control-forced her to obedience by means of the whip, by solitary confinement and deprivations of the most abject and humiliating character. She was not considered an accountable member of society, neither was any weight given to her opinions even among her own family. And even at the present day, in which we boast of our high grade of civilization, the state of the law as regards woman and her relation to man is a disgrace to our intelligence. She has no voice, except through a male mouthpiece, in making the laws, no representation by which she may regulate taxation, or any of the affairs of State, or even own her own offspring; yet if she violate a man-made law she is dragged through the mire of man-made courts, is tried, sentenced and punished by male officials; and especially by men of the world her name is a synonym for all that is weak, vain and irresponsible.

Man declared that woman ought not to be educated: in fact that she was not susceptible of mental development equally with himselfthat her province was subordinate—her duty the service of man. Her voice was not heard in the pulpit, or even in the more democratic precincts of the prayer meeting. The fruit of her pen but seldom found its way to the heart of the public, and colleges and high schools refused her a place as teacher or student. Occasionally she found cheap employment in the primary or rudimental departments where it was supposed that there was not much ability required-and the occupation of which positions man would consider belittling to himself.

masculine sovereignty? The doctrine of total does she not, fill the sacred mission of motherdepravity; of infant damnation; of eternal tor- hood the better when she is intelligent upon ture for the non-believer, and all the long catphysical torture the spirit into obedience. Litand the coarser elements of history-and history and romance, with but few exceptions, clothed man with power and woman with weakness and frailty. In the school-room the whip and ferule, and other methods of inflicting bodily pain, were used to enforce obedience to a code of iron and inhuman rules.

In society, crime and immorality were not considered equally reprehensible in both sexes. Especially in the more worldly circles men have been and still are to a great extent disconvivial qualifications; and they, naturally woman is better without the ballot. They say

FIRST PAGE.—The Spiritual Rostrum: A Few of the Reasons only excusable, but on the whole rather com-Why Woman Should Have the Ballot. Poetry: Mortis plimentary to their powers of attraction. plimentary to their powers of attraction.

But as the tide of civilization has advanced, woman has arisen like a bright star in the realm of literature, and her pen has done more toward ameliorating the condition of the oppressed and suffering than has the statesman's mouth. That one volume, "Uncle Tom's Cabin "-the product of woman's brain, nay, of woman's heart—making its tender and pathetic appeal to the heart of the world, did more in its quiet way toward liberating the slave than was done by all the oratory and legislation of the previous century.

In the church, since the woman element has come to preponderate, and woman's voice is heard not only in the prayer-meeting but in the pulpit, the spirituality of the church has greatly increased. The devil has been relegated to a back seat, and we are no longer horrified by imaginary pictures of the torments of the damned in a never-ending hell. Instead, thereof, the religion which embodies the Fatherhood of God and the Brotherhood of man, and the great, eternal truths of immortality, are rapidly gaining ground in the hearts of humanity, and are an inspiration to higher and holier endeavor. Gradually we have come into closer relationship with the subtler forces of spirit, and there is a growing aspiration for more light, more knowledge of the relationship between man and his fellow-man, and between man and the realm of spirit, of which he is a living, responsible factor.

Teaching has become one of the most relaw unto themselves, and to conform to necessary rules for the sake of a higher good.

Many of the professions and higher avenues not yet expanded to proportions of perfect justice—giving her equal remuneration with as a preventive of crime. man for the equally perfect performance of the to honor-such as Miss Annie Shaw, Susan B. Anthony, Francis Willard and others.

they being mutually the blessing or curse of humanity. each other. In the language of Longfellow:

> " As unto the bow the cord is, So unto the man is woman; Though she bend him she obeys him: Though she lead him still she follows; Useless one without the other."

I believe there are more good men and women than bad ones; that intelligence preponderates over ignorance; that in spite of the of the Most High, and they will be balanced without fear or favor of sex, race, color or posi-

The intelligent, the good, the true, the humanitarian souls are the leaders in all reforms. though their influence is for the most part silent and unrecognized. It is to them that we appeal for aid and reinforcements, and we are sure of getting them, and that in time the "right will come uppermost and justice be done.

Because we, as women, feel ourselves to be man's equal, does not prove that we expect or desire to think or act as man does, or that we feel qualified to compete with him in the same vocations. This is not the question at issue. It is the question of justice to woman and to the race. We desire to use our reason and intuition in our own way, and that man should do the same, and when both are unselfish there will be no collision.

It is no longer a question, but a self-evident fact, that the purity and civilization of society have advanced just in proportion as woman has advanced toward a position of moral, social and intellectual equality and responsibility with man.

What is the effect, thus far, of this enlarged liberty of woman-upon herself, upon man, upon the family and upon society at large? Has the enlargement of her sphere caused her to be less efficient in the home-less refined, What was the moral status of the church, the | less graceful, loving and tender as wife, daughschool, and of society during that period of ter, mother, sister or friend? Can she not, and all subjects and is free to exercise her intelliegory of brutal means devised to force through | gence? No person is a better friend or a better companion for being ignorant, weak and erature dealt largely in the physical sciences | helpless; and whatever stimulates either man or woman to be a better thinker, a deeper philosopher and a wiser financier, makes him or her a better father or mother and a better citizen. And I verily believe that, notwithstanding her present environments, the influence of the good and intelligent in the sphere of wifehood and motherhood is far greater in a moral and spiritual sense than that of man, with all his freedom of open air, halls of legislation and power of statesmanship. This I am well aware is one of the arguments which the opposers tinguished among men in proportion to their of woman's suffrage bring up to prove that

tices only as a little harmless flirtation—not | and loving influence over man and in the home will be lost. But this very difference in their natures is one of the imperative reasons why man needs her in every sphere of life. And as man unfolds in intelligence and spirituality he comes more and more to recognize this need and to welcome, nay, to invite, her to participate not only in his joys and sorrows, but to blend her intuition with his denser reasoning faculties in conducting his financial and business proceedings; and in most instances he is ready to concede to her an ability of foresight far beyond what he can attain through his processes of reasoning.

Man's methods of reasoning and his plane of action are material, physical and passional; woman forms her conclusions through her sympathies and intuitions. Man's organization enables him to take the stronger, coarser and and Holy Spirit" of Scripture are no more more external forms of activity; woman to take the higher and more ethereal; and the three persons. All biblical exegetes with a two united constitute both strength and beauty

and the perfect one. It has been said that each sex has something of the other's gifts, and each a superiority of its own over the other. If this is true, and I do not doubt it is, the highest and best results can only be attained when both the peculiar traits and powers of manhood and womanhood are united. This combined influence cannot have its full force until woman finds her place everywhere and anywhere where she is capable of going. She must have a voice in the choice of those who are to administer laws and dispense justice. She must have the privilege of measuring them by her own moral standardsponsible professions of the period; it is, to a not man's—and to do what needs to be done great extent, monopolized by woman, and the for her own self-protection, financially, intelreformation is great. The whip and ferule are | lectually and morally. She must have a voice relegated to their proper place-that of the in governmental affairs. The woman and barbaric order of life—and our children are be-mother-element must be brought into those ing taught, through the law of spirit, to be a functions which are to affect the destinies of our sons and our daughters, into those functions which are arbitrary, one-sided and gross without that element, but which with it will of remunerative employment are now open to ripen to a full disclosure of the superiority of woman, and though man-made customs have spirit over matter-of education in its integral sense, instead of brute force and punishment

Equality is not to be desired for woman's same labor—she has acquired the dignity of sake only, but for man as well as for womanself-reliance, and is no longer compelled to ac- for society and for the world. To insure suc cept a husband for the sake of a home; we now |-cess in the highest sence woman and man must have scores of sweet, intelligent, gifted and be united in social, finencial and political af independent maiden ladies whom we delight fairs as much as in the affections; they must walk hand in hand, and with equal step, regarding each other as indispensable co-partners But it is not because women are better than in the evolutionary work which the times demen that we insist upon-equal-representation | mand that we should enter into with an earnest with them. There are probably as many bad endeavor. Man will then reverence woman and unprincipled women as bad men, and it as his presiding genius, and will become may be that a bad woman is worse than a bad more watchful, more tender, more gentle and is better than a good man. One thing is cer- of an element of purity and spirituality when tain, and that is that woman is what man makes | they prohibit woman from participating in all her, and that man is what woman makes him- the affairs which are of common interest to

In the political world the man-element holds almost absolute sway, and in that department we find affairs marked by the faults which naturally accrue from the preponderance in them of man-influence: Intemperance, fraud, extortion, oppression, profanity, and all sorts of uproarious and belligerent conduct characterize it in every department. "Man without woman is like the trees on this wintry night. He is seeming the scales of Justice are in the hands strong enough of root, strong enough of trunk, strong enough of branch, but without a leaf, and without a blossom"; or like an isolated cliff upon some polar sea--cold, desolate, barren and forbidding, without verdure or blos-

Woman without man is like the vine which reaches and searches continually for something permanent and substantial around which it may wind its delicate, clinging tendrils, but failing to find what it seeks, is often found creeping hither and thither over unsightly places, covering their defects with its bright leaves and tender blossoms; wherever found its course is onward, upward, sun-ward and heaven-ward.

Woman is the element of refinement in the household, in the church, in literature and in society; and when she finds her place in the political world will work a commensurate reformation in civil and public procedure.

The ballot is the fulcrum upon which laws, institutions and public policies rest-politics the lever which elevates or lowers the condition of races; and woman standing side by side with man-her intuitive perception combined with his executive force—is the only power that can conduct the Ship of State safely over the shoals and sandbars of these perilous times.

MORTIS DIGNITAS.

BY RICHARD E. BURTON.

Here lies a common man. His horny hands, Crossed meekly as a maid's upon his breast, Show marks of toil, and by his general dress You judge him to have been an artisan. Doubtless, could all his life be written out, The story would not thrill nor start a tear; He worked, laughed, loved and suffered in his time, And how rests peacefully with upturned face Whose look belies all struggle in the past. A homely tale; yet trust me, I have seen The greatest of the earth go stately by, While shouting multitudes beset the way, With less of awe. The gap between a king And me, a nameless gazer in the crowd, Seemed not so wide as that which stretches now Betwixt us two, this dead one and myself. Untitled, dumb, and deedless, yet he is Transfigured by a touch from out the skies Until he wears, with all-unconsolous grace, The strange and sudden Dignity of Death.

—Scribner's Magazine.

Amelia B. Edwards says no one need think that the field of Egyptian exploration is limited; it is practically unlimited." Authorities are of the opinion that in 2,500 years nearly 500,000,000 mummies were entombed, and that hundreds of thousands of buried cities and enough, came to regard their immoral practit will make her coarse, and that her tender temples yet remain to be discovered.

Original Essays.

THE FOUNDATION OF OUR FAITH.

RY H. C. CALL.

Every reasoning being, whether ignorant or learned, can conceive of the foundation upon have entangled him without any trouble. It which his faith is maintained; his faith is, in fact, a part of himself. "Blind faith" is a nondescript malformation, a doctrinal misconception. Doctrine, when understood as something its foundation. A man may subscribe to the doctrine of a triune God; but whoever attempted an explanation of it, and succeeded even in satisfying himself? The "Father, Son three persons than the body, soul and spirit are leaning toward Trinitarianism tell us that Holy Spirit; the Father is God, the Son is God, Holy Spirit are each represented as being co-

This scholarly and devout Christian teacher akes for his illustration the "unassuming" clover plant, and before the eyes of his honest and attentive listener, to whom he is making. Their equivalent can be found in the writings plain (?) the mysteries of the doctrine, he de- of leaders in the Church. One of them says: taches first one and then another leaf, and while doing so repeats: "Father, Son and Holy | ligion, nine-tenths-of-all-prejudices, animosi-Spirit." "Can't you understand that?" he ties and persecutions would cease." The Luasks; and the listener says, "Yes"; but does therans in Germany had their worship disthe listener understand it? Does it strengthen turbed by a quarrel over the Lord's Prayer. the foundation of his faith? Reader, call it The German Lutherans wanted it to begin what you like; it does not add a feather's weight to that which stands by the human soulthroughout eternity. Denominationalism may receive stimulation therefrom, but faith, never. Denominationalism, or sectarianism, is largely of investigators are turned wholly toward those

as one of the three, and that it was to remain | trustfully. indestructible, or the same as if he had touched Three "would represent God. Thus they have managed to make use of the three leaves, seemingly to their own satisfaction, but what will obliged to take the plant for his God, he would

This teacher's sectarianism-not his faithis based upon a misconception of the doctrine. His faith consists of whatever of truth has soul, are as powerless to disturb the serenity been revealed to him, and his above-given of this matchless faith as the falling autumn illustration of the Holy Trinity will appear so | leaf to shake the earth. Brother, give us your trivial to every well-balanced mind it will hand. Come out from the dark shadows of be comparatively easy for it to conclude that his faith has a more stable foundation.

Jesus, in explaining his oneness with "The Father," made use of the synonym of "The Father, the Son, the Holy Spirit," but he nowhere claims that there are "three several forms of the exhibition of one person"; but a human soul, that light will somehow and you take the Catholic Episcopal creed and you do find "three several forms," and they are all and severally "uncreate"; and yet the claim is made that "these three are one." You can study that creed until you are tired, and when you have finished you will be no more of a Trinitarian by faith than when you commenced; and this brings one back to what he might have taken for his text: Man-made forms are not, and cannot become, the foundation of our faith; the majority of them are simply mysti-

"For modes of faith let graceless zealots fight,

His can't be wrong whose life is in the right.' The last words of one's paternal grandfather were these from Scripture: "God is all, and in all": and that would seem to evince that he was sine dubic in the Spiritualists and Adventists; and if so, that one who believed in the 'communion of saints, the forgiveness of sins, and the life everlasting," might escape being with them; but it was only the other day that and earnestly requested to look after a certain | purposes than heretofore. refractory contributor to the church fund, who air Spirit'lists an' Advent folks. 'Pears ter me right." Then as they separated they had an the desire for the spiritual been more apparent

understanding that the poor unfortunate (?) investigator must be interviewed. have

One very plainly remembers interviewing a certain Adventist, not many years ago, and had it not been for Matthew xxvii: 52, 53, which came to his aid, he would have had occasion to wish the task had fallen upon another; but perhaps Bro. Meadowgrass could would interest one to be an "ear-witness" of the attempt.

"God is all, and in all." He cannot very well be more than that, and one fails to see how he taught, is not faith, but may become a part of can be less. It seems as if it ought to be about time for us to cease attempting to measure Him with a yardstick. Because one declines to accept the Episcopalian as the oldest form of worship, he is looked at in open-eyed astonishment by one of its defenders; and so one might go on through the whole catalogue, and though about all swear by covenants containing everlasting punishment, it is safe to say that God is the Father, God is the Son, God is the not one in ten believe in anything of the kind, and in private conversation it is a very easy and the Holy Spirit is God." The Son and the matter to ascertain that fact. These outward forms are crushing the very life out of the equal with the Father in eternal existence, in Church. As an able writer has said, "It is omnipresence, and in omnipotence. This con-surprising that the modern Church has gone cept of the triunity of God makes one the equal so far from the teaching of Jesus as to lay alof the three; and a further and hypercritical most the whole stress upon forms and cereexamination of this doctrine is unnecessary for monies; that a denomination may be erected the purpose of the writer at this point; for it on a mere form, and a whole church be conis right here he wishes to "touch," with the vulsed with a controversy about mere ceremomagical wand of reason, a worthy brother's nials." A man, divinely called to preach the illustration (for illustration it is) of the Holy Gospel, is relegated to some obscure corner through the dissensions of his people, who seem to think that they can manage the affair better than the "Head" of the church. These views are not wholly those of an outsider: "If externalism could be banished from all re-Vater-unser (Father Ours), and the German Reformed Unser Vater (Our Father).

If the like of the above can divide a church, what, in all probability, will be its future?

One's object in presenting this paper is that mistaken for faith where the intellectual efforts all to whom he has not been a stranger in the past may not make a mistake as to the position he occupies, and as to the faith that is in him. Striving for the highest attainments and en-By this they may be governed, and extend or oyments on the mundane side of existence, withhold the hand of fraternal greeting, as in man often neglects the elevating and spirit- their present state of spiritual advancement ualizing influences continually being thrown they may be prompted to do. He has not inabout him from the supermundane side. This tentionally in the past occupied a false posi-Christian teacher and his pupil accept the de- tion, and he will not to-day, or in the future, tached clover-leaf as an illustration of "One do so. Before finishing this paper he will enman, just in the same ratio that a good woman unselfish. Men rob themselves and the world of the Trinity"—a leaf that will now lie, de- deavor to make plain, to all those who may be void of life, withering upon the ground. Ah, interested, the foundation of his faith. Upon but, say you, he intended to represent the leaf | that foundation it rests to-day, calmly and

> Our spirits, rapt by the love-song that is conthe leaf on the growing plant. Taking the tinually pouring from the heart of God, enter leaf as an undetached part of the growing into that sweet communion with the Divine plant, the reader will see would be the best and | Spirit by which alone the human soul becomes last resort for this teacher. Then these three cognizant of its oneness with the Father. Beundetached leaves would represent the "Fath- lieving thus, one hesitates not to look in any er, Son, and Holy Spirit," and this "Holy direction man may point. This it is that lifts the soul above the literalism of those who seek the "high places in the synagogues," and leaves it alone with God. It acknowledges the spiritthey do with the plant itself? Were one uality and omnipresence of God, and acknowledges its own need of spiritual uplifting. It is not be so badly off, for then he could furnish prayer in secret, and not a "tabular statement "triune gods" to order sufficient to supply of statistics, or a running commentary on the Trinitarians, if that were their understanding | shortcomings of the neighborhood," that gives of it, the world over; but the above would not it rest. It is away from the world of matter, be a generally acceptable representation of and at home in the world of spirit, basking in Trinitarianism, and one does not claim that it the divine light of the love of the Eternal Spirit.

The dread apprehensions of impending dissolution that cramp and torture the creed-bound your soul's seemingly impending ruin, and lay hold upon this faith that points to the Eternal Father, from whose radiant face there is ever flashed to earth the light of an ineffable love. The light of that love shines for all; and however thick and dark the shadows that surround somewhere pierce the stygian veil, and the darkened soul shall bask in the purifying rays until it glows and sparkles with the beauty and holiness of divine life, and reflects the image of its Creator-God.

Here, gentle reader, in these closing lines, one has shown you the foundation of his faith. No creeds, no dogmas enter therein., A plain, undoubting trust in the wisdom, the power, and the love of God.

Is it built upon the sand? North Adams, Mass.

WHAT SHALL THE HARVEST BE?

BY J. W. FLETCEER.

The old song, "Fly swifter round, ye wheels of time," seems to have been more than; answered in the rush and whirl of our present life. Possibly the "welcome day" may not have arrived, yet those who are possessed of deep sight irredeemably contaminated by associating may be able to perceive the crimson flush that presages the dawning of that era wherein. Truth Parson Pulpiter was accosted on one of our and Justice may vindicate their ancient rights, streets by Brother Jeremiah Meadowgrass, and the world be governed by higher and holier

It is a strange fact that while we are in one had "gut ter goin' down there 'mong them of the most materialistic ages of the world, with the broad claims of science on every hand. he'd otter know better'n ter go ter sich demanding that everything shall be weighed places." "Oh!" came the reply, "he is all and measured by its own methods, never has

than now; and the world seems like a great hungry mob, orying out in the wilderness of doubt and despair for the food which shall satisfy the graving that arises from the longings of the soul for spiritual aliment. Indirectly, at least, Spiritualism supplies these desires, and the students are many who are thereby learning the "way of life." For what is spiritual and mental science? what is the study of Theosophy and the Occult but another way of learning the self-same laws that have been revenled by disembodied spirits? The objection to Spiritualism in many quarters is that it is too sectarian, that to become an avowed Spiritualist one must take up the implements of warfare against all past creeds and forms of theological belief, while in the study of the occult and the spiritual-without the ism-this pitfall the advanced Spiritualism of to-day is in the widest sense of the word unsectarian, and demands something else of its followers than simply fighting the men of straw that church theology has created.

In the past, it is true that the only standard of religion was maintained by the church, and there had to be a general onslaught upon the rubbish that filled the pathway to a nobler progression-the dogmas which were, as Henry Ward Beecher said, "the heavy baggage of the church"; but now they having been well disposed of, and the ground made clear, the constructive policy of Spiritualism has begun to do its work, and in the future it must, if it hopes to meet the demands of the great public heart, build its temple broad enough to hold all who "seek the light beneath the skies." Mediumship means now something more than the ability to present phenomena of a startling character; along with the demonstration should be given enough of philosophy to make their import apparent, so that when the mind is convinced the heart will also be moved, and the efforts of the numberless thousands who now believe in spiritual truth but who have no direct centre of action, be conserved to the cause through which the light has come into their souls.

The Spiritualist and the medium both, but more particularly the former, must soon learn the responsibility of the "knowledge of spiritreturn," and not simply pass the hours in the selfish enjoyment of his religion, without realizing that every truth revealed should become a strong sword against error in the hands of the one who has received the truth. And because that truth has been accepted, and its consolation allowed to do its needed work, the recipient can scarcely do less than give adherence to that power which has changed the night into never-ending day.

Now, then, when all those who know the truth of Spiritualism have the courage to arise and put forth their strength, the Cause will be placed where it belongs, and that at the very head of the religions, sciences and reforms of the present day. Even now its spirit stands by every fireside, its voice is heard from nearly every pulpit, and strong magnetic force is felt as the underlying current of the literature of the hour, and that, too, with scarcely a tithe of recognition of the original source. What is needed is a broader education in mediumship, a more pronounced social standing among mediums, and a more decided unity of action among the Spiritualists as a class, so that the attention of the world can be successfully challenged from every standpoint, and the Cause fitly represented in all the accepted walks of life. What shall the harvest be? Just what the Spiritualists and the mediums choose to make it, for the whole matter is in their hands, and can be carried to a successful issue if the monitions of the unseen guides are accepted and followed.

142 West 16th street, New York City.

SPIRITUAL FREEDOM-ITS ONWARD MARCH.

BY MRS. MILTON RATHBUN.

To be freed spiritually is to be released from the thralldom of physical and intellectual tyranny-having full power to hold in subjection every function of mind and body by the soulforces. Is such a perfect blissful state possible while on the earth, or physical plane? Most assuredly. Do mortals attain this state? Rarely; and they are not able to continue in it but a short time. The fact that mortals sometimes reach this much-to-be-desired condition, if only for a few moments, proves that it is within the reach of all-even the lowest, most degraded of God's creatures-and they must sometime, here or in the hereafter, aspire to and realize the glorious possibilities of their being.

The material conditions by which we are surrounded, and by 'which our characters are largely molded, hinder our upward flight by dwarfing our spiritual faculties and blinding our spiritual vision. We become engrossed in worldly pursuits and pleasures, to the detri ment of our better or inner natures; in fact, we grovel when we should soar. To every one is given a heaven-born principle or impelling power to lead us toward God or Good. Instead of fostering and obeying this heavenly guidance we slight, smother and openly repel it, vainly flattering ourselves that we are happy, when we are simply benumbed, or stupid from the intoxication of worldly influences. We stultify our natures, dwarf our sensibilities. and lessen our chances for spiritual unfoldment and achievement in the mad whirl of business, amusement, and even in intellectual pursuits, seldom pausing to ask: "What will be the end?"

The young man starts out in life fired with ambition. If he is able to steer his bark clear of rocks and shoals he may rise to an eminence where he will be the envy and admiration of hosts of others less fortunate; yet if in the strife he has ignored the life-principle of which we have spoken, he will not be truly happyhe will discover an aching void in his soul which no earthly distinction or attainment can fill. Well may he envy some humble person who has been wise, and has to some degree cultivated his or her spiritual nature: who has found "the pearl of great price," contentment. which true happiness engenders.

