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BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

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The Spiritual Rostrum.

Hell and the Devil: A Personal Experience.

A Discourse delivered by the Guides of

MRS. CORA L. V. RICHMOND,

At Chicago, Ill., Sunday, Dec. 8th, 1889.

[Reported expressly for the Banner of Light.]

INVOCATION.

Infinite Jehovah; Parent of all Goodness; Source of all Truth and Love; to whom thy children ever turn whether in joy or in sorrow, whether in the midst of the glories of the light of the spirit or within the shadows of the senses, whether immured in the depths of despair or upon the heights of transfiguration, still would they turn to thee, praising thee for every blessing. Oh! God, unto the temple and shrine of the spirit, putting off the ashes of time, putting away the barriers of human sense, thy children would turn; may that blessed altar be luminous with thoughts of thy love; may the light of thy truth fill every heart bending there; and may all who praise thee, whether with spoken word or in the silence of the spirit, find answer unto their prayer. Even as unto the eyes the light responds with the glorious beams, and the air is vivified to give man breath, so may the breath of thy spirit, the light which is quenchless within the soul, give unto man the light that he needs. May all who are in doubt find assurance; may those who are in darkness find the light; and may those who travel upon the shadowy verge of error find the all-pervading Presence and the Guiding Hand that leads each unto the light; may those who fear death turn ever unto the life immortal; and those who fear that which is beyond death, turn unto the Infinite Love that can drown all fear in its all-pervading glory, and fill every heart with the abundance of its power. Amen.

DISCOURSE.

"And death and hell were swallowed up in victory."

The one whose experience you will receive to-night lived before hell had been changed to sheol, and hades had taken the place of hell in the New Testament. He had been reared in the idea of absolute physical torture; in a literal hell of fire and brimstone; and so imbued was he with that idea that the all-pervading topic of religion in his mind was not the love of God, but the fear of Satan; was not the idea of heaven, nor even the hope of it, but the terror of hell. Satan was a veritable being, personal in every respect, wearing only such a resemblance to the human form as would make his personality more hideous; not that splendid Lucifer pictured by Milton:

"High on a throne of royal state
That far outshone the wealth of Ormuzd and of Ind.
Or when the gorgeous East with richest hand
Showered on her kings barbaric pearl and gold—
Satan, exalted, sat."

Not this Lucifer I mean, but the miserable, cringing, crawling creature, half man, half serpent, with hoofs that were literal, with a forked tail that bore evidence of an infernal region, with fiery eyes ready to devour the sin-stricken soul.

Such was the picture that haunted the childhood dreams, and was carried forward into the youthful hours, and when manhood came was fixed in the consciousness of him who was not certain of having received the grace of salvation. What that grace consisted in; wherein was the dividing line between the souls that were lost and those that were saved; in what manner any one could escape the inevitable torture of the literal flame, the inevitable presence of the literal Satan, the one who speaks to you had no idea. It is true that the absolution and the promise to those who were the elect, the immunity from this doom to those foreördained to be saved, was held out as a glittering possible hope, but there was nothing upon which to fasten that hope. The decrees of the Infinite were inscrutable; no man could be sure, though born and reared in the Calvinistic faith, that he might not be lost; nor could he be sure, even though he had made no profession of faith, but what he might be among the elect; the sinner expiring with a curse upon his lips might be one of the appointed heirs of salvation, while those who toil unwearily, seeking to do their duty each day, might after all be among the condemned.

So did this bear upon the moral consciousness and the mental nature that it became the dominant theme, the daily thought, the nightly vision. You will not be surprised when I tell you that because of this theme, because of the reality of that horror that had been pictured, the early manhood of my life was snapped asunder by my own hand. The visions of the night brought the inevitable dreams, the thoughts of the day were such that every step might be a step to perdition; to hold communion with humanity or any of the ties of an earthly nature might lead to destruction; to know the worst could not be worse than to fear and dread it through the tortuous years that were to follow. In early manhood, accordingly, the tie of my earth-life was snapped asunder. Had it been for any sin, had there been anything preying guiltily upon the conscience, had it been to escape from any care or responsibility, or from the consequence of wrong-doing, it might have seemed to have an excuse; but there was no excuse, save this over-brooding, this constant thought that had been instilled into a mind too vividly imaginative, that hell is a literal place, that most souls are in danger of hell-fire, and that Satan is a literal being, whose mission it is to steadily consume and torture souls without destroying them.

The picture of hell—hades, as it is now called—had been so instilled into the mind that I fully expected, after taking my own life, to awaken in the midst of those appalling flames; fully expected to hear the groans of anguish from those inconsumable souls; fully expected that Satan would appear in person, claiming me as his own, saying that from the first he had owned me, that I was his, that he had tortured me on to madness, to perform the final act of taking my own life that he might the more surely hold me in his possession. What happened to those behind I did not then know, for this thought was so all-pervading, so all-consuming, that it even followed me into the world of spirits.

But what did I find? No consuming flames were there; no terrible, appalling groans greeted my ear, no hell with its leaping tongues of fiery flame mounting up and sinking back in darkness; no demons rejoicing in the misery, in the agony of other souls; no Satan, chief over all these interminable dominions of darkness—but only myself, alone, on what seemed to be a plain that was neither very light nor very shadowy, upon which there seemed to be objects in the distance, but no one that I could distinguish, and with a sky that was rather leaden, through which no light of anything appeared, nor penetrated, but a dim twilight seemed to infiltrate. It was a kind of leaden view, a view such as you sometimes see when the morning sun does not indicate whether the day will be fair or foul, whether there will be storm or sunshine, when either is possible, and doubt hovers near; when the earth, sharing the color of the sky, gives back no tint save that of dull inanition. Where was I? I was dead; my body had been killed by my own hand in a ghastly manner; I did not dare to think of it.

But where was the yawning abyss? I looked all around expecting it to start up like a volcano during eruption; expecting Satan himself would appear, thinking this was simply the ante-chamber to the great storehouse of death and terror. No such thing occurred. I passed on and on over all this leaden plain. Still I did not seem to walk, but impelled by a wish to see, I moved on and on; I saw no human being, but moving objects in the distance that ever evaded me, and then I cried aloud: Can it be possible that, being dead, I am still to be tortured, and not know what is my doom? This is but a prolongation of my agony. Am I to wait here through a tortuous term of years, still fearing that everlasting terror, still intent upon that final doom?

How long this state lasted I do not know; we do not measure states by time in spirit-life. It seemed many years; it might have been but a minute; it might have been an hour, a day or a month, I do not know; but it was long enough for me to have a full realization that the earth which I had left was not a terrible place, and the manner of my leaving it was foolish, for I did not find the escape which I sought. I could not turn back and retrace my steps; I did not know how to go forward; it was a doom which I did not anticipate. The terror of an actual hell of flame, consuming but never destroying; the picture of the agony of souls in torment, the fiery demons torturing me, might have been worse, but it would have been *something;* this seemed to be nothing.

At last, in utter weariness, there came a lethargy upon me I had not known for years of earthly life. I had not slept; there had been no weariness of contemplating this all-consuming theme. I felt inclined to rest. Was it the sleep of oblivion that was coming over me? Was there coming another change that would finally plunge me into that fiery abyss? Was this a state of introduction to the other? Yet these thoughts did not arouse me. I seemed to sleep, but it was a sleep in which there was perfect consciousness. All at once I felt a hand upon my head, a well-remembered touch; a touch that thrills one through and through during all the years of mortal life—the hand of my mother. I did not look up, but I knew it was her hand—the same gentle pressure, the same caressing touch, the same care, as though even the hand would tell the love. Was it possible that having done the final act which I knew to be the deed leading to perdition, I still could be with my mother? Was she in heaven, or was she in —— but no, she could not be in the other place. No demon could touch the brow so gently as that; and the voice so sweet, as it had not been heard since childhood, sounded in my spirit: "My poor boy, you are overwrought with all this suffering; it is time you had rest." And was that my punishment? Was that the demon I expected would haunt me, and was this thrill of my mother's love the fiery flame that was to consume me? Was this but Satan bending over me to win me still further to perdition? No, I could not believe it. There could be but one voice in the universe like that voice, but one touch like that touch.

I rested. How long this lasted, as said before, I do not know, but when full consciousness came I was aware of feeling a sense of inanition, a sense of weakness, a sense of having no power, no volition. I did not know what to begin to do. I was no longer on earth, driven hither and thither by necessity, driven still more by the appalling thoughts of the mind, and horrible visions of the night. I could not even force ambition enough to ask the question.

But at last there came to my side one who seemed to have wisdom and strength; he said: "Child of earth, you have awakened in a realm that, to you, was unexpected; you are neither in heaven nor are you in hell, but you are in a state of your own fashioning; because deceived in your vision, because your mind was taught an error, you still were not blamable for that, but there was a point, the spirit rebelling against that teaching, that you might have risen to a higher and grander conception; because your spiritual powers are inert, are unawakened, you did not know the truth. Now look back into Egypt: across the river, out into the desert, was sheol, the land of the dead; all who died who were not kings, lords or priests passed into that realm, at least their bodies did, their spirits waiting for another reïncarnation, which was according to the belief of the ancients. The bodies of the kings and consecrated persons were placed in pyramidal vaults or graves, which stand now as monuments of the mighty wonders of that past. Sheol was the abode of the dead; good or bad, wicked or righteous and full of grace, or hideous, all passed into the shadowy realm of sheol; the eternity of sheol or hades is simply an æon or period of time, during which the soul prepares for another incarnation. So that æons were states in eternity, the everlasting sheol was an æon which lasted until another birth; for the words everlasting and eternal are æons, and denoted cycles or periods of time. When the translation, therefore, interpreted sheol into hell, and made the state to continue forever after death, it was a perversion of the ancient idea of a region of the dead. In the more modern language, the Greek word hades suffices; has the same meaning as the abode of the dead, and means all that region into which souls entered until another appearance or reïncarnation. The state of death, or hades, was the state intermediate between the earthly life and the expression of the eternal love which was to be with Jove, or the Infinite, forever." Then I said: "Is there no foundation for the story of the lake of fire?" "None whatever. The consuming flames are but figures of speech, but tortures of conscience, that are compared to the fiery flames of the elements; they serve to illustrate states of mind, and were employed to give more force to the different conditions of mind on earth, and the intermediate states between incarnations."

"Then is there," I asked, the great fear mounting once more into my heart, "is there, then, no personal Satan?" And the expression which came over his countenance I cannot depict—half pity, partly amusement, a deep sense as though I had been robbed of some portion of my inheritance. He said: "Yes, there is a personal devil; look!" As many times as you can count days in a year, I saw the devil: the image of myself. Every imperfect thought, every selfish wish, the terror that I had yielded to of hell and Satan, each neglect of duty incident upon pursuing the appalling theme of my earthly life, every phase of my own existence was pictured in that image. I shrunk back; I said, "That is myself." And this is all the personality that Satan ever wears. The Lucifer from whom the tradition of Satan has been perverted was but the image of an angel, that under the guise of the Morning Star dips down into the shadow once a year, and once a year emerges, symbol of the soul in its passage through the senses; and Lucifer, Son of the Morning, was no devil, but the Light-Bearer, who ventured into the lower heavens bearing the immortal message, which for a time was quenched that he might appear again. The serpent in the garden of Eden was but the symbol of human wisdom and policy, that which creeps into every human life when any passion or fear takes possession of the mind, so that the desire which was typified in the lives of Adam and Eve was simply the symbol of all human experience. "Look again!" And I looked and saw that Satan transformed by as many degrees of light as there had been degrees of shadow: Fear changing to hope, and hope changing to faith, and faith changing to certainty, until, instead of an image of terror, of fear, of darkness, there was an image of light. He said: "You have seen Satan, you have seen the redeemed; both are within yourself." And he left me to ponder on this mysterious problem.

My mother's voice was again heard; she said: "In this new state, my child, you do not understand the terms that spirits use, nor their methods, for we are no longer tied to the senses, but that which you desire becomes a reality, that which you are in yourself becomes your surroundings. Now look." Instead of the dull leaden plain and the dull sky which had been the same color, I saw far away lines of light that seemed to merge and melt and flow together, and both the earth and sky seemed transcendently beautiful with rays that pierced through the shadows; the shadows were rolling themselves together as if to depart; and all around me I saw images and forms of those dear ones who had passed on when I was a child, and those who in later years had preceded me into the realm of spirit; and I said: "Are they in heaven?" My mother again answered, "You do not understand the meaning of spiritual terms. They are in the heaven that they have fashioned for themselves." Then I said: "I see some one there whom I thought must be in hell." "Only such a hell as he has fashioned for himself. Besides," my mother said warningly, "we are not to sit in judgment upon our fellows; how could you condemn any soul to hell?" "Oh! I cannot; but I fully expected to be there myself; and I do not think that life could exist in heaven more than mine." She wisely answered: "You are not required to sit in judgment on your own soul any more than that of another; the life that is immortal bears its own message of light, and into your spirit this light will penetrate. Thus by degrees does the unfolding spirit learn."

I was then enjoined to turn toward the life I had left behind: my family plunged into deepest grief because of my rash act; my own children bereft of the care of a parent; he who should have sheltered and strengthened them; the duties of the hand and heart neglected that I might have performed because I selfishly sought the solution of the problem of my own eternal happiness or misery. Oh! if there could have been a way back; if into that house of clay I could have entered, and taken up the line of earthly duties, with all its sufferings, and all the pangs and tortures, I would have done it. But there was no way; I could only seek to bend in brooding care above my bereft children; I could only try to get some word or thought into the agonized heart of my wife, into the minds of my friends. Somehow, with the desire to do that there came greater strength. I found myself able to do what I wished to do; I found I could uplift the appalling sorrow that had rested over the household, by sincerely wishing to do it. Then there dawned upon my consciousness the first perception of spiritual power: the perception that it does not consist in wishing for *one's self*, but in wishing to benefit others. Then I thought of all my spirit-life: if this is spirit-life, can it be devoted to lessening the grief, to uplifting the sorrow, helping to bear the burden that I had inflicted by this one act, then I might not be so unworthy.

With that thought there came the most rapturous music; voices seemed to fill the air like souls in perfect accord. Children drew near whom I remembered as being those of friends and neighbors who had passed from earth, but I was too absorbed when on earth thinking about hell and Satan to even wonder where those children went. They came bearing garlands, such as seemed to be woven of their lives; they came showering them upon the hearts of such as were sorrowing upon earth. Then I thought, "if of such are the kingdom of heaven," may I not learn of them?

As I looked, lo! one darling of our own household came toward me; more lovely than a star, full of angelic sweetness, but with the same look of innocence and trust. Oh! how fair she looked! Had I seen her in any vision or dream while on earth, I would have said, This is an angel from paradise; but I knew her voice. I knew she was one of our household, caught up to that heavenly state. I had had no time on earth to think what had become of her in the kingdom of immortal life. Trustingly she came toward me; she laid her hands upon my own; she looked into my eyes. Pointing to the grief-stricken household on earth she said: "Papa, we shall be able to comfort them, you and I." Coupling my name with hers, the consciousness that she made me one with her, the thought that I could do with her any of the things she was doing, thrilled me with a new joy. I had never known that joy before. On earth I did not dare to know it, for it seemed but a human weakness, something that would doom me to perdition. In spirit I had not known it. Now it came like a wonderful glory, a long-forgotten dream, or like some rare hope fulfilled; as a wish hoped for all through the weary days of life, or through a long pilgrimage of shadow. No lone traveler finding an oasis in a desert, no storm-tossed mariner finding a home in safety, no one journeying across a plain who finds the El Dorado of the western world, experiences a greater joy than that which crowned my spirit when I found this child. Then with her companions to aid and strengthen, I was led as a feeble child, as much lacking in spiritual knowledge as one who has been in a walled-up world of shadow. Occasionally a long shudder would creep over me of some reminiscence of the world of fear. I would then see gray lines begin to form again. Then quickly I would turn to some thought of goodness, to some resolve of assisting others, and the gray lines would creep away and the shadow depart.

Now when I see a yawning gulf of human misery, when I gaze down into a hell of torture fashioned by human creed, I long to cry aloud, to burst that bond of terror, for it is not true. It lays waste the spirit, it makes desolate and barren the spiritual goodness of the soul; and if I had ten thousand voices I would still cry aloud with them, as in their sleeping hours, when spirits are set free from mortal form, I cry unto them: "There is no literal hell; there is no personal devil; the hell is only that which each one makes, and the Satan is only your own unworthy personality."

If out of that shadow, I, who was so wholly lost, as utterly lost as any soul can be, have climbed through the light of a little child into somewhat of a knowledge of spiritual things, may not all the world, sitting now in the utter darkness of the senses, or clothed around with the shadows of theological bondage, find the way also? With this hope we shine on, hope on; and from the twilight ray perceive the dawn of that higher life, and minister unto these as did those who were ministrants unto me from their state of greater glory, until, as to a fair and wonderful pavilion set round with brightness, their footsteps tend to that light through spiral paths, through the aspiration that is born of perfect love and fervor.

I would to God that this night all who are crouching in the dismal shadows of that fear could see what I have seen, understand what I now understand: that I cannot have a blessing that I do not win, and that I have no shadow that I have not made.

BENEDICTION.

May that great strength born of perfect truth and love abide with you all, and lead you all from hades unto heaven. Amen.

Spiritual Phenomena.

Spirit Charles H. Foster.

To the Editor of the Banner of Light:

Two years ago last March, while alone in my room, never having known a medium, a Spiritualist, or read a line in regard to this soul-philosophy, it was brought to me by the unseen spirit forces in such an overwhelming manner that it was impossible for me to doubt its truth and genuineness.

I will not go into detail, as it would be too lengthy. Being thoroughly convinced by the proofs brought to me that it was a grand, soul-comforting truth, I began the investigation into its deeper mysteries alone save for the aid and guidance of the spirit forces. I had many wonderful manifestations, and slowly but surely went on in the faint light which was shining around me, hoping for the full effulgence in the future.

One year ago last July a spirit came to me, asking to be allowed to come as a control, and gave the name of Charles H. Foster. Naturally, I desired those whom I had known and loved in the form to come to me as controls, and never having heard of the spirit giving the above name, I said to him: "I do not know you, never heard of you"; and I don't think I gave him a very hearty greeting. I inquired of a gentleman, an old Spiritualist, if he had ever known Charles H. Foster, and he replied: "Very well indeed; he was a wonderful medium."

About a month after that I visited Lake Pleasant Camp-Meeting, and after I had been there a few days happened to mention the fact of the spirit of Mr. Foster's coming to me to one of our prominent lecturers. He said, "Do not allow him to come," etc., etc. I was but a novice in Spiritualism, and his words impressed me deeply, and I confess frightened me considerably, and I went back to my tent-home feeling completely upset. I had been in but a few moments when Mr. Foster took possession, controlled my hand, and wrote a touching appeal to me. I knew nothing of him, where he was born, where he lived, where he passed out, what his phase or phases of mediumship were, what faults or virtues he possessed; but with that communication in my hand I went to the auditorium the next morning, and on the rostrum in defense of the spirit, and, in the presence of all who were there, accepted his control with perfect confidence, and full, implicit trust. From that time to the present he has been a loving, tender, faithful friend and guide. He has come to me simply for inspirational work, having, as he says, been all through the physical phases.

While at Lake Pleasant he said: "I will materialize for you soon as I can find an opportunity"; but the time passed on until April of this year. I did not believe in the phenomenon of materialization simply because I had never seen it, and with the usual arrogance of ignorance, because *I* knew nothing of it I thought it was an impossibility. One day I met a gentleman (Mr. Rand, of our city) and the subject of materialization was broached. "I do not believe in it," I said. Without trying to change my opinion, he merely said: "Well, sometime when you have a desire to investigate the matter visit Mrs. Cadwell's séance." "I shall never go," I said; but with woman's natural perversity I went the very next afternoon, it being her regular time for a séance. I was a perfect stranger to all, no one knew even my name, and for some time I was very skeptical, believing it all to be a fraud; but after awhile a tall, finely-formed man stood at the door of the cabinet, and gave the name of Charles H. Foster. I said: "Well, if you are Charles H. Foster you ought to have something to say to me." "I have," he replied, holding out his hand. I went up, and he told me how much he thanked me for my defense of his name at Lake Pleasant, even though I knew nothing of him, and pledged his word then and there to be true and faithful to me while I remained in the form.

Still I was not certain that it was the spirit it purported to be, as I had never seen a picture of him, and I so expressed myself one day, when he said: "Look on your arm." I drew up my sleeve, and there was his name written. I was considerably astonished, as I did not at that time know *that* was one of his phases.

After he had come to me several times from Mrs. Cadwell's cabinet, I said to him while alone in my room: "Why is it that when you come to me here at home you always say, 'Charley is here,' and yet when you come in the cabinet you say in such a dignified manner, 'Charles H. Foster'? Now," I said, "I want you to speak naturally when you come again." I did not speak to a person of what I had said—in fact forgot it. The next séance-day the curtain was drawn one side, and "Charley is here," was spoken from the cabinet, and I assure you it was very gratifying to me.

