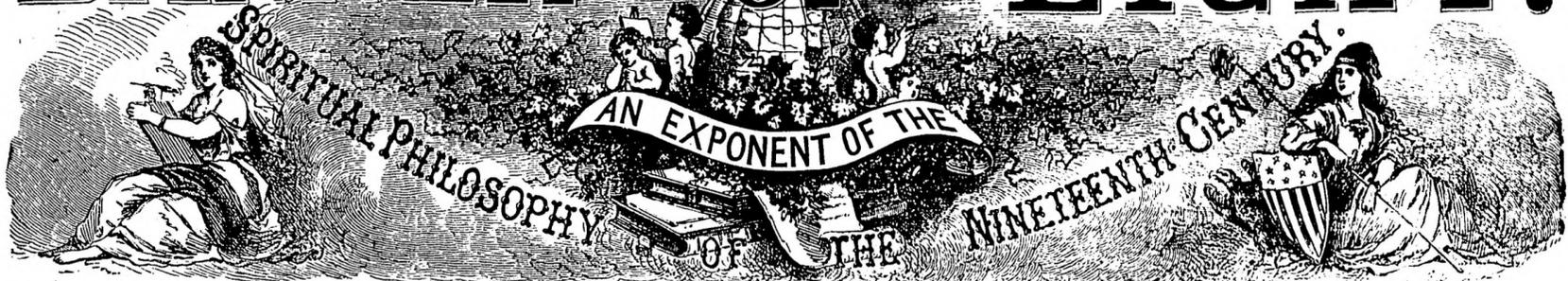


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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

(Continued.)

BY JOSEPH RODES BUCHANAN, M. D.

MRS. HANSON'S LETTER FROM THE SPIRIT WORLD TO HER SON.

When Mrs. Hayden had returned from her second visit to England, she was spending some weeks with Mrs. Governor Davis, (widow of Hon. John Davis, as he was called,) whose son as private secretary of Abbott Lawrence, our Minister, had returned with a large quantity of English stationery, and presented a quantity to Mrs. Hayden. This she afterwards had at her residence in Boston, (Hayward Place,) and in a séance with Mr. Hanson, a wealthy citizen of Salem, Mass., the spirit of his mother requested Mrs. H. to leave some of this paper on her table at night, and leave the upper sash of the window down two or three inches, that she might get the paper and write a letter to her son. Mr. Hanson was directed by her to sit with his niece at a table in his own house in Salem next day about ten o'clock, with his hat on the center of the table, and the window-sash lowered a few inches. Mr. H. sat with his niece as directed, and they heard a slight sound, and saw a letter coming in the window and falling in his hat.

The letter was simply folded, without an envelope, and was directed on the outside "To my Son, Elijah A. Hanson, Salem, Mass." It was written neatly, in imitation of printed characters, and signed by Mrs. Hanson in her own handwriting. It was beautifully expressed, speaking of her heavenly home, and of members of her family on earth, and was held too sacred by Mr. Hanson to permit its publication.

"Mr. H. visited Mrs. Hayden at Boston the next day, and ascertained that two sheets of the English paper had been taken; one having been marked by him on each of its four corners with his initials, had been used by his mother in writing her letter, but the other had not been returned. He was directed by his mother to sit again as before, one week from the first sitting at Salem, and, having done so, received from her in the same way another letter of similar character, on the sheet of English paper, which he preserved with the same reverential care.

LORD AND LADY HASTINGS.

In the spring of 1852 Mrs. Hayden was at the Earl of Zetland's holding a séance, at which were present the Marchioness of Hastings (with her two daughters), the Duke of Argyll, the Duchess of Sutherland, Lord Malcolm, Mrs. Catherine Crowe, authoress of the "Night Side of Nature," Lady Zetland and about ten others. They were seated round the table, when the spirits requested that the lights should be removed into the two adjoining apartments on each side, and that Lady Hastings should hold the pencil. This being done, a strange and beautiful halo of indescribable delicacy began to appear above the hand of Lady Hastings. Lady Zetland first remarked: "Do not you see a light around Lady Hastings' hand?" Then it became more fully developed, and one and another observed it till it was seen by all.

Dr. Malcolm took a sheet of paper, which he held above the hand, and the halo appeared above it. When this halo was completely organized and at rest, her hand began to write—the light from the halo being sufficient to read the writing. It proved to be a letter from Lord Hastings, addressed to "My Dear Wife," expressing his gratification that she was investigating Spiritualism, his happiness in meeting her, and how much he was with her. He said that her two daughters, Lady Bertha and Lady Edith, were mediums, and that if they would sit for it he would come to them at her own home. This was done, and he came and wrote for them on many occasions.

In his letter at the Earl of Zetland's, he spoke of Capt. Yelverton, the second husband of Lady Hastings, saying that he had failed to find Sir John Franklin, and that he had just left — (name not recollected), which was afterwards found to be true by the coincidence of dates. The letter of Lord Hastings occupied a space equivalent to two pages of foolscap, and was written on common printing paper, the hand of Lady Hastings being in a benumbed condition while controlled in writing.

Can any one easily fancy a greater outrage upon all the minor virtues and proprieties of life than the intrusion on such a scene of a dogmatic professor to inform this distinguished company of persons, who were morally and intellectually his superiors, that they were all, without exception, either hallucinated dupes or fraudulent impostors? Of this outrage Dr. Carpenter is guilty wherever the pragmatic insolence of his lectures is thrust upon the cultivators of psychic science.

SPIRIT-RECOGNITION, PHOTOGRAPHY AND PAINTING.

Great numbers of spirits have appeared for their friends, and been minutely and satisfactorily described by seers. Mr. E. V. Wilson, an able lecturer, and Mr. J. F. Baxter, among others, are continually exercising this power in public, describing the departed friends of those who are before them in public audiences, giving also names and incidents that are satisfactory and astonishing. Mr. Charles H. Foster exercises the same power in private, describing the departed, and giving messages from them to the living with a graphic power which has given him an almost world-wide fame.

But beyond all this the departed have recorded their appearance by standing before the camera, invisible to the eye which sees by the luminous ray, but sufficiently materialized to reflect the actinic rays concerned in photography. The photographs of spirits with these vapory forms, recognized by

their friends, are now so numerous that every one may easily be satisfied, since the experiments have often been made under precautions that precluded all possible deception.

Mr. Hartman, a photographer of Cincinnati, whose mediumship enabled spirits to appear on his photographs, satisfied all cavils by going into the studio of a rival and skeptic photographer, where the entire process was controlled by his opponents, and simply standing by the camera while a photograph was being taken, until the picture of a deceased young lady appeared adjacent to the picture of the sitter, Dr. Morrow, and was recognized. Mr. Hartman is now making photographs at 260 Bowery, New York, and Mr. Irvin Williams, of Clinton, Iowa, writes that he obtained photographs of his spirit-wife and daughter in accordance with their promises to appear, by writing to Mr. Hartman from Iowa. I have seen at Mr. H.'s gallery, sitters obtaining a spiritual photograph, and a gentleman who had recently obtained through Mr. H. a photograph of his sister, dead thirty-nine years, which was distinct, and, as he said, correct as a likeness.