We contend that no one should ever fill in the hours of day and night without a season of soul-communion, a period of retrospection and introspection; a time to rest quietly and prayerfully in the arms of the great, all-pervading, life-giving principle, in an attitude of aspirational receptivity. In such a mood or attitude we grow strong, and from it go forth to battle and to victory. Without this season of refresh-ment and growth we must, perforce, become more and more earthly, less and less spiritual, until in the dark we grope in bitterness and remorse; for neglected opportunities will fill our cup to overflowing; the restlessness of despair will seize our spirits, and "Woe is me! will be our pitiful exclamation.

Johnson Fred W.

Let us be wise, then, and seek our daily spire all a choice of location at the same price, and it us food; let us seek to know of the divine in nature, and to know ourselves. Let us sift our deeds and thoughts, aiming to garner only the true harvest, or that which will bring forth a late to secure as desirable locations hereafter." higher, nobler, purer phase of development in the world of spiritual culture. May our light, in all the departments of life, be set toward the higher plane of thought and action. We know by undoubted testimony and by happy experience that "just beyond the veil" myriads of progressed spirits are ready and anxious to help us in making our life-record noble and bright—free from blemish and fair to behold. Shall we not, then, call them to us in loving gratitude shire, in uncomfortable quarters for my reception. and earnest entreaty for their aid in our battles with physical perversities? We have but to join hands with them in persistent, constant endeavor to win our laurel wreath, and the plaudit: "Well done, good and faithful servant."

If, when our feet shall tread "the valley and shadow of death," we can turn our eyes to the brightness of a wellspent life, "we shall fear no evil." May we all strive for a happy entrance through the portal named death; may isseed of the truth of spirit return with me: he and earnest entreaty for their aid in our batis avoided. All of this is very likely true; but stant endeavor to win our laurel wreath, and

trance through the portal named death; may we not only help ourselves, but be helpful to others. Happy shall we be if we can remove stumbling blocks from the way so filled with obstacles that retard the onward march of Spiritual Freedom. Let us realize that too long have we been indifferent and culpably negligent; let us look our position, in all its bearings, squarely in the face, and firm in resolve, heroic in will and purpose, begin at once to aid the advance of this great Cause. Then shall we progress, and step by step rise above the clods of earth, looking forward to "the prize of our high calling," which we shall, if faithful to our trust, at length attain.

Banner Correspondence.

Mount Vernon, N. Y.

Florida.

ST. AUGUSTINE .- John F. Whitney writes 'Undoubtedly many of the readers of THE BANNER will remember with pleasure the late JOHN B. CONKLIN, who was one of the very earliest mediums—being developed soon after the Fox family were introduced to the world. It was my good fortune to meet Mr. Conklin in New York about 1851 or 1852, and through his wonderful mediumship (he has never been excelled as a test medium since) I became a convert to the philosophy of Spiritualism. In after years I received through his hand and entrancement, pages of matter from the

In after years I received through his hand and entrancement pages of matter from the spirit-world. Up to this date I have not heard or read anything more satisfactory to me than what I was privileged to receive through his mediumship. These communications received through Mr. Conklin have never been in print, simply for the reason (as was told me) that the time had not come for their being given to the world. His public work was continued for nearly twenty years, and during that time he made many converts to Spiritualism.

made many converts to Spiritualism.

He was confined to his house for several months previous to his decease with lingering consumption; he passed to spirit-life in the summer of 1870, holding his mental faculties to the last, and retaining consciousness to the mo-ment of his departure. A few days before he left, and while unable to leave his bed, he wrote and handed to me the following. It was the last time he used his pencil to write—real-

the last time he used his pencil to write—realizing fully his nearness to the other world, with no fear, misgivings or doubts concerning his approaching dissolution, or its outcome:

'As we journey toward "the river" while in the possession of health we are apt to think of death as an event which we cannot escape, but console ourselves that it is in the far distance. Even after disease has factored its death. but console ourselves that it is in the far distance. Even after disease has fastened its destroying hand upon our bodies, we live in the hope of its prevention. Whether this state of mind is correct or not is a question which all and each must decide for themselves.

'That there should be no terror in the mind while contemplating the approach of death I am firmly convinced is the design of the Creator of all. I know that it is difficult to convince others that death can be thought of with-

tor of all. I know that it is difficult to con-vince others that death can be thought of without a feeling of gloom, and a desire to live; this feeling is a kind of educational material-

ism.
'That it is possible for a man to fearlessly
As to the future neditate upon death I know. As to the future life, as yet (to my mind) no one can give any positive statement of it; we may surmise and positive statement of it; we may surmise and philosophize as much as we choose, but it is only through bodily death that we can know; and in my opinion that knowledge will be extremely limited for a long period after our entrance upon it. I have been thinking over, during a restless day, how far the Church tends to the elevation of the human soul. It has occupied a great portion of my thoughts, and I am forced to the conclusion that as the Church is to-day, its tendency is to encourage the fear of death—to fill the mind with selfishness and pride and uncharitableness. pride and uncharitableness.

(Signed) John B. Conklin."

California.

SUMMERLAND .- A correspondent writes The claim has been made that Summerland was a suggestion from the 'other side.' That

"The claim has been made that Summerland was a suggestion from the 'other side.' That it has progressed steadily and surely, notwith standing the many misleading accounts sent out by various parties, the following statement of facts will sustain, also proving that its success is now not only an assured fact, but that its object in benefiting humanity by raising it above depressing theological conditions, and establishing homes for all of spiritual belief where they can enjoy not only a perfect climate but the social and spiritual communion that such association of Spiritualists would insure, is to be fully accomplished.

The first actual work of building was commenced in January 1889. Three buildings were destroyed by fire in July. There are now eighteen buildings, completed or nearly so, and occupied; fifteen more will be commenced this month, some of them being now under contract and the lumber ordered for the same. These will be built by the following-named parties: Residences—Mrs. Louisa Prioré, E. Akin, Jesse Scott, Mrs. Emily F. Thompson, Wm. Wale, Henry B. Allen, S. E. W. Martin, Sarah E. Boothby, Mary Cawker, H. L. Williams, John Lovewell, Cyrus Harriman; a residence and store building by E. T. Slight; a store building by W. H. Meginness; making thirty-three buildings that will either be completed or in progress of erection by the end of the first year. Many are now living in tents. Many at a distance have written to rent houses. All buildings thus far erected are neat and well finished, none costing less than \$600, and four over \$2,000, one \$4,000.

We have one store stocked with goods, with

We have one store stocked with goods, with We have one store stocked with goods, with two more store-rooms nearly completed; a post-office; a notary public; a railroad station; Wells, Fargo & Co.'s Express are corresponding with a view of establishing an office; a free library building is in process of construction, to cost \$3,000, with \$700 worth of books on hand to put into it. Contributions of money for building and books for library thankfully received. The County Superintendent of Schools has approved the application to have Summerland made an independent school district, and land made an independent school district, and a \$3,000 school building will at once be erected. Almost one hundred people are residing here. All are satisfied, contented and happy, with word from friends from all parts of the Union

Illinois.

COBDEN.-Warren Chase writes, Jan. 7th: Once more, and the seventy-seventh time, I have passed the day in the year that I first put

issed of the truth of spirit return with me; he has never had a doubt of spirit-life since, and, like myself, never hadany evidence of it before that time.

During the forty-three years since the publication of Nature's Divine Revelations in 1849, few if any persons in this country have had as few if any persons in this country have had as much evidence or as many messages as I have from the spirit-life, and no candid or honest person could have had one half of what I have had and not know spirit-life and intercourse to be true—including materialization. During these years, and my constant lecturing and writing on the subject, I have resided in several States and been elected to State offices in three, and have never been accused of being insane or incompetent to act as a juror or witness; I always get my knowledge through my insane or incompetent to act as a juror or witness; I always get my knowledge through my senses, and through these I know spirits can materialize tangible forms, sometimes fairly resembling the earthly forms they left—though sometimes unlike, and often resembling the medium through whose organism they produce the phenomenon, which has sometimes led skeptics to doubt that this phase was the work of spirits. I think a large number of the pretended 'frauds' complained of result from the effects produced by the fraud-hunters themselves—often for pay received from a venal press that seeks to make money by and through sensational articles; for I have, with others, witnessed as perfect materializations—where there could be no deception—through several of those

nessed as perfect materializations—where there could be no deception—through several of those mediums said to have been 'exposed,' as any honest person could require.

Since my quiet and retired life here in my cottage (thanks to nearly one hundred friends and donors—none of the very wealthy ones among them) and especially since my wife has been confined by sickness, we have had almost daily communion with our spirit-friends; and no one who has not experienced such society can appreciate our enjoyment, for to us, and can appreciate our enjoyment, for to us, and to all of my relatives here, their presence is as real as the society of those in this life. My wife is now recovering quite rapidly, and seems likely to be as well as before the paralytic stroke. stroke.

No one rejoices more than I do to read of the success of the younger speakers following over the routes and in the places where I spent so much time when there was little or no pay but I had the truth, and I knew it, and they have, and I know it. Everywhere the signs are very promising for our Cause as I read the runes."

SPRINGFIELD. - J. Q. A. Floyd writes: THE BANNER is ever a welcome visitor to the many who are hungering after truth from as it now is in supplying the demand. The cause of truth is gaining day by day, its influence is extending in our city and vicinity. Circles are being held in this city for the development of mediumship, with good results. It is estimated we have three thousand to four thousand men and tromen in this city who he thousand men and women in this city who be-lieve in spirit communion, of whom not one in twenty desire their friends or the world to know they are of that belief, lest it interfere with their business pursuits or social stand-

ing.
Mrs. Jennie Moore, a materializing medium Mrs. Jennie Moore, a materializing meatum from Chicago, has been holding séances in this city nearly every night, with good attendance, giving general satisfaction. If she would locate in this city it would please many who desire to investigate. The same lady (then Miss Jennie Shollenberger) spent the winter of 1879 and '80 in this city, and gave good satisfaction. We cheerfully recommend her as an house two cheerfully recommend her as an honest me-

Massachusetts.

HAVERHILL. - A correspondent writes: Miss Webster has of late had great success in this place, as will be seen by the following notice of her labors from the columns of The tice of her labors from the columns of The Daily Bulletin: 'Miss Josephine Webster of Chelsea spoke for the First Spiritualist Society. It was her first appearance in this city, and gave good satisfaction, both as a speaker and test medium. Her subject in the afternoon was, "What Shall I do to be Saved?" and in the evening the following, selected by the audience, "In what Sense can it be True that Whatever is, is Right?" At the close of each discourse Miss Webster was influenced to sing, both words and music being improvised, much to the satisfaction of the audiences. She also at both meetings gave many tests of spirit presence, several of which were remarkably minute in relation to the characteristics of the individuals or spirits described, as well as conminute in relation to the characteristics of the individuals or spirits described, as well as conditions and incidents which had occurred in their former homes. Although the speaker was laboring under a severe throat difficulty, she evidently made a favorable impression upon her audiences, and will be agreeably remembered by all who had the pleasure of meeting her.'"

BOSTON .-- A. S. Hayward (magnetic physician) writes: "The disease known at this time as pneumonia is doubtless the same as that recognized in the past as congestion of

time as pneumonia is doubtless the same as that recognized in the past as congestion of the lungs.

A case in point, which the so-called 'regular' practitioners had no control over, is that of a young lady known to me, and residing in Boston, who had been brought up under the Episcopalian form of religious faith, and also to employ the allopathic mode of treatment when sick. Jan. 2d, I was impressed to call upon the family, not knowing of any sickness among its members, and was informed that the youngest sister was dangerously ill with pneumonia, and that three eminent physicians were that morning in consultation on her case—that they had no hopes of her recovery, etc., etc. On calling again on the morning of the 6th, I was informed that she had joined the majority in spirit-life.

This young lady had recommended the magnetic treatment to her friends, but when she was herself afflicted she did not dare risk her life with anything but a 'regular' practitioner—and the family physician. This was her undoubted right, and she also felt it a duty, no doubt. If this young lady had employed an irregular or independent practitioner, surely no worse effect would have followed the treatment—though comments would probably have been made by the 'regular' medical magazines, and the daily press would have been moved upon by the Allopathic Society to demand the passage of a law to protect the people against 'quacks,' whereas nothing is said in either quarter when a patient dies under the care of a diploma bearer!

For the benefit of those afflicted with this

i diploma bearer! that they are preparing to come.

No advance in the price of lots, except corner lots, has been made since improvements were commenced. No one will question but that they are worth much more now than then; it is not the purpose to advance the price of lots and until a more legalized mands it; low soon this will be necessary, time will determine; when an advance is made the increase will be expended in beautifying the town. As stated many times, this is not a scheme to make money by selling lots—we give For the benefit of those afflicted with this

Iowa.

HAMBURG.-Mrs. F. W. Toedt writes: " have informed you of the lectures of Mrs. Foye in July and of Mrs. Aldrich in September, and will now speak of Mrs. Lull's work in November. The first two series of lectures awakened an in-terest that increased with Mrs. Lull's advent. terest that increased with Mrs. Lull's advent. Her audiences were large from the first, notwithstanding there were two protracted meetings going on in the place during the time, one Methodist and one Baptist. Those who have heard Mrs Lull's lectures and poems need no words of mine to tell how they were appreciated by those who listened to them; and to those who have never had that pleasure I would say she gives positive proof of lofty inspiration, for she takes all her subjects or questions from the audience, and without a moment's preparation the words flow from her lips in well-rounded periods of eloquence, power and beauty of expression. This she does with a delicacy and refinement of expression that offends none. offends none.
In referring to the Church of to-day and its

doctrines, her positions were so well chosen and so manifestly fair that the most rigid Or-thodox were forced to admit that she spoke thodox were forced to admit that she spoke the truth. Her impromptu poems constituted a pleasant feature of the meetings, and when the subject for a poem was announced (often as many as six or eight in an evening) a hush of expectancy came over all in the hall, and those present seemed almost breathless in their eagerness to catch her words of inspiration as the gaye them witherness. she gave them utterance. Her psychometric readings also were very satisfactory. Mrs. Lull remained with us five weeks, and

Mrs. Lull remained with us five weeks, and all were sorry when the time came for her departure; she is assured of a hearty welcome when she comes again. She has a permanent engagement where she makes her home, but will accept engagements of a month or two whorever her services are needed. We heartily endorse her mediumship as a speaker, psychomertizer and improvisatrice. Her address is, Mrs. A. L. Lull, Lawrence, Kan., 623 Indiana street. ana street.

ana street.

Moses Hull gave us three lectures on 'Bible Spiritualism,' which were up to his usual high standard of excellence, and has partially promised to again favor us with his services.

Mr. Prince, of Madison, Neb., writes concerning the advisability of a ten-days' campaging the coming season at some point con-

meeting the coming season at some point convenient to Western Iowa and Eastern Nebraska. Nothing definite has been determined upon. Although we have no Society in Ham-burg, we feel well pleased with the results of the past season's lectures. There is a growing interest; several circles have been formed and mediums are developing. We have organized a Spiritual Reading Club which calls us together Sunday evenings. Music, poems, readings and discussions entertain and help us. As our meetings are open to all, we hope to soon report a good attendance and great benefit."

Maine.

WEST SUMNER-Mr. Israel A. Fletcher writes: "Dr. H. F. Merrill of Augusta came to our village Jan. 10th, and on three consecutive evenings at the house of the writer in the presence of as many of our neighbors as the room would contain, gave the messages of the returning spirits. Full names and the places where the spirits lived while in mortal form were given. A large number manifested each evening; on the last, seventy communicated and were fully recognized. Some of them had been fifty years in spirit-life. One gave not only her own name but that of her husband, and told us of the accident that caused her to leave mortality, and many other particulars. Some mortality, and many other particulars. Some of those who manifested had been in spirit-life only a few days. Most of those witnessing the above had seen something of the kind before, but one aged person who had not, expressed great astonishment. Those of us who have been familiar with spirit manifestations nearly forty years, feel that the messages given through Dr. Merrill are very clear and convincing."

New Jersey.

PROSPECT PLAINS .- C. H. Edwards says: In June of the year 1888 I was stricken with a difficulty of my throat, which proved, upon a searching diagnosis, to be a cancer at the root searching diagnosis, to be a cancer at the root of my tongue. I was treated by an allopathic, and afterward by a homeopathic physician, but obtained no relief. He advised me to consult a specialist, and I called upon Dr. Dumont C. Dake, at 172 West Twenty-third street, New York, who by his wonderful and skillful treatment has cured me, without the use of the knife. The good doctor has my lasting gratitude for saving my life; and I desire that all the world shall know of his wonderful skill. I will be glad to answer all inquiries."

Arkansas.

STUTTGART .- J. Reinhard Alter writes The outlook is favorable for a local organization here, but we are in need of a good medium and lecturer. Bro. P. C. Mills has spoken occasionally near here, at Fairmount, where there are a number of Spiritualist families.

This place bids fair to be a large town. I invite correspondence in regard to the 'new South'—especially this point."

Woman in White.

Ghostly Freaks in a Lynn House-White Cat in the Hall-Rap! Rap! Rap! Rap! Rap! The excitement on Empire street, Lynn, Mass., caused by the mysterious rapplings, which have been heard of late, has subsided to some extent, as the noises ceased at noon, Jan. 16th; but the cause of the rappings has not been discovered.

loth; but the cause of the rappings has not been discovered.

The house is an old-fashioned two story wooden structure, and has probably been built fifty years or more. It is within ten feet of the sidewalk on Empire street, and is occupied by four families, two of them being colored.

The tenement in which the mysterious noises were first heard is occupied by Wilcomb Smith and his wife, and several children reside with him. The family has lived there three years, and they first heard the thumping Wednesday morning.

one of the daughters says that previous to this they have seen and heard ghosts, etc., and one evening three months ago they heard a sound like some one trying to get a key in the look of the front door, and on her father going there is found a large white cat sitting in the look of the front door, and on her father going there he found a large white cat sitting in the hall. He opened the door and tried to drive the cat out, but it was hard work to do so, as the cat was not inclined to obey. The following Sunday morning the family was aroused by a thump on the door as if something heavy was thrown against it, and the same white cat caused this rumpus, so the girl says. They saw the cat running away from the house. A woman upstairs had several times heard footsteps approach the bottom of the stairs. The sound would come near her door and then stop, but she could find nobody. One day the footsteps were heard, and a man in one of the rooms used rather forcible language, and the footsteps ceased.

generally follows at once, on using this simple remedy. Sprinkling a little dayenne pepper upon the cloth, or a little tincture of lobella, will act as an auxiliary to the lard, and relief will soon be obtained.

Raw onlons can also be used with good effect, if out up and warmed in 'a spider,' with equal parts of ground flaxseed, and placed in the form of a poultice over the lungs; this mixture should be made large enough to cover the lungs, and should be renewed as often as it grows cold until danger is passed. A small portion of lobelia (in the herb) could also be added to this application. It may be advisable to stimulate the patient with a preparation of two parts of good whiskey and one of pure glycerine, taken in small quantities as often as may be needed. The strength should be kept up by magnetism and nourishment—thereby assisting nature to overcome the disease.

Would it not be advisable for the 'regular' medical profession to investigate the above mode of treatment—if their system so often falls, as it notably does, in cases of pneumonia—even if it is not considered either new or 'regular' in its application?"

Town.

In morning, when Miss Smith was sweeping out the room which adjoins the hall, which also have in the room which adjoins the hall, when also heard the sound of some one sweeping in the lie room which adjoins the hall, will adjoins the hall hald adjoins the hall hald adjoins the hall hald adjoins the hall, will adjoins the hall hald adjoins the hall, and the sound of some one suspling in the liend this feat the sound of some one scaled above one the heavy beneated the sound of some one scaled and the stairs, dressed in pure white. Direc

Gray, West Brookline street, Boston, Mrs. Sophia, widow of Herman Philbrook (formerly of Vermont), aged 84 years and

5 months.

Mirs, Philbrook—while she has not been physically strong for some years—lost none of her mental powers; she succumbed finally to the prevailing epidemic. She was perfectly willing to join her husband (who preceded her some thirty years) and other loved ones gone before. Some time before her departure she realized her time was near thand, and spoke of it to her daughters. She was strongly mediumistic, and in a private way gave many positive facts in a spiritual sense.

itual sense.

Five daughters and two sens survive her—H. B. Philbrook of Chicago being one of them.

Mrs. Philbrook, to those who know her best, was a remarkable woman, and will be sadly missed—especially by, her daughters, who were with her in her last sickness. Her material body was taken to East Hardwick, Vt., (where funeral services were held) and afterward interred in the family lot in the Cemetery.

January 10th, 1890, Mrs. S. H. Hammond, of Springfield,

Mass.

Many will recall Mrs. Hammond with kindest affection, for she was ever a friend to mediums, and a firm Spiritualist. Early in July she was stricken with paralysis, and was never able to speak or move her hand afterward. Her sufferings were intense during the months that followed. All that loving care and thought could suggest was freely given by her most devoted husband, while her physician, Dr. Hawkins, was by her side night and day, and without doubt did much to relieve her intense pain. No one looking on the face of our friend and sister could feel other than satisfied that she had "passed on to her reward."

A large number of friends were present at the funeral and listened with tear-wet eyes to the eloquent words of J. William Fletcher, who was summoned from New York to attend the services.

From his earth-home, in Rockland, Mass., Sunday afternoon, Jan. 5th, 1890, Mr. Stephen Standish, aged 68 years 9 months and 14 days.

A kind husband, brother and neighbor, he will be greatly missed upon the street and at public gatherings, where he was well known and respected by all. He was of a liberal and progressive nature, and was connected with the "Hanson Spiritual Association."

Mr. S. was a lineal descendant of Capt. Miles Standish, and leaves a large circle of relatives in the Old Colony section.

and leaves a large enter of Academic and leaves a large enter of Academic and Lion.

Funeral-services were held at his late residence on Market street, Wednesday, Jan. 8th, and were largely attended—Dr. H. B. Storer of Boston delivering a most excellent discourse, after which the remains were taken to Mt. Pleasant Cemetery for burlal.

From Washington, D. C., Sunday, Dec. 29th, our beloved ister and friend, Caroline Avery Riddle.

sister and friend, Caroline Avery Riddle.

She has finished her labors for the good of humanity upon the earth, laid aside her earthly garments—in which she had been clad for sixty-nine years—and, clothed upon with the glorious robes of immortality, passed over the river to her bright inheritance beyond.

She was one of the excellent of the earth; instant in sea son and out of season in works of love and charity, especially for the poor and needy. She was for many years President of a little band of kindred souls, who worked with her, in whose most sacred memory she is enshrined, and whose blessings follow her. With all her deeds of charity she was unostentations and retiring, preferring not to let her left hand know what her right hand did. The loss of her presence is keenly felt by her family, and all who knew her. Her little band of co-workers, while they feel her loss very deeply, rejoice with her in the assuredly glorious change which translated her from earth to the home of the angels.

J. M.

From her home, at Wollaston Heights, Mass., Oct. 17th, Mrs. Mary Josselyn, aged 89 years and 2 months.

Fig. Mary Jossetyn, aged 89 years and 2 months.
Fineral rites were observed at her late residence on the
19th, Dr. Lucy Barnicoat, of Boston, officiating by request.
Many people were present who had never heard a Spiritualist speaker before; expressions of great satisfaction regarding what the guides of Miss Barnicoat enunciated were genral and pronounced, both on the part of the family and the
friends who had convened to show their respect to a worthy
flie which, closed in the material, had entered into a broad
er sphere of activity in the spirit-world.

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

Spiritualist Meetings.

ALBANY, N.Y.—First Spiritual Society meets in Van Vechren Hall, 119 State street (first floor), every Sunday at 105 A.M. and 8 P.M. Admission free, The Ladies' Ald 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.

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

dent.

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.

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Martine's Hall, 104 22d street, Sundays, at 2:45 p. M.

