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They have stood, too long before the public as profes-slonal men of ability and merchanits whose immense warehouses proclaim that they are not easily imposed upon by sharpers. These men have all become Spir-itualists for certain definite reasons. The Press has collected the reasons of many, and to-day what ma-been to thousands a mystery may in part be cleared. "The study of Spiritualism," said Professor Henry Kiddle, when asked to give some of his views on this much mooted subject, "has occupied much of my time for years. To learn, to investigate, and impart my knowledge to others was my vocation for many years, and when my attention was attracted to Spiritualism I gave the same carnest and deliberate consideration and when my attention was attracted to Spiritualism I gave the same earnest and deliberate consideration to it that I had given to other subjects, and with the re-suit that I became fully convinced of its truth, in that conclusion not being unlike many others who are well known in the scientific world, and whose ability and acquirements are recognized." A slight digression will be pardened here, in order to recall to the minds of the readers of this articlef the man whose words have just been quoted. Mr.-Kiddle had much to do with the education of public school children in this city, until some little time ago it was discovered that his materialistic views had been ex-changed for the (to him) more satisfying and accept-able doctrine of Spiritualism. His work for twenty-five years and more-first as a teacher and then as a superintendent-was forgotten or put aside, and his personal, if extraordinary, opinions allowed to prevail as an influence against his usefulness, and he was di-vested of his public office. "I became a believer, in Spiritalism" continued Mr. Kitdle, "In the first place by studying the literature of the subject--books containing the researches of eminent men. I scarcely, ever visited a medium myself. After four years of such study as that, I found accidentally that there were mediums in my own family, and enjoyed an inter-icourse, through those mediums, with my friends and I gave the same earnest and deliberate consideration such study as that, I found accidentally that there were mediums in my own family; and enjoyed an inter-course, through those mediums, with my friends and relatives who had passed on. Then for at least ten years I investigated the subject through a large number and variety of other mediums, and acquired a great body of experience which I have only in a very small part given to the world." "What do you consider the literature of the sub-det?"

 Bointy P.A. Despitualistic Meetugs in New York and Elsewhore. Connecticus Illus Lays, act.
 The meetug P. Spittalistic Meetugs in New York and Elsewhore. Connecticus Illus Lays, act.
 The meetug P. Spittalistic P. Spi In all its phases—that it may sometimes become de-basing rather than elevating. I would also say, too, that the moral and spiritual character of mediums should be very carefully scrutinized, and none of them should be patronized, or even visited in any way, un-iess their character and conduct as men and women or a other by accounters " are entirely exemplary. \_\_Mr. Henry J. Newto Mr. Henry J. Newton, the President of the New York Society of Spiritualists, is one of the most promi-nent; as well as one of the most carnest workers in the cause of Spiritualism. Ho claims not, only to have seen spirits, but to have been able to take some of their photographs, he being an expert in amateur pho-torgraphs. lewton, the President of the New tography. Mr. Newton says of himself: "I was brought up a tography. Mr. Newton says of himself: "I was brought up a Presbyterian, but afterward became a member of the more liberal organization of Methodism. My atten-tion was first drawn to Spiritualism thirty-seven years ago. I was a plano manufacturer, and I went to Bridgeport to set up a plano. The instrument was shipped by boat, but I went by the cars. I waited there day after day, expecting the arrival of the plano, but it did not come. Some Friends of mine who were believers in the spiritrappings, suggested that the 'table' should be got out, and then it was rapped out that a ship was, aground. At first we'did not know what the communication meant, but on inquiry it was found that the boat on which the plano liad been placed had come to grief in the manner mentioned. "I thought this wasvery strango, but I was inter-ested, and told my wife the circumstances when I wont, home. She thought what had been done was wicked and sacrifegions, but I takked about it so much that she finally overcame her scruples, and we sat where home. She thought what had been done was where and sacrilegions, but I talked about it so much that she finally overcame her scruples, and we sat down to a table of our own, placed the tips of our fin-gers upon it in the manner required, and it began to move. We could neither of us believe it, and one said to the other, 'Did you, do that?' or. 'I am sure you moved that,' but once we were convinced it was done by an outside power we sat down to the table every night, and after piling, heavy objects upon it, invited our friends in to see how easily it would move in spite of any amount of weight. The result of investigations most remarkable manifestations that have ever been given have taken place in our house. The mediumis-tic powers unfolded and unfolding in our time are only the awelling of a fund of celestial germ inherent in the human constitution. The Spiritualism of history was simply meteorie fiashes of light, shall become a radiant flower. Then manify shall become a radiant flower. The numarity shall not grope in darkness with bandaged eyes and palsied hands; bow-ing to mystle shrines with superstitous fear and ter-ror, but will walk upright in its redeemed manhood. "Mediums are mostly found in private families. The mediums are mostly found in private families. The

na of Splittualismi.<sup>4</sup> Mr. Wallace has published several books upon the same subject. We have also the result of the remarkable investigations and experiences of an English gentleman. connected with one of the English universities, who signs his articles. M. A. (Oxon). He was really educated as a clergrama, and has published soveral books, one on "Splirit Identity," another on the 'Religious Aspects of Splirit Identity, 'nonther on the 'Religious Aspects of Spliritualism,' and a third on 'Psychography,' or direct splirit, 'non a third on 'Psychography,' or direct splirit, 'non a sign of the sign and of European reputation as a scientist, particu-larly Illustrious for his investigations of the sign and of European reputation as a scientist, particu-intry liustrious for his investigations of the sign '' Why is it that so few young people take up Suffit '' His is the that the middle-aged and older persons are nore include to take an interest in this subject; true, too, in regard to all prevaling religions. The churches have their organizations and Sunday Schow and Splittualists have none. Spliritualism is not now interwoven in the scient system as the 'other regions are and this want of interest is a fact, whether you speak of th assareligion or merely as a branch of knowt edge.''.'' "No more than two on merely as a branch of knowt edge.''.'' "No wourd thave muscile genos should have the power of mediumship and genus are interchange.''.'' "No more of the store the yoe in scientist is another '''.'' "No more than two may reason should have the power of mediumship and genus are interchange.'' "Have you any idea why one person should have the power of mediumship and genus are interchange.'' "Have you any idea why one person should have the power of mediumship and genus are interchange.'' "Have you any idea why one person should have the should the superial provide and moders.'' "Have you any idea why one person should have the power of mediumship and genus are interchange.'' "Have you any idea why one person shoul

### MYSTIC STATESMEN.

NYSTIC STATESMEN.! Semtors and Others' Who Belleve' in Spiritual Lore: WASHINGTON, Feb. 16th.—There are many public men at the national capital who believe in Spiritual-ism, but there are few of them who can be made to ac-knowledge it. Men who stand for preferment before the people, and who run for elective offices, regard a Spiritualist as open to severe criticism and for that reason they cover up as far as possible their religious belief when it runs in that direction. Occasionally a bevy of Senators or Representatives get together at the Capitol, and during a free and easy private conver-sation they express their views in Spiritualism. Senator Coke, of Texas, is regarded as one of the most prominent Spiritualistic beliefs, but there is seldom an opportunity given in any other way to ascertain when a main in public life has faith in Spiritualism. Senator Coke, of Texas, is regarded as one of the most prominent Spiritualistic in Spiritualism. The Senator is very large and brusque in physical compo-sition, with a head of heavy hair, and a face covered with a bushy beard, all of which is snowy white. One would not regard him as a Spiritualist, but to his most intimate friends he does not hesitate to say that there is something more than theory in Spiritualism. He believes that there is power possessed by the spiritu-alistic mediumis to call into communication with the living the spirits of the dead, and he has attended more than one scance in which he participated. Sen-ator Coke is the uncle of the wite of reach all there participated. Sen-ator Coke is the uncle of the wite he reach all thung Chang, the uncowned king of China, and secured from that functionary certain concessions, through the op-eration of the spirits. It is stated that be secured further by in regard to the chances for electrical intro-ductions, and that he was able to reach Li Hung Chang, the uncowned king of China, and shaker and financter of signal success, and who is always counsel-ed whenev

Representative Plumb, of Illinois, who is a banker and financier of signal success, stud who is always counsel-ed whenever there is monetary legislaton pending in Congress, makes no secret of his belief in Spiritualism whenever he is in a circle of his friends. He believes that the good spirits linger with their friends after mortal dissolution, influencing them for good, and that the contrary is true of bad spirits. Mr. Plumb believes in the direct communication of mortal beings with those in the spirit. He does not attend circles for anuschent, but because he believes he derives benefit from them. Mr. Plumb regards Spiritualism as a religious hellef in rather a doubtful way in this respect: A too close study and an absolute, concenrespect: A too close study and an absolute, concen-tration of the mind on the subject may lead to mental wanderings, and therefore result in harm. On general principles, however, he accepts the belief as a whole. Dr. Buxter, who is one of the most prominent physi-claus at the national capital, being called into fre-quent consultation with the most distinguished, physi-claus of the country, is such an ardent believer in the faith that he holds private circles at his residence, and there are among his guests some of the distinguished figures in public life. More has been written about Senator Leland Stan-ford, of California, in connection with the spiritualistic belief of public men in Washington, than any other. Senator Stanford says he is not a Spiritualistic-at least in the common acceptance of the distinguished he does v and an absolute, concen Senator Stanford says he is not a Spiritualist—at least in the common acceptance of the term—and he does not want to be classed as such; but he gives a very in-teresting account of how he came to be regarded a Spiritualist and what he really does believe, and I will relate it as coming from one of his best friends. Five or six years ago the only son oathis well-known millionaire and philanthropist died, away from home and his parents. Ho was traveling in Europe with his tutor, and there was no parting message, no last faro-well to father or mother. This fact so preyed upon the mother's mind that it distressed her friends very greatly. Spiritualistic mediums heard of this and the mother's mind that it distressed her friends very greatly. Spiritualistic incliums heard of this and went to Afrs. Stanford with their, theories. She ac-cepted their doctrine to a limited extent; and believed that with the aid of mediums she could conveyse with the spirit of her son. When Mrs. Stanford conveyed what she learned and believed to the Senator he at-tempted to dissuade her from the belief. He did not then have any patience with it. Finally, however, he consented to a trial of the power of the mediums, and when they when to New York they secured the ser-vices of the most respectable Spiritualists to be found. consented to a triat of the power of the mediums, and when they want to New York they secured the ser-vices of the most respectable Spiritualists to be found. Scances were given—three of four of them—and com-nunications were held with what was represented as the spirit of the dead son. They were not satisfactory to either the Senator or Mrs. Stanford, but they put the former to thinking. He would have been willing, he would now, to make almost any sacrifice in order to obtain for either Mrs. Stanford or himself a communication with the spirit of their boy which was satisfactory. The feature that impressed him most during the efforts to secure spirit-ual communication was the sincerity of the mediums and their evident honesty of purpose. Senator and Mrs. Stanford have for years been pestered by dead-beats, beggars and fortune hunters, and one of the principal objects of those who worked up the medium communication vas to get an advertisement. Never-theless, the Senator believes that they worked in good, faith, and their earnestness and the sincerity of all who believe in Spiritualism impressed him greaty. He began to study the theory, hoping to solve it and Will octate in Spirituation Invited to solve it and to derive benefit in some direction. The Senator's communication through the spirit me-The Schator's communication through the spint me-diums was not satisfactory, because he knew that the spirit was not that of his son. It was not the voice, ho says nor the manner of his son. The study he has made has probably put him in the general category of the Spiritualists, however, and his philosophy on the subject is, in the direct line of the most popular theo-wise since, is at the direct line of the most popular theo-ries. "I believe that the spirits of the dead inhabit the atmosphere," said the Senator the other day in discuss-ing Spiritualism. He says that heaven is undoubtedly a spirit condition, and that there has never been any ideation given it by astronomers or logiclans. He is every day influenced by some intangible power which he attributes to spirits about him. The doctrine of some of the denated, move the living in their every-day deeds, attracts kis attention and solicits his con-skiteration, although he does not believe in the doctrine itself. It is a mystery to him in connection with his belief that the spirits of our friends are all about us. He says the docirine of the average Protestant, liter-ally construcd, as it commonly is, will not stand under the surgeon's knife or at last under the test of the as-tronomer. The Senator is not a disbeliever in the doc play the doc, the the the is guided in his ac-trine of future punishment or reward, but he does not believe thay come in just the form or at the time most Protestants do... The lact that he is guided in his ac-tions, given impulses which impel hav, by some invisi-ble power, into contact with which he comes, makes him believe that the signation or friends are not becaud beyond our immediate reach. He regards the spirits of the dead as in daily, momentarily contact with the living, and he is constrained to believe that the soft he dead as in daily momentarily contact with the living, and he is constrained to believe that the spirits of the dead is in the in the regards the spirits of the dead is in daily momentarily contact with the living, and he is constrained to believe that this contact must move the living to deeds which they would not have suggested to them under other conditions. Whether these spirits for our ford so far as his researches have gone he is led to doubt the claim, and, there he departs from the prime doctrine of the Spiritualists of the day. ries. "I believe that the spirits of the dead inhabit the "I believe that the Soundar the other day in discuss

Professor Elliot Coues and Bishop Newman, the latter who was General Grant's minister, and who was recently promoted to the situation he now occu-ples, with headquarters at Omaha, are bellevers. Dr. Sunderland, who is President Cleveland's minister, is also classed as a Spiritualist, and some of his friends-go so far as to say that President Cleveland himself has conversed with Dr. Sunderland of Spiritualism, and is at present studying the principles upon which bellevers base their religion. Ex-Senator Spencer, of Alabama, who at one time wielded a powerfai influence in legislative circles, and who is now living in the West and pursuing mining, was so firm a Spiritualist, that he used to talk it in the cloak-rooms of the Senate, and relate experience's with the spirits through the influence of mediums, until he became a subject of general comment. The belleved he possessed the powers of the medium, and that he spirits.

spirits. Had it not been for the fact that he was very sensi-

Had it not been for the fact that he was very sensi-tive to ridicule, President Arthur would have openly acknowledged his faith in Spiritualism. I am told that private scances, conducted by three or four intimate friends and a medium, were more than a few times held at the White House, hetween the years 1882 and 1884. President Arthur communicated with the spirit-of his wife, and said he had great satisfaction in it. Those who learned that he was a Spiritualist and who desired to converse with him on the subject, were un-successful, however, in their efforts. He did not want the public to know that he believed in or studied the subject:

subject: Dr. Lincoln, who was one of the leading physicians Dr. Lincoln, who was one of the leading physicians to President Garfield, is a Spiritualist. Those who have talked with him at the private circles say his views are exceedingly interesting, going as they do far below the surface of the ordinary believers, and branching out into the depths of philosophy, which show to good advantage the breadth of his intellect, which takes the highest rank.

### AT THE HUB.

## Prominent Bostonians Expound the Spiritualistic

Prominent Bostonians Expound the Spiritualistic Faith. Boston, Feb. 16th.—Spiritualistic leaders, not only in Boston but all over the country, point with pride to the fact that no less a personage than Rev. Minot J. Sav-age has thought it worth while to give to Spiritualism his most distinguished and careful consideration. They assert, and so do a multitude of others who are not in any sense allied to the occult movement, that if a man with such a remarkably bright intellect and such broad and liberal common sense believes that Spiritualism and quackery are not synonymous terms,

starting illustration of his power of levilation. Mr. Savage was seated in a large, heavy arm chair in the center of the room, and Slade simply placed his hand on the back of the chair, and with no "fifort whatever raised the clergyman, chair and all, some distance from the floor. A slate-writing experience with the same medium was more marvelous still. "I have brought my own slate," said Mr. Savage-which, by the way, was not a double one-and several messages were made to ap-pear on its surface. Finally I safd to him: "Why can-not I get writing independently of you?" "Try it," replied Slade. "Accordingly," said Mr. Savage, "I took the slate in my own hands, and, after placing a small plece of pencil upon it, I held it under the edge of the table. Slade was seated on the other side. His hands were in plain view, and he had no contact with me what-ever. In a few moments I looked at the slate again, and loi and behold! Lhad a message." Another instance was more marvelous still: "I was seated at some distance from a wonderful male need-um," said Mr. Savage, "when suddenty I feit my right knee elasped in a firm, strong grip. I looked down, and I will make alittle investigation on my own account. I slowly and genity extended my hand down to the spot, and held it there right where the invisible force was acting. What was the result? I feit a curi-ous sensation, exactly as if fingers were running over the back of my hand, and the phenomenon finally-con-cluded itself with an unsitakable pating on the back of my wrist. I was not alone with the medium all this time; another gentleman, a friend of mine, was with me, but neither of us could see anything which could give us even the remotest explanation of the wonder-mine, was heavelle but held we save the wonder-man down the thene due se anything which could give us even the remotest explanation of the wonder-man down by the sead the same service due there of the could see when by the back of the source wend the same service due there of the could see anything when me, but herner of us could see anything which could give us even the remotest explanation of the wonder-ful occurrences. "Such occurrences as these, and many others equal-ly as inexplicable," said Mr. Sayage, "have convinced me that there is something which is emhenity worthy of investigation. If there is even a grain of truth in Spiritualism the world ought to know it, and the search should be instituted by the thinking men of the world. A great many persons, many of them with the definition of the search and the search should be instituted by the thinking men of the world. A great many persons, many of them with the duty to defiource querything pertaining to spiritualistic, phenomena as the basest kind, of fraud. Why do they do this?- Simply because they have seen only the tricks and the sharas, or perhaps they may have witnessed one of the 'exposurea' of Spiritualism, which very often expose nothing or hobody but the person conducting the exposure." Dr. Solonon Schindler, the famous Jewish rabbl, was exceedingly loth to being extensively quoted on the subject of Spiritualism. "You see," he said to *The Press* reporter, "this is a subject of so emigently peculiar a nature that a man cannot give his views on it in an off-hand manner. It would require a good deal of time and calm and thoughtful consideration on my part before I could express myself with the requisite clearness, for there are so many and so varied phases to the matter that a are so many and so varied phases to the matter that a cursory statement, would not bring any credit to the man who uttered it." Dr. Schindler was assured that anything which he might say, even though spoken without preparation, colid not fall to be interesting to the readers of *The*. *Press.* So, after a little more persuasion, he said: "Well, I am afraid that even if I should express my sentiments concerning matters spiritualistic my onlin-Press. So, after a little more persuasion, he sald: "Well, I am afraid that even if I should express my sentiments concerning matters spicitualistic my opin-ion would be of very little worth, for really I am one of these who are far from being on the outside of the valley of doubt. It is true that many times during my life I have turned my attention to the consideration of spicitual phenomena and their probables or improb-able causes, but my life has been such a busy one in other respects that my spiritual studies, so to speak, have been altogether too brief. It has abways been my desire to see the light, if light there is, in the clear-est manner possible. To this end my efforts have been directed; but, as I said before, circumstances have been of such a mature that my desires have been only partially gratified.' It seems to me that if a man has inade up. his mind to search to the very bottom in quest of the spicitualistic essence, he should apply himself, in the most assiduous manner. He subject and compare their arguments with the dictates of his own reason and conscience. Besides, he should witness as many of the so-cailed manifestations and matrializa-tions as possible. Moreover, he should witness as many of the so-cailed manifestations and matrializa-tions as possible. Moreover, he should visit the very best mediums and endeaver, to learn from personal observation and experiments the causes; effects and extent of their wonderth powers, if in reality such, powers exist. This last brainch of the investigation-would be, as you probably are aware, very expensive. Mediumis-that its, the first class one-come high, and I have ne doubt that this fact has dampened the ardor of many persons who wished to make a thorough ex-amination of the subject. It has a had sucjewan effect amination of the subject. It has had such as you may have

inforred from what I have said, my principal 'reason for not more fully pursuing a spiritualistic investigation has been the lack of sufficient time."