A lady some years since arrived in Boston, and proceeded from the railroad direct to the office of Mr. Mumler, famous for his spiritual photographs. She was a stranger, and carefully concealed her identity, but sat for a photograph; when it was taken, a picture appeared beside hers which was at once recognized as that of the late President Abraham Lincoln, and then only did she confess that she was the widow of President Lincoln.

When Mr. Ward, of Arkansas, was photographed by Mumler in New York, a youth's face appeared on the picture which Mr. Ward recognized as that of his son, about fourteen years of age, who had been killed in Arkansas, of whom no picture had ever been taken until he was thus portrayed as a spirit. Hundreds of these spiritual photographs are now accessible to the public. They are not more remarkable than the painting of spirits by seers, such as Mr. Wella Anderson (late of Chicago), who by his mediumship has been converted from a journeyman cabinet-maker, ignorant of art, into an able delineator of the features invisible to other eyes. The satisfaction of his patrons and the very liberal prices paid for his portraits of the deceased (for which he requires no aid from picture, photograph, bust, or verbal description) are sufficient evidence that the departed are really presented before him.

Mr. Theodore F. Price says in a published letter (August, 1877) from Chicago:

"Prof. W. P. Anderson, the well-known spirit-artist, reference to whose unparalleled exploits under spirit control is unnecessary, has been for some time established here, and is patronized to such an extent as to be constantly employed to his full capacity in producing portraits of the spirit-friends of his numerous patrons, who, with scarcely an exception, receive the most permanent and gratifying proofs of the companionship and positive existence of their spirit friends. The son of Mr. and Mrs. Anderson, Wells, Jr., gives strong evidence of being influenced to produce spirit pictures after the manner of his favored father, also as a musician, for which he evinces inspirational talent."

But even these marvelous portraits and photographs of the deceased lose their interest in comparison to the grand fact—the grandest fact in science or history—of the re-incarnation of the departed in living, breathing forms such as they occupied in life. The departed, we say, for, in the light of spiritual science, the word dead no longer has its dark and terrible meaning, and it scarcely seems proper to use it. If our departed friends are still with us, still watching us with interest, and ready, under favoring circumstances, not only to whisper their greetings of love and counsel but to come in living, substantial forms and with loving embraces and words assure us of the reality of eternal life and the beauty of the mansions to which we may go from a well-spent life, it seems absurd to use the old word, *dead*, to those who tell us that their life is higher, truer, and more vivid than the life of those who linger on earth.

DUTY OF THE MEDICAL PROFESSION.

For a scientist of the medical profession to avow his knowledge and belief in these grand supernal phenomena is at once to invoke against himself the organized opposition of professional bigotry; but as I have not feared to encounter that supreme bigotry when it was necessary to uphold medical freedom and overthrow those scandalous abuses in the medical profession which were absolutely dominant in 1846, but are now happily abolished, * neither do I fear now, since the last thirty years have shown the power of truth against hoary falsehoods, to encounter the grand, I might say the unpardonable sin of the medical profession, its heartless skepticism, which has so long cramped its intelligence and half paralyzed its power for good.

It is preeminently the duty of the medical, even more than of the clerical profession, to take cognizance of all important facts in the life of man. This is a duty to truth and to human welfare, in which there can be no defect without a degree of criminality proportional to the consequences in the withering of science, the destruction of philosophy and the degradation of the healing art.

While the majority of the medical profession are defaulters in this duty, it is still more incumbent on the intelligent community to cultivate the psychic sciences, and not only realize their benefits, but force the medical profession onward by the power of a superior enlightenment in public sentiment.

The familiar return of the dead in ghosts or phantom like forms is so different from the substantial materialization now in progress as to give us little aid in realizing such a fact. How the spirit, by will-power aided by the emanations of the medium, draws to itself the atoms necessary to make a living body all complete, with speaking eyes, expressive voice, beating heart, strong limbs, and the heavy weight of a perfect human form, we know not, any more than we know how the sun maintains its vast powers of light and heat; but we know the facts exist, and we can only bow in reverence before this new revelation of divine wisdom and divine benevolence. Although there are millions so benighted in skepticism and sensuous materialism that they would not believe "though one rose from the dead," we need not fear that such a fact as this can fall to become known in time to the most benighted of the human race. Among those most benighted to the last we shall doubtless find Dr. Carpenter and his materialistic confederates, and it is well that it should be so—that they should be thus self-excluded, since their entry into the psychic field would be sure to introduce their bigotry and contracted views where they are most inapplicable, and would tend to place Spiritualism under the care of stepfathers alien in feeling to its genial, humanitarian spirit.

[To be continued.]

* The barbarous and unscientific destruction of the vital forces by bleeding was the dominant practice in 1846, for deviating from which liberal physicians were bitterly proscribed. After demonstrating for many years its utterly unscientific character in my lectures, it was gratifying to find in 1874 that even Prof. Gross admitted that bleeding had become obsolete and was one of the "lost arts," as he said in the National Medical Association.

The Rostrum.

FAREWELL TO EARTH.

By Spirit John Wesley, through the Mediumship of Mrs. Cora L. V. Richmond.

Delivered at Chicago, Ill., Sunday Evening, Dec. 16th, 1877, before the First Society of Spiritualists.

(Specially Reported for the Banner of Light.)

INVOCATION.

Omnipotent Spirit; Infinite Parent of all souls; thou divine and perfect source of life; thou friend of the friendless; thou light to the darkened spirit; thou knowledge and thou comprehension; thou divine and potent love! From the earthly life darkened with human oppression and sinfulness; from the spirit-world illumined by somewhat of immortal radiance; from the angelic hosts that proclaim thy praise in the whiteness of their lives, the voice of adoration goes upward and outward unto thee. Not alone in the symbolized words of human speech; not alone in the offerings at Christian shrines; not alone where men bend the head in praise appointed of man; but wherever a lowly spirit desirous of life and light bends in meditation or prayer; wherever lofty aspiration possesses the soul; wherever divine deeds of charity and goodness illumine the pathway; wherever compassionate words and actions fall—there men praise thee.