CHICAGO, ILL.—The Harmonia Registry of Spirit

CHICAGO, ILL.—The Harmonial Society of Spirit-ualists holds public meetings every Sunday evening at 7½, at the hall in building northwest corner Peorla and Monroe streets, entrance 93 South Peorla street.

CLEVELAND, O.—The Children's Progressive Lycoum No. I meets regularly every Sunday in G. A. R. Hafi, 170 Superior street, commencing at 10% 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. CHATTANOGGA, TENN.—Meetings are held reg-ularly in Market-street Hall. Dr. George A. Fuller, speaker.

ulariy in Market-Street Hall. Dr. George A. Fuller, speaker.

DETHROIT, MIJOH.—Meetings are held every Sunday
at 3 r. M. in Coöperative Hall, Hilsendegen Block, Monroe
Avenue. Fred A. Heath, regular speaker. Dr. O. B. Marsh,
Chairman. Seats free.

FITOHBURG, MASS.—Flist Spiritualist Society
meets in Red Men's Hall, 239½ Main street, every Sunday
at 2 and 7 r. M. Mrs. E. C. Loring, 113 Blossom et., Secretary.

LAWELL. MASS.—The Blest Spiritualist Society 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 1½ p. M., at Templars' Hall, 36 Market street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrili, Secretary.

NEW HAVEN, CT.—First Spiritualist Society; hall 48 Orango street. J. W. Sypher, President; A. F. Champlin, 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.

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

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

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

Lohmoyor, Secretary.

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

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

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10% A. M. and 7% P. M. E. J. Hulling, Clerk. ST. LOUIS, Mo.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, in Braut's Hall, 8th and Frank-lin Avenue. Samuel Penberthy (at Hotel Westeran), Sec-retary.

ST. PAUL, MINN.—Meetings are held regularly by the Spiritual Alliance in Waucota street Chapel, between 8th and 9th streets, every Sunday evening at 7/2. Mrs. Mary A. Tussey, Secretary, 223 East 8th street.

A. Tussey, Secretary, 222 Last 8th street.

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Peurls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Bparkle forever."

A verse may catch a wandering soul, that flies Profounder tracks, and by a blest surprise Convert delight into a sacrifice.

-William Wordsworth Only actions give life thought; only moderation

gives it a charm .- Richter. Let us be like a bird, one instant lighted Upon a twig that swings;

He feels it yield, but sings on, unaffrighted, Knowing he hath his wings. - Victor Hugo (Translated by Edwin Arnold).

Truth is a perfect circle. It is revealed to men by segments. Each receives his portion, and, mying it after-life will reveal: side by side with the gift vouchsafed to other souls, he sees its true relations, and knows the harmony of the whole.

BONGS AT EVENTIDE. Oh! sure, as olden sages tell, We are not all of earth; The soul by one mysterious spell Has glimpses of its birth. And memories of things divine Thrill o'er me at that voice of thine.

They come, as half-forgotten dreams, From that eternal land, The sound of its celestial streams And shores of silver sand The angel faces in the air! Oh! sing-and waft my spirit there.

Eternal life is a life of eternal principles; and where man lives, not from his outward but his inward senses, from reason, conscience and immortal affections, he has immortality. Death does not then bound his horizon, affect his plans, baffle his aspirations.-Henry

Spiritual Phenomena.

Proof Palpable of Materialization. To the Editor of the Banner of Light:

In a former communication I gave an account of an experience I had at a séance, 55 Rutland street, Boston, Mrs. Hattie C. Stafford, medium, on the evening of Nov. 6th, 1889. I now describe manifestations that occurred at the same place and with the same medium on the afternoons of Thursday and Saturday, Nov. 7th and 9th.

On Thursday afternoon the circle consisted of sixteen persons, male and female, seated in the form of a crescent, or semi-circle, as is usual at these séances, those nearest the cabinet, on either side, being about six feet from it. I was seated in the centre of the crescent, and directly in front of the cabinet, perhaps fifteen feet therefrom. While thus seafed, and while materialized forms were coming and going, and while my gaze was intently fixed upon the cabinet and its connections, I suddenly felt something between my feet as they rested upon the floor. Looking down I saw lying upon the carpet, and directly between my feet, a human head! It was alive, and in motion. I bent forward and watched its every movement. It slowly but steadily came up, chest, trunk and arms accompanying it, until the head had attained the height of my knees. The form now turned its face to me, and put the mouth up as though inviting a kiss. I accepted the invitation, of course. As yet there was nothing below the trunk; but apparently by considerable effort, and in the effort strik ing back and forth between my knees, the form soon stood erect, and, taking me by the hand, we walked about the room, she talking full-page engravings illustrate the text. freely, and fully identifying herself as one knew to be on the spirit-side of life.

There was a good light in the room; there was no hole or rent in the carpet or floor, and no possible way for a mortal to have got between my feet without my knowing it.

On Saturday afternoon, Nov. 9th, ed another séance at the same place, the same medium serving, and I occupied the same seat By-and bye a form materialized in the open space at the rear of the sitters, some twenty feet from the cabinet, and coming toward me, took my hand and led me to a spot just in front of the cabinet, where she talked about matters and things known only to herself and myself, fully identifying herself as a person who passed out in Maine in 1870, with whom I was well acquainted, and whom I visited in her last

After she had bade me good-bye, and had dis appeared within the cabinet, I retraced my steps, and sought my chair. I had reached a position immediately in front of my chair, and, turning, seated myself in it. I had no sooner done so, however, than lo and behold! I found I had actually sat down upon an embryotic form-a living, moving, materializing spirit form! The object, when first seen, was not larger than a man's head. It rapidly grew in stature, notwithstanding the indignity offered it by being sat upon, until presently there stood in the chair a beautifully-attired female figure in all the dignity of womanhood!

As I stood close to her, I had an excellent opportunity to scan every part of the process. When the head and bust had fully formed, the gentleman who sat in the next chair, in the goodness of his heart extended his hand for the purpose of supporting or aiding her. She quickly said, though her head had not yet risen to the top of the chair, "Don't touch me." The gentleman responded, "I won't," though his hand rested upon the back of the chair until the materialization was completed.

I clearly recognized this spirit, and, as soon as she was fully formed, I clasped her in my arms. I told her I was going to carry her to the cabinet. She said she did n't believe I could do it, for she was going to make herself heavy; but I clasped her around just below the hips, and I did carry her across the room. It was all I could do, though, for she weighed apparently not less than one hundred pounds. After I had placed her on her feet, she said: "Now lift me; I am going to make myself light." I did lift her, and she did not seem to weigh over twenty pounds!

Now, Mr. Editor, I have not sought to relate anything that occurred at these séances except what was personal to myself. Other remarkable manifestations took place, but it is not my purpose to desoribe them. What I have written is true. I was in the full possession of all my faculties; I was not psychologized; I was in a condition to observe and to judge all phename a presented. I know that a living, mov.

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in a condition to observe and to judge all phenomena presented. I know that a living, moving, talking, female entity assumed a visible form between my feet, as above narrated, where but a moment before there was no such entity visible! I know that the same intelligence presented itself, or herself, in a visible, tangible form in my chair, as stated, where a moment

before there was nothing to be seen or felt! I know there was no fraud or deception practiced upon me by mortals. Now, if human testimony is worth anything, it would seem that this, together with hundreds of other similar narrations by abler and more capable pens than mine, ought to forever set at rest the question of materialization of spirit forms. Farmington, Me., Nov. 24th, 1889. P. DYER.

The Protection of Spirits.

The protecting care of spirits in their guard fanship over mortals is illustrated in an incldent related in Rare Bits and published in Emma Hardinge Britten's Two Worlds. This was an instance that happens to be known and made public, while, doubtless, an innumerable number of similar cases occur that are unknown, even to those who are the subjects of them; but which the record read in the

"In the year 1853, I made a journey around Cape Horn in corpany with my wife, who one day said to me: 'Can you explain the knockings which I hear so often in the cabin?' I answered: 'Perhaps it comes from spirits.' When she again heard the knockings I went with her to the cabin, and by the alphabet the name 'Lydia' was spelled out. This was the name of my wife's dead mother, and we now knew that she was with us on our journey. When it was very stormy, and my wife, from the heavy rolling of the vessel, became frightened, she was reassured when she, from the knocks, spelled out: 'Be still; there is no danger.' One morning, at 1:30, she awoke me, and said: 'Quick! Up! I hear knockings; maybe they denote danger.' Since in my former travels I have had, during the middle of the night, an experience of a shipwreck, I am in the habit of keeping most of my clothes on in stormy weather; therefore it was not long before I was on deck. I found the head sailor on the look out, nothing unusual. had taken place, but I said to him: 'In a night like this my vessel was once run down; therefore, look out sharp; examine everything, and see that all is right.' I returned to the cabin, and informed my wife that I had not discovered any danger. Immediately after we heard knockings which "In the year 1853, I made a journey around right.' I returned to the cabin, and informed my wife that I had not discovered any danger. Immediately after we heard knockings which spelled out: 'The ship "Sabine" is near; therefore be careful, so as not to strike together.' I rushed on deck just in time to avoid a collision with the coming vessel, which passed very near with the utmost haste, so that we, in the storm and darkness, could not even 'speak' ber"

New Publications.

THE HEROES OF THE CRUSADES. By Amanda M. Douglas, author of "Osborne of Arrochar," "Fortunes of the Faradays," etc. 12mo, cloth, pp. 349. Boston: Lee & Shepard.

As is generally known, the Crusades were a series of wars undertaken professedly for the purpose of rescuing the Holy Land from the possession of the infidels, by whom were meant the believers in another God and another prophet than those of the Christians. The first was led by Peter the Hermit, a Frenchman of Amiens in Picardy, who, having been a soldier then a priest, finally came to believe, with many others that a pilgrimage to Palestine would atone for all the sins a man had committed or might commit in his life on earth. With this recompense in view he went thither, and on his return, by permission of Pope Urban, mounted on a mule, and clad in a woolen gar ment, over which was a coarse, brown mantle, he visited many places, even the courts of princes, and in a most impassioned manner urged upon the people to march to the Holy Land, and rescue it from the possession of those who did not recognize the Christian's God in their Constitution or other code of government. At that time, the close of the eleventh century, a belief prevailed to a large extent in Europe that the end of the world was near at hand, and that all who reached the Holy Land, and died there, would receive a sure passport to heaven. Entertaining this helief vast numbers of people—some say six millionsfollowed the standard of Peter the Hermit, resulting in a sacrifice of life almost beyond computation or comprehension.

Eight crusading expeditions followed, of the leaders and chief instigators of which we are given in this volume concisely-written sketches, preceded by a chapter upon the spirit that animated them. Fifty

THE PICTURESQUE GEOGRAPHICAL READERS. By Charles F. King, Master of Dearborn School, Boston, etc. Vol. I. At Home and at School. 12mo, cloth, pp. 226. Boston: Lee & Shepard.

The introductory volume of a series designed to contain the essentials of geography in so compact, vivid and attractive a form that they can be read by a bright child of ten in a few weeks at home, or in school, as supplementary reading, in a year. The series will be carefully graded for Intermediate and Grammar School pupils. The present volume is for lower classes in grammar schools, public libraries, and home. The illustrations are superior as specimens of the graver's art; the paper and mechanical execution of the best, and strongly in contrast with the school books at the beginning of the century.

THE CANDLE FROM UNDER THE BUSHEL; or, Thirteen Hundred and Six Questions to the Clergy, and for the Consideration of Others. By William Hart. 12mo, paper, pp. 205. New York: Truth Seeker Co.

Whoever undertakes to honestly consider and anwer these questions will be likely to entertain different views of what purports to be the revealed "Word of God," when he gets a fourth way through it, from what he does at the start. The author desires it to be understood that nothing his work contains is intended to reflect against the honest convictions of any person. The questions are designed to shed light upon creeds founded upon a book said to be harmonious and infallible.

A KNIGHT OF FAITH. By Lydia Hoyt Farmer. 12mo, cloth, pp. 288. New York: J. S. Ogilvie. A book evidently written to order as an attempt to offset the influence of "Robert Elsmere" and works of that class. But why this should be done is not clearly discernible, since the author says: "There is no danger that in this nineteenth century, when the Gospel is girdling the globe, that a few infidel popguns can break down the walls of evidence in the ma testic fortress of Christianity."

An old turtle was picked up in North Middlehoro, and on its shell was marked "J. F. Alden, 1817," "W. B. P., 1864," and "J. W., 1855." Mr. Alden has been dead almost a quarter of a century, and the turtle is surely an old settler, which doubtless could tell strange yarns of the stirring times of 1812 and thereabouts, if he could only talk.—Hingham (Mass.) Journal.

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

future address.

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



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Another Goliath (!)

A clergyman who perambulates the country as a "distinguished evangelist," and whose other name is W. H. Clagett, is in Newburyport, Mass., with a magic lantern for the purpose of presenting the chestnut-flavored farce of "exposing Spiritualism." This has been done by various persons so many times and in so many places that it does not prove such an attraction as formerly, not so much on this account as because in every instance it has proved a lamentable failure to meet the expectations of

Nevertheless, as there are several hundred Spiritualists in Newburyport, and their number is rapidly increasing, and in like ratio depleting the attendance of the churches, it was thought an imperative necessity that something should be done to insure them against their complete destruction. It was known that this Rev. Clagett, a Presbyterian minister of St. Louis, preached and printed a sermon more than three years ago against Spiritualism, and it was thought that that old sermon might prove a good life insurance policy for the continued existence of the old faith; therefore he was sent for and came.

On Friday evening, Jan. 17th, Mr. Clagett appeared before an audience in the Old South Church, Newburyport, and the substance of his remarks was given in The Herald of that city the next morning. The speaker displayed a wise policy by stating at the outset that he had "no desire to stir up a controversy about Spiritualism," and a very foolish and inconsistent one by proceeding to make charges against Spiritualism which tended to incite, and doubtless were designed to create, the very thing he disclaimed all desire to "stir up." He further said that his lecture was "not intended for confirmed Spiritualists"; that "it was not prepared with the hope of reaching them," and it soon became apparent that it was not;-the superannuated theories of a dead past can never successfully antagonize the substantial facts of the living present!

He then went on to state for whom his lecture was intended; it was for those who knew little or nothing about Spiritualism; "those who have heard a great deal, some of them seen something, perhaps, of Spiritualism, and are perplexed and unsettled about it." In a word, those whose ignorance of Spiritualism renders them fit subjects to be prejudiced against it.

The lecturer said he had seen much of Spiritualism under circumstances where fraud was impossible, at private seances he had himself "acted as the medium," and thought that man mistaken who supposes only ignorant and unthinking people are believers in it. On the contrary, he remarked, "among them have been, and are, some of the brightest intellects -such men as Judge Edmonds, Robert Dale Owen, William Lloyd Garrison, Joshua Giddings, and a host of others who might be mentioned "and alluded to Henry Kiddle having resigned his responsible position as Superintendent of the public schools of New York City that he might be free to acknowledge and advocate what he knew to be a truth. But while admitting this, the Rev. Clagett as spondence"the present week.

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sumes to know more than them all; and while he allows that a means of communication between spirits and mortals exists, claims that the devil is the ruling power which governs the whole. To sustain his position he cites the few verses of scripture that have been repeatedly shown to have no applicability to the ense, entirely ignoring those that not only favor the truths of Spiritualism but make it oband practice them."

Last Sunday Rev. E. B. Fairchild, of Stoneham, addressed a large and deeply interested audience in Fraternity Hall, Newburyport, in reply to Mr. Clagett, and easily demolished the scarecrows he had set up on the path of progress to frighten his hearers from following the dictates of their own reason and common sense. Mr. Fairchild desired a copy of Mr. Clagett's remarkspand was furnished with a pamphlet copy of them printed years ago. The result of his perusal of it was stated by him as follows: 'I was at the outset pleased to note that the writer had been a Spiritualist and had 'acted' as a medium. I congratulated myself that should find something worth replying to, After finishing the reading of it, I am obliged to confess the disappointment I experienced of finding absolutely nothing to reply to. There is no attempt at argument or reasoning in it."

Mr. F. continued:

"The reverend gentleman admits all the essential facts upon which Spiritualists base their faith, but dogmatically states, that the manifestations are produced by the devil. Well, he ought to know something about it, especially where he acted as the medium As I have no personal hequaintance with his Satanic Majesty, I am sorry he could not have entered more into detail, and showed us how the devil established his identity so as to be recognized; and as I share the belief of most intelligent men throughout Christendom that no such being ever existed outside the imagination of the superstitious, it would have been very interesting to me, as it doubtless would to others, to know the 'marks' by which the devil might be recog-

Of Mr. Clagett's mediumistic experience, and its value, Mr. F. said:

"At the time the reverend gentleman was 'acting' as a medium he must have been a genuine medium, or he was not. In the first case he must have evidence of spiritual communication; in the second case he must have been a fraud practicing upon the credulity of the people who might be influenced by him and his communications. In either case his testimony is worth little, as no facts are presented as a basis of rea-

In closing, Mr. Fairchild defended mediums against Mr. C.'s unwarrantable charges. He

" I am told that in your city of Newburyport there ire, by careful estimate, three hundred and fifty prolessed believers in Spiritualism, and as many more who are in sympathy with it; that among them are a large number of mediums; that these believers and mediums are among your most trusted and honored citizens, welcomed everywhere in any society. I know scores of public mediums whose characters will compare favorably with that of Rev. Mr. Clagett or any clergymen of Newburyport. There are thousands of the purest and best homes in the land where these mediums are not believed to be witches and wizards controlled by devils, but media of blessed communication with dear ones who have gone into another room of the many mansions of the Heavenly Father, and are welcomed to those homes with a cordiality and respect not inferior to that accorded to him who believes this world is given up to the influence of devils from the pit."

We learn from The Herald that the Spiritualists of Newburyport intend to thoroughly expose the Western clergyman's "exposure," and that other able speakers are to follow Mr. Fairchild. The public will not be likely to follow Mr. Clagett's advice, who, when asked: Shall I not examine it for myself?" replied,

The animus of this tirade against Spiritualism in the quiet city of old Newburyport is disclosed in a letter from a correspondent, received since the above was written. The writer asked Rev. Mr. Sinclair, pastor of the church before which the evangelist is holding forth, it effect that even if the reverend gentleman was disposed to do so, he, Sinclair, would not allow him to, because "such a debate would hurt the revival." This shows plainly that, in the estimation of those who are engineering this pretended "exposure," the interests of the church are of more importance to the people than a knowledge of the truth, and that only one side shall be heard, if they can prevent it.

Rev. Dr. Wild on Impressions.

In his Christmas-Day sermon, Rev. Dr. Wild, of Toronto, on Paul's famous text, "We also are compassed about with so great a cloud of witnesses," justly observed that it is hard to say from what direction impressions come. "Are they not all ministering spirits?" "What is their distinctive work-how they do it-I can- to have. not say," he remarks; "but they are sent here on these missions of love to do good to us. Perhaps a mother might be permitted to come unknown to a child who is in danger, and assist it in time of trouble. I hate to think," said he, 'that we are cut off completely from those that we have loved so well, and who have been so true to us; and to think that we have lost all touch with them, and that there is no point of Bristol: "What shadows we are, and what contact. I do not like to cleave time and eter- shadows we pursue!" nity so distinctly apart, and make a chasm between them. I do not like to think that my parents have entirely forgotten, or ignore me; that they cannot sometimes send a thrill of | that we who are living in the last quarter of influence to help me in the hour of distress or in the time of sorrow."

Reading a verse in Revelation, referring to John in his heavenly travels in vision: "And I fell at his feet to worship him. And he said unto me, 'See thou do it not; I am thy fellowservant, and of the brethren that have the testimony of Jesus; worship God," he expressed a desire to know in what department he was a servant with us. "I would just be glad," said he, "if I could get the true meaning about this man, who was called an angel, and who nevertheless told him that he was one of his brethren; and I would like to know which of the prophets he was, and to ask him, 'What are you doing for us? When did you come? What is your mission? '/ There are very many things teaching us and influencing us in this world, of which we neither know the origin nor how they do it. We cannot invite those influences, and we cannot stay them. They are independent of us.".

'You cannot," said he, "stop the influences of a mother from her children when you have put her in the grave. You do not bury her. She is not all hid away. She is not done speaking yet. She has not finished her influences yet. She is active, and ever will be."

Don't fail to read the "Banner Corre-

Spiritualism and Telegraphy.,

The holiday edition of the Hungar (Me.) News contains an article from the pen of Thomas J. Stowart, of that city, entitled "Spiritualism Explained by the System of Telegraphy." It occupies nearly a page, and onunot fall to convince many of the reasonableness of the conclusion arrived at by millions of earth's inhabitants that a means of communication exligatory on the part of Christians to recognize lists with those of an unseen world. Mr. Stowart says:

"Suppose you have friends in San Francisco. or London who wish to communicate with you. They select the best obtainable known medium They select the best obtainable known medium at their command; it is a copper wire, charged by a battery with electricity, stretched over the continent or under the cogan, Said friends are willing senders. You are glad and willing to receive the enessage, and you receive the contents of that message in firm, full belief that it is just; what it purports to be—a message sent by good, honest and true friends. No man, or body of men, church or state, antagonizes this theory or system of telegraphy; it does not conflict with any man's theology, religion or superstition; it is done and performed by material bodies—it is the material system of telegraphy."

Mr. Stewart claims that there is also a spirit

Mr. Stewart claims that there is also a spiritual system which has always existed, and been employed by unseen intelligences to communicate with mortals, but in this era more generally than ever before, and is destined to eventually | Hence there is a prevailing disposition to igbecome universal. What reason there is why one should be accepted, and the other, that of to meet the profoundest truths with that suthe greatest importance, be condemned, is left for the reader to state-if he can.

Some experiences of himself and others are given-among them the following, which we do not remember having before seen in print:

"We have cases in point in this city: Benson Sewall, son of the Rev. Prof. J. S. Sewall, of the Bangor Theological Seminary, whom, it will be remembered, perished by skating into an air-hole in the ice at Crosby's Narrows some two years ago, came to me in our circle a few months after he had passed out, announced himself by name and said.

Item months after he had passed out, announced himself by name, and said:

'I come under the guidance of my guardian angel, Rosa Stewart Vance. Mrs. Vance met me at the threshold of spirit-life when I passed out—which you all know was very suddenly.

This fact was communicated to his father, and an opportunity offered him to receive a communication direct through the same medium, but he very politely declined.

um, but he very politely declined. Why?

Why?
Another case in point is related by the Rev.
Dr. Field of this city.
About twenty years ago Charles H. Foster, a celebrated medium of Salem, Mass., was the guest of E. P. Baldwin, who sent written invitations to all the professors of the Bangor Seminary and all the elergymen of this city to attend a reception to Mr. Foster at his house. Rev. Dr. Field, Prof. Talcott, and others attended. While introductions and formalities were going on Mr. Baldwin stepped out to

tended. While introductions and formalities were going on Mr. Baldwin stepped out to answer a call at the door; some person had called to see Mr. Foster, and Mr. Baldwin called Mr. Foster, out. Dr. Field says:

'While Mr. Foster and Mr. Baldwin were out Prof. Talcott said: "My friends, I don't like this; it seems it is intended to hold a spiritual circle or séance, and while I believe in spirits, I believe in bad spirits as well as good ones; I propose that we ask for communications from spirits who were never known to exist in earthpirits who were never known to exist in earth-

Mr. Foster and Mr. Baldwin soon returned, and I was called upon first, and when Mr. Fos-

ter said:
"Mr. Field, with whom would you like to
communicate?" I said, "With the spirit of my 'In due time Foster said: "Mr. Field, the spirit of your sister is here and ready to communicate."

"I said, "But I never had a sister."

'Mr. Foster, after a little time, having taken another look, said: 'Mr. Field, there stands beside me the spirit of a little girl, who passed out many years ago, and she says she is your

sister."

Mr. Field says: 'Up to that time I had forgotten that I ever had a sister; she died before I was born, and we had always been accustomed to speak of our family as "of seven Brothers." Was n't that strange?'