"But, as far as you have investigated, what is your opinion as to the existence or non-existence of spirit-tion has been the lack of sufficient time."
"But, as far as you have investigated, what is your opinion as to the existence or non-existence of spirit-tions," replied Dr. Schindler, "and I cannot denythat some of them were nothing short of martelous, ...Itow. they were done I do not. Know, and I herefore I would not attempt to offer any explanation." I will say, however, that they impressed inc to shch an extent as to urge me to investigate further, which I will say. however, that they impressed inc to shch an extent as to urge me to investigate further, which I will assuredly do when my circumstances will permit."
EN W. Snith, a well-known Bostonian, who is a large manufacturer of planos and organs, wasseen by *The Press* reporter. Mr. Smith is not a medium, neither is ha a person who night be styled a "professional" becket. Circles. Moreover, he is a gentleman who has secured the respect of all who have come in contact with him, and his opinions, though hitherto only privately dx-perstkin of consideration.
"I do not *Hink* that spiritualistic phenomena have happened and will continue to happen. I know that I am talking to you in this room and at this moment. My belief is the result of no sudden fancy, and I have mot been imposed upon by any fratuduct practices.
"There is not the slightest doubt in my mind—no, not even, the such of the subject of a sudden fancy and I have interesting the the subject of a sudden fancy and I have mot been income and when I was left alone I became, as a Hought, incurably disconsolate. I longed for the time to come when I could see her again, and I arefer the subject of a sudden have the pressing effect upon me. She hab were taking togen the the subject of a sudden fancy and

Boston V, Féb. 16th. — Spiritualistic leaders, not only in Boston but all over the country, point with prideto the fact that no less a personage dian. Rev. Minot J. Sarvage has hought it worth while to give to Spiritualism. It is most distinguished and careful consideration. They assert, and so do a multitude of others who are not in any sense allied to the occult movement, that if a man with such a remarkably bright intelled and game allied to the occult movement, that if spiritualism and quackery are not synonymous terms, the public at large and the press in general had better reserve their sneers and abuse for something else. Mr. Savage was interviewed by a *Press* reporter in his study under his church on West Newton street. He safe, among other things: "I have three things?" "Firsb—That in my judgment at least half of think was Watchs, came to this lety. Thad heard of this sary bhat is a large annount of what might be alled honest self-delusion and misconception. For example, some ethner explanation. I his study under his church on West of public and park there and went to his ronom. Rchember he had meet the game of the resone and neared of this marvelous slate with the work of public and park there and went to his norm. Rchember he had meet a spirit sail a there to to tricks, but to prescue explanation. I his study that there called a some ether explanation. This I did, and then more norm is capable of some ether explanation. This is add, and the there is a harge amount of the storemet of and and the their explanation. The state many stille themany state, when in reality the pible momenon is capable of some ether explanation. This resone there there and and the their explanation. This resone there there and and the their explanation. This state the store is and materializations. Among them was an explet is a large annount of what might be a state. When is another was an explet we had the read of the state franty, he could have a state the durate and mader of the ready state in the owas met to his

jectoria and a start laye been published recording the ex-Books that have been published recording the ex-periences of investigators, with the processes and re-sults of their investigations. For instance, going back four or five years atter the commencement of the move-fnent, Dr. Robert Hare's investigations. He was a pro-fessor in the Pennsylvania University, a member of all the first-class scientific associations in the world, and he investigated the subject with the express purpose of showing the whole thing was a delusion. He came out a bellover, and not only a bellever, but a medium. Those people who had expressed their great joy and satisfaction that so eminent a scientist as Dr. Hare was to investigate this subject, after he had announced his bellef in it, said that ho ought to be sent to a lunatic hay-lum. His book, which is called 'Spiritualism foientification.

to investigate this subject, after he had announced his bellet in it, said that ho out it to be sent to a lumatic asy-lum. His book, which is called 'Spiritualism Scientifical-ly Demonstrated,' is a large octave, containing a full account of his experiments and investigations. It is such, books as Dr. Hare's that I call the literature of Spiritualism. Epes Sargent, of Boston, and Judge Edmonds, the latter a member of the Court of Appeals in this State, and considered one of the best lawyers . In the country, investigated, and found it to he trie, the latter in very great part, through the mediumship of his own daughter. "Now it is sometimes said that Spiritualism ought to be scientifically investigated, but it has been scien-tifically investigated a great inany times, and, by the very best minds, as I have said by Dr. Hare, then by the English scientific, and Science to a some class of subjects as Darwin's, and William Crookes, than whom there the once the overless of discoveries for two years or more under the very best conditions, in the could by wears on the some class of subjects. The Jatter, made investigations and discoveries for two years or more under the very best conditions, in his own house and in connection with Professor Cromwell F. Variey, who was the electrician of the Af-iantic cable. These men examined the subject exhaust-ively. They examined the physical phenomena, and when we asy physical phenoments in relation to Byler. antic cable. These men examined the subject exhause-ively. They examined the physical phenomena, and when we say physical phenomena in relation to Spir-fitualism, we mean Spiritualism accompanied, by intel-ligence-met, incre phenomena, such as the rapping; which, it has been claimed, can, be counterfelted, by the snapping of the toe-joints in which Mr. Huxley table us very recently that, he has become an accom-plished expert. Mr. Grokes included in his investi-gation the wonderful phenomena of materialization; and proved that the presence of a substantial appari-tion was actually a reality, as it appeared in his own parlor, Varley, and lie using the galvanometer.as the means of showing that the medium remained perfect-ity methodes.

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Ing to mystle shrines with superstituous near and ter-ror, but will walk upright in its redeemed manhood. "Mediums are mostly found in private families. The public mediums are few compared with those in private life." Mediumship is a fact, as well and firmly estab-lished as any fact possibly can be, and it is with us be-cause there is need for it. The progress of Spiritual-ism can no more be stopped by human efforts than the unoperative." Mrs. Newton exclaimed with "enthusiasm after her husband had ceased spoaking: "Everything in life looks so different from our stand-point. We consider this world only the primary school. The church people this world only the primary school. The church people this world only the primary school. The church people this world only the primary school. The church people that evil doing is surely fol-lowed by suffering of some kind. Miss Jonnie B. Ha-gan, when she spoke to fis at Adelphi Hall has Sunday, said she had visited a hat factory in the East, and she found that all the hats before they were sent to market were through a bleaching process, and she thought it mean the some with people. they do all the day buy the

found that all the hats before they were sent to market went through a bleaching process, and she thought it was, the same with people, that we all had to go through a bleaching process. "We don't believe in the forgiveness of sins," con-tinued Mrs. Newton. "Whatever of wrong we do in life we must atone for it, we must make amends, al-though not always in this life. There are many states of purification, and we are in a constant state of pro-pression in the other life. Only, however, according to your own ability do you progress. I long for the day to come when ministers will preach that people cannot live a wicked life and go to heaven. Criminals are found that they will go straight to Jesus, but it is all wrong. Spirits have come back here and told the re-morso they have suffered for the life they had led

"About how, many people attend the meetings at Adelphi Hall?"

gation the wonderful phenomena of materialization, (and proved that the presence of a substantial appari-tion was actually a reality, as it appeared in his own parlor, Varloy and he tsing the galvanometer as the means of showing that the medium remained perfect-ily motioniless. "We have the result of Professor Crookes's investi-gations in his own book, 'Researches in the Phenome-

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and materializations. I soon saw enough to convince me—and I and not, as a general rule, easily convinced —of the undoubted truth that is contained in Modern Spiritualism. I have given the matter a great deal of the and careful altention, and have spent not a little money is my investigations. Whatever doubt I might have had on the subject has been long since removed by nothing more than a' complete personal examina-tion. The number of believers in Spiritualism is in-creasing every double. creasing every day and in every part of the country. Men of means and men of brains are revolving these questions in their minds and are fast becoming con-verts, though some of them do not care to admit it. For my part I am convinced that Spiritualism will be the coming belief in the not very far distant future."

### IN THE QUAKER CITY.

# Most of the Spiritualists Have Reached Three Score Years.

Most of the Spiritualists Have Reached Three Score Years. PHILADELPHIA, Fcb. 16th.—One of the strongest be-lievers in Spiritualism in this city is Mrs. Carrie B. Kilgore, whom The Press correspondent found yester-day afternoon at her office on Walnut street engaged with her professional duties. This lady is well known here for the pronunent part she has taken in Women's Suffrage, and for her noble battle, lasting some sixteen years, for the right of admission as an attorney in the courts of this State. She was the second woman who qualified for that profession, but by the time our judges were willing to admit her there were elgity-five female practitioners in this country. To speak of Spiritualism in Philadelphia without mentioning Mr. Damon Y. Kilgore, her late husband, would be, to use an old expression, like the play of Hamlet with Hamlet left out. Mr. Kilgore in 1850 joind the Naw England Conference of the Methodist Episcopal Church. Four years later he organized and was elected. Superintendent of the Public School's of the village of Madison, Wis. He was identified with the educational interests of that State until March, 1860, when he resigned from the possion to become principial of the Evansville Seminary. For many years, practicing jointly with his wife. Mrs. Kilgore, who now occupies the same office, spoke earnestly of his and her belief in what she called "the grand, truth of Spiritualism," and gave many proofs to justify it. She said that while Mr. Kilgore was in Madison one of his, pupils, a boy of some eight years, wen into a trance, and plctureil most graph-leaily to Mr. Kilgore the death-bedscene of his mether. This young medium toid exactly who attended the fu-meral, and several other particulars that could not

Ically to Mr. Kilgore the death-bed scene of his mother. This young medium told exactly who attended the fin-neral, and several other particulars that could not possibly have been known to him by any human meth-ods. He went back to the scenes of Mr. Kilgore's childhood, and correctly related events which then oc-curred. At another time a pupil named Gilbert was the medium through whom appeared the spirit of Henry Clay, which made astounding revelations re-garding a body of men who were known as the Knights of the Golden Circlo. The assassination of President Abraham Lincoln and four Governors had been planned by these ment?

of the Golden Circle. The assassination of President Abraham Lincoln and four Governors had been planned by these metric.
Mr. Kilgore was urged by the spirit-visitor to go to Washington and lay before the President all the facts that had been presented.
Mr. Kilgore, who had implicit faith in these manifestations; went as suggested. As it was at that thue facts that be sent into Mr. Lincoln a card, with this suggestive wording:
" D. Y. Kilgore, wishing neither office nor favor, dosines to speak a few moments with the President." For an answer he received from Mr. Lincoln's son "Taq" a card with this card." In the bold, open hand, writing of Mr. Kilgore proved the "open seame." They talked together for an hour, and by prompt action the well-laid plans were frustrated and the four, valuable lives astudent be once his life to that influence which had been brought to bear upon the dead lawyer. Mr. Kilgore was student and investigated the card with him, not satisfied that disembald pinters and proves and the constant of the card with him, too. She is not satisfied that disembald pinters and proves any first or a spirituality of the save any thing the bear upon the dead lawyer. Mr. Kilgore was a student and investigated the constant and spirituality. His wife learned with him, and believed with him, too. She is not satisfied that disembalied spirits have anything to spiritualism. Neither bas the more fault, in the crede based upon the spiritualistic stories of the Christian "Bible; yet she does believe that flowers of a spiritualism. Neither bas she much the open the resident and investing and the constant. They for any of the physical phenomena of spiritualism. Neither bas a she much the president dia the spiritualism. Neither bas a she does of professed mediant any the spiritualism. Neither bas a she much that bas the spiritualism.

hange, but no loss. Mr. W. H. Jones is the successful owner of the large [Continued on eighth page.]/

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### BANNER LIGHT OF

# The Spiritual Rostrum. Discourse by Mrs. Nellie J. T.

Brigham, 🔸 Doliverod before the First Society of Spiritual-Ints, New York, Bunday Morning, Dec. 80, 1888.

(Specially reported for the Banner of Light.)

Our sole possible human conception of flod being (as it seeins to me) an eternal and all pervading triune infinity of power, wisdom and love, how would

Verily I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." - Another depressing biblical command or request: "Go, and sell that hou hast, and give to the poor." Are rich men de barred from Heaven?

These two subjects, for it is easier to condense them into merely two, are connected, although you may not perceive the connection Human needs are connected with the spirit: there are hunger and thirst of the body and mind, also. There are subtle, invisible links that connect things in Nature, though they seem to be apparently far apart. Body and spirit-how closely connected! and yet the one is crude and the other refined ; one visible, external; the other interior, invisible; but each interdependent.

The first query under consideration starts with an assertion—our sole possible human conception of God being (as it seems to the writer an eternal and all-pervading triune infinity of power, wisdom and love; then out of that rows the question: how do advanced spirits formulate the conception of, the personality of

In the first place, if you attempt to perceive God definitely and describe him definitely your offort will be an absolute failure. You cannot do it. If you were infinite you might do it, but then you would not be yourself; if God were finite you might do it, because "then he would -be nearer to your level, and could be, of course, understood by your interior conception, or perceived by you. But the subject is too great Could you take the shell on the shore of the sea, and lift in it all the waters of the Atlantic It can hold a few drops, and those few drops will tell a part of the story, or show at least that which chemically composes the water, but it is only a little that it can raise or contain. And so we are shells, some of us rough, some of us, perhaps, a little finer; but in one respect we are as shells, and we lift in our own natures our own conception of that wast ocean of infinty and of God. Some imagine that they can describe deity, and attempt to do it, but it is always unsatisfactory to the thinking, intent listener. We can say what the chemical elements are that constitute certain things with which we are familiar; we can say that in the ocean of deity we find these three elements, wisdom, will and love, and these three are one and are God. That is true. We believe that in deity there is omnipotence, omnipresence and omniscience. We say we believe these things, but, friends, if we understand what we say, we know there are no longings for:God, no surprises for God, no disappointments for God, because he sees what we call the end from what we call the beginning. But in the Infinite Presence is there a beginning or is there an ending?

If we were to attempt to describe God to you we would picture him as invisible, as that which you cannot grasp with your fingers or feel; and yet, friends, you must, have the conception in your own interior nature; it is not a matter of argument, or susceptible of demonstration, you must feel it in your own nature. It is something as you feel when you hear the perfection of music; is it not something more the soul of the universe to-day and forever. than tone and sound? is it not something like the undertone and undercurrent of the sea that floats in and through your being? A something that makes your eyes aim with tears perhaps, that quickens the beating of your heart, and bears you away from the earth into the bining three elements? Take, for instance, light and harmony of heaven? . It is the soul of the music; but a man cannot understand it Vedas-Brahma, Vishnu and Siva. When we who has no ear for music. So, if you look at the most perfect picture in the world do you creator, then comes the preserver, and then the not know that you must bring something to it in order to take something away? You cannot go to it with a nature that has no space to be filled, with a nature that has no interior per- the preservative principle, and then the deception; and you cannot feel all that the artist felt when he painted it, all that the artist felt when he strove to express the interior and ideal. There must be a love of nature, a quickening within yourself, if you would gaze upon the mountain and understand, its message; if you would look upon the sea, shimmering and changing in the light and shadow, and gather from the sound of its waves and the rhythm of their motion all the message that the sea has for the awakened human soul. And so you must be in harmony, in tune with nature, else the striking of the strings will awaken no response in you; but if you have this interior power of perception, if you watch the slow unfolding of a bud, you have been reading a page from the Bible of nature, and seeing one of the acts of God. If you have this interior perception when you see the wonderful lines and angles that are formed in building up the glory of a crystal, you have been talking with God: and you understand what he says if this interior perception is in you.-So it is that everything in this world is full of surprises to the nature that is awake and alive-to the nature that can perceive. If you want us to formulate some conception that will reveal to you some idea of God, how can we do it other than to say that God is the spirit of love, will and wisdom - the blessed trinity speaking in the perfection of the unity.? How can we better express it than to tell you that this Infinite Spirit within all and through all has its message only for those who are awakened and can hear; to those who have opened their eyes to the light and can see? Did you imagine that we might perhaps talk to you about a God that walked as man walks? about a God that talked as man talks? a God that can see a little way, as man sees? Did you suppose that we would quote from the Old Testament, or those texts that seem to reveal such a God as this? We know we read that God came seeking for Adam and Eve, but that they were | gates, and these were for the foot passengers. ashamed and had hidden from him. Hidden from God! Imagine such a thing possible! And that he called for them-called in a loud voice, just as some earthly parent might call for a little child that had hidden away. Do you believe that? We believe that man pictured God in that way, and that there is the expression of such a belief, but it is not our beflef.' We read in a cortain place that there was a war and a terrible time of stormy con-

he drove out the inhabitants of one part of the stand that," any human being cannot pass country, but that he could not drive out those through the gate of heaven without first removof another part because they had charlots of ing its burden; it must kneel to pass through ; tions, centeringat one person, at due individual of his little children because they had toys of front

Another idea that man has received and believed in is a personal God. They think that by certain of his children a battle was being fought, and that they wished for the daylight you, advanced spirits, formulate your conception of longer than it naturally would have lasted, the personality of God? and that when one of the children commanded the sun to stand still in the heavens that God actually held the light, that these children might see to fight a little longer and slay each other. Do you believe in such a God as that? We believe that man in the childhood of the race could be satisfied with such an idea, but we have grown into a grander conception of Deity.

You may suppose that we are impious in saying these things. Friends, we do not think so. We know that men have imputed their impressions to Deity, and thought they were doing right. When Moses received the Ten Commandments, and came down from the moun tains where they had been given with such strange and majestic accompaniments, he look ed down and saw what the children of Israel were doing. Did not God know? Certainly he did; but Moses did not know, and when he saw what they were doing he was shocked and angry and just like an angry child that throws down the toy and breaks it, so he threw down the tables of stone, forgetting how he had received them, and broke them into fragments, saying, God is angry." Ho judged the Master by himself—just as you might look through a pane of glass and not have a clear vision of the beauti ful world outside. There is dust on the win dow; first, the vapors and rains moistened the pane of glass, and then the dust whirling toward the window gathered upon it and could not make its escape. Now if you look out you will see lines on the window-pane, and some one looking out will say that all, the buildings opposite are streaked and striped with dust. Oh! no, friends, it is all on the outside of the bane of glass. And so it is that humanity, looking through a nature that is stained with selfishness, with the dimness and undevelopment of earth, will look at God, the Infinite Spirit, and say, "I see on the brow of Majesty the wrinkles of anger; God is angry." Oh! no: man may be dim of sight, man may be jealous and envi ous and angry, but God-never. He is as far beyond these things as the blue sky is beyond the dust-stained windows.

We therefore say that in your heart you have the meaning and perception of God-the spirit of order and harmony-this law of life which is in every atom with which he builds up the crystal of the soul.; This is the message of the eternal presence of a personal God. Sometimes when we want to express God in a few words we take the word "God" and put in another letter and straightway it becomes good; and good is always the expression of the Divine Spirit. This, of course, may not be to you a clear explanation of our thought of God. We believe in infinite individuality, in unlimited personality. But you cannot perceive that; of course not, because you are finite, and that is not the expression of unlimited intelligence. But is it not revealed in the knowledge we have of the eternal harmony and system of the universe? We know that even in the least of these, law has shaped every atom that composed it; we know that if we gaze at the furthest star in space it is law that has given it its bright ness and marked its course. There is nothing exists without this divine presence. We know that his laws are unchangeable, and that he is

We would take together the three words, and we believe that in this wisdom, this will, this love, we have found the spirit of God. And, by-the-by, is it not a wonderful thing what strange manifestations you gather from comthe idea of certain pagans, of the trinity of the ask what they mean we are told the first is the destroyer; and these three are one. It is the demonian trinity. Friends, look at Nature today. Do we not find the creative principle, structive principle, and that these are onethese form the expression of God? So the pagans were not so very far from the correct and true idea after all. So even death, as it is called, is one form of creation. It is changing the elements, working with preservation, working with creation, to build up a newer and higher and fairer life. For death is evolution and birth. Creation, destruction and preservation, they are all blended together; the three stand as one in the eternal progress that

there was a victory gained by one side; that and have his burden removed, you may underriches for themselves, we behold that which outside, it cannot pass through without these changes which were made with the camel's load. But it does not mean that it is impossi-

ble, it only means that certain qualifications are necessary in order that it may enter. Another depressing biblical command or request is this: "Go, and sell that thou hast, and give to the poor." Why is it depressing? Do you think that that command referred to you? Is it a letter sealed and addressed to you? Did you read your name on the back of the envelope when you found the message it contained? "Go, and sell that thou hast and give to the poor?" Does it apply the rich man that belongs to to-day? Please remember, when you question anything, the circumstances under which they are given-the environments. When these are considered you vill have a great deal more light on your question than you now have.

We are told that a certain rich man went to Jesus to ask him a question. ' The fact that he went shows that he was not satisfied with himself, that there was something that disturbed him. He went and asked what he should do to inherit eternal life. Jesus said : "Keep the commandments." The young man answered (he was a Jew, and therefore familiar with their peculiar religion and commandments), "All these things have I kept from my youth up; what lack I yet?" If you read the Old Testament you will notice that the commandments are given in a peculiar way. You are told what you shall not do; they are expressed in hat one way, "Thou shalt not." There is no Thou shalt," and that is the difference beween the old and the new. The old is a restraining power; the new a propelling power. All these commandments had the young man kept, so he said: "What lack I yet?" He had an uncasy mind, a disturbed conscience, else

he never would have questioned. Then Jesus saw the one canker spot in his nature, for he could look within. We are told of his meeting a woman at the well, and talking with her. And in her woman's way she went to her friends, and said, "Come, see a man which told me all things that ever I did." They were clairvoyant eyes that could look

into the human bature with the clear perception of the Eternal One. He looked straight within, and saw the weakness and sin of the individual; and it was with this clear glance that he looked into the heart of the young man, and his speech went like an arrow straight to the mark, "Sell that thou hast, and give to the poor." The Bible says the young man went away sorrowing, for he had great possessions. It was the lust of gold, it was avarice, which was the canker spot' in his character. He had kept the commandments, there were certain things which he had not done, but he had shut up his heart in selfishness, and no man can enter heaven whose nature is shut and closed. It is a lesson for you if in your own soul there is love of gold for its own sake; if there is the same hard, cold pride that forgets others, why then it strikes you. It is for your heart to bring in the light, and see if there are no rays that can enter your nature and show vou vour personal need.