In the shrine of the human spirit, before the altar of that divine soul which is like thyself, we bend and bow, giving our offerings of praise, giving our ministrations and aspirations, asking thy spirit to preserve and consecrate, asking that each meditation may grow more lofty, that each thought may grow more supreme; that the whiteness of life may blossom out into truth and love and goodness, and that the earth may behold the manifold tokens of thy presence and power: The signs that thou hast inscribed upon the heavens, the starry tokens of thy law in the firmament above and in the earth beneath, tokens of thy power in the inspirations of past ages, the words of prophet, the vision of seer, the evidence of the Messiah—all things revealed by the inspirations of past prophecy; tokens in the present: Thy life illumining the upper sky, ministrations and visitations of angelic powers, the spirit poured out upon the earth for the regeneration of man. The word of battle is bidden to cease; the word of conflict to be overcome, and men are bade to war with each other no more.

Oh thou spirit of ineffable light! Oh thou divine truth! Kindly in every soul this fervent flame; let the aspiration, the thought, the prayer, abide forevermore; and may thy spirit minister unto all, even as the spirit of truth abides forever and ever.

THE LECTURE.

The eye of man hath not seen, the ear hath not heard, nor hath it been given to the heart of man to comprehend in earthly life the glory of the celestial home.

"Could you with one glimpse behold the place in which my spirit abides, could you see the thought and aspiration that enkindle those who are there found, and they witness by contrast all the suffering, the crime, the outward misery of earth, you would say: Between this and that estate there can be no connection; no possible attainment can give to man that brightness, that glory, that light which is be-held; and yet, like you, every soul inhabiting that abode has trod upon the earth; like you every one has come up through great tribulation; like you they have borne the penalty of external life, of doubt, of sin, of crime, of shame; like you the tortures of unbelief may have wrung their souls to madness in the hour of death; and, like you, when confronted with poverty, with shame or ruin, they may indeed have doubted the existence of God and the soul. I say every one of those who inhabit that spiritual, that heavenly abode, have come by the paths of earthly sorrow and suffering, and between your and their estate are links of spiritual brightness and ministration that, like a spiral pathway, lead unto them and form a chain of blessedness between them and you.

These words which I speak to-night may not be the last that I shall speak through mortal lips; but it is to announce to you another change in my spiritual state different from that which I have previously described through this instrument, that I am here. It is to state that, having found my heaven not in any limited sense, not in the narrow abode which the theology in which I was reared would fain have placed it, not within the circumscribed walls of a creed-made or man-made heaven; having found my Master, not imperiously seated on the right hand of the Infinite Father, unapproachable and unattainable, but abiding in the midst of a multitude who with him were ministering unto multitudes of others, abiding in the midst of those who turned to Him as Teacher and Friend; having found my Light and my Guide there in following, as on earth, the footsteps of him who taught humility and love and kindness, I have ministered continually, seeking to undo much of the theological wrong which unwittingly my earthly estate bequeathed, and seeking to lift such minds from the encompassing fear of death and the terror of eternal torture as I could approach.

All this ministration has been doubly sweet, from the consciousness that no effort is in vain, however long it may be in producing fruition. However long the ray of light may seem buried, the gem at last comes forth in crystalline completeness. I assure you these days and hours of what would seem a brief eternity itself compared to human life, have been all joyfully, gladly expended in this work of my immortal life.

I had never dared to hope, I had not believed, and did not know that in any position which I might fill, or any place which I might inhabit in the spiritual home, I should be so near to that Truth, that Impersonation of the divine, as I feel myself to be in the presence of that Beneficent Face, in the light of that Benignant Countenance; surrounded by those who seek to do that which he taught upon earth, I have learned the meaning of all the problems that vexed the earthly mind—I have solved the seemingly insoluble mystery of human misery, of human emancipation. I find there are no technical problems to overcome; I find there are no superficial methods to adopt, but that the deep, infinite meaning of all human life, human suffering, human experience, human knowledge and attainment is the ineffable love that abides in the universe and makes men co-heirs and co-partners in eternity, by the very fact of their immortal nature.

Having found this central truth; having discovered that man has not fallen from his high estate, but abides in it by the perpetual love of the Infinite; having discovered that the salvation through Christ, through the principle of truth wherever found, means the perception of the spiritual and immortal part in man; having discovered that the only pathway to

that salvation lies through the knowledge of the spirit and its possessions, I need no longer perplex you nor myself with those doubts and problems that theology alone has reared, but which were never reared in the simple faith, the sweet utterance, the absolute benediction of love that came with the Teacher nearly two thousand years ago. What Christ was to that epoch of time I also found, there were other teachers to other periods of time, and that these cyclic visitations of truth have come to man as any other benediction through infinite law, and that they come in such periods of time as the earth is unfolded to receive them and humanity is prepared to be gathered unto the ripened sheaves of the eternal harvest.

The spiritual world and the mortal life are alike a portion of that world which the spirit of truth ministers unto; and Christ's mission to earth was no more to its inhabitants that were in a mortal form than to the spiritual states that intervene between the angelic state and the mortal. All spirits that came within the range of his ministration and power, whether upon the earth or in their spiritual prisons, were alike ministered unto; and to these he came, those who were ready accepting, those who were not ready waiting for many years, and some following slowly after, even in the two thousand years which is approaching.

Shall it not be, then, in comprehending this divine system of spiritual instruction and truth to man, in perceiving that as fast as souls or spirits advance from one state they pass to another, that there also must come a time when, having fulfilled, having received fruition, having gathered all that it is possible for the Christ spirit together, he with his angels shall depart to another realm that needs ministration, or to another state where higher powers may be unfolded? The earth, having received these instructions, having benefited by them, as you know, in two thousand years, more or less; having in some instances of individual souls been signally uplifted and saved, and in other instances of vast numbers been aided and strengthened, and in many more not reached at all, the Christ period, the distinct epoch of that time, passes away, is on the wane, the millennial epoch of the ancient time of two thousand years is fast approaching, and the earth itself is being prepared for another messenger.

The Jews expected their Messiah or Saviour would come; their chosen prophets had passed away into the kingdoms of the God of Abram, Isaac and Jacob; the great messianic period was approaching; the mothers in Israel were looking for the Christ to be born; the pulsations of the approaching power were already abroad in the land; but it was left to the humble and the lowly to receive the visitation, and the Christ-angel came not among the potentates nor powers, not among the priests nor the learned, but among those who were lowliest in the land; and this Christ spirit, first obscure, almost obliterated, shone forth at last upon the cross, by the sign of martyrdom, which makes even the lowliest victim the theme of human compassion and sympathy, if not of heroism and divinity.