Now I understand that from that time to this Mr. Field has made no further efforts to investigate in that direction."

The Subject of Dreams.

An interesting discourse on dreams was re-Grace Unurch, Providence, he thought Rev. Mr. Clagett would meet him R. I., by Rev. Dr. Greer, formerly rector of the in debate if challenged. His reply was to the church, but now of St. Bartholomew's, New York City. Prefacing his discourse with the observation that the whole subject, consider it as we may, is involved in obscurity, he said that this much was settled: that when we dreamed during our sleeping hours, the mind was dominated from without, and while going on the dream seemed like an important reality; secondly, that there was a class of dreams which were dominated by the mind itself. Might it not be said, then, that much of our life is a dreamy existence? Yet these prospects of good and promises of ill are in fact but trifles. We are not going down into a bottomless abyss, as it seemed to us; nor are we on the mountain tops; we are simply dreaming; these things are not realities; the dream puts us into false relations with what we appear

We covet a prize-money, honor, position in society, reputation, standing among our fellowmen. After years of struggle the coveted prize is won. We stretch out the hand and take it. But where is the peace and satisfaction we expected to derive from it? We open our eyes, and behold it was a dream." As Edmund Burke said in his address to the electors of

In the second class of dreams, in which the mind dominates physical images, instead of being dominated by them, it is to be remarked the nineteenth century are very much awake: yet men dream sometimes with their eyes wide open, and think they are awake. Yet the crowd of material ideas do not come like realities, but like dancing, faptastic forms in magic caps, arousing expectations which they do not fulfill. In this sense it appears to be true that practical life, coming in contact with each one of these forms, and appealing so strongly to the imagination, has something in it of illusion. The fact that the men of the nineteenth century have come into contact with a greater variety of matured things, makes them dream of human progress, and the awakening is coming now even with the voice of the practical spirit of the age. True wisdom counsels us to pray for an understanding heart to discern between good and bad. The blessings of life often come most beautifully, most rewardingly, when they are not too eagerly sought. If this be our dream, it will not be dissipated, but more and more fulfilled.

Mr. James Duncan passed away at North Brookfield, Mass., on the morning of the 12th inst. He was born in Paxton in 1813, and was widely known throughout the State as an early and earnest anti-slavery man, attaining to an enviable prominence as an advocate of thing to be one.

The True Scientific Treatment of Disease.

Says Prof. Buchanan, in his work entitled Sarcognomy," "The nervauric treatment of disease, heretofore practiced under the name of Animal Magnetism, which was so famously illustrated by Mesmer as to cause many to give it the name of Mesmerism, has achieved a vast amount of curative results in disease, and marvelous phenomena in the development of human intuition through clairvoyance and semniloquence. The vast amount of its benevolence, and the jenious hostility of the great mass of the medical profession, notwithstanding its well-attested cures and the numerous learned and brilliant volumes in which its claims have been set forth, are a spd illustration of the moral condition of the present century. The greater part of this opposition has been owing to the resolute, unyielding spirit of material, ism which has dominated in all scientific cir-

Again he says: "In all ages the spirit of dogmatism has made men unfair and intolerant toward all opinions but those into which they have been educated, or have been led by passion and prejudice. At the present time materialism rules, and the scientific classes imbibe it in their education unconsciously. nore everything that is not materialistic, and percilious contempt which prevents all candid investigation. Biological questions are studied in so one-sided a manner as to justify in some cases the sarcasm of Ruskin, that scientific men have so contracted modes of thought that 'if beyond this safe and beneficial business they ever try and explain anything to you, you may be confident of one of two things, either that they know nothing (to speak of) about it, or that they have only seen one side of it, and not only have not seen, but usually have no mind to see the other."

The above quotations fairly state the tendencies of the age, as far as the "established order of things" is concerned. Nothing but the active working of the spiritual principle will lead to the true and permanent development of that instinctive and enlightened intuition which is to be the hope of humanity in coming days.

The Early Phenomena Of raps and other occult manifestations do

not now require conditions of so exact a nature as the latest phase-materialization. Few who attend séances for the latter realize the delicacy required for a fully satisfactory result. With spirits thoughts are material, substantial verities. They affect the manifestations either for good or ill, favorably or unfavorably, according to the harmony or inharmony of the persons present. This is likewise observable to some extent in the every-day affairs of our earthly life, and brings about in our relations with one another pleasant interviews or otherwise. Some persons can be led in a certain direction or to give credence to certain statements by a few words, if accompanied with sympathetic, appropriate thoughts; while if such thoughts are wanting, and those of an opposite turn exist, all that is said, be it never so much or so forcible, fails to accomplish the purpose sought to be attained.

If this is the effect of thought upon those embodied in earthly form, how much more so must it be with those in the higher life?

Persons, therefore, who attend these séances letermined to disbelieve the senses of sight, hearing and touch, will not be likely to become satisfied by all they see, hear and feel that the materialized forms are anything else than "frauds," though there may be an occasional exception to this general rule.

A manager of a séance is usually informedand if not, he is far from being "the right man in the right place"-of what the spirits controlling the cabinet desire for conditions, and he should plainly state them to those who are supply them with the same grace and willingness a college professor expects his class to supply those he names as requisite for the success of his experiments.

How to Advertise.

W. W. Woods, editor of the Carriage Monthly, Philadelphia, Pa., puts on record the following thoughts on the best mode of advertising:

"All great achievements are due to some mode of advertising. The very man who says he does not be lieve in advertising shows to the contrary by putting sign over his door, by the use of letter-heads and bill-heads, and his address on the corner of his business envelopes. The most successful business men are those who advertise the most and know how best to reach the public. The true secret of advertising is to so identify your name with your business that when your line of goods is mentioned, it suggests you and your place. Printers' ink liberally used is capital, and is the making of business. Advertising three months in a year is a poor policy; if advertising is of use, it is of use twelve months in the year. No advertisement is thrown away, but judicious changing pays the biggest per cent."

Ten years ago the publication of such a work as Dr. Philip Schaff's "Creed Revision of the Presbyterian Churches," (Scribners) would have startled the Christian world; but the book is likely to be received now by millions of Presbyterians with undisguised satisfaction. Dr. Schaff believes, with many others of his communion, that the Presbyterian Creed Revision movement "is inspired by the central truth of God's saving love to all men (John iii: 16), and the corresponding duty of preaching the Gospel to every creature in obedience to Christ's last command (Mark xvi: 15; Matthew xxviii: 19, 20)," and this truth and duty, he says, "have taken a deeper hold on the mind and heart of the living Church than ever before, and must overrule the particularism and exclusiveism of the Augustinian and Calvinistic system, with its doctrines of reprobation, preterition, and the wholesale damnation of the non-Christian world."

The daily papers are talking about "borus" Doctors' diplomas. In our opinion all diplomas are more or less bogus affairs, and sensible people are becoming aware of this fact. We have had many years' experience in regard to this important subject. The "sheep skins" have held high carnival for many yearslegalized by law, The time has come when these monopolies are to be "dissected." Allopathy is on trial. Homeopathy has lanced it. People are slowly getting their eyes open in regard to Doctors' Plots.

Mr. John William Fletcher, has been engaged by the American Spiritualist Alliance of New York City, to be present and speak abolitionism in the days when it cost some and give tests at its meetings on Thursday evenings, Feb. 6th and 20th.

From Over-Ben.

SPIRIT IDENTITY. : London Light reprints from our columns of Nov. 16th the message of "Uncle Staddard," together with the verification of it by Dr. Dyer, subsequently published by us, introducing the same with the following

remarks:

"What constitutes proof of identity? We have sometimes asked the question, and have been strick by the different answers we receive. As a contribution to the solution of a perplexing question we extract from the Banner of Light a communication made by a well-known citizen of marked individuality. And we add to it a verification from a man who knew him well. Dr. Dyer has no doubt as to the identity of his friend. Is the proof adequate to a dispassionate mind that can bring to the discussion simply what a lawyer would bring to the discussion simply what a lawyer would bring to the study of a point of evidence? To us it has always seemed that the heart rather than the head is the best judge in these cases. And this we say bearing in mind how easy it is for the wish to father the thought. It is almost impossible to overstate the difficulties that must be set any attempt to perfect a piece of evidence such as this. It is the accumulation of cases that tells; the extreme unlikelihood that there should be an organized conspiracy of falsehood and deception the purpose of which is absurdly inadequate. If all that comes to us from the world beyond—errors, blunders, and falsities excluded—is worthless evidentially, a cumingly devised scheme of imposture, it is at least incumbent on those who make that allegation to furnish some conclusive evidence of its truth."

A Polish Princess, the Pall Mall Gazette is informed, recently took up her residence in a St. Petersburg house, which, soon after her occupancy, she found to be what is popularly known as "haunted." She at once caused to be held a religious service for the purpose of evicting the, to her, obnoxious invisible tenants. But, though they for the time appeared to have vacated the premises, they made their presence known the next day, and the next; and so, in order that the Princess may have peace, the exorcising farce is gone through with every day, and the capital

THE RUSSIAN CAPITAL DISTURBED.

Mrs. R. S. Lillie.

of the Russian empire has another disturbance added

to its Nihilism and La Grippe.

A correspondent writes concerning this gifted lady and eloquent speaker as follows:

and eloquent speaker as follows:

"I listened to Mrs. Lillie, Sunday morning, Jan. 12th, at Berkeley Hall. Her theme was: 'The Evolution of Religious Thought and Action,' or something of that nature. A question also bearing upon the subject was given to her, reading thus: 'Can Spiritualists unite with the Unitarians consistently in one organization?' Her spirit-guides were at home on this subject, and delivered a masterly discourse, which should have been heard by every thinking Spiritualist in Boston. Her remarks were pointed, and given in a manner that brought conviction to a highly appreciative audience. Her guides said that Unitarians are doing a grand work in the line of progression, but the Spiritualists will not be likely to unite with them in an organization, though Unitarians can, if they desire, unite with Spiritualists when they put into their platform the fundamental principle of a knowledge that spirits return from the spirit-world when conditions are favorable, and communicate with the denizens of the earth-sphere.

spirits return from the spirit-world when conditions are favorable, and communicate with the denizens of the earth-sphore.

She also said that Spiritualists advocate all that the Unitarians do, and the return of spirits in addition. She described symbolically Spiritualism as the progressive car, and the churches in their teachings like a boy running after it. Enigmatically her elucidation expressed volumes.

Another question, 'Will Spiritualism in a century do as much for progress and civilization as Christianity has done in the same length of time?' was put in the form of stating what it had done. In other words, 'Is Spiritualism an improvement upon Christianity in benefiting mankind?' The impression given by the questioner was that Christianity can take the credit of all the progress made in the world, whereas Mrs. Lillie's guides conclusively showed that liberal thinkers are the advance guard. They illustrated this by giving an account of the proclamation of Abraham Lincoin that liberated four million slaves. She also spoke of the ministers at that time as in some instances favoring negro slavery. She related a fact connected with the origin of the emancipation proclamation, where for four evenings President Lincoin sat with a medium consulting higher intelligences as to his course of action in the great problem connected with human slavery in this country, and stated that what he received from spirit sources he acted upon, and hence America is now free from negro slavery. Her lecture was sparkling all over with telling points."

W. J. Colville's

Great new work on Theosophy will be ready for delivery on or about Feb. 20th. Owing to the very large and valuable Appendix, which will greatly enhance the merit and utility of the volume, it will extend to upwards of five hundred pages instead of about four hundred and fifty pages as originally stated.

Notwithstanding the additional outlay occasioned by this enlargement of contents the price will not be raised. One dollar and fifty cents per copy will, however, be strictly adhered to in every instance after the work is published—postage extra.

The offer to advance subscribers, to receive this large book at one dollar ten cents, postpaid, extends only for the next two or three weeks at utmost. All who strangers to the phenomena; and, being thus informed, they should, as far as they are able, diately to the publishers, Colby & Rich, 9 Bosworth street, Boston. Concerning the book, it is unnecessary to repeat

what has been so often expressed in these columns further than to state that W. J. Colville, with the assistance derived from unseen intelligences, as well as from other sources, has presented the subject of Universal Theosophy in perfect consonance with the higher teachings of Spiritualism. The ground taken is thoroughly impartial; no reasonable person need feel the least offended at any of the views advanced. Spiritualism and Theosophy, the author declares, are but one in their true essence and purpose. We are requested to state that H. R. Wardell.

(from Hartlepool, Eng.) clairvoyant, test medium, etc., would be glad of steady employment in any branch of business; is an iron ship-builder by trade, but would engage in employment in any other direction. Address him at 1606 Pirtle street, Louisville, Ky.

Herman Burose writes requesting us to state that, in consequence of the illness of his partner. Mr. Bliss, the next issue of The Sower will be necessarily delayed.

THE ARENA.-Among the able writers who will contribute to this new magazine during the next two or three months may be mentioned Edgar Fawcett, George D. Cheever, D. D., Gen. Clinton B. Fisk, Rev. Howard Crosby, Rabbi Solomon Schindler, Richard Hodgson, LL. D., Rev. Minot J. Savage, Prof. J. Rodes Buchanan, Helena Modjeska, N. P. Gilman, W. E. Manley, D. D., Helen Campbell, A. C. Wheeler, Junius Henri Browne, W. H. II. Murray, Prof. M. L. Dickinson, Stephen M. Allen, A. M., LL. B., F. R. H. S., James T. Bixby, Ph. D., Elizabeth Cady Stanton, H. II. Gardener, Rev. R. Heber Newton, Emily Kempin, LL. D., Secretary of Medico-Legal Society of New York, Felix L. Oswald, M. D., Ph. D. The February number promises to be of special interest.

Through the courtesy of George A. Bacon, Corresponding Clerk of the Department of Agriculture, Washington, D. C., we have received a copy of the official Congressional Directory, a document valuable not only to members of Congress, and others in Government service, but to their constituents, which, of course, include the entire population of the United States. It is very complete in detail, and is accompanied by a map of the city of Washington.

We received a pleasant call on Monday ast from Mr. Edgar W. Emerson. Mr. Emerson addressed the Spiritualists of Lowell with good success as to lectures and tests on Sunday, Jan. 19th, at G. A. R. Hall, and speaks there again next Sunday.

Those who possess the gift of mediumship, and misuse the God-given talent, will reap a harvest of tares and thorns in spirit-life, which will terribly sting their souls for hundreds o years. and the control and bout the control of

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NEWSY NOTES AND PITHY POINTS.

ADVERTISE IN THE DANNER OF LIGHT.

Tell me not that nedvertising
Is at best an empty dream,
For its charms are more surprising
(And everybody who has tried it wisely
and well, will acknowledge that its effects are far-more atonishing)
Than its duit, old-fashloned practitioners
could ever doesn.

And whichever way thou turnest Thou with find, upon the whole,
Those who nevertise in carriest
(Yes, we have only to glance at our wealthy commercial firms, and we shall admit that those who do the thing properly)

Soonest reach the wished for goal.

—FACT.

The love for titles is perennial in the human breast. especially in these United States, where there are colonels enough to command all the reginients in the world, who have never commanded a regiment anywhere, and it is refreshing to see how nicely our contemporary, the Boston Evening Record, sliows up the

A table used by Shakspeare has been discovered in England. This will displease Ignatius Donnelly, whose Baconian table has disappeared in this coun-

A lie will die of neglect sooner than in any other way. The only reason why some lies grow so large is because so many people pet and feed them.

The New York papers state that there is a sponge on exhibition in that city eight feet in circumference.

Two English swindlers have just left Boston under a cloud. Their names are Rossons. One of them gave his name as "Albert Pierre Edward Frank Gladstone

-The Berlin Anthropological Society recently celebrated its twentieth anniversary, and presented a bronze medallion portrait of himself to Professor Rudolf Virchow, its founder and president.

Little dogs bark the most, because that is all they can do.— Denver Times.

Two toads, found embedded in coal at Thomas C. Henn's premises in Tiogo County, Penn., a few days since, were alive, but stone blind. That is nothing strange. We have seen a toad taken out of a granite rock, after it was split, alive and kicking, and not

A New York Judge rudely says: Alast a lass is sometimes false, For false a maid is made: Her waist is but a barren waste, Though stayed, she is not staid!

The Lewiston Journal thinks it was a pretty good joke on the Lewiston physician who said there had not been a genuine case of the grip east of Boston, when he was brought down with it himself.

Uncle Sam is worth \$61,459,000,000.

Reckless individual meddlesomeness is rapidly becoming the worst nulsance possible. When certain mischievous characters see no good in their fellow-men, and take every occasion to hold them up to ridicule on the slightest pretense, set such people down as thoroughly selfish. Two-thirds of all the evil in this world comes from this source alone.

Bluff is no part of the spiritual work. It should be ignored by all true Spiritualists.

While the Chinese Joss is boss in Mott street, New York, and they have a second mayor in that city, it is no wonder The Churchman says: "There are some questions in New York City to which evangelical activities have not yet reached."

WOFUL STATE.

We all have our sources of sorrow, and yet
Our sadness is never so deep nor profound,
We never can feel quite such awful regret
As the boy with a sled, and no snow on the ground.

— Chicago Herald.

When the New York Sun goes out of its way, as it

often does, to allow anonymous scribblers to slander Spiritualists and Spiritualism, it shows its jingoism to

A brief sermon, and a truthful one, from New Thought: "We can guard our character, but our reputation is at the mercy of the world; we have no control over that when it passes under the dominion of those who seek our injury. Every leader in reform, as well as in science and religion, has had a bad reputation among a certain class; but the characters, unharmed, inviolable always, rose above every form of persecution and malignment, and now shine upon us in all their glory, from the groups on groups of immortal constellations in the spirit realm." And, we may add, there are good people living among us to day that the slanderer's shafts cannot injure.

The guid nunes are going it with a rush just now in all directions.

The doctors ("Regulars," of course, as no others would be allowed) who attended the late King of Portugal during the last few weeks of his illness presented bills for their services amounting to nearly \$100,000. One of them demanded \$14,000 for ten visits, another demanded \$17,000 for fifteen, while a third thought that \$30,000 was not too much to ask for his attendance at eighteen consultations. Eventually the new king succeeded in effecting a settlement of their claims by means of a lump sum of \$60,000.

NEVER GIVE UP. Never give up, howe'er the storm rage; Behind the dark cloud there is light. In life there is ever a battle to wage In behalf of the True and the Right.

The Spirit grows strong in this fight for the Good, And its pinions are trained for the spheres: Where they who unwavering the foe have withstood, Find no cause for doubts or for fears.

A rooster is like an auctioneer. He makes a big noise in order to attract fair bids.—Binghamton Re-

They are having bigots, snakes, ducks, snow and morning-glories in Connecticut about these days, it is

Angry Visitor—"In your paper this morning, sir, you referred to me as a 'person of some notoriety about town.' I demand a retraction." Editor—"All right. To-morrow morning I will say you are a person of no notoriety whatever." Visitor—"If you do I will sue you for libel!"—Chicago Tribune.

We are pleased to see that, on the evening of the 17th of January, the memory of Benjamin Franklin, printer, was duly honored by the craft in Boston, New York and many other localities.

[MEDIÆVAL HYPNOTISM.]

And as she spake
She sent the deathless passion in her eyes
Thro' him, and made him hers, and laid her mind
On him, and he believed in her belief.
— Tennyson, in The Holy Grait.

At a recent lecture in Boston the audience received rather a surprise from Mr. Kennan. Retiring from the platform for a moment he donned a Russian convict's suit which he had smuggled across the frontier. The coarse shirt and trousers, long overcoat, felt cap, low shoes and leg fetters with heavy chain, gave a vivid picture of the appearance of an unfortunate po-

The sudden collapse of the Spook-Hunting Society will bring upon the general public in Boston a deep feeling of true regret. The cause of the collapse seems to be not in any lack of ghosts to hunt, but an extreme diminution of funds with which to pursue them. It was plain enough before to the Society, and, no doubt, after reading last night's papers, to our friends, that the spooks at present operating in well-bred and sensitive circles are just as lively, airy and ubiquitous as before. The spooks fift about our land and sea with their accustomed gracefulness and abandon. Indeed, the enforced falling off in their pursuit probably has itself increased their agility and tantalizing powers of dodging. This, in turn, has increased the difficulties of the hunt, and caused the dissolution of our American hunters as such. We can only say that we hope the English friends of the cause will contribute so liberally to their pinched associates here that the delightsome sport may flourish and wax hearty side by side with the chase of the anise-seed bag.—Boston Record, Jan. 16th.

Meetings in Boston.

Free Spiritual Meeting are held in the Hannett of Light Hall, No. Howorth breet, regularly (wide a week on Theatry and Philips Appendions, J. A. Shelha-mer, Chairman.

on The stay and Filley Affiliances, J. A. Shohamer, Chairman.

Boston Spiritual Temple, Berkeley First, No. 4.

Herkeley Street, corner of Tremont. — Hundry Sorvices at 10% A. M. and J. M. R. Holmes, President, George S. McCrillis, Tensurer.

First Spiritual Tensurer.

First Mandry Hundry Speaker; I A. M., Pratornity School for Children; Wedneaday evening meeting at 7%.

M.D. Wollington, Secretary.

Ohitdren's Progressive Lyceum No. 1.—Sunday at 10% A.M. in Paine Monorial Hall, Appleton street, near Tremont. Ernst R. Wondomuth, Secretary; L. L. Whit lock, Conductor.

America Hall, 784 Washington Street.—Echo Spiritualist' Meetings Sunday at 10% A. M., 2% and 7% P. M.; also Thursdays at 31 M. Dr. W. A. Hale, Chairman.

Twilight Hall, 780 Washington Street.—Sundays,

Twilight Mall, 789 Washington Street.—Sundays, at 10% A. M., 2% and 1% P.M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street.—Sundays at 10% A. M., 1% and 1% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

W. Mathews, Conductor.

First Spiritualist Ladies' Aid Society, 1031
Washington Street.—Business meetings Fridays, 4P. M.;
Supper 8 P. M.; Public meeting 74; P. M.; Test Oirelo and
"Spirits' Afternoon" last Friday in each month. Mrs. A. E.,
Barnes, President Mrs. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Odd Fellows Hullding, Tremont Street, Room 2.

—Facts Social Seance every Monday evening. Meetings for
the discussion of Psychic Phenomena Friday evenings. L.

L. Whitlock, Chairman.

L. Wiltiock, Chairman.

The First Independent Club meets every Thesday at Twilight Hall. 759 Washington street. Sewing Oircle at 3; Sapper at 6; Meeting at 8 r. M. I. G. Wellington, Secretary.

Cambridgeport.—Meetings are held every Sunday evening at Old Follows Hall, 518 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets. -- Last Sunday afternoon, Jan. 19th, a large audience was called out by the fine day,

First Spiritual Temple, corner Exeter and Newbury Streets.— Last Sunday afternoon, Jan. 19th. a large audience was called out by the fine day, and the announcement that Mrs. Lake would speak upon "Finding Your Place in the World."
The guide sald: "Nothing can be more laimentable than the oft-répeated assertion by mortals! 'My life is a failure; I chinot find nny place.' And we, as spirits, perceive that nothing is truer in the world than that you are thus overwholmed with a sense of disappointment because you do not cultivate your spiritual intuitions, and follow the light which they impart. You suppose that your material environment limits your expression and activity, whereas these outward convictions only represent the inward states. A recognition of this fact stimulates hitherto undreamed of energies and capacities.

It is impossible to estimate the amount of mischled which has been at work upon the human race to deter its progress, caused by the oft-repeated saying; 'You should be content with your lot; poverty, sickness and death are the heritage of man.' Behold, I bring unto you a new gospei; it is the gospel of conquest, not of others, but of the thought-conceptions which fetter your freer and fuller self.