Are rich men debarred from heaven? Most certainly not. If you were to go to heaven and ask who was there, you would find many rich men, and among the rest Peter Cooper. You would find many men who were rich here served as means of communication, there were whose efforts were not what they could make | the many and varied movements, that revealed out of their fellowmen, but what they could do character or occupation. Observer remembers for their fellowmen. Do you not remember well the staid old New England table from the story of the rich man who was going on a journey, going to a far country? so he called his stewards and gave them different talentsto one five, to another ten, and to another only one and went away. Some made good use of their talents and added more unto them. But the man who had one talent said, "My master is an austere man, an unjust man." And so he took the talent and buried it in the ground, so that the master might have it when he came back and asked for an account of their stewardship. And when he came he had praise for the others, but not for the one that buried his in the ground. Now, friends, whatever you have in this world is not yours to keep-of these external things there is nothing you can keep. The gold or the silver that you touch, the jewels that you call yours, all of your earthly possessions however dear and beautiful they may be, are yours to use but not to keep. You may keep them for a time, as long as you'live on earth, but you cannot carry one with you. You will not find .your corner lots in the land you are going to; your gold and silver, your jewels-you will not find them there. What will you find? Why, the fruit of the deeds sunny nursery, it being the only available room that you have done. Is the world better or worse because you are in it? Are people hap, pier or more miserable? are burdens lifted up or made heavier because, you stand near and your shadow falls across the path of others? The gold and silver are given as the talents were given to the stewards of old; what are you doing with them? If you seek your own pleasure and advancement you work directly against your own interests, although selfishness is blind and can never see it. But if you take that which is given you and use it/in such a way as to open avenues of usefulness to others. why, friends, there is no charity in all the world so fruitful in good as that which helps others to do for themselves. There is so much in love itself that it sends its' inspiration far and wide. 'The value of the gold and silver is the use that men make of them. It is where men love gold for its own sake that the injury comes. But, friends, how hard it is to acquire riches here on earth without corroding our souls with habits of greed, without soiling our natures with selfishness. Oh! in this life of ours we may ask the question, "Am I my brother's keeper?" and God will answer, "Yes, to a certain extent." You cannot live this life, you cannot come in contact with men or women without making them better or worse, their hours' brighter or darker, because you impart something to them. And so it is with your spirit. It may be intellect, it may be talents, it may be affection, it may be earthly posses sions; whatever you have that belongs to the exterior or interior life, remember that you are stewards, and you are to give an accounting for all that you possess.

those who luorensed the talent given thom. From the north, south, east and west the rays of interest may soom to come from all direc-Iron. As though God could drive out the in- It must have a cortain kind of humility to pass ity ; and yet when they come to the spirit-world habitants of the mountains and not those of through. But taking away the burden, taking if their riches have been amassed at the exthe valley; that he could not drive out a few away that which bends it as it walks, it can pense playitue, peace and helpfulness to others, pass through the eye of the needle into the city. | when they look around for their treasures they So when the spirit, the soul, in life loves the | will find them not. Why, friends, every power of intellect, of earthly possessions, is transferaprevents its outrance into the city. The pride blo. The use that you make of a thing deterthat will not let it bend or kneel will keep it mines whether its memory or shadow in the other world brings gold or dross.

There are some people who are rich in heaven who were rich on earth; they have simply transferred it into heaven by doing good. There are others who on earth were among the richest who are the paupers of the skies-homeless and almost friendless; they are waiting, waiting to grow. Why, friends, the farmers would tell you that certain seeds that they wish to plant are all dried and shriveled, and so they place them n warm water and let them sprout; then they plant them and they grow. Friends, it some times seems to us there are selfish souls so little that they scarcely count. in the Almighty's hands, and we believe in the better land they must have their period of expansion, they must have a time of waiting before they can grow and blossom in heaven.

So take the gifts that are yours in the earthly ife and use them rightly, and you will find them all plossoming for you when you reach the better land; that your mansions in the skies liave been builded by your good thoughts and words and deeds, that your jewels are gathered there, bright in the light of grateful memories.

### THINGS WORTH RECORDING.

In the thirty five years that Spiritualism has presented itself to Observer as a science, a phiosophy and a religion; it lias become apparent that the first developments that awakened the interest of, the masses, viz: raps and movements of inanimate matter, showing mind in their manifestation, have given place to what some call the mental manifestations, by which are meant messages through a human mind, giving proofs of a power outside of that mind and purporting to be spiritual:

The investigators of to-day often say to those vell versed in such material manifestations as tips and raps," "Why may we not be thus convinced? 'If I could hear a few genuine rans responding intelligently to my mental questions, it would be of far greater value to me in proving the nearness of an intelligent power than are strange phenomena from closed cabinet and dark circle."

It is a difficult question to answer that why" of changed manifestations. Sometimes it has seemed as if a greater wisdom would be shown in the direction of this force if mediums were brought forward who could exhibit to seekers the remarkable physical manifestations in their simplicity. Now that the old question as to how raps are produced has been again mooted on account of the denial of their spiritual origin by the Fox sisters, Margaret and Katie, a general interest is awakened in this primitive method-if such we may call it-of manifestation of occult force; for it was recognized by John Wesley, the revered founder of Methodism, as some power outside human control. But it remained to our wide-awake nineteenth century to adapt the method to the great need of the time; and beside many a secluded fireside were heard the "charming sounds" that revealed love and affection as eternal attributes, and death as only the changing of those attributes to other modes of manifestation. Many an old, heavy, hard-wood ta ble, that had done duty for half a century as the family board, began to show a vigor of action truly marvelous. Besides the tips that

llevelt too, and what is more, I know some thing about it. Would you like to have me tell you what I know?

Woll, my father was very ill, and he sent for ng to go and see him, " He lived a long journey from my home in Chleage. He believed just as you do, in the return of the spirit after death. but lie could never make mo think it could be so, When I reached him he said he was glad I had come, for he had only a short time to remain on earth.

"Why, father,' I said, "do you really think you are going to die?'

'No,' he replied, 'I shall not die; but I shall leave my mortal body. I am going to the spiritual world, and I shall there be clothed in my spiritual body, and I wanted you to come to me that you might give me a promisé: When I pass to the other side I shall come to you; I. will show myself to you : now promise me when you see me as a spirit, and know, me, will you believe that spirits can return; and acknowledge it?'

I said, 'Yes, father, but do n't speak of dying; perhaps you can 'yet be well, and live a long time.

'I tell you I shall not die,' he said, 'I shall live, but you will never see me in my earthly form after you leave me. Now do not forget your promise.'

When I left him he was comfortable, but assured me he should soon pass to the spiritworld, and that he would come to me.

I had been at my own home about ten days, and, as I heard no bad, news from my father, I decided to give a lunch party, long talked of, to a dozen of my friends, all members of Dr. Thomas's church. I had passed a busy day, and retired full of thoughts of the preparation for the morrow. I soon fell into a sound sleep, when, in a moment, I was wide awake. There was no interval of arousing myself, as was usual when I awakened from sound sleep. Every sense seemed wide awake. ~ I looked about to confirm myself. in the thought that something had awakened me, and I saw in the further end of the room a bright light. It was about as large in appearance as my folded hands. I looked at it keenly ; there was no chance for any outside light to shine there. It was a soft, white light, like moonlight, but it had a waving motion, and it quivered as if alive. Soon it came toward me, all the time growing larger. It seemed to be in motion from within, and at the same time it advanced. When it was near me it gradually expanded and revealed the face of my father. Soon his whole bust appeared, and then his whole form. As he stood there I could plainly behold every feature. Nothing about him was changed, except his face was younger and less wearied than when I saw him last, and his form was more erect. Then he spoke to me, and, oh! how natural was his voice. He said, while a sweet smile spread over his face: 'You remember my promise; I have come to you as I said I would.' I replied: Father, are you dead?'

He answered 'No, I am not dead, but truly alive, but I have left my natural body, and now I am clothed in my spiritual body. I am at peace. You must not forget your promise.' 1 don't know why I asked the question, but I said: "Father, what time is it?" He replied: It is just four minutes past twelve.' 'And did you die to-night?' Iasked. He replied: 'I repeat, I am not dead, but wholly alive, and I want you to keep your promise and believe that the spirits of those you love can visit you on earth.' He then bade me good-by, and his form seemed to be absorbed in the light and to gradually disappear 'as it had appeared. It eemed to fade into the darkness

In the morning I decided to tell the whole. family what I had seen, and I did so, but as I received no telegram, I was ready to think with the rest that I had had only a vision. Exactly what a vision is, I do not know. I know I was wide awake and was not dreaming.

So I entered into preparations for the reception of my guests, but at every sound of the bell I thought first of a message from my home When my guests had arrived and were seated at the table, as they were all good Methodists, I thought I would tell them what had trans. your father will not live long, and all of them received what I said as some sort of a revelation. While we were still at the table the doorbell rang. A telegram was received with the words, 'Father died last night at midnight.' This is all just as I tell you. I feel sure I saw him, but that is not like being controlled. I do n't understand that." During this narration the medium was stillentranced, and often conversing in a lively manner. After a time Mrs. R. seemed assured. and more trastful of the condition she had thought so ghostful. A few days after this conversation Mrs. R. who was visiting her friend the medium, retired for the night. Loud cries were heard from the room; on entering, Mrs. R. lay on her bed in great terror. Loud raps, more like pounding than electric concussions, were heard on the bedstead, and Mrs. R: was being lifted underneath the bed-clothes, two feet from the mattrass. Then the mattrass, with her upon it, was levitated. The bedstead rocked like a cradle. At intervals the raps continued. When Mrs. R. had recovered from her first terror she was entranced, and began to describe the spiritforms about her and to repeat what they said. to her. Among these was her father, who gave messages of continued love and care. In the morning, as Mrs. R. remembered nothing of what she had seen and heard while entranced in the night, she felt doubtful of all the phenomena except the sounds and movements. Very similar manifestations continued during the time of Mrs. R.'s visit. She did not seem in the least exhausted by them, but the family, who were obliged to keep nightly vigils, were much wearied. On the 18th inst., when Mrs. R. was entranced, she gave the name of a friend of hers, and described her as present, giving messages of love and remembrance to her friend, to be repeated to her when she awoke from the trance. When: these messages were given her Mrs, R. said: "It is not possible that these words were from my friend. She is alive in Colorado, for I recently had a letter from her, saying that she had so far recovered as to be able to return to her home in Chicago. So you see it is not as you say—it cannot be spirits." Mrs. R. returned to her home in Chicago, Her first letter from there contained this sentence: "I must not fail to tell you that I have received a letter from Colorado, saying that my friend that I saw in vision, as you told me, died the 18th of January, the very day that you said she came to me. . I begin to feel that there is a great truth in all that you have told me. My ideas of the future have already changed. minister, and I belong to his church. He be- Life seems more beautiful; and my horizon so dict; when a part of God's people fought against a rich man to enter into the kingdom of God." Those in the splittweild who are counted lieves we all have guardian angels about us, much broader. I can now feel a religions fet. another portion of God's children; and that When we tell you that the camel must kneel the richest and most powerful in the land are and he preaches it from his pullif, and the vor the Thave felt before, and can understand

"Verily I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Are rich men debarred from heaven?

changes ignorance to wisdom.

Only a little time ago we explained this to the audience, and doubtless most of you remember it; but since the subject is again given we must repeat it.

Of course if you use the same text, and the same comparison is used, it can only be explained in one way. It is the old story of the walled city; for in the olden days when man was more fierce and animal than he is to day, when human life was not considered the dear and precious thing it is to-day, during the growth and development and unfolding of law, through the world, there was the power of anger and of hate. And when a city was built, it was not as your fair city that runs out like flowers that are planted in the gardens and hedges, that reach out through root and seed, and scatter themselves far abroad. Your city runs out in that way and blossoms for miles. beyond its centre. But in the olden days everything was put together for safety, with strong walls built about, with gates to open by day for the tide of swift travel, (swift they considered it then, but how slow it would seem now !) They had in those great cities in the Eastern lands great gates-arteries for the tide of travel to flow in and out-and in certain places small It was possible for a camel to pass through these little gates, but not without kneeling. It could not stand erect and walk through with its burden; they had to remove the pack from his back, and then it could with difficulty pass through the little gate. Now these small gates were called the needle's eye, and with such an 'explanation 'of them (which is the true one,) you can understand better "It is easier for a camel to go through the eye of a needle than for

about which the morning orisons had arisen and the evening benedictions been said for half a century. It became as frivolous as a young girl at her first party, by executing round dances to the music of the waltz or pired in the night. Some said, it is a warning, polka, and the more quiet quadrille to graver music." This merriment seemed to have for its object the banishmen't of the solemnity and terror that had always been associated with those called dead. It horrified the few but it emancipated the many.

The recent discussions in regard to the manifestations at Hydesville have subsided, but there are many who would like to prove to their opponents that the same power is existent and active to-day: That the raps were no mere ephemeral outburst of a strange power, but were the expressions of a natural law wait ing for mankind to adapt it to its needs.

For this reason we will give the following ac count of some very modern manifestations, which prove that the power does.exist, and awaits only conditions to be expressed, for the sole object of convincing the skeptic.

Jan. 10th, '89.-Two ladies called where Observer was present. The room was a bright, at that moment. Its activity and bustle were observable at once. This is mentioned to show that all times and places are suited for the establishment of harmonious intercourse between the earth-sphere and the spiritual. One lady was an entire stranger, the other, her friend, a sensitive, or medium: A little conversation about the weather and commonplace matters made.an atmosphere of friendliness, which served perhaps in place of the quieting song at the opening of a seance. The medium was controlled while this commonplace conversation was going on by an Indian maiden, and began to talk in the peculiar dialect of such influences, and to prescribe for a person present certain sanitary measures. The stranger at once changed lier scat to the other side of the room (we will call her Mrs. R.), and grasping Observer's hand, she said, in a terrified voice, "What does, it mean ?- I am afraid of her. I feel as if a ghost was coming to me. Do not let' her speak to me. I feel as if I should have to leave if she did."

"Do not, be alarmed; she will not speak to you as long as you are frightened. Can't you understand that another brain is controlling liers, and she simply allows herself to be thus controlled ? "

"I don't know how it is; it only frightens me.

After some quieting, assuring words we said. Don't you believe in spiritual manifestations in any form? , Do you not, think, that spirits return to earth sometimes?'

"Why, yes, I suppose I do," said Mrs. R. "I believe just as Rav. Dr. Thomas, of Chicago, does, the great Methodist divine. He is my

# BANNER OF LIGHT.

from whonge it comes, I can onter into the work that I loyed-the relief of my fellowmen from sufforing-with more carnestness, I feel so grateful to all who helped me to understand this boautiful truth-tho-presence of our dear Tothe Editor of the Banner of Lisht ones who have passed to another life and their The Gaulois, of Paris, 4th Decemb power to cheer and aid us." --

This marrative is as clear a presentation of this modern manifestation as we can give. It has two striking facts — the appearance of the spirit to a friend immediately on its passing. from the earthly body. In one case only four minutes was the recognized time, but probably the spirit had, really emancipated itself from its worn-out clothing, the natural body, a longer time than seemed to those who watched the body as it day in apparent slumber. In the other case, the time could not have been many, hours. These well-authenticated facts take away from the terror of death that last dreada long awakening. The last sleep is indeed a sleep from which the consciousness arouses itself into immediate activity, and, with love ever on the alert, makes its first effort to southe and comfort those left on earth.

Another interesting fact is that the sounds and movements preceded the mental phenomenavas if to prepare the way for the full realization of them, as in the first days of the manifestations we heard only of the despised raps, or as they were often called, the Rochester Knockings. It has seemed of late years as if many of the Spiritualists were inclined to think lightly of this occult force that introduced us to such a grand reality, and to rank the raps as among inferior manifestations. They were indeed as the alphabet to the child, but they were also as important in the construction of that angelic speech. It may be that we shall yet have to call for that demonstration of force to bear. witness for us.

Let us ever be on the alert for the new, but also, let us cherish a spirit of thankfulness for the past; and above all may we remember that no law is ever abrogated; that all force is eternal, and whatever manifestations are given to the world they are given in such manner as suits the conditions and needs of human affections and human aspirations. OBSERVER.

### Cleveland (0.) Notes.

To the Editor of the Banner of Light: The great theological conflict now raging all over Christendom is assuming unusual interest in Cleveland this winter, and Spiritualism, notwithstanding its reported "downfall and funer-al" by the New York papers, is proving to be

at by the New York papers, is proving to be very lively. The Cleveland Ministers who resolved a short time ago to boycott "Robert Ellsmere," and thus helped to advertise the book, are taking unusual pains to preach down Spiritualists, if not Spiritualism, and one of them, the Rev. Dr. A. E. Woods, preached last Sunday week the third of a course of six sermons on heterodox themes: the subject heing "Subject heing". third of a course of six sermons on heterodox themes; the subject being "Spiritualism and 'its Results," taking for his text, "By their fruits ye shall know them." The Leader of the next day contained a lengthy report of the ser-mon, and it attracted general attention and excited much comment as to what the Spirit-ualists of Cloyeland would do about it. Spiritualism is to the ministers of this city what a red rag is to a bull, and our successful meetings this winter have stirred the ire of the clergy to a remarkable degree. Although they,

meetings this winter have stirred the ire of the clergy to a remarkable degree. Although they are continually filehing our philosophy and qui-etly substituting it for their dying dogmas, they feel it their duty to hit it a whack every now and then. But this last blow from Dr. Woods was, in puglilistic parlance, neatly "countered", by J. Frank Baxter, our present speaker. Score One for the Medium Schoolmaster.—Mr. B. fook the spine subject last Sunday before a

B. took the same subject last Sunday before a very large audience, and after correcting sev-eral mistakes of the clerical doctor and show-ing up some of the good results of Spiritualism, wound up with some damaging statements of wound up with some damaging statements of his personal experience, showing the bad results of church dogmas, and hurled scathing invec-tives against the doctrine of "vicarious atone-iment." The reply of Mr. Baxter was fully re-ported in the Cleveland Leader, and has been such a current topic of conversation the past week that we are assured of large audiences' the rest of Mr. B.'s engagement. The Cleveland Press, becoming aware of the general interest of its. readers, are catering to it, giving much space to the discussion of these theological subjects.

genoral interest of its readers, are catering to it, giving much space to the discussion of these theological subjects: The Plain Dealer especially seeming to glory in the great con-flict, has lately interviewed the clergy of the different denominations as to their views on the following questions: "What are your ideas of heaven and hell?" "Why are you a Baptist? Methodist? Episcopalian? Catho-lic? Lutheran?" etc. "Does the theory of Evolution collide with the doctrine of the creation of man?" "Do modern scientific truths conflict with the inspiration of the Bible?" These weekly symposiums are pub-lished usually on Monday, and if space per-mitted I would'like to give you some of the an-swers. They are amusing illustrations of the-ological word-juggling; out of nine evangelical opinions on the first question, only one (the Prespyterian) believed in a literal licaven and brimstone hell; all the rest spoke of them as "figuratice," "spiritual states," mental con-ditions," you know"! (quite a change since I went to church) I must not forget to state that the Plain Autons, "you know 'I (quite a change since I went to church.) I must not forget to state that the Plain Dealer did not omit the Spiritualist from the list, but called on your humble correspondent for answers to all of the questions stated-ac-knowledging that Spiritualism has been and is to be an important factor in the remodeling of religious, opinions. Truly, the world moves. The Cleveland Secular Union has left Memo-rial Hall and now holds its Sunday meetings in the evening at City Hall (room 20). Secretary Merrill is an active worker. He has succeeded in exacting a promise from the Ray. Dr. Bates, Reetor of St. Paul's Episoopal Church, to de-bate with the well-known Materialist, B. F. Underwood - notice of which will be given hereafter. went to church.) hereafter. Anti-Vaccination.—The Good Samaritan Re-Anti-Vaccination.—The Good Samaritan Re-lief Society stirred up a hornet's nest, by pass-ing a resolution at its last meeting protest-ing against the compulsory vaccination now be-ing enforced in our public schools. A Change of Name.—Secretary N. B. Dixon informs me that the society which now meets in Good Templars' Hall, 485 Pearl' street, has thanged its name to "The First Spiritual Ad-vanced Thought Organization of Cleveland," and in view of the increasing interest and at-tendance, a committee has been appointed to secure a better hall. The U, S. Signal Service.—On Sunday, Feb. 10th, at the request of Conductor Gaylord, I was invited to give an object-lesson to the Ly-ceum children and chose "The Weather Signal" coun children and chose "The Weather Signal Elags," explaining the working of the depart-ment at Washington, and liow to read, the weather indications, as announced daily by the flags holsted at the different stations through-out the country: Passed to Spirit-Life.-Mrs. Eunice Marcey, from her late home in Wellington, O. aged sixty-eight years. She, like her husband, who preceded her some eighteen months to spirit-life, maintained a firm stand on Spiritualism, though formerly quite, prominent in the Pres-byterian Church. She had resided in W. over-fifty years, and was highly esteemed and re-spected by all. Attention, Lyceums I-For the benefit and im-provement of the Lyceum work, your atten-tion is called to the standing notice in this pa-per for a report from form for the proper for a report from fevery Lycoum in the country. Please attend to this matter, and send in name and address of every Secretary, at least, that they may be corresponded with. Fraternally yours, Frob. 15th Feb. 15th

## A New Book.

### MENT. . BE HENRY LACROIX.

VICTORIEN BARDOU'S ACKNOWLEDG

Victorion Sardou, addressed to Mr. Yveling Rambäud, author of "Psychical Force": "My Dear Rambäud.--I have been observing for forty years, with inferest, the phenomene witch, named magnetism, sonthambullsm, trance, second-sight, etc., during my youth deavored to bring before them some facts which had been the means of transforming my skep-tioism, what reception, what mirth. I hear still the laugh of an old doctor friend of mine, to whom I was suddenly fired close to her neck without getting lier to move in the least 'Bahi' exclaimed the old man, 'women are so unrelixclaimed the old man, 'women are so unreli

ble! It has now come to pass that the heretofore rejected facts are accepted, affirmed by the same parties who treated them as jugglery. Scarcely a day elapses but some young sagant comes to me to reveal some new discovery— which was familiar to me before his birth. I notice no change, except in name; it is no more magnetism-it sounds too hard to the ears of those who ridiculed it so much I-it is hypnot-

magnetism-it sounds too hard to the ears of those who ridiculed it so much i-it is hypnot-ism, suggestion; more graceful and better des-ignations. In adopting these, it becomes un-derstood that magnetism was really nothing else but a deception, now deservedly cast aside, and that official science doubly deserves our thankfulness. It has liberated us, and has en-riched us in exchange with a scientific truth-*hypnotism-*, which beside is exactly the same thing. As an illustration from afar: I was one day tolling an able surgeon of the fact, well-known to-day, of the biological effect on certain sub-jects, producing insensibility by looking at, a small mirror, or any brilliant object. That revelation was received with an exhilarant burst of laughter and witty mockery at my 'magical mirror.' After a few years the very same man came, at my invitation, to breakfast with me, and excused himself for being late at hand. He alleged: 'Having had to dray the tooth of a very nervous young girl, I resorted, to a new and very interesting discovery: With the help of a small metallic mirror I was en-abled to put her in a deep sleep and extract the tooth without her knowledge.' I at once re-joined: 'Pardon me, but I was the first to tell you of that fact which you scoffed so much!' Put about at that direct thrust, my man, how-ever, soon regained himself and replied: 'Well, you spoke to me of 'magic,' but this is hypnot-ism!'

ism !' Official 'science throughout has thus treated

ism! Official 'science throughout hits thus treated our poor, misconceived truths: after scorning them it has appropriated them; but it has be comingly altered the labels. At last, whattayer, be their name, they äre within. And as our savants have ended by finding out at the Salpetrière (Hospital) that which every one in Paris could see at the time of Louis XV. at the cemetery Saint-Médard, there is cause to hope that they will some day deign to inquire about that Spiritism which they think they have huried under their dis-dain, and which never was so alive. Official sci-ence will subsequently give it another name, so as to claim its discovery—after every one has found it out. Only it will take a long time. Spiritism, be-side this opponent, has other enemies to fight. It has been obliged to wrestle against char-latans. of the Robert Houdin stripe, and against the semi-charlatans, who, although gift-ed with true mediumistic faculties, know not to rest satisfied with them, and throughvanity and interest supplement, the inefliciency of their power by false practices.