The Christ spirit has worked its way in the world since that time; guarded round with kingly powers, beset by armed men, the very tool of potentates and kingdoms, still silently the stream has wrought its work in the world. The name of Christ is no more responsible for the indignities perpetrated in that name than is that of liberty responsible for what tyrants do under her assumed banner. The name of the spirit of truth is not responsible for the errors that men commit under misguided passion, ambition, or under the plea of individual duty or aim. That which does abide in the world is a loftier spirit of humanity, a common tie of brotherhood, the acceptance of the individual salvation through individual means, and not past barbarism of sacrifice, or offering of external atonement. To day the Christ-spirit, with all the materialism that is in the world, is more distinctly understood, even though it be under the name of anticrist; for whatsoever binds men together is the spirit of Christ, though it shall pass by a far different name, and not be understood in the world of theological learning.

As this Christ was expected, so when Jesus was about to leave his disciples and depart into the spiritual realm, into the Father's house, he says: "The Comforter will come, even the Spirit of Truth." "I will come again; ye will be comforted." And so he spoke to them, half to their comprehension and half not understood, until they finally believed that he was to come immediately; and when he did appear on the third day after the crucifixion some of his followers supposed that to be the fulfillment, and when he appeared to his disciples in the upper rooms some supposed that was the fulfillment; but John upon the Isle of Patmos believed that another revelation of Christ would come, and in that wonderful prophecy, which was to include the full cyclic period of the Christian dispensation, he dimly perceives through allegorical symbols and the exact statement of historical truth all that should come to the church of Christ from the beginning unto the end, and all that should come to the nations of the earth ere that wonderful climax and culmination which Christians had unanimously learned to believe was fast approaching.

That cyclic period is now nearly accomplished. Many Christian denominations fully expect the literal end of the world. For my own part I always believed it had a spiritual significance, though I could never fully solve nor penetrate its meaning. I supposed the hour, the advent of the spirit of truth into man's heart and life, would constitute the verbal day of judgment, and that the appearance before the throne of grace, before the infinite conscience, before the power of the spirit of Christ, would constitute our final exaltation from misery, or perhaps our final condemnation. But now all is changed. The revelation makes clear and distinct the meaning of the ancient record. I see that the closing of the Christian period of time is the judgment day for all who are connected with or interested in it, and that those spirits who have but passively interpreted the meaning of Christ are to be adjudged and left behind; those who have neutrally accepted, accepting the letter but not the spirit, may not enter into Christ's kingdom, for he said they could not; and those who have said "Lord, Lord," yet in their spirits were not of his spirit, can by no means belong to his kingdom, any more than can one belong to your heart who does not love you, yet who pronounces your name most frequently: That the Christ-kingdom will include the spirits of those who believe, who fervently and devoutly comprehend, who in their spiritual natures aspire to and understand the meaning of Christ's work upon the earth, and that of the multitudes who profess you can comprehend that there will be but few who are really fitted to accompany his spirit to the realm that lies beyond the earthly heavens. Yet not even these are left contentless, as I shall show you by and by; but the gradations of spiritual and angelic life are such that, as in a university of learning, those who are advanced must pass on, and must not wait nor stay behind for those who have just entered the primary departments. Angelic life has its grades, spiritual ministers

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The Truth about the Indians.

Our spirit, Indian friends cannot refrain from the expression of their indignation and grief, with the success of the authorities in Washington in endeavoring to the public view the mysterious of the satanic Indian ring whose long-continued operations have proved such a curse to the race of red men and a reproach to the nation. Nothing less than an astounding disclosure like the following would have been sufficient to excite our indignation, and we would not have been so earnestly in a work so long hindered by the schemers of guilt.

We are glad to see that Congress has at length taken up the matter in all seriousness, and through an investigating committee purposes to follow up the trail of the scheme by Secretary Schurz. We only hope that the thing will not be brought to naught by the ordinary and corrupt manipulation of the Indian reservation, as the disclosures connected with the rumors of infamously White Key ring were. For ourselves, speaking as a journal, we need not ask public permission to dwell on the subject in length, as we think we have a right to do so, and we will make a full and complete report on the subject of the exposure. We have no doubt that the nation will be glad to see the truth about the Indian reservation, and we will do our best to give it to you in the most complete and accurate manner.

To borrow the impressive phrase of a distinguished philosopher of a past generation, "society and the nation are the product of the past, and to-day they are the result of the past." It is to-day that the fruits of the sinners' labors in the case of a wronged race. We have striven, in season and out of season, to present this whole question in its true light to the people of the country, and to raise public attention to the wickedness and enormity of what was being done upon the Indian reservation. At last our efforts are crowned with success. We have made the impression we sought to make, and in the right quarter. Our reiterated representations of the wrong done the Indians, in the swindling and cheating of agents and contractors, is the ground-work of the wars put upon the Indians, and in the alienation of the lands solemnly set aside for them by solemn treaty, have finally taken root in the right quarter, and the natural result is the perfect establishment of the whole country.

For years, scarcely another journal in the land dared to whisper a criticism on the Indian policy which the government has seen fit to pursue. We do not now allude to it in a beautiful spirit, for such is not our purpose, but simply to place it on permanent record as a fact. The great and numerous frauds in the Indian department, involving public men of high and low grades, such as cabinet officers, governors, members of Congress, military officers, Indian agents and contractors, and many more—an outer ring—participated and grew rich, we have relentlessly charged these many years, believing them to exist, and demanding that they should be unearthed and punished. We felt that a wrong of this character cried aloud to heaven for redress, and through the voice of the red man himself; and at this late day there is a possibility that justice will be done.

Since this exposure has been made, however, President Selye, of Amherst College, has thought it necessary to come down on it in two or more letters, denouncing it as the result of a conspiracy; and he does his best to vindicate the character of Clerk Galpin. The personality of it is too apparent. We are quite as ready to think that Secretary Schurz has a head on his shoulders in respect to this business as that President and ex-Congressman Selye has. The former would hardly permit himself to become a dupe to the extent implied in the Selye letters. But, in any event, the latter admit the same conspiracy and corruption to be working all the time in the Indian Bureau that Mr. Schurz proves and promptly punishes. It is extremely questionable, on the face of it, if there is anything to defend there.

Returning to the matter of the Banner's part

in this long struggle with the robbers of the red men, we have to remind our readers that years ago the Western land speculators became so much excited by the results of the course pursued by this paper, and by the knowledge of the influence it exerted in Washington on the subject, that they sent East an agent to ascertain with accuracy who they were that were opposing them so much to their detriment. They very naturally surmised that there was an opposition ring here in Boston, and if they could only be sure of it, their intention was to start a paper in St. Louis for the purpose of effecting the Boston paper. The person thus sent remained here for two weeks pursuing his investigations, and we were several times interviewed by him. When he learned that there was nothing like an opposition ring here, but that only a single weekly paper was doing all the work, he could not refrain from expressing his astonishment.

If he would not have been astonished in the least, if he could only have realized the immense power with which we were sustained, proceeding wholly from the invisible world. Spirits were all the time at work upon and through us, that could break the most powerful ring that corruption ever organized. But from the date of this gentleman's return to Kansas, the Banner was made the target of a menacing attack, which mainly took the form of gross abuse, and in that form could effect no other than the exact result. We were answered that Boston philanthropists would be doing better in mending their own business. All the schemer asked was to be let alone. It is an old complaint, with a demand for the old remedy. Letting it alone has been found never to cure it. The Banner kept right on, striving only to do its duty in the sight of the divine powers.

The report of the Board of Inquiry to Secretary Schurz says that so-called good men merely were not the men to deal with the rogues and scoundrels who are bent on cheating and robbing Indians and making fortunes out of Indian wars. Sentiment will never take the place of sharp business qualifications. And as for the Bureau, the report declares that no office of the Government has afforded more opportunity for downright irregularity and concealment of fraud than the management of the Indian Bureau and service. The cheating, thieving and conspiring practices which have so long prevailed are at last unmasked, and we trust that all who are found guilty of them will be brought to speedy punishment. The dimensions of this Indian ring are indeed formidable. It can be crushed only by energetic and resolute measures. We rejoice, therefore, that there is a man at the head of the Interior Department who has both the intelligence and the courage to go ahead.

Dishonest Churches.

It sounds well, does it not? to hear a minister in his pulpit preaching against the ruin which debt entails, while the church in which he ministers is staggering under a mortgage of from fifty to a hundred thousand dollars. And it reads just as well, too, in the so-called religious journals, in one column a solemn essay against the demoralization of debt, and in the adjoining column an appeal to the brethren to come up and see what can be done to lift a crushing mortgage on the church edifice. Yet that is the very way the thing runs at this time. Church indebtedness has changed, if not upset, everything connected with religion as usually accepted. It is nothing more or less than dishonesty, and the best way is to call it by its right name. An exchange will express it, "it would not be difficult to count up a great number of these organizations which are so deeply in debt, that they fight the devil with the left hand, while they ward off the sheriff with the right."

That is what makes business for this Mr. Kimball, who is the subject of the "church-edifice-raiser." He is half revivalist and half auctioneer. People have been wondering how he does it. It is his monstrous church indebtedness that, with other things, has driven sound business men in all walks away from the societies which are thus hampering in a state of hopeless debt. They say, and say it on sound principles, that it is better to worship in a barn or a barn out of debt than in one of these elegant and costly edifices that is buried under a load of debt. There can be no such thing as genuine religion with this state of dishonesty prevalent. It is perfectly plain that if the debt had been fairly provided for in the first place, there would be no trouble; but the fact of the trouble proves that it was not provided for, and to incur an indebtedness without seeing the way to meet it is rank dishonesty, and cannot be called by any other name.

And we improve the occasion to add that there is no more positive proof of the worldliness of the churches than this readiness to run in debt heels over head for the sake of outstripping a rival organization. The principle runs through the whole business. The same rule that operates in the matter of the edifice operates in the case of the minister. He must be as showy and imposing as the building. Both must be popular, or religion will stand no chance. And thus the relations of the minister to the parish are changed squarely about. He becomes the creature, and he holds his place to do the work of the money-power in the church establishment. They try in keeping up the religious delusion and in trying to make simple people think that Christ is in it all. Whereas there could not be a more blasphemous device to really oppose the teachings of him who went into the temple and overthrew the money-changers.

The consequence of this money rule being set up in the churches is that the men who do the financing, such as it is, have a feeling that the minister belongs exclusively to them, that they in fact own him. They look upon him very much as they do on a bale of cotton or a hoghead of molasses. And if he has no money of his own, as the great majority of them have not, he is practically just as much the serf and the slave of these men as if he visibly wore an uniform that they put on his back. All this comes from the dishonesty of debt. These church fairs and raffles and poor-boxes and societies and what-not are spawn of the self-same mother—Debt. She is responsible for them every one. What can a minister do for genuine religion in the community while he is thus hampered, restricted, mortgaged, and owned? Absolutely nothing. Wherein do the churches act from any higher motive than those who are altogether worldly? Is it not true that Spiritualism entered these retrogressive organizations, and blessed their members with the substitution of a new life and light in place of these fetters and dying forms?

An account of the Bastian and Taylor seances, Chicago, Ill., furnished us by a correspondent residing in that city, will appear in our next issue.

Phenomenal Spiritualism.

Seems of late to be on the increase, and to be manifesting itself in widely divergent localities. We have taken occasion recently to make copious extracts from the Haverhill (Mass.) Publisher concerning the occurrences taking place at the seances of Mrs. Pickering, of Rochester, N. H., and shall in a future number give additional evidence, from that paper, looking toward the unqualified endorsement of her honesty and reliability in the premises. We give below the statement of the Boston Herald's representative (under date of Jan. 20th) concerning Mrs. Pickering and what is to be seen at her home:

Another seance took place at the residence of Mrs. Pickering, in Rochester, N. H., last Thursday evening, at which Rev. Charles Beecher of Georgetown was present. Of the party were also Mr. and Mrs. Hilbert of Buenos Ayres, South America, Mr. George P. Brown and Mrs. Maud E. Lord of Boston, Mr. and Mrs. B. D. Bingham of Nashua, Mr. and Mrs. Charles Shapleigh of Haverhill, Mr. and Mrs. Foster of Groton, and Mr. B. B. Sawyer, Mr. B. D. Dwyer, Mayor and a Herald representative. The medium took her seat outside of the cabinet at 5 o'clock, after a searching examination for panels, trap doors and confederates. She was in view of the party, with the exception of a curtain dropped over her face and upper portions of the body to exclude the light from her eyes.

The seance lasted for over three hours, during which time over twenty forms made their appearance, representing men, women, and two Indians, one of whom was very tall. There were, in addition, what purported to be children, but the light was not sufficiently clear to warrant a description. The dress, feet, and form of the medium, with the exception of her face, were all the time visible, but no movement in the way of changing position or of manipulation could be discovered. Three or four of the forms which came out drew the curtain aside, showing the face and hands of the medium, but the light was not clear enough to distinguish her features. Her hand was lifted up by a form, and it dropped up on her lap again, the medium being in a trance state. Mr. Beecher had a lingering doubt that she was not there, although, after the manifestations were over, he saw her occupying the same position he knew her to have taken at the commencement, and witnessed the usual physical disturbances attendant upon rebalancing into a normal state. The absence of sufficient light to discern her features when her face was shown seemed to be the basis of his doubts. The force seemed to be somewhat disturbed by the presence of three or four mediums of considerable power, and the manifestations were not as clear and forcible as have often been witnessed there. One of the mediums was obliged to stand on the defence of the whole evening to avoid being entangled. Two of the mediums were surrounded by rappings upon their chairs, upon the floor, and upon the side of the house, and the chair in which one of them sat rose up from the floor when she left it.

At the close of the seance Mrs. Lord sat down to the piano, a heavy Chickering instrument, which rose up from the floor, coming down again with a heavy thud, surprising the whole party, who gathered around the instrument to witness its antics. In the presence and under the observation of Mr. Beecher and all the party, the piano was again lifted from the floor two or three times by the invisible power. Mr. Beecher said of the materializations that he could not be satisfied it was spirits, but he did not like to think it was a trick. He believes in spirits and spirit power, and thinks they could do all he saw done, and very much more. He said the size of the forms walking out into the room, much smaller than the medium, was worthy of consideration, but still his mind lingered around the idea that it was possible the medium in some way slipped out of her dress and boots, stuffed something to represent a face, and got behind the curtain to personate, but neither he nor any other member of the party could see any movement to that end, although her dress, feet, and the lower portion of her body, before their eyes from commencement to close.

Just as we were going to press we received a visit from a gentleman (whom we are convinced is thoroughly reliable in all that he relates) who informed us that he has had within a brief season, repeated sittings with Mrs. Pickering, and is sure that what he witnessed was of a bona fide character. We are further informed that two mediums are now in Boston in whose presence phenomena are witnessed, which, to our mind, clearly demonstrate the verity of the "transfiguration" development.

Choate, the Flower-Medium.

It has not been our habit, as our readers must have learned, to give our endorsement to any medium for the physical phenomena of Spiritualism until by long probation and repeated trials he had proved himself fully entitled to our confidence. When the new flower-medium, Choate, recently offered to give us a specimen of his mediatic powers, we allowed him to make the attempt. He did so, but failed to convince us of his genuineness. Our impressions were unfavorable, and, though a few flowers were produced, under such peculiar circumstances, we declined giving an account of the seance in our columns, simply because we did not regard it as worthy of any publicity.

We have, notwithstanding, allowed other parties to describe their experiences in our columns. These have been generally favorable to a belief in the genuineness of the phenomenon. Last Sunday, in Salem, however—as we learn from a dispatch to the Journal—the committee of investigation found that Choate had flowers concealed in his handkerchief. And the report adds: "Without making any explanation, the medium immediately departed by the back entrance." This, if correct, and we see at present no reason to doubt it—puts an end to Mr. Choate's reputation as a medium, and renders him liable to prosecution for obtaining money under false pretences. Before pronouncing final judgment against him, however, we wait to learn if he has any reasonable defence to make for his reported conduct on this occasion.

Palme Hall Liberal League.

Moses Hull speaks in Palme Hall, Boston, Sunday morning, Jan. 27th. Subject: "Make us Gods to go before us." Mrs. Neymann's expected address was postponed for a few weeks, and her place at this hall last Sunday forenoon was occupied by Mrs. Laura Kendrick. Subject: "The Barriers to Progress." At the conclusion of her discourse, on motion of Horace Seaver a vote of thanks for her able lecture was passed by the audience.

Dr. H. B. STORER spoke before the Free Religious Society of Providence, R. I., last Sunday upon "The Ethical Value of Spiritualism." The object of this Society, as expressed in its Constitution, "is to promote the practice of virtue, the study of truth, and the fraternity of man." Most of the radical speakers, such as Weiss, Higginson, Abbot, Pillsbury, Potter, Johnson, etc., have addressed them, and about a year since Mrs. Emma Harding Britten represented Spiritualism. That this subject has lost none of its interest and importance in their view, was manifested by the crowded hall, and the close attention given to Dr. Storer's address.

Prof. Cadwell at Amory Hall.

This able mesmerist and psychologist gave an exhibition of his powers at this place Sunday morning, Jan. 20th, introducing the same with an address indicating his firm belief in Spiritualism, mediums and clairvoyants. During his occupancy of the platform, he introduced his son's wife, who, he said, had received less than an hour's instruction, placed her back to the audience behind a dark screen or curtain, open at either side so that parties sitting near could see if she changed position, and, going himself among the audience, she, in answer to his requests, gave the ages of several people correctly, told the number of articles in a man's pocket, described each article (there were fifteen), correctly, gave descriptions of coins and their dates, and correctly named everything that the Professor touched. This he called an *exposé* of Helderlin, and explained it, saying that, by the use of five words used in different ways, he could ask three hundred questions, and elicit correct answers to them from his assistant. He then gave several illustrations in proof of the statement. He also mesmerized a lady present, and pronounced her perfectly unconscious, so much so that, if her arms were to be punctured by a pin or lancet, she would feel no pain. A physician present asked the privilege of making a test, and was permitted to do so. He lighted a match, and held the blaze so close to the lady's eyes as to endanger scorching her eyebrows, but failed to make her shrink or wince. He pronounced her perfectly unconscious, and yet at a word from the Professor she was herself again. He also gave what he termed a partial *exposé* of Everettism, so called, and promised still more in future lectures.

CLOSE OF THE SERIES.

Dr. H. F. Gardner announced that the course thus far carried on by him at Amory Hall closed with the meetings on Jan. 20th, afternoon and evening. Prof. Cadwell will occupy the platform in this hall next Sunday, on his own responsibility, and will present a pleasing programme akin to those which have characterized his previous appearances in Dr. Gardner's course.

Dr. Peobles's Reception in London.

Dr. J. M. Peobles's reception at Doughty Hall, London, Sunday evening, Jan. 6th, partook of the character of an ovation. The hall was densely packed, and the Doctor's address was highly relished. The Medium and Daybreak were present. Dr. Peobles's platform manner is greatly improved. His voice is more compact and forcible, and can be used with greater effect and with less exhaustion. The eloquence is natural and descriptive. Disconnected facts and widely distanced scenes flow onward in rich procession as if they had been all marshaled beforehand. Yet they occur to the mind quite spontaneously and with the force of inspiration. In the details of adventure or travel he is never dry, prolix, or factarian, but like the eulogies of a favorite song, the narrative carries the hearer along with a sense of undiminished freshness and enjoyment. Practical application follows closely on the borders of statements, and yet the preaching element is never prominent.

A reception was given Dr. Peobles on Monday evening, at the Spiritual Institution. A large number of influential Spiritualists were present.

At the last meeting of the Council of the British National Association of Spiritualists, Jan. 8th, it was unanimously resolved that a special invitation should be given to Dr. J. M. Peobles to attend a reception to be proffered him at the next *soiree* of the Association, Feb. 6th.

Bro. Watson's monthly *Spiritual Magazine*, published in Memphis, Tenn., is an honor to Spiritualism, and should have the most extended circulation. Having left the ranks of Old Theology with a full consciousness of the responsibility he was assuming in so doing to embrace the Spiritual Philosophy of the New Dispensation, Spiritualists should receive him with open arms and liberal purses. Editors' duties and responsibilities in every field of periodical literature are generally unremunerative and onerous at best, and when undertaken by men like Rev. Mr. Watson step down and out of their sectarian pulpits to embrace an unpopular doctrine—through a full consciousness of the risk they are assuming, because they know it to be true—such men, we repeat, should be fully sustained by every true Spiritualist in the land—we allude of course to those who are financially in a condition to strengthen the workers who stand at the front. Other spiritual periodicals should also be sustained. The London *Spiritual Magazine*, which has done good service in the past, has recently suspended publication, after several times-changing editors. Do not, therefore, let it in the future be brought against Spiritualists in this country that the AMERICAN SPIRITUAL MAGAZINE ceased its existence from lack of patronage. It would be a disgrace to our cause should unfortunately this be the case.

Old Theology is rapidly dying out, while the little giant, New Theology, is marching onward to success, and will eventually leave the whole loaf, when such men as Rev. Mr. Watson, Rev. Mr. Hale, Rev. Mr. Frothingham, and hosts of other liberal thinkers come to the front to teach the people spiritual truths devoid of bigotry, fanaticism and superstition. Bro. Hepworth of New York, and Bro. Murray of Boston, fear at times to leave the idols of the past for the glories of the present, but being both exceedingly mediocristic individuals the spirit-world forces them at times to enunciate the most liberal thought from their pulpits, to the utter astonishment and chagrin of their conservative hearers, and on the other hand to the delight and instruction of those who have become imbued with a knowledge of the truth as given through the inspired lips of the humble media of to-day. Mighty ones in spirit-life—God's messengers to earth—are working with an activity here, this moment, with far greater power than those who labored in olden time in the East to teach the mighty truth of the immortality of the soul; and notwithstanding the martyrdom of our media—and they are daily being martyred—SPIRITUALISM is destined to permeate the whole earth with its divine beneficence.

A petition is in circulation in Pennsylvania, to the Senate and House of Representatives, praying for the passage of a law, to enable women to be inspectors of the women's department of prisons. This would be a reform which all the other States would do well to copy.

Prince Wittgenstein, who commanded a section of the Russian army in the war with Turkey, has returned to his home in Vevey, Switzerland. The Prince is well known among the Spiritualists of Europe.

"Echoes from England," No. 13, from the pen of our agent and correspondent, J. J. Morse, will appear in the Banner of Light for Feb. 2d.

To American Mediums Who Intend to Visit England.

Mr. W. H. Harrison, editor of *The Spiritualist* (London), writes to us as follows: "A few words of advice from this side of the Atlantic may perhaps be of use to American mediums who intend to come to London, and may enable them to avoid waste of time and waste of money. American mediums not unfrequently cross the Atlantic in the middle of summer; but when they reach London they discover that nearly all those who would be likely to engage them are out of town, and do not begin to return till about November; consequently for three months or more the mediums have little or nothing to do here or elsewhere, and their expenses are running all the time. The best time for mediums in London is from the first day of February until about the middle of June. From November to February they may also be tolerably fully engaged.

Second-rate trance or physical mediums are best likely to get on well here, nor are even the best of trance lecturers well supported. Those who can give good trance test seances in private, and can give good trance test seances in public, usually succeed here. No mediums have been here of late years who have stood before a large public audience and given those present numerous identity tests.

Strong physical manifestations in broad daylight are much wanted. With the mediums permanently here very good dark seances are now given. A medium who never fails to obtain good slate writing phenomena in daylight would be valued in London. In short, first-rate daylight manifestations are wanted here, and second-rate mediumship of any kind is not likely to answer well.

Letters of introduction and recommendation from reliable sources would help a medium on his first arrival. When mediums get here they should set up for themselves, and not at the outset enter into direct or indirect alliance with any person or persons, from which alliance they might afterwards find it not easy to extricate themselves.

38 Great Russell St., London, Jan. 15th, 1878."

More Muscular Creedalism!

The Texas Spiritualist, published at Hempstead, that State, by C. B. Ketteringham and Charles W. Newman, reaches us for January. It is an eight-page paper, and contains much interesting matter—among other things an essay by Chas. E. Dwyer on "The Divinity of Jesus." One of its correspondents furnishes the following account to its columns, which proves that the Lone Star State has yet within its borders quite a number of unadulterated bigots, whose acts are a crimson shame on the face of the fair "Gospel of Peace," which they claim to preach: "Bell County may be the banner county of our State in brutality, bigotry and intolerance, yet the county of Fort Bend has entered the arena as her competitor for that bad eminence. In the last-named county recently the funeral obsequies of a very worthy young man were disturbed, the family of deceased were insulted, and the females so alarmed that they begged to be sent to a place of safety.

The deceased was a Spiritualist. A Methodist minister placed himself at the foot of the grave with the intention of afflicting *noles noles*; but the father of the young man, knowing the wishes of his son while in the body, and not desiring the services of the divine (?), addressed the funeral party himself, explaining his own convictions—the living faith and dying feelings of his son. This gave umbrage to the disciple of Jesus; the peace of the public was violated, the feelings of the family of the deceased were outraged, and serious difficulty was only prevented by the good sense of some members of the funeral party. All this in the blaze of a so-called Christian civilization. *Oh tempora, oh mores!*"

The Case of Dr. Urrun.

Who was arrested under the provisions of the "regulating" medical law of Vermont, was decided in his favor a few weeks since. The matter came up before the County Court, St. Johnsbury. Dr. U. held as points in defence, that, first, there was no Board of Censors; second, that he was not a practitioner of medicine; third, that he had received a certificate since from the old school physicians. The opposition brought on an old school physician, who testified that there was a Board of Censors at the time of Dr. U.'s arrest. On cross-examination this worthy disciple of Esculapius acknowledged that *this Board was appointed in 1874 in anticipation of the passage of the law*. The case was taken from the jury, on these two law questions—whether there was a legal Board of Censors, and whether electricity was medicine—and the court decided in Dr. U.'s favor. It is hoped that this prescriptive law will be repealed at the next session of the Vermont Legislature.

Dr. Slade's Work in Leipzig.

A correspondent writes us from Berlin under date of Jan. 1st: "I think I informed you that Dr. Slade visited Leipzig in the latter part of November, and gave sittings to some Professors belonging to the University, some of whom expressed a desire to further pursue the investigation on our return from St. Petersburg next spring. On learning that he had not gone to Russia, as he had intended, it was proposed that he return to Leipzig, and meet the Professors. Everything being arranged, he went to Leipzig again on the 10th of December, and remained one week, the guest of Baron Hoffmann. Professors Zollner, Weber and Scheibner, I think are the three gentlemen to whom the Doctor devoted his time, sitting each day at 11 A. M., and again at 8 P. M.; sittings lasted about one hour each. Full and complete notes were taken of everything that transpired. These cover so much that they decided to publish their report in a book, illustrated with diagrams. The sittings were held in a room furnished by Hoffmann. They hope to have the book out in February."