What you now are, what you can now do, is the result of aggregated experiences in other realms and embodiments; as the conservation of energy is, a law in physics, so is it also a law in metaphysics. We garner, by experience in matter, the different powers which become materialized in the structure of the physical brain, and you place yourself in the world with all these facultless at the service of the will. If you do not direct and utilize these acquirements, you simply refrain from the performance of what is possible. No man's destiny is determined by an extraneous Power. He holds within himself the Infinite potencies. Be he artist or artizan, he possesses the capacity to conquer apparent limitations, and to translate the forces, which fives and smoulder within, into forms of use and beauty.

Oh,

Good and Evil."

Mr. Lyman C. Howe will occupy the platform during her absence.

The lesson for the children's school next Sunday will be "Inspiration." Lecture to women each Friday afternoon at 2:30. Wednesday evening social at 7:30. All invited.

Berkeley Hall-Spiritual Temple Society .-Last Sunday morning the guides of Mrs. R. S. Lillie spoke upon "Spiritualism as a Reformatory Influspoke upon "Spirituansia as a Reformatory indu-ence," The subject was treated in a masterly man-ner. Questions from the audience were submitted, and satisfactorily disposed of. The subject of the evening was "Myths and Mystleism." The lecture was one of the speaker's best efforts, and gave satis-faction to a large audience. The music by Mr. Lillie was, as usual, excellent. Mrs. Lillie speaks next Sunday at 10:30 A. M. and 7 P. M. O. L. R.

Ladies' Aid Society.-The third meeting of this organization for the year was well attended. More than isual interest was shown in the work, and four names

usual interest was shown in the work, and four names added to the membership roll. Mr. Henry Sweeney, who has for a long time assisted in the evening meetings, recently passed to spirit life. He was deeply interested in the subject of Spiritualism, and was ever thankful for what the members of this Association had done for his spiritual and material welfare.

The services in the evening were opened a half hour earlier than usual, on account of the large number of mediums present. After some fine vocal selections by Miss Amanda Balley, Mr. Eben Cobb delivered an inspirational discourse, which was filled with gems of truth; Charles W. Sullivan was enthusiastically received and contributed vocal muste; Mrs. Kate R. Stiles gave truthful tests and words of wisdom; Mrs. Shackley gave positive tests, which were recognized by strangers; Mrs. Hattle C. Mason entertained all with music and a speech. The exercises of a most interesting session were concluded with remarks by Dr. Smith. Dr. Fred Crockett, Mrs. Fay and many other mediums were present.

The Anniversary Committee for 1890 are Mrs. Barnes, Mrs. Butterfield, Mrs. Woods Mrs. Allbe, Mrs. Stone, Mrs. Burrell, Mrs. Mandell, Mrs. Britnall, Mrs. Woodbury. Mrs. F. B. Woodbury, See'y. 23 Bromley Park, Boston Highlands.

The First Spiritual Temple Children's School.—Last Sunday the truths of Spiritualism were stated and explained. Lessons from "The Educator"

stated and explained. Lessons from "The Educator" pertaining to the subject in the form of questions and answers were given. An invocation was read by Miss Grace Dyar, followed by singing. The Lesson of the Day was "Spirit Communion," which was explained by the Chairman, many instances illustrative of its truthfulness being given by the children. Recitations by pupils followed the lesson. Remarks by Mrs. Butler and Mr. David Brown were well received.

The doors of this Temple are open for all, and it will be found of the greatest advantage to the children of Spiritualists to attend, for the instructions given are in accordance with the views of the parents, and such as they must desire to have instilled into their minds.

Next Sunday the Lesson of the Day will be "Inspiration." The time of commencing is 11 o'clock, and it is hoped there will be a large attendance.

No. 1 Foundain Square. Alonzo Danforth.

Ragle Hall, 616 Washington Street.-Sunday, Jun. 19th, remarks and tests were given through the organisms of Mrs. Lewis, Mrs. Conant, Miss the organisms of Mrs. Lewis, Mrs. Conant, Miss (Frant, Mrs. Rich, Mrs. M. W. Leslie, Mrs. Smith, Mrs. Dr. Reil, Dr. Coombs, Mr. Ridell, Miss Kelley, Mrs. Merrifield, Mrs. Dr. Crosby, and others. The morning conference, upon "Practical Spiritualism," was well attended, and many grand thoughts brought out. The same subject will be considered next Sunday.

The evening meeting was highly interesting. Mrs. Loyering opened the exercises by reading a poem, which was well received. In addition to the excellent music furnished by Mrs. Loyering, a Colored Trio favored the audience with several fine selections, which were highly applauded. Meetings are held in this hall every Wednesday at 3 r. M.

F. W. M.

America Wall, 794 Washington Street. The Echo Spiritualists' meetings were held here Sunday last as usual, Dr. W. A. Hale, Chairman. Large day inst as usual, Dr. W. A. Hale, Chairman. Large and interested audiences were present all day, and the services were impressive and instructive. Morning, the Chairman, Miss Nettie M. Holt and Dr. Frank Brown participated in remarks and recognized tests. Afternoon, after remarks by the Chairman, Mrs. Maggle Folsom Butler made an interesting and instructive address; it was supplemented with a large number of tests, which were all correct. Dr. P. C. Drisko, Mrs. A. Wilkins, Mrs. A. E. King, Mrs. Bagley, Mrs. Kate R. Stiles and Mrs. Conant took part interest-

ingly. Weening.—Sorvides consisted of femarks and fully recognized tests by Dr. Hale, Mrs. Kato R. Stiles, Miss Nettle M. Holt, Mrs. M. E. Pierce, Mrs. Ym. Willard, Mrs. I. E. Downing and Mrs. A. Wilkins.
The sorvices throughout the day were enlivened with excellent music, Miss Rate Campbell planist, F. F. Harding cornelist, Dr. Hale and Miss Holt solosists.

Harding contests, were interesting and in-ists.

Bervices last Thursday were interesting and in-structive. The chairman, Mrs. A. Wilkins, Dr. Frank Itrown, Miss Nettle M. Holt, Mr. Wm. King, Mr. E. Tuttle and A. R. Blackden participated. Usual ser-vices next Thursday at 3, also next Sunday at the usual hours. Good test and speaking mediums will be present.

M. M. Holt, See'y,

Engle Hall, 616 Washington Street.-Last Sunday at the morning conference Mrs. M. F. Lovering sang, Mrs. Dr. Crosby offered an invocation; and the

sang, Mrs. Dr. Crosby offered an invocation; and the question "Practical Spiritualism" was discussed by Dr. Coombs, Mrs. Morifield, Dr. Eames, Mr. Ridell, Mrs. S. E. Rich, Mrs. T. J. Lewis, of Chelsea, Mrs. Crosby, and the chairman. "Iternoon Service.—Vocal trio, by Mrs. Augustus Smith, of Lynn, Mr. L. W. Baxter, of Chelsea, and Mrs. Lovering. Remarks and test delineations by Mr. Ridell, Mrs. T. J. Lewis, Mrs. Jennie K. D. Conant, Miss J. M. Grant, Dr. Coombs, Mrs. Dr. Robbins, Miss Kelley.

Evening Service.—Reading of a poem by Mrs. Lovering. A colored quartette favored us with a sole and whisting chorus. Mrs. Smith, Miss Grant, Mrs. M. W. Leslie, Mrs. C. E. Bell, Mrs. Rich gave delineations, etc., which were recognized.

The same subject continued for next Sunday morning's conference. Meetings are held in this hall every Wednesday at 3 p. M.

Twilight Hall, 789 Washington Street. -Sunday morning services were opened by an invocation and a brief address by Eben Cobb, followed by

tion and a brief address by Eben Cobb, followed by Mrs. Kate R. Stiles, Miss A. Peabody, Mrs. A. Forrester, Mrs. Woodman and Mrs. Dr. Howe, with well recognized tests and readings.

Afternoon.—The Conductor, Mr. Cobb, spoke on the death of an old, familiar friend, George Farnum, one who has served on the Boston police for many years, and whose kindly face will be missed by his many Spiritualistic friends. Mrs. M. A. Chandler, Mrs. Loomis Hall and others took part entertainingly.

Evening.—The opening address was given by Dr. H. B. Storer in his usual earnest manner, and was warmly received. Excellentiests and readings were given by Mrs. Harry Stratton, Mrs. A. Forrester, Mr. Brewster, Mrs. Conant, Miss A. Peabody, Mrs. Kelly and Mrs. Woodman. Fine music was rendered by Mrs. Case during the day.

The Ladies' Industrial Society met at Twilight Hall Jan. 15th. The usual afternoon exercises were followed by the evening meeting at eight o'clock. Opening remarks by the President, Mrs. Whitlock, Addresses by Dr. Richardson, Mrs. Stiles, Dr. Smith, Mr. Holmes, Mrs. French and Mrs. Lillie, interspersed with acceptable singing by Mr. Lillie and Mrs. Gardner. Mrs. H. W. Cushman, Sec'y.

VICK'S FLORAL GUIDE is an annual which the admirers of handsome and fragrant flowers and well-ordered gardens anticipate the coming of at the opening of the year with great pleasure. Beautiful as its pre vious issues have been, this for 1890 surpasses, if possible, its predecessors in its instructions, its illustrations -consisting of hundreds of engravings and colored llthographs—and its general completeness. Any one can have a copy of this Guide-100 pages 8x10 inches -by sending a dime to James Vick, Rochester, N. Y.

THE NATIONALIST for January opens with an account of the operation of the Australian Ballot System in Boston and its favorable results, by E. M. Chamberlain. Max Georgii writes of the "Cooperative Society of Ghent," and H. R. Legate of "Paternalism vs. Infernalism." Other topics are ably treated, several poems are given, also general news of the progress of Nationalism. Boston: 77 Boylston street.

We are requested by Mr. B. M. Lawrence to state that Mrs. M. F. Kane's present address is 152 Waverley Place, New York City.

Movements of Platform Lecturers.

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

Monday's mail to insure insertion the same week.]

W. J. Colville is still busily engaged in San Francisco, Oakland, Alameda and San José, Cal. His headquarters are 106 MacAllister street, where he is lecturing in the large hall of the Metaphysical College to full houses every Sunday at 10:45 A. M. and 7:30 r. M.; in Oakland his lectures at 3.p. M. always crowd the Synagogue where they are delivered. In addition to teaching classes and lecturing regularly at the four above-mentioned centres, this active worker is now editor of a monthly magazine, published in San Francisco, entitled The Problem of Life. As soon as his duties on the Pacific const are less imperative he will return to the Eastern States—at all events for a period; and will probably be at the Cassadaga Camp next July.

Mrs. E. Cutler, trance speaker and psychometric reader, wishes to make engagements. She will visit struggling societies needing accommodation in a financial sense at very moderate terms. Address 12 Bronson street, Watertown, N. Y.

son street, Watertown, N. Y.
J. Frank Baxter, now working successfully in Buffalo, N. Y., and vicinity, is aunounced for Willimantic, Ct., for the first two and Springfield for the last two Sundays in February, 1800. Now is the time for southern New England cities and towns to secure his services for week evenings in February, March and April. Address him at 181 Walnut street, Chelsea, Mass.

Dr. A. W. S. Rothermel has returned from the West after a seven months' trip. He will resume his mediumlstic labors. He can be addressed at his home, 388 Clifton Place, Brooklyn, N. Y.

A. E. Tisdale spoke in East Dennis, Jan. 19th; will speak in Brockton, Mass., Jan. 26th; in Haverhill, Mass., first two Sundays in February; in Portland, Me., last two Sundays in February; in Brockton, the first Sunday in March; the last four Sundays in March and the mouth of April he will speak in Portland, Me.

Dr. Lucy Barnicoat spoke recently to excellent acceptance in Haverhill, Mass. She will answer calls to speak if addressed at her office, 175 Tremont street, Boston.

HORSFORD'S ACID PHOSPHATE for Night Sweats of Consumption, gives speedy benefit.

A Card.

The article published in the BANNER OF LIGHT of the 18th inst., on the authority of the Religio-Philosophical Journal, to the effect that I received money from a man in Springfield by illegal and unlawful means, is without foundation. I uterly deny the charge as false, and I have placed the matter in the hands of my attorneys.

FRANK C. A LIGERTON. my attorneys. FRANK C. ALGERY 37 Worcester Square, Boston, Mass., Jan. 21st.

Hon. Sidney Dean.

To the Editor of the Banner of Light: The notice printed in a recent issue concerning the Hon. Sidney Dean having a few Sundays unengaged, brought to him many calls for his services, and at has accounts he had but the two concluding Sundays in June unengaged before the fall of 1890.

A Visit to Washington.

A Visit to Washington.

So much has been said of Washington organs, that this paper has sent one of its representatives to visit the world-renowned Organ factory of Cornish & Co., and to examine in person the splendid & organ which they offer in a large advertisement in our paper this week.

Our representative found the organ to be precisely as represented in their advertisement; strictly first-class in every particular, and the guarantee which Messrs. Cornish & Co. give for ten years is as good as gold, because they are an entirely responsible firm, and do precisely as they agree to do.

We have no hesitation whatever in strongly urging our readers to take advantage of the extraordinary installment offer, which they make in this issue; it is a bargain not to be had every day in the week. Their large Catalogue, with special terms of payment, can be gotten free by addressing the manufacturers, Messrs. Cornish & Co., Washington, N. J.—Editorial in The Christian at Work.

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 1800-01 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.

To the Officers of Spiritual Societies.

Elsewhere in our columns will be found the prospectus of the Banner of Light, to which the attention of the reader is directed. The Banner is an eight-page journal, handsomely printed, and publishes weekly contributions from the foremost thinkers of the age. Whether one agrees with its teachings or otherwise, all must concede the ability, with which it is conducted. Sample copies will be mailed free to all who wish by addressing its publishers, Messrs. Colby & Rich, 9 Bosworth street, Boston, Mass.—Havre de Grace (Md.) Republican.

CATARRH

AS A MATTER OF INTEREST We have written to a few of our friends and customers of several years ago, and the following are the responses to our inquiries.

Catarrh Can be Cured, and We Can Cure It:

since." J. W. Chandler, of Milton, N. C., under date of April 2, 1883, writes: "I used your remedies soveral years ago, and have received great benefit. I think your Baim a great medictine." Mrs. Rov. R. E. Sherrill, of Graham, Texas, under date of April 30, 1899, writes: "My husband and I have induced va-rious persons to try your remedies for Catarrh, and all have been pleased and benefited."

rious persons to try your remedies for Catarrh, and all have been pleased and benefited."

W. C. Ballinger, of West Mansfield, Ohio, under date of November 15, 1883, writes: "I commenced treating under your diffections about four years ago, and at the end of six or eight months considered myself cured, after about twenty years of incessant suffering."

J. B. L. Terrell, of Gleason, Tenn., writes: "I sent you my certificate some time since, stating I was enred, and had had no return of the disease. I can yet testify the same, and will answer all inquiries."

Mr. John Cavanaugh, of Monrovia, Cal., writes: "While living in Texas I used your Catarrh Remedy. I now wish to say that I am as sound as a dollar, and owe my good health to your medicines."

Mr. Frank A. Collins, of Meadville, Pa., under date of May 16, 1887, writes: "Just four years ago this month Pordered your treatment for Catarrh, and was entirely cured."

Mr. A. W. Dunham, Burlington, Vermont, writes: "Some

on, noor, where: "Just your years ago this month Fordered your treatment for Catarrh, and was entirely cured."

Mr. A. W. Dunham, Burlington, Vormont, writes: "Some years since I obtained your treatment for Catarrh, and was entirely cured. I now want some of the Cold Air linhaling Balim to break up a heavy cold."

Rev. P. W. Free, Waterford, Pa., writes: "About ten years since I obtained your Catarrh Remedy, used it, was cured, and have had no return of the disease."

Mr. Win. Dewey, of El Dorado, Iowa, writes: "I am one of your old patients, having used the medicines some seven years since, and was permanently cured."

Mrs. F. W. Vesey, Waco, Texas, writes: "Your Catarrh Specific cured me about six years ago."

Mrs. J. L. Millard, of Neenah, Wis., writes: "You will, no doubt, recoilect that I used your Bronchial treatment, and was so well satisfied. I have not been troubled with Bronchitis this winter, and I assure you it was a great relief."

Mrs. L. M. Beckham, of Birmingham, Ala., under date of March 28, 1889, writes: "I have been under your treatment for several months, and have found great relief. I still use your medicine, when taking fresh cold, to wird it off."

J. O. Plerman, of Binerva, Ohio, under date of April 11.

Seg, writes: "I shall never use any other remedy (finhaling ballu) for cold but the unexampled discovery which you offer to the sidering public, nor could I conscientiously commond any other remedy for Catarrh, than the one you have likes of the sidering the cold, and the cold of the sidering public, and the cold of the sidering public, and the cold of the cold of the sidering public, and the cold of the cold

offer to the suffering public, nor could I conscientiously commond any other remody for Catarrh, than the one you have blessed me with."

Mrs. R. Hasileid, 305 N. Emports street, Wichita, Kansas, writes: "About five years ago I took a full treatment for Catarrh, and was completely cired."

Mr. C. C. Jones, Wentherford, Texas, writes: "After suffering with Catarrh ten years, which had partially destroyed any hearing and smell, I was cured by your remedy, and can recommend it highly to all suffering with the disease."

Mr. J. H. Fisher, Ossian, Ind., writes: "Beven years ago I was almost dead with Catarrh in my head and throat. After using your remedy I was entirely cured, and have not been troubled since."

J. H. Kenyon, Gien's Falls, N. Y., writes: "Some time ago I was divined your fremedy for Catarrh and received much benefit; in fact, have not been troubled with the disease for two years."

Mr. Theo. N. Lyons, Afton, Iowa, writes: "I received your Catarrh tentment safely, and have been using it faithfully, and am pleased with the results."

Mrs. Anna McQuiston, Morning Sun, Ohio, writes: "About ten years ago I was afflicted with Catarrh. T sent for your remedies, and was entirely cured."

Mr. Wu, King, Mindemoya, Ontario, Canada, writes: "I obtained your treatment eight years ago and was entirely cured."

Mr. Wu, King, Mindemoya, Ontario, Canada, writes: "I wing been troubled with Catarrh two years, I, at the naylee of a friend, tried Childs's Catarrh Specific, and after six weeks' use was entirely cured. I can conscientiously recommend the medicine to any one suffering with the disease."

Mr. J. Brown, Westvilie, Ind., writes: "I desire to express my thanks for the remarkable cure your medicines in 1850 or 1881. I was entirely cured in a short time, and have been well ever since."

Mr. J. N. Rails, Kenia, Ohio, who ordered our treatment July 3, 1887, writes: "I have used nearly all of the treatment I got of you, and can say that I've found the right medicine at last. I am now cured, and with the exception of

BRONCHITIS.

This disease is so closely connected with CATARRH that it may be truly described as a branch of that disease, only modified and changed by the nature and organization of the parts affected: CATARRH being confined to the interior of the Nose, while Bronchial Tubes. Where the disease obtains its worse character, tumors grow up like mushrooms, creating inflammatory adhesion and discharge of offensive matter from the throat, extending through the Eustachian Tube to the Ear, which becomes affected. The absorption of the tuberculous matter is very dangerous, and frequently results in PULMONARY CONSUMPTION and death.



My Experience.

Nineteen Years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and oven night-sweats, incapacitating me from my professional dutles, and bringing me to the verge of the grave—all were caused by, and the result of, nasal catarrh. After spending hundreds of dollars and obtaining no relief, I compounded my Catarrh Specific and Cold Air Inhailing Balim, and wrought upon myself a wonderful cure. Now I can speak for hours without difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is endorsed by every physician who has examined it. If I can relieve my fellow beings as I have been relieved of this loathsome disease, which makes the possessor at once disgusting to himself and others, I shall be satisfied, and feel that I have done my little toward removing the ills of mankind.

Home Treatment. Childs's Treatment for Catarrh, and all diseases of the Head. Throat and Lungs, can be taken at home with perfect case and safety by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

Address, Mention the BANNER OF LIGHT

ADVERTISING RATES.

25 cents per Agate Line. B months. 10 percent. 6 " 25 " " 12 " 40 " "

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

the money of the state of the provided the control of the pear fair and homorable 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 interducted. We request patrons to notify us promptly in case they discorer in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Mrs. M. L. Godfrey may be addressed at Hotel Glendon, Suite B, corner of Columbus Avenue and Cazenove street, Boston. Jan. 4.

quiring an over-use of powers, ANDREW JACK-son DAVIS would respectfully decline, after this date (Jan. 6th, 1890), and until further no-tice, to treat the sick by correspondence. This does not apply to distant patients now under treatment. 12w* Jan. 11.

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

ADVERTISEMENTS.

OBESITY SAFELY CURED by one who HAS BEEN a fellow-sufferer. Dr. Edith Herdan, 113 Elli-Jan. 25.



Send 10 cents to DR. FELLOWS, Vineland, N. J., for his "Private Councelor," a book for Whak, Nervous Men. It sets forth an external cure which imparts strength and ritality. Easy to apply. No dosing drugs.

R HODE ISLAND'S celebrated Clairvoyant and Trance Medium, is spending the winter at No. 1766 L street N. W., Washington, D. C. Dr. ROSCOE can be engaged for public lectures, scances, also tunerals. Address as above. Jan. 25.

COLD, DAMP FEET DESTROY LIFE

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also rome dies furnished. Now located at Hotel Aldrich, 88 Berke ley street, Boston. Hours 10 to 7. 18 Nov. 16.

REV. T. P. CHILDS, Troy, Ohio.

Special Notices forty cents per line, Minion, each insertion.

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

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

No extra charge for cuts or double columns. Width of column 2 7-18 inches.

The BANNER OF LIGHT cannot well undertake to vouch for

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 4. 13w*

Owing to an increased office practice, re-

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

Reliable Medical Aid.

WE will mail you Genuine Electro-Magnetic Insoles, war-ranted to keep the feet warm and dry, 1 pair 50c., 3 pairs s1.00. Address ELECTRO-MAGNETIC CO., Glens Falls, N.Y. Jan. 25.

Eves, or How they are Ruined. TLUSTRATED PAMPHLET free for a stamp. "We must treat the cause if we would restore eyesight." Address DR. E. H. BEMIS, Specialist, Glons Falls, N. Y. Jan. 25.

DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

ELIXIR OF LIFE TONIC AND NERVINE. I—A newly-discovered positive remedy for Nervous De-ilty, impotency, Paralysis, Dyspepsia, Insomnia, Neural-a, Nervous Headache, Mental Strain, Loss of Vitality from y cause in either sex. Warranted a true Elixir. £1.00 per

any cause in other sex. Warranted a true EMP. Sh.W.perbottle.

BLOOD, KIDNEY AND RHEUMATIO

REMEDY.—A powerful vegetable specific for the cure
of Rheumatism, Neuralgia, Scrofula, Heart Disease, Kidney
and Urinary Complaints, Blood Disorders, and all Malarial,
Mercurial, Syphillite, Neuralgic and Rheumatic Pains in the
Nerves, Bones and Muscles. The greatest Blood Purifier
yet discovered. 81.00 per bottle; six bottles, 85.00.

THROAT AND LUNG HEALER.—This wondrous remedy will cure any Cough, Bronchitis, Asthma, and
all Acute or Chronic Diseases of the Throat, Chest and
Lungs. A complete Consumption Cure, if taken in time,
\$1.00 per bottle.

LeO per bottle.

DYSPEPSIA TABLETS.—One Tablet gives im nediate relief in all cases of distressed feeling after eating FILE REMEDY.—A sovereign remedy in all cases of

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

CLIMAX CATARRII CURE.—Anti-Microbe Inhaler and Snait 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 EYE WATER cures Granulated Lids, Weak, Sore, and Inflamed Eyes. \$1.00 per bottle.

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

WHLD-FIRE LINIMENT POWDER.—One box makes a quart of the best known Liniment 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 box; also prepared in liquid form, 50 cents per box; also prepared in liquid form, 50 cents per box; also prepared in liquid form, 50 cents per box; by prepared in liquid form, 50 cents per box; also prepared in liquid form, 50 cents per box; by prepared in liquid form, 50 cents per box; by prepared in liquid form, 50 cents per box; by prepared in liquid form, 50 cents per box; Brinds, Schuller, Sc

Extracts from Letters.