In June he controlled my hand one day, and wrote: "Be ready, my dear; your earth companion will soon be with us in the spirit-world." I did not believe it possible, as my husband was in perfect health. This was Thursday. On Sunday he again wrote, "The time is at hand; be ready." On Tuesday my husband went out on a yacht, was swept overboard and drowned. I was dazed with grief, and was mourning and begging to have his body brought from the dark waters to me. On Saturday morning I was again controlled by this faithful friend, and he said: "They have just found the body; you will hear in a few hours." I looked at the clock; it was just nine o'clock. At twelve-thirty an officer came from the morgue with the message: "Body found at nine o'clock this morning."

I wanted a good picture of Mr. Foster, and he said if I would write to the BANNER OF LIGHT I would get one. Do you wonder that I want one? Do you wonder that I trust fully and implicitly this kind friend, who, coming to me a stranger, has endeared himself to me by his truthfulness and honesty of heart?

MILLIE RENOUF.

Brooklyn, N. Y., Dec., 1889.

Banner Correspondence.

Texas.

GALVESTON.—G. W. Kates writes: "With the smiles of nature beaming effulgently upon all our surroundings in this locality, one could hardly help feeling glad that he lives in this beautiful world. It is here that winter's blasts do not touch the earth and waters with their snowy mantle or icy grasp; but man nevertheless gets the snows of human winter upon his brow and is destined to feel the icy grasp of physical death.

There is no immortality of form. Change is necessary. Evolution comes by disintegration, decay and re-formation. Neither heat nor cold, the icebergs of a frigid North, nor the solar rays of a torrid zone, will preserve the forms of life from running their course and becoming economized in the laboratory of nature's house of science. The mummified forms preserved in ancient Egypt will not, could not last until the final of earthly time for rehabilitment of the spirit. The atmosphere of modern ages is wafted upon them, and they crumble into dust, which is shipped to foreign lands to them in life unknown, that the earth may be fertilized. The mechanical marbleization of human forms will not perpetually preserve them. We say that consciousness only can be perpetuated. Who knows this? Undoubtedly forms and forces change, and spirit energizes mind into new habiliments. We cannot conceive of immortality; neither can we prove annihilation. Immortality by re-incarnation? Ah! who can tell of its mysteries? We can safely say that neither locality of earth nor of space is the great essential to produce immortality. It must be a principle or force true to the law of cause and effect, perfectly adapted to time and space. The 'Elixir of Life' is an undiscoverable quantity, and cannot be reduced to form. It is the eternal unknowable and the something that beckons us ever into research.

Whilst we believe that man can arise above the petty changes in earth-life, we shall not advocate even this Southern life-giving clime as the one specially conducive to longevity; and shall hopefully, yet sadly, take our departure, the day of which is dawning, saying our work here is done for the present, but the work of spiritual unfoldment, for which we have labored, is but just fairly begun.

The engagement of Mrs. Kates and self has been during the months of November and December; three nights each week meeting a hall-full of interested people inquiring after the philosophy and facts of Spiritualism.

Our efforts have seemingly proven of some avail, for many have testified to a renewal of interest in the public propaganda; others to a conversion to a knowledge of spirit-communion; and yet more made students in search of light and conviction. A local society has been organized with the following principal officers: Mr. E. H. Fordtram, President; Mrs. G. B. Miller, Vice President; Mr. L. S. McKinney, Treasurer; Mr. G. M. Deane, Secretary. They hope to see other localities in the South emulate their effort to attract mediums, and thereby add inducements to their coming.

We have spent two winter months here, but have enjoyed spring weather. One could almost go in surf bathing with impunity, so pleasant has it been. House-fires are not needed, and the fly and mosquito festively sing their merry hum, and make known their presence in ways peculiar to themselves. Flowers bloom abundantly. Tropical plants are to be seen in each yard. The Gulf yields an abundance of shells, which we have gathered liberally and shipped for presentation to friends in the North. The people are hospitable, genial and liberal. It is an ideal city for a medium, and we regret to leave it. We are urged to engage here for a year, or to settle permanently, and we are almost persuaded. But we have obligated ourselves for a year to come, and must now go hence, for we make it a positive rule to fulfill promises.

Mrs. Kates desires me to herein thank friends here for a continuous supply of flowers, many articles of beautiful handiwork, and a Christmas presentation of a plush case of silver spoons and butter knife, with the name of the separate donors on each article.

Trusting in the guardianship of the all-good and of our spirit-friends, we shall continue to be hopeful of achieving some little service for the human family.

Our experience in Galveston has certainly been of such cheer that we shall depart stronger and more confident than upon arrival in the powers with us to do a spiritual work."

Massachusetts.

HAVERHILL.—Dr. W. L. Jack writes: "Spiritualism is moving with its joy and peace in our city. We have had Mrs. Sarah A. Byrnes of Boston with us, and her auditors have greatly appreciated her excellent discourses. Through her highly-developed inspirational gifts she gives to the people truths of inestimable benefit to mankind.

We have many good and faithful souls in our midst, stanch and consistent in all things, who are not afraid to sail under the banner of spiritual things and common sense. You have done much for the Cause and the mediums, why should n't they now work for an increased circulation of THE BANNER over our land? Let the mediums work as a unit to this end.

The many kind expressions from all parts of the country to me I hereby gratefully acknowledge, and especially from my Augusta, Milledgeville and Macon, Ga., Richmond, Va., and Charleston, S. C., friends, who ever through my tried and prolonged work have remembered me in tokens of kindest assurances. May these dear friends one and all have a Happy New Year, and many of them."

BOSTON.—"Justitia" writes as follows: "The daily press contained, just after the recent disastrous conflagration in this city, the following paragraph, wherein is concealed a moral of large proportions:

'While on duty at the fire, Maurice Hefferman, of ladder company 3, fell on his hand, injuring it quite severely. No medical assistance was at hand, and Bigelow Bros. & Kennard offered their services. After considerable trouble they succeeded in removing a ring that was almost imbedded in the flesh.'

Suppose—Mr. Editor—that on the statute-books of the State of Massachusetts there had existed a strict medical-monopoly-trust-law, similar to those now operant in several other parts of the Union: Suppose, further, that any individual could have been found mean enough to have entered a complaint against the above-named parties for their kindness in performing such a humane act: These gentlemen would have been—under these circumstances—holden by *the law*, in this case, and would have been obliged to pay the penalty of practicing medicine or surgery contrary to the statute—they holding no diplomas. The plea that they were relieving human suffering would not have been entertained for an instant.

Such a case as this, and the results that might follow if a statute of this kind were legitimately enforced, should be brought home to the apprehension of every member of the present General Court, that each may see the absurdity of such sumptuary laws, and the necessity of defeating any efforts on the part of the Regulars of this State which may be made during the current session to obtain the passage of such cast-iron enactments in favor of medical bigotry.

In this connection I note with interest what THE BANNER says editorially in its issue of Dec. 28th under the heading, 'How the Surgeons Do It.' Do any of its readers suppose for an instant that in case such a mistake had been made by an 'irregular' practitioner, he would not ere this time have been sued for malpractice, or arrested and confined in the penitentiary? Particularly would this have been the case had the instance occurred in New York State."

California.

SANTA CRUZ.—"Sutter" writes: "Dr. Dean Clarke is still here lecturing to deeply interested audiences. Sunday, Dec. 8th, he gave an admirable discourse upon Agnosticism and Infidelity, in which he said, alluding to the regrets expressed by some at the change in religious beliefs apparent on every hand, 'This is a revolutionary epoch in which the ancient prophecy is being fulfilled, viz.: "Old things shall pass away, and all things shall be made anew," which applies especially to religious faiths. Scientific discovery and philosophic thinking are rapidly unseating and unsettling olden myths, moss-grown dogmas, and untenable theological beliefs, and while the work of the iconoclast is going on, it is not strange that many whose idols have been pulverized should have their eyes so filled with their dust as not to be able to see the coming faith which is to supplant the discarded cult.'

The *Sentinel* exhibits much fairness and liberality in giving lengthy reports of Dr. Clarke's lectures, thereby largely increasing their usefulness."

Michigan.

CHESANING.—A correspondent writes: "Though it has been some time since we have given the readers of our ever-reliable BANNER any account of our endeavors to build up the Cause in our obscure and far-away hamlet, we are neither dead nor dying, but patiently striving to at least establish a free platform upon which all questions may be discussed. About two months ago a dozen or more interested ladies met one afternoon and organized what we call a 'Progressive Literary Society,' whose object is intellectual culture and the uplifting of humanity. Our platform was made free and open to all for discussion—the subjects to be taken up and adopted by a two-thirds vote of the members. We voted to first read and discuss Bellamy's 'Looking Backward,' and have been on the same the last two months, our society for a long time being the only one in possession of the book. It took well amongst the liberals, but from the fact *that we took it up the church people of one of* our denominations raised a great hue and cry, and succeeded in creating quite a prejudice against it, for as we adopted it they decided before they read it, that the 'devil' was in the book. However, we have one not only intelligent but philanthropic and spiritual minister who has studied and preached these principles for years. Not long since he announced through the paper that he would speak on the subject, 'The Last Ghost that Walks Our Street Frightening Timid Humanity; How Shall We Exorcise It?' The church was crowded, but instead of hearing about departed spirits they were told of the ghost of bigotry and prejudice. 'Looking Backward' was explained and lauded to the skies through one of the elder's best inspirational efforts. Nor was our society forgotten. To the contrary, he advised the church people to go and do likewise; to not only read but study and practice the principles of the book.

Of course the outcome of all this resulted in a large sale of the book. Our news-dépôt man tells us he never had a book that sold so readily.

We close the subject of Nationalism next week in our society, and will devote one evening to a social parlor debate of the subject. The above-mentioned minister, Rev. Mr. Millar, of the Congregational church, will lead, and a lawyer and other gentlemen and ladies will follow. Good music will be furnished by some of our finest singers, and it is expected that a very interesting and instructive evening will be spent. Beginning the New Year's week we take up the ever-absorbing subject of immortality, studying first the Spiritual Philosophy, though of course our meetings will be, as ever, open to discussion. We are not afraid of much opposition, however, in the meetings, as the church people do not seem at all inclined to offer any arguments; we only wish they would.

We are hoping, praying and striving to make our little society a success, out of which shall grow greater things. As we have neither a home medium nor speaker we know of no other way to keep together than this one. We need assistance very much, and wish that whenever any speaker or medium is anywhere near us in the State they would inform us. We have many thinking but unconvinced people interested in Spiritualism, and need some of the phenomena to clinch them. Why do not mediums travel more? I hear some say, "We lack support"; and no doubt they do. Here is a strong argument in favor of organization. I believe every city, town and hamlet should be organized under some rule sufficient to co-operate, and am simply surprised that it has not been done long before this. Speakers and mediums could then take routes and supply a State with benefit to themselves and to hungering humanity."

New York.

ALBANY.—J. D. Chism, jr., writes, Dec. 29th: "We are, as a Society of Spiritualists, experiencing rare spiritual and intellectual enjoyment through the efforts of Prof. W. F. Peck, who has a strong hold on the thinking public, and draws large audiences every Sunday despite the disagreeable weather. There is a strong effort being made to secure him for a permanent speaker, to remain through the entire year. As a token of the regard and appreciation of his services as a spiritual missionary, and as a testimonial of the true friendship felt toward him by the many friends he has gained in Albany, he was presented last Wednesday night with an elegant gold watch. J. D. Chism, jr., made the presentation, and offered a series of resolutions very complimentary to our worthy brother in the grand cause.

Miss Hattie S. Fero, the pianist of the Society, was also presented with a purse by Mrs. Kate Carl in behalf of the Society and the Ladies' Aid. During the three years of the existence of our Society Miss Fero has not failed a single Sunday to preside at the piano and lead the choir.

We would like very much to make arrangements with some good test medium to hold two or three circles during the week nights in our hall. We are sure such a one would do well."

BUFFALO.—Under date of Dec. 30th, Mr. J. W. Dennis writes: "Mrs. Carrie E. S. Twing, of Westfield, N. Y., has just closed a two months' engagement with our Society. She has made herself a universal favorite with our people by the earnest manner in which she engages in her work; nothing daunts her desire to convert the world to our beloved Cause. Nothing seems to disturb her, and the most decided and obnoxious opposers to our *ism* cannot ruffle her mental equilibrium in the least. We bid her a short farewell with regret, hoping to engage her again as soon as she has a month to spare. Her time for 1890 is engaged except two weeks in March. Our Society has flourished under her peculiar way, and under 'Ikabod's' quaint style of rendering and giving tests. We need more just such motherly mediums as Mrs. Twing, who make and convince investigators by the irresistible force of quiet and quaint tests given when least expected."

New Jersey.

TRENTON.—Milton Baker writes: "The present Spiritual Association of Trenton, N. J., now on its eighth year of organization and constant and effective work, enjoyed a rich treat during the month of December, (five Sundays) viz.: A series of lectures by the controls of Mrs. C. M. Nickerson of New Bedford, Mass. The lectures were on subjects chosen by the audience, some of which were: 'True Religion,' 'What of Christianity as a Moral Influence?' 'What Think Ye of Christ?' 'Spirit Control Scientifically Explained,' 'Liberty,' 'How to Bring About a Real Temperance Reform,' 'Eternal Punishment,' 'Death and What it Does for Us,' 'Spheres in the After-Life as Seen and Experienced by a Spirit, or, The Spirit-World as a Location and Heaven as a Condition.' All were ably and thoroughly discussed by Mrs. Nickerson's controls. As a trance-speaker she is entirely unconscious of what she is saying or what she has said. To say that the lectures given through her are able is speaking very mildly of them. Her controls for poetry and song are grand and affecting. We cheerfully recommend her to any and all spiritual organizations as a medium and a lady."

> Don't cross the bridge till you come to it,
> Is a proverb old and of excellent wit.
> —*Longfellow.*

JOHN WILLIAM FLETCHER,

CLAIRVOYANT, CLAIRAUDIENT AND TRANCE MEDIUM.

John William Fletcher was born in Westford, Mass., in 1852. He was born a medium. His mother possessed the gift of second sight. His very lessons at school were accomplished by spirit influence, sometimes hardly so much to his advantage as might have been thought, as his astonished tutors declared they were being made the subjects of practical jokes, which they strongly resented. He would recite a paper presented to him in a vision, instead of the appointed task, and it was some time before the fact was found out and admitted. One of the earliest proofs of his peculiar power, which has been lately recorded in a popular journal, was given by his describing through a clairvoyant vision the scene of a fire which had taken place some eight miles distant from his home, and which a servant reported seemed to be in the direction of a factory that belonged to his father. William declared at once that he saw it all, and that the building on fire was one situated next to it, a statement which was speedily verified by his father, who rode at once to the spot, and found the statement to be literally true.

The story of his introduction to the subject of Modern Spiritualism, as it is called, is very simple. It was discussed at the school where he was educated, and there he learned for the first time that such a thing existed. Shortly afterward a gentleman paid a visit to his family, who again spoke of it, and whose personal experience and keen intuition enabled him at once to declare that the boy was a fine medium. He laughed at the idea. His friend, however, induced him to write a letter, which was carefully sealed, and sent to the public séance-room at the office of the BANNER OF LIGHT to be answered. Mrs. J. H. Conant, the medium, quickly looked over the letters placed before her, and stopped at this one. The envelope was blank except a small mark to enable Mr. W. to identify it. It contained a communication addressed to one who had been his tutor several years, and who had told him he would always be near him in spirit after the time of his death, and as the latter took no special interest in any one else in the spirit-world, he remembered the promise, and selected his teacher as the person with whom to communicate. The medium immediately wrote on the envelope a message, to the effect that he was one of the greatest mediums in the world, and that his work would begin at once. It came from the spirit to whom the inquiry was addressed. Mr. F. returned home, and no sooner had he done so than the prophecy was verified. He wrote an essay in trance, which was widely read, and excited much comment. The consciousness of the power seemed to be the only condition necessary for its higher development, and from this time he began to be influenced in an extraordinary way, being frequently thrown into trances, during which he discoursed about spirits, and gave proofs of identity from those who communicated through him. His family then began to hold circles nearly every night, and William's father, who became enthusiastic about the subject, engaged Mrs. Foster, mother of Charles H. Foster, to give professional séances at their house, to which all who were interested were invited.

The only incident of any importance that occurred during these little gatherings was the repetition of the statement that William was a medium. He had always been delicate, and as he possessed at this time very indifferent health, he was advised to go to the backwoods of Maine for change of air. On the first night of his arrival at the little country village where he had been sent, he held a séance. This was repeated every night, and many of the country people came to attend from miles around. He was often asked, while walking in the street, to come in, and tell some anxious inquirer "about the dead people," and such satisfactory tidings were generally given about them that interest and curiosity rapidly increased. Among others who were drawn around him was Mr. George Worcester, the son of a celebrated Swedenborgian clergyman, who used to join the circle, and was the only one present who possessed a clear insight into the nature of a gift which excited little more than curiosity and wonder in others, but which interested him for its own sake. He suggested to the spirits controlling the boy that they should give lectures at the school-house, and they consented to the proposition. The first intimation he had of the scheme was while walking in the village, when he saw a card in the window of a store, stating, much to his surprise, that "Willie Fletcher would lecture at the schoolhouse on Sunday morning and afternoon." When the day came, however, he went, or rather was *taken*, for on the appointed morning, instead of awaking as usual, he was thrown into a trance, carefully dressed by the controlling spirits, and led to the schoolhouse, where some thirty persons were assembled in a little, unpretending, low-roofed building, in which the village children learned their alphabet. It was a motley group. Dresses of all kinds and colors prevailed, and the little assemblage inaugurated the service conducted by spirit-influence by singing good old Dr. Watts's hymn, commencing—

"Hark from the tombs a doleful sound";

which, strange to relate, was considered an eminently appropriate one for the occasion. The subject of the discourse was then selected by the audience, which was more fortunate in its themes than in its songs, the choice falling upon the beautiful verse: "In my Father's house are many mansions." On this the young trance speaker delivered a lecture, which lasted an hour, and was attentively listened to, and he only became aware of what he had done at its close, when he was speedily aroused from his unconscious condition. That this long sermon was appreciated is proved by the fact that the congregation decided, without a single exception, to wait for the next service, when a fresh theme was chosen with similar good results, and Mr. Fletcher descended from the little platform feeling that he had accomplished something, he hardly knew what, and with his heart full of a longing for some little token of appreciation and sympathy, he accosted a motherly-looking old lady, and asked her "how she liked it." She candidly replied that "she did n't know anything about it"; but by way of showing her gratitude for sitting through two discourses, she put her hand in her pocket, and pulled out a Boston cracker, which she handed to the youthful preacher.

He soon entered systematically upon a career of public work; was married in 1872, and in 1873, with Mrs. Fletcher, went for the first time to Lake Pleasant Camp-Meeting. While there he had an extraordinary vision. He was sitting on the borders of the lake, and, as the afternoon was drawing to a close, his friends came to search for him, and they all rested together for a while under the trees. Suddenly he saw a brilliant light in a sort of pathway among the pines, which seemed to illuminate the whole scene around them, and a spirit appeared before their astonished gaze of such marvelous power and beauty that all who beheld the sight were overcome with awe and emotion. Like the Roman soldiers of old, to whom came a like vision, some nearly fainted with terror. He slowly raised his head, and threw a star-like light toward Mr. F., and then advancing closer, laid his hand upon his head, and gradually became absorbed into his body. The spirit, who announced himself as that of an ancient Egyptian, began to deliver messages through the lips of the entranced medium, outlining his subsequent career.

One night in the spring of 1875 a spirit spoke to Mrs. Fletcher in an audible voice, saying, "Rise at once, and get ready to go to London." She was naturally not a little puzzled at the sudden and peremptory nature of the command. It was on the evening of one day in April. The order was repeated in a louder tone. Mrs. Fletcher inquired when she was to start. The voice replied, "On the 19th. Twice you have obeyed without questioning. Are you ready to do so the third time?" She said, "*I am*," and made the necessary preparations at once. On arriving at the docks shortly afterward, and making application to the steward of the steamship about to leave, she was informed that the state-rooms were engaged, and that she could not go. While debating what to do, a man came hastily on board to say that, as his wife had been taken dangerously ill, he was unable to sail, and must give up his state-room. It was at once placed at the disposal of Mrs. Fletcher, and within two hours they set sail for England.

From that time to the present Mr. Fletcher has been before the public in the capacity of a platform lecturer, giving indubitable evidence of his genuine mediumship as a trance speaker, as well as of his clairvoyant powers in diagnosing and prescribing for the ills of humanity. We have personally many times had unmistakable evidence of his clairaudient talent. He is still in the harness, exercising his various gifts of mediumship.

A Mysterious Phenomenon.

To the Editor of the Banner of Light:

When I commenced to investigate Modern Spiritualism I was almost obstinate in disbelief in regard to the genuineness of spirit manifestations, and communications from the denizens of the spirit-world; and to-day I cannot accept in full anything from hearsay, but desire personal evidence. I do not know as I am, however, to blame for having a "doubting Thomas" nature regarding many things set forth as of spiritual origin; neither can I consistently blame others who are similarly conditioned.

In the face of this feeling, however, I have just met with an experience which I am totally unable to explain: December 13th I arrived at my office, and looked up at my sign from the street; this sign was placed in the window, and consisted simply of my name, without affixes or prefixes. It was made of ground glass, with black painted letters upon it. I had seen it many times before, but on this occasion I was astonished to find that one-fourth of the letter "H" had disappeared. I examined closely and found about the same amount of black paint on the *outside* of the window in a narrow form—of some three inches in length—and it was dried on to the glass. Let it be understood that my sign is placed *inside* the window and against the glass, whereas the amount of paint gone from the letter was on the outside of the window, and must have been placed there by some chemical process in the way of transfer, as I see it. Whether the window was opened when it was done, or it passed through the glass in some unaccountable manner not yet revealed to man, is a mystery to me.

Many persons have examined the glass, etc., and cannot account for the phenomenon except on some spiritual explanation of transfer. Here is a problem concerning which it seems to me the Psychical Research Society could profitably inquire. *I* am willing to give it up as being beyond my comprehension and understanding.

The lady of the house declares that it is a mystery to her, and no one seeing it could come to any other conclusion—as the sign has been in constant use for some three years, has been exposed to heat of the sun and the cold weather. The remainder of the sign is not injured except slightly in one or two places.

If liquid ingredients can be transferred by invisible intelligences in obedience to their will, and in harmony with the facts of nature—as claimed by many, and as has been tested in the case of several mediums, such as Mrs. Annie Lord Chamberlain, the Davenport Boys, *et al.*—this would seem to be a case in point. Indeed the only idea looking toward a solution of the mystery which I can suggest, is the fact that something more than one year ago Mrs. Jennie Lord Webb occupied the parlor where my sign is placed, and she being a strong physical medium, gifted in independent slate-writing and other spirit-manifestations, her guides may have, by and through the old magnetic or electric forces (which have "persisted" since she went away), been able to perform the feat of chemically producing the passing of matter (paint) through matter (glass).

I give the facts, and leave the public to deal with them as it thinks best. A. S. HAYWARD,

Boston, Mass. *Magnetic Physician.*

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

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

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New Publications.

CHURCH HISTORY. By Prof. Kurtz. Authorized Translation from Latest Revised Edition by Rev. John Macpherson, M. A. In Three Vols. Vol. II. 12mo, cloth, pp. 478. New York: Funk & Wagnalls.

To one desirous of being correctly informed of the history of the church, this work, which has reached its tenth edition, offers facilities which are to be highly commended. The present volume covers nearly 700 years, and includes the crusades of the 11th, 12th and 13th centuries, missionary enterprises of 300 years in sixteen different fields; perils and martyrdoms, divisions and fanaticisms, councils and creeds, victories and defeats. It deals largely with the Reformation, and sets forth what in this age will seem strange, that only 350 years ago the Christian Church was so superstitious and corrupt that honest persons were put to death for even possessing the books of so conservative a man for our time as Martin Luther; but such was the case.

THE LAW OF HUSBAND AND WIFE. Compiled for Popular Use by Lelia Josephine Robinson, LL.B., Member of the Boston Bar, Author of "Law Made Easy," "Women Jurors in Washington Territory," etc. 16mo, cloth, pp. 163. Boston: Lee & Shepard. New York: C. T. Dillingham.

Probably there is no subject of which all communities are so generally ignorant, but of which it is so important they should be informed, than the one this volume treats upon—the mutual legal rights of husband and wife. Every question that is likely to arise regarding them is here clearly answered, such as property rights, wife's separate estate and maintenance, wife's support, custody of children, claims of widow and widower, divorce, etc. There are also given abstracts of statutes in all the States and Territories concerning the law of husband and wife.

SEEKING THE KINGDOM. Sunday Evening Talks on Spiritual Science, Given at Our Home (Mental Science Institute). By Charles Brodie Patterson. 12mo, cloth, pp. 132. Hartford, Ct.: The Author.

The author wishes it understood that, though some may think this volume hostile to the churches, it is in no way so to anything that teaches God and goodness. He considers that Protestants, Roman Catholics, Jews, Buddhists and Mohammedans are teaching truth according to their understanding; that not one of them fails to have some of the truth; none of them have all the truth. These "Talks" were given to persons interested in making religion more spiritual than ordinarily held, with no intention of publication. In their present form he trusts they may help those who read as they did those who listened.

THE KINGDOM OF THE UNSELFISH; or, EMPIRE OF THE WISE. By John Lord Peck. 12mo, cloth, pp. 486. New York: Empire Book Bureau, 28 Lafayette Place.

It is claimed by the author that he has discovered and herein sets forth a natural origin of the sense of right, and prescribes a new method for the cultivation of the moral feelings, which includes the attainment of a condition of unselfishness through natural evolution. He gives what he considers good and sufficient reasons why that condition has not been reached under religious influence, declaring that "unknown immoralities are yet to be conquered, and new moralities to be acquired."

PAMPHLETS RECEIVED.—*Man's Origin and Destiny in the Light of Modern Knowledge.* An Essay on Evolution Continued into its Higher Life. By George W. Rains, U. S. M. A., M. D., LL.D., Ex-Dean of the Medical Department of the University of Georgia. Read at the Opening of the Session of the Medical College at Augusta, Ga., Nov. 4th, 1889. 12mo, pp. 23.

Spiritualism and Religion: Points of Affinity and of Divergence. An Address by Morrell Theobald and Dr. R. M. Theobald before the London Spiritualist Alliance. 16mo, pp. 23. London: The Alliance, 2 Duke street.

We Are All Here. D. M. Bennett, through the Mediumship of Mrs. J. M. Kellogg. Ensenda, Lower Cal., Mex. 8vo, pp. 22.

See! This Blue Leaf Has Come Again, and is its Own Interpreter. Messages from Emmet, O'Connell and O'Brien, through John Brown, Sr., Medium of the Rockies. 12mo, pp. 14.

The Golden Harvest, Collection of Music for Sunday Schools by Eminent Authors. 16mo, pp. 32. Chicago: White & Smith.

Sketch of the Life and Public Services of Hon. John A. Collins. By Monroe Thomson. 16mo, pp. 24. San Francisco, Cal.: "Carrier Dove" Print.

The Jesuits: A Eulogy of the Society of Jesus. By Rev. John B. Eis, Rector of Sacred Heart Church, Columbus, O. 8vo, pp. 63.

Agricultural Experiment Stations in the United States. Digest of their Annual Reports for 1888. Part I. 8vo, pp. 288. Washington, D. C.: Government Printing Office.

☞ Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 9 Bosworth street, Boston, have it on sale.

Written for the Banner of Light.

THE IDEAL.

BY HERBERT H. TAYLOR.

I think the song that's the sweetest
Is the song that's never sung;
That lies at the heart of the singer,
Too grand for mortal tongue.
And sometimes in the silence
Between the day and the night,
He fancies that its measures
Bid farewell to the light.

A fairy hand from dreamland
Beckons us here and there,
And when we strive to clasp it
It vanishes into air.
And thus our fair ideal
Floats away just before,
And we with longing spirits
Reach for it evermore.

Notes of Travel.

To the Editor of the Banner of Light:

The Spiritualists of Willimantic, Ct., are a favored people. They own a fine church and use it. Peace prevails. A little more enthusiasm would improve their society. Good music adds much to their meetings. The choir is a credit to the Cause. The Lyceum keeps the young interested—a very important consideration. Brother and Sister Storrs gave free entertainments, creditable to themselves and helpful to all. The Sociables and "Bean Supper" were well patronized, and while aiding the finances added to the spiritual zest and social harmony and goodwill. Miss Flora Mellony is an inspiring light, modestly devoted and musically entertaining, and a general favorite. Mrs. Mellony—Flora's mother—is a rare character and fine medium; her retiring disposition keeping it unknown, save to a chosen few. No speaker draws a large crowd in Willimantic, but a steady equilibrium prevails, with some variations when phenomenal attractions are announced. Sarah A. Byrnes is a favorite speaker, and much liked socially. Mr. Baxter draws more than most others, for he has treble attractions: his lectures are instructive and easily comprehended by all; his music is admired by many, and his tests are first-class—none better. Hence he is a "drawing card" wherever he goes.

I gave one lecture at Meriden, Ct., and found a small society there making the truth felt by their devotion and united effort. I fancied, however, that my inspirations were not adapted to their needs. "What is one man's meat is another's poison." Some audiences want logic, others love; some want radical iconoclasm, others religious sentiment. Speakers cannot accommodate their convictions to all minds. Nevertheless, radicalism and religion may harmonize and supplement each other. Love and logic may coöperate in the same discourse. Truth is many-sided, and human nature represents all its phases. The true teacher feeds every hungry soul according to its needs, and vitalizes every department of human life. But most people grow in fragments and move only one side at a time. Many intellectualists have moral palsy. Many emotional saints are mental imbeciles. Logical pugilists often forget justice and stifle spirituality. The true teacher strikes down error that truth may rise from its ruins; exposes vice that virtue may have room for expression; pleads for charity that justice be not distorted with vengeance; and inspires logic with spirituality that it may serve immortal needs and fertilize all religion.

En route homeward I made a short stop in New York, and enjoyed a pleasant and profitable visit with those stanch defenders of their convictions, Henry J. and Mary A. Newton. With them I attended a séance. The conditions were not fraud-proof, and therefore the manifestations, if accepted, were taken on trust. The several forms that appeared simultaneously certainly were not the medium.

J. Clegg Wright has made a profound sensation in New York City, and the spiritual pulses are thrilled with new energy from his masterly efforts and exceptional mediumship. But Nellie J. T. Brigham and Jennie B. Hagan are none the less admired for their rare gifts and personal attractions. Mr. Wright seems to have struck a new vein in the mine of scientific thought, and astonished and delighted the thinkers of the great metropolis. I thank heaven for all such representative workers.

On my way from New York I halted at Binghamton, where I labored two years in the long ago, and found the few I met still firm in the faith and quietly growing. At Owego I met Mr. and Mrs. Olmsted of Binghamton, whose marriage rites were performed ten years ago by Rev. J. H. Harter, whose message in THE BANNER of Dec. 7th has attracted wide attention. Mrs. Olmsted is an excellent medium, but never goes before the public with her gifts. Some of the best mediums in the world are thus hidden from public knowledge. Superficial minds sometimes object to the phrase "commercial mediumship"; but it is legitimate and natural as distinguishing those who use their gifts and spend their time and energy for the public, receiving therefor a just compensation, and those who never go beyond the private sphere, and make no charges for their time. Both are useful and proper in their line.

At Waverly I gave two lectures to appreciative audiences. I always feel at home in Waverly. The Spiritualists there call for the best and inspire a speaker with helpful interest, while the angels coöperate to meet their demand. Many leading Spiritualists in Waverly have joined the silent host since I first visited them seventeen years ago, but they do not disband and grow lukewarm. John Rocklyft has been a pillar among them many years, and is one of the noblest of men. Recently his life-companion passed to the silent land, and he is no longer a resident of Waverly. They miss him greatly at all their circles and meetings.

At Elmira the Cause seems to be in a coma, induced by too much counter-irritation. If conflicts are a sign of growth we may look for some large developments in Elmira "when the mists have cleared away." Lamentable as they seem, and much as we deplore the petty entanglements that beset the children of progress, if we but consider that agitation educates, and the Angel of Peace is evolved by the inevitable struggles of all the crude constituents of individuality in the effort to balance and adjust themselves, and that the higher character cannot assert itself until the discipline of painful friction has ripened conditions, we ought to patiently forbear and wait, and if possible assist them in the indispensable preparation for the birth of a large and royal character to which no poisonous lichen or jealous taint will adhere.

Reaching Fredonia on Christmas eve, I found the light of memory tinged with the tender hues and golden horizons reflected from a dual sky, where past and future merge in "one eternal now," and waiting love smiles upon the weary pilgrim's path and welcomes the wanderer home.

In the darkness that often broods over and around us here, when the heart hungers for love, and weary pain gnaws at every nerve; when the fitful fates that preside promise no permanent rest and give no guarantee of a place wherein we may pass the autumn of life and be sheltered from the winter's dearth and storm, how sweet and restful the promise of "A house not made with hands eternal in the heavens," where every starved and desolate wanderer will find a welcome and a fullness of ever-varying uses and eternal fruition, "World without end." LYMAN C. HOWE.

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January Magazines.

THE ATLANTIC MONTHLY has for its opening number "Sidney"—I-III—by Margaret Deland; "The United States Pension Office" is treated of by Gaillard Hunt; Agnes Repplier has an admirable sketch in "English Love Songs"; the "Echo Song" by Thomas Bailey Aldrich is as delicate as an antique carving, but full of the moral of now-a-days, as well; Henry James continues "The Tragic Muse," and Edward Lassetter Bynner "The Begum's Daughter"; Frank Gaylord Cook describes in "John Dickinson" one of the stalwart fathers of this republic; that gifted and versatile octogenarian, Oliver Wendell Holmes, discourses "Over the Teacups" in a way to interest all classes of readers, while those who by reason of advancing years have "come within range of the rifle-pits" will find in this series a pleasant solace, skillfully and sympathetically administered by a "fellow sufferer"; the pages devoted to "Recent American Fiction" are full of very readable matter this month in the way of reviews; other sketches, poetry, etc., are given; and the regular departments are well sustained. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE CENTURY.—Amelia B. Edwards enters a new field of literary labor in "Bubastis; An Historical Study," a valuable contribution of archæological facts made by her to this month's issue as gathered in the valley of the Nile. It has twenty-three illustrations from photographs, and a map. The entertaining "Autobiography of Joseph Jefferson" follows his fortunes "from stock to star" in his profession. Henry James writes of Honoré Daumier, the French caricaturist and leading artist of the "Charivari," illustrated with a portrait and engravings of several of his drawings. Nicolay and Hay in their "Abraham Lincoln; A History," deal with the assassination and obsequies of the President, and fate of the assassins. Immediately following, Maj. Ruggles, who aided Booth and Harold in their flight, and Capt. Doherty who captured the fugitives, describe the attending circumstances. In "Topics of the Time" a writer claims that Massachusetts at its late election proved the practicability of the Australian system of voting, and recommends its general adoption. New York: The Century Company. Boston: Damrell & Upham, 283 Washington street.

ST. NICHOLAS.—Fitting for the season the Yule Log is the theme of Harriet Prescott Spofford's song with which this number opens, while a child's face of great beauty looks out from the frontispiece page as that of one who is "Ready for the New Year." Nora Perry continues her story, "May Bartlett's Step Mother," and W. O. Stoddard gives the opening chapters of a spirited serial, "Crowded Out o' Crofield." A legend of New Mexico in the fifteenth century, "The Enchanted Mesa," is agreeably told by Charles F. Lummis. Ella W. Peattie contributes a bright story of "Bertha's Débût," and Helen P. Strong one of "The Little Buttonwood Man." The game of football occupies a large portion of this number in articles defining it by W. T. Bull and Walter Camp, the latter treating of intercollegiate matches in this country. "An Ostrich Ranch" is described by Anna E. King, and other sketches of life, travel and adventure, poems, etc., finely illustrated, foreshadow a happy new year for the readers of *St. Nicholas*. New York: The Century Company. Boston: Damrell & Upham, 283 Washington street.

MAGAZINE OF AMERICAN HISTORY.—A frontispiece portrait of William Cullen Bryant precedes an interesting sketch of his life and works by the editor, Martha J. Lamb. The illustrations are the Homestead at Cummington, Mass., and the Summer-Home at Roslyn, L. I. Extracts from Mrs. McCraig's "Life Work of the Author of Uncle Tom's Cabin," with its illustrations of the house in which the book was written and "Mrs. Stowe at Work," very agreeably fill seven pages. Hon. J. W. Gerard contributes a paper in which he treats of the "Impress of Nationalities upon the City of New York," and Geo M. Pavey one upon "American Republics—Their Differences." Connoisseurs in the antique will appreciate a *facsimile* of a picture of early New York painted on a panel of an Old Dutch war-vessel in 1673. New York: 743 Broadway.

THE QUIVER.—A short story, "My Jealousy," is followed by an account of child-life in an English orphan asylum, with several illustrations. The author of many popular stories contributes one, complete in this issue, of "A Loyal Little Maid." Three serial stories, recently begun, present new chapters, and matter of a religious and theological stamp sufficient to establish its claim to be a Sunday magazine is plentiful. The illustrations, as usual in all the Cassell publications, are excellent. New York: Cassell & Co.

Doctors' Bills in China.

We have hardly begun to realize how much we have yet to learn from the Chinese in science and general economy.

Chinese economy, even to the figures written on a laundry package, often works back-handed, on the theory that the converse of every great truth must itself be true. But the inverted method is often the soundest.

We Occidentals only pay our doctors when we are sick, and sometimes not even then. The Celestial method, as shown by the example of the Emperor of China, is to pay the doctor only when one is well.

As soon as the Emperor is sick, it is a notification to his physicians that their salary is cut off till he is perfectly well again. The passionate zeal with which the regulars go to work to get his majesty back where their salaries will begin again is said to be something astounding. The result is that the Emperor is about the healthiest man standing on this planet, and his physicians seldom lose a day's salary.

With us, unfortunately, our interests and those of our physicians are diametrically opposed. Were the latter to act on purely business principles, and adopt the well-worn motto that "business is business," we should none of us see a well day from January to December.

The Chinese method is worth studying. If no other medical bill is forthcoming, we recommend a statute providing that all regular physicians shall be compelled to practice on the Chinese plan, which has worked such marvelous results in the land of Wun Lung.—*Editorial in Boston Globe.*

New Work by W. J. Colville.

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

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

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

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

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

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

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

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Wrong Legislative Methods.

That the lobby, as known at the present day, is both an obstruction and corruption for sound legislation, is a fact too obvious to all sides to admit of denial. It exists, not to facilitate and further the legitimate ends of legislation, but rather to turn its recognized processes to an improper and wholly selfish account. For this reason it deserves to be frowned upon by all citizens, of whatever profession or belief, who are of an honest inclination and who do not allow that a merely legislative body is the creator of common rights or the distributor of special favors and privileges.

The sinister influences that have surrounded, pressed upon and invaded legislative processes in the past seem to have broken from the concealment imposed by decency and now hold high revel. The lobby of other days, which has generally been allowed to be the proper representative of the people's rights and interests, is openly superseded by a class of men who make lobbying their chosen profession, and exact fees amounting to far larger figures than they ever would have ventured to hope for in the pursuit of a regular business.

The *Boston Herald* classes this new comer of a lobby under two heads—the insidious lobbyists, and the lobbyists who have what is vulgarly termed a "pull" on the more influential members of the legislature. The former class is composed of lawyers chiefly [albeit it was well understood to contain a large element of doctors, or lawyers representing the doctors for a liberal fee]. They avowedly work for the pay which they can get out of it, which is never insignificant, but is much more apt to be considerable. Still, as *The Herald* truly says, the most effective services of this class of lobbyists are not professional; they are to be found rather in an organizing capacity which operates outside of the recognized sphere of the legal profession. They supply the lawyer who is engaged in them with remuneration oftentimes far in excess of what he would earn by devotion to business in the regular courts. Such a lobbyist as this arranges a campaign with the single purpose of influencing the final votes of members of the Legislature. He does not appeal to their reason, but works to secure the consent of a sufficient number to carry with them a majority of the Legislature. This kind of lobby is on the rapid increase, and is very expensive to those who employ it.

The other class alluded to that has the "pull" on those influential in legislation, is made up of a few men who have a personal acquaintance with the presiding officers of the legislature, whom they are supposed to have placed under obligations to them in securing their election and their executive advancement. They frequent the private rooms of these officers in the most familiar manner. They have much advice to give in the appointment of the different legislative committees. As *The Herald* openly remarks, if they are not consulted in advance in relation to these appointments, "then their clients are much mistaken as to the state of facts that exists, and pay out much money under misapprehension." It may justly add, as it does, that "these men are a scandal to our legislation. They have to be an *open* scandal, for much of their apparent importance is in the manner in which they can openly make it manifest." Between these two new classes of lobbyists, the more objectionable features of the lobby have greatly increased.

Now it is well enough understood by this time that the Doctors' Plot is being assiduously lobbied in the Massachusetts Legislature in the method adopted by the former of the two classes just described. Not only this, but every town in the State has been lobbied by the doctors prior to the period of the annual election, in order to secure as many members elect as possible who would vote for the Doctors' Monopoly Bill. The same thing was done the year before, and the doctors in consequence succeeded in carrying their bill through the more numerous branch of the Legislature. They failed in the other branch, however, and so their selfish and tyrannical measure was hung up for another year. This year they manifestly intend to repeat their desperate effort to carry their bill through, and they may be relied on to practice the same methods as before, only with an increased energy and a more reckless display of purpose.

If this matter were to rest, as it clearly should, with the deliberate and unbiassed judgment of the members themselves, there is no question that all sides, or rather both sides, would be satisfied with the decision. But when it comes to lobby work instead of legislation, and when it is well known that behind these lobbying lawyers stands the body of the doctors who profess to be so jealously watchful of the health and welfare of the whole community, the case is greatly altered, and the fight is transferred to another field. We are thoroughly unwilling to believe that the clear and conscientious judgment of the members of this present Legislature can be so warped, blinded, and confused in a matter of such moment by a body of legislative freebooters, acting for a tyrannical monopoly, as to permit them to wrest the legislative power from the hands to which it has been confided, and usurp the control which belongs only to themselves as the temporary gift of the people. Shut down on the lobby, and the last hope of the diploma doctors' plot is gone.

The True Christ.

As in the middle ages there occurred a renaissance of the human mind out of the traditions and superstitions that had so long overclouded it, so in modern times there had occurred a re-birth of the Jesus so long buried beneath the misapprehensions, the superstitions, the dogmatizing and the pride and authority of men.

With this emphatically truthful remark Rev. Mr. Savage of this city opened one of his recent discourses. He said that through a study of the folk-lore, the religions, the literature, and the traditions of the world, we were now in a position to open up to modern knowledge the conditions of the life of Jesus, something of his surroundings—in a word, what the real Jesus was.

The four gospels contain the materials for the history of Christ; or, accepting the triple tradition, it is to be found in the first three gospels. According to these, Jesus was born not at Bethlehem, but at Nazareth. His mother was Mary. He is one of a large family of children. His father was a carpenter. Brought up to a common life, to common work, he receives the common education of common Jewish children. We see nothing of him from the time of his birth until his baptism by John, submitting himself to the common Jewish rite. After John's death he undertook to lead the new movement. His teaching consists of maxims and sayings almost entirely ethical in their nature. At last, under the pressure of popular opinion, he is supposed to have accepted the tradition that pointed to him as the long expected Messiah who was to make his appearance. It is under the impulsive influence of this belief that he goes to Jerusalem, confronts and defies the power of the old Jewish church, most naturally becomes involved in public trouble with the authorities, and in consequence his violent death speedily follows. There had been a number of professed Messiahs before him—who shared the same ignominious fate.

Here is no story of miracles, of any bodily resurrection; the narrative ends with the opening of the tomb, and finding it empty. The real Jesus, contrasted with the Jesus that has been represented to us, is another being altogether. He never laid down anything like a creed. He never emphasized any intellectual belief. As he announced it, the only condition of membership in his kingdom of God is moral goodness. Yet he has been made the centre and focus of elaborate creeds. Jesus never organized any church; yet a great church, elaborately organized, has stood for centuries in the world, and dominated the people in his name. Jesus taught that all men have one Father in heaven, and are all brethren in a common family. He expressly forbids any man to call or be called master or father. Yet in his name an elaborate hierarchy of powers has been established, reaching from the humblest village cure, arrogating to himself the name of father, up to the Pappa, or Pope himself.

What did Jesus enjoin? That we should love our enemies, returning good for evil; and in the pangs of death on the cross he asked God to forgive them; yet he has been exalted to a high flaming throne, and made over into an inexorable judge, a Jupiter Tonans, hurling out nothing but wrath against his foes. He was the incarnation and exemplar of democracy, having nothing whatever to do with the rich and the proud; yet many, if not most, of the churches worshiping in his name are exclusive aristocracies, thrusting the poor and the common people from their doors. Jesus was a man; yet he has been changed into something mystical, imaginative, above man and below God—God in one breath and man in another. How are we to regard him?

In the first place we are to think of him as a man; not in the sense of pulling him down to our common and lower standard, but in the spirit that shall lift us up to his far higher level. Then, too, Jesus was the hero and martyr, and his suffering *as man* becomes vastly grander for us than could be his suffering as God. It teaches us the lesson that we can be heroic for conviction, for truth, for love, right, and service to our fellow-men; and can even die, if need be, as his devoted followers have shown that they could do in all the ages. Jesus was also the great radical, the great liberal leader of his time; a man who called the people to a new advance, to a higher conception of the teaching of God. He was the great agitator. If he were among us to-day he would without any doubt be refused membership in a great many of the churches; but he would not fail to be fully alive to the new light and revelation of God, to the great questions of the time, to all the issues that agitate the world. So, inculcated the speaker, let us of the present closing century be loyal disciples of the Jesus that would be, if he were alive on earth to-day.

Why the Sioux Complain.

At one of the talks held by the United States Commissioner with the Sioux Indian chiefs lately in Washington, John Grass, one of their number, spoke as follows: "Last summer you sent three men out to my country, and we let them talk as much as they pleased, and we listened to them." He began in this way because the Commissioner intimated his unwillingness to listen to him. "They told us," he continued, "that if we signed the treaty, we would get the schools, and oxen, and wagons, and other things promised in the treaty of 1868, and pay for the land we now sell, besides. I see that some of the same things are promised in both treaties. My people want to know if we are to have them twice. The Commissioner said we were, and I want to know about it."

Then Mad Bear Chief spoke, and said to the Commissioner: "You sent us three persons to show us how to farm. They cannot talk to us; they only make motions with their hands, and then go away. We don't know what they mean. If they would plow, and sow, and raise crops, we could see how they did it, and learn to farm. We have boys and half-breeds who know how to farm better than the farmers you send to teach us."

The Commissioner interrupted: "You should learn to understand English, and then, perhaps, the farmers could teach you." To which Mad Bear Chief instantly replied: "If we had got the schools on the reservations, as promised to us in 1868, we would now know English; but we did not get them. We want to learn to farm and do as the whites; and we want schools on the reservations so that we can learn."

Surely there is nothing unreasonable on the part of the Indians in this. They simply want to know if they are to have what has been promised to them in the treaty of 1868. That they have have not had it long ago is sufficient proof that the Government has not kept its promise; in other words, has willfully deceived them. Can any one wonder that they complain?

To New Subscribers.

We have in press a new book of original poems, by our Assistant Editor, Mr. John W. Day. It is an elegant *brochure*, and will be furnished to all *new (yearly) subscribers* to THE BANNER, *free*, as a premium. Friends, send in your orders at once.

☞ People generally have but a very crude idea of the requisite conditions—when holding séances with mediums, whether trance or otherwise, public or private—in order to get satisfactory results. They do not seem to comprehend the fact in the first place that mediums are naturally extremely sensitive persons, and require the utmost harmony while entrancement continues, in order that the communicating spirit may fully control the physical organism of the subject. A person should not sit for spiritual manifestations when his mind is surcharged with material things. If investigators and skeptics visit a séance-room with a proper degree of harmony of mind, with no caviling spirit, they will receive ample evidence of direct spirit communion, and then the cry of "fraud" and "imposture" will cease altogether. We speak in this connection of legitimate mediums—not *self-styled* "clairvoyants" and "fortune-tellers," who are simply pretenders. True Spiritualists, as well as honest investigators, should shun this latter class that has brought disgrace upon our Cause so long. There are good and true mediums enough provided by the spirit-world workers, without consulting those who are governed by selfishness alone.

☞ See what the Spirit says on our sixth page—and we want all the members of our present Legislature to carefully peruse it—*in regard to the healing art*, wherein *magnetism*, when rightly understood and judiciously applied, is declared a HEALTHY AGENT, etc. The spirit-intelligence says he believes this is Nature's remedy, and when more fully understood *natural healers* will be found in various quarters—so many that we shall be able to dispense with our old practitioners, discard poisonous drugs, and ignore the systems of cure that have for many long years appealed to the people.

☞ Charles King, of Middleton, Mass., will celebrate his one hundred and ninth birthday Jan. 15th. This is the kind of stock the original New Englanders were made of; owing principally to foreign immigration of late years how wofully it has degenerated! There are only a few of the grand old Anglo-Saxon stock left, we are sorry to be obliged to say. How can human progress advance when this land is covered by people from the old world, whose inhabitants are so wedded to whiskey; and while the beer-drinking people are building their breweries all over America?

☞ The Spiritual Temple erected at Watertown, N. Y., by Mr. and Mrs. Davis, and presented by them to the First Progressive Spiritual Society of that place, was dedicated with appropriate services on the afternoon of Jan. 1st. A full report of the opening address of Mr. John Gifford, and the dedicatory discourse by the guides of Mrs. Nellie J. T. Brigham, will be placed before our readers next week.

THE PAINE CELEBRATION.—The one hundred and fifty-third anniversary of the birthday of Thomas Paine will be observed on Sunday, Jan. 26th, in the Paine Memorial, Appleton street, Boston. The Paine Ball, which will be held under the auspices of the Ingersoll Secular Society, will take place Wednesday evening, Jan. 29th, in Paine Hall. Ernest Mendum, Lyman S. Meston and Sylvester G. Swett are the Committee of Arrangements.

☞ A. Eidelbach, Flatonia, Tex., writes: "Should any lecturers and test-mediums be passing this way, over the Southern Pacific Railroad between Houston and San Antonia, we would be glad to have them stop off for a day or so with us."

☞ Mrs. Longley has had the influenza, and her séances for two weeks have been suspended in consequence. But Spirit Doctor Warren has brought her out all right, and she will resume her sittings next Tuesday afternoon, as usual.

Australia, New Zealand and New South Wales.

The Victorian Association of Spiritualists at Melbourne is doing much to advance a general knowledge of the truths of Spiritualism by its Experience Meetings, at one of which, Oct. 23d, Mr. C. H. Bamford, as reported in *The Harbinger of Light*, related an incident connected with the passing on of his grandfather, T. C. Terry, as follows: Mr. Terry was ailing and not expected to recover, but his demise was not supposed to be imminent. Mr. Bamford had seen him at Castlemaine in the morning, and left shortly after for Maryborough. Having transacted his business he went to the Mechanics' Institute, and while intent on a book he was reading was disturbed by a strong impression to look at the time, which by his watch he found to be 4:30 P. M. Almost immediately after he heard a clock strike *five*. There was no clock in the room where he was, and what was more singular, he recognized an irregularity about the striking peculiar to his mother's clock at Castlemaine. This caused him to connect the sound with his grandfather, and he was not surprised to receive at a later hour a telegram informing him of his decease. On his return to Castlemaine he found that his grandfather had expired at 4:30, and that immediately after the clock had struck five, it being half an hour fast.

Mr. Bamford also described the subsequent appearance of the materialized form of his grandfather at one of Mr. Spriggs's séances, and the dropping—when the form extended its arm—of two fingers, which had been partly paralyzed when he was in the body; this quite unexpected and unthought-of event being a very conclusive proof of the identity of the form with the individual. He also gave an interesting recount of materializations witnessed by him at the séances of the late Miss Wood, during which forms were seen to pass through netting.

Mr. John Carson related his experiences with materialization with the Eddy Brothers in this country, with a lady at Newcastle and Mr. Spriggs in Cardiff and Melbourne, all of a satisfactory nature, and convincing to any reasonable mind of the truth of the phenomenon. Mr. Carson commented upon the absurd objection raised by skeptics to necessary conditions for eliciting phenomena, showing that the simplest phenomena of every-day life demand conditions for their evolution.

The Society for Psychic Culture, at Dunedin, New Zealand, is making good progress. It has formulated a Declaration of Initiation, the signing of which is a condition of membership. This declaration comprises three statements of belief, viz.:

"1st. That man is immortal.

2d. That after the change called death, the enfranchised spirit can and does communicate with human beings on earth.

3d. That we shall endeavor to unfold the occult or psychic nature within us for the development of psychical phenomena."

One of its members writing to *The Harbinger* says:

"During our Sunday meetings we have been favored with some very beautiful and instructive addresses from our spirit-controls, among whom I might mention the names of Professor Denton, Dr. Webster, one of our spirit doctors, the Sage, George Sterling, an Indian, who on several occasions has pushed his hands into the fire, taken out large red hot coals, and blown upon them to increase the heat, and showing same to the audience has crunched them in his hands, and thrown them again into the fireplace. The same control has also taken the chimney of the lamp standing on the table and grumbled that it was not sufficiently hot for his purpose. A little girl, whose spirit name is Messenger or Harbinger, controls very often, and delivers messages from spirit-friends to members present, some of which have been thoroughly convincing and satisfying to those skeptically inclined."

Mr. H. J. Browne was advertised to deliver a series of lectures on Spiritualism in Auckland last October.

In New South Wales Mrs. Harris is lecturing alternately at Balmain and Leichardt, having associated with her a good rapping and clairvoyant medium, Mrs. Kellie. A report of one of Mrs. Harris's lectures on "Mediumship, Its Power, Variety and Usefulness," which appears in the Balmain papers, concludes as follows:

"After the lecture, Mrs. Kellie took her seat at the table, and gave clairvoyant descriptions of several spirit-friends; the raps being particularly distinct, and answering questions rapidly and intelligently. At Leichardt, on Monday evening, there was a very crowded meeting, many being obliged to leave, as there was not standing-room. Mrs. Harris gave the usual lecture, and was followed by Mrs. Kellie with clairvoyance and rapping manifestations, which elicited great satisfaction."

☞ Mrs. Ida P. A. Whitlock, of this city, recently spoke for the Salem (Mass.) Spiritualist Society, giving psychometric readings from articles placed upon the speaker's desk by some (to her) unknown persons. One remarkable test was that of a lady who placed an article of jewelry on the desk. Mrs. Whitlock took it in her hand and said: "This was once worn by a person who is exceedingly sensitive, and has had great trouble in the head." The fact was never more truthfully portrayed than in this case—we are told. Mrs. Whitlock was acquainted with neither of the ladies, the one who wore the jewelry nor the one who put it upon the desk. "In fact," says our informant, "Mrs. Whitlock does not know at this time to the fullest extent the correctness of her reading of the article; but in justice to the remarkable power she possessed in this case it should be publicly made known."

"HOW ELVIE SAVED THE BABY."—A dainty little booklet bearing the above title, its leaves held by a white ribbon, with the face of a child peering out from a cluster of forget-me nots on the cover, comes to us from its author, Emma Rood Tuttle. It is a story of the Conemaugh flood of last spring, told in verse, in which the heroic deeds of a young girl, Elvie C. Duncan, in a time of utmost peril, are related, the writer preserving the simplicity of language and spirit of self-forgetfulness that characterized the account furnished by the little heroine herself.

HALL'S JOURNAL OF HEALTH.—The January number, the first of the thirty-seventh volume, opens with an address upon "The New Year," outlining its future as a liberal, progressive monthly; its publisher congratulating himself that a largely increased circulation indicates a growing appreciation of the sanitary helps it affords its patrons. The contents of this issue are of their usual variety and excellence. Published at one dollar a year at 206 Broadway, New York. [Copies can be had at the Banner Bookstore.]

☞ The *Baltimore Sunday News* of Jan. 5th publishes a lengthy article upon "Chinese Mediums," based upon the essay prepared for the BANNER OF LIGHT by A. E. Newton a short time prior to his transition, and published in these columns Dec. 28th, from which copious extracts are made.

☞ LA GRIPPE AND PNEUMONIA: A sure and speedy antidote is the specific prepared by Dr. J. A. Shelhamer, of 8½ Bosworth street, Boston. It not only cures the "Grippe," but is a capital remedy for pneumonia, in connection with massage treatment. See his advertisement on our fifth page.

☞ Gen. B. F. Butler has passed the threescore-and-ten notch of time, and yet he is mentally as strong as ever. What an active life he has led! Several years ago we called upon him at his residence in Washington, in company with Mr. George A. Bacon, and had quite a pleasant chat. Among other things, we prophesied he would be elected Governor of Massachusetts within two years from that date. He smilingly replied, "I do n't know about that." "But we do," was our reply. And, sure enough, the prophecy was literally fulfilled. We want him to put this fact in the book of memoirs of his public life he is preparing.

☞ The royal palace at Laeken, near Brussels, was burned on the 1st inst., by an incendiary. The royal governess perished by suffocation, while Princess Clementine (daughter of the king) had a narrow escape from being burned to death. Valuable statuary, grand pictures, splendid jewelry and private papers of the royal family were destroyed. This disaster goes to show that things temporal are of transient existence, while things spiritual are eternal.

NEWSY NOTES AND PITHY POINTS.

1890.

In 1890 we shall see
Events as follows come to be;
When comes the fair and verdant spring,
The poet will be heard to sing,
And from the garbage pile of time
Will pick the ashes of a rhyme.
The funny man his jokes will crack
(The same old jokes—see almanac.)
Sea serpents, as in years gone by,
Will come around about July.
The ice-man and the plumber will,
As usual, present their bill.
The price of summer board will rise
In August to the very skies.
The gay mosquito, as of yore,
A vexed humanity will bore.
Likewise, the festive fly, so fleet,
Will agitate his nervous feet.
In all trades merchants who are wise,
As usual will advertise
In the BANNER OF LIGHT.

The modern names of the sizes of books are derived from the folding of paper. When the sheet is not folded, it is called a folio, and this size was very fashionable throughout the sixteenth and seventeenth centuries. The folio sheet doubled becomes a quarto. Another double constitutes the octavo of eight leaves or sixteen pages.

Cremation is coming more and more into vogue in Germany. In Gotha one hundred bodies have been cremated since January 1st, 1889.

German chemists have discovered in the cocoanut a fatty substance for butter, and it is being produced in large quantities at Manheim. One factory turns out six thousand pounds per day, worth fifteen cents a pound.

We find it hard to get and to keep any private property in thought. Other people are all the time saying the same things we are hoarding to say when we get ready.—*Oliver Wendell Holmes.*

It is said that there are forty-eight languages and dialects spoken in Mexico.

Our thanks are returned to the Security Investment Company, 35 Congress street, Boston, Mass., for an excellent specimen of calendar work for 1890.

Dr. McConnell, statistician of the board of health, says one hundred thousand is a very small estimate of the number of persons in Boston who are suffering from the grip—eighty three died therefrom on Monday last.

England still frowns at Portugal.

One of that class of advertisers whose members believe in calling attention to their business by crisp introductory paragraphs, prints the following in a Boston daily:

"If Columbus were alive to-day, and if his contract of April 17th, 1492, with Ferdinand and Isabella were sustained by the American courts, he would be enjoying an income of about $16,000,000 a year from the bullion product of the Western hemisphere, to say nothing of his one-tenth claim for the pearls, precious stones and general merchandise of America."

Italy has 4,800,000 trees, which produce 1,260,000,000 lemons per annum.

In 1857 it is estimated that there was paid for advertisements in this country a sum amounting to over $10,000,000. The present expenditure is estimated at $30,000,000.

A correspondent desires us to ask Mr. Luther Marsh to ascertain, if possible, from Mr. Noah if there was much of a shower when the ark was launched.

TO PEGASUS IN THE BANNER:

You'd better let La Grippe alone,
For rhymes like yours she can't endure;
Or you'll soon feel in every bone
A twinge that no M. D. can cure.

BATHOS.

Henry M. Stanley is now almost fifty years old. He was born in Wales, and his name was originally John Rowlands. It was changed on his being adopted by a New Orleans merchant, who found him, at the age of fifteen, a cabin boy in a sailing vessel, and took a fancy to him.

Our stocks neither rise nor fall. They are neckstocks.

Joel Barlow, the author and patriot, who died in 1812 while on his way to meet Napoleon in France to get the latter's signature for a treaty of commerce with this country, is buried in Poland. The Historical Society in Connecticut, his native State, has decided to memorialize Congress to remove the remains to Putnam, Ct., and to give them a resting-place in the State Park that is now being laid out.—*Ex.*

Watch meetings were observed in this city on New Year's eve; but all the observers did n't possess watches.

In the public schools of Japan the English language is required to be taught by law. The brightest and most ambitious of the young men in the open ports and commercial cities of Japan are all eager to learn English as a passport to wealth, position and employment.

Henry Russell's song, "A Life on the Ocean Wave," has been adopted as the royal march of Britain's marines. Mr. Russell resides in London, and is now a very old man. The words of this popular song were written by our late friend—a true Spiritualist—Mr. Epes Sargent.

The legitimate meaning of "fakir" is: An Oriental religious ascetic, or begging monk.

Our General Court has come together
In this genial summer weather.
[Jan. 2d.]

The *microbes* of "La Grippe," it seems, are having a "gay old time," as they attack kings, queens, princes, emperors, countesses, dudes and dunderheads of the old world, as well as the democratic-republicans of this country.

During the recent floods in Japan 2,419 persons were killed and 155 were wounded; 90,000 were deprived of the necessaries of life; 50,000 houses were swept away or rendered uninhabitable; 150,000 acres of agricultural lands, with their crops, were laid waste; 6,000 bridges were swept away, and hundreds of miles of roads destroyed.

INSULT TO INJURY.

A wise professor loved a pretty maid.
Calling the cause of science to his aid,
'T was thus he woed her:
"My life-work on the Prehistoric Human
Has need of your bright wits, as I 'm a true man.
Oh, share my toil and fame, most lovely woman!"
'T was thus he sued her.

The mercenary girl made answer trite:
"*I really fear I must, sir, in that light*
Decline to view you;
Although you cause me pride and great elation,
I cannot wed above my mental station;
But I 'll become, for a consideration,
Assister to you."—*Harvard Lampoon.*

The mayor of New Orleans bears the name of Shakespere. He ought to be—and perhaps is—a smart man.

When President GEORGE WASHINGTON held his first New Year's Reception, it was in New York, Jan. 1st, 1790. It is a remarkable fact that then as now the same mild weather prevailed; as it is said the Manhattan farmers were out plowing the fields, and women were going about in light summer dresses. People have been doing the same in New England in 1889-90.

Philadelphia shows a record of one thousand cases of mysterious disappearances reported to the police during the past year. This is calculated to make the Quakers quake.

The temperature of this locality was such last week that milkmen were obliged to carry ice in order to keep the contents of their cans from souring. At least that was the case with one of them, who, as he displayed the ice, said he had used it for that purpose several days.

De Lucca, the murderer of Mr. Cunningham, should spell his name Un Lucca.

The shops of the Edison Illuminating Co., in New York City, have been burned. It was an unlooked-for illumination. Damage $100,000.

Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 9 Bosworth street, regularly twice a week—on TUESDAY and FRIDAY AFTERNOONS. J. A. Sheihamer, Chairman.

Boston Spiritual Temple, Berkeley Hall, No. 4 Berkeley Street, corner of Tremont.—Sunday services at 10½ A. M. and 7 P. M. R. Holmes, President; George S. McCrillis, Treasurer.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society; Sundays, 2½ P. M.—Mrs. H. S. Lake, speaker; 11 A. M., Fraternity School for Children; Wednesday evening meeting at 7½. M. D. Wellington, Secretary.

Children's Progressive Lyceum No. 1.—Sunday at 10½ A. M. in Paine Memorial Hall, Appleton street, near Tremont. Ernst R. Wendemuth, Secretary; L. L. Whitlock, Conductor.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 10½ A. M., 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 789 Washington Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Business meetings Fridays, 4 P. M.; Supper 6 P. M.; Public meeting 7½ P. M.; Test Circle and "Spirits' Afternoon" last Friday in each month. Mrs. A. E. Barnes, President; Mrs. F B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Room 2.—Facts Social Séance every Monday evening. Meetings for the discussion of Psychic Phenomena Friday evenings. L. L. Whitlock, Chairman.

The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at 3; Supper at 6; Meeting at 8 P. M. I. G. Wellington, Secretary.

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

First Spiritual Temple, corner Exeter and Newbury Streets.—Last Sunday, Jan. 5th, Mrs. H. S. Lake, entranced, spoke upon "Biblical and Modern Spiritualism." She said: "The records which we find in the Bible of manifestations from the inward side of life are many of them exaggerated and misrepresented; yet many of the reported phenomena occurred, as they have since the earliest development of man's spiritual being. The law is universal and continuously operative; hence Peter released from prison by an angel, and Jesus appearing to his disciples behind closed doors, are only natural events which could be duplicated if conditions existed and it were necessary, and the spirit had sufficient power to take advantage of the conditions. All physical phenomena rest upon certain physical states—the mental upon both physical and mental. All the different phases of mediumship are more numerous now than ever before in the world's history, because the conditions are better, because physical environment is better, mental states more active, and spiritual growth more general. This liberates a clearer and finer substance into the spiritual atmosphere which surrounds your earth, and consequently permits a greater influx of life-force from more sublimated spheres.

Inconceivably numerous and infinitely extensive are the realms of inward life, wherein all beings, released from mortal garb, take up their respective places in states of development adapted to their growth at the time. Paul, relying upon 'faith,' finds that good works do more abound in spiritual habitations, and hence reverses former opinions. In the school of earth, as also in super-mundane life, each individual should cultivate his own reasoning and intuitive faculties whereby to solve problems of duty and development.

Do not receive as authoritative that which does not accord with the clearest and finest light within you, no matter how 'sacred' the book, revered the custom, or celebrated the spirit through which the thought may be poured.

The greatest obstacle which we now encounter in our effort to bring more light is caused by the tendency, so generally abroad among mankind, to believe that the past closed up the channels of divine inspiration; that the advent and departure of Messiahs and Saviours, as they are called, causes the inward streams of spiritual life to run dry. Nothing is truer than that all desire, by whomsoever generated, for truth and knowledge of spiritual things, is able at any time to unlock 'the inner gate,' and call forth a true response.

The ceaseless inquiry, 'If a man die, shall he live again?' has built a pyramid of interrogative substance in the unseen realm, and the supply is therefore here, proportioned to the purity of the atmosphere which earthly beings have created, and through which it must pass."

Next Sunday the discourse will be upon "Some of the Causes of Disease; Mediumistic Idiosyncrasies; Moral Responsibility." The lesson for the children at 11 A. M. will be "Habit." Lecture to women Friday at 2:30 P. M. [Wednesday evening, Jan. 8th, Mrs. Emma Miner of Clinton, Mass., was to speak in the Temple upon "The Old and New," and improvise poems.]

Berkeley Hall—Spiritual Temple Society.—Last Sunday morning Mrs. R. S. Lillie was welcomed back, after a month's absence, by a fine audience. The subject of her discourse was "Our Philosophy in Relation to the Living Thought of the Age." It was treated in an instructive manner.

In the evening Mrs. Lillie's guides responded to an inquiry from the audience in relation to the experiences of an individual during mesmeric sleep, to remarks upon which the audience gave the closest attention. Mr. Lillie's singing was excellent, and gave great satisfaction.

Mrs. Lillie speaks again next Sunday morning at 10:30; evening at 7. O. L. R.

America Hall, 724 Washington Street.—Last Sunday morning remarks were made by the Chairman, Dr. W. A. Hale, Mr. Burnham and Mrs. A. Wilkins, tests given by Dr. Hale and Mrs. Wilkins.

Afternoon.—After an invocation, remarks were made by Dr. Hale, Miss Jennie Rhind, Mrs. Wilkins, Mrs. Jennie K. D. Conant, Mrs. A. E. King, Mrs. Ida P. A. Whitlock and Mrs. Mary E. Wellington; tests and psychometric readings given through the organisms of Miss Rhind, Mrs. Wilkins, Mrs. King, Mrs. Whitlock and Mrs. Conant.

Evening.—After the opening address by the Chairman, Bro. J. E. Wilson rendered a musical selection, which was much appreciated. Interesting remarks were made by Dr. P. C. Drisko, Mrs. I. E. Downing, Mrs. Wilkins and "Father Locke." Tests by Mrs. Downing, Mrs. Wilkins, Mrs. Wilson and others, the services closing with a song by Father Locke. The usual musical exercises added to the interest of each session.

Thursday last remarks were made and tests and readings given by the Chairman, Mrs. Harry Stratton, Mrs. Wilkins, Mr. Chas. H. Johnson, Mrs. I. E. Downing and Mrs. Ida P. A. Whitlock.

Meetings next Sunday at 10:30 A. M., 2:30 and 7:30 P. M.; Thursday at 3 P. M. M. M. HOLT, *Sec'y.*

Eagle Hall, 616 Washington Street.—Last Sunday the morning conference was opened with a song by Mrs. M. F. Lovering. A discussion followed upon "The Origin of Individuality," by Dr. Frank Brown, Dr. Coombs, F. H. Mathews, Dr. Eames, Mr. Wright, Mrs. Rich, Mr. Merrill.

Afternoon.—Song by the pianist. Mrs. Jennie K. D. Conant, David Brown, Mr. E. A. Blocken, of New York City, Mrs. Dr. Robbins, Miss J. M. Grant, Miss Jennie Rhind, and Mrs. J. T. Lewis, of Chelsea, made remarks and gave delineations.

Evening.—Inspirational music by the pianist. Remarks by Mr. Ridell, Mrs. Cutting-Luther, Miss J. M. Grant, Mrs. Rich, Mrs. M. W. Leslie, and Mrs. Davis, with tests and delineations.

Subject for next Sunday morning's conference, "The Evolution of Species, and Its Relation to the Human." Meetings are held in this hall every Wednesday at 3 P. M. F. W. M.

Twilight Hall, 789 Washington Street.—The regular meeting of the Independent Spiritualist Club was held Tuesday evening, Dec. 31st. Harry W. Stratton opened the exercises with a song. He was followed by brief remarks from the President, and a piano solo by Miss Lillie Fay. In the absence of Frank C. Algerton, the guides of Mrs. Florence K. Rich occupied most of the evening acceptably, with an invocation and an address, in which reference was made to the different grades of spirit condition, each working out for himself his future state, the attainments therein being in accordance with the life there. Mrs. Rich supplemented her remarks with satisfactory tests and communications. Mr. Stratton then gave a piano solo, and Mrs. M. J. Butler followed with a few words. The meeting closed by all joining in singing "Auld Lang Syne." C. B. F.

The Ladies' Industrial Society met at Twilight Hall, Jan. 1st. The afternoon was occupied by a business meeting, a circle and a supper, about seventy being present. In the evening remarks were made by Mrs. Whitlock appropriate to the opening of the new year, Mr. Holmes and others. Mrs. Lillie improvised a poem, and vocal music was very acceptably rendered by Mr. Lillie, Mrs. Mason and Mrs. French. H. W. C., *Sec'y.*

THE CHOCOLATE GIRL.—Possibly most of the people who are familiar with the picture of the chocolate girl, used for so long as an advertisement, think it a creation of some artist's fancy. On the contrary, it is a portrait, the portrait of a very pretty Viennese woman, and has a romantic story attached to it. It seems that some years ago a young German student of noble birth fell in love with the pretty chocolate girl who served him with this delicious beverage in a Vienna café. She was a respectable girl, and he an honorable gentleman; and he married her. He felt proud of her humble origin, and had her portrait painted by a famous German artist in the picturesque costume she wore when he first met her. And this portrait is now among the most valued art treasures of the government.

Letter from Philadelphia, Pa.

To the Editor of the Banner of Light:

During the past month I have had the pleasure of lecturing before the First Association of Spiritualists, and I can but feel with most flattering success; for from a comparatively small audience the hall was crowded, with many unable to gain even standing-room. It is always very pleasant to find one's work thus appreciated, although there is not always the most intelligence in the largest crowd; in fact, I think that a few intelligent minds really make the lecture, since by their own magnetic influence they impart a strong power, which supplies the strength the guides use.

One would expect that the growth of Spiritualism would have been not a little retarded by the *ipse dixit* of the Seybert Commission, but there is no perceptible difference, save a deeper interest, while the Commission itself has really passed into that oblivion out of which it came. A greater farce was never enacted than the whole affair from beginning to end.

There are many vacant places noticed in the old place of meeting—many who have answered the call to come up higher. I missed the genial presence of Ed. S. Wheeler, who in other days was the brave champion of our Truth. He has passed on to the happier life; but if he gets half he deserved, there will be no more glorified spirit in the whole kingdom. John Murray Spear was another of nature's noblemen, who served God by his devotion to humanity; he was ever present, his white hair falling like a crown of glory around his sweet, inspired face. Gone home—that is all! gone to a land where friends are faithful, and honor and justice are more than merely names. How very happy they both must be contemplating their earth-work. Mrs. Spear joined her husband a few days ago, and I can fancy what a joyful meeting it must have been. Death may mean separation from those on earth, but it means *reunion* with those gone before, and the finding of every treasure that we in our blind ignorance thought lost.

Another faithful worker, Mrs. Emma Frary, was called home during my stay in Philadelphia, and, in behalf of the Ladies' Aid, I conducted the service. This good sister was a profound Spiritualist, and passed out in the full knowledge that she should find the higher life a reality. Her outward presence will be missed by a large number of sincere and devoted friends.

On Christmas day, when all the world was smiling and joyful over the many blessings heaven had bestowed, another good sister, Mrs. Jennie Collins, while talking with a friend, smiled sweetly and passed to new fields of usefulness in the spirit-land; without a struggle or a sigh she crossed the threshold and accepted her Christmas gifts from the hands of the angels.

Mrs. Collins was a very fine medium, was a kind, good woman, and has left an example of goodness and virtue behind her which any of us can follow with profit. It was above her head that I also was permitted to speak the final words.

And so they are going, one by one. The world is too busy to care for the changes very much, but their places are never filled, and they are missed by all true hearts. Others come to take up the work these kind hands have laid down, yet after all it is not quite the same. I would prefer to write of pleasanter things, but perhaps a tribute to the memory of good men and true women, whose voices are now stilled, may be a good way to begin a new year.

Personally, Mr. Editor, I wish to thank you for your devotion to the Cause, and to wish you and all your readers a "Happy New Year."

Yours for the truth,
JOHN WILLIAM FLETCHER.

142 W. 16th street, N. Y. City, Jan. 2d, 1890.

Christmas at Greenwich, Mass.

To the Editor of the Banner of Light:

Of all the festive occasions which have been observed in the Independent Liberal Church, that of Christmas eve was in every respect one that has been productive of the most happiness to all concerned.

Early in the evening one of the unrivalled chickenpie suppers was served, for which the ladies of this society have acquired a local fame.

This was followed by an entertainment of great excellence and interest.

From the vestry the Lyceum leaders and scholars with waving banners marched to the audience-room above, and most perfectly executed the evolutions of the "March and Song," presenting, when finally ranged upon the platform, a scene of great beauty. The "Santa Claus" song as rendered was superb.

This exercise was followed by a long and varied programme of readings, recitations and song, participated in by all ages represented by the Lyceum.

Mr. H. W. Smith as "Uncle Remus," convulsed the audience by his perfect negro dialect and characterization.

Some beautiful tableaux were presented, chaste and spiritual in their suggestions.

After the entertainment the distribution of gifts from the fruitful trees was in order, and the results were highly satisfactory.

The platform was adorned with two large trees and three tables, weighted with rich treasures. Even the platform itself had to bear its share of the thousand gifts "Santa Claus" had left in his hurried march. It was estimated that seven hundred dollars were represented, and all this munificent giving was with a delightful spontaneity, each one seeming more eager to give than to receive. No one was forgotten, absent or present, and many a sad heart was cheered by the tender sympathy expressed through some unexpected gift.

If your correspondent needed proof of psychometric science it would have been afforded by the experience of the following Sunday, when to stand on the platform that had been baptized with the magnetism of loving thoughts and unselfish deeds was to feel anew the holy thrill of the Christmas-tide.

The heart of the founder of this exceptional Society has been made to rejoice through the increasing proofs of the appreciation and love of the people. The seed he has sown, often in sadness, but always with lavish hand, is already bearing an abundant harvest. JULIETTE YEAW.

Woman's National Liberal Suffrage Association.

Arrangements have been perfected for organizing a woman's liberal suffrage association of a national character, its first convention to be held in Washington, D. C., Feb. 24th, 25th, 1890. Its need has become imperative.

First—Because of the growing conservative tendencies of existing woman suffrage societies.

Second—Because the "Christian party in politics," composed alike of Catholics and Protestants, was never so aggressive, never so sure of success as at present, its aim being a union of Church and State, and the consequent destruction of our secular form of government and all individual liberty. It has therefore become necessary for liberal-thought women to unite, not alone in order for more effective work for their own enfranchisement, but also that they may rouse public thought to a sense of the impending danger to free institutions. To this end a convention has been arranged for in Washington, D. C., Feb. 24th, 25th, 1890.

All persons in unison with this plan are invited to address MATILDA JOSLYN GAGE.

Fayettville, N. Y.

NEW MUSIC.—We have received from White, Smith & Co., 576 Washington street, Boston, Mass., the following: Vocal: "Stella," waltz song, for tenor or soprano, English words by Ambrose Davenport, music by Frantz Von Suppé; "Longing," words by Em. Geibel, music by H. Kjerulf; "Just a Little," comic song by Joseph Tabrar; "Spring," two part song, words by Fred E. Weatherly, music by P. LaVilla; Christmas Carols by popular authors—in book and sheets. Instrumental: "Dreams of Bliss Waltzes," by J. W. Walker; "Ever Thine," gavotte brilliante, by Paul Kellar; "Good Luck Schottische," by Charles E. Wilder; "Sweet Hope," gavotte, by L. Ziese; "Summer Zephyrs," by Edward Holst; "Ransom Guard Waltz," pianoforte, Geo. S. Brainerd.

PSYCHIC STUDIES for January gives sensible "Advice to Mediums and Investigators," which both classes will do well to follow. In addition directions are given for the formation of circles, and specific rules for successfully conducting them set forth. This is an excellent magazine, edited by a thoroughly experienced gentleman, and should be fully patronized by Spiritualists especially, and the public generally. San Francisco, Cal.: Albert Morton, editor and publisher. Boston: For sale by Colby & Rich.

Movements of Platform Lecturers.

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

Henry H. Warner, inspirational trance lecturer and test medium, will lecture in Topeka, Kan., in January, and in New England in February, March, April and May. Address all letters for engagements to Frederick W. Wright, Attleboro', Mass.

Mr. J. Frank Baxter lectured Sunday, Jan. 5th, 1890, in Buffalo, N. Y., and will continue there through all the Sundays of the month. The first two Sundays of February he will lecture in Willimantic, Ct., and the last two in Springfield; Sunday, March 2d, in Salem; Sunday, March 9th, in Lowell; and Sundays, March 16th, 23d and 30th, in Norwich, Ct. Negotiations are pending for his appearance in Anniversary service in Boston March 31st.

Dr. F. H. Roscoe is now located for the winter at 1700 L street, N.W., Washington, D. C.

At last accounts Dr. Dean Clarke was about to leave Santa Cruz, Cal., where he has been laboring for some four months past—and take up the work in other fields. He can be addressed in care *Golden Gate*, San Francisco, Cal.

Mrs. L. A. Coffin will spend the winter in New York City. Her address will be 177 West 94th street.

Frank T. Ripley, lecturer and platform test medium, will return to Boston in February. Those who desire lectures, with tests, *en route* can secure his services by addressing him at Cleveland, O., 63 Rockwell street, until Jan. 28th.

Thos. R. Nichols, inspirational speaker, will answer calls to lecture. Address No. 12 Newhall street, Lynn, Mass.

Dr. F. L. H. Willis is engaged at Norwich, Conn., the Sundays of January. His opening services, Jan. 5th, were much admired by his hearers, and his New Year poems (inspirational) were pronounced of a high order of merit.

Electricity.

We call our readers' attention to the advertisement of Electric Belt Agency, on another page. Cures by Electricity have been almost phenomenal, especially of late.

☞ Attention is called to Mrs. Dr. Heath's advertisement in another column concerning the cure of coughs, colds, influenza, diphtheria, etc.

HORSFORD'S ACID PHOSPHATE relieves Indigestion, Dyspepsia, etc.

Spiritual Library.

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

MRS. TILLIE HIGBIE,
Member of Board of Trustees.

To Correspondents.

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

A. BISHOP, SHERIDAN, WYO.—The mediumship of your wife is evidently passing through a developing process. We advise you to continue your sittings under the most harmonious conditions you can provide, and to request your spirit helpers to communicate to you as intelligently as possible. No doubt in time you will receive manifestations of a useful as well as convincing character.

In Memoriam.

From her sister's home, in Westmoreland, N. H., Nov. 22d, 1889, Mrs. A. B. Smith.

Mrs. Smith was the companion of Dr. A. B. Smith, who left the mortal form two years ago from Lake Pleasant during the annual camp-meeting.

She was the mother of four children, who all had passed to the Better Land before her. She was a firm believer in and a fearless defender of Spiritualism, and had been a member of the Lake Pleasant Association ever since its formation, and an active worker in the Children's Lyceum as Guardian for several years while living in Brooklyn, N. Y. Possessing an amiable, social nature, she drew around her a host of warm, sympathetic friends, who all in one accord will say that she was always the tender mother, the true, devoted wife, the warm-hearted, faithful friend.

Her funeral was attended by Mrs. Sarah A. Wiley, who spoke, in her usual eloquent manner, words of hope and comfort to the sorrowing friends.

The mortal form was taken to Rondout, N. Y., and buried beside her husband and children. W. B. P.

Special Notice to Subscribers.

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

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

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

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

No extra charge for cuts or double columns. Width of column 2 7-16 inches.

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

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

SPECIAL NOTICES.

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

Mrs. M. L. Godfrey may be addressed at Hotel Glendon, Suite 3, corner of Columbus Avenue and Cazenove street, Boston.
Jan. 4. 4w*

Owing to an increased office practice, requiring an over-use of powers, ANDREW JACKSON DAVIS would respectfully decline, after this date (Jan. 6th, 1890), and until further notice, to treat the sick by correspondence. This does not apply to distant patients now under treatment. Jan. 11.

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

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

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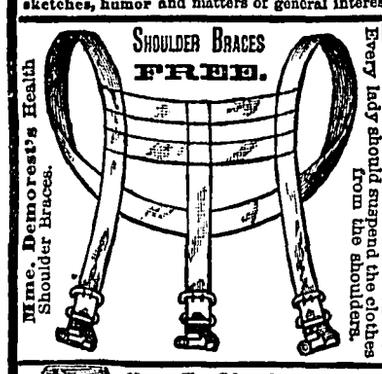

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☞ It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere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

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

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

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

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Dec. 3d, 1889.

Spirit Invocation.

Oh! thou Supreme Spirit, thou Eternal Presence whose splendor radiates throughout the universe with light, thou who art our Father and our Mother, goodness and love and truth combined in one divine intelligence and tender soul, we draw near unto thee at this hour, for we would receive of thy spirit within our own lives, and be uplifted and strengthened by the ministration and the power. Oh! we would that our eyes might be still further opened to behold the grandeur of life, to understand the seeming mysteries and to read the secrets of the universe. We would that our ears might be attuned to the harmonies of that divine existence which is surging all around, and which is of thee, of the spirit eternal.

Our Father God, we ask thy blessing to rest upon every life. We thank thee that this is a progressive age, that man is constantly rising higher and higher in his conceptions of duty and of truth. We praise thee that the mists of superstition are passing away from the world, that the clouds of ignorance are being lifted, that thy dear humanity is stepping out to a broader plane of knowledge and of understanding. We bless thee that justice rules on high, and we know that the time will come when it shall reign on earth, when love shall be, and peace draw man to man closer and closer together. We look forward to that golden age when all shall recognize that divine chain of humanity and of fraternal love that binds thy children to thee and thee to them. We ask thy blessing to rest upon all alike, the lowly and the humble especially, that they may feel thy ministration, and realize that they are indeed thy children, to be lifted up and cared for according to thy tender love. Amen.

Questions and Answers.

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

QUES.—[By Dr. H. J. Sweeny.] *Do the spirits of human beings, and also of animals, have the five senses?*

ANS.—If we concede the existence of spirit at all, independent of this material environment called "the flesh," spirit that is intelligent and active, we must concede and believe that this spirit is governed by sensation; if so, then the spirit, human or animal, must have what you are pleased to call the senses, else what would existence be, to either the human or the animal, independent of this fleshly covering called the mortal form.

We cannot claim less for spirit than you claim for materiality, for if so, it would not be an advantage for one to pass through the experiences of matter and the process of death. Better were it for man to live here until he had gained all the experience possible from his contact with earth, and then pass into oblivion, or the night of annihilation, if he were not to be possessed of sensation, of the various senses which may afford to him not only vehicles of expression, but also avenues through which he gains discipline and experience for his own unfoldment. We have never yet seen a spirit in the other life, however feeble and infantile its appearance may be, or however strong and active, but what has been possessed of these organs and these avenues of expression and of gaining experience, which you call the senses. It is through these avenues and these vehicles of expression that the spirit gains knowledge and power and discipline, which all together afford to him not only strength and activity, but also that process of unfoldment which enables him to cast off the crude, and to develop into something higher and better, nobler and more active day by day.

We claim, as we have done before, that animal life, as well as human, is immortal; that it cannot be quenched; but that after it has gained the experience necessary to it here, it passes on to take up other forms of expression and higher grades of development; and as true as it is of the human, that spiritual sensation and perception are gained and held, so is it of the animal life that exists independent of this mortal environment: that also has its avenues of expression, through which it may gain experience and discipline in its unfoldment through the ages.

Q.—[By W. Leonard.] *If a person is doing a great injury to another, and continues to do so, endangering the injured party, do the spirits interfere so far as to take the aggressor out of this life for the purpose of protecting the one who is thus persecuted?*

A.—Such instances may have occurred. It is not always possible for those spirits who are friendly to the injured one to exercise such a strong positive or material power upon the one who does the injury, as to remove him from this physical life. It may be that friendly spirits who watch over and who love the one who is acted against might desire to thus remove the offender, but such power is not by any means always afforded to spirits, any more than it is to those who dwell in the mortal form.

Again, the one who is injured might have attending him spirits good and true and helpful, and who may, perhaps, possess a certain arbitrary power, which, if exercised, might remove the offender from this physical life; but they do not deem it *wise* to thus act against a human being. They may see that the one injured will only develop stronger characteristics, mental traits and spiritual faculties through the very painful experience which is brought against him; and so they permit this thing to be, even though it is very hard to bear. Again, watchful guardian spirits may also realize that the offender has *lessons* to learn and *experiences* to gain, which he must gain through the very processes of mental development which will eventually and inevitably take place in his own breast, when he comes to understand his true position and the enormity of his offences. It may be that this will come to him more strongly while on the mortal side than if he were removed to the other world, and so he is permitted for a time to go his way, because the retribution that is to come will be only the more severe on account of that permission.

Still we know there are cases where certain spirits positive, strong-minded, full of a sort of material vitality (we say material, because it is more of the physical life than of the truly spiritual), have been able to exert their will-force and magnetic power upon some offending individual on earth, so as to weaken his hold upon the external, to lessen the vital forces of his organic frame, and to, in time, sever the connection of his spirit with the mortal structure; but wise and good spirits do not thus work. It is just as much murder for a spirit to constantly exercise his will-force and arbitrary power upon a mortal, with the intent and desire to sever the connection between the spirit and the outward life of that individual, as it is for a human being on earth to deprive a fellow of his existence; and we say such a spirit has no more right to work this harm than has one who is still encased in the physical flesh.

Q.—[By Joseph White, Salem, O.] *As it is generally claimed that magnetism is the life of the mortal body, should this life-fluid be used in fevers, when the temperature is high and above normal, as well as when the temperature is below normal?*

A.—Magnetism, when rightly understood and judiciously applied, is a healing agent, that will restore the equilibrium of the vital forces of a wasted frame, and give strength to the sufferer. It is that power which will assist nature to recover her own ground, and to apply her natural forces toward the healing of the individual. The life-current of a healthy, sympathetic person, who has a superabundance of vitality, may be imparted to one who is in pain. If the pulse beats high, and the presence of fever indicates great inflammation of the vital organs and of the various parts, then magnetism may be so judiciously applied as to lessen the heat and the inflammation, and to equalize the circulation of the blood. If, on the contrary, the temperature of the system is very low, magnetism may be applied in such a way as to increase the vital power, and to send it bounding throughout the organic frame.

We believe that this is nature's remedy; that it will be more fully understood than it is today in the next century, and that when it is so understood you will find natural healers in various quarters, so many that you will be able to dispense with your old practitioners, and to discard drugs and systems of cure that have for many years appealed to the people.

Q.—[G. S. Klock writes:] *There seem to be different grades of spirit in man—one is called good, the other bad. In olden times they were called good or evil spirits, and the people were taught to worship the good and hate the evil, and those who worshiped the good were called the people of God. Whatever a person worships is his God; therefore the word God is taken from the word good. Jesus said God is a spirit, and they who worship him must worship him in spirit and in truth, meaning, I think, the thought and truth and act of man. Jesus taught the way to serve God is by good deeds and good thoughts. Am I right in my idea of God—not as a person, but as a spirit or principle of goodness?*

A.—We do not differ with your correspondent to any extent in his conclusions. God is a spirit. Spirit is intelligence, divine, omnipotent intelligence, and this divine spirit of intelligence that is all-powerful and omnipresent must of necessity be all goodness. We cannot conceive of any taint of evil existing in the Omnipotent, Infinite Spirit, because evil is undevelopment, and how can there possibly be any undevelopment in that which is infinite and omnipotent? Therefore we discard the thought of evil in connection with the Divine Spirit, and call this the essence of all goodness, of all purity and truth. There can be no ignorance in the Divine Spirit, since that also would betoken a condition of undevelopment; it must, then, be infinite knowledge, as well as intelligence and wisdom.

God, then, being a spirit—the Infinite Goodness—must be worshiped in spirit and in truth, that is, must be aspired for. He who worships God in spirit and in truth does not of necessity send forth petitions publicly expressed for any divine favor, but he must open his heart to the reception of truth, he must aspire for light, desire to unfold in the graces of spirituality, and to grow upward toward that which is holy and true. Such is our conception of aspiration or of spiritual worship.

God is a spirit, and yet you say: "While you claim for God infinite goodness and tenderness and love, do we not find in his works everywhere signs of confusion and evil, of wrong-doing, suffering and misery?" Yes; but these works are not the perfected creations of the Infinite Intelligence; they are set forth, bearing within them the germs, the possibilities of power and of unfoldment. That which you see as evil and wrong and suffering is necessary; it is a process of development going on in the human or in the natural object that you scan. You find the storm, the tempest, the whirlwind in all directions here on your physical planet, and you say: These are evil. But no; they are necessary to the planet's unfoldment; it is throwing off the crude—that which is unhealthy, that which is detrimental to the life, progress and happiness of the planet, or of its people. So with humanity: there is pain and suffering and wrong, and that which you call evil, at work in its midst, but human nature is throwing off its crudities, unfolding its higher possibilities age by age, growing nearer and nearer to the divine likeness by the very struggles, trials, and bitter experiences through which it is obliged to pass.

Therefore we find only infinite goodness in our conception of God. We do not look upon him as a personality, as one in our own image, whose face we might gaze upon, even as we gaze into that of a brother man; and yet we believe that he, as an Infinite Spirit, lives and dwells in every brother man, that this infinite spirit, divine intelligence and holy power is trying to express itself even among those who are lowly and sad and depressed. By-and-bye, as they gain power and knowledge, cast off the clouds of ignorance, bigotry and wrong-doing, they will unfold more and more in beauty and loveliness, in grace of character, and show the divinity that is within.

Q.—[By W. B. Parish, Stowe, Vt.] *In four and a half days after our convention adjourned our large hotel where our guests were entertained was burned to the ground, and it was a wonder to everybody why other buildings in close proximity were not destroyed. Now I would ask the controlling intelligence whether it was possible, or even probable, that our spirit-friends could or did exercise a controlling influence upon the fire, and also the wind, as many of us believe?*

A.—We know that spirit has, to a certain extent, overcome the conditions of matter in special instances; we know by the operations of spiritual intelligence through what is called physical mediumship, that certain laws in this physical universe seem to have been overcome or suspended in their operation, and that spirit has certainly power over material things when right conditions for its exercise are granted. We know nothing of this special case referred to by your correspondent, but it may be that certain bands of spirits interested in these people and in their surroundings and property, have been able to exercise a special influence upon them. We have been told that certain scientific minds in the spirit-world who have been experimenting with the material universe and its laws, have been able to accomplish many wonderful things, among them the feat of so collecting and conserving special forces and elements in the atmosphere as to weave a covering or magnetic envelope which they have thrown around certain material objects, making them invisible to mortal sight, and thus transporting them through the atmosphere to distant points. Now, if this can be done, and we believe it can, we have no right to question the evidence of those who have experimented, who have received these manifestations. We know not why such spirits, versed in these laws and understanding the forces of nature, may not have been able to throw some influence in this case of which your correspondent speaks, and thus have protected, in a large measure, those in whom they were interested. This with us is merely a matter of speculation, not knowing anything of the circumstances mentioned; but give your spirit-friends proper conditions, afford them just the right kind of mediumistic instrumentality, and you will be surprised at the wonderful manifestations in this physical life which they will be enabled to present to you.

Q.—[By Alexander Johnson, Huntsville, Ala.] *There is a gentleman here who evidently has extraordinary power as a writing medium; but there is such confusion and so much writing done almost instantaneously that he gets nothing intelligible. What is best for him to do to make his gift useful?*

A.—In reply to your correspondent's question concerning his friend's mediumship, we should advise him to gather together a few friends, if possible, those who are sympathetic and earnest, who will accord to him what assistance they can by their presence and by their serious desire to gain information, knowledge or power from the spiritual world. It is very often the case that one who possesses strong medial faculties is unable to respond clearly and fully to the operations of the spirits who are attracted to him. Perhaps they do not fully understand how to operate upon his organism so as to draw forth the best that is within. But we must realize that there is much for mortals to do, as well as spirits, in the unfoldment of mediumship. We know it has been said that mediumship cannot be cultivated or forced, that it must be innate within the individual. That is true; one who is not naturally a medium will not put forth signs of mediumistic unfoldment. But while you cannot force mediumship, you can cultivate it, you can assist its growth.

If you did not put the seed into the ground, if there was no germ implanted within the soil, you could not cultivate a plant and bring it forth; but if the seed is planted there, and the conditions are such as to permit its germination, you can cultivate it, you can assist it in putting forth its best powers and attaining fruition. And so with mediumship: you can assist it in its unfoldment. One must study his natural bent and surroundings, as well as his associates, and the general influences upon his life, in order to understand how best to undertake this unfoldment. As we have said, we would advise the gentleman to gather a few earnest friends, and for them to sit together at regular intervals, in the same apartment, that is well ventilated, and quietly invoke the presence and assistance of good spirits.

The friend should follow his impressions; he should come to the séance-room in a passive frame of mind, not anxious as to results, but only desirous that whatever the spirits desire to give shall be received quietly. It would be well for him to follow his impressions, however strange they may be, if they are in accordance with the laws of right and propriety. If he is impelled to write or to make marks with a pencil, he should do that, for perhaps the spirits are experimenting with him at the time for the unfoldment of his writing mediumship; or if he is impressed to speak, he should follow that impulsion from the other life. Each individual case requires, undoubtedly, special advice, and this we could not give unless coming personally in connection with the medium; but there are general rules that all may follow, and possibly good results may be attained.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Nov. 29th, 1889.

Theodore N. Taylor.

I am very much pleased to have received an invitation to speak from this platform. The question may be asked: Have I entered this room before? Many times; more than I can number to you, as I have been eager to learn something from more advanced spirits. There are some yet dwelling in the form that I would gladly come into communication with privately, if I could; but so long as I am not permitted to do that, at the present time, I take this method of reaching some loving ones. I know that in Chelsea I am not forgotten, and I also feel that some will be glad to hear from me, even though I do come into your meeting to make myself known. Dear friends—and I would say this to the whole world—you know not what feelings may come to you after the old form is laid aside and you have put on the bright and beautiful garment of immortality; how you will long to come into communication with some on earth, and seek for an opportunity to converse with them. It is impossible for you to realize our feelings as we come so near our loving ones, walk by the side of you many times, and still not a word do we get from you. We are anxious, and we ask you—the request comes from the depth of our souls—that we may come into communication with you. Theodore N. Taylor. My business was in wood and coal.

Alonzo Jones.

Many spirits are here, Mr. Chairman, eager to learn from advanced spirits, those who have been on the other side for a very long period, and who are highly enlightened. I am willing to learn, most assuredly, sir. As the previous speaker said, there are some loving ones who would be glad to hear from us, if they only knew how to come into communication with us. Since I passed out I have heard these words spoken: "Well, I hope they have reached heaven." "I hope they are better off than they were here." If we were not, some of us, sir, I think we'd better have staid here. Our homes, friends, are what our lives make them. You will find it so. I am glad to speak to-day, because I think it may have weight with some yet dwelling here, even in your good city. We are all eager to learn after leaving the old form. I am happy, most assuredly, and I feel I may progress on to different states of happiness, as the guides have told me so.

I was ticket agent of the Boston & Albany Railroad, and I am not forgotten there. I have frequently visited your meetings, not only here, but in other halls, hoping in some way I might make my presence known, but I have failed. Once I really thought they might have known I was there, but they didn't get it just straight, therefore I thought if there was an invitation extended to me here, I should accept of it. I am very thankful that I could speak here. Alonzo Jones.

Sarah A. Holley.

As the gentleman was speaking the thought came to me, "Can I speak here?" and as the dear spirit guides came so close to assist me, I felt that I would give out a few words to those yet dwelling in the form. I did not understand about spirit-return while in mortal life, but I found that I might learn a great deal after crossing the portal termed death. I was educated very differently from the belief that there was progression beyond the grave—this life, I mean. I find it is so. And, dear friends, when you come where I am, you will all be eager to speak to some that you have left on earth.

William will say, "Oh! it can't be possible that Sarah would speak in one of those meetings." Not only possible, but it is true. I am very anxious that you should know I live, each one of you, loving friends; and not only that I live, but that I am permitted to return and visit you often. When I say return, it seems but a step and we are with you. It is through the law of attraction that we come to our own first, and then I feel as if I would have the whole world know it is a truth. And truth wears no mask, for it is real. As we enter spirit-life we find our loved ones eager to grasp our hands and lead us on to their beautiful homes. What can be more sweet than to find your own dear ones eager to welcome you there? I have been very happy since I left the old form. I suffered much before passing away. I am not here to speak of that, but merely to say that I have found things so different from what I expected or had been taught to believe. We just commence to live after leaving the worn-out body. I was only forty-three years of age, but still through suffering would have been called old. I would like them to know in Farmington, Me., that I have spoken. I find now that true religion consists not in a name, but in deeds; and that we should do all we can to promote the growth of spirituality. It is true, I say again, that we can visit our loved ones, if they will only meet us half way.

[To the Chairman:] I hope, sir, they will know by the paper that I have come here. I suppose your paper goes to Farmington? If it reaches there I think my friends will hear through some others that I have spoken. Does Dr. Dyer take your paper? [Yes.] Then I know he'll spread it round among my friends, for he is a very kind-hearted gentleman. Sarah A. Holley, wife of William Holley.

Eunice Marcy.

Yes; the spirit after leaving the mortal form finds that education here in your churches has very little bearing upon the future life. Long did I walk here in the form. I was bowed down by the weight of sixty-eight years, yet as I come here to-day I feel quite young. As long as I could visit the Lyceums I was only too glad to be one of their number. After my health failed I could only be with them in spirit; but I will assure you, sir, I was with them much in that way, and I have been since the mantle of clay was laid aside, and they gave me the bright and beautiful garment of immortality. I am happy in my spirit-home; but think not, dear friends, that because of our happiness we wish to dwell in our spirit-homes all the time. Oh! no; through the law of attraction we come to our own, into places where we love to mingle with dear friends. I did enjoy so much the spirit-meetings, and to-day I would send greetings to them all in their meetings. In Wellington, Ohio, I know they will remember me.

I am very grateful that there are channels we are permitted to speak through. I would like them to know I am progressing, and trying to learn all that I can from higher intelligences who come around us, trying to teach us more and more of the spiritual. It is very kind, sir, in them to try and enlighten us. Eunice Marcy.

Eliza Sellon.

Waiting, watching for the Death Angel—no, the Angel of Life—to come and bear me away. Oh! how sweet were the words when I heard them spoken: "Come up higher; all things are ready." I knew well the loving voice of one who had gone many years before. How grand it was to welcome that voice as it spoke, calling me to the heavenly home. In spirit-life, let me say right here, there is no wrong feeling, no evil comes up, but your homes are what you have built while dwelling in the earth-life. You will surely find it so, as has been said to you by many spirits.

You may ask what we are doing? Our work is as varied as yours can be here; some are attracted to one kind of work, some to another. All are eager to assist each other. Think not I have come into the surroundings of *all* spirits—not by any means. I am only too glad to announce myself here, knowing my words will reach some of my loving friends far away. I know, sir, your paper goes into the homes of some of my friends. Think not I was a stranger to what is termed Spiritualism. I really did converse with my loved ones many times silently, mentally, while others slept. I felt them with me. I was assured that they must be near, and I was not mistaken, for it is now made so plain to me that I feel all I can do is just to acknowledge it as the truth, and the truth will prevail. As I look upon the faces of those here yet dwelling in the flesh, I feel that we who have thrown off the old mantle, to-day, would not exchange places with one of you. Are we so happy, do you say, in our spirit-homes? Not wholly that, but all desire is taken from us to return into the old tenement again. Even the little children say the same thing. As I look now, here, are little groups of children coming near, eager to make themselves known. Think not, dear friends, that your children are far from you, neither are any of your loved ones. Not with you always, but a great deal of the time are we so near we could lay our hands upon your shoulders, when you do not even give us a thought. Eliza Sellon, Cuba, Mo.

Charles Carpenter.

Dear friends, how many times does the question arise with you, asking yourselves why such and such things are, if spirits really do return to earth. Let me ask you: Where is your proof that we ever leave you? You have n't got any. When you say we return to earth, we feel to say we are here with you. I cannot understand where there is any returning, for it is but a thin veil, I might say of gauze, that hangs between us; it seems as if we might push it aside, and almost say: We are with you at all times. But you must understand, right here, that the spirit-world is quite a vast territory. Suppose I was here in your good city, what could I know of what they were doing away on the Pacific coast? I couldn't tell much about it. Not one of you should expect that we know what *all* spirits are doing, or that we meet our loved friends all at once. I am glad to speak to you as a whole to-day, for I feel like bringing greetings to all the world. Yet, first, I am going to send word to some of my kindred:

Caroline, I would like you to know I have spoken here, for my purpose is to give out some loving words to you, that you may be assured that Charlie, your own dear brother, has not left you. I am very anxious to make my presence known in Los Angeles, Cal. I know the Banner reaches there; but then there was a time when she would not look into the paper. She will be glad now to hear that Charlie has been here. George stands beside me and sends loving words to her; for she will understand it all. Father and mother both are here present, and send greetings to you all. George wishes to be remembered to the children. Gracie, as he often says, is a comfort to you. He says: "Do the best you can; that is all that is required of you." He has been with you much, and will be with you often, and try to impress you what he wishes you to do; also, he says, with the children. I'll send this; but I think if he has much more, he'd better come himself and give it.

I want you to know I was with you at one particular sitting, where there was some writing given. You know very well there was more than one, or, I might say, more than a dozen spirits there, although we could not all manifest at that time.

I am very glad that I am permitted to speak here to-day, for I know these words will reach the one I have spoken of, and there are some others who will be glad to hear from me. Dead! did they say? I have n't seen any dead people. I think they must all be with you. We do n't know what it means to talk about dead people on our side of life; we speak of the living; and always do we speak with no sadness, but with joy, to think we have left the form and now are so happy in our spirit-homes. We do so enjoy the freedom here that we can go wherever we will; no one to say, "I think you had better not go to-day." When the desire comes we go; we are as free as the air we breathe. Charles Carpenter.

Isaac Gray Blanchard.

I feel, Mr. Chairman, that I shall be welcome to give out something here that may be of benefit to some mortal dwelling in your good city. I am very grateful for the privilege that is extended to me. I well understand the trials of an editor that come up from day to day. I know of the controversies that are going on, and of the feelings that well up in their souls on account of what they must contend with. I am not here, sir, to preach a sermon, but to speak my own true feelings, and I would say: "Truth will prevail." "It wears no mask," as the lady said, and only asks for a hearing.

How many times do we hear these words spoken: "If it is true that the spirits return to earth, why do they not come to us?" You ask a question and we answer in two words: They do, most assuredly, and are only too glad to make themselves known. But I turn again and ask you: Would you visit a friend many times if that friend took no notice of you? You may say: "I do not know of their presence." Yes; but it is your privilege to learn a little of the spirit-side while dwelling in the form.

In Florida, where I passed away, I am not forgotten; and I shall be remembered in East Boston, as the old "*Advocate*" will speak for me. I am proud to say to you I learned a great deal of Spiritualism when in the flesh, but I think really I would leave off the ism and say "of spirit."

I find it is our lives that build our homes yonder; you may build them beautiful or miserable, as you will.

A few loving friends yet dwelling here will be glad to know that I am happy, and that I have found it true—God's truth, and there is no other.

How many times I have been into the halls in different sections, listening to what might be given from the spirit-world by higher intelligences. I have been eager to make myself known. We are grateful for an opportunity to add one more link in the chain of proof. Isaac Gray Blanchard.

Lizzie Hunt.

[To the Chairman:] Please, sir, can I come? The kind gentleman who was speaking just now stands close beside me, and he says he will not leave me, for I was a little afraid at first that I could not speak what I wished to.

A long time ago a gentleman asked mentally why I did not come; then my own dear papa often thinks, "Perhaps Lizzie may come as well as others." I am not so small now as I was when I passed away, for I have grown in spirit-life. Dear mother stands beside me, and sends loving words to papa, wanting him to know so much that we are together. But he would say: "I do n't know; if Lizzie and her mother are coming, why do n't they come home to me?" We do, dear father. There are many times when you do not understand it, but you might know more if you would only learn something of spirit-return. I am so happy to be with my own dear angel mamma; she is so good and kind, always sending loving words to papa, wishing so much that he might know she was with him and dear brother. I know he has thought perhaps that Lizzie came sometimes, but does not know, because, as I said to you, papa does not understand or does not try to learn of our coming. Mamma sends love and greetings to you, dear papa, and says she is satisfied with the changes that have come in the home. Often do we come, for we feel it is our home just as much as it was when we dwelt in the form.

Dear Cousin Bernie stands beside me, and sends loving words to her own dear mamma, saying she will be with her, and will love her so much, for the trials of earth have been many, sending loving words also to grandma. I know grandma—that is Grandma Hunt—often feels that her dear spirit-friends are perhaps not far away, but *where* she does not just understand.

Then I wish, dear papa, you would try to come into communication with us, mamma and me, for we are so happy together, and the home is waiting for you all to come and be with us, where no anxious feelings will disturb your spirit. We would come to you often, and try through little sounds to make you know we are there. Dear mother says, "Come, now, Lizzie, you've talked long enough, leave room for others." Lizzie Hunt of Haverhill, Mass. My father is Ira Hunt. A kind lady will see that he gets the paper.

Annie Burbank.

I do just want to send a few words to my mamma and papa, the same as that young lady has. She is not so small now, she said. Neither am I. We do n't always want to be small, any more than you do in this life. I have tried many times to make papa and mamma know I am with 'em, but they don't think I can come.

I know sometimes grandma feels I am there, but she do n't say so much as she would if they would listen a little more to my coming. [The child sobs as she talks, and then exclaims, impetuously,] But I am going to come just the same, if they do n't. She says I must n't show that feeling. I could n't help it; for a moment it came right over me. I am going to make them know if I make a noise like that [she raps upon the table]. Do n't you think that would wake 'em up to know I am there? Besides, I know Auntie Lydia—I call her so because papa does; she's kind o' my aunt. An older gentleman stands here, and he says I can call her so as much as I please; that is Mr. Gage.

I would like papa—Willie, that's his name—to go over and see Aunt Lydia, see if she won't tell him that I come there. I know she would, sometime. And then the other Willie, that's there at Aunt Lydia's, he knows we come there. He has a great deal of mediumistic power. That's what you call it, is n't it, sir? [That is right.] Frank says if he would only just listen to it, he would be a great deal happier, and so would Auntie Lydia, if he would allow the spirits to come in and control him, because I hear them talk of it where we are.

They do n't have one meeting in the halls in Haverhill but what I go there. I did n't live there, but I go. I want them to know in Bradford, in Groveland and Haverhill, and all around there, that Annie Burbank has come here. I know they 'll say I am a happy spirit. Uncle Frank says Auntie Lydia has the paper. That is Frank Griffith. When you come where I am I'll tell you all about him. He stands right here, and sends greetings, that is love, you know, to Aunt Lydia.

Be sure to tell her he wishes Willie would let them speak through him, instead of playing the harp so much. He would be so thankful to come and speak to papa. Do n't you forget to say that.

Lizzie Ostrander Bliss.

Ah! who would not love the little children? God bless them! They bring such beautiful sensations to us in spirit-life, as well as to you who dwell in the mortal form. It is grand to feel that they are only just transplanted into a better land, to learn to be educated spiritually. I love the children. I loved them while in mortal life, and to-day would I say to each one within the hearing of my voice: Be kind to the children, and speak gently; be careful that no harsh words escape your lips, for their little spirits are so sensitive. It is many years since I passed through the change that gave me a better home than I could have in mortal life. I was at sea, on my way to California. As you must know, there are quicker ways of going there now than we had in those days. You say, "buried at sea," and as the words are spoken they crash upon our ears to-day.

I have been here four different times, hoping I might have the privilege of speaking, but sometimes little children were eager to make themselves known and I stepped aside, for no spirit will interfere with a child; we always allow them to speak if we lose the opportunity, and I willingly gave way for them. It is sweet to feel that they are a part of what composes heaven. It is so strange to us as we come, not to me alone, that mortals do not try to learn more and more of spirit-communion. What is more delightful, what gives you more happiness than to feel you may come into communion with your loved ones? Do not place them so far away, as many mortals do, saying within their souls: "I hope they reached heaven." If it were not for hope, you would indeed be miserable. I say to you, to-day, learn of the country you are fast coming to. I am very glad, sir, I was given permission to speak to-day. Lizzie Ostrander Bliss. In Springfield, Mass., I have friends.

Ezekiel Alexander.

How do you do, Mr. Chairman? I am glad to speak to you. I have some friends here to-day, and as I look upon their faces I know they will be glad to hear a word from me. They have said, mentally, many times: "I wish some of my own would come," such and such ones that they have placed their minds upon. Do n't be too eager; we work just as fast as we can. It is with gratitude I announce myself to-day. We are all anxious to speak for ourselves. I did n't think, sir, when I first started I could get quite so much power, but here I have the aid of a band of red men, of old chiefs. God bless the red men to-day.—Annie, I have tried before to come here, and speak a few loving words to you, and I am only too happy to have succeeded to-day. I know those who are here with you will be glad to hear from me also. Do not think we come here with selfishness; we come with freedom, bringing love and good-will to our own dear friends first, and then to the whole world. I have been to visit William, and I feel as if the threads are breaking pretty fast; also did I visit Abbie, and I would like them to know it. I suppose they would say: "I do n't know—I do n't know." There are a great many things they do n't know that it is their privilege to learn in this life, and I do feel that all should place themselves in surroundings and conditions where they might learn all that is possible of the spirit-side. Oh! how grateful I feel for the privilege of speaking here. It is very gratifying to come to our friends in private; but when they can look over and read a message, they can more readily recall what has been said, and it will not be forgotten.

In Rockland, Me., I shall be remembered. I do n't care so much about that as I do for my own, so near to me: Annie, not a day passes but I am with you. I was with you only last night, and you must have felt that I was near by you. The Doctor wishes to be remembered, also many loving friends that come so close, and they say to me that in time they will

be able to speak for themselves, if permission is given them. Ezekiel Alexander.

SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.

Nov. 29.—Maria Morrison; John Metcalf; Ernest Lane.
Dec. 6.—Samuel Carlton; Mrs. Eli Pond; Dr. Brown; Albert Jarrett; Lilian Louise Blood; Mary Leeds; Herbert Barker; Ida Barker; Peter C. Brooks; Nathan F. Hart; Katie Dunham.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)
As per dates will appear in due course.

Dec. 28.—Milton Chase; Carrie Morse; Florie Armitage; Lucretia Ann Chandler; Milton Cabell; Eliza F. McKinley; Samuel Holbrook; Samuel Gopper; Maria Harney; Mary Ingalls; Sydney Hart; Viola Bedell.

Verifications of Spirit Messages.

FREDERICK GAGE.

I fully recognize the message of FREDERICK GAGE, published in THE BANNER of Nov. 16th, as being true in every particular. He lived in the vicinity of Farmington Falls, Me., and passed out two years ago last spring. I was his family physician for years. His wife's name was Helen, whom I knew forty years ago, and before he married her.

The *Edmund* of whom he speaks was his oldest brother, who passed out from Haverhill, Mass., a year or two ago; and *Elmira* was Edmund's first wife. *Mattie* was Edmund and Elmira's daughter, who passed out last winter. Thus all the names given in the message are accounted for, and are absolutely correct. ☞ Yours for truth, P. DYER.
Farmington, Me., Nov. 27th, 1889.

AGNES BROWN.

Nothing can afford us greater pleasure than to acknowledge the correctness of the beautiful message in THE BANNER of Nov. 9th, through Mrs. Shelhamer-Longley, containing tests and reference which will be readily recognized by some of our friends and relatives near Boston, especially in Newburyport, our native city—fond memories of which often lead us to contemplate upon circles held there in 1851, at our mother's house on High street. There many became interested in spirit-life who have since passed over to enjoy its eternal blessedness. THE BANNER, in sending forth such loving and encouraging messages, is doing an incalculable amount of good which cannot be estimated in dollars and cents.

May the spirits of the divine continue in sustaining all connected with its advancement.
C. G. BROWN.
MRS. H. J. BROWN.
Neenagh, Cal., Dec. 1st, 1889.

DR. GEORGE B. DAVIS.

I am happy to verify another message of the Free Circle, published in THE BANNER of the 30th ult., that of DR. GEO. B. DAVIS. He passed over some years ago, and as he says in closing, we in Providence are glad to hear from him. WM. FOSTER, JR.
50 *Battey street.*

Though not personally acquainted with DR. GEO. B. DAVIS, a message from whom was printed in THE BANNER of Nov. 30th, I am knowing to his having lived in this city, and have reason to believe his communication is strictly true. WM. G. WOOD.
Providence, R. I., Dec. 1st, 1889.

THE COAL BARON SPEAKS.

BY EDWARD E. KIDDER.

Let them strike as much as they like,
To us 'tis a perfect boon.
Merrily high the prices fly
In monopoly's big balloon.
Though they starve by bits in the inky pits,
Though their children cry for bread,
The end of the game must be the same—
King Capital keeps ahead.

Good pay? Absurd! Upon my word,
What more can the men require?
You speak of the poor—what they endure,
Deprived of their bit of fire.
If we who control the price of coal
Reduced at this time of year,
Our dividends, my worthy friends,
Would rapidly disappear!

I'm willing to add that the work is bad,
And dangerous, too, to face;
But when one stops and reels and drops
There's another to take his place.
"Supply and demand," throughout the land,
By that will we stand or fall.
We're dealing in coals, *but bodies and souls*
Are not in our line at all.

Spiritualist Meetings.

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

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

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

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

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

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

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

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

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

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10¾ A. M. I. W. Pope, Conductor; Thomas Lees, Corresponding Secretary.

CHATTANOOGA, TENN.—Meetings are held regularly in Market-street Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—Meetings are held every Sunday at 3 P. M. In Cooperative Hall, Hilsendegen Block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Seats free.

DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1543 Champa street. P. A. Simmons, President.

EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

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

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

LYNN, MASS.—Spiritual Fraternity holds meetings every Sunday at 2½ and 7½ P. M., at Templars' Hall, 36 Market street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill, Secretary.

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

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

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

NORWICH, CT.—*First Spiritual Union.*—Meetings are held every Sunday in Grand Army Hall, at 1½ and 7½ P. M. Mrs. J. A. Chapman, Secretary. Children's Progressive Lyceum meets in same hall at 12 o'clock. William P. Myers, Conductor.

NEWARK, N. J.—Association of Spiritualists holds meetings Sunday evenings at 177 Halsey street. Mrs. Dr. S. F. Martin, President; Frank W. Wilson, Vice-President; C. Hough, Secretary.

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

PORTLAND, ME.—The First Spiritualist Society holds services every Sunday at 2½ and 7½ P. M., and Friday at 8 P. M., in Reform Club Hall, corner Congress and Temple streets. H. C. Berry, President, No. 70 Lincoln street.

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

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

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

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

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

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, in Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westoran), Secretary.

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

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

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

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

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

Advertisements.

DR. G. A. PEIRCE,

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

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

REQUIREMENTS, viz.: For a Sample or Trial, *which may be all will need to cure,* Enclose with Order lock of patient's hair or recent writing, statement of age, sex, full name, residence, description of illness, and $1.00; or for a **Full Treatment,** prepared to last one or two weeks or less, or a month or longer, according to the long standing, severity and needs of the case, send $2.00, or $3.00, or more. *Diagnosis Separate, Only Ten Cents.* **Letter Address, DR. G. A. PEIRCE, P. O. Box 1165, Lewiston, Maine.** 2w* Jan. 4.

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DR. F. L. H. WILLIS

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

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

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MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading $1.00. Magnetic Remedies prepared by spirit-direction. Address 83 Tremont street, Lynn, Mass. 2w* Jan. 11.

PSYCHOMETRIC Readings from handwriting. Fee $2.00. EVERETT W. BENT, 398 West Congress street, Chicago, Ill. 26w* Dec. 21.

100 SONGS for a 2 cent stamp. HOME & YOUTH, CADIZ, O. Dec. 14. 13w

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SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m* Jan. 4.

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

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WILL give Séances at No. 55 Rutland street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednesdays at 8 P. M. GEORGE T. ALBRO, MANAGER.
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TRANCE, Medical and Business Medium. Consultations 9 A. M. to 6 P. M. Terms $2.00. Please make engagements in advance, if possible. Sittings by letter given.
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READINGS given from hand-writing, lock of hair, and other articles. Private consultation for diagnosis of disease, psychometry and trance mediumship. Tuesdays and Wednesdays from 9 to 12 A. M. Written reading, $2.00. Personal interview, $1.00. Room 1, Odd Fellows Building, Boston, Mass. 1w* Jan. 11.

MATERIALIZATION.

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

Miss J. Rhind, Seer,

31 COMMON STREET, BOSTON. Private sittings on business. Mental Healing by soul-currents. Sittings by letter; send $2, age and sex, in own handwriting. Circles Monday 7 P. M., Thursday 3 P. M. 1w* Jan. 11

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight, Boston. Do not ring.
Dec. 21. 4w*

DEVELOPMENT.

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

A. S. HAYWARD, Magnetist, 156 W. Brookline street, eradicates disease *with his healing gift* when medicine fails. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his *powerful Spirit-Magnetized Paper*; 2 packages by mail, $1.00.
Jan. 4. 13w*

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

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston street, near Tremont (one flight).
Jan. 11. 1w*

Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tremont street, Boston. Private sittings daily. Will answer calls for Platform Tests. 4w* Jan. 4.

Miss C. B. Forbes,

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

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.
Dec. 14. 5w*

Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for $1.00. MISS E. JOHNS, 136 Chandler street, Boston. Jan. 11.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7 Hours 9 to 6.
Jan. 4. 4w*

Miss L. E. Smith,

MEDIUM. Circles Sunday, Tuesday and Friday at 8 P. M., No. 2 Bradford street, corner of Waltham, Boston.
Jan. 11. 1w*

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Dec. 28. 6teow*

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MISS L. M. WHITING, Massage, formerly with Dr. Munroe, has moved to Hotel Glendon, Suite 19, 252 Columbus Avenue, Boston, Mass. Take Elevator. 1w* Jan. 11.

Mrs. H. B. Fay

WILL hold Séances at Hotel Adelphi, 2161 Washington street, Suite 15, Thursday and Saturday, at 2:30, and Sunday at 8 P. M. (Take Elevator.) 4w* Jan. 11.

MRS. E. B. STRATTON,

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

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

Mrs. E. L. Wetherbee,

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

Mrs. Hettie Clark,

MEDICAL CLAIRVOYANT, Business and Test Medium, 276 Shawmut Avenue, Boston, Mass. 2w* Jan. 4.

Mrs. J. W. Mansfield,

MASSAGE and Magnetism, 178 Tremont street, Room 42, Boston. Take elevator. 1w* Jan. 11.

SCIENTISTS AND SKEPTICS are invited to call and see the lady who received her "Gift of Astrology" as a legacy from the dead. MRS. F. JAQUITH, 767 Tremont street, Boston. 4w* Dec. 21.

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Jan. 11. 1w*

MRS. MARTIN, Test and Developing Medium. Also Magnetic Healer. 23 Cobb street, Boston.
Jan. 4. 2w*

MRS. J. C. EWELL, Magnetic and Inspirational Medium, 96 West Springfield street, Boston.
Oct. 5. tf

DR. FRED CROCKETT, Magnetic and Medical Medium, 31 Common street, Boston.
Jan. 4. 4w*

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. tf Oct. 5.

E. A. Pratt,

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

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

Building Progressing Rapidly.

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

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

A railroad station and post-office are now established here, and a Free Public Library will soon be completed.

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

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

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

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

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Send for plat of the town, and for further information, to

ALBERT MORTON, Agent,
210 Stockton St., San Francisco, Cal.,
OR TO
H. L. WILLIAMS, Proprietor,
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Nov. 23.

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OUR **MAGNETIC FOOT BATTERIES** challenge the world for any potency which will equal them for keeping your feet warm. These **FOOT BATTERIES** remove all aches and pains from feet and limbs, cause a feeling of new **life** and **vigor** equal to the days of youth. Think of the luxury of **warm feet** all winter, in all weather! These **MAGNETIC BATTERIES** increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful **MAGNETIC INSOLES.** Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those tired, all gone, worn-out feelings? A pair of our **MAGNETIC FOOT BATTERIES** will act like a charm on your blood, and give you a sensation of warmth and **VIGOR** at once. You can bind these Batteries upon any part of the body and experience a genial warmth and comfort at once. Try a pair of them quick, $1.00, or three pairs for $2.00, any size, by mail. Send for our book, "A Plain Road to Health," free.
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"Echoes from Beyond the Veil," with flute obligato.
"Sweet Summer-Land Roses."
"Gentle Words and Loving Hearts."
"Your Darling Is Not Sleeping."
"Vacant Stands Her Little Chair."
"Back from the Silent Land."
"What Shall Be My Angel Name?"
"Glad That We're Living Here To-day."
"Ever I'll Remember Thee."
"Love's Golden Chain," rearranged.
"All are Waiting Over There."
"Open Those Pearly Gates of Light."
"They'll Welcome Us Home To-morrow."
"Mother's Love Purest and Best."
"There are Homes Over There."
"On the Mountains of Light."
"The Angel Kisseth Me."
"I Love to Think of Old Times."
"We'll All Be Gathered Home."

Thirty cents each, four for $1.00. The last nine Songs on this list are also published with plain title-pages, which sell for twenty-five cents per copy, or five copies for $1.00.
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I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

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Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass. July 19.

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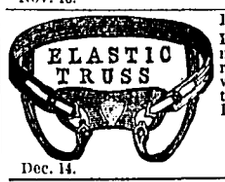
Nov. 16. tf



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Jan. 4. tf

W. H. Vosburgh,

MAGNETIC PHYSICI

Free Thought.

Trial by Jury.

Reply to Judge Dailey by Attorney Benn.

To the Editor of the Banner of Light:

Spiritualists, instead of being credulous, are generally inclined to be skeptical and more careful than other people in coming to a conclusion; and what particularly distinguishes them from others is, that when a fact is proved to them, and positively established so that they know it, they acknowledge or admit it, notwithstanding they know that the consequence will be that bigots and the great mass of Christians and others who are ignorant of the phenomena of Spiritualism will sneer at them, ridicule them, and call them fools and lunatics.

I speak now of Spiritualists generally. There are some, however, who, knowing of these truths and who have courage enough to admit them, still have such fear and dread of ridicule and such a desire to have their Orthodox friends think that they are only Spiritualists "to a certain extent," and that they admit that there is a good deal of fraud in materialization and other spirit-manifestations, but which never deceives *them*, that they are ever ready to join in the cry of fraud when a medium is attacked, without knowing enough about the facts to know whether there was fraud or not; and they are always ready to rejoice to find the character of a medium smirched by slanderous reports, although ever so little. How often do we find this so in the case of mediums known *by them* to be genuine mediums.

The case of Mrs. Wells is a fair illustration of this. I do not know of one of her accusers that ever attended one of her séances who doubts that she is a genuine medium. It is doubtful if there is a medium in the country who has been subjected to severer tests, and in such cases under circumstances where fraud was absolutely impossible—forms have materialized and dematerialized in the immediate presence of men and women whose integrity, judgment and ability none would question; and the fact that she is clairvoyant and clairaudient and accurately describes spirits, can be proved by hundreds.

And yet there are Spiritualists who know her to be a medium, and Spiritualists who do not know anything about it, who rejoice, and are so anxious to have the public know that they rejoice, that she did not dare to go to trial in her case against Mr. Bundy for libel, that they must write to Mr. Bundy to congratulate him for convicting a fraud, as if she had been defeated in her trial, and that Mr. Bundy had proved her a fraud, and had come out victorious.

These people, if they live very long, will learn that in their anxiety to show to outsiders that they are not to be classed among credulous Spiritualists, they have shown that they do not know much about what they have been writing and talking about, that they are doing great injustice to an excellent medium, and the cause of Spiritualism.

In the suit of Wells *vs.* Bundy, she alleged in her complaint that she was a materializing medium, a trance medium and a clairvoyant; that when in an unconscious or trance state, as she was informed and believed, spirits of persons who had departed this life sometimes appeared in materialized forms, which were visible to persons present, and that when not in a trance state she often saw and described the spirits of persons who had departed this life, and who were thus recognized by persons present.

All this Mr. Bundy in his answer denied, and there again reiterated the charge that she was a vile slanderer, and has used trick cabinets and confederates. Such being the issue, it was, of course, necessary for Mrs. Wells to prove in the first instance that she was able to see and describe spirits, and that spirits did actually materialize and dematerialize in her presence. Without that proof she would have no case, and must fail, without regard to the question of trick cabinets or confederates; and those, as well as the question of trick cabinets and confederates, were the issues she came to court to try. Her attorney had made Mr. Bundy's attorney a fair proposition and honorable offer—to try the case before a jury of Spiritualists, twelve to be selected by each party, making twenty-four, from which the twelve to try the case should be drawn by lot.

It was further provided in the offer that none of the Spiritualists selected by either side should have ever attended a séance given by Mrs. Wells. This offer was peremptorily refused by Mr. Bundy's attorney, and a jury was therefore necessarily drawn from the regular panel. The attorney for Mrs. Wells, after the jury were sworn, challenged and interrogated each one separately, and they each and all *swore* that if the plaintiff should prove by unimpeachable testimony just what she claimed in her complaint—that is, that she could and did see and describe spirits of persons who had departed this life, or that spirit-forms materialized and dematerialized in her presence—they would not believe it nor find a verdict according to such testimony; and two or more went so far as to swear that if it should be so proved by numbers of witnesses, and the facts should not only be undisputed but conceded by the other side, *they would not believe it*, but would find their verdict for the other side and against such testimony.

Yet the judge held all these jurors competent and proper jurors to hear and decide the case. Under such circumstances what could her attorney do but to refuse to try the case, and he took exceptions to the ruling of the judge, and without consulting Mrs. Wells, informed the court that he positively declined to try the case before that jury.

It must be apparent to any fair-minded person that to have done so would have been the merest farce, and all in the sacred name of *justice*, and therefore without any trial or evidence the complaint was dismissed, as there was nothing else to be done; yet Mr. Bundy, knowing that there could not be a fair trial, or any trial at all, before that jury, was anxious then to proceed, and take a verdict from that jury against Mrs. Wells without regard to the evidence, knowing that the jury had decided the case without hearing any evidence at all.

Even as it is, notwithstanding there was no trial, *nor any evidence of any kind* presented, he published a highly-colored abbreviated and dramatic account of the proceedings, and sends it broadcast over the country, proclaiming it a victory over Mrs. Wells, or more especially over Mr. Newton; and his few clacquers who follow him are cheering and congratulating him on his victory. If they call that a victory, or if, after learning the facts, they still call it a victory, and rejoice with Mr. Bundy that the question of the genuineness of mediumship cannot be tried in our courts, and that however much a medium may be slandered she can have no remedy in the courts, it may be well for mediums that the suit was brought, as what has followed will not only enable them to distinguish better between the friends and the enemies of mediums and mediumship, but to know what to guard against; and it will also better enable Spiritualists who are friends of mediums, and who know the importance and value of phenomenal evidence, to guard against the enemies of both, and to see to it that protection shall not much longer be denied to mediums.

It does seem that the enemies of mediumship, outside and inside of the ranks of Spiritualism, have recently joined their forces, but it will not avail them. Spiritualism, depending as it does more on phenomenal evidence than anything else, has come to stay....

Those twelve jurymen testified under oath that they were every one Christians—ten Protestant and two Catholic—and the most striking exhibition, and one that revealed unmistakably Mr. Bundy's true position in this whole matter, and that he believed just as the jury did, and that he was in full sympathy and accord with them as expressed in reference to their belief, was the fact that after the adjournment of the court he went to the jury, shook hands with them and had a hearty laugh over the farce which had been enacted in a so-called *Court of Justice*.

E. H. BENN,
Attorney for Plaintiff.

New York, Jan. 3d, 1890.

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 34 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P.M. *Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the officers of The Alliance.* Prof. Henry Kiddle, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 59 Cedar street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 2¼ and 7½ P.M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 36th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

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

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

The Ladies' Society of Mercy meets at Spencer Hall, 114 West 14th street (removed from Columbus Hall,) every Sunday at 2½ P.M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

The American Spiritualist Alliance held its regular meeting Thursday evening, Jan. 2d, at Royal Arcanum Hall.

On recommendation of the Directory, Hon. Sidney Dean and Hon. A. B. Richmond were elected Honorary Members of the Alliance, and Mr. H. L. Williams on application was elected a non-resident member.

The regular business being disposed of, Pres. Kiddle opened the proceedings of the special order by reading from the works of Hon. John W. Edmonds, a communication from a spirit through a medium, in relation to Jesus of Nazareth as an individualized human manifestation of the Christ-principle—showing that the life-mission and labor of Jesus were to teach men how to live in harmony with the laws of their being, and to inculcate a love of justice and holiness; that while Jesus possessed no greater claim to be considered as an embodiment of Deity than was possessed by all mankind in consequence of the inherence of the Deific Principle in each, it was undoubtedly a fact that Jesus in his life and teachings gave a fuller manifestation of the inherent divine than any one who had preceded him.

Mrs. M. E. Wallace was the first speaker for the evening, and pointed out the necessity of personal consecration to the promulgation of truth and the service of humanity, and the elimination of all selfish aims and ends on the part of Spiritualists if they truly desire to carry forward the cause of Spiritualism, and transmit to others some of the benefits that a knowledge of Spiritualism has brought to them. She referred to the condition of the world at large, and of this country particularly, and the oppression that exists here because of the prevailing injustice in the existing social order; the necessity of awakening and quickening the spiritual life and perceptions of the people, and creating in the ruling classes a demand for equal justice for all, if this country would escape the scourge of violence and revolution. She argued that it is the mission of Spiritualism to lead humanity upward and onward by the processes of growth and the evolution of their higher, better and truer spiritual natures, and thus, by orderly and peaceful steps out of the conditions of bondage that ignorance and superstition impose, to the broad freedom and clear light that a knowledge of the truth and a life in accordance with it brings. She plead for more earnestness, consecration and self-abnegation on the part of all who claimed to be Spiritualists, that each one might become a center from and through which the unfolded spirit intelligences can send forth the power of the divine to accomplish the work of man's elevation.

The next speaker was Mrs. Henderson, who gave an account of the work she had accomplished in Brooklyn and elsewhere.

Mr. Snipes followed with pertinent remarks. Mr. Kiddle and Dr. Lawrence were the closing speakers.

Mr. L. O. Robertson, Vice President of the Alliance, will be the opening speaker at the next meeting, Thursday evening, Jan. 16th.

JOHN FRANKLIN CLARK, *Cor. Sec'y.*

The First Society of Spiritualists.—Last Sunday morning Mrs. Nellie J. T. Brigham discoursed upon several subjects given by the audience, upon one of which, "Looking Forward," the speaker said: There are some who think that the only thing to do in looking forward is to watch and wait, but there is something more than that: we should prepare the way, make the paths straight that the sunlight of God may enter in. There is something for each one to do. In reply to a question regarding Planchette it was said: It is an instrument of mediumship, but not one of the highest, still it is useful and may lead up to higher forms, such as independent slate-writing.

Mrs. C. P. Sykes presided at the afternoon meeting in the absence of Mrs. Williams, caused by an attack of influenza. Dr. Jencks, a healing physician of reputation and extensive practice, consented to give an exhibition of the power he possesses as a healing medium. Eighteen or twenty persons were treated, and in all instances the persons operated upon expressed the conviction that they felt beneficial effects, and believed that a proper course of treatment would give a complete cure. The Doctor supplemented this exhibition of his wonderful gift with a short dissertation on the subject of healing, and the manner in which it is effected. He did not claim the relief given and the cures effected were through his personal influence, but by a super-mundane power operating through him, and the person afflicted must come into perfect *rapport* with that power, or no benefit could be secured. Dr. Jencks will give another exhibition of his power next Sunday afternoon, and all of the afflicted that come forward will be treated free of charge.

Mr. Forbes, Mr. L. O. Robertson, and others, related their experiences with the healing phenomena, which were very interesting. Mrs. A. C. Henderson spoke upon the same subject. At the evening service Mrs. Brigham spoke upon a "Happy New Year," saying that among other things the new year has given us to rejoice at is the change in the belief of one of the old-line churches about infant damnation. This is due to the expansion of the minds and the spiritual nature. Passing into the next life she compared to the changing of the years, but it is not always happiness for the spirits on reaching there. They will have difficulties (coming out of their conditions in earth-life) to combat and obstructions to overcome.

Mrs. Brigham will occupy the platform of the Society next Sunday morning and evening, and each Sunday during January. S.

New York, Jan. 5th, 1890.

Meetings in Brooklyn.

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

Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 P.M. W. J. Rand, Secretary.

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

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street), Secretary.

The Woman's Spiritual Conference met on the evening of Jan. 2d at the residence of Mrs. Starr, 231 St. James Place. The exercises consisted of a relation of personal experiences by mediums and others.

SEC'Y.

Brockton, Mass.—In Brockton, on New Year's night, was given for the benefit of the Spiritualists' Association an exceedingly unique and interesting entertainment by Messrs. J. Frank Baxter and Chas. W. Sullivan, assisted by several local but talented musicians. Each of these gentlemen is versatile and capable alone, but when in combination they offer their songs, colloquies and duets, it would be hard to find any to excel. On the evening in question the "Jubilees" were greatly enjoyed, and the duet "Shaker Courtship" was convulsively funny. Mr. Sullivan surely is an artist; his characters of deacon, spinster, and the ancient aged of both sexes, are true to the spirit and letter. His "Old Aunt Dorcas" and "Uncle Jotham Shaw" were wonderfully exact portrayals. All acquitted themselves finely, and the large audience (it had been larger had accommodations allowed) was delighted, as the frequent applause and after comment fully testify. The treasury had a substantial addition, and the thanks of the Society are due to each and all who rendered so delightful service. STANDISH.

Another correspondent—B. C. Rich—writes: "The platform here will be occupied next Sunday evening by Mrs. C. M. Nickerson, of New Bedford.

The Lyceum Jan. 5th showed an increased attendance and interest. The following is the programme of entertainment: Piano solo, Allie Mingy; readings and recitations, Charlie Nevins, Mrs. Bird, Ethel M. Collins, Lillie Bond, Edith L. Keith, Lillie Sharpe, Celia Anderson, Gracie Fuller, Mrs. Shaw, Miss Ames, Mrs. Nevins. Closed with benediction."

Watertown, N. Y.—Mrs. E. Cutler, of Philadelphia, Pa., trance medium and psychometric reader, has been engaged for the Society for the winter. Will exchange Sundays with speakers, and also make engagements with societies through the week. Address 12 Bronson street. The First Progressive Spiritual Society, for which she speaks, now holds its meetings in its new Temple, on Davis street, Sundays, at 2:30 and 7:30. MRS. K. N. MATTERSON, *Sec'y.*
26 Main street.

Cleveland, O.—The First Spiritual Advance-Thought School holds regular meetings every Sunday at 2:30 o'clock, 559 Pearl street.

MRS. L. H. PARKER, *Pres.*

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P. O. BOX 178 BROOKLYN, N.Y. Dec 2 1889

To the Editor. Please announce to your readers that we will for a short time give away to those likely to make good agents one of our $5.00 German Electric Belts Free. A letter or postal card will receive immediate attention. Yours very truly German Electric Belt Agency

We would call attention to the above offer, and if you wish to take advantage of it, write at once to the GERMAN ELECTRIC BELT AGENCY, P. O. Box 178, Brooklyn, N. Y., mentioning this paper.

News Drift from the Metropolis.

To the Editor of the Banner of Light:

Miss Jennie B. Hagan has concluded her engagement with the First Society, and if her sojourn here was fraught with as much pleasure to her as it was with delight to the members of the Society, it was a complete success. And there is no reason to think otherwise, as already negotiations have been satisfactorily arranged for her services during the month of February. She has left here for Washington.

Mrs. Brigham will occupy the rostrum next Sunday, and once more resume her ministrations for the immediate guidance of her numerous friends of the First Society to the rewards of the hereafter. However much the qualities of any other lecturer may claim their respect and admiration, the popularity of Mrs. Brigham never diminishes with the First Society.

Very many of the mediums in this city, with their friends, watched the departure of the old year with reverential observance, and hailed the advent of 1890 with rejoicing and song.

The Psychical Society held its regular weekly meeting on New Year's evening. Conventional formalities connected with the day did not detract from the usual interest, and the speakers lost none of their characteristic interest. Mr. J. F. Snipes, President, spoke on a wide range of subjects with his peculiar forceful style. "The Church and its Influence upon Society" was discussed. The *pros* and *cons.* were elaborated upon in eloquent fashion. Dr. Lawrence was very emphatic in what he said. Some of the mediums present gave us a look at the other side of the picture, which showed the church in a more favorable light

Echoes of the doings going on in Brooklyn occasionally reverberate "across the (East) river," and excite a feeling of fraternal congratulation in the bosoms of New York Spiritualists. "Over there" they are pushing the good work along with a vim that is portentous. Their numerical strength should make that place the headquarters for Spiritualism in this vicinity. To Mr. J. W. Fletcher's powerful eloquence is due in considerable part this condition of things. His excellent teachings have stirred the Brooklyn Spiritualists into unusual activity. MET.

Galveston, Tex.—Mr. and Mrs. Kates concluded their engagement with us Dec. 31st. They left for the interior of Texas on Jan. 1st. We cannot justly measure the full appreciation of their labors in Galveston. They have certainly awakened a great interest in Spiritualism. Many have been converted by the excellent tests given by Mrs. Kates. The lectures have been logically conclusive. The local organization effected promises to actively engage in the work of conducting public meetings. The Children's Lyceum, conducted by Mr. Kates each Sunday afternoon, was well attended and of much interest. On Sunday, Dec. 29th, Mr. Kates distributed Christmas presents to the children, embracing many useful articles, the association giving a package of candy to each child.

After the closing meeting, Dec. 31st, the chairs were cleared away and dancing indulged in to see the old year out. GULF SPRITE.

Jan. 1st, 1890.

Fall River, Mass.—Mrs. Ann Hibbert, 7 West Warren street, writes: "Jan. 5th we had the services of Prof. Cadwell, the veteran mesmerist, afternoon and evening. The attendance was so large we had to stop admitting the people. Prof. C. gave two very interesting lectures, after which he mesmerized several persons present to prove how closely connected were the mental phenomena of Spiritualism and Mesmerism. The services on each occasion were very interesting and instructive. He is a wonderful man, and does much toward proving Spiritualism to be a fact in the minds of inquirers. He will be with us again next Sunday—perhaps for several Sundays.

We also had with us on the 5th Mr. and Mrs. Joseph Dutra, of this city, who gave us some very acceptable music. Mr. Dutra gave three very fine songs; he has a voice well trained, and his beautiful singing added much interest to the services. We hope to have the pleasure of his being with us on Sundays hereafter."

Cambridgeport, Mass.—Those who were present at Odd Fellows Hall last Sunday night, listened to one of the best lectures delivered through the organism of Mrs. N. J. Willis, the subject being "America and Its Needs," this being a favorite topic with her controls. She seemed under a great inspiration, and for nearly an hour poured forth glowing thoughts in one unceasing stream of eloquence. I have not the ability to report even a tithe of her discourse, but will say if that discourse could be in the hands (and minds) of every adult person in the land America would be the better for it.

The singing by Messrs. Pratt and Munroe was exceptionally fine, and we take pleasure in announcing the fact that they are to be with us the rest of the month.

Next Sunday we are to have with us Joseph D. Stiles.

H. D. SIMONS, *Sec'y.*

Troy, N. Y.—Mrs. M. C. Knight, of Fulton, N. Y., has occupied the platform of the Star Hall Society through the month of December. She has made many friends here, and acceptably entertained and edified the people.

The parlors of Mr. William Gardner, President of the Association, were filled on the evening of Dec. 31st to give her a parting greeting. As a social and spiritual gathering it was a very enjoyable affair. Mrs. Knight visits Saratoga from here, where she is to lecture.

Mrs. E. M. Shirley, of Worcester, Mass., paid us a flying visit very recently; on Sunday evening, Dec. 19th, being in the audience, she was invited to the platform, and for the space of about thirty minutes the audience highly enjoyed listening to the inspired utterances of her controls. She has also left a good impression behind her. W. H. VOSBURGH.

Haverhill and Bradford.—Brittan Hall.—Last Sunday Dr. Lucy Barnicoat, of Boston, spoke before the Union Spiritualist Fraternity in Brittan Hall, giving two excellent discourses, each of which was followed by important psychometric readings. In the afternoon the theme was: "The Closing of the Old Year and the Opening of the New." In the evening the subject was taken from the audience, and was: "Animal Magnetism; Its Uses and Abuses, and the Best Way of Applying It." This subject was ably treated, and it was shown that its proper work is in combination with spirit magnetism.

Next Sunday Mrs. M. J. Wentworth, of Knox, Me., will be the speaker. E. P. H.

Providence, R. I.—The Ladies' Aid gathered as usual in Slade's Hall on Thursday, Jan. 2d, and the handsome quilt fell to the lot of Mrs. Wood, who, judging by her looks, was surprised as well as pleased with her good fortune. Florence Salmon, the child-medium, spoke words appropriate to the occasion; Mr. Carroll recited a poem, and our President and Vice-President made brief addresses. Several mediums were present, some of whom gave tests, after which all participated in a Rhode Island supper, which they enjoyed very much. Two applications were made for membership. A. C. C., *Treas.*

Montreal, Can., Spiritualists' Hall, 2456 St. Catherine Street.—Very great progress has been experienced here during the past four months. New members are continually being enrolled to swell our numbers and strengthen the Cause.

Mr. George W. Walrond from Glasgow, Scotland, occupies the platform every Thursday evening and twice on Sundays, when, besides the trance-lectures on the philosophy, many questions on all conceivable subjects are answered by "Hamadies," the chief control, in a most satisfactory manner.

Messrs. John Withell, C. Turnbull, G. Dawson and others are zealous workers, and contribute largely to the advancement of Truth. ***

New London, Conn.—A. E. Tisdale, formerly of Norwich, Conn., but now of Merrick, Mass., has given six lectures before the National Progressive Union of this city with the best effect.

I have been a reader of THE BANNER for at least twenty-five years, and a free-thinker fifty years. Have always read liberal works, but I must say Mr. Tisdale surpasses all the speakers and writers I have ever met. Last August I had the honor of introducing him to the first audience he ever addressed at Niantic, Conn. I advise all to hear him on "The Rights of Man," and "Spiritualism as the Civilizer."

Jan. 3d, 1890. GEO. A. RICHARDS.

Topeka, Kan.—Mrs. Ada Foye has closed a two months' engagement with the lecture association, during which she was favored at every meeting with crowded houses of the most intelligent of our citizens. Never in the history of Topeka has there been such an awakening in the Cause as now. Her lectures were instructive; her séances wonderful. Many skeptics were convinced that their loved ones are not dead; many sorrowing hearts were comforted. The truth of Spiritualism was fully demonstrated. Mrs. Foye's success here was all that could be desired.

A. MARKLEY.

New Bedford, Mass.—Last Sunday Mrs. Celia M Nickerson of this city addressed the First Spiritual Society, taking for subjects afternoon and evening, "Why are you Living? and What are you Living For?" and "Morality, from a Spiritual Standpoint"—giving two able, interesting and instructive lectures.—Next Sunday Mrs. I. E. Downing of South Boston will be with us; and Jan. 19th we are to have Joseph D. Stiles of Weymouth, Mass. S. H. E.

Haverhill, Mass.—Unity Hall.—Miss Emma J. Nickerson gave us two eloquent addresses at Unity Hall on Sunday. The subject in the afternoon was: "The Shadow of Contrast"; in the evening, "Home the Paradise of Man"; after which a few tests and psychometric readings were given. The Home Orchestra, which is in attendance every evening session, rendered some of its finest music. Next Sunday Miss Nickerson will be with us again. WIN.

Troy, N. Y.—Prof. J. W. Kenyon opened his month's engagement in this place Jan. 5th. He was met by a good house. His wife gave excellent tests at the close of the lecture. She has only recently been developed, but promises to be one of the first before the public. She gave many fine tests in Bridgeport and Meriden, Conn., where they were last month. Their address for January is 61 State street, Troy.

SEC'Y.

Saratoga Springs, N. Y.—The First Society of Spiritualists here found $35 in their treasury after paying all the expenses for 1889. The officers for 1890 are W. B. Mills, President and Committee on Lecturers; Elmer Ellsworth, Vice President; W. B. B. Wescott, Treasurer; E. J. Huling, Clerk.

Newburyport, Mass.—Last Sunday our society had the pleasure of listening to an instructive lecture by Mrs. J. M. Wentworth of Knox, Me.—Next Sunday Mrs. C. Fannie Allyn, who is always greeted with a large audience, will be our speaker. F. H. F.

Pittsburgh, Pa.—The Society in this city is in an active, prosperous condition, and as a result many are arriving at a knowledge of the truths of Spiritualism. A letter from a correspondent regarding the work there will appear in our next issue.

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Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10½ A.M. and 7½ P.M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P.M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street.

Keystone Spiritual Conference every Sunday at 2½ P.M., northeast corner 8th and Callowhill streets. Mr. Rowbottom, Chairman.

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

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