And it has above all to vanquish two great obstacles: the indifference of generation op-cupied with its pleasures and its material intercupied with its pleasures and its material inter-ests, and this sundering of character, becoming each day more manifest in a country where no one has any more the courage of his opinion, but is precoupled with that of his neighbor, and who would not dare adopt one until it be well proved to be that of every one. In everything, art, literature, politics, science, etc., that which is the most dreaded is to be considered a simple one, who believes in some-thing, or as an enthusiast, who cannot know, as he admires!

thing, or as an enthusiast, who cannot all on a set of a she admires! Whoever is the most sincerely impressed by a fine thought, a fine work, a beautiful action, if he perceives a skeptic smiling, will at once hasten to condemn that which he was about to applaud, to establish the fact that he is not more than others a 'gobeur,' a simpleton, and that he is an efficient judge, as nothing will sat more than others a 'gobeur,' a simpleton, and that he is an efficient judge, as nothing will sat-isfy him. How could such people, caring so much about the opinion of others, even if convinced of the realify of spirit-manifestations by the most de-cisive proofs—how could they dare acknowledge it in public, confess their faith in this enlight-ened century, after Voltaire? Ohl Prudhomme, brave your indignation, and the terrible apos-trophe (remark) rung in my ears for ever so long: 'So then, sir, you do admit the supernat-ural?' No, Prudhomme, no! I do not admit, the su-pernatural—a fact is produced by a law of na-ture. It is thus natural And to deny it a priori, without examination, under the pretext that the producing law doest not exist, that it is un-known, to contest the reality of the fact be-cause it does not enter in the order of estab-lished facts and known laws, is the error of a badly balanced mind which imagines itself ac-quainted with all the laws of nature. If any *swaqnt* entertains that pretension, he is at best but a puny man. I promise him some surprises, when he will' he is an efficient judge, as nothing will say but a puny man.

# ATODIES IN THE OUTLYING FIRLDS OF PSYCHIC BOLENOR. I have contributed to various journals during the

past year sections from a work on Psychia Belence, which embodies the inspirations given me on the spir-The Gaulots, of Paris, 4th December last, has Itini hature of man in its connection with his physical published the following interesting letter of existence and independent thereof. These who have Victorion Sardou, addressed to Mr. Xveling read these articles will at least partially understand

> Bensitive; Unconscious Sensitiveness; Prayer, in the Light of Sensitiveness and Thought Transference: Immortality-What the Future Life Must be, Grant ing the Preceding Facts and Conclusions ; Mind-Cure, Ohristian Science, Metaphysics-their Psychic and Physical Relations.

I hope to publish the work the coming spring, but desire to scoure the cooperation of those interested in this subject by receiving at once, in advance, as many subscribers as possible. Those who are willing to be subscribers as possible. Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They, can send the money with their order, or when the work is announced; as suits their convenience. The book will contain 259 pages, be printed on fine-paper, good type, and handsomely bound in cloth. To those who subscribe in advance the price will bo \$1.00, postage free. Subscribers, coples will contain the autograph of the undersigned. Address HUDBON TUTLE. Berlin Heiphts, Ohio.

### Spiritualist Meetings.

A F.BANY, N.Y. – First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 015 A.M. and S P.M. Admission free. The Ladles' Ald meets ame place overy Friday at 3 P.M.; supper served at 6 P.M. D; Chism, jr., Secretary.

. Di Chism, jr., Secretary. CHILOACO, ILL...The Spiritualist Mailinns' Bociety leets in Avenue Hall, 159 22d street, every Sunday, at 23 .M. Investigators are cordially invited. E. Jones, Pres.

C. M. Investigators are equally invited. L. Jones, Pres. CHATTANOOGA, TERN.-Meetings are held regularly at Market-street Halt. Dr. George A. Fuller, speaker. DENVER, COL.-Sunday meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmons, President; Dr. Dean Clarke, regular speaker. by the College of Splittual Philosophy. P. A. Shumons, Presidenty for Dean Clarke, regular speaker. **EAST FORTLAND, ORE:** Meetings are held by the Splittualist Society at Incknam Diock Hall, corner the aud Gatreets, each Sunday at 3 o'clock. Miss Welda Buck-

MONTHEAL, CANADA. Meetings are held at the all of the A. I.S. 2369 Cathering street. R. H. Kneeshaw

peaker. NEWAIRK, N. J. – Meetings will be held every Sun-itay evening at No. 139. Congress street, commencing at 7 'clock. Mis. H. C. Dorn, Secretary. PEORIA, ILL. – At Union Hall, 430 Main street. Ser-lees each Sonday evening by Mirs. M. T. Allen, inspirational rance speaker. Beats free. To commence promptly at 7%.

ranco speaker. Beats free. To commence promptly at 7%: ST. À UGUSTINE, FLA, -- The First Spiritualistic Society holds meetings on Sunday at 3% and 7% P. M., at Wit-

Society holds meetings on Bunday at 314 and 734 P. M., at Wit sell's Hall, Spranish street. ST. LOUIS, MO.-Meetings are held Sundays, 3 P. M. by First Spiritual Association, al Brant's Hall, 9th and Frank In Avenue, Samuel Penberthy (at Hotel Westeran), Sec retary.

ST. FAUL, BIINN. - The Ramsoy Co. Association of Spiritualists and Liberais holds regular meetings at the Chapel, Wancotu street, between 8th and 9th streets. Mrs. Laura A. Grant, Secretary.

TOPEKA, KAN. - Sunday meetings are regularly need in Music Hall. F. P. Baker, Conductor. **WORCESTER, MASS.**-Moetings held every Sun lay (except in July, August and September) lit 2 and 7 P. M in Continental Hall, corner Main and Foster street.

WATERTOWN, N. X. -Sunday meetings are regu-larly held by the First Progressive Spiritual Society. Katie N. Mattison, Secretary, No. 8 Pearl street.

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Time is, indeed, the theatre and seat of illusion, nothing is so ductric and elastic. The mind stretches an hour to a century, and dwarfs au age to an Apur.-Emerson.

I promise him some surprises, when he will' be obliged to make a serious examination of facts. Then will be my time.

V, SARDOU." Brussels, 17th January, 1889.

MRS. HABRISON'S PREMONITION .- Mr. Russell Harrison, son of, the President elect, is reported to have told the following to a personal friend with/whom he engaged in conversation while in Chicago recently: "Mother has always had an idea, as long as I can remember, that father would some day be President of the United States. When he was defeated for re-election to the Senate she cheered him up, and told him his chances for getting the Presiden-tial nomination were better out of the Senate than in it, and mother had an idea, too, that father would be nominated here by this con-vention. Eather was never sanguine, but mother stuck to it. When at last the nomina-tion was made I do n't think mother was sur-prised a bit, and she told father he need n't concern himself about the election at all, as he would go to the White House just as sure as he lived. Mother did n't pretend to know any-thing about politics, but she would n't give up her idea that father would be President some day." ported to have told the following to a personal

### Late February Magazines.

VICK'S LLUSTRATED. - With the approach of spring this monthly brings much needed information as to what seeds to select, where to get them and how to successfully grow them. Many new novelties are described. The frontispiece is a richly colored lithograph of Papaver Orlentale, and two fine engravings illustrate an article on the Chinese Wistaria. Rochester, N. Y .: James Vick.

Honriguliunal, Ant 'Jounnal. - "An Hour Among the Orchids" and "Hardy Shrubs" are among the contents. Two superb representations of grapes and one of *Viburnum'Plicatum* (Japanese snowball), are the illustrations." Rechester, N. Y.: Stecher Lithograph Co. 15

LIGHT.-A new monthly, "devoted to a rational philosophy of metaphysical or spiritual principles." Among the contents of its January number is "The Jispired Physician," a selection from "The Healing of the Nations," a book written through the medium-ship of Charles Linton, and published in 1885, with an-introduction by Gov. Tallmadge, and "They Deny their Denials is unsuch to the second Denials," an exhibit of some of the inconsistencies of those who deny the existence of matter. By Wm. A. Baldwin, New York: Equity Pub. Co., 9 W.14th Street.

The Farmer's Breeding Tuble. Astro Moteorologic Table. Astro Moteorologic Table. Tuble of the Moon's Bigms in 1883. Bymbols, Planets, Moons. Signs, etc. Uactul Tables, etc. Uactul Tables, vieghts and Measures. Royal Tables, etc. Covent Gardien Measures; Fish Table. Farmers' and Gardeners' Tables. Building and Income Tables. Manure and Weather Tables. Manure and Licenses. Kystal Information. Pawnbrokers' Regulations, Marriages, Annulties, etc. Eclipses during 1889 for observing the Planets. General Predictions. Periods in 1889 for pathering Modicinal Herbs. A Short Medical Directory to Different Diseases. Bitthday Information; also the Fate of any Child born dur. Ing 1889.

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Is Theocracy to be Set Up Again? The committee on Education and Labor in the United States Senate has been giving hear ings on the bill "To secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship.", For short it is called the We have before us a printsunday Rest Bill. ed copy of the hearing of January 17th, prefixed with the text of the bill. There appeared before the committee, any number of clergymen, representing Sabbath Unions, reform associations, orthodox religious publications, colleges, the national temperance society; and one woman representing the Sabbath observance department of the Woman's Christian Temperance Union. The addresses and representations made to the committee form a bulky mass of reading, distinguished mostly for its narrow views and bigated spirit, until we come to the argument of Prof. Alonzo T. Jones, with whom Chairman Blair soon became entangled, confused, and thoroughly confounded in a debate in which he was completely worsted. It would be exceedingly instructive if the whole of this passage at, arms could be reproduced here for the benefit of our readers, but it is much too long. The most noticeable feature of it is the persistent, bullying and domineering spirit shown by Senator Blair to the Professor all through his argument, as if with set purpose to break its effect. One would suppose, before reaching the end of this running debate, that the obstreperous chairman was holding a committee hearing for himself, and that Prof. Jones was only interrupting. The sum and substance of the matter is that the advocates of this bill aim to enforce the observance of Sunday, not from the civil, but from the religious, or rather the ecclesiastical standpoint. And the most effective commentary possible to make upon it is, that Protestant and Catholic clergy are united in the effort to push the bill to enactment. This legislative meddling that is attracting so much attention just now is primarily the work of the American Sabbath Union, an organization but a few months old, and set in operation expressly to compel by law the religious observance of Sunday. Branch Unions are being organized in every State, county and city of the larger districts into which the country is divided. As the clerical Secretary for the Pacific coast district explained to a reporter of the San Francisco Chronicle, the aim and object of the Union is, "generally speaking, to preserve Sunday as a day of rest and worship; and as a means to this end to secure the passage and enforcement of national and State laws for the protection of, the day from desecration by unnecessary labor, travel and amusements." He explained that the first step taken was to get petitions, numerously signed, before Congress for the passage of a bill forbidding all Sunday traffic and work in the nation's mail and military service, in interstate commerce, and in the Territories and the District of Columbia. Exception is made for works of religion and of real necessity and. mercy, and for such private work by those who observe another day as will neither interfere with the general rest nor with public worship. More than fourteen million signatures, he informed the Chronicle re- a season.

porter, had already been ofitalned for the petle tion, and the soliciting was actively going on. He added that the leaders in the work were as sured that the Committee on Education and Labor, to which the petition was referred, movement by Cardinal Gibbons, who may fairly Is an objectionable, as an established religion? The same Methodist clergyman stated further that there was no opposition of any account, he added, the workingmon are for it, and so are the Knights of Labor, and the Brotherhood of Locomotive Engineers, the National Reform Association, and the Woman's Christian Temperance Union, with its two million members. Noble as the original aims of the last named organization are universally conceded to be, the apprehension is well based that its going ont of the way, as in the present instance, to help the cause of religious tyranny in the nameof public morality threatens the ultimate success of the Union more than any other thing it could have engaged in. We advise it to abolish its "Sabbath observance department" at once,

Sunday rest measure are working with increasing activity to counteract the effect of the paper. work done by the Sabbath Unionists. The Clif-cage Law Times devotes sixteen of its ample pages to a conclusive argument, against the bill, and the Seventh Day Adventists are working against the bill with all their might and main. If the claim made above in their name be a true one, the laboring classes are guilty of an egregious error, which they will be certain. to discover some day, in lending the power of their influence to the promotion of a measure so meddlesome, mischievous and revolutionary. We should like to have the people of the entire country peruse the report of this hearing before Senator Blair and his committee, but

chiefly before Senator Blair, not only that they might more clearly comprehend the dust and reasonable grounds of the opposition, raised against this bill and the ominous movement of which it is the herald, but that they might see for themselves the overbearing, browbeating, dictatorial and thoroughly insufferable spirit that animates the bigotry and self-righteousness of the movers of a measure of which the also in neighborhood meetings in any place. chairman of the committee is the embodiment. In his book reviewing Sunday legislation from the year 321 to the year 1888, Rev. A. H. Lewis, D. D., who appeared-before the committee as a representative of the Seventh-Day Baptists in the United States, after reciting the course, of legislation between the time of the Emperor Constantine and the fall of the empire, and: during the period of the Middle Ages, remarks that the Continental reforma-

tion made little change in the civil legislation concerning Sunday, but that the English reformation introduced a new theory and developed a distinct type of civilization. In this we meet for the first time the doctrine of the transfer of the fourth commandment to the first day of the week, and the consequent legislation growing out of that theory. The laws of that period will be found to be extended theological treatises as well as civil enactments. The Sunday laws of the United States are the direct outgrowth of the Puritan legislation, notably of the Cromwellian period. In the Sunday legislation of the Roman Empire the religious element was subordinate to the civil. In the Middle Ages, and under Cromwell, and during our colonial period, the church was practically su-

preme. The claim, continues the author, that Sunday legislation is not based on religious grounds, is contradicted by the facts of all the centuries. Every Sunday law sprung from a religious sentiment. Under the Pagan conception, the day was to be "venerated" as a religious duty owed to the god of the sun. As the resurrection festival idea was gradually combined with the Pagan conception, religious regard for the day was also demanded in honor of Christ's resurrection. In the middle age period sacredness was claimed for Sunday because the Sabbath had been sacred under the legislation, of 'the Jewish theocracy.' Sunday was held supremely sacred by the Puritans, under the plea that obligations imposed by the fourth commandment were transferred to it. Every prohibition which appears in Sunday legislation is based upon the idea that it is wrong to do on Sunday the things prohibited. To say that the present Sunday laws do not deal with the day as a religious institution is to deny every fact in the history of such legislation. In no possible light, therefore, in which the subject can be justly viewed are the advocates of Sunday legislation able to show that they are not, directly engaged in religious rather than

### No Established Pathology!

In view of the repeated and desperate efforts of the "regular" physichns of Massachusetts recontrol legislation so as to prohibit the practice of "medicine, surgery or midwifery" with would report in favor of such a bill as was in the State by unybody but their own favored asked for. And he, a Methodist minister, cor- selves, a daily contemporary frankly and foar dially acknowledged the outforsement of the lessly declares that "an established pathology be taken as representing the Roman Catholio That is predicely the right way to put it. Mo Churchin America, quoting from his letter to mopoly, in whatever form it may appear, is to the General Secretary with strong approbation. De objected to by all who are in favor of per sonal liberty. Massachusetts once had the undemocratic restrictive laws which it is now and that was and was likely to be from liquor proposed to reenact, but the Legislature swept organizations and "Leagues of Freedom." But, every one of them off the statute book in 1859. They ought not to be revived in these enlight ened and progressive days." A fair field and no favor is the true policy for the State.

If the "regular ".physicians want a monopo ly of medical practice, let them make their cures so, quick and thorough that the people will never wish to employ any others. They have no right to ask the law to step in and take away the citizen's inalienable right to choose his own physician for his own reasons. The people possess a fair field now, without being ridden by any monopoly, and they have a right to demand nothing less for the future. As has been said before, if it is just to compel and retrace its steps to the broad ground on the people to patronize only "regular" schools which it had begun to do such effective work of medicine, whether they believe in them or for hufianity. In California, from which we not, then it is equally just to compel neople to have reported as above, the opponents of the attend a certain, church, to smoke a certain brand of tobacco, or to read a particular news-

In our own judgment there is just as much reason in the one as in either of the others. It is taking away from every individual all liberty of choice in a matter in which no one can be equally interested, with himself, and putting the care of our health and our lives in the hands of a selfish few who at the last are obliged to confess themselves to be only experimenters.

### Mrs. Richmond's Discourses.

The lecture delivered each Sunday by the spirit guides of Mrs. Cora L. V. Richmond is published, on the Saturday following in a pamphlet entitled "The Weekly Discourse." Three volumes of fifty-two numbers each have been issued, and the fourth volume commences March 2d. It will be readily seen that these lectures, universally admitted to be of a high order, are not only of great value and interest to individuals, but may be advantageously used in localities inaccessible to public speakers, as The price is \$2.50 a year. Address, The Spirit ual Publishing Company, 64 Union Place, Chicago, Ill. Colby & Rich also have this series on sale at the Banner of Light Bookstore, -

ET A special from Baltimore to The (N. Y.) World of Feb. 20th gives a lengthy account of a sixteen-year-old daughter of R., B. Stidham, of that city, who for a year past has been subject to trances. Though it is stated that " neither the father nor the mother is or ever has been a Spiritualist, both saying that they cannot ac cept the tenets of that sect," no better evi dence of any fact can be given than that the reporter gives of Miss Stidham being a Spiritualist medium. Spirit personation appears to be her most prominent development, 'several very pronounced instances of which were witnessed by The World's correspondent, and described by him. The parents admit that spirits control her. While entranced she writes messages in handwriting totally dissimilar to her own, and identical with that of the deceased persons whose names are signed to them, when in earth life. She also speaks in a voice not her own, on the occasion reported delivering a sermon, followed by a benediction.

At the close of the remarkable manifestations, Miss Stidham, having returned to her normal state, was asked if she felt'exhausted. "Not in the least," she replied, "why should heing unconscious The report says: "Miss Annie, who is quite a frail girl, then proceeded to give an exhibition which cast that given by Miss Lula Hurst into the shade."

### "Itcligious Transparty To the Baltor of the Banner of Light:

. The Boston Journal of Feb. 20th publishes hu editorial entitled "Churches and Strangers," referring to the recent notion of the sexton of a New York Institionable cliurch, in ejecting a stratige lady from that edifico because she dill not own as pew therein. It would seem that The Journal rather applopulzes for the discourte-ous sector, for although it concedes that pp doubt the doings of that worthy in the ease mentioned were unsanotioned by the members of the church, it (your confomporary) goes on

montiloned wore unstitutioned by the average of the ohvirch, it (your confemporary) goes on to gay: "As a rule; we are inclined to think that the average pew-holder is as conreaus and hospitable as duty re-quires. There are, al course, exceptions, There were discourteous paw-holders, and perhaps, brimptious sextons, as long ago as the days of the Apostic James, and he directed one of the admonitions of his Epistic against them. But there is something to be said, after all, in defense of the sextor's view. In every large of the there are a great number of church, 'rounders', religious tramps, who regularly steal their preaching and their music, and go about from one church to another, wherever they anticipate any special attrac-tion. These people, are bustling, irreverent and pre-suming.' They expect the best, and are totally regard-less of the rights of others.' They do not coutribute a dime toward the maintenance of any religious organi-zation. These neofle, are bustling, irreverents, but because they have no inclination to do anything. They look upor churches as places for their free direction and enjoyment. "Nhety-hine per cent, of the com-plaints which are made of the asertor of St. Thom-as's took one of them by the arm, and quiety, but firmly led him out of the church, is done to be greatly blamed. As a rule, however, they get much better treatment than they desare. As for the genu-in of a pew, the church doors open/gladly to them, and the instances in which they have a real grievance ne strangers, and people who are inhable to pay regularly for a pew, the church doors open/gladly to then and the instances in which they have a real grievance as to inhospitable treatment are rare,

That is to say, that the individual in this city for instance, who desires to receive spiritua exaltation from the very highest, and best in ior instance, who desires to deterve spintulation from the very lightest, and best in-spirations, religion can give, and who for this laudable purpose makes a round of visits to the various churches, is no more than a "" religious tramp," in the eyes and opinion of *The Journal* authority. It may be that, wishing to select and receive the highest religious thought, a friend may attend a Sunday, service of Mr. Savage and at another time listen to the elo-quent-words of Mr. Hale, or the inspired utter-ances of Phillips Brooks, or the calm wisdom of Rabbi Schindler, and so makes his round of visits, to the different churches where these gentlemen are heard. Each of these divines is considered a profound thinker, and will have something worthy to say; our friend has an advancing mind, and desires to learn the liabit of thought and the drift of religious instruc-tion of them all, and so he attends the service of each in a reverential and studious mood. But, according to *The Journal*, he is a "tramp" and has no fusiness in any one of these houses accord who is not to be treated with one where

and has no lousiness in any one of these houses of God. He is not to be treated with consider of God. He is not to be treated with consider-ation or respect by the regular attendants of the church he happens to enter, and if the sex-ton sees fit, to turn him away with harshin-vective, the latter functionary is to be com-niended for his act. Does this accord with the teaching of the lowly-Nazarene, whom the churches profess to follow, and whose example they claim to emulate? Did he not give consid-eration to the lowly had sad-even to the de-spised and forsaken? To those who had no large pay rolls, and who would have been unable to pay rolls, and who would have been unable to give a large sum for the privilege of a seat in any sanctuary, the Nazarene gave freely of his, light, his truth, and his word. It seems as if *The Journal* would reverse this.

course, and deny the consolations and instruc-tions of the churches to those who desire to undension and compare the various teachings of the day. 'Would it not have been better for that paper to have recommended the attitude of the great preacher — Beccher — on this same gues-tion, who had it understood clearly that all were welcome to Plymouth Church during his pastor-ate, and it mattered not how high a rent any person had paid for his pew, if he was not in his seat during any service it might be taken by any stranger who wished to listen to his word? M. T. LONGLEY.

Spiritualism in British Columbia. The Victoria (B. C.) Daily Times of Jan. 29th reports in part a lecture given in Nanalmo the Monday evening previous by Ex-Mayor Fell before a large and deeply interested audience. He alluded in strong terms to the enmity manifested by the Church to Spiritualism, and to the length it would go to suppress it had it the power it held a few centuries ago. Citing what the Church claimed to be its Gospel of Salvation, he said: "Spiritualists have a more beauiful gospel than that: one of humanity, one of love for all; one that teaches' the taking of their fellow-men by the hand and leading them along until they have the Holy Ghost as a part and parcel of themselves." Af the close of Mr. Fell's address a vote of thanks was tendered him.

### ALL SORTS OF PARAGRAPHS.

BWORD AND EYES. I do not caro to hoast of what L'vo dono-Hill, I have laid a world of brave men low And placed men up as high as mon con go, Until they go to God, begond the sum. And I have for the sons of mon worlds word The pouls of many, wonder filed with wos, Changed maps and plaus wise men have made and oht

The countless cores of kearts through which 1. The run!

Then wondrous fining! implacable as late! Then wondrous fining! implacable as late! Las Time releatess, and as Death sorerol Not thing the laure!, and the mountful ruot But ours—that battered down Troy's royal gate— That held Antonius slave to Egypt's queto, When o'er the world the Roman cagles flowt

-John Ernost McCann, in New York Sun.

Last Sunday Rev. Mr. Suvago told his congregation now to surmount the potty worries of life.

Why don't the Legislature make the law against building more severe 7 It is high time to squelch these free booters by more stringent onactments:

A SERIOUS CASE. -Old Doctor - (called in for con-suitation)-"Tut, tuti You'll worry yourself scker than your patient if you're not careful. Don't be so anxious. It is n't good for your health." Young Doctor-"But is n't my, patient dangerously 119"

He is. I told you three months ago you could only "Hol is, I life; he can't be cured?" "Myi ny, Oht my." "Goodness met, The idea of a doctor bilowing him-

"Globalces mot, and acts of a docts anothing man-self to worry that way over one case!" "All but he's my only case. When he dies I'll starve."-International Journal of Surgery for February.

Rev. Dr. Joseph' Parker, of London, says: " Always allowing for exceptions, the pulpit is the raid slave of respectable society," which is the whole case in a nutshell. 👾 Sec. 1. 1.

shell. A THE, RUTH OF RULING.—Rulers are not by any means the happlest of mortals. Power does not com-mand pleasure nor guarantee peace. Lincoln was as-sassinated, Maximilian shot like a dog Louis Napo-loon died in exile, his son was killed by a Zulu assegal, the Sultan Asiz was murdered in his palace, the Caar. Alexander was blown to atoms by dynamite, Garfield-was the vietm of a fanatic's builet, Laudwig of Bava-ria went mad and drowned himself, Grant died a pain-ful denth, so, too, died Frederick the Emperor, and Rudolf committed suicide and was buried with all holy rites and regal honors.—Lowell (Mass.) Citteen.

New Orleans has had a destructive fire. Loss, \$50,-

The Minnicapolis Tribune's exhibit of the growth of that city during the year 1888 is cloquently told in an edition of that paper in a large folio form of twenty pages of letter-press and illustrations, under the name of "The Tribune Annual," Persons anticipating re-moval West and business circles generally will find it . of great value as a source of information regarding one section of our vast country.

If you are a voter in Massachuseits, you must make. up your mind on or before April 22d whether you want constitutional prohibition in this State. If the people say "yes," no Legislature will have power to restore the heaven given right to make and sell elder. Goode.

Socialists in France, are not allowed to hold meetings.

A Russian physician named Portugaloff declares that strychnine is an infailible cure for drumkenness, administered in subcutaneous injections. The effect of the strychnine solution is to change the craving for drink into positive aversion, and thils change is effect-ed in a day. After a treatment of eight or ten days the patient may be discharged. The strychnine is ad-ininistered by dissolving one grain in two hundred draps of wafer, and injecting five drops of the solution every twenty-four hgurs.—kx.

The great libel case in England-Parnell vs. the London Times-is drawing to a close, and, according to the present outlook, Parnell will come out of it victorlously.

THE CAUSE OF "DOCTORS' PLOT LAWS." Quoth Mr. Smith to Dr. Jones-a newly-fledged M. D.-You look so thin and mournful like, what can the

matter be?' Oh! Mr. Smith, most valued friend, a serious case,"

. he said. He might have added, if he would, "'T is how to earn my bread."

"Where's the other fellow?" asked one alarmed oyster of another at a church fair; "there were three of us when we started!" "Oh! he's in the soup," murmured his co-survivor:

A lecturer recently astonished his audience by bring-ing down his fist on the table, shouting: "Where is the religiosity of the anthropoid quadrumana?". If he thinks we have got it he can search us. We never saw it in the world.—Peck's Sun.

Becretary Colman, head of the Agricultural Department, Washington, is a mesmerist and ventriloquist, vs the daily press, o remarka tertains himself and his friends with exhibitions of his curious gifts.

Hotel for Sick People.

civil work.

A dispatch from Washington, D. C., says: "The records show extensive land transactions during the last thirty days, the largest being the recent sale by B. F. Gilbert of this city of 2,000,000 feet of land in the heart of our beautiful Takoma Park, to the R. C. Flower Medical Company of Boston, for \$250,000. The said Company is the corporation which operates Dr. R. C. Flower's enormous practice, of which the doctor himself is the head. The purchasers of this property intend erecting superb and palatial sanitarium buildings and opening up the numerous springs of the beautiful Sligo. It-is said that this new health resort will accommo-'date twelve hundred people."

ED We have fallen upon most extraordinary times, with money galore, says the Boston Globe, with commerce coursing through every sea, with traders jubilant and capitalists hurrahing is they touch the high-water mark of two hundred for Pullman Palace stock, and also upon times when needed common sense is conspicuous by its absence from the very places where its presence is most needed. We need it in the pulpit, we need it in the sanctum, in the schoolhouse, in the academy, in the college, in every walk of life. Without it the earth is a wilderness; with it it might. be made to blossom like the rose. There is much "common sense" truth in the Globe's presentation of the signs of the times; but cannot that paper also inform its readers how the so much desired end is to be attained?

BO We are informed that the New York doctors sent their lawyer to Albany recently with a more stringent "protective" bill in view—but after a survey of the field retired for

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ET We devote a large portion of our space the present week to the re-publication of the lengthy article brought out by the New York Press, in its Sunday issue, Feb. 17th, wherein a respectful setting forth was given to such matters regarding the Spiritualist cause as fell under the notice of its reporters in some of the largest cities of the Union. Our readers, we are sure, will, on making acquaintance with it, find it of pronounced interest and practical value.

The remarks of Prof. Kiddle, as contained in this report, have been carefully revised by himself especially for THE BANNER, and any of our Spiritualist contemporaries intending to copy the article will find our account nearer, in expression, to his true sentiments than the one furnished by The Press. Prof. Kiddle puts on record the fact of materialization, of spirit-forms from personal knowledge. "

Some men we wot of teach the strictest morality from the public platform; while in private life they do not practice what they preach. Such people are more dangerous to the community at large than those who without disguise practice evil things. The ignorant sinner will have a better position in spirit-life than he who plays the hypocrite and deceives those who place confidence in him.

BT Mrs. Green, of Newburyport, Mass., is considered one of the very best healing mediums in that locality. She has-so we learn from the most reliable authority-been instrumental in effecting many remarkable cures, and yet the "regular" M. D.s in this State want a law enacted preventing such useful persons' from utilizing their heaven-born gifts for the alleviation of those in ill health.

150 Owing to the great demand on our space incident to the reproduction in these columns of The (N.Y.) Press summary of spiritual matters (which will be found on our first and eighth pages), the promised "Pilgrim Pencillingš," by J. J. Morse, are deferred till next week:

MRS. ADA FOYE-as will be seen by the an nouncement of the Phenomena Society, fifth page-will; hold; a public test scance (ballot) at the hall 1031 Washington street, Boston, on Thursday evening, Feb. 28th.

ET "Observer" contributes to this issue of the BANNER OF LIGHT an article in , the phe nomenal vein, which is of timely value and marked significance, i

Aid the Poor Fund.

The attention of the reader is called to the earnest appeal made by Spirit John. Pierpont. on our 6th page, for contributions to the BAN-NER OF LIGHT Fund for the Relief of the Destitute Poor. It is a worthy, enterprise, and should receive the assistance of the benevolently inclined, for the calls upon us by the suffering, during the current winter, continue to be heard in great numbers. Who will strengthen our hands in this direction?

### J. J. Morse in Oleveland, O.

The above named able speaker commences a month's engagement in Cleveland, O., on Sunday next, the 3d inst. As this will be his last appearance in the West prior to his return to England, no doubt he will be greeted with large audiences.

ET L. V. Pinney writes to the Hartford Daily Times a lengthy and outspoken letter vs. "A Doctors' Monopoly" for Connecticut. He calls the special attention of the citizens of that State to a bill now in the hands of the Judidiary Committee of its Legislature entitled "An Act in Relation to the Practice of Medicine," and hopes they will work unitedly for their rights so that this " plot to steal away the liberties of the people under the cover of the usual pretense of taking fatherly care of the 'common herd,"" may fail-as it should.

LOOKOUT MOUNTAIN, TENN.-A letter from Georgiana 'Davenport Fuller, which we shall print next week, informs us that success i following the labors of Dr. Fuller in his South ern field of action, and that the prospects attending the cause in that section are very bright.

Mrs. 'Nellie J. T. Brigham's excellent discourse on our second page deserves the careful perusal of every patron of the BANNER OF LIGHT.

E Dr. Critchley's tribute to the mediumship of Mrs. Ada Foye will appear next week.

The Petitions in remonstrance against the proposed medical bill in Massachusetts continue to come in in great numbers, and are extensively signed. These who have taken the trouble to circulate the slips for signatures deserve the cordial thanks of all lovers of justice in this Commonwealth.

Dr. F. H. Roscoe, of 26 Stewart street, Provilence, R. I., called at this office on the 25th, on his way home, from Lawrence, Mass., where he lectured it Pythian Hall on Sunday last to good acceptance. The Daily Eagle of the 25th speaks well of his discourses.

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The best way of training the young is to train your-self at the same time; not to admonish them, but to be seen always doing that of which you would ad-monish them. *Plato*, B. C. 427.

. Ice in this State is being harvested with alacrity, and there will be no shortage next summer.

The Inyo, (Cal.) Independent has this item: "Every Sunday quite a number of Indian families come to town. They have their own teams and wagons, and in each wagon will be found all the women and children that can be carried. The women are dressed in clean callco gowns; and the men and children are also decently clothed. Many Indians farm land on shares, and are of more use to the country than many whites who weander like Arabs, without a home or an honest call-ing." tng." 🛓

STRICTLY ORTHODOX .-. "Oh, John," said a tired minister's who one day to her oldest, who, like all the others, was a boy, " why were you not a little girl, so that; you could help, mamma?" Promptly came .th answer: "Because God made me a little boy for his own glory."

"Gentlemen of the jury," sald counsel in an agricul-tural case, "there were thirty-six hogs in that lot-thirty-six. I want you to remember that number-thirty-six hogs, just three times the number there are in the jury-box."-'Albany Law Journal.

Theminister (with severity): "And so you do not be lieve everything you learn at Sunday-school, Richard?" Richard: "No, sit; not everything." The minister: "My little boy does." Richard: "Yes, sir; I suppose your little boy has to."

The Sour Boys READ. -- "Well," said the warden, kindly, as he bade the convict good-bye, "you are out in the world again with a chance to begin life a new. What are you going to do?" "I haven't guite made up my mind," said the dis-charged one, "but while I deliberate I will write a few books for boys."-Broaklyn Eagle.

A New York doctor advertises that it is only neces sary for his patients to all out a circular containing over two hundred questions. This accens simple anough. If the patient, lives to answer the two hundred he is tough enough to recover anyway.

An Eniglish journalist, who always wears a white waistcoat, saysi." You can't very well commit mur-der when you have a white waistcoat on." The man who is obliged to don a white waistcoat in order to re-strair an inpulse to commit murder should not be per-mitted to run at large. He might forget to put it on some morning. He-should wear a straight lacket.--Norristown Herada: some morning. He-Norristown Herald:

A full-blooded Indian is teaching a public school in Readmond, Emmet County, Mich., and is doing excel-lent work. This is perhaps the first instance of an Indian being employed regularly in the instruction of white children.

In Scotland, oatmeal cakes are greatly favored by the common people. The cakes are made thin, laid in a pair over a hot fire, and baked till they are hard. or crisp, if not brown. They may be eaten hot or cold.

Fifty years ago wooden clocks had only been in use one year.—Globe.

This is a mistake, as we have positive information that a man named Blaisdell, an ancient inliabitant of Amesbury, Mass., constructed clocks with wooden cog-wheels in that town a hundred years ago.

It is said that an electrical attachment has been do-vised which may be applied to an ordinary clock for awaking a sleeper at any given time, the contrivance thus taking the place of the ordinary alarm clock.—Ex,

## MARGH 2, 1889.

### Lialitorial Views of the Hoston Linis (11010.)

Allopathist and Rommopathist. The real reason why cortain "regular" Mas-sachusetts physicians are coasing the Legisla-ture to take away every citizen's right freely to choose his own medicial adviser, is that those physicians want a monopoly of the business of healing the sole in this State. But the pretext which they offer for the public to swallow is that the monopoly is necessary for the protec-tion of the public.

tion of the public. Let us see whother this olaim is sincere. The bill is in the interest and is supported by a coalition of homeopathiats and allopath-iats. These two schools have momentarily for-gotten their bitter ennity and joined hands to secure the passage of this law. Each would like to keep the other out, but neither feels strong enough to dispense with the other's aid. Let it not be imagined, however, that allo-pathic physicians and homeopathic physicians have any confidence in each other. They will not even meet each other and act together at the bedsides of the dying. "Homeopathy is the worst form of quackery," is a common re-mark of allopathic compliments to the home-opathists, taken from an address to allopathic opathists, taken from an address to allopathic doctors by Dr. O. D. Todd, as reported by the

doctors by, Dr. O. D. Todd, as reported by the Medical Record . "I think they (homeopathic physicians) are mur-derers, and worst than murderers. The murderer is houst in his profession, does not pretend to be a doc-tor, and is hable for consequences."

tor, and is hable for consequences." The homocopathic physiclans are no less so-vere in their denunciation of the allopathists. "I have studied and graduated in both schools," said one of them recently, "and for the first. few years of my professional life. I practiced the allopathic system, but now I would rather shovel gravel for a living than go back to allo-pathy; I could shovel gravel with a clear con-science; but as an allopathic physician I should feel little better than a murderer." Any one who knows the bitter hostility ex-isting between the two schools of medicine, knows that these two examples of their lan-guage concerning each other are not exag-

guage concerning each other are not exag-

"The allopathists whom they regard as public on due to the they have joined to be a subjection of the action which each other as "murderers," and freely, saying so, have joined together, to "protect" the public by creating a medical monopoly, which each is willing to share with the "mur-derers" of the other school. It is like a part-nership of wolves and foxes for the protection of henroosts. Were the allopathists sincere in their professed desire to "protect the public," they would exclude those "murderers," the homeopathists, whom they regard as the worst of quacks. On the other hand, if the homeopa-thists were sincere they would wish to exclude the allopathists, whom they regard as public enemies. "That they have joined hands proves that there is no sincerity in this any more than in the thriff variety of the "protection" which the Blaines and the Carnegies advocate, this is sim-ply a "combine" of powerful interests to set up a monopoly to impose upon the many for the benefit of the few. "The allopathists say the homeopathists are unfit to practice medicine. The homeopathists say the same about the allopathists. The Legis-lature had better so far take them both at their word as to give to neither, nor to both com-blaged any monopoly of the subjection the their word as to give to neither, nor to both comgerated. Yet these two kinds of physicians, looking

lature had better so far take them both at their word as to give to neither, nor to both com-blned, any monopoly of the beneficent work of healingthe sick. That the noblest of the arts, should remain as it is—free. Hon. William Gaston, counsel for the old-school doctors in their efforts to pass a law prohibiting any other kind of doctors from practicing, says that finedicine, as practiced by the old-school doctors, is a science. And if it be not a science, says Mr. Gaston, "then there is no occasion to interfere," in which conclu-sion we heartily agree with him.

on we heartily agree with him. But we have already called Mr. Gaston's at-

sion we heartily agree with him. But we have already called Mr. Gaston's at-tention to notorious facts which prove that medicine as at present practiced is not a sci-once; such as the grossly ignorant treatment by eminent physicians of the cases of Garfield, Grant, Emperor Frederick; the astronomer Proctor and the famous Globe reporter, whose case was diagnosed in ten different and con-flicting ways by as many regular physicians. And not resting with calling Mr. Gaston's attention to these notorious facts, we have in-vited him to read the frank confessions of some of the most eminent old-school physicians in the world, that their system of medicine is not a science, nor anything like a science. We now, ask him to consider this still more frank con-fession from Dr. Magendie of Paris, at the head of one of the highest medical colleges. It is taken from one, of his lectures to a class of medical students. [This extract, beginning "Medicine is nothing like actience. Doctors are mere empirics when they aref. not charlatans," etc., appeared in THE BANNER for Feb. 16th. --ED.]

### Spiritualistic Meetings in Boston.

Free Mpiritual Meetings are held in the BAWNER OF Lunty RALE, No. B Howworth street, regularly twice a wook -on Turaday and Farbay Ayreinoons. The public is evoluty. Invited. For further particulars see notice on lath page. L. B. Wilson, Chairman.

Berkeley Hall; 4 Borkeley Street, The Boston Multual Esnulo socyloss at 1014 A. M. and 192 y. M. H. Holmos, President; Albert F. Ming, Trensurer, Oscar L. Rockwood, Opresponding and Recording Socrotary. First Sprittuni Tompler, comper Ndwbury and Excerning Borney Nowbury and Excerning Stream and Stream and Stream and Stream field public micetings every Studay. The Temple Fraterni-ty School for Oblitten Ingets at 10% A.M. Attornous service at 33(1, and Wednasday evening Sociable at 7%).

Berkoley Hall, Berkoley Stroet. The First Independent Ohib holds lectures overy Sunday, at 3 2. Jr. F. W. Fuller, Becretary.
 Spiritualistic Phenomenn Association, Lyceum Hall, 1031 Washington Street.-Sunday moetings at 2% and 7% r.M. Solicits corrospondence with mediums everywhere, Linguis whom interesting pinonenen may oc. our suitable for a mubile platform. J. J. Hall, President.

Ohildren's Progressive Lyceum No. 1.-Sessions every Sunday at II A.M. in (large) Paine Meniorial Hall; Ap-pleton street, near Tremont. All scats free. Every one in-vited. Benj. P. Weaver, Conductor: II, O. Torrey, Corre-sponding Socretary.

sponding Socretary.
 1031 Wrashington Street. The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincolu, Secretary, Private scance, for immuters only, first Friday in each month; doors closed at P.M., Public meetings every Friday ovening at 7%.
 Terkcley Hall. The Independent Club moots every Spirita 2 P.A. Scance, followed by seming-close. Synper Served at 6 P.M., followed by seming-close. Synper Served at 6 P.M., followed by entertainment. J.W. Fleidy at 7%.
 Fulday at Master, Mrs. Ada Shumons, Treasarcy, F. V. Fullor, Secretary.

Fuller, Secretary, College Hall, 64 Essex Street. - Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor.

A. M., 22 and 73 F. M. Eben Cobb, Conductor. Engle Hahi, 616 Washington Street.-Sundays at 34 and 74 F. M.; also Wednesdays at \$ F. M. Dr. E. H. Math-owa, Conductor. A. Fablic Social Meeting will be held every Thurs, day ovening at 14; in the Onice Parlors, Evans House, 175 Tremont street, Elizy J. Bennett, Maingor. Amorica Hall, 724 Washington Street.-Sorvices each Sunday, Dr. W. A. Hale, Onairman.

Cholses. — Spiritualist meetings are held in Pligrim Hall, Odd Fellows Building, each 'sunday evening, at 7% o'clock. — Meetings are held at Grand Army Hall, Sundays, at 2% and 7% p. All mediums invited. G. P. Blight, Claistrman. — The Ladles' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Sceretary.

Oambridgeport. Meetingsarqueidevery Bunday even. ing at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec-rolary.

The Boston Spiritual Temple Berkeley Indi.-Large and attentive audiences listened morning and evening to the Hon. Sidney Deah, who said

ing and evening. to the Hon. Sidney Deah, who said the comprehensive state of Spiritualism is that man has a soul, and that soul lives, governed by law. Spirits may, can and do rotima to garth, and converse unmistakably with mortals. This must be by orthrough law. What law of life does this broad phase antagonize? Is it science? He is no scientist who loses himself in a godiess Athelsan. Sci-entists should follow facts; the lionest ones are doing it. No progressive scientist will rest until he under-stands the law. He will not stop, but endeavor to pos-sess all attributes, and be powerful and wise. There are laws of spirit as well as of matter. There are myste-rious laws in life. Neither the bigo in or coward cam have a place in science. The power of life is going out all around us, and science is sweeping its strings. Proceed, Science; trace the laws of life until lost in the infinite. You cannot take matter into your bosom and reject the spirit. If you investigate the one you must the other.

Iminite. You cannot take matter into your bosom and reject the spirit. If you investigate the one you must the other.
Is Spiritualism, then, a science? Yes, a thousand times yes. It embraces every science, and is the science of all sciences. Spiritualism opens up harmony and love, and is filled with infinite possibilities. Spiritualism takes hold of the fundamental principles of the Nazarene. It shows the continuity of human life to be a fact as the Nazarene taught it. If Spiritualism is not a religion it is of no practical utility at all.
Is the Mazarene, it shows the continuity of human life to be a fact as the Mazarene taught it. If Spiritualism is not a religion it is of no practical utility at all.
Is it a philosophy? Most assuredly. What is philosophy? The fove of a search after wisdom; the knowledge of phenomena, reason and haw. Spiritual philosophy? The fove of a subtile work of the science is a brotherhood without regard to race or color. Its effect can be traced through aw alone. As a unit it convinces the reason of man. Its harmony and beauty have been traduced by creads. 'Spiritualism embraces a devout desire to comprehend God's laws applied to man, and must be accepted by reasoning minds. Why will not all decept and emancipate themselves? The great law-maker is no law-breaker.
John the revelator was one of the finest trance mediums of his time. He says he found in trance a wonderful spirit, he thought he might be the infinite, and filt to bow down to him, but he said. See you do it pot; I fim earth-born, a spirit only. One of the odies of this earth-home. See to it that you live rightly. It is a solern thing to be a Spiritualist, to enter into the courts of him who has written the laws of life. To the pure child, to the sorrowing ones to the race of sensitives is this gospel of life. We give you welcome, ye have been in the days of this fact. The strance we down to him who has written the laws of life. To the pure child, to the sorrowing ones. pure child, to the sorrowing ones, to the race of sensi-tives is this gospel of life. We give you welcome, ye loved ones. On you shall rest the baptism of love for-evermore.

Mrs. Lillie occupies the platform next Sunday, morn-ing and ovening.

First Independent Club-Berkeley Hall. The exercises of the Club last Friday evening were tendered as a reception to that popular and eloquent defender of Spiritualism, Dr. Fred L. H. Willis.

The hall was filled, and the programme a more than usually attractive one, as benitted the birthiday of our glorious Washington.. The Club quartette—a recent and successful feature of our society—rendered the first musical selection. And successing leading of our society-rendered ing inst musical selection. As many strangers were present, the general re-marks of the President which followed were some-what of a reply to various questions concerning the objects and aims of the Club, and closed, with a hastily but skillfully drawn outline of the teachings, the uses and the beauties of the Spiritual Philosophy.<sup>10</sup> Mr. Fletcher, seems always, to say just the right word in the right place, and in this case Jess could not have done justice to the subject, more was quite unneces-sary. After, a well-received song by Mrs. Stone, the Presi-dent introduced the charming little malden, Nellie Rogers, first telling us of the impressive christening of this talented child; which he attended in Philadelphia, when Mrs. Richmond, who performed the ceremony. when Mrs. Richmond, who performed the ceremony, very appropriately named her. "The Chalice of De-light?" She gave a recitation entitled "A Foolish Lit-tie Bonnet," and when recalled, in this same modest, bleasing fashion she told of "The Sad Fate of a Po-licence"

esting message, which was recognized as coming from

OF

BANNER

A.Y. A.Y. A.Y. When Your You way that a second by the secon

First Spiritual Temple, cornor Newbury and-Exceter Streets.-Sunday, Feb. 24th, Mrs. H. S. Lake, entranced, delivered a discourse upon "Thought Forces, and How to Use Them." She said: "I shall be obliged to enter a domain this afternoon of which little is known, in the sense with which you, speak of knowing other things; for the custom of theught has-been to regard knowledge.as due solely to the activity of the five physical senses, and, hence to know any-thing has meant the experiences of man in the fealm which he has uamed matter. We must disposess ourselves of the idea that this is the only state of being from an acquaintance with which thought is evolved. There is a vast realm of inner Ufe-the though ream an acquaintance with which thought is evolved. There is a vast realm of inner Ufe-the it for man sequent the anomaly, if he will, pene-trate, and become thereby the generator of wonderful of the supposed to be in some way the mas-ters of man's destiny, whereas they are his tools and servants when once he understands hoy to use and, so to be used by them. Let me illustrate: Groping about among the myriads of material laws he stumbles upon those of steam and electricity, and Immediately, harnessing, them by his will is on around the globe they forty his words and the product of his toil. Man has measurably master-ed them and reversed his relation to them. So is it, with this thought-force; when one he chall realize that is san element over which he has power, he shall executerny will. I shall not entertain you unless you will work out the problem of ny lift on lines of feative to duty and devoton to the truth." Many persons, not understanding how these thought-forces operate, are submerged in waves of murder, ra-pine, lust, avarice and other soul-destroying elements, n and, carried on this current, are precipitated into dark-ness. In books, papers, and from pen, lips and, life, these they for one to be here soul-destroying elements, the they for one here they problem of you haves of murder, ra-pine, First Spiritual Temple, corner Newbury and-Exeter Streets.-Sunday, Feb. 24th; Mrs. H. S.

and, carried on this current, are precipitated into dark-ness. In books, papers, and from pen, lips and life, these thought-forces are being projected into infinity, and human belings, who are thought-assimilators as well as thought-forces are being projected into infinity, and human belings, who are thought-assimilators as well as thought-diminators, are operating blindly along these unrecognized laws. Only a comparatively small, num-ber of people liave as yet sought to understand these forces and to make use of them intelligently as aids to progress and perfection. Death and disease are in the world, and poverty and erime, because of the low tide of thought forces. Dwell-ing in the region of this spiritual miasma, the race must needs be dwarfed and demoralized. Lift up the thought to the plane of goodness eternally active, and ready to cooperate with mar's thought of health and death, perverted thought-forces, must disappear. This life and happiness, and the clouds of error and death, perverted thought-forces and intelligently direct the intelligent application of spirit power. It is our duty, as soldiers of progress and reform, to marshal our thought-forces and hatelligently direct them toward the Just and True, thereby impregnating anclent errors with supering thought-elements, thus breaking down the outward battlements of bigotry and wrong."

# of which were appreciated. Mrs. Mason and Miss Regers each favored us with music, which gave a happy closing to the evening. H. C. Mcf.

Childron's Progressive Lycoum No. 1, Palue Children's Progressive Lyceam No. 1, Poine JAIL.—The regular session of Sunday morning, Veb. 24th, was well attended, and the recitations, songs, otc., by the children were very interesting. These ex-ercises were participated in by Josie Smith, Pauline Schinner, Lottie Gilles, Gracie Scales and Maggie Mo-Niven with recitations; harmonics sole, Mr. Hardy; duct, by Bertin- and Lille Ingersell; song, Louise Barlow, "An address, was made by Mr. Bancrott, our Libra-rian, acknowledging the receive of a munificent dona-tion of books from Messrs. Colby & Rich, also a largo number from Mr. L. L. Whitlock, and two years of the Lyce

tion of books from Messis. Colby's Rich also a large number from Mr. L. L. Whitlock, and two years of the Youth's Companion for bifdling from one of the Lyce-um boys, Master Charles B. Basuman. The hearty, thanks of every member of the Lyceum are extended to these upnors for their kindness. *The Masquerada Party* given by the children in Wells Memorial Hall Thursday evening, Feb. 21st, under the direction of Prof. J. A. Cooper, was a bril-liant success. Sixty couples—all children were in the opening grand march, which was led by Miss Lot the same age. All the boys and girls were castumed, and the effect was very pretty. Miss Grace Schuned, and the effect was very pretty. Miss Grace Schuned, and the effect was very pretty. Miss details exclusion the early part of the evening that was heartly re-ceived. *The Squing Circle* was well attended on Wednesday, *The Squing Circle* was well attended on Wednesday.

ceived. The Souting Circlè was well attended on Wednesday, Feb. 20th. The evening was, devoted to social con-verse and was very enjoyable. All our friends are welcome. Come and see is. HENRY O. TORNEY, Cor. See y.

America Hall, 724 Washington Street. The Echo Spiritualists' meetings were held here Sun-day hast, Dr. W. A. Hale, Chairman. Large audiences 

The Secretary adds that as C. W. Capell, one of the most efficient mediums at its sessions, is about to remove from Boston, the Society tenders him through THE BANNER the heartfelt Lhanks of its members for his ever-welcome services, with the hope that success may follow him in his new field of labor.—Ep.]:

College Hall, 34 Essox Street .- The services at

these meetings last Sunday were of marked interest. The following speakers and mediums were present: The following speakers and mediums were present: Dr. Dyer of Maine spoke eloquentiy upon "The Growth of Spiritualism"; Mr. Ridell's discourse was strong and well received; Mr. Fobb spoke, as usual, in his happy and cheering way; the friends of Mrs. Emma Odiorne, who has been for some time absent from pub-lic work, gave her a hearty walcome. Excellent feats and readings were given by Miss Peahody; Mrs. For-rester, Mrs. Thomas, Mrs. Shackley, Mrs, Conant, Mrs. Peinfoll, Mrs. Burnham, Arthur McKenna and Mr. Thayer; and Mrs. M. A. Chandler gave a short address in connection with well-defined tests. VINDEX.

### **Movements of Platform Lecturers**.

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

Mrs. Ada Foye, lecturer and platform test medium, will hold meetings in Boston and vicinity during March, and can be addressed at 10 Orance street, Boston. She is enraged in Troy, N. Y., during April, and in Philadelphia during May.

On Sunday next, March 3d, J. Frank Baxter will lecture in Continental Hall, Worcester, and there con-tinue each Sunday until May, Edgar W. Emerson has digagements as follows: March 3d and 10th, Fitchburg, Mass.; March 17th, Phenomena Association, Boston; March 24th and 31st, Norwich, Conn.; March 30th, Willimantle, Conn.

Miss Jenule Rhind will be pleased to make engage-ments to lecture, and give psychometric readings, etc., wherever her services may be required. Address her at 33 Boylston street, Boston, Mass.

Mrs. Clara A. Fleld has' removed to No. 804 Wash-ington street, Hotel Hollis; Suite 1, Boston, Mass, where she will see her friends and patrons, and where correspondents should address her from this date.

Mrs. Emma L. Paul, of Morrisville, Vt., speaks in Saratoga, N. Y., during March.

Mrs. Abble N. Burnham spoke in Fall River, Mass., Sundays Feb. 17th and 24th, to crowded houses. She can be addressed for engagements at 30 Hanson street, Roston Boston. -

Mrs. Jonnie K. D. Conant's meetings for remarks, tests and psychometric readings, held at her parlors, 20 Bennet street, Boston, have been well attended the past three Sunday evenings, and will be continued. Public invited.

Mrs. Ida P. A. Whitlock has had good success as a speaker, psychometric reader, etc., in New London, Conn., of late.

Mrs. M, W. Leslie has recovered from her recent

### A Grand Union Celebration of the Forty-First Anniversary of the Adventof Modern Spiritualism.

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There will be a grand Union Colebration of the Anliversary of the Advent of Modern Spiritualism in PAINE MEMORIAL HALL, Boston, Mass, Sunday norping, afternoon and ovening, March Sist, 1880. Some of the most noted mediums and cloquent speakers in the country will take part. There will also be present some of the oldest work-

ers in the grand movement on the mortal side. Particulars at a later date.

Por Order of the Committee.

### The Boston Spiritual Temple

Will hold Anniversary Exercises on Sunday, March Sist, at BERKELEY HALL, 4 Berkeley street, corner of Tromont. Services: Morning at 10:30; afternoon at 2:30; and evening at 7:30. Good musical and literary talent and superior test

mediums have been engaged.

## The First Spiritualist Ladies' Aid

Will celebrate the 41st Anniversary at LADIES AID PARLOR, 1031' Washington street, Boston, Sun-day, March Sist. Services all day and evening. Particulars will be given at a later date.

Per Order Committee.

Horsford's Acid Phosphate, a Health-ful Tonic. Used in place of lemons or lime juice, it will harmonize with such stimulants as are necessary to take.

### ADVERTISING RATES.

Each fline in Agate type, twenty cents for the first and every meerion on the fifth or eighth page, and afteen cents for each subsequent inser-tion on the seventh piage. 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.

ended matter, fifty cents per line. Payments in all cases in advance.

Advertisments to be renewed at continued rates must be left at our Office before 13 M. on Suturday, a week in advance of the date whereon they are to appear.

137 Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pled by the cut will be one-hulf price in excess of the regular rates. Electrotypes of pure type matter will not be constant.

ho, publishers reserve the right to reject noy all electrotypes,

. The BANNER OF LIGHT cannol well undertake to vouch for the honesty of its many advertigers. Advertisements which ap-pear fair and honorable spon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to noty us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Ja5

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For infor-mation concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Massa-Ja5 13w\*

Men suffering from Nervous Debility should send 10c, to DR. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER or LIGHT. F9 26w\* \* **26w** 

**To Foreign Subscribers** the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county em-braced in the Universal Postal Union.

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse

ADVERTISEMENTS.

STOUT PEOPLE. O BESITY safely cured by one who has been a fellow suffer er. Send stamp for particulars. DR. EDITH BERDAN 113 Ellison street, Paterson, New Jersey. F9



LIGHT.

-ED.] If this, with the facts and quotations we have previously given, is not enough to convince Mr. Gaston that medicine is not a science, let us quote one more physician of world-wide fame. Bichet, the great French pathologist, says ("General Anatomy," p. 17, vol. L<sub>i</sub>):

( General Anatomy," p. 17, vol. 1.): "Medicing is an incoherent assemblage of incoherent 'deas, and is perinaps of all the physiological sciences, that which best shows the caprice of the human mind. What did I say? It is not a science for a methodical mind., It is a shapeless assemblage of inaccurate ideas, of observations often puerile, and of formulæ as fantastically conceived as they are tediously ar-ranged." ranged.

But, says Mr. Gaston, if medicine be not a

But, says Mr. Gaston, it medicine be not a science, then there is no occasion for the passage of this medicat monopoly bill. Exactly sol If it be proved to Mr. Gaston's satisfaction that medicine is not a science, we suppose he will admit that there is no occusion for the en-actment of the bill to compel the people of Massa-chusetts to drug themselves in a certain way, which they heleve in that nay or not.

chusetts to drug themselves in a certain way, whether they believe in that way or not. The old-school doctors themselves do not claim that medicine is a science, except when they wish to get some such bill as this enacted into a law. Many of the most eminent of them frankly admit that it is not a science. "Medi-cine has been called by philosophers the art of conjecturing, the science of guessing," said Dr. Abercrombie, Fellow of the Royal College of Physicians of Edinburgh. And if medicine, as at present practiced, is a science at all, it is just that—the science of guessing. Consider this significant confession from Sir John Forbes, Fellow of the Royal College of Physicians, London, and physician to the Queen's household:

Queen's household : "No systematic or theoretical classification of dis eases or the apoult's agents ever yet, promilgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

as a safe guidance in practice." And yet it is this theoretical classification, admitted by this eminent regular physician to be nothing like truth, that the old-school doc, Yous wish to force upon every citizen of Massa-chusetts. If the proposed law passes, every man must put his life and the lives of his chil-dren at the mercy of one of these untrue sys-tems or else go without medical assistance alto-cather. gether.

gether. IT IS A FEARFUL THING TO THINK THAT THIS INVASION OF LIBERTY—THE WORST SINCE THE "BLUE LAWS"—IS IN SOME DANGER OF BECOMING A LAW, IT IS BOTH UNDEMOGRATIC AND UNREPUBLICAN, AND EVERY LEGIBLATOR WHO VOTES FOR IT STRIKES A BLOW AT ONE OF THE CLEAREST RIGHTS OF THE INDIVIDUAL-THE RIGHT TO PROTECT HIS OWN LIFE AND GUARD HIS OWN HEALTH IN HIS OWN WAY-AND VIOLATES THE FUNDAMENTAL DOCTRINE OF PERSONAL LIBERTY

### Spiritualism Illustrated.

On Sunday atternoon next, at 2:30 o'clock, Mr. J. William Fletcher will deliver in Berkeley Hall, Berkeley street, Boston, before the Independent Club, an entirely new lecture, illustrating slate-writing, mate-rialization, and the Diss Debar plotures.

IT- Mrs. Loomis Hall, who is reported as meeting with good success in giving baths to persons in a diseased or enfeebled condition, dosires it to be known that she supplies them to the poor, free of charge, from to, until two o'clock every Wednesday.

WERTESBARDE, PENN., Feb. 25th.-Ten girls were killed in a terrible disaster at the squib factors, of John B. Powell at Plymouth, three miles south of this city, this alternoon. The sould smalle at this factory are used by miners to plast coal, mi . . . .

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The bounder," and when reclined, in the same modest, pleasing fashion she told of "The Sad Fate of a Polleeman," Mrs. Case, whose music is gratefully appreciated by the Club, gave us a fine selection, and then, Mrs. Carter being asked to speak, offered up an exceedingly beautiful prayer in the form of a peem. Following her, the guest of the evening, Dr. Willis, was introduced, and this reception was as deservedly cordial as his introduction had been kindly. His opening remarks were amusing, but later he touched very lightly upon some of his ad experiences at Harvard, and declared that, despite all he had suffered, he had no regrets except for the loss of his physical health, and that he was producer of thestigman he had borne for conselence's sake than if he had carried off their highest honors. Closing, he said: "When you can kill God out of the universe, then and not before can you kill out Spiritualism." The addence for conselence's way controlled by a valued friend of the doctor's, who he recognized, and spice for sealter and controlled by a valued friend of the doctor's, who he recognized, and spice for sealter and confort and friendliness to him. As soon as she was seated Dr. Willis rendered as a seated in the stars." This was a most impressive part of the evening's seater and seaters."

Stars.

This was a most impressive part of the evening's

This was a most impressive part of the evening's exercises. Little Miss Rogers then sang for us a very sweet lit-tle baby song, and being recalled, generously respond-ed with another selection as charming as the farst. We sincerely hope that the Club may be often favored by this magnetic little maid. Mr. Whitlock being asked for a few remarks spoke Uriefly and kindly of Dr. Willis, and Mr. Fletcher filled out the programme in a most acceptable man-ner by a very fine recitation of a peem entitled "Billy's Rose,"

1056," Altogether the evening was a delightful one, and more than one has thought for some time past that each evening's entertainment was better than the

Last. Friday evening, March 1st, it has been decided to spend with our beloved Longfollow, and readings and recitations illustrative of his belief in spirit commu-hion will be given. On Sunday, March 3d, in Berkeley Hall, Mr. Fletch-er. will give an entirely new illustrated lecture on Spiritualism, showing the Diss Debar pictures, mate-rializations, independent slate-writing, pictures of me-diums and other ylows, scarcely one of which was exhibited in his previous fecture on this same subject —and yet promising to be as interesting as was the former one. H. K., Cor. See'y.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.-Large audiences gathered last Sunday to listen to the proofs

audience's gathered last Sunday to listen to the proofs of immortality given by the controls of Mrs. E. Clarke Kimball of Lawrence, Mass. After the usual opening exercises, Mrs. Kimball-expressed the hope that all present had come-with the same sincerity of purpose that actuated them to attend any ohurch in the past. In the invocation the control-asked that we should enter the same thread the sprifts-world and be willing to receive commanications from the other side. The tests came in the form of messages, read by the medium as presented to be interfor vision. Among these of general interest were the following: William Morrite, of Maiden, once Superintendent of the Boston and Maine Railroad, said-that he would like to tell, his oblidtren what a glorious laing it was that he lived, and could come into daily contact with them, more particularly with William and Charlie, that devia well known all along the line of the Storma, Maine Railroad, that well was the the storm and.

Wrong," Next Sunday the platform will be occupied by Dr. Fred L. H. Willis, of Rochester, N. Y. School for chil-dren at 10:30 A.X. Wednesday evening Sockal at 7:30. Woman's meeting for spiritual culture and develop-ment each Friday atternoon at 2:30.

### First Spiritualist Ladies' Aid Society, Par-

lors 1031 Washington Street. - The last two gatherings of this society have been well attended, and several new propositions for membership re-ceived. Mrs. A: E. Barnes presides over the deliber-ations with dignity and, grace'. The musical depart-ment deserves especial mention; under the manage-ment of Frof. Fisher it is a prominent feature of these meetings. Dr. Sweeney, Miss Wakefield, Mr. Wilson, Chas. W. Sullivan, Mrs. Whittemore and Mrs. Hanson endeavor to make most harmonious conditions by their vocal contributions. The addresses of Dr. A. H. Richardson are always engerly listened to, and Mrs. Alice Waterhouse is practical and, earnist in her speeches as in her work, with this Society and else-where. Mrs. Jennie K. D. Comant has succeeded in rgiving a very large number of truthful and interesting psychometric readings, to the edification of all. The evening of Washington's Birthday was pleas-antly spent, and muchrof the fime devoted to patriotie music and to 'readings by Miss Lacetto Webster, the talented elocutionist, who received many recalls. Mrs. Waterhouse (an ex-President.) made an address ap-proprinte to the occasion. gatherings of this society have been well attended,

Next Friday afternoon is "spirit afternoon" for members of the Society; doors close at 3 P.M. The speakers' rostrum has recently been covered with a new and pretty carpet, also the Reception and anto-rooms.

hew and pretty carpet, and the comparent of the present of the meeting last Friday evening. Mrs. 8, was the first Secretary of this Society, over thirty years ago. REPORTER.

### Engle Hall, 616 Washington Street.-The

meetings during the last three Sundays have been very interesting. The musical exercises have been Yery Interesting. The musical exercises have been conducted by Mary F. Lovering: Mrs. Burnham, Mrs. Hancock, Mrs. Lewis, Dr. Thomas, Mr. Coombs, Mr. Riddell, Mrs. Robbins, Mrs. Conant, Mrs. Cunningham, Mrs. Collier, Mr. Balley and Mrs. Pennell, made short addresses and gave satisfactory delineations. Mrs. Merrifield made some appropriato remarks upon the medical bill. Mrs. C. F. Loring, of Braintree, gave some remarkable tests of split presence—one the late William A. Dunklee. Mrs. Lovering read a commu-nication recently received from Mr. Dunklee. Instru-mental music by Master Willie Boyce, Maudie G. Banks and Jennie Hancock. Dr. E. H. Mathews made a short address and gave some fine psychometric read-ings. Three meetings are held overy Standay, and. every Wednesday alternoon at hall past two o'clock in this hall. E. H. Mathews, Conductor.

The Ladies' Industrial Society held its weekly inceting at Room 4, Berkeley Hall Building, Feb, 19th. The afternoon circle took the form of a mediums read by the medium as presented to her interior vision. [11] Afformation circle took the form of a mediums' Among those of general interest were the following: William Morritt, of Malden, one Superintendent of the Boston and Maine Railroad, said that he would like to tail his children what a glorious thing it was that he lived and could come into daily contact with the was well known all along the line of the Boston and. Maine Railroad, Capt. Edward Hall, of New York, gave a very inter-tion and ally of the second and the second and the second and an original poem, "To Be of Not To Be," and Mr. Rockwood recited "The Old Homestand"—both

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llness, and is located at 368 Tremont street. Boston where she will be pleased to meet any of her friends.

Mrs. H. S. Lake speaks at Norwich, Conn., next Sun-day and the Sunday following. Permanent address, 8 Worcester Square, Boston.

Frank Algerton will speak in Salem March 3d and 10th; in Portland; Me., 17th and 24th. Address Lec-ture Burcau, 6 Beacon street, Boston, Mass. 10th

Dr. B. M. Lawrence can be engaged to give illus-trated lectures at moderate rates. Address 6 Beacon street, Boston, Mass. Mrs. Kates R. Stilles spoke in Cambridgeport, Mass.

on Sunday evening. She has a few open dates. Address Lecture Bureau, 6 Beacon street, Boston, Mass.

J. W. Fletcher will lecture in Providence, R. I., on J. W. Fletcher will lecture in Providence, R. I., on Sunday evening next, and every. Sunday evening in March. April th he speaks in Brooklyn, N. Y., giv-ing the illustrated lecture in the evening; April 10th, in Adelphi Hail, New York City, "Splittualism Illus-trated"; April 14th in Albany, N. Y.; April 21st and 28th, in Norwich, Conn.; May in Providence, R. I., Aug, 4th Parkland Camp-Meeting-the only out-door lectures that Mr. Fletcher will give this season. Ad-dress 6 Beacon street, Boston, Mass.

### Dr. Fred L. H. Willis at Berkeley Hall.

Under the auspices of the Independent Club, Dr. Fred L. H. Will's spoke before a large audience in Berkeley Hall, on Sunday last, at 2:30 r. M.

After stating that his theme was not of his own choosing, but was adopted in response to the urgent request of goveral friends, he told with much simple carnestness of his now famous trouble with the Fac-ulty of Harvard University—something over thirty years aco.

The story of his development as a medium vas very absorbing, and he carried with him throughout the discourse the close attention and warm sympathy of the entire audience.
To most of those who have been for any length of time interested in Spiritual Science, the full history of this case is familiar, and will not be detailed at length here, while a brief abstract would be an injustice. In closing the Doctor gave an impromptu poem of considérable length, which was a very skillful review of the the other states that the herd presented in his lecture and facts that he herd presented in his lecture. The longth and facts that he had presented in his lecture and the Present."
It is hoped that the Club may soon have another opportunity of listening to Dr. Willis.
H. K., Cor. Sec'y.

H. K., Cor. Sec'y.



Persons residing in any State where the "regulars" may be engaged in working for the passage of sumptuary laws for their own exclusive benefit, will find a whole armory of facts in proof of the injustice of such medical enactments in the following named pamphlets: WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE, which gives the gist of the arguments pre-sented eight years ago before the Massachusetts Legislature, and which succeeded in defeating the obnoxious measúre.

A PROTEST AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction.

REASONS WHY THE NEW YORK MEDICAL LAW SHOULD BE REPEALED. pp. 16.

The arguments in favor of freedom in remedial practice which are advanced in these useful, publications are of equal value as evidence wherever the Allopaths ate of order who as erviced with very the Allophins et al. Seek to rule out "irregular" practice by legisla-tive enactment. The three pamphlets will be sent to gether by the publishers, Colby & Rich, 9 Bosworth street, Boston, on receipt of 15 cents, as sample copies to those desiring to work for the cause of medical freedom

Arrangements can be made with the publishers for Arrangements can be made with the publishers for the obtaining of these pamphlets by quantity at a largely reduced rate.

ET. The essay which recently appeared in THE BANNER from the pen of Jacob Edson, has been put in pamphlet form, and will be sent free to any address on application to the above-named author, care of this office.

"THE BOOK OF LIFE." By Dr. Sivartha. 420 pages. The enormous demand for this book last season, and the frequent calls for it the last six mouths, have led us to offer it again free of charge to each person who sends \$1 in payment of one year's subscription to Health and Home, for a Minited lime, until the edition is exhausted. Those who did not send in time to secure it last whiter now have another opportunity, while will probably be withdrawn before the close of the year.

### Health and Home

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# BANNER OF LIGHT.

# MARCH 2, 1880.

# Message Department.

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### AT. \$ 0'01.00K 1. M.

The Hall (which is used exclusively for these moetings) will be open at 2 o'clock; the services commence at 2 o'clock prócisely.

Mus. M. T. SHELHAMBRIONGLEY will scenpy the plat-form on Tussday afternsons for the purpose of alloying hor spirit guides to suswer questions that may be propounded by inquiters on the mindlane plane, having practical bearing upon homan life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Ohairman, who will present them to the previding spirit for consideration: Miss. B. F. Shirri, the accellent test meduai, will on Friday afternoons under the influence of her spidles of the or to the Ohairman, which in the influence of the spidle of the or and the state of the spidle of the spidle of the or friday afternoons under the influence of her spidles of love to their carthly friends—which messages are reported at con-siderable expense and published each work in The BANNER.

sidemble expense and published cach week in THE BANYER. Provide the second sec

offerings/ CTP Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case. LEW18 B. WILSON, Chairman.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

# Report of Public Seance held Dec. 18th, 1888.

Report of Public Scance held Dec. 18th, 1888. Spirit Jarocation. Oh! our Heaveniy Father, we ask thy divine bless-ing to reach our lives, may it penetrate the mists of materiality, and uplift our souls lite an atmosphere of cheerfulness and heace. May we feel the sunshine of thy love streaming down into our hearts; and stimu-inting them with new affections, with deeper, keener, more elevating sensibilities; and anay we be so illed with the power of the spirit as to realize, khow and understand thy works. Make us worthy of thy great tenderness; and may we be fitted to walk hand in hand and to communo face to face with the print an-gets who return from worlds beyond: to manifest their affection, their cheerful spirituality unto the lives of those plodding along the mortal path of existence. Oh: onr Heavenity Parent, whe art all good, who canst not cerr, may we over be ready to hekhowledge thy supromacy and to how down in praise before thee? We would come into harmony with and receptivity to the truths and ministrations which thy returning spir-tual children have to bring to us. May webe ready to receive their lessons and proft by their instraction, May we send forth unto all who come from the realms above, sympathy and welcome, such as will indeed bring happlness to there hearts and draw from them in return an influence to bless, and to inspire our lives.

### John Pierpont.

John Pierpont. Before proceeding to your questions, Mr. Chairman, I desire to make au appeal, through the columns of the BANNER or Inform, to those who have means, and who are generously in-clined, for the benefit of the suffering poor at this indement season of the year. As is well known by your many readers, this establish-ment has, for years, kept open and sought to minimation a God's Poor Fund, from which there shall be distributed unto the deserving needy whose cases of destitution are made known to us, such means as will assist in alleviating their us, such means as will assist in alleviating their immediate wants. Always, at this season of the year, the appeals for such assistance are more numerous than in a milder one, and these press upon us to such an extent that very, often we cannot supply those demands which we would be pleased to do, therefore we ask the generous public, especially among our spir-itualistic frigads—those who have received from the world beyond such grand evidences of immortality, such glowing teachings of the beauty of a good and benevolent existence here as to make them somewhat, understand how to live a good and beautiful life—to come forward and assist us, so far as they can, in-relieving the wants of the needy of which we speak. us, such means as will assist in alleviating their

It is not necessary to go into details, nor to enlarge upon the subject; our friends who have trusted us with their funds in the past, realize trusted is with their funds in the past, realize that we have expended them according to the best judgment of the spirit-world, as well as of mortals on this side of life, and that every dol-lar thus expended or thus received has been made use of in deserving ways. Much has been accomplished in the past; many sick and destifute persons have been as-cieted is and destifute persons have been as-

of events, and yet we have facilities for chron-icling occurrences connected with our spiritual world and its various localities and peoples, so

belief bord as is many series of the series o

B.A. IN R. EV. O.F. L.I.
 from a departed spirit, that it must have been interligence when an anglierading at the time under an as atomat name, one with operhaps desired to play the sense of the planet intervention of the planet interventi

ence in connection with them; yet the high-way of space is open to exploring spirits, and those whose tastes and duttes lead them in that direction 'may visit, the planets, come in con-tact with their inhabitants, and learn some-thing of their inhabitants, and learn some-thowever, we have had our own thought and attention so, closely and constantly attracted toward the earth and its suffering people, that we have found no time nor desire to explore those othet, realms of space which may open storehouses of knowledge for all men. By and by perhaps, in the centuries that are to come, we may visit these points in space, and learn concerning them; We can afford to wait, since time to a spirit is, as nothing; a hundred years seem as but so many days, when we con-

hand: Lucy has not forgotten how ready and wil-, ling I was to converse of my liome beyond the river, and it seemed every day as if I could almost look into the beautiful land of Canaan, and clasp the hands of the dear friends there before the spirit took its flight. You know not how delightful it is to feel the companionship of dear ones after they have laid off the mantle of clay. I did not know what doubts were, I of clay. I did not know what doubts were, I was so strong in the faith. My passage across the river was more beautiful than I could ex-pect. The guides standing by me said "Come," so plainly it-led me onward. There you will find father, mother, sister, brother, and even old neighbors, who have gone before. I wish to say here; although it will be useless, that I am happy, for they felt it before I passed away. I did enjoy the companionship of me-diums... My home is more beautiful than I: could have had any idea of before reaching it, and itseemed to me it was but a few moments, comparatively, before I knew I could see those I had left aid hear them converse. I was there with them, even before the old form was laid away. I think I shall be reimembered in Bé-loit, Wis. My name is Stephen E. Downer.

Abbie is here, and sends arectings to you, George, and your own dear figther. All are happy to be able to send a word when not per-mitted to speak for themselves. I am grateful for these few moments allotted me. My hand is howls Morrian.

### Judge Edwin Lawrence.

Judgo Edwili Lawrence. I wish to say hord. Mr. Ohairman, that wo find a great difference between the courted af those spirits who know how and those who do not. Some of them, hardly know what to say after they get possession of the instrument. They look around and see you here, and almost falter in trying to speak; but after having been granted the privilege, they feel they must go on.

It is a pleasure to me to speak here to day. understood a great deal of spirit-return, and was happy to feel that, although so, many had gone before me, I should, find them all again. The question arises in many minds: "Do w identify our friends on the spirit-side of life?"

Yes, fully. I am proud to say I was interested in Spirit-ualism while dwelling on earth, very strongly. I was called an outspoken man; and I feel that when we are satisfied of a truth we should proclaim it, not standing in fear of any mortal, and surely not of a spirit., Eknow now of a surely I was helped many times by the dear ones gong before; the influences that they threw around me were of great assistance to

I have frequently said in mortal life that if

I have frequently said in mortal life that if Spiritualism was not true there was nothing. And it is a truth, I would ask you mortals, as you sit before me: Do you think, for a mo-ment that any mortal exists who would not be glad to have it true? Many times I have seen spirits entering spirit homes for the first time, and manifesting so much surprise at finding everything so beauti-ful and at meeting so many dear friends as there olustored around them, all eager to meet them. John is all I had of the near ones; my son and the rest had erossed over.

Mary Curitis Ross. Eighty-one years seems a long time, Mr. Chairman, but, ohl how quickly the time passes, and you arrive at that, period before you are really aware of it. It seems a little strange to me to be speaking here. I would much rather have listended; but the spirit-chairman said to me, perhaps by doing so I might give a little 'light to some one, therefore I have availed my-self of the privilege and am grateful for it. My home in spirit-life is beautiful... I know but without success, I often felt, when divell-ing here and trials came, I hoped I should gain heaven. I wish not to return to stay, but I do wish to make. I wish not to return to stay, but I do speak for myself. It hurts us to hear you speak of us as dead, although we know it is customa. My friends have learned a little of Spiritural. My friends have learned a little of Spiritural. My friends have learned a little of Spiritural.

when the family will be made whole again. know trials have come all through the earth -ille.

know trials liave come all through the earth -Hie. I was a young man when I left this life, and I had no knowledge of spirit-raturn. Oil how bleat you are in mortal life to day because of the privileges granted you, on the right and on the left, that I did not have. Y at have learned in spirit-life much that I might have learned or earth if I had been given the opportunity. Why will mortals close the doors, saying we do not come to earth, we are far, away? Let me tell you that heaven is but a step. We come to you with ease: we hear you converse, and many times spirits are orushed, by what they hear mortals speak. My darling wife, I am awaiting your coming part and, Jesse, I know I shall have my own again. Samuel will have he own. but there is no fiy-ing in marriage in heaven. We dwell in har-mony and love as one family, for we are all God's children. My name is besse Goodnow. Aunic Loyering.

### Annie Lovering,

Annie Lövering, Grandpa said I could come, if I did n't talk too fast! Will you write dowin what I say? Oh! the pretty dowers! Grandma has got some-more than all those [referring to some or the platform.] Did the lady bring them in the box? Oh! yes; the spirit lady asked her to bring them for us, and we thank her so much. [To a lady in the audience:] When you come where we are, we're going to pluck oh! so many flowers for you; and you won't have them in such vases as these. We just hold them right in our hands, and we smell of them, the perfame is so good.

right in our hands, and we smell of them, the perfume is so good: I want to tell you just what my teacher said to ma: If I wanted to learn, I must be good, them I would be one of God's sweetest angels. I'm going to learn, ohl a whole many pretty verses when I get a little bigger. 'Down side of that lady pointing to one in. the audience] that wears black (why do n't she wears one of the color 2 a centieman comes in

the audience] that wears black (why do n't she wear some other 'color ?) a gentleman comes in the spirit, and he says: "No tears in herwen," tears belong to the earth-life." Some of 'em huye so many I We try to brush the bathway. bright, and bring the roses where you have been, walking on thorns so many times. But do n't shed tears, they burt us so much, because we come to balt you we come to have you yie we come to help you; we come to love you; we come to sing to you of the bright angels on the

spirit-side. • My teacher says I must learn, and I must be careful hew I learn, in the spirit-life, because communication there is perfect. Here a great many mistakes are made. I suppose that 's. what she means.

what she means. I am so glad they let me have this chair all cushioned to sit in. Auntie Mary says if we don't talk fast when we come here, then you can put it all down so quickly for us.

When I went away my throat hurt me, but it do n't now. My name is Annie Lovering. My papa and mamma lived in Lynn, Mass.

### Éliza Fisher.

seek for you deny yoursen or, and cose the noor and say: "No, they shall not come to me." I have relatives and dear friends in Charles-ton, S. C., to whom I send greetings, and also to some in Baltimore, where I know these mes-sages reach. This is a grand institution on the mortal side of life, and it affords grand privi-leges for us in spirit-life. Oh! how anxious we are when we find an in-strument that comes very near our loyed ones

ry. My friends have learned a little of Spiritual-ism, as they call it; they understand what is meant when it is spoken ki./ I know it is bet-ter to learn on this side, if you can, and cer-tainly the most of you'are privileged to do so. In Roxbury I think they will, remember me. Edward is here, too. I wish them to know that just before passing over a beautiful vision came to me which assured mo I was not alone. Mother and many I did not recognize at that time, whom I have learned to know since, were by iny side. It was not dark, but light on each side. I thought so much before passing out I would find Edward. Yes, he was there to greet me and take me to the beautiful home. My in Roxbury, this State.

away, but I have been here many times since. My name is Eliza Fisher. Margaret is here with me, also Harriet.

### Samuel Winkley.

This is a privilege that is much esteemed in anv

sisted, and we feel grateful to our benevolent friends for what they have done. Because of the suffering which we see at present, and because of the many cases of human need con-stantly arising before us, we come and make this appeal, having confidence in the generous response of those whom we desire to reach. We do not ask for any large contribution, but

We do not ask for any large contribution, but those who have only a few cents to spare—who give them with a willing spirit and a generous heart—will be as gratefully remembered by the spirits and mortals engaged in this work as those who have larger means and give more freely. "The poor ye have always with you." It is our duty, its far as within us lies, to assist in making the lives of those poor and suffering ones more happy and comfortable than they otherwise could be. John Pierpont.

### Questions and Answers.

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

to your questions, Mr. Chairman. [QUES.-By Inquirer and Spiritualist.] In the: July number of the admirably well-conducted German periodical, "Sphinz," Baron Hellen-bach, a noted writer on metaphysics, relates an interview with Spirit Schopenhauer, the eminent-by distinguished philosopher. The question he submitted was: Do you, still cling to the assertion that individual existence ends with earth-life? The answer came: "Yes, I just now individual-ize because you wish it." To one who for years has been reading all the spirit messages as they has been reading all the spirit messages as they were published in the Banner-which messages from first to last show proof positive that they overe manifestations of individual beings-this answer sounds so contradictory that an explana-tion from the spirit side is sincerely wished for:

Ans.—We should most decidedly question and doubt the authenticity of that spirit mes-sage, given in the name of the eminent ma-terialist who is claimed to have been the speaker, inasmuch as it would be a most stupendous phenomenon for a human mind on carth to exercise such wonderful power through its desire or expressed wish as to bring the ab-strate existence of one lacking personality and vindividuality into such an individualized form vindividuality into such an individualized form or position as to enable that abstract principle, without form, parts or fashion, to express itself in an intelligent manner, to give a concise reply to any question which might be asked. This would certainly be a much more wonderful ex-hibition of mentality on the part of a mortal than could be any manifestation of individu-ality and intelligence on the part of a decar-nated personality. It would be alwest useless to refute the state-ment that individual existence, ceases to be

ment that individual existence ceases to be with the dissolution of the mortal, since the with the dissolution of the mortal, since, the entire universe is replete with evidences of the existence of spirit; of active, conscious, potent vitality; and if so, then most certainly of indi-vidualized intelligence. In this ninetcenth cert-tury the world has been flooded with clear and concise communications, giving the name and manifesting the identity of each one of many hundreds of individual entities, who once pos-sessed habiliments of flesh, and passed through, experiences upon the mortal place, but who are at the present time, and were at the hour of their communication, inhabitants of the spir-itual world; therefore the alleged assertion of even such an eminent materialist as he who is spoken of should not weigh as evidence against even such an emittent inaterialist as he who is deckuse much of it could not be under and speaking directly to you, for we were so approach to be any together years ago, and T have never this years array of testimony brought to bear a pretty good track of cause we have not the time or conditions for and or immortal/life, that is given to the world. We have also met with spirits, many of whom we could name, but possibly you would not have have have have also met with spirits, many of whom is you as though there had been more clouds than sunshine, and seeming-the we think, granting that it really came with spirits. They assure us, as been quite sunny.

controvert his former statements and teachings, or to express his opinion concerning the controvert his former statements and teach-ings, or to express his opinion concerning the future state and give some knowledge in relu-tion fo, that which he has found. The vibra-tions of thought, the desire going out from those friends and students, may in time reach the particular spirit; 'undoubtedly they will; but even if he has a strong desire to respond to them, to give the information which they seek he may not be able to do so at once, becaust hedged in by those conditions of which we have spoken , therefore it may be many years before the spirit mentioned will be able to give those teachings or statements, which are desired of him. In the mean while hundreds of other re-turning spirits may come, bearing their weight of evidence, giving their testimony of immor-tal life and the continuity of intelligence, per-form their humanitatian work in theremoving of obstacles to the knowledge of 'a' future ex-istence, or breaking the shackles of ignorance-and superstition which have long held sway in the human heart, while the spirit spoken of is humbly learning his lessons and reaping his ox-perience in the world beyond.

Q.-[By R. G. Dame.] It was stated recently that you had conversed with spirits who had visited other planets and who had obtained in-formation regarding the life and character of their inhabitants. Please name these planets, and give briefly the information obtained respect-ing these inhabitants?

A.-We have met with quite a company of spirits composed of various intelligences, some of them presenting the form and features of very young people, others, appearing in the guise of advanced thinkers and wise sages—a company of males and females of various expecompany of males and females of various expe-riences--who have visited the planet Uranus, and lield communication with its inhabitants. We have been informed by members of that company that the planet Uranus possesses a bright and equable atmosphere, one highly charged wibl a magnetic quality, which ren-ders it soft and pleasing to those who come in contact.with it. We have also been informed that the light illuminating that planet is not of a brilliant ray, but 'nther softened, as if it were cast, through a delicate mist; it appears somewhat roscate in hue, but very restful and delightful to the eye. The inhabitants of the planet Uranus, we are informed, are not of defightful to the eye. The inhabitants of the planet Uranus, we are informed, are not of great stature, but in form and appearance rather small and delicate yet of symmetrical proportion; their features shine as if illumin-ated by interforklight, and the stamp of intelli-gence rests upon their brows. We are told that the arts and even the sciences are far ad-that the arts and even the sciences are far adthe laws of vital magnetism, as imparted through human beings, is very generally studied and understood, so that there is but very little sickness there, and when any dis-turbance of the physical organism occurs, it is ummedicated and understood, so and when any dis-turbance of the physical organism occurs, it is immediately attended to and righted-not by the application of drugs or mineral substances, the use of which is unknown, but by the im-partation of this vital magnetic force of which we speak.

We speak. It would be impossible for us to convey to mortals all that we have heard upon this sub-ject, because much of it could not be under-stood by you of the earthly state and also be-cause we have not the time or conditions for

### Lewis Merriam.

Seventy-seven years I dwelt in the mortal form-not quite so long as the gentleman who has just spoken, but still I find the privileges are the same to each one. It is somewhere about forty years, perhaps more, since I laid off the old form and put on the new garment. It fitted me complete; but I had a great deal to learn.

It fitted me complete; but I had a great deal to learn. I knew nothing, of the return of the spirit while in mortal life. Of course there are very fow mortals whe have not had their thoughts concerning those who have gone before, but so far as knowing anything of them, or really be-lieving they were present, I must say I did not, therefore I have had much to do in these years. This is a life of dearning; I believe progression is the term they use. I ain going to give a few words to George di-rectly, for this faith is his daily bread, I may say it is his life to hold sweet communion with dear ones who have gone before. Not all rela-tives; he is not so selfish but what he would like a word from Lewis, who passed away so long ago. I was one of the inhabitants of this good city of Boston, and you must know it looks a little strange to me to see what has been go-ing on since I left the form. Still, by visiting the place it does not seem as strange as it would to you mortals if you had been away all that to you mortals if you had been away all that to you mortals if you had been away all that time and had not come into the city, for in all these years the privilege has been given us to learn that we could enter earth and communi-cate with dear ones, yes, and with old friends and companions of our boyhood days. I have learned much, but still there is a great deal more to learn; our work is never done, and never will be.

I am thankful for this privilege of speaking. Nearly all my relatives have crossed over. Away in the Western States I have two cousins and a nephew; that is the nearest I can come

and a nephew; that is the nearest I can come to relationship. George, you will readily understand why I am speaking directly to you, for we were so happy together years ago, and I have never lost you. I have kept a prety good track of you through all the changes that have come to you. It appears to you as though there had been more clouds than sunshine, and seeming-by it have here to although cometimes it has

and are willing we should come in and speak with you at any time, and even stop with you. Do not think I come here to speak of your life, or of the trials you have; all that you know, and it is no use for me to enter into it, only be patient a little while longer, for you have passed the seventleth year, I know, for mother has kept a pretty good account of your years since she left you. We often feel that we keep a cor-rect account and then we miss a year or gain one, but I think she is pretty near right, and it remains with you to tell whether she is or not. Over seventy, and I was there at the preone, but I think she is pretty near right, and it remains with you to tell whether she is or not. Over seventy, and I was there at the pre-sentation of the gold-headed cane. I suppose you walk a great deal easier with that. I speak of this to let, you 'know that we are' with you here; in mortal life, upon a great many occa-sions, when you least think ye are present. I would like to reach the closer ones in New-buryport, but know they can't seem to get away from old ideas and early teachings. Now let us go back a hundred 'years, and see , what advancement has been made. Has there hot been improvement in everything? Most assuredly. Then why not be more enlightened in regard to spirit life, and the things of the spirit generally. I did n't understand on earth one-eighth part of what I have learned since, and 't learned anything. Mother is present to day; father is not. Jane is here, too; and all send greetings to each one of you. I do not come to find fault, but I would ask the, dear ones of our own fimily to learn a little this side. You would learn a little of spirit return, not alone for my sake, but partly for your bwn happiness. I have been by you through many chapges

return, not alone for my sake, but partly for your own happiness. I have been by you through many chapges since my mortal form was laid away. I have tried, through many mediums in our own place, to speak a word to you. Sometimes, sceming-ly, they knew I was present, but I suppose there were others who stood before me. I can-not understand, and I will not make the at-tempt to explain why I could not manifest my presence.

I am happy in my spirit home, and I am wait-ing for each one to come to make up the num-ber that is wanting there.

### Jesse Goodnow.

Mentally, Mr. Chairman, I have been asked to speak a few words, and I find the amount a good many. I have been very anxious for the fast year to say something from. this platform. Much rather would we come privately when permitted, but it is not always, when we have something to say, can we speak directly to the dear ones that we are most interested in. I wish to state here. Elmira, that your moth-

I wish to state here, Elmira, that your moth-or is present to day and sends much love. She wishes you to know that not a day passes but she comes to you. Why are we attracted into earth-life so much? Because a part of our work lays here.

work lays here. I have also visited the dear boy, and I am, proud of him. I have sent forth an earnest peproud of him. I have sent forth an earnest pe-tition many times since my form was laid away and I left you with this little one, for the guardianship of the angels, that God would take care that he might be a comfort and blessing to you. And I feel that my prayer has been answered, for he is a comfort, and I am proud to know that he is looked up to by others, and in his business prospered. Remember, Elmira, not a day shall pass but I will visit both of you, for I am privileged so to do.

spine-jue; many have spoken to me in regard to it, and told me how much happier they have felt because of giving out a few words. With some of them it has been a few words, while would this side.

some of them it has been a few words, while others have spun out a long story, just as they would this side. Arthur is here and Charles. I want to say to you, too, your own dear mother, is here. We are happy in our spirithome. We are so anx-ious to prove to you that we are not dead. I think in New Hampshire they will remember me, in Barnstead, where Heft the old form and put on the new garment. I am happy to say I have tried to learn a good deal since then. . I wish to say to my boys, I have visited the old home a good many times, for I like to see what is going on—what they are doing there. Do n't think that I take on much of the old sensation of passing out. I am happy in my spirithome. I am thankful that one of my boys has got ahead of the other in learning of spirit-return. I am glad that he is learning. I would say to the companions: always drop a word whenever you can, because you know not what may spiring from it. I know, Jefferson, you do feel that we come, but you want a little more than that. Alonzo, I am glad that you do get some comfort by sensing our presence. . Carrie is here, and quite a company of us are gathered together. Paschal Abbott wishes me toremember him to you. Mary, and says in due time, he will be able to give a word to you him, self. I am glad to be able to speak here, but when I tell, you I had finding no fault, for I am, glad of this privilege and I do appreciate it. It is a glorious life beyond the river. It is through the higher intelligences that all this is given out to you, and many are those whom the an-gels use. I did not understand the truth just in this way. I felt that our friends.must be somewhere near us, but I was not able to tell wherd. Some one has said that only a vell hangs be-tween the two worling it to any are those whom the an-gels use. I did not understand the truth just in this way. I felt that our friends.must be

Some one has said that only a veil hangs be-tween the two worlds; it seems more, to me, tween the two worlds; it seems more, to me, like a nist-a fog that comes up and closes you out from us. You try to look at us with these mortal eyes; we look at you with the spirit eye; we behold you plainly when in control of a medium, but not quite so plain when we come away from the instrument. It is a grand truth; it is God's truth, and there is no other. I am very much pleased to have had this privilege. I am Samuel Wink-ley.

ley.

### Dr. Asa George.

÷.

I did not understand, in mortal life, as much of spirit return as it was my privilege to learn, but I find now I can learn on the spirit side. I shall be remembered, Mr. Chairman, by many yet dwelling in the form, although many of my iriends, neighbors, and relatives have crossed

yet uvening in the total, attrough many of my friends, neighbors and relatives have, crossed over since I left the home. Sarah is with me to-day, and is happy to know I can give out a few words, for it will benefit her as well as myself. In Calais, Vt., I was a resident. I have been in this meeting three times, but failed to speak. I have come to prove to those that are left that we have not died; ohl no; we have only shed the old gar-ment and put of the new. Well, old theology did not make any great inroad upon ms. I do see I might have learned much on this side, but my time was taken up a great deal. Having been a physician here, I was privileged to see many just launched over -some with a smile upon the face, while others wore a distressed look. I find now the disease

do. I think I shall be remembered in Saxonville, which is a part of Tramingham, in this State, I am so happy when I look forward to the time ion is presented before us, and as we catch a

## MARCH 2, 1889.

# glimpse of the loval onds that have gone be-fore, there is no fear. I was not afraid to go; still sometimes it scomed to me a little dark : hat when the cloud epends, and the loved ones, came to welcome me up higher, all fear was banished.

oame to welcome me up higher, all fear, was banished. I am happy to be able to add, one more link in this chain of wood of immorfality. You are surrounded with privilegos here; grasp thou; learn what you can, but do n't be too selish give out to others—that is what we would ad-vise you, by all means. Up in V mmont I know that they have what you term here conventions—little yatherings. I have frequented them there since I left the mortal, and I have been very much pleased to hear one and another speak; and as the spirit lins reached out for some loved one. I have been for all still do live. You may record me as Dr. Asa George, of Calais, Vt.

SPIRIT MESSAGES TO DE PUBLISHED NEXT WEEK, Jan. 25.–Josephi Plorcei, Capé David Sticknoy, Sarabi fic-coi: E Watson Batiorf: Jyrile Whitford; Earkor, rennoy, Woodkridge Perkins, Jennie Alger; Belle Diattoon;-James Edgerton; Allen Breed.

THE MESSAGES GIVEN (THROUGH MRS. B. P. SMITH)

As per date will appear in due course. Pel: 15.— Thomas J. Biulard; Martha G. Smith; Lucy La-vinis Brown; Dr. George W. Kittredge; Jano Harris; Mary Jano Camiingham; Alvah King; Ritchie Bartlett; Mary Jano Stanley; Frank Ranlett; Alvin Hubbard.

### Russian Realism.

Apropos to the Verestchagin exhibitionthen in New York City, now located in Chicago, Ill.-Gertrude, Franklin Atherton writes to a

then in New York City, now located in Chicago, III. --Gertrude Franklin Atherton writes to a society contemporary : "When Tolstoi flung Anna Karenina under a train he violated the laws of Russian realism; ther lover should have found her with her head mashed in and her Beautiful face painted with gore. Mr. Vassili Verestchagin, whose olcures are now attracting the attention of New York, is withheld by scruples neither at the last mo-ment nor the first. He revels in horrors, he strips his charactors to the bone, and his gore would fill several barrels. The Verestchagin exhibition has ruined the future of the Eden Musée; the Chamber of Horrors is a merry dance of fauns and satyrs in comparison. There are one hundred, and sixty-seven of these paintings at the American Art Rooms, and with the exception of a few fine architectu-ral studies, and the triumphal procession of the Prince off Wales through India, the canyases represent the horrors of war and of public execu-tions. Mr. Verestchagin poses as the high-priest of realism and omits no ghastly detail. With a fine scorn of imagination and of that art which should cast at least a veil of gauze over bold; coaries truth, he reproduces with a photogra-pher's minûteness every detail of the most re-pulsive and distressing scenes he has been able to witneks in his artist's career. The blood on the bandages of the wounded soldiers, the slashed faces from which blood oozes, the up-thrust stumps of arms and legs, the severed limbs and heads, the trampled, flattened trunks, the distorted, agonized faces of wounded men stretched on the hospital floor and stiffening-though still alive--in the ico-wind that blows through the broken pane, the freezing regi-ments in banks of snow, all are done with the neatness and precision of an artist who glories in brutality. There is an immense canvas at the end of one room behind, half-parted curtains. As you

nearness and precision of an artist who giories in brutality. There is an immense canvas at the end of one room behind half-parted curtains. As you walk toward it you are not quite sure whether a velvet-clad priest is standing before the pic-ture or is a part of it. You go behind the cur-tains and you see that-he is standing in the foreground of the carvas swinging a censer and muttering aves (Russian aves) with white, sad, downcast face. Behind him is a servitor equally depressed. In the rear of both is an open trench, and before them spreads a great, white, treeless field, covered with stubble and dried grass. At first sight this seems all; but gradually you become shudderingly aware that down in the dried grass, sown like seeds among the stubble, are hundreds of naked bodies; bodies whose sevared heads lie a fist's width from their gaping threats, or have rolled down bodies whose severed heads lie a fist's width from their gaping throats, or have rolled down to the foot of the canyas to grin night-mare at the unfortunate seeker after Russian truth; bodies lying on their backs, a long sweep of white, gleaming ghastliness (if they had been brunettes it would not have been half so bad l); bodies flung upon their sides with a parting curse, after arms and legs had been hacked from their trunks; bodies crouching with knees updrawn, waiting for the final death-blow; cramped, petrified fingers upleid as perch for coming vultures. Never in the history of art was anything so loathsome perpetrated. There are three canvases of larger size dovot-ed to the three most agreeable modes of public was anything so loathsome perpetrated. There are three canvases of larger size devotages of the three most agreeable modes of public execution : crucifixion (Roman), blowing from guns (English in India), and hanging. The first represents three men nailed to crosses. The blood (one can smell its warm, sickening odor.) pours from hands and bodies: the screeching agony of the faces is something never to be forgotten. Before them stand gloating solders, and in the foreground is a crowd of men and women, some of whom are staring with protruding eyes at the feast of horror, others, with curious gaze, at the weeping mourners. The presumable widow has a fist in each eye and is evidently howling, much to the diversion of the small boy. The next canvas represents a long row of cannon, dwindling away into perspective. Bound to the mouth of each is a criminal in flowing white robes. Some are writhing in anticipatory agonies, others are staning with inert, dropped head and apathetic indifference, one or two look doggedly courageous. The viotim in the foreground, a bronzed old man, wrinkled and bearded, with his head thrown back and tongue protruded, is cursing Mohammed for the ball that will blow his vitals across a river. Watching him, with expired and rope. In the heavily falling snow stand a crowd of professional execution-birds, and rope. In the heavily falling snow stand a crowd of professional execution-birds, and in two of them dangle figures who considerately give their last squirm before Mr. Verestchagin got there. But enough of horrors. There are some interesting heads, caves, walls and temples, and one solitary picture that shows a gleam of imagination. It is the largest canvas of all, and stands at the head of one of the rooms. It is an immense reach of mountain, sloping to the valley in the foreground. There is a bit of blue sky above, one can feel the cold, orisp atmosphere, and snow, snow, snow is over all. Over a mountain-peak sweges a vulture. What does he scent? There is not a human oreature to be seen. B ed to the three most agreeable modes of public





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	Our Beautiful Home Over There
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ł	The Golden Gates are Left Alar
ł	Two Little Shoes and & Ringlet of Hair
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# BANNER OF LIGHT.

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MARCIE 2, 1889

Hootiton, Alan, - The Childryn's Instructive

Portland, Me.-Oscar A. Edgerley of Newburyport, Mass., spoke and gave tests for the Spiritual Temple Association the last two Sundays-giving gen-

dral satisfaction. Next Sunday we anticipate a spirifual treat, as Mrs. Ada Foye is to be with us, P. L. PECK, Cor. Sec y. 

Rockland, Me.-F. W. Smith, Scoretary, writes that a Spiritualist Society has just been organized at this place, and that neetings will forthwith be held-the outlook being very good for the success of the new outerprise.

Denver, Col.-Dr. Dean Clarke continues to have excellent success in this place. The Denver Republi: can devoted nearly a column to a report of his Sunday ovening discourse (17th ult.).

SARATOGA SPRINGS, N. Y.-The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10:30 A. M. and 7:30 P. M. All are wel-W. B. MILLS, President. come.

E. J. HULING, Clerk.

[BANNER OF LIGHT for sale by the clerk.] ...

### Attention! Lyceums.

The Conductors of Children's Lyceums, Secretaries, or other offloers, are carnestly livited to send in the name of their Sunday-schools, names of officers, num-ber of scholars, time of meeting, etc. The desire of the undersigned is for the mutual benefit of all. Corr respondence solicited, THOMAS LEES, 142 Ontario street, Cleveland, O. 

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON

EACH ALTERNATE WEDNESDAY AT 8 P. M.

THE ALLIANCE defines a Spirflualist to be: "One who knows that intelligent communication car boliad between the living and the so-called dead"; therefore all Spirflual istarc cordially jurvited to become members—either resi-dent or non-resident—and to take an active part in its work. NELSON CROSS, President.

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to inquirers, but protect exceedingly profitable to Spiritualists, Mr. Baxter vas hearily montal poem, "Life" to concluded it. will Leigh Hunt's inquortal poem, "Life" the adapted the memory of the Adiem."
 The seance which followed the fecture was remarkable in clearness of delineation, and weighty with convincing points. In one instance beyes nearly entry and the spirit artist caused to be volved with marked effect a part of Miss Doten's poem, "Life".
 The objaracteristics of the spirit were so striking portayed that many, knew who it was before the name of the spirit was announced. Much Inferest of the spirit was announced to be "Spiritualism a Builder as wells. Destroyer."
 Mr. Baxter was to have given on the 22 d a even. Ing devolved to a relation of his experiences-with spiritualism a Builder as wells. Destroyer."
 These lectures are given under the auspices of the the destroy of the spiritualism and will be our next speaker."
 These lectures are given under the auspices of the Leven in second the Lyceum and while Mr. Gaylori is the Lyceum and wille Mr. Gaylori is the Lyceum for an understaing by many for the spiritualism as builder as well as one of spiritualist. Society of this etty. On sone sound financial basis, whereby another eacon the Lyceum need on the first Spiritualist. Society of the clearned and the lectures has sociation may be formed on some sound financial basis, whereby another eacon the Lyceum need on the first spiritualist. Society of the Chemistry of Though, "in which she considered the associet the associet the since the associet of the there are accord the associet the associet of the state and the lectures of a grand the lectures of the spirituality motives that and needuil and the there is to possible. The chemistry of Though, "in which she considered the anneedue of a grand the set friends, acceptably serves as Chairman. It is demed too much of a underfaily maintained, if possible. The chemistry of Though, "in

nathn. Miss Jennio B. Hagan will occupy the same plat. form during March. W. W. CURPTER.

Portland, Me .- Andrew Cross delivered a yery mpressive and instructive lecture before the Young Impressive and instructive lecture before the Young Men's Liberal Association on the afternoon of Sun-iday, Feb. 10th, upon "The Mystery of the Double Life." Mr. Cross liad a few.weeks previous lectured upon "Spiritnalism; a Science," and, naturally, those who heard him then, anticipated a presentation of the subject announced from a progressive point of view; and what they expected they realized. The lecture, which was reported in full in the *Eastern Argus*, was thoughtful, suggestive; philosophical and consolatory, to those who at times despair of the redemntion of the world from its low conditions.

Fitchburg, Mass:-The First Spiritualist Society had the services Feb. 17th of that veteran Spiritualist and lecturer, Mrs. N. J. Willis of Cambridge. Feb." 24th Mrs. J. F. Dillingingm of Lynk, Mass. Jiled our platform very acceptably. March 3d Edgar W. Emer-son of Manchester, N. H., the noted tost medium, will address this Soclety and use his medium powers: Mis. E. S. LOBING, Secy. 113 Blossom street.

Fall Biver, Mass .- Mrs. Abble N. Bumiliam, of Boston, spoke for us Sundays Feb. 17th and 2ith. . She is a splendid speaker, and her fine, lectures and tests alle give two recitations. She posees a with us as a she ave the reader of the second state of the second

Providence, R. T .- Mrs. A. H. Colby-Luther closed her month's engagement with us on last Bui-day. Her lectures on Catholicism have been timely ones, and have created much thought on the subject. She has been very successful in assisting the society to pay its indebicdness. Mr. J. Wm. Fletcher speaks for us during the month of March.

Wabash Olty Ind .--- A lady locturer and platform test medlum is desired for a season of labor, legin-ning at Wabash City, where the gesper of Spiritudlism has hever been preached. A promising harvest of both work and money is in this enterprise. For fur-ther particulars write at once to Dr. N. W. Small, P. O. Box 244, Wabash Oity, Ind.

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BY S. W. TUCKER,

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