DR. STANSBURY'S Elixir of Life Tonic and Nervine has seen truly an "Elixir of Life" to me. His remedies are all se claims for them. They are truly wonderful. Mrs. G. M. Roberts, Ridgefield, Conn. The Blood Medicine is doing me good. The Skin-Mint stops that terrible itching. Every one likes the Liminent who has tried it. SARAH H. HARRIS, Chelmsford, Mass. I have just been cured of an attack of Inflammatory Rhou-matism by DR. STANSHURY'S Remedy. J. W. JOHNSTON, 307 Walnut street, Philadelphia, Pa. Your Pfils are the best I have ever taken. JOSIE HUNT, Fall River, Mass.

JOSEE 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, Iowa. mend it to others. T. B. CHANDLER, Burlington, Iowa.
Your guides knew what we needed. The "Elixir" helped
me from the first dose. Mr. Barboe is better of the asthma.
Do your guides visit your patients? There was rapping in
the room where we slept the first night your reinedies arrived. Mrs. Sarahi C. Barbee, Southport, Ind.
I have used your Hair Tonic for soveral 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 Buross, Detroit, Mich.
I cannot speak too highly of your "Elixir." You are at
ilberty to refer to me as highly ondorsing it from personal
experience. EDITH BERDAN, M. D., Paterson, N. J.
Jan. 18.

This is an entirely New Medicine for the Cure of Influenza and Pneumonia.

To be taken internally.

It has cured many bad cases of Pneumonia and should be kept on hand in every household, to be used in cases of sudden colds. Special directions are given.

PRESCRIBED BY Spirit Dr. John Warren. Compounded and Sold only by DR. J. A. SHEL-

HAMBIR, S 1-3 Bosworth Street, (Room 5,)
Boston, Mass.
Sent to any address by mail or express on receipt of FIFTY CENTS.

Jan. 25.

D-HAND SPIRITUAL BOOKS. Send stamp of Containing Contain

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 \$ O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) wiit be open at 2 o'clock; the services commence at 3 o'clock precisely.

J. A. Shelhamer, Chairman.

MRS, M. T. SHELHAMER-LONGLEY will occupy the plat-form on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing apon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or hander to the Chairman, who will present them to the presiding upirit for consideration.

spirit for consideration.

MES, B. F. SMITH, the excellent test medium, will on

Priday afternoons under the influence of her guides give de
carnated individuals an opportunity to send words of love

to their earthly friends—which messages are reported at 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 earnest desire that those who recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

offerings.

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

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

Report of Public Séance held Dec. 10th, 1889. Spirit/Invocation.

Oh! Holy Spirits, oh! Celestial Presences, ye Bright Evangels of Light and Peace, who come from higher worlds to minister unto humanity, we invite your co-operation with us in our works and deeds; we aspire toward you, that we may receive instruction and elevaoperation with us in our works and deeds; we aspire toward you, that we may receive instruction and elevation of spirit from your lives, that are made pure through experience, through the sufferings and discipline which the past has brought. Oh! ye beautiful ones who delight to do the will of our Father, to serve humanity in precious ways, to go forth upon the wings of the morning bearing the balm of healing to wounded hearts, taking the cup of consolation to sorrowing souls, giving instruction to the ignorant and knowledge to those who know not of the ways of eternal life, who at noentide are busy in your beautiful ministrations of peace and goodwill and helpfulness, and at evening time when the quiet of darkness falls upon the mortal life, still are ye ready to bear your blessed assistance to those in need—we would become more truly like you at this time and at all times to come. May we enter into sympathy with your lives and their associations; may we be uplifted in thought and endeavor to that higher plane of usefulness which is yours.

Ohl we ask your presence at this time, your influences which is yours, between the past of the property when

Ohi we ask your presence at this time, your influ-Ohl we ask your presence at this time, your influence and your divine magnetism, that we may be strengthened in our purposes to try to do right and to press coward in good works. May we recognize your presence and acknowledge the power which you bring from spiritual worlds, for we desire to learn of the spirit, to cultivate the graces that belong to the soul. To this end we would at this time enter into harmonious thought and association with the wise and good and true of diviner life. We ask the blessing of all pure and holy spirits to rest upon each one, now and at all times. Amen.

Questions and Answers.

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

QUES.—Does Spiritualism teach good morals? And what are the best evidences of continued existence?

Ans.—Spiritualism comes as a teacher of humanity from the heavenly world. It comes in the name of your beloved dead—the parents the name of your beloved dead—the parents who have watched over your early steps and carefully sought to guide you through the vicissitudes and the temptations of childhood and of young manhood or womanhood, striving to give you such training as will help in unfolding the strongest and truest traits of character, in the name of your brothers and sisters who have heap fraternal loving and symmethetic toward. been fraternal, loving and sympathetic toward you, and who have desired your best interests, in the name of the dear little children who have gone forth from the mortal life in the beauty of innocence and simplicity. Spiritualism comes in the name of all who have been near and dear to you, that have laid down the armor of mortal existence to take my the experiences of imtal existence to take up the experiences of immortal life. Are these pure-minded? Are they of a spiritual character? And are they the exponents, the teachers of good morals? If so, then spiritualism must come pure minded of a holy sweet and uplifting character, as a teacher of pure morals; and any one who is at all familiar with the true history of Spiritualism, its claims and teachings, must acknowledge that it comes as a moral preceptor, as a teacher, calling man up to a recognition of the higher and deeper and more sincere duties of life, calling him to a consideration of the divinest part of his naand more sincere duties of fife, calling him to a consideration of the divinest part of his nature, assuring him that according to the deeds done in the body so shall be his position and condition when he passes to the spiritual world, that what he sows here shall he reap by-and-bye; and that if he goes forth on earth sowing the seeds of tumult, of selfishness and of wrong-doing, these shall spring up with abundant fruitage for him. When he passes from the body, then must he face himself as he really is, revealing only a harvest-time of tares and thorns, which will sting his soul.

If he goes forth on earth sowing seeds of goodness, of unselfishness, these shall also fructify and blossom for his harvest by-and-bye; and when he comes to face his past, to read his own soul in the eternal world, he will discover that his fruitage is beautiful, lasting and sweet.

Such are the teachings of Spiritualism. And if they do not assist a man to live a holier and better life, if, through its assurances that the holy, watchful eyes of a sainted mother or a beloved child or friend are gazing upon him.

holy, watchful eyes of a sainted mother or a beloved child or friend are gazing upon him, watching his secret doings, and learning of his life, Spiritualism does not make him better and sweeter, then he has not come into contact

sweeter, then he has not come into contact with true spiritual guidance and instruction, and that which has been presented to him in its name has only been a falsifier.

Pure Spiritualism is not only a moral preceptor and guide to the thinking mind, but a helper to one who desires to live and to do right; it will point him to the heavens beyond, where those blessed companions who delight in good works and who desire to see their friends on earth elevated to a more lofty position.

good works and who desire to see their friends on earth elevated to a more lofty position, watch and guide him in his onward path.

The best evidences of immortal life which can possibly be brought to man on earth are those which speak to him in the name of his departed friends, giving him tests of their identity, proving to him their continued existence, because of the revelations they make, no conly concerning their life in the spirit-world but their former abode upon earth. The thinking mind, at the present day, that cares to discover the truth, and will take time and opportunity for investigation, cannot fail to find something along the road which will at least arouse his thought concerning the immortality of the soul and the possibility of spirit-communion with man on earth. with man on earth.

[Q.—From the audience.] Some Spiritualists maintain that certain spirits on entering spiritlife become unconscious and remain in that state for a long time after, and some for ages. If this is the case, what means are taken to provide for the comfort of the spirit, and to rouse it up to life and activity? and how long will it be before it regains consciousness?

A.—It is true that many spirits in passing from earth to the other world are not at once aware of their real condition. This is not the case with all spirits; quite a large number are aware at the moment when they separate from the earthly forms, and realize their spiritual surroundings at once; but there are many who do not understand. This is sometimes owing to the physical weakness of life, and also to their strong clinging tendency toward earthly things; they will not and cannot realize that they are parting with the outward life and body, and about to take up a more spiritual existence. Such live in the earthly atmosphere, aware at the moment when they separate from the earthly forms, and realize their spiritual surroundings at once; but there are many who do not understand. This is sometimes owing to the physical weakness of life, and also to their strong clinging tendency toward earthly things; they will not and cannot realize that they are parting with the outward life and body, and about to take up a more spiritual existence. Such live in the earthly atmosphere, and will not separate from or rise above it until

they have become weary or cloyed with the things of materiality, and exercise a desire to cast these off and to rise above them.

Such spirits may not be aware of their life apart from the cutward form for a long time. It may be that they will first gain their information from some one on earth. Perhaps they will come in contact with a medium, and be irresistibly drawn within the atmosphere of that sensitive, so that they partially take possession of her body, and begin to manifest their characteristics and expressions through her organism. They may say to you through the medium: "I am such an individual; I wish to talk with my friends." They do not seem to realize that they have passed from earth, and will not believe you at first when you tell them of the fact; but when they are convinced that the body which they handle and possess is not the one that they formerly held, that they are in a strange atmosphere and surrounded by individuals whom they do not know, they will begin to realize that some great change has taken place with them. This is the first step. By patiently conversing with the spirit you will give him to understand that he is separated from his former carnal body, and is now an inhabitant of the spiritual realm; then direct him to those spirits who must be surrounding him, and it will not be long before he will be able to look upon their faces and come into communication with them. In parting with the medium this spirit will be taken possession of, so to speak, by other intelligences, who know how to guide and instruct him. They might not be able to do so before, because the elements which were upon him held him down to the earthly condition; they were weighty and of a material character, and these higher intelligences could not grapple with them to such an extent as to make the spirit understand or perceive his true condition. But those earthly elements he has narted with hy passing through the atmosphere. grapple with them to such an extent as to make the spirit understand or perceive his true condition. But those earthly elements he has parted with, by passing through the atmosphere or aura of a medium, coming in contact with her physical form, will be dissipated by the guides of the sensitive instrument, and thus will work no deteriorating effect upon her system. It will be a comparatively easy matter after this for the spiritual instructors to guide the one in need of information and assistance, if he puts forth a positive desire to grow, to learn, and to rise above the old condition; for this very desire will be a stimulus to him to spring forward, and will assist his instructors to guide him on his way.

But there are other classes of spirits who are not at first aware of their condition in passing from the body. Perhaps one has been weighed down for years by some physical habit, so to speak, which sent forth cloudy emanations from his earthly life, and these have entered into the atmosphere and the metardial of

make the spirit understand or perceive his true condition. But those earthly elements he has parted with, by passing through the atmosphere or aura of a medium, coming in contact with her physical form, will be dissipated by the guides of the sensitive instrument, and thus will work no deteriorating effect upon her system. It will be a comparatively easy matter after this for the spiritual instructors to guide the one in need of information and assistance, if he puts forth a positive desire to grow, to learn, and to rise above the old condition; for this very desire will be a stimulus to him to spring forward, and will assist his instructors to guide him on his way.

But there are other classes of spirits who are not at first aware of their condition in passing from the body. Perhaps one has been weighed down for years by some physical habit, so to speak, which sent forth cloudy emanations from his earthly life, and these have entered into the atmosphere and the material of his spiritual form. Perhaps he has been an opium-eater for a long time, or possibly an inebriate, and so his mentality has become clouded over by the excessive indulgence of physical desire. over by the excessive indulgence of physical desire.

desire.

In passing from the body, such a spirit may be in a sort of semi-slumberous condition, or even in a deep slumber; nothing seems to arouse him, no noise, no impingement of other influences upon his own atmosphere has any effect upon him; he is in a profound stupor. Time is ences upon his own atmosphere has any effect upon him; he is in a profound stupor. Time is as nothing in the spirit-world, and we do not count it by years or by decades, as you do here, consequently the spirit may be in such a condition for what you would call a long time. But it might not seem so to the spirit himself. During this time, however, the effects of that life which he has led have been slowly passing away from him; the clouded expansions are life which he has led have been slowly passing away from him; the clouded emanations are one by one drifting away, even unconsciously to himself, and so the soul-life, which cannot be quenched, however much it may be clouded over by external conditions, begins to put forth its powers and its, possibilities. It will exercise itself, it must reach out for some more healthful influences, and this reaching out and exercise, very slow and feeble at first, gains in power, and inally it does emerge from beyond the crusts and clouds which had covered over the spirit, and makes itself manifest. In this way the spirit at last begins to arouse, to way the spirit at last begins to arouse, to awaken to his situation. Through the magnetization, the helpful assistance and spiritual guidance of friends who are watching that life, who are earnest and eager to benefit it, the man is brought to a sense of his surroundings, and when he puts forth a desire to grow and to rise he will he given strength and opportunity rise, he will be given strength and opportunity

to do so.

Other spirits are thrown in a deep, magnetic slumber for a brief period. Perhaps they have passed through great tribulation on the mortal side, and the physical has become weakened and depressed thereby. Undoubtedly, then the mind being so closely allied to the external form, has also felt the depression, and become to an extent weary and exhausted. In passing from earth to the spirit-world, an intelligence of that sort may be thrown into a magnetic slumber by careful guides and watchful friends in the other life who look at his best interests. in the other life who look at his best interests. This slumber may not continue for more than a few days, or it may extend to a few weeks, or if necessary a few months, for time is as nothing to those watchful friends who guard his life, and whenever the spirit has gained the strength he requires, has absorbed into his system those elements and magnetic forces which his spiritual surroundings can supply, which will exhilarate his life so that he will under-stand his position and be ready to press for-ward in the progressive march of those who are to be his associates, he will awaken quietly and gently, as you awaken from a refreshing sleep, and even if he be surprised at his surroundings he will take them naturally; they will seem to be exactly what he ought to have; he will at once begin to fit in, so to speak, with the new life he has found.

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

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

[Continued from last issue.] Lilian Louise Blood.

[To the Chairman:] Can I speak? [Yes.] Aunt Maggie stands right beside me, and she says if I will just send a letter to my mamma today, she will help me. I am seven years of age today; that is why Auntie Maggie and grandma and grandpa urged me to speak here. I don't like the people to look at me. I want to send this letter to my own darling mamma. She cried so hard when I went away. Auntie Maggie takes care of me. I am going to school every day, now. I've got a lovely teacher, and we have the lovely flowers. I love the flowers. There don't any one say anything to us when

we have the lovely flowers. I love the flowers. There don't any one say anything to us when we are going to pick them. And then I arrange them in a beautiful bouquet.

But oh! my throat! It did hurt me when I went away. It doesn't feel bad now. Aint I quite a large girl? I am seven. I don't know how long it is since I came, as Auntie Maggie and Grandma Lyons say, to the Summer-Land. I don't live here now, I live in the Summer-Land. We don't have any sickness there, but you do here, don't you?

Land. We don't have any sickness there, but you do here, don't you?

Frankie is here, and Willie; but, mamma, Harry aint here; he has gone away. I want to tell mamma I come right home, into the new house, where she and papa and grandpa and Chickie and all of 'em are. You don't know Chickie, do you? I always call her Chickie; she is Sarah. I called her that because I couldn't speak her name at first. Now, Alice will say: Why didn't I talk about her? I'm going to. Ruth is here, and says some day, when she can, she's going to send a letter to you, Alice.

day, when she can, she's going to send a letter to you, Alice.

Mamma, Freddie got a bump. Aunt Maggie says you can kiss it all away. Freddie is my brother. You don't know him, do you? When you go to the mountains, you'll see him. He's nice, but he gets so many tumbles. Sometimes he don't cry. I want you to write this: I can spell in three syllables now. I didn't ever go to school when I was here. I want to tell mamma that Auntie Myra is here. There's a lot of them here with me.

liernard, and Prinie a black-and-tan. Aunt Maggie told me. I could n't think of that. I want you to be sure and tell my mamma I vo come, and that I go to school. I was going to school here, if I had n't gone to the Summer-Land. I had diplitheria, then.

I like the music. If I had stayed here, and not gone to the Summer-Land, grandpa was going to get me a plano; then I could play for you if you came to our house.

I want you to be sure and tell mamma I am happy, and I don't cry for her now.

Grandma Lyons tells me to say I stay with her, and I have children to play with.

Oh! there's Ethel. [To a spirit:] "You wait." Oh! I want to send love to Millie and Adelaide.

Aunt Maggie says that Auntie Myra is papa's

Aunt Maggie says that Auntie Myra is papa's auntie. I didn't ever know her. Papa did. And now I want you to put my name down, will you? Lilian Louise Blood. My papa lives in Corner N. H. in Conway, N. H.

Mary Leeds.

How sweet it is to feel that the children are permitted to come and give a few loving words for those that are yet left here. And it is sweet to gather with them in the Summer-Land and enjoy their company. Many a time have I looked upon these dear little faces and thought of the mothers, so nearly broken hearted, not knowing they could come into communication with those who had passed the portal called death. Think not your friends are far from you. They are nearer than it is possible for you to realize. I feel it is right you should, in hought, bring them as closely to you as possi

I did not think of speaking to-day; but as I turned and gazed upon the face of that sweet child I felt that I must, for I know there are loving ones always glad and eager to receive one kind word from those who have passed on.

Herbert Barker.

I made a solemn promise some time ago that when there was a privilege granted me I would come and give a few words to my own dear mother. I cannot acknowledge here what comes into my spirit to-day. I say: "Great God! are the wrongs of the parents to be visited upon the children?" and the answer comes, "No!"

Do you believe my child, my boy, is to suffer for the wrongs his parent did? No: I cannot agree with any mortal that will say this to me. I have truly repented of all the wrongs that I did. One step led on to another. I am not here to enumerate them, by any means. When my mother looked upon the face of her little boy I know it was fair to see, and her aspiration went out that I might be a comfort to her. Instead of that, her heart was wrung; it bled for her boy. But I have a home now where no wrongs, no temptations come around me.

Dear mother, forgive. I have said so many times in my spirit, forgive; for she was a good mother, and stood by me even in prison, and she sought every means that I might be paradoned by the said so many that I might be paradoned. doned. But no, not until they saw the last signs of life were going from me, when the old dread disease, consumption, had fastened its hold upon me so closely, they pardoned me, when it was too late for me to be of much compared to the state of the same of t fort to my mother. Dear mother! I say again I love my wife and my child; but mother comes a little nearer to me to-day, for she did all that

a little nearer to me to-day, for she did all that was in her power for me.

Aunt Susan, I know you will be charitable, and if I did the wrongs, which I know I did, it was because I was tempted and fell in an unguarded moment; and, as I said, one step led on to another until I brought up in prison. To-day I am free, and I feel that all I can do is to make amends for what I did in the past, by trying in every way to do good to those whom I did wrong by. Here, I had plenty of time to repent of all the wrong acts that I did. I do not say that I was happy the moment I entered spirit-life, but I have found a life of entered spirit-life, but I have found a life of progression beyond the grave which I never was educated to believe in. Dear uncles, I say to you both, I have sincerely repented of all the wrong I did, and as I know you wish to be forgiven, as you enter spirit-life, by the Great God himself, then I say forgive the boy, for I was but a boy.

was but a boy.

I love my boy to-day; and Esther, my wife, as I feel you are now just as much as the day you chose me to walk with. It was a great cross to me to come here and speak; but my darling mother, away in Pasadena, Cal., I know will be alled to heave for a page of the complete the will be glad to hear from me, and some loving friends will see that she gets the message that her Herbert has left here. I am progressing on, away from those feelings that I held when I

passed away.

Mother, I did not suffer in passing out, and when I found it was true that spirits did return to earth, and could come into communiturn to earth, and could come into communication with their friends, it is impossible for me to tell you of the feelings that overshadowed my soul, because I knew that in time, when there was a privilege granted me, I should speak to you, dear mother.

To all those who were connected in the store I send greeting, and it comes from the depth of my soul. I am honest now in what I say to you; with all the wrong, there was a little good in Herbert. Barker.

in Herbert Barker.

Ida Barker.

Ida Barker.

1 am very glad to speak here to-day. I know something of the trials that mediums have to contend with, most assuredly 1 do; I know that what many times is spoken carelessly, idly, grates harshly upon the ears of the medium. You must understand, dear friends, they are very sensitive in their spirits, or the invisibles could not use them to speak through and also to control many times when they do not wish to speak as they do to-day. I have been present in this hall several times. Some friends have spoken here connected with me in spirit-life, and the matter has been urged many times why I did not speak here. I have always replied that perhaps some spirits might do more good by what they would leave than I could; but I found I did not gain all the happiness I might by hearing others, and I felt that I would only be too glad to speak for myself.

Loving ones will be glad to see my name announced in the Banner, and then the question will arise: "Am I still working as a medium in spirit-life," Yes; and doing more than I could when on earth for those in mortal life, going on from one state of happiness to another, and still, through the law of attraction, am drawn back to loved ones here. I will not leave an extended message; a few words will suffice for what I wish to say; also they will know why I am here to-day; they will date back from the time when I was called to part with the material form, and will readily understand my meaning. Ida Barker, of Rochester, N. Y. I was

rial form, and will readily understand my meaning. Ida Barker, of Rochester, N. Y. I was no relative of the spirit who preceded me, although I would not speak ill of him—a good spirit now.

Peter C. Brooks.

what kind of a meeting you have, Mr. Chairman, whicher a Spiritualist one, or otherwise, if it is only good. That is all I can ask for.

I have been carnestly seeking to learn, since I left the form, and I have been only too glad to be taught by advanced spirits, as you may say, those who have dwelt in spirit-life much longer than I have. I cannot compare it to anything only a school. Most assuredly it is, for certainly what you don't learn this side you must learn the other. It would have been much better if I had learned a little something here, instead of putting it off until I passed out of the mortal form. In spirit-life I find progression, which, most assuredly, Sir, I was not educated to believe I should find beyond the grave. The minister would take you as far as the grave and drop you; he didn't know what else to do with you.

The grave has no terror for us, although while in the form it goods a dread over us to

the grave and drop you; he didn't know what else to do with you.

The grave has no terror for us, although while in the form it sends a dread over us to think, for a moment, we are to part with the physical body. Todië! Really, if the spirit were to die, the thought of it might send a dread or a sadness over us. But the old form! I look upon it now as the old coat which I have shed, and put on a new one that had not a brack in it.

I think you will agree with me, you that understand anything of spirit-communion, that it is pleasant to feel we shall find our own again; that identification is true, and that there is no deceit, no covering up; you must be yourself, and nobody else. And one grand thing, you don't want to be anybody else, either. I have never seen the time since I left that form when I wished to be anybody but myself. How grand it is to feel that all through the many years since I have been parted from the old form, dwelling in the new house, as I call it, I have had the privilege of learning.

It is many years since they said Peter C.

It is many years since they said Peter C. Brooks was dead. I deny it; emphatically deny it. I have never seen or met a dead person since I passed out. All are live people; more alive, if possible, than while dwelling bare.

lam very grateful, sir, that there is a place called the Banner of Light Circle-Room. That's what it is called, I believe. It don't make any difference what it is. I know it is a pretty good place to come to. I am going to say it, for I have been one of your company a good many times. I had no more thought of speaking than, I was going to say, a man in the West Indies. Did n't come for that, I came to see what others might have to say, and to see about who was might have to say, and to see what others might have to say, and to see about who was here. I do n't forget the streets of Boston, not by any means, although I see a great many changes; and I think they can make a few more, and do a little better still. I am cognicant of the many changes that are taking place in the good old city of Boston. I don't pretend to know anything of you when I am not here. No, no. Some mortals, I was going to say, devoid of reason, think we must know say, devoid of reason, think we must know everything just the minute we throw off the old form and put on the new one. I have heard some mortals say: "I suppose now you've got to be a spirit, you must know everything." Well, give us time. This world was not made in six minutes. We've got a great deal to learn, and got a great deal of time to learn it in. There's a never-ending eternity; and you'll find it is a life of learning more and more, the spirit reaching on for knowledge forever.

I am grateful, sir, for being invited to speak here to-day. There are very few that will re-member me, although I think there are some— I cannot tell you how many—and I hope, sir, you will announce me in your paper.

Nathau F. Hart.

How pleasant it is to feel that spirits are held in memory dear. I felt for a long time after parting with the old form that I could never parting with the old form that I could never make an attempt to speak; but my better feelings got the best of me, and I felt it would not only be a privilege but it would gratify me a great deal to speak from this platform. There are some who have listened many times to what has been said of this person who is speaking here at the present moment, for I know my name was in the papers many times, and sometimes harsh words were spoken, sometimes name was in the papers many times, and some-times harsh words were spoken, sometimes sympathy went out for me. But I will say it before the whole world, before the angel hosts and God himself, I was innocent of the charge that was laid at my door. I was cruelly incar-cerated in prison without a just cause; and I say it again—I will repeat it forever—I was not guilty. I thank the friends who did all in their power to get a pardon for me. But they gave me one as I went on, and I am a free man tome one as I went on, and I am a free man to-day. And I would say to you, dear mortals, be careful, be careful what you say, unless you have positive proof. I will echo and reëcho it —I was innocent of the charge that was laid to

I am happy in my spirit-home, and to-day I I thank all for the kind words that were spoken of me; I pity and forgive those that spoke harshiv.

spoken of me; I pity and forgive those that spoke harshly.

My poor, dear wife, how she suffered! Ellen, I know it all. I come into sympathy with her. The angels helped her and sustained her.

Down in Maine I know there are many today who feel that I was innocent. How often have I heard these words spoken since the Angel of Life came and bore me away: "I believe Nathan Hart was innocent!" I am proud to say it to day, for I was innocent of that which was laid to me; another must meet it in spirit life. Then I say you had better suffer two wrongs than do one.

I had some good and true friends; Prof. Dunton was one, and I know he did not feel that I was rightfully judged. I have heard it said since that if I had stayed in the mortal I should have been pardoned. I am pardoned to-day, and I am a free spirit.

I am glad of the privilege of speaking here. I have felt many times like saying to the whole wide world, "I am an innocent man."

Katie Dunham.

How strange it seems to us, as we come so near the medium, to see that some can control, others cannot; some step along aside, with an eager look, wishing they might have the power; but every spirit cannot control the organism. As I have been an inhabitant of spirit-life but a short time, I cannot control as readily and easily as some, therefore I know I draw more upon the organism of the medium to give what I do to-day. There are some in Cazenovia, N. Y., who will be glad to hear that I have felt so earnest to make them know at home that I N. Y., who will be giad to hear that I have felt so earnest to make them know at home that I go there. Sometimes I would hear them say: "I should think Katie would come and make herself known, as well as others." Dear, loving friends, we do, just as fast as the power is given to us from the angel-world. We are all permitted to come, but we cannot make you know we are there—that is, always. Sometimes we feel, as we come near to you, you sense our presence; at other times we feel that you real

presence; at other times we feel that you realize nothing of it; then we turn away with a disappointed feeling because you do not know of the visit that we pay you.

I am very happy in my spirit home; also there are loved ones to whom, through the law of attraction, I am drawn a great deal of my time. Think not we are compelled to stay in our spirit homes; in the spirit-world we are free; we can go wherever we will. We say there is freedom, and still there is law; as has been said so many times, we are attracted to there is freedom, and still there is law; as has been said so many times, we are attracted to our own—not always kindred, for there are some we find that we may benefit, and we come gladly to their assistance with such influences as we may bring to bear.

As has been said before, the book of memory is ours; it is in God's keeping; and as the loved ones join us in that beautiful beyond, we will read its pages together. Katio Dunham.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 13.—Timothy Cotter; Sally Roed; Laura G. Clancoy;
John R. Cummings; Lillie Dixon; Moses B. Knight; Allie
Shepard; Margaret Leonard; Jesse Hanaford; Caroline
Cook; Julia Gleason; Emulus Clapp THE MESSAGES GIVEN (THROUGH MRS. B. P. SMITH)

And RESEAUES GLYEN (THEOUGH MRS, B. P. SMITH)

As per dates will appear in due course.

Jan. 10.—Alexander Dickerson; Martha Tenney; Bessie
Wass; Rosells M. Manum; George A. Mead; Arthur Silver; Rev. Edward Copeland; Zenss Howland; George Shaw;
Hannah Williams; Lucius Aldrich.

Does every bone in your body ache? Then bathe in Johnson's Anodyne Liniment; rub

PACIFIC COAST JOTTINGS.

BY ALBERT MORTON.

To the Editor of the Banner of Light: Spiritualism is progressing in the land of the vine and the fig, not only in the outward manifestations in the fields of public labor, but in the private families, and even in the churches. Some of our leading clergymen are evidently in with the swim, so far as entering to the tastes of their hearers is concerned. One of our leading clergymen was here on a visit a few months since, and his teachings were of such a spiritual nature that the Presbyterian congregation extended an invitation to him to become their settled pastor, which he accepted. By a little judicious pandering to popular prejudice, by preluding with a denunciation of Modern Spiritualism and public mediumship, the pill is sugar-coated, and the audience highly delighted with sermons, the bulk of which treat upon angelic ministrations, and the nearness of the loved ones gone before. Heaven is even pictured as a place of innocent enjoyment, where little children romp among the flowers, and from whence they are privileged to return to their earthly homes, and comfort their bereaved parents with their tender caresses. The lower regions are neglected, and the demand for brimstone is ignored. So it goes; a little more waiting, and the old Spiritualists will learn that the churches have always taught the doctrine of the communion of saints.

John Slater has left us for a season, but expects to return within a few months; he still holding control of Metropolitan Temple for his future occupancy. His success here is phpnomenal, his afternoon services being largely attended, and his audiences evenings frequent ly larger than the seating capacity of the Temple, which has nearly fifteen hundred fixed seats.

During the absence of Mr. Slater the Progressive Spiritualists have secured the Temple and the services of Charles Dawbarn as lecturer, and Mrs. J. J. Whitney as platform testmedium. The services in the afternoon are of a miscellaneous character, composed of short speeches, music and tests. In the evenings the meetings are opened by a lecture from Mr. Dawbarn, who is highly appreciated by a numerous class of intelligent people, and the services are closed with platform tests by Mrs. Whitney. Recently it was announced that a Spiritualist wedding service would be performed during the evening, and the result was (as the morning papers stated) an attendance of two thousand people.

The Children's Lyceum has taken a fresh departure under the able management of Mrs. Addie L. Ballou, Conductor, C. H. Wadsworth, Musical Director, and their earnest co-workers. and the prospects are that they will soon be obliged to procure a larger hall.

In the same building with the Lyceum, Mrs. F. A. Logan holds morning meetings for short speeches, music and tests, which are well attended, and are generally quite interesting to investigators.

Wednesday evenings the Spiritual Union. Mrs. Scott Briggs, President, holds meetings at St. Andrew's Hall, which are well supported, and devoted to an hour's presentation of spiritual subjects by volunteer speakers, closing with circles by a number of mediums.

At 106 McAllister street, W. J. Colville holds services morning and evening under his own personal management, and afternoons in the Jewish Synagogue in Oakland, where his meetings and classes are under the management of Miss H. M. Young, well known to your Boston readers. Mr. Colville informs me that his classes in this city, Oakland, Alameda and San José are largely attended, and in a flourishing condition; but he has a longing desire still for a visit to Boston and London. Mr. Bertram Keightley, private secretary to Mme. Blavatsky, is presenting her illustrations of the teachings of Theosophy at Mr. Colville's

Dean Clarke [*] and Mrs. Edith Nickless are in Santa Cruz, and, according to the daily papers, which are quite liberal in their notices of spiritual meetings in that delightful wateringplace, they are both doing an excellent work in presenting the truths of Spiritualism.

To omit Summerland would be to ignore one of the most important features in the spiritual movement in this country. The success of the colony is assured beyond a peradventure. Not a year has passed since the first house was commenced; now there are about twenty tastefully built cottages and stores erected, and several more are soon to be built. As one of my correspondents writes, "That's a pretty good growth for a year-old baby."

There are many Eastern people who have bought lots with the intention of making a residence there, at least a portion of the year, and there is one feature I desire to especially call attention to. Persons who have means, and wish to escape from the cold wintry blasts, can procure four lots, build a cosy little cottage, which can be rented when not needed; arrange for planting and care by the residents of the place, and own a valuable property 'neath skies balmy as those of Italy, with beautiful surrounding scenery, and under their own vine and fig trees live in the most equable climate on this continent at less cost than they can make a trip to Europe.

[* Dr. Clarke left Santa Cruz after this letter was mailed. His present address is in care Golden Gate, San Francisco, Cal.-ED.]

January Magazines.

THE PHRENOLOGICAL JOURNAL contains portraits and brief sketches of the late Emperor and Princess Isabella of Brazil. . An article upon "Ancient Toys" s illustrated with pictures of children's toys lately exhumed from tombs in Lower Egypt. New York: Fowler & Wells Co.

CHAT .- The "Women's College Paper" treats of Fables, Facts and Fancies," contributed by Miss Crandall, of Smith College, Mass. A complete story and, interesting miscellany follow. Philadelphia: Chat Pub. Co.

AMERICAN AGRICULTURIST.-Poultry Raising in China, Fruit Growing in Japan, the Culture and Distiliation of Peppermint, and a hundred other topics, are instructively treated upon. New York: The Orange Judd Co.

THE SIDEREAL MESSENGER.-Enlarged and illustrated, this monthly increases its attractions and usefulness. The frontispiece is "The Nebula in Andromeda," from a photograph. Northfield, Minn.: W. W. Payne.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly try-ing every known remedy, at last found a pre-scription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge. Written for the Banner of Light. IN HORA MORTIS.

BY HELEN STUART-MICHINGS. All beautiful hopes, all lofty thoughts will live in action

Vain, vain are sighs! Vain, vain regrets
For hours misspont and wasted!
For golden moments speeding by While I of pleasure tasted!

I cannot bring them back again, Not by intensest longing; Instead, the ghosts of buried hopes Up from their graves come thronging.

With yearning eyes some look on me. And some with eyes of sorrow; We waited long"—they seem to sigh— "For thy oft-promised 'morrow."

In busy marts, when high the sun. Still, still they rise to daunt me! Not even in my dreams can I Find peace—still, still they haunt met

And Time has almost passed away. My prayers and tears all scorning; Earth's day is ending, and for me Dark dawns the Eternal morning.

But, hark! What words are these I hear? "'T is true that time is fleeting, But death is not the goal, nor yet

The grave the place of greeting. Beyond Time's power to hurt or harm, Beyond its swiftest winging, Thy hopes, reborn and glorified, Are 'Jubliate' singing."

INFORMATION WANTED.

BY GEORGE A. BACON.

Heretofore, efforts to obtain the amount of mortgage indebtedness in the several States, particularly throughout the West and Northwest, have invariably failed. Not only have no satisfactory results followed these efforts, but no sufficient reasons appear for this fail-

Widely different estimates every now and then are given in the public prints, in speeches by Congressmen, and in statements by writers on economic subjects. Where there is so much need of a knowledge of the actual facts, no agreement exists. Thus the debtor and creditor class are equally wronged, while the general public is made to suffer in both directions. The only item in this connection that one is certain about, is that he is burdened with a lot of misinformation.

While special attention should be given to this subject by the Census Bureau, it has been reported that the Superintendent of the Census has made no provision for it, on the ground that he has not the means to compass this work. Is it not more vital to know the facts involved in such matters, than, for instance, it is

thing definite as to the prosperity of the producing classes, would be the number of people who own their homes and farms and the proportion who are tenants; also the number of homes and farms mortgaged and the percentage thus encumbered.

Several bills have been introduced into Congress this year looking to this end-requiring the Superintendent of the Census to prepare a special schedule for the collection of just this information; and it is certainly to be hoped that some one of these-may it be the bestwill become a law. Whoever sees the necessity for such action, let him write half a dozen lines to his Senator and Representative, pressing this matter upon their attention. It cannot but have a good effect. The average Congressman likes to know what his constituents desire touching such points.

thought will but act as do those who are interested in manufactures, legislators will soon have incorporated in the law governing these matters whatever is necessary to effect the desired end.

Petitions from the Patrons of Husbandry, from the Knights of Labor, the Farmer's Alliance and Industrial Union, the Grange, etc., are sensibly influencing National and State Legislation more and more every year. Public servants, despite their political feathers, are popularly supposed to but echo what the people most want. Now the least that the latter ought to do is in a proper manner to make

these wants known. In proportion to the completeness of the showing of the Census as to the number who rent or lease their homes or farms, the number of mortgages upon real estate, the number of acres mortgaged, the amount of such mortgages, the rates of interest, etc., will the Census Report of 1890 be valuable to the student of political economy.

Washington, D. C., Jan. 7th, 1890.

Slush, dirt, wet feet; rheumatism and colds follow. Use Johnson's Anodyne Liniment freely.

RECRIVED: The Ladies' Home Journal. Literary and Doestic. Philadelphia: Curtis Pub. Co. Young Woman's Magazine, Literary and Domestic, Brattleboro', Vt.: Frank E. Housh & Co.

The Hermetist. Chicago, Ill.: Hermetic Pub. Co. The Path. Theosophic. New York: W. Q. Judge. The Esoteric. Boston: Esoteric Pub. Co. The Freethinkers' Magazine. Freethought. Buffalo, N.Y.

Light. Spiritual Science. New York: Equity Pub. Co.
Nature. Agnostic. New York: Polytechnical News Co.
Horticultural Art Journal. Rochester, N.Y.: Stecher Lith-

Spiritual Library.

The Mediums' Protective Union, organized under the laws of Michigan, November, 1889, is building a Mediums' Home at Haslet Park Camp-Ground, and wishing to establish a public spiritual library there, respectfully asks all friends of the Cause to donate any spiritual books, made in the cause to donate any spiritual books, made in the cause to donate any spiritual books, magazines, pamphlets, etc. (new or second hand), which they may be able to spare. Securely wrap or box, and send by mail or freight to Dr. A. W. Edson, North Lansing, Mich.

Member of Board of Trustees.

Special Notice.

To the members and friends of the Mississippi Valley Spiritualist Association and Clinton, Ia., Camp-Meeting. Spiritualist Association and Clinton, Ia., Camp Meeting, Greeting:
From the present understanding the next Semi Annual Meeting of this Association will be held in Colfax, Ia., for the transaction of such business as may come before it, and to celebrate the Forty-Speend Anniversary of the Advent of Modern Spiritualism.
It will be held probably the last three days in March, 1890. To get the advantage of reduced rates, it is necessary for me to furnish the raliroad officials some idea of the number of people likely to attend, and the lines of raliroad they live on

on.

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

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

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

J. H. RANDALL, See y.

229 Honore street, Chicago, Ill.

Adbertisements.



Stope Pain, Orampe, Inflammation in body or timb, time france. Consections, athirms, folial, Catarrh, Cholera Morting, Diarrhoze, the unsettem, Neuralga, Lambace, Bild Joints and Strains, Yuli particulars free, Price Setts post-paid. 1 S. 7011/800 N. & CO., Botton, Mass.

DR. G. A. PEIRCE,

SPIRITS Magnetic Healing Medium, Trance, Clairvoyant, &c., for Doctoring Sick and Infirm People through Letter Correspondence and other ways. 27 years of successful practice of this system gives him along list of ours.

years of successful practice of this system gives him along list of cures.

He Will Answer Orders from any distance for this treatment, consisting of Dinguesis the person; discases, if curable, &c.; Prescriptions of simple remedies, with advice, and spirits' magnetized, medicated, powerful curative Healing Papers, Letter, or other articles, prepared for each case, upon receipt of.

HEQUIREMENTS, viz.; For a Sample or Trial which may be all will need to eure, Enclose with Order lock of patient's hair or recent writing, statement of ago, sex, full mame, residence, description of liness, and \$1.00; or for a Fail Treatment, prepared to last one or two weeks or Fail Treatment, prepared to last one or two weeks or Fail Treatment, prepared to last one or two weeks or less, or a month or longer, 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, DR. C. A. PEIROE, F. O. Hex 1185; Leviston, Maine.

DR. F. L. H. WILLIS

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

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

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

Scad for Circulars, with References and Terms.

Jan. 4.

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CTILL 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.

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

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

CRATEFUL-COMFORTING.

EPPS'S COCOA. BREAKFAST.

involved in such matters, than, for instance, it is to know how many believe according to this or that religious sect? Why should "the weightier matters of the law" be overlooked and the non-essentials receive such respectful consideration?

One would think that among the first questions for the Government to settle, at the end of each decade, in order to determine something definite as to the prosperity of the pro-

JAMES EPPS & CO., Homocopathic Chemists,

London, England,



ress this year looking to this end—requiring he Superintendent of the Census to prepare a pecial schedule for the collection of just this nformation; and it is certainly to be hoped hat some one of these—may it be the best—will become a law. Whoever sees the necessity for such action, let him write half a dozen ines to his Senator and Representative, pressing this matter upon their attention. It cannot but have a good effect. The average Congressman likes to know what his constituents desire touching such points.

If individuals interested in this line of thought will but act as do those who are interested in manufactures, legislators will soon in the content of the conten

"LA GRIPPE."

A SOVEREIGN REMEDY FOR COUGHS, COLDS, IN-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 'sixty-four and five, never losing a case. Sold at my office, or sent to any part of the world on receipt of price, 50 cents, by DH. ABBLE K. M. HEATH, Hotel Simonds, 207 Shawmut Ave., Boston, Mass. Circulars for stamp.

TEST MEDIUM,

WILL hold Testand Message Circles at No. 11 Market Pince, 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. COOKE, by whom he was developed.

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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.

Jan. 18.

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BY using Melted Pebble Spectacles. Eyes fitted by a Clairveyant. Spectacles sent by mall. Send a 2c. stamp for valuable information and testimonials. B. F. POOLE, Clairveyant Optician, Clinton, Iowa. 6w* Dec. 28.

ASTONISHING OFFER. S END three 2-cent stamps, lock of hair, name, age, sex, one beading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. OBSON, Maquoketa, Iowa. Jan. 11.

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BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.
SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case FREE by independent spirit-writing. Address DR. J. S. LOUCKS, Worcester, Mass. Nov. 18. FRED A. HEATH,

THE BLIND MEDIUM, will give Readings by Letter, I giving future business prospects and other items of interest. Enclose \$1.00, 'lock of hair and stamp. Address Detroit, Mich. Sw* Jan. 11.

SALARY, \$40 EXPENSES IN ADVANCE allowed each month. Steady employment at home or traveling. No Soliciting. Duties delivering and making collections. No Soliciting. Address, with stamp, HAFER & CO., Piqua, O. Sept. 21.

Karl Anderson, Astrologer, POOM 6, 84 Bosworth street, Boston, Mass. Office hours Jan. 4.

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

Jan. 18.

Jan. 18.

MRS. JENNIE CROSSE, Business, Test and Modical Medium. Six questions answered by mail, Society of the Reading 81.00. Magnetic Remedies prepared by spirit-direction. Address 83 Tromont street, Lynn, Mass.

PIRIT-POWER vs. FEVER.—All forms of Never (Typliold and Scarlot a specialty) broken in four days by my Control. Address MRS. J. E. ROOT, 171 East Randolph street, Room 21, Chicago, Ill.

SYCHOMETRIC Readings from handwriting. Fee 82.00. EVERETT W. BENT, 398 West Congress Street, Chicago, Ill.

200*

Dec. 21.

100 SONGS for A 2 containum hose A torm, Cash, O.

100 SONGS for a Scent stamp House Yours, Capit, C. Doc. 14.

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will rive you a OLAINVOYANT DIAGNOSIS OF YOUR ATLMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. Jun. Jan. 4

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. COOKE gives special terms for treatment by the month.

tf Jan. 18.

HATTIE C. STAFFORD

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

FLORENCE K. RICH,

176 Tremont Street, Consultations TRANCE, Medical and Business Medium. Consultations 9 A. M. to 6 P. M. Terms 82.00. Please make engagements in advance, if possible. Sittings by fotter given. Jan. 25.

Mrs. Ida P. A. Whitlock, PSYCHOMETRIST. READINGS given from hand-writing, lock of hair, and other articles. Private consultation for diagnosis of disease, psychometry and trance mediumship. Tuesdays and Wednesdays from 9 to 12 A.M. Written reading, 32.00. Personal interview, \$1.00. Room 1, Odd Fellows Building, Boston, Mass.

MATERIALIZATION.

MRS. O. B. BLISS will hold seances on Friday, Saturday and Sunday at 8 P M., and Sunday, Tuesday and Wednesday at 2:30 P. M., at 8 Dwight street, Boston. Dec. 21. E. A. Pratt

BOTANIC, Magnetic and Clairyoyant 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.

Miss A. Peabody, B USINESS, 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. Iw Jan. 25.

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

Jan. 18.

4w*

Miss J. Rhind, Seer,

Tommon Street, Boston. Private sittings on business. Mental Healing by soul-currents. Stitings by letter; send 82, age and sex. in own handwriting. Cres Monday 7 P. M., Thursday 3 P. M. 119* Jan. 25

A. S. HAY WARD, Magnetist, 156 W. Brookwhen medicine falls. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his powerful Spirit-Magnetized Paper; 2 packages by mail, §1.00. Jan. 4.

Jan. 4. 13w*

M.R.S. M. J. BUTLER will receive her partients on Thesdays and Thursdays, from 9 to 12 A.M., at her residence, on Longwood Avenue, Brookline. Longwood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Oct. 26.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, removed No. 16 Boylston street, near Tremont (one flight). If You Want Advice from Spirit-Friends,

END \$1.00 and get a good Private Sitting by Letter to MRS. I. H. FROST, 38 Norfolk street, Roxbury, Mass. Jan. 25. 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. Miss C. B. Forbes,

TEST and Business Medium, 6 James street, Square, Boston. Hours 9 to 12 A.M., 2 to 4 P.M. Dec. 7. 2m* Mrs. Alden,

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

5w* Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS. 136 Chandler street, Boston. Jan. 25. Miss J. M. Grant,

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

Mrs. H. B. Fay WILL hold Scances at Hotel Adelphi, 216i Washington street, Suite 15, Thursday and Saturday, at 2:30, and Sunday at 8 P.M. (Take Elevator.) 4w* Jan. 11.

Removed. M 188 L. M. WHITING, Massage, formerly with Dr. Mun-roe, has moved to Hotel Glendon, Suite 19, 282 Colum-bus Avenue, Boston, Mass. Take Elevator. lw* Jan. 25.

Harmonial Home. M ISS C. G. MELVIN Heals and Develops by Inspirational Power. 139 West Canton street, Boston. Dec. 28. • 6teow*

MRS. E. B. STRATTON,

WRITING MEDIUM, Hotel Garfield, Suite 4, West Rutland Square, Boston. 4w* Jan. 11. MRS. C. H. LOOMIS-HALL, Business Psynetic baths; magnetic and electric treatments. Terms 81.

Answers six questions on business by mail, 50 cents. 128

West Brookline street, Suite 2, Boston. 1w* Jan. 25.

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

Miss L. E. Smith, MEDIUM. Circles Sunday, Tuesday and Friday at 8 P.M., 695 Trement street, Boston. lw* Jan. 25.

Mrs. Hettie Clark, MEDICAL CLAIRVOYANT, Business and Test Medium 276 Shawmut Avenue, Boston, Mass. 4w* Jan. 18. Mrs. E. L. Wetherbee,

HEALING MEDIUM, and Developer of Psychic Force, 43 Dwight street, Boston. 8w* Dec. 14. Mrs. J. W. Mansfield,

MASSAGE and Magnetism, 178 Tremont street, Room 42, Boston. Take elevator. 2w* Jan. 25. M Boston. Take elevator. 2w* Jan. 25.

TEN QUESTIONS will be answered by spirit power for 50 cents and two 2-cent stamps. MARQUE-RITE BURTON, 1472 Washington street, Boston.

MRS. HATTIE YOUNG,

TRANCE and Business Medium, 150A Tremont street, Room 5, Boston.

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Treatments, 616 Tremont street, Boston.

Jan. 25.

MAISSENON Test Business and Medical Magnetic Treatments and Medical Magnetic Test and Street, Boston.

MISS KNOX, Test, Business and Medical Medical Medical, Sittings daily. 203 Tremont street, Boston.

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

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

DR. FRED CROCKETT, Magnetic and Med-Jan. 4. Medium, 31 Common street, Boston. DR. A. H. RICHARDSON, Magnetic Healer, oct. 5. New York Advertisements.



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ELECTRIC AND MAGNETIC TREAT-MENTS, and MEDICATED VAPOR BATHS. MENTS, and MEDICATED VAPOR BATHS,
Mediclness-purely vegetable—furnished as required.
Circles Sunday evening at 8, and Tuesday afternoon at
3 o'clock. Six Developing Sittings, 55.00. Developing Circle
Friday evening, 7:30; admission to circles, 25 cents.
Private Sittings 1 to 9 r.M. Names, Dates, Losses, Business Prospects, etc., etc. Terms, \$1.00.

[37] 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

[15] Mentals 2007 Shaumand Act. Hotel Simonds, 207 Shawmut Ave., Boston, Mass.

Circulars for stamp. Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 53 Boylsto Jan. 25.

SUMMERLAND.

The New Spiritualist Colony

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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 Ballroad, 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 enjoy social and spiritual communion under the most favora-

ble conditions for health, pleasure and development. A railroad station and nost-office are now established

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

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

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

and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee), if they prefer them when they visit the ground.

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

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

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

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

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ESTABLISHED BARRY'S Tricopherous An elegant dressing exquisitely perfumed, removes all impurities from the scalp, prevents baldness and gray hair, and causes the hair to

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

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

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

This Emment Specialist with devote Monday of each week,
from 10 A. M. to 4 P. M., at his office, to those unable to pay, free
of charge.

Jan. 4. MRS. WEBB,

The Wonderful Astrological MEDIUM.



BEST TRUSS EVER USED. Improved Elastic Truss. Worn night and day. Positively cures ruptures. Sent by mail everywhere. Write for full descriptive circulars to the DR. HOUSE N.Y. ELASTIO TRUSS CO... 744 Broadway, N.Y. Mention this paper. 13w*

Mrs. Stoddard-Gray and Son, DeWitt

C. Hough, HOLD Materializing Scances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, o'clock, at 237 West 44th street, New York. Dally Sittings for Communication and Business. Dec. 14.

Mrs. Emerson Flower, TRANCE MEDIUM and Magnetist. Developing Circles Tuesdays, at 3 r.m. Six questions answered by mail for gl.00 and stamp. Sittings daily. 160 W. 23d st., New York City. Dec. 28.

Dr. J. Edwin Briggs,

111 WEST 33D STREET, NEW YORK CITY, is a
Practical Physician, Author, and powerful MagOct. 19.

MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New Jan. 25.

York Olty.

A NSWERS to sealed letters by R. W. FLINT,
Jan. 4. West 23d street, New York. Terms \$1.00.

MRS. C. SCOTT, Trance and Business Medium, 169 West 21st street, corner 7th Avenue, New York.

Jan. 25.

W. FLETCHER, TRANCE MEDIUM, 194 Fulton Street, Brooklyn, N. Y.

Public Scance Tuesday Evenings, and Thursday, at B P. M. New York City every day till 12 o'clock, and all Saturday—142 West 16th Street.

MR. FLETCHER can be engaged for public Lectures and Scances, also Funerals. Address as above.

W. H. Vosburgh,

MAGNETIO PHYSICIAN, of Troy, N. Y., is meeting with inarked success in treating the sick. Through the earnest solicitation of many friends he has consented to impart his powerful Spiritual Magnello Forces to paper and mail it to parties who may desire his aid and cannot reach him personally. Some very roumarkable results in the relief and cure of disease have been accomplished recently through his Magnetized Paper. Address 248 9th street, Troy, N. Y., and enclose one dollar for two packages of powerfully Magnetized Paper.

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELLASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address GAPT. W. A. COLLINGS, Smith ville, Jefferson Co., N. Y. [Mention this paper.] 15w 'Nov, 2. ASTHMA DR. TAFT'S ASTHMALENE
Address, we will mail trial URED never falls; send us your
address, we will mail trial URED BOTTLE
DR. TAFT, BROS., Rochester, N. Y. FREE
Dec. 28.

MRS. RICHARDS will let handsomely furnished Rooms to selected Spiritualists. 104 Debevoise
street, between Broadway and Bushwick Avenue, Brooklyn.
Eastern District, N.Y.

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

RUPTURE Positive Cure by mail. Circular free. W. 5
May 25.

May 25.

Banner of Tight

BOSTON, SATURDAY, JANUARY 25, 1800.

The American Spiritualist Alliance. The regular meeting of the American Spiritualist Alliance was held at its hall on Thursday evening, Jan. 16th. The attendance was large, and the meeting from beginning to close full of interest, pervaded by a spirit of harmony; and an earnest desire to so live and act as to aid in the uplifting and benefiting humanity seemed to animate each one present. There was the expressed desire to realize in the everyday life of each the great truth of the universal brotherhood of man, as well as to accept it intellect-

his individual will-power.

Mr. L. O. Robertson, the First Vice-President of the Alliance, then read the opening address for the even-

Commendatory remarks upon the paper read, and further elaboration of the necessity of higher standards of life as therein advocated, were made by Dr. Wyman and Mrs. M. E. Wallace, or rather by Miss Lillie speaking through her.

Mrs. Harriet Beach then gave an account of the production of a life-size portrait, in oil colors, of the spirit Zuntha, through the mediumship of Mrs. Effle Moss. As related, it was as follows:

A private circle, composed of six persons and Mrs. Moss and her manager, Mr. Sunderland, has been sitting on Tuesday evenings for several weeks. For the past month at these sittings there have been produced small crayon drawings upon paper, held in the hand of different members of the circle.

Each person is assigned a place at its first sitting, and always occupies the same seat. If from any cause a member is absent, the chair remains in the circle, and is occupied by some spirit-friend of the absent

On Tuesday evening, Jan. 14th, five of the members were present. The spirits requested that some artists' mixed colors be placed in a saucer, and this be placed in the cabinet. They then requested that a canvas procured by Mrs. Beach be brought, and that Mrs. Beach should rub her hand all over the face of it. This done, she was requested to stand it up on a table placed in front of the cabinet, its edge touching the same, and to hold it thus by standing there with

her hand upon its top.

Mrs. Moss was in the cabinet in an unconscious trance, and Mr. Sunderland seated outside the eabinet also entranced. The light was then lowered for about ten minutes, and then-by direction of the control, who, by the way, is a nephew of the medium, and known by the familiar name of Jack-the light was turned up, and it was seen that the right-hand upper and lower corners of the canvas were covered with

Again the light was lowered for about the same length of time, and then the canvas was shown with a turban and outline of a face thereon. Again the light was lowered and the work went on, and was again showed in a further progressed condition; and when for the fourth time, at the end of about forty-five minutes, it was shown, there was a life-size portrait upon the canvas, the colors being fresh and wet.

Upon examination, it was found that about one-third of the paint placed upon the saucer within the cabinet had been used.

The fluished picture was now examined by the five members of the circle present, and Mrs. Beach requested that the spirit "Zantha," whose portrait it purported to be, should materialize, and present himself in a full light, in order that the circle might compare the picture with himself. This he said he would do; and in a few moments stood before them, in the light, and had the freshly-painted picture held up at his side, when it was pronounced by all present a pertect likeness.

Mr. Clark then spoke of the good results which were attainable when circles were formed of earnest, harmonious people, who met together regularly, allowing the controlling spirits to form the conditions as best suited their purpose, with no feelings of distrust in the hearts of any one present, but all animated with the single desire to obtain the best results possible.

He described the method pursued in holding these private circles with Mrs. Moss-at two series of which he had been a constant attendant-and of the progress made at each, speaking words of high praise for the mediumship of Mrs. Moss.

Mrs. M. E. Wallace followed, stating that for a period of over eighteen months, on every Sunday afternoon when in the city, and often on Wednesday mornings, Mrs. Moss had been sitting in a cabinet at her (Mrs. Wallace's) house, with a chosen few who met for one purpose only, and that was for the focalization and generation of a spirit-force which should be used for the benefit of humanity, the watchwords of the circle and of each member thereof being Consecration and Self-Abnegation; that in meeting thus she said, it was no unusual thing for a spirit to take on a materialized form, and standing forth speak uninterruptedly for a half hour or more, giving utterance to thought of the highest order. And she wished to further say that it gave her pleasure to thus publicly bear testimony to the mediumship of Mrs. Moss, and the opportunity it gave for advanced intelligences to transmit their acquired wisdom, when it was thus consecrated to the service of humanity.

At the conclusion of this highly interesting meeting, it was announced that Mr. John William Fletcher had been engaged for the first and third Thursday evenings in February to be present and speak and give tests. John Franklin Clark, Cor. Sec'y. New York, Jan. 18th, 1890.

Meetings in Brooklyn.

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

Conservatory Mall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and Sr.M. W.J. Rand, Secretary.

The Woman's Spiritual Conference meets every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S.A. McCutchoon, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7½ o'clock. Good speakers and mediums always present, Porter E. Field (30 Powers street), Secretary.

The Woman's Conference met Thursday evening, Jan. 16th, at 231 St. James Place. The opening address by Mrs. Vittum was very fine. Mr. Edgerly, Mrs. Hall and Mrs. McCutcheon also participated.

SECRETARY. Lynn, Mass. - The Children's Lyceum met at Exchange Hall, Market street, at twelve o'clock on the 19th. Singing and Silver Chain recitations; entertainment by the following: Music by the orchestra, Bertle Boardman, Miss Estes, Miss Collyer, Mrs. Merrill, After removal of badges Lyceum closed in form. SARAH S. COLLYER, Lyceum Sec'y.

Annual Report Of the Secretary of First Spiritualist Ladies' Aid So-

cloty, of Boston Officers and Mombers, Roylowing the work of the year you have no reason to be discouraged; you have given liberally to those you are in duty bound to remember. You have eighty names upon your member-ship roll. Your library contains many valuable books, pamphiets, etc., and you have quite a sum in the bank. Your meetings, entertainments and sales have netted you a good sum, enabling you to practically carry out the motto: "Do whatsoever your hands find to do, and

owe no one anything."

This is certainly a good showing for our organization, which is the oldest Spiritualist. Benevolent Scottery in the world. Those who remain and work with us give freely of their means; others less favored have put their hands to the plow of hard work, and looked not back.

There was the expressed desire to realize in the every day 1116 of each the great truth of the universal brotherhood of man, as well as to accept it intellectually as a fact.

While the thought expressed showed that the physical phenomena of Spiritualism were fully and duly appreciated, the greater necessity that they should lead to purer, higher and more spiritual lives on the part of those who accept their teachings, was fully admitted.

President Kiddle read a letter from Judge Nelson Cross, resigning his membership in The Alliance, and to the long and talthful services that he had rendered-first as its Treasurer, and then as its President for many years—and feelingly expressed his regret that he now felt it incumbent upon him to withdraw from further active work.

On motion of Mr. Maynard, seconded by Dr. Wyman, it was resolved that the resignation of Judge Nelson (Tross as a member of The Alliance as an expression of its appreciation of his past services and labors in its behalf be tendered to him, and its regret at his retirement. Passed by a unanimous vote.

President Kiddle read a selection from the work on the dealings with the Dead," by P. B. Bandolph, published in 1861, describing the sphere that surrounded an imspirational speaker, and the unfavorable condition of that sphere owing to the imperfect use of his individual will-power.

Mr. L. O. Robertson, the First Vice-President of the Alliance, then read the opening address for the even-like and the condition of the popular and the condition of the president of the even-like and the condition of the president of the

Meetings in New York.

The American Spiritualist Alliance mests at Royal Arcanum Hall, St Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P.M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to tend a marked copy of the paper to either of the officers of The Alliance. Prof. Henry Kliddle, President, 7 Est 130th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 50 Cedar street.

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

The People's Spiritual Meeting every Sunday even-ing at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 35th street. Good meeliums and speakers always in attend-ance. (Removed from Columbia Hall.) Mary C. Morrelf,

The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway. The Ludles' Society of Mercy meets at Spencer Hall, 114 West 14th street (removed from Columbus Hall.) every Sunday at 25 p. M. Proceeds devoted to charity. Kate A. Tlugley, Conductor.

Soul Communion Meetings every Friday at 3 P. M. at 230 West 36th street. Mary C. Morrell, Conductor.

The First Society of Spiritualists.-Last Sunday Mrs. Nellie J. T. Brigham spoke in the morning on subjects proposed by the audience, all of which were treated in a manner that gave general satisfac

At the afternooh meeting Mrs. M. E. Williams spoke upon mediums and their controls. Dr. A. L. Jenks gave magnetic treatment to a large number. Mr. J. W. Free related experiences confirmatory of the superiority of mediumistic healers over the regular physicians. Mrs. Maggle Fox-Kane was in the andlence, and raps came frequently, in response to questions of different speakers, that could be distinctly heard all over the hall. Mr. J. W. Fletcher gave a short address.

Remarks were made by Prof. Wilson MacDonald and Mrs. L. F. Deming. Mrs. M. E. Williams gave numerous tests, and the meeting closed with singing. The influences speaking through Mrs. Brigham in the evening selected as the theme of their remarks "Things that are seen are transient; things that are unseen are eternal"; and after the lecture Mrs. Brigham inprovised three poems.

The friends of Mrs. E. A. Wells will give her a reception at her residence, 290 Sixth Avenue, New York on Saturday evening, Jan. 25th. All are cordially invited to attend. At the afternoon meeting Mrs. M. E. Williams spok

New York, Jan 19th, 1890.

The People's Spiritual Meetings are attended by appreciative audiences. W ing at every session on practical subjects.

ing at every session on practical subjects.

The Soul Communion meetings held every Friday at 3 P. M. at 230 West Thirty-sixth street are very interesting and are doing good. It is a good place to develop mediumship. Many tests are given at each meeting, sometimes by your correspondent and by other mediums present as well. All mediums or speakers present are invited to exercise their gifts.

Oscar A. Edgerly of Newburyport, Mass., has attended several of these meetings. Mr. E. is a good speaker—or his guides give good satisfaction in speaking through him; he also gives good tests. He ought to be kept before the public, as he is a young and promising speaker and medium, and deserves encouragement.

MARY C. MORRELL.

230 West Thirty-sixth street. 230 West Thirty-sixth street.

Portland, Me.-Joseph D. Stiles, of Weymouth Mass., occupied the platform of the Spiritual Temple

Sunday, Jan. 19th. Good audlences were presen atternoon and evening. Mr. Stilles gave over one hundred and fity convincing (and recognized) tests in the evening.—Sunday, Jan. 26th, Mrs. Kimball, test medium, of Lawrence, Mass., is to occupy our platform. She has many friends in this city.

CECIL.

Saratoga Springs, N. Y .- R. H. Kneeshaw is engaged to speak for the First Society of Spiritualists on Sundays Jan. 26th, and Feb. 2d. The Society has on Sundays Jan. 2011, and 2011 very favorable prospects for the year. E. J. HULING.



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I wish to employ a few ladies on salary to take charge of my business at their homes. Light, very faccinating and healthful. Wages 810 por week. Good pay for part time. References given. Address with stamp, MRB, MARION WALKER, Louisville, Ky. Jan. 25.

Baffalo, N. Y .- Sunday alternoon, Jan. 12th, J. Prank Baxter loctured in Buffalo, N. Y., on "An Object in Life." The audience was intensely interested, and in the evening equally so in his logical discourse on "The Spirit; its Dovelopment and Transition." A great many strangers were present, who, before leaving, expressed their pleasure in what they had heard. The scance which followed the evening fecture was an extra one. Mr. Baxter occupied an hour in his delineations, and many powerful proofs of spirit presence and control were given. It would be interesting were this scance reported in full; but one sample must suffice. He described a spirit lady leaning on the arm of her spirit-son. Then he left the platform, and, as if following the spirit-couple, was taken to an elderly gentleman sitting in an elevated and conspicuous position, well down one side in the hall, and said:

"Your wife, sir; this lady-spirit, is a Mrs. Edwin G. Scott, and she brings to you your and her spirit-son—the baby who passed out thirty-four or so years ago—little Stophie, whom you named for the minister where you in early years were went to attend church. The minister's name was Stephen R. Smith, a Universalist, and you called the baby Stephen R. S. Scott. He is matured in spirit, and is now a young man. He cen approach you best when you are at work, but not as well now in the Pearl street cutting room as in the old Exchange street place. Do you recognize any of this, sir?"

The gentleman fromptly and feelingly said: "I am Edwin G. Scott, and these are my first wife and son. It is all strictly correct." [Applause.] "Are you a Universalist, or were you?" asked Mr. Baxter. "I was years ago. I became a Spritualist. I named this boy, who died, less than a year old, for the pastor, as you've stated." "Yes," replied Mr. Baxter. "I was years ago. I became a Spritualist. I named this boy, who died, less than a year lab, for the pastor, as you're stated." "Yes," replied Mr. Baxter. "If was years ago. I became a Spritualist. I named this boy, who died, less than a year old, for the pastor, a Frank Baxter lectured in Buffalo, N. Y., on "An Obfeet in Life." The audience was intensely interested

Spiritualist Meetings.

The arrival of a number of local reports at a late hour before going to press, necessitates condensation to a mere outline on our part:

Providence, R. L.—The Ladies' Aid Society of Spiritualists met as usual at Slade's Hall on Thursday, Jan. 16th, with good attendance.

New Bedford, Mass.—Father Locke, of Chelsea, addressed the First Spiritual Society last Sunday, calling out two good audiences.—Next Sunday Joseph D. Stiles will give tests; and on Feb. 2d Mrs. Sarah A. Byrnes will speak here.

Cambridgeport, Mass.—Mrs. M. A. Penniman informs us that the Ladies' Social met at the residence of Mrs. J. W. Haines, 234 Broadway, Friday evening, Jan. 17th, who received in her usual cordial manner; the exercises were very intoresting. The next Social will take place Friday evening, Jan. 31st, at the residence of Simeon Snow, 7 Bigelow street.

H. D. Simons writes that Mrs. Florence K. Rich officiated for the Society last Sunday, and gave good satisfaction. The music was fine. Mr. J. Frank Munroe and Frances L. Pratt will be there again next Sunday evening. Mrs. N. J. Willis will occupy the platform on the evening of Jan. 26th.

Haverhill, Mass., Brittan Hall.—"E. P. H." writes: "Last Sunday the Union Spirtmallst Fraternity had the pleasure of listening to the ministrations of Miss Emma J. Nickerson, of Boston. Miss Nickerson met the Fraternity on Wednesday evening of this week in a social entertainment in Brittan Hall. She will occupy the Fraternity platform again next Sunday."

Newark, N. J.—S. P. C. states that on the even-ing of Jan. 19th Liberty League Hall was filled to hear Mrs. E. A. Wells lecture and give tests. The lecture was fine and well received, and the tests were em-nently exhibited for. nently satisfactory. Mavorbill, Mass., Unity Matl.—"Win" informs us that Mr. F. A. Wiggin gave two interesting lectures at this hall on Sunday last. He speaks there again next Sunday. Mrs. E. Clarke Kinball, of Lawrence, will speak and give tests for the Society on Reb. 2d.

Newburyport, Minss.—Mrs. A. E. Cunningham, the well-known test medlum, will be with us next Sunday. A large number of the usual attendants of our meetings are suffering from the prevailing sickness.

F. H. F.

Molem, Mass.—Last Sunday Mrs. Hattle C. Ma son delivered two able addresses, and gave phenom-enal tests. She will lecture in Salem again Feb. 2d. Next Sunday Mrs. Kate Stiles will lecture in this phase.

Washington, D. C .- Several correspondents as are us that Dr. F. H. Roscoe (of Providence, R. I.) is meeting with great success at the National Capital. "He has already," writes one, "been consulted by many of Washington's aristocracy. He, in fact, resides in the northwest part of the city [1706 L street], and is a neighbor to many of the most distinguished people here."

ple here."

Arrangements have been made by which Dr. Roscoe will give a course of lectures in Willard's Hall, each successive Sunday evening until further notice. After each lecture he gives byschometric readings from any articles handed him by any one in the autores.

dience.

"Senator" writes: "Dr. F. H. Roscoe began his course of lectures here on the evening of Jan. 19th, and was welcomed by a large and select audience, whose members were very appreciative of what was received in the way of psychometric tests—all of which were pronounced absolutely correct and perfectly marvelous. The doctor read from articles handed him by any one in the audience, and ladies from Kentucky and California—strangers to every one present—received remarkable readings from simple plain rings."

Saratoga Springs, N. Y.—The Independent Spiritualists met in the Grand Army Hall to listen to Mrs. Minna Olmsted, of Gloversville, the first Sunday Mrs. Minna Olmsted, of Gloversville, the first Sunday in January. She gave good satisfaction. On the second Sunday Mrs. Mary C. Knights delivered two grand lectures, and had a reception at the Lyman House. The people were much interested. She is engaged for three more Sundays. She is a host in herself. Spiritualism is as dear to us as ever, and when we read of its advance everywhere in the live BANNER, we almost think we are in Paradise. We hope that the above-named speakers may be fully employed, and do much good to humanity.

26 Clinton street.

HARVEY LYMAN.

Brockton, Mass .- Dr. E. B. Russell, of Haverhill, lectured Sunday evening, Jan. 19th, before that useful society, the Ladies' Aid Association. The audence was large, and the lecture from his guides was well received also answers to questions from the audience.—The Children's Lyceum in Brockton is a success, and is increasing in numbers and influence.

X.

A Religious Right. To the Editor of the Banner of Light:

In the early days of Massachusetts the church believed in the efficacy of prayer on all occasions, even to praying with the sick with a view to their recovery.

What a contrast to the almost theocratic methods of a century ago, do we behold in the appeal made to the General Court last week for a statute to prevent any one praying with the sick and not employing a

any one praying with the sick and not employing a medical practitioner—the ground for this request being simply that a minister settled over a society in this State had a sick child, and had more faith and confidence in the efficacy of prayer as a means for its restoration than he had in the physician, who naturally would experiment with drugs.

Thus far there are no fixed laws leveled at prayer and its use in this Commonwealth, and as many of its prominent citizens have faith in its efficacy in restoring the sick, it is to be hoped the General Court will not yield to the pressure of the "regular" doctors and do anything toward drawing the line as to the soundness or unsoundness of the motive which causes the utterance of the petition, or toward repressing by statute a religious right which has been thus far exercised freely in this State.

Without question our present statutes are amply sufficient to reach all cases, whether of alleged "insanity" or "fanaticism," in the care of children by their parents when sick or destitute.

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ble, experienced and reliable author.
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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 Gardon street. Children's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

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

The Fourth Association holds meetings every Sunday at 7% r. M. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

The Quarterly Convention

Of the Vermont State Spiritualist Association will be held in Waterbury Hotel Hall, Waterbury, Vt., Friday, Saturday and Sunday, Jan. Sist and Feb. 1st and 2d, 1899—commencing at 2 r. m. Kriday.

Our State Speakers and test mediums are expected to be present and do their duty. Magnetic healers will be present. We also expect a test medium from abroad.

Good board at \$1.00 per day. The Turner Family furnish music. Special tickets for fare one way will be sold from principal stations on Central Vermont R. R.

All are invited to come and make this an old-time Convention.

Buther O. Weeks, Sec'y.