A Seance with Mrs. Maud E. Lord.

A correspondent gives us the following transcript of what he witnessed at a circle whereat this truly remarkable and reliable medium was the phenomenal instrument:

"At a circle held at 22 Northampton street, this city, on the evening of Saturday, Jan. 10th, by Mrs. Maud E. Lord, in the presence of a company of twenty persons, the majority of whom were skeptics and unbelievers in spiritual phenomena, a child seven years of age, and weighing fifty-six pounds was taken from his father's lap, carried across the room, and placed horizontally on the knees of a well known resident of Boston. The father and mother of the child, as well as the gentleman referred to above, know that this was done without human agency. The child, who is a remarkably intelligent little girl, says she did not feel the pressure of hands, and was carried 'up high, higher than the heads of the people, almost to the ceiling.' The circle took place at the residence of a printer, who has been employed upon one of the leading daily newspapers of Boston for the past twelve years."

P. C. Mills, Acting Secretary, writes "The Spiritualists of Great Falls, N. H., organized January 13th, as a working Society, choosing John G. Hill, President; John D. Jones, Vice President; I. S. Colman, Treasurer; Thomas Duffill, Secretary. Committee of Finance: John D. Jones, William Knights, J. B. LeGro, Fannie C. Hamlet and A. A. Foss."

BRIEF PARAGRAPHS.

SHORT SKETCH.—As the torrent that rolleth down the mountains destroyeth all that is borne away by it, so doth common opinion overwhelm reason in him who submittech to it, without saying, "Why is the foundation?"

New Publications.

THE ATLANTIC MAGAZINE, for January—H. O. Houghton & Co., publishers, corner Beacon and Somerset streets, Boston—leads off with a highly readable story, "The Boy on the South Carolina," by Mark Twain, continues with "The Hamlet of St. Louis," by Edward H. Knight, gives us "The series of illustrated papers on the 'Crude and Curious Invention' at the Centennial Exhibition," which has for so long been an attractive feature of the magazine.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10 o'clock. The public cordially invited. A. B. Hatch, Conductor.

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MRS. SELLER M. PLANT, Electrician, and Heating and Ventilating, office, 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4, J. 15th.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable room in their establishment expressly for the accommodation of Spiritualists, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

Message Department.

The Spirit Message... Mrs. Jennie M. Rudd... I wish you would say that Julia McLean...

The Banner of Light Free-Lecture Meetings... Mrs. Jennie M. Rudd... I don't want to be here, sir. I came in here...

REPORTS OF SPIRIT MESSAGES

Mrs. Jennie M. Rudd... Invocation... Our Father, let the sunshine of love and spiritual...

Invocation... Our Father, let the sunshine of love and spiritual... I don't want to be here, sir. I came in here...

Questions and Answers

Mr. Chairman, we will... Can spirit photographs be taken by the... Questions and Answers... I don't want to be here, sir. I came in here...

Albert M. Eastis

Albert M. Eastis... I come from a long distance, sir. I don't know... I wish you would say that Julia McLean...

Henry Tyson

Henry Tyson... I am somewhat surprised at the condition of... I wish you would say that Julia McLean...

James Ford

James Ford... I am somewhat surprised at the condition of... I wish you would say that Julia McLean...

Julia McLean... I wish you would say that Julia McLean...

Mr. Chairman... I have been many years in spirit life... I wish you would say that Julia McLean...

Mary Murphy

Mary Murphy... I don't want to be here, sir. I came in here... I wish you would say that Julia McLean...

Oscar Gelpe

Oscar Gelpe... I wish you would say that Julia McLean... I don't want to be here, sir. I came in here...

M. A. C.

M. A. C... I wish you would say that Julia McLean... I don't want to be here, sir. I came in here...

Albert M. Eastis

Albert M. Eastis... I come from a long distance, sir. I don't know... I wish you would say that Julia McLean...

Lucinda Graham

Lucinda Graham... I come from a long distance, sir. I don't know... I wish you would say that Julia McLean...

Eunice M. Worth

Eunice M. Worth... Please say it is Eunice M. Worth, and that I... I wish you would say that Julia McLean...

Mr. Chairman... I have been many years in spirit life... I wish you would say that Julia McLean...

Mr. Chairman... I have been many years in spirit life... I wish you would say that Julia McLean...

Ellen M. Murphy

Ellen M. Murphy... I wish you would say that Julia McLean... I don't want to be here, sir. I came in here...

John T. Roberts

John T. Roberts... My name is John T. Roberts. I came from... I wish you would say that Julia McLean...

Owen Jones

Owen Jones... I died in Brooklyn, N. Y. Give my name as... I wish you would say that Julia McLean...

Charlie

Charlie... Mr. Chairman, I don't want to bother you any... I wish you would say that Julia McLean...

Selden D. Briggs

Selden D. Briggs... I don't feel, Mr. Chairman, as if I had any... I wish you would say that Julia McLean...

Dr. Carroll Dunham

Dr. Carroll Dunham... This is a new and strange position for me to... I wish you would say that Julia McLean...

ly. I would have her learn to grasp all there is... I wish you would say that Julia McLean...

ly. I would have her learn to grasp all there is... I wish you would say that Julia McLean...

Anna Towle

Anna Towle... My residence was in Caroline street, and I was... I wish you would say that Julia McLean...

Alden Jackson

Alden Jackson... Mr. Chairman, I only wish to give my name... I wish you would say that Julia McLean...

Joseph Smith

Joseph Smith... I met my death by an accident from a gun. I... I wish you would say that Julia McLean...

Owen Jones

Owen Jones... I died in Brooklyn, N. Y. Give my name as... I wish you would say that Julia McLean...

Charlie

Charlie... Mr. Chairman, I don't want to bother you any... I wish you would say that Julia McLean...

cessary, the spirit-world ought to raise heaven and... I wish you would say that Julia McLean...

cessary, the spirit-world ought to raise heaven and... I wish you would say that Julia McLean...

Harriet Peckle

Harriet Peckle... Can you take down my letter so that it will go... I wish you would say that Julia McLean...

Anna Towle

Anna Towle... My residence was in Caroline street, and I was... I wish you would say that Julia McLean...

Baker

Baker... Baker was my name. My mother's name was... I wish you would say that Julia McLean...

MESSAGES TO BE PUBLISHED

MESSAGES TO BE PUBLISHED... Given through the mediumship of Mrs. Harriet Peckle...

Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

DR. J. R. NEWTON, The Celebrated Healer. CURES all Chronic Diseases...

DR. F. L. H. WILLIS, May be Addressed (All further notice) Care Banner of Light, Boston, Mass.

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