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The Spiritual Rostrum.

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

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

MRS. ORPHA E. TOUSEY.

(Reported for the Banner of Light.)

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

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

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

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

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

What was the moral status of the church, the school, and of society during that period of masculine sovereignty? The doctrine of total depravity; of infant damnation; of eternal torture for the non-believer, and all the long catalogue of brutal means devised to force through physical torture the spirit into obedience. Literature dealt largely in the physical sciences and the coarser elements of history—and history and romance, with but few exceptions, clothed man with power and woman with weakness and frailty. In the school-room the whip and ferule, and other methods of inflicting bodily pain, were used to enforce obedience to a code of iron and inhuman rules.

In society, crime and immorality were not considered equally reprehensible in both sexes. Especially in the more worldly circles men have been and still are to a great extent distinguished among men in proportion to their convivial qualifications; and they, naturally enough, came to regard their immoral prac-

tices only as a little harmless flirtation—not only excusable, but on the whole rather complimentary to their powers of attraction.

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

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

Teaching has become one of the most responsible professions of the period; it is, to a great extent, monopolized by woman, and the reformation is great. The whip and ferule are relegated to their proper place—that of the barbaric order of life—and our children are being taught, through the law of spirit, to be a law unto themselves, and to conform to necessary rules for the sake of a higher good.

Many of the professions and higher avenues of remunerative employment are now open to woman, and though man-made customs have not yet expanded to proportions of perfect justice—giving her equal remuneration with man for the equally perfect performance of the same labor—she has acquired the dignity of self-reliance, and is no longer compelled to accept a husband for the sake of a home; we now have scores of sweet, intelligent, gifted and independent maiden ladies whom we delight to honor—such as Miss Annie Shaw, Susan B. Anthony, Francis Willard and others.

But it is not because women are better than men that we insist upon equal representation with them. There are probably as many bad and unprincipled women as bad men, and it may be that a bad woman is worse than a bad man, just in the same ratio that a good woman is better than a good man. One thing is certain, and that is that woman is what man makes her, and that man is what woman makes him—they being mutually the blessing or curse of each other. In the language of Longfellow:

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

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

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

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

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

What is the effect, thus far, of this enlarged liberty of woman—upon herself, upon man, upon the family and upon society at large? Has the enlargement of her sphere caused her to be less efficient in the home—less refined, less graceful, loving and tender as wife, daughter, mother, sister or friend? Can she not, and does she not, fill the sacred mission of motherhood the better when she is intelligent upon all subjects and is free to exercise her intelligence? No person is a better friend or a better companion for being ignorant, weak and helpless; and whatever stimulates either man or woman to be a better thinker, a deeper philosopher and a wiser financier, makes him or her a better father or mother and a better citizen. And I verily believe that, notwithstanding her present environments, the influence of the good and intelligent in the sphere of wifehood and motherhood is far greater in a moral and spiritual sense than that of man, with all his freedom of open air, halls of legislation and power of statesmanship. This I am well aware is one of the arguments which the opposers of woman's suffrage bring up to prove that woman is better without the ballot. They say it will make her coarse, and that her tender

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

Man's methods of reasoning and his plane of action are material, physical and passionate; woman forms her conclusions through her sympathies and intuitions. Man's organization enables him to take the stronger, coarser and more external forms of activity; woman to take the higher and more ethereal; and the two united constitute both strength and beauty and the perfect one.

It has been said that each sex has something of the other's gifts, and each a superiority of its own over the other. If this is true, and I do not doubt it is, the highest and best results can only be attained when both the peculiar traits and powers of manhood and womanhood are united. This combined influence cannot have its full force until woman finds her place everywhere and anywhere where she is capable of going. She must have a voice in the choice of those who are to administer laws and dispense justice. She must have the privilege of measuring them by her own moral standard—not man's—and to do what needs to be done for her own self-protection, financially, intellectually and morally. She must have a voice in governmental affairs. The woman and mother-element must be brought into those functions which are to affect the destinies of our sons and our daughters, into those functions which are arbitrary, one-sided and gross without that element, but which with it will ripen to a full disclosure of the superiority of spirit over matter—of education in its integral sense, instead of brute force and punishment as a preventive of crime.

Equality is not to be desired for woman's sake only, but for man as well as for woman—for society and for the world. To insure success in the highest sense, woman and man must be united in social, financial and political affairs as much as in the affections; they must walk hand in hand, and with equal step, regarding each other as indispensable co-partners in the evolutionary work which the times demand that we should enter into with an earnest endeavor. Man will then reverence woman as his presiding genius, and will become more watchful, more tender, more gentle and unselfish. Men rob themselves and the world of an element of purity and spirituality when they prohibit woman from participating in all the affairs which are of common interest to humanity.

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

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

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

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

MORTIS DIGNITAS.

BY RICHARD E. BURTON.

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

Amelia B. Edwards says no one need think that the field of Egyptian exploration is limited; it is practically unlimited. Authorities are of the opinion that in 2,500 years nearly 500,000,000 mummies were entombed, and that hundreds of thousands of buried cities and temples yet remain to be discovered.

Original Essays.

THE FOUNDATION OF OUR FAITH.

BY H. C. CALL.

Every reasoning being, whether ignorant or learned, can conceive of the foundation upon which his faith is maintained; his faith is, in fact, a part of himself. "Blind faith" is a non-descript malformation, a doctrinal misconception. Doctrine, when understood as something taught, is not faith, but may become a part of its foundation. A man may subscribe to the doctrine of a triune God; but whoever attempted an explanation of it, and succeeded even in satisfying himself? The "Father, Son and Holy Spirit" of Scripture are no more three persons than the body, soul and spirit are three persons. All biblical exegeses with a leaning toward Trinitarianism tell us that "God is the Father, God is the Son, God is the Holy Spirit; the Father is God, the Son is God, and the Holy Spirit is God." The Son and the Holy Spirit are each represented as being co-equal with the Father in eternal existence, in omnipresence, and in omnipotence. This concept of the Trinity of God makes one the equal of the three; and a further and hypercritical examination of this doctrine is unnecessary for the purpose of the writer at this point; for it is right here he wishes to "touch," with the magical wand of reason, a worthy brother's illustration for illustration it is of the Holy Trinity.

This scholarly and devout Christian teacher takes for his illustration the "unassuming" clover plant, and before the eyes of his honest and attentive listener, to whom he is making plain the mysteries of the doctrine, he detaches first one and then another leaf, and while doing so repeats: "Father, Son and Holy Spirit." "Can't you understand that?" he asks; and the listener says, "Yes"; but does the listener understand it? Does it strengthen the foundation of his faith? Reader, call it what you like; it does not add a feather's weight to that which stands by the human soul throughout eternity. Denominationalism may receive stimulation therefrom, but faith, never. Denominationalism, or sectarianism, is largely mistaken for faith where the intellectual efforts of investigators are turned wholly toward those "isms."

Striving for the highest attainments and enjoyments on the mundane side of existence, man often neglects the elevating and spiritualizing influences continually being thrown about him from the supermundane side. This Christian teacher and his pupil accept the detached clover-leaf as an illustration of "One of the Trinity"—a leaf that will now lie, devoid of life, withering upon the ground. Ah, but, say you, he intended to represent the leaf as one of the three, and that it was to remain indestructible, or the same as if he had touched the leaf on the growing plant. Taking the leaf as an undetached part of the growing plant, the reader will see would be the best and last resort for this teacher. Then these three undetached leaves would represent the "Father, Son, and Holy Spirit," and this "Holy Three" would represent God. Thus they have managed to make use of the three leaves, seemingly to their own satisfaction, but what will they do with the plant itself? Were one obliged to take the plant for his God, he would not be so badly off, for then he could furnish "trine gods" to order sufficient to supply Trinitarians, if that were their understanding of it, the world over; but the above would not be a generally acceptable representation of Trinitarianism, and one does not claim that it is such.

This teacher's sectarianism—not his faith—is based upon a misconception of the doctrine. His faith consists of whatever of truth has been revealed to him, and his above-given illustration of the Holy Trinity will appear so trivial to every well-balanced mind it will be comparatively easy for it to conclude that his faith has a more stable foundation.

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

"For modes of faith let graceless zealots fight, His can't be wrong whose life is in the right."

The last words of one's paternal grandfather were these from Scripture: "God is all, and in all"; and that would seem to evince that he was *sine dubio* in the Spiritualists and Adventists; and if so, that one who believed in the "communion of saints, the forgiveness of sins, and the life everlasting," might escape being irredeemably contaminated by associating with them; but it was only the other day that Parson Pulpiter was accosted on one of our streets by Brother Jeremiah Meadowgrass, and earnestly requested to look after a certain refractory contributor to the church fund, who had "gut ter goin' down there 'mong them air Spirit' lists an' Advent folks. 'Pears ter me he'd otter know better 'n ter go ter sich places.' 'Oh!' came the reply, 'he is all right.' Then as they separated they had an

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

One very plainly remembers interviewing a certain Adventist, not many years ago, and had it not been for Matthew xxvii: 52, 53, which came to his aid, he would have had occasion to wish the task had fallen upon another; but perhaps Bro. Meadowgrass could have entangled him without any trouble. It would interest one to be an "ear-witness" of the attempt.

"God is all, and in all." He cannot very well be more than that, and one fails to see how he can be less. It seems as if it ought to be about time for us to cease attempting to measure Him with a yardstick. Because one declines to accept the Episcopalian as the oldest form of worship, he is looked at in open-eyed astonishment by one of its defenders; and so one might go on through the whole catalogue, and though about all swear by covenants containing everlasting punishment, it is safe to say that not one in ten believe in anything of the kind, and in private conversation it is a very easy matter to ascertain that fact. These outward forms are crushing the very life out of the Church. As an able writer has said, "It is surprising that the modern Church has gone so far from the teaching of Jesus as to lay almost the whole stress upon forms and ceremonies; that a denomination may be erected on a mere form, and a whole church be convulsed with a controversy about mere ceremonials." A man, divinely called to preach the Gospel, is relegated to some obscure corner through the dissensions of his people, who seem to think that they can manage the affair better than the "Head" of the church. These views are not wholly those of an outsider: Their equivalent can be found in the writings of leaders in the Church. One of them says: "If externalism could be banished from all religion, nine-tenths of all prejudices, animosities and persecutions would cease." The Lutherans in Germany had their worship disturbed by a quarrel over the Lord's Prayer. The German Lutherans wanted it to begin *Vater unser* (Father Ours), and the German Reformed *Unser Vater* (Our Father).

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

One's object in presenting this paper is that all to whom he has not been a stranger in the past may not make a mistake as to the position he occupies, and as to the faith that is in him. By this they may be governed, and extend or withhold the hand of fraternal greeting, as in their present state of spiritual advancement they may be prompted to do. He has not intentionally in the past occupied a false position, and he will not to-day, or in the future, do so. Before finishing this paper he will endeavor to make plain, to all those who may be interested, the foundation of his faith. Upon that foundation it rests to-day, calmly and trustfully.

Our spirits, rapt by the love-song that is continually pouring from the heart of God, enter into that sweet communion with the Divine Spirit by which alone the human soul becomes cognizant of its oneness with the Father. Believing thus, one hesitates not to look in any direction man may point. This it is that lifts the soul above the literalism of those who seek the "high places in the synagogues," and leaves it alone with God. It acknowledges the spirituality and omnipresence of God, and acknowledges its own need of spiritual uplifting. It is prayer in secret, and not a "tabular statement of statistics, or a running commentary on the shortcomings of the neighborhood," that gives it rest. It is away from the world of matter, and at home in the world of spirit, basking in the divine light of the love of the Eternal Spirit.

The dread apprehensions of impending dissolution that cramp and torture the creed-bound soul, are as powerless to disturb the serenity of this matchless faith as the falling autumn leaf to shake the earth. Brother, give us your hand. Come out from the dark shadows of your soul's seemingly impending ruin, and lay hold upon this faith that points to the Eternal Father, from whose radiant face there is ever flashed to earth the light of an ineffable love. The light of that love shines for all; and however thick and dark the shadows that surround a human soul, that light will somehow and somewhere pierce the stygian veil, and the darkened soul shall bask in the purifying rays until it glows and sparkles with the beauty and holiness of divine life, and reflects the image of its Creator—God.

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

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

WHAT SHALL THE HARVEST BE?

BY J. W. FLETOEER.

The old song, "Fly swifter round, ye wheels of time," seems to have been more than answered in the rush and whirl of our present life. Possibly the "welcome day" may not have arrived, yet those who are possessed of deep sight may be able to perceive the crimson flush that presages the dawning of that era wherein Truth and Justice may vindicate their ancient rights, and the world be governed by higher and holier purposes than heretofore.

It is a strange fact that while we are in one of the most materialistic ages of the world, with the broad claims of science on every hand, demanding that everything shall be weighed and measured by its own methods, never has the desire for the spiritual been more apparent

tests and psychometric readings by Mrs. E. Cutler, of Philadelphia. Mrs. Kattie N. Matterson, Secretary, 20 Main st.

Pearls.

And quietude, and the five words long,
That, on the stretched forefinger of all time,
Sparkle forever.

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

—William Wordsworth.

Only actions give life thought; only moderation
gives it a charm.—Richter.

Let us be like a bird, one instant lighted
Upon a twig that sways;
He feels it yield, but slings on, unafraid,
Knowing he hath his wings.
—Victor Hugo (Translated by Edwin Arnold).

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

SONGS AT EVENING.

Oh! sure, as olden sages tell,
We are not all of earth;
The soul by one mysterious spell
Has glimpses of its birth,
And memories of things divine
Thrill o'er me at that voice of thine.
They come, as half-forgotten dreams,
From that eternal land,
The sound of its celestial streams
And shores of silver sand.
The angel faces in the air!
Oh! sing—and wait my spirit there.

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

Spiritual Phenomena.

Proof Palpable of Materialization.

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

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

There was a good light in the room; there
was no hole or rent in the carpet or floor, and
no possible way for a mortal to have got be-
tween my feet without my knowing it.
On Saturday afternoon, Nov. 9th, I attend-
ed another séance at the same place, the same
medium serving, and I occupied the same seat.
By-and-by a form materialized in the open
space at the rear of the sitters, some twenty
feet from the cabinet, and coming toward me,
took my hand and led me to a spot just in front
of the cabinet, where she talked about matters
and things known only to herself and myself,
fully identifying herself as a person who passed
on in Maine in 1870, with whom I was well
acquainted, and whom I visited in her last
sickness.

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

As I stood close to her, I had an excellent
opportunity to scan every part of the process.
When the head and bust had fully formed, the
gentleman who sat in the next chair, in the
goodness of his heart extended his hand for
the purpose of supporting or aiding her. She
quickly said, though her head had not yet
risen to the top of the chair, "Don't touch
me." The gentleman responded, "I won't,"
though his hand rested upon the back of the
chair until the materialization was completed.
I clearly recognized this spirit, and, as soon as
she was fully formed, I clasped her in my arms.
I told her I was going to carry her to the cabi-
net. She said she did not believe I could do it,
for she was going to make herself heavy; but
I clasped her around just below the hips, and
I did carry her across the room. It was all I
could do, though, for she weighed apparently
not less than one hundred pounds. After I had
placed her on her feet, she said: "Now lift me;
I am going to make myself light." I did lift
her, and she did not seem to weigh over twenty
pounds!

Now, Mr. Editor, I have not sought to relate
anything that occurred at these séances except
what was personal to myself. Other remark-
able manifestations took place, but it is not my
purpose to describe them. What I have writ-
ten is true. I was in the full possession of all
my faculties; I was not psychologized; I was
in a condition to observe and to judge all phe-
nomena presented. I know that a living, mov-
ing, talking, female entity assumed a visible
form between my feet, as above narrated, where
but a moment before there was no such entity
visible! I know that the same intelligence pre-
sented itself, or herself, in a visible, tangible
form in my chair, as stated, where a moment

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

The Protection of Spirits.

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

"In the year 1833, I made a journey around
Cape Horn in company with my wife, who one
day said to me: 'Can you explain the knock-
ings which I hear so often in the cabin?' I
answered: 'Perhaps it comes from spirits.'
When she again heard the knockings I went
with her to the cabin, and by the alphabet the
name Lydia was spelled out. This was the
name of my wife's dead mother, and we now
knew that she was with us on our journey.
When it was very stormy, and my wife, from
the heavy rolling of the vessel, became fright-
ened, she was reassured when she, from the
knocks, spelled out: 'Be still; there is no dan-
ger.' One morning, at 1:30, she awoke me, and
said: 'Quick! Up! I hear knockings; maybe
they denote danger.' Since in my former trav-
els I have had, during the middle of the night,
an experience of a shipwreck, I am in the habit
of keeping most of my clothes on in stormy
weather; therefore it was not long before I
was on deck. I found the head sailor on the
look-out; nothing unusual had taken place,
but I said to him: 'In a night like this my ves-
sel was once run down; therefore, look out sharp;
examine everything, and see that all is right.'
I returned to the cabin, and informed my
wife that I had not discovered any danger.
Immediately after we heard knockings which
spelled out: 'The ship "Sabine" is near; there-
fore be careful, so as not to strike together.' I
rushed on deck just in time to avoid a collision
with the coming vessel, which passed very
near with the utmost haste, so that we, in the
storm and darkness, could not even 'speak' to
her."

New Publications.

THE HEROES OF THE CRUSADES. By Amanda
M. Douglas, author of "Osborne of Archa-
char," "Fortunes of the Parades," etc.
12mo, cloth, pp. 349. Boston: Lee & Shepard.
As is generally known, the Crusades were a series
of wars undertaken professedly for the purpose of re-
scuing the Holy Land from the possession of the infidels,
by whom were meant the believers in another God
and another prophet than those of the Christians.
The first was led by Peter the Hermit, a Frenchman
of Amiens in Picardy, who, having been a soldier,
then a priest, finally came to believe, with many others,
that a pilgrimage to Palestine would atone for all the
sins a man had committed or might commit in his life
on earth. With this recompense in view he went
thither, and on his return, by permission of Pope
Urban, mounted on a mule, and clad in a woollen gar-
ment, over which was a coarse, brown mantle, he
visited many places, even the courts of princes, and
in a most impassioned manner urged upon the people
to march to the Holy Land, and rescue it from the
possession of those who did not recognize the Chris-
tian's God in their Constitution or other code of gov-
ernment. At that time, the close of the eleventh
century, a belief prevailed to a large extent in Europe
that the end of the world was near at hand, and that
all who reached the Holy Land, and died there, would
receive a sure passport to heaven. Entertaining this
belief vast numbers of people—some say six millions—
believed the standard of Peter the Hermit, resulting
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THE CANDLE FROM UNDER THE BUSH; OR,
Thirteen Hundred and one Questions to the
Clergy, and for the Consideration of Others.
By William Hart. 12mo, paper, pp. 205. New
York: Truth Seeker Co.

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

A KNIGHT OF FAITH. By Lydia Hoyt Farmer.
12mo, cloth, pp. 288. New York: J. S. Ogilvie.

A book evidently written to offer an attempt to
offset the influence of "Robert Elsmere" and works
of that class. But why this should be done is not
clearly discernible, since the author says: "There is
no danger that in this nineteenth century, when the
Gospel is girdling the globe, that a few infidel
pogons can break down the walls of evidence in the
majestic fortress of Christianity."

An old turtle was picked up in North Middleboro,
and on its shell was marked "J. F. Allen, 1817." "W.
B. P. 1864," and "J. W. 1855." Mr. Allen has been
dead almost a quarter of a century, and the turtle is
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abouts, if he could only talk.—*Hingham (Mass.) Jour-
nal*.

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Another Goliath (1)

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

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

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

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

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

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

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

Mr. F. continued:

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

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

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

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

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

We learn from *The Herald* that the Spiritualists of Newburyport intend to thoroughly expose the Western clergyman's "exposure," and that other able speakers are to follow Mr. Fairchild. The public will not be likely to follow Mr. Claggett's advice, who, when asked: "Shall I not examine it for myself?" replied, "No!"

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

Rev. Dr. Wild on Impressions.

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

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

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

Don't fail to read the "Banner Correspondence" the present week.

Spiritualism and Telegraphy.

The holiday edition of the *Bungay* (Me.) News contains an article from the pen of Thomas J. Stewart, of that city, entitled "Spiritualism Explained by the System of Telegraphy." It occupies nearly a page, and cannot fail to convince many of the reasonableness of the conclusion arrived at by millions of earth's inhabitants that a means of communication exists with those of an unseen world. Mr. Stewart says:

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

Mr. Stewart claims that there is also a spiritual system which has always existed, and been employed by human intelligences to communicate with mortals, but in this era more generally than ever before, and is destined to eventually become universal. What reason there is why one should be accepted, and the other, that if the greatest importance, be condemned, is left for the reader to state—if he can.

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

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

"I come under the guidance of my guardian angel, Rosa Stewart Vance. Mrs. Vance met me at the threshold of spirit-life when I passed out—'which you all know was very suddenly.' This fact was communicated to his father, and an opportunity offered him to receive a communication direct through the same medium, but he very politely declined.

Why?

Another case in point is related by the Rev. Dr. Field of this city.

About twenty years ago Charles H. Foster, a celebrated medium of Salem, Mass., was the guest of E. P. Baldwin, who sent written invitations to all the professors of the Bangor Seminary and all the clergymen of this city to attend a reception to Mr. Foster at his house. Rev. Dr. Field, Prof. Talcott, and others attended. While introductions and formalities were going on Mr. Baldwin stepped out to answer a call at the door; some person had called to see Mr. Foster, and Mr. Baldwin called Mr. Foster out. Dr. Field says:

"While Mr. Foster and Mr. Baldwin were out this fact was communicated to his father. This, it seems it is intended to hold a spiritual circle or seance, and while I believe in spirits, I believe in bad spirits as well as good ones. I propose that we ask for communications from spirits who were never known to exist in earthly life."

Mr. Foster and Mr. Baldwin soon returned, and I was called upon first, and when Mr. Foster said:

"Mr. Field, with whom would you like to communicate?" I said, "With the spirit of my sister."

"In due time Foster said: 'Mr. Field, the spirit of your sister is here and ready to communicate.'"

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

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

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

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

The Subject of Dreams.

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

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

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

Brookfield, Mass., on the morning of the 12th inst. He was born in Paxton in 1813, and was widely known throughout the State as an early and earnest anti-slavery man, attaining to an enviable prominence as an advocate of abolitionism in the days when it cost something to be one.

The True Scientific Treatment of Disease.

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

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

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

The Early Phenomena

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

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

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

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

How to Advertise.

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

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

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

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

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

From Overseas.

SPIRIT INDUSTRY.

London Light reports from our columns of Nov. 10th the message of "Uncle Standard," together with the verification of it by Dr. Dyer, subsequently published by us, introducing the same with the following remarks:

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

THE RUSSIAN CAPITAL DISTURBED.

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

Mrs. R. S. Little.

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

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

She also said that Spiritualists advocate all that the Unitarians do, and the return of spirits in addition. She described symbolically Spiritualism as the progressive car, and the churches as but time as in some cases, and the progress of the car is in some instances favoring negro slavery. She related a fact connected with the origin of the emancipation proclamation, where for four evenings President Lincoln sat with a medium consulting higher intelligences as to his course of action in the great problem connected with human slavery in this country, and stated that what he received from spirit sources he acted upon, and hence America is now free from negro slavery. Her lecture was sparkling all over with telling points."

W. J. Colville's

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

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

The offer to advance subscribers, to receive this large book at one dollar ten cents, postpaid, extends only for the next two or three weeks at utmost. All who intend to avail themselves of this offer must send in their remittances, with full post-office address, immediately to the publishers, Colby & Rich, 9 Bosworth street, Boston.

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

We are requested to state that H. R. Wardell, (from Hartlepool, Eng.) clairvoyant, test medium, etc., would be glad of steady employment in any branch of business; is an iron ship-builder by trade, but would engage in employment in any other direction. Address him at 1066 Piltie street, Louisville, Ky.

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

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

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

We received a pleasant call on Monday last from Mr. Edgar W. Emerson. Mr. Emerson addressed the Spiritualists of Lowell with good success as to lectures and tests on Sunday, Jan. 10th, at G. A. R. Hall, and speaks there again next Sunday.

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

NEWSY NOTES AND PITHY POINTS.

ADVERTISING IN THE BANNER OF LIGHT.
Tell me not that advertising
Is at best an empty dream,
For its charms are more surprising
(And everybody who has tried it wisely
and well, will willingly concede that its
effects are far more surprising)
Than its dull, old-fashioned practitioners
could ever dream.
And whenever you turn to
them you find, upon the whole,
That they advertise in earnest.
(Yes, we will not deny, and we will
admit, that those who do the thing properly
Soothen reach the wished-for goal.)

FACT.
The love for titles is perennial in the human breast,
especially in the United States, where there are
columns enough to command all the regiments in the
world, who have never commanded a regiment any-
where, and it is refreshing to see how nicely our
contemporary, the Boston Evening Record, shows up
the fact.

A table used by Shakespeare has been discovered in
England. This will dispense "Ignatius Donnelly,
whose Babylonian table has disappeared in this coun-
try."

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

The New York papers state that there is a sponge
on exhibition in that city eight feet in circumference.
Two English swindlers have just left Boston under
a cloud. Their names are Hossons. One of them gave
his name as "Albert Pierre Edward Frank Gladstone
Rosson."

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

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

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

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

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

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

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

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

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

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

When the *New York Sun* goes out of its way, as it
often does, to allow anonymous scribblers to slander
Spiritualists and Spiritualism, it shows its jingoism to
perfection.

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

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

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

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

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

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

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

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

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

[MIDLEVAL HYPNOTISM.]
And as she spoke
She sent the deathless passion in her eyes
Thro' him, and made him hear as told her mind
On him, and he believed in her belief.
—*Tennyson, in The Holy Grail.*

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

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

Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF
LIGHT Hall, No. 616 Washington Street, every Sunday
at 10 A. M. and 7 P. M. Regularly spoken by
—*Charles H. Smith, President.*
**Boston Spiritual Temple, Berkeley Hall, No. 4
Berkeley Street, corner of Tremont Street.** Family
services at 10 A. M. and 7 P. M. (Holmes, President);
George B. McKim, Treasurer.
**Free Spiritual Temple, corner Newbury and
Essex Streets.** Spiritualist Society. Sunday
at 10 A. M. and 7 P. M. (Holmes, President);
George B. McKim, Treasurer.
Children's Progressive Lyceum No. 1. Sunday
at 10 A. M. in Faneuil Hall, Appleton street, near
Tremont. (Ernst R. Woodbury, Secretary; L. L. Whit-
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Message Department.

FREE SPIRITUAL MEETINGS.

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The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 8 o'clock precisely.

J. A. SHELLHAMER, Chairman.

Mrs. M. T. SHELLHAMER-LOWEY will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mrs. D. F. SMITH, the excellent test medium, will on Friday afternoons under the guidance of her spirit guides, incarnated individuals an opportunity to send words of love to their earthly friends—whose messages are reported at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane plane develop in the life beyond, and that it is a 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 the laws of reason. All expressions as much of truth as of error—no more.

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

Natural flowers for our table are gratefully appreciated by our angelic visitors, therefore we solicit donations of such from those who are desirous of writing or of 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. Shellhamer-Lowe.

Report of Public Séance held Dec. 10th, 1889.

Spirit-Invocation.

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

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

Questions and Answers.

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

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

Ans.—Spiritism comes as a teacher of humanity from the heavenly world. It comes in the name of your beloved dead—the parents who have watched over your early steps and carefully sought to guide you through the vicissitudes and the temptations of childhood and of young manhood or womanhood, striving to give you such training as will help in the development of the strongest and truest traits of character. In the name of your brothers and sisters who have been fraternal, loving and sympathetic toward you, and who have desired your best interests, in the name of the dear little children who have gone forth from the mortal life in the beauty of innocence and simplicity. Spiritism comes in the name of all who have been near and dear to you, that have laid down the armor of mortal existence to take up the experiences of immortal life.

And what are the best evidences of continued existence? Ans.—Spiritism comes as a teacher of humanity from the heavenly world. It comes in the name of your beloved dead—the parents who have watched over your early steps and carefully sought to guide you through the vicissitudes and the temptations of childhood and of young manhood or womanhood, striving to give you such training as will help in the development of the strongest and truest traits of character. In the name of your brothers and sisters who have been fraternal, loving and sympathetic toward you, and who have desired your best interests, in the name of the dear little children who have gone forth from the mortal life in the beauty of innocence and simplicity. Spiritism comes in the name of all who have been near and dear to you, that have laid down the armor of mortal existence to take up the experiences of immortal life.

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Such are the teachings of Spiritism. And if they do not assist a man to live a holier and better life, if they do not help him to see that his holy, watchful eyes are gazing upon the life of his loved child or friend as gazing upon him, watching his secret doings, and learning of his life, Spiritism does not make him better and sweeter, then he has not come into contact with true spiritual guidance and instruction, and that which has been presented to him in its name has only been a falsifier.

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

The best evidences of immortal life which can possibly be brought to man on earth are those which speak to him in the name of his departed friends, giving him tests of their identity, proving to him that they are not extinct, because of the revelations they make, not only concerning their life in the spirit-world, but their former abode upon earth. The thinking mind, at the present day, that cares to discover the truth, and will take time and opportunity for investigation, cannot fail to find something along the road which will at least arouse his thought concerning the immortality of the soul and the possibility of spirit-comunion with man on earth.

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

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

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

Such spirits may not be aware of their life apart from the outward form for a long time. It may be that they will first gain their information from some one on earth. Perhaps they will come in contact with a medium, and be irresistibly drawn within the atmosphere of that sensitive, so that they partially take possession of her body, and begin to manifest their characteristics and expressions through her organism. They may say to you through the medium: "I am such an individual; I wish to talk with my friends." They do not seem to realize that they have passed from earth, and will not believe you at first when you tell them of the fact; but when they are convinced that the body which they handle and possess is not the one that they formerly held, that they are in a strange atmosphere and surrounded by individuals whom they do not know, they will begin to realize that some great change has taken place with them. This is the first step. By patiently conversing with the spirit you will give him to understand that he is separated from his former carnal body, and is now an inhabitant of the spirit-world; then direct him to those spirits who must be surrounding him, and it will not be long before he will be able to look upon their faces and come into communication with them.

In parting with the medium this spirit will be taken possession of, so to speak, by other intelligences, who know how to guide and instruct him. They might not be able to do so before, because the elements which were upon him held him down to the earthly condition; they were weighed down by material character, and these higher intelligences could not grapple with them to such an extent as to make the spirit understand or perceive his true condition. But those earthly elements he has parted with, by passing through the atmosphere or aura of a medium, coming in contact with her physical form, will be dissipated by the guides of the sensitive instrument, and thus will work no deteriorating effect upon her system. It will be a comparatively easy matter after this for the spiritual instructors to guide the one in need of information and assistance, if he puts forth a positive desire to grow, to learn, and to rise above the old condition; for this very desire will be a stimulus to him to spring forward, and will assist his instructors to guide him on his way.

But there are other classes of spirits who are not at first aware of their condition in passing from the body, and perhaps on their way they are weighed down by some physical habit, so to speak, which sent forth cloudy emanations from his earthly life, and these have entered into the atmosphere and the material of his spiritual form. Perhaps he has been an opium-eater for a long time, or possibly an inebriate, and so his mentality has become clouded over by the excessive indulgence of physical desire. In passing from the body, such a spirit may be in a sort of semi-lucent condition, or even in a deep slumber; nothing seems to arouse him, no noise, no impingement of other influences upon his own atmosphere has any effect upon him; he is in a profound stupor. Time is as nothing in the spirit-world, and we do not count it by years or by decades, as you do here, consequently the spirit may be in such a condition for what you would call a long time. But it might not seem so to the spirit himself. During this time, the effect of the material life which he has led has been slowly passing away from him; the clouded emanations are one by one drifting away, even unconsciously to himself, and so the soul-life, which cannot be quenched, however much it may be clouded over by external conditions, begins to put forth its powers and its possibilities. It will exercise itself, it must reach out for some more healthful influences, and this reaching out and exercise, very slowly at first, will develop power, and finally it does emerge from beyond the crusts and clouds which had covered over the spirit, and makes itself manifest. In this way the spirit at last begins to arouse, to awaken to his situation. Through the magnetization, the helpful assistance and spiritual guidance of friends who are watching that life, who are earnest and eager to benefit it, the man is brought to a sense of his surroundings, and when he puts forth a desire to grow and to rise, he will be given strength and opportunity to do so.

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

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

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

(Continued from last issue.)

Lillian Louise Blood.

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

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

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

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

Will this be in the paper, the same as what the people said that were talking before I come? [Yes, said the same.] Papa will know it, then, because he has the paper, truly. I saw him reading it. I wish you to say that I have got Prinie and Dick, our dogs that we used to have. Dick is a big dog; Prinie is a little dog. Dick is a St.

Bernard, and Prinie a black-and-tan. Aunt Maggie told me. I couldn't think of that. I want you to be sure and tell mamma I've come, and that I go to school. I was going to school here, if I hadn't gone to the Summer-land. I had diphtheria, then.

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

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

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

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

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

Mary Leeds.

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

I did not think of speaking to-day; but as I thought and read upon the face of that sweet child I felt that I must, for I know there are loving ones always glad and eager to receive one kind word from those who have passed on. I was not ignorant of spirit return by any means, but I felt as if I did not grasp all the opportunities that were mine; I let many pass by; but I am grateful for what I did learn while dwelling here. I wish them to know that I am not far from them.

It was my hope and my thought day by day that I might give out something to those who were suffering while dwelling in the form; and it was my work. I felt it impressed upon my spirit many times very strongly that I should assist others. I feel it to be a truth that we can all give something, if only a few kind words. I did not understand, when dwelling here in a physical body, as much as I am able to see now. I think no mortal can see as we do after laying aside the material form.

In Chelsea, this State, I know I am not forgotten, for I often visit the halls, and I am only too glad to listen to what may be given through mortal lips from higher intelligences. I say give credit to the spirit side, for here there are only instruments for them to work through. Mary Leeds.

Herbert Barker.

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

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

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

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

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

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

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

Ida Barker.

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

Loving ones will be glad to see my name announced in the Banner, and then the question will arise: Am I still working as a medium in spirit-life? Yes; and doing more than I could on earth for those in mortal life. I could on from one state of being to another, as you may say, from one sphere to another, and still, through the law of attraction, am drawn back to loved ones here. I will not leave an extended message; a few words will suffice for what I wish to say; also they will know why I am here to-day; they will date back from the time when I was called to part with my material form, and will really understand and mean it. I am, dear friends, M. Rochester, N. Y. I have no relative of the spirit who preceded me, although I would not speak ill of him—a good spirit now.

Peter C. Brooks.

I am not in the habit of speaking in public, by any means; but as I stood listening here to what others have been giving out, I really felt it might do me some good, and it might be of help to some that are yet dwelling here. We all have a purpose in coming here, and there are those who know it. I should hardly have thought he would have come to a spiritual meeting and spoken. It makes no difference

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

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

The grave has no terror for us, although while in the form it sends a dread over us to think, for a moment, we are to part with the physical body. To-day! Really, if the spirit were to die, the thought of it might send a dread or a sadness over us. But the old form I look upon it now as the old coat which I have shed, and put on a new one that had not a break in it. I think you will agree with me, you that understand anything of spirit-comunion, that it is pleasant to feel we shall find our own again; that identification is true, and that there is no deceit, no covering up; you must be yourself, and nobody else. And one grand thing, you don't want to be anybody else, either. I have never seen the time since I left that form when I wished to be anybody but myself. How grand it is to feel that all our earthly troubles and sorrows are left behind, parted from the old form, dwelling in the new house, as I call it, I have had the privilege of learning.

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

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

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

Nathan F. Hart.

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

I am happy in my spirit-home, and to-day I would not exchange places with one of you. I thank all for the kind words that were spoken of me; I pity and forgive those that spoke harshly.

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

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

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

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

Katie Dunham.

How strange it seems to us, as we come so near the medium, to see that some can control, and some cannot, to step aside, with an eager look, wishing they might have the power; but every spirit cannot control the organism. As I have been an inhabitant of spirit-life but a short time, I cannot control as readily and easily as some, therefore I know I draw more upon the organism of the medium to give what I do to-day. There are some in Cazenovia, N. Y., who will be glad to hear that I have felt so earnest to make them know at home that I was there. Sometimes I would hear them say: "I should think Katie would come and make herself known, as well as others." Dear, loving friends, we do, just as fast as the power is given to us from the angel-world. We are all permitted to come, but we cannot make you know we are there—that is, always. Sometimes we feel, as we come near to you, you sense our presence; at other times we feel that you realize nothing of it; then we turn away with a disappointed feeling, because you do not know of the visit that we were on.

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

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

TO BE PUBLISHED NEXT WEEK.

Dec. 10.—Timothy Coffey; Sally Reed; Laura G. Clancy; Rev. Edward Campbell; Jesse Howland; George Shaw; Hannah Williams; Lucius Adrich.

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

Jan. 10.—Alexander Dickerson; Martha Tenney; Rosalee Wess; Rosella M. Manum; George A. Mead; Arthur B. Shepard; Margaret Leonard; Jesse Howland; George Shaw; Hannah Williams; Lucius Adrich.

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

PACIFIC COAST JOTTINGS.

BY ALBERT MOITON.

To the Editor of the Banner of Light:

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

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

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

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

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

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

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

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

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

There are many Eastern people who have bought lots with the intention of making a residence there, at least a portion of the year, and there is one feature I desire to especially call attention to. Persons who have means, and wish to escape from the cold wintry blasts, can procure four lots, build a cozy little cottage, which can be rented when not needed; arrange for planting and care by the residents of the place,

Written for the Banner of Light.
IN HORA MORTIS.

BY HELEN STUART-ROBINSON.

All beautiful hopes, all lofty thoughts will live in action sometime.

Vain, vain are aught: Vain, vain regrets
For hours mispent and wasted
For golden moments speeding by
While I of pleasure tasted!

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

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

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

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

But, hark! What words are these I hear?
"T is true that time is fleeting,
But death is not the goal, nor yet
The grave the place of greeting.

Beyond Time's power to hurt or harm,
Beyond its swiftest winging,
Thy hopes, reborn and glorified,
Are 'Jubilate' singing."

INFORMATION WANTED.

BY GEORGE A. BACON.

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

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

While special attention should be given to this subject by the Census Bureau, it has been reported that the Superintendent of the Census has made no provision for it, on the ground that he has not the means to compass this work. Is it not more vital to know the facts involved in such matters, than, for instance, it is to know how many believe according to this or that religious sect? Why should "the weightier matters of the law" be overlooked and the non-essentials receive such respectful consideration?

One would think that among the first questions for the Government to settle, at the end of each decade, in order to determine something definite as to the prosperity of the producing classes, would be the number of people who own their homes and farms and the proportion who are tenants; also the number of homes and farms mortgaged and the percentage thus encumbered.

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

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

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

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

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

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

RECEIVED: The Ladies' Home Journal. Literary and Domestic. Philadelphia: Curtis Pub. Co.
Young Woman's Magazine. Literary and Domestic. Brattleboro, Vt.: Frank E. House & Co.
The Heraldist. Chicago, Ill.: Hermette Pub. Co.
The Path. Theosophic. New York: W. Q. Judge.
The Esoteric. Boston: Esoteric Pub. Co.
The Freeholders' Magazine. Frothingham. Buffalo, N.Y.: H. L. Green.

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. WILLIE HOBBS,
Member of Board of Trustees.

Special Notice.
To the members and friends of the Mississippi Valley Spiritualist Association, and Clinton, Ia., Camp-Meeting, Greeting:
From the present understanding the next Semi-Annual Meeting of this Association will be held in Dallas, 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 you to forward in the railroad office some idea of the number of people likely to attend, and the lines of railroad they live on.
I therefore urge all friends who desire to attend said meeting to write to me at once. Let each friend of the cause and our camp make up his mind to be there. Please help me in this matter, so that I can do my whole duty in getting reduced rates.
In due season the mediums and speakers engaged, railroad rates, dates of meetings and number of sessions, will be announced in the spiritual papers.
We hope the friends of Spiritualism will interest themselves and take action to make the meeting a grand success.
J. J. WATSON,
229 Monroe street, Chicago, Ill.

Advertisements.

JOHNSON'S ANODYNE LINIMENT
ESTABLISHED 1810.

For Internal and External Use.

Rheumatism, Gout, Sprains, Inflammation of body or limbs, neuralgia, toothache, headache, colds, croup, whooping cough, influenza, measles, mumps, diphtheria, scarlet fever, erysipelas, lameness, stiff joints and strains, pull particularly free, Price 25¢ per bottle. S. JOHNSON & CO., Boston, Mass.

DR. G. A. PEIRCE,

SPIRITS' Magnetic Healing Medium, Trance Clairvoyant, &c., for Destructive Sickness and Infirm People through Mediums, &c., 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 of the person's disease, if curable, &c.; Prescriptions of simple remedies, with advice, and spiritual magnetic, medicinal, powerful curative Healing Papers, Letter, or other articles, prepared for each case, upon receipt of

REQUISITE FIVE DOLLARS For a Sample or Trial, which may be all that will need to cure. Enclose with Order, patient's name, address, statement of age, sex, full name, residence, description of illness, and \$1.00; or for a Full Treatment, prepared to last one or two months; less, or a month or longer, according to the long standing, and needs of the case, send \$2.00, or \$3.00, or more. Diagnosis Separate. Only One Letter Address: DR. G. A. PEIRCE, P. O. Box 1135, Lewiston, Maine.

DR. F. L. H. WILLIS

May be Addressed until further notice.

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

DR. WILLIS may be addressed as above. From this point I can attend to the diagnosis of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometry. Dr. Willis claims to be able to treat all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases, both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed; contain a return postage stamp. Send for Circulars, with References and Terms. Jan. 4.

DR. J. R. NEWTON

Still heals the sick! Spirit, Mind and Magnetic Cures at a distance through the medium of his clairvoyant mediums to Mrs. J. R. NEWTON, P. O. Station G, New York City. 15w

SOUL READING, Or Psychometrical Delineation of Character.

MRS. A. D. SEVERANCE would respectfully announce to the public that she has been enabled, by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a dainty, favored beverage, which may save many heavy doctors' bills. It is by the judicious use of such diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to take advantage of a weak point and flourish there; thanks to the purity of the material, and aided by the numerous small doses, a perfect health may be attained. Price, 25¢ per tin. Sold everywhere. Made simply with boiling water or milk. Sold only in half pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Homeopathic Chemists,

Oct. 19. 18w

MAGNETIC FOOT BATTERY

OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping the feet warm. These **FOOT BATTERIES** will warm the feet and hands from the feet and hands. A feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter, in all weathers. The **MAGNETIC BATTERIES** increase the flow of blood to the feet and hands, and thus keep the feet and hands warm. They are made of the finest material, and are so constructed that the moment your feet rest upon these powerful **MAGNETIC BATTERIES**, every pair gives comfort and satisfaction. If you know your feet are cold, catch cold. What is the use of suffering from these tired, all gone, worn-out feelings? A pair of our **MAGNETIC FOOT BATTERIES** will act like a charm on your feet and hands, and give you sensation of warmth and **VIGOR** at once. You can bind these Batteries upon any part of the body and experience a gentle warmth and vigor. Try a pair of them quick, \$1.00, or three pairs for \$2.00, any size, by mail. Send for our book, "A Plain Road to Health," free. **CHICAGO MAGNETIC BATTERY CO.,** 6 Central Music Hall, Chicago, Ill. Jan. 4.

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A SOVEREIGN REMEDY FOR COUGHS, COLDS, INFLUENZA, BRONCHITIS, AND ALL DISEASES OF THE THROAT AND LUNGS, given through the Spirit of a Physician who successfully treated over eight hundred cases of Diphtheria in the winter of 'sixty-four and five, never failed in a case. Sold by mail, or office, or sent to any part of the world on receipt of price, 50 cents by.

DR. ABIE K. M. HEATH,

Hotel Simonds, 207 Shawmut Ave., Boston, Mass. Circulars for stamp. Jan. 11.

Osgood F. Stiles,

TEST MEDIUM,

Will hold Test and Message Circles at No. 11 Market Place, rear of 231 Market Street, Lynn, Mass., Wednesday evening, at 8 o'clock. Send for circulars. Mr. Stiles refers to Dr. J. R. COOKE, by whom he was developed. 4w

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to psychometry, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 185 4th Street, Milwaukee, Wis. 4w

LOST VISION RESTORED

By using Melted Pebble Spectacles. Eyes fitted by a Clairvoyant. Spectacles sent by mail. Send a 2c stamp for valuable information and testimonials. **B. F. POOLE, Clairvoyant, Clinton, Iowa.** 6w

ASTONISHING OFFER.

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

A LIBERAL OFFER.

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-cent stamps, lock of hair, name, age and sex, and we will diagnose your case free by independent spirit-writing. Address **FRED A. HEATH,** 135 W. Locust St., Worcester, Mass. Nov. 18.

FRED A. HEATH,

THE BLIND MEDIUM, will give Readings by Letter, giving future business prospects. Send for circulars. Address Detroit, Mich. 8w

\$60 SALARY, \$40 EXPENSES IN ADVANCE allowed each month. Monthly employment at home or travelling. No Solliciting. Duties delivering and making collections. No Postal Cards. Address, with stamp, **H. A. F. & CO.,** Piquette, O. Sept. 21.

Karl Anderson, Astrologer,

Room 6, 84 Bowditch Street, Boston, Mass. Office hours 1:30 p. m. to 6:30 p. m. Evenings by appointment. Jan. 4.

HENRY H. WARREN, Inspirational Trance

Lecturer and Test Medium, will lecture in Toledo, Kan., in January, and New York and New England in February, April and May. Address all letters for engagements to **FREDERICK W. WRIGHT, Attleboro, Mass.** Jan. 18.

MRS. JENNIE CHOSSE, Business, Test and

Trance Medium, 615 Tremont Street, Boston, Mass. Send for circulars. Address 615 Tremont Street, Lynn, Mass. 2w

SPRIT-POWER vs. FEVER—All forms of

fever (typhoid, etc.) cured by the use of the **SPRIT-POWER** by my Control. Address **MRS. J. E. ROOT, 111 East Randolph Street, Room 21, Chicago, Ill.** 3w

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ing. Fee \$2.00. **EVERETT W. BENT, 393 West Congress Street, Chicago, Ill.** 2w

100 BONGS for a 2-cent stamp 10w

DIAGNOSIS FREE.

SEND 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS of your disease. Address **DR. A. B. DOBSON, Maquoketa, Iowa.** Jan. 4.

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JAMES R. COOKE,

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Clairvoyant Physician,

No. 1581 Washington Street,

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

Unequalled Advantages.

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Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

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Sunday, at 11 A. M., for Development and Tests. At 5 P. M., for Psychometry and Tests.

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

HATTIE C. STAFFORD

Will give Seances at No. 55 Rutland Street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednesdays at 8 P. M. GEORGE T. ALBRO, MANAGER. Jan. 4.

FLORENCE K. RICH,

EVANS HOUSE,

176 Tremont Street,

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. Jan. 25.

Mrs. Ida P. A. Whitlock,

PSYCHOMETRIST.

READINGS given from hand-writing, lock of hair, and other articles. Private consultation for diagnosis of disease, psychometry and trance mediumship. Tuesdays and Wednesdays from 9 to 12 A. M. Written Reading, \$2.00. Personal Interview, \$1.00. Room 1, Odd Fellows Building, Boston, Mass. 1w

MATERIALIZATION.

MRS. C. B. BLISS will hold seances on Friday, Saturday and Sunday at 8 P. M., and Sunday, Tuesday and Wednesday at 2:30 P. M., at 8 Dwigth Street, Boston. Dec. 21.

E. A. Pratt

BOTANIC, Magnetic and Clairvoyant Physician, 130 Dartmouth Street, Hotel Austin, Boston, Mass. Thursdays, Saturdays and Sundays from 9 to 12 P. M. At P. M. Address: R. L. Perrin House, every Tuesday, 9 A. M. to 5 P. M. Jan. 18.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1 Bennett Street, corner Washington, Boston. 1w

Mrs. A. Forrester

Will give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. Jan. 18.

Miss J. Rhind, Seer,

31 COMMON STREET, BOSTON. Private sittings on 31 business. Mental Healing by soul-currents. Sittings by letter, send \$2, age and sex, in own handwriting. Circles Monday 7 P. M., Thursday 9 P. M. Jan. 25.

A. S. HAYWARD, Magnetist, 156 W. Brook-

field Street, Boston, Mass. Heals 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. 18.

MRS. M. J. BUTLER will receive her pa-

tients 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.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, removed to

No. 16 Boylston Street, near Tremont (one flight). Jan. 25.

If You Want Advice from Spirit-Friends,

SEND \$1.00 and get a good Private Sitting by Letter to MRS. H. FROST, 38 Norfolk Street, Roxbury, Mass. Jan. 25.

Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM, 489 Tremont Street, Suite 15, Tuesday and Saturday, at 2:30 and 4:30 P. M. Private Sittings daily. Will answer calls for Platform Tests. 4w

Miss C. B. Forbes,

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

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter Street, Boston. Jan. 18.

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, 135 Chandler Street, Boston. Jan. 25.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 63 Bowditch Street, Room 7. Hours 9 to 6. Jan. 4.

Mrs. H. B. Fay

Will hold Seances at Hotel Adelphi, 2181 Washington Street, Suite 15, Tuesday and Saturday, at 2:30 and 4:30 P. M. (Take Elevator). 4w

Removed.

MISS L. M. WHITTING, Massage, formerly with Dr. Mun-

roe, has moved to Hotel Glenmont, Suite 19, 282 Columbus Avenue, Boston. Take Elevator. 1w

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MEDICAL CLAIRVOYANT, Business and Test Medium, 278 Shawmut Avenue, Boston, Mass. 4w

Mrs. E. L. Wetherbee,

HEALING MEDIUM, and Developer of Psychic Force, 43 Dwigth Street, Boston. 8w

Mrs. J. W. Mansfield,

MASSAGE and Magnetism, 178 Tremont Street, Room 42, Boston. Take elevator. 2w

TEN QUESTIONS will be answered by spirit power for 50 cents and two 2-cent stamps. **MARGUERITE BENTON, 1472 Washington Street, Boston.**

MRS. HATTIE YOUNG,

TRANCE and Business Medium, 180A Tremont Street, Room 5, Boston. 4w

MRS. J. FOLLANSBEE GOULD, Massage

and Magnetic Treatments, 618 Tremont Street, Boston. Jan. 25.

MISS KNOX, Test, Business and Medical

Medium, Sittings daily. 208 Tremont Street, Boston. Jan. 25.

MRS. MARTIN, Test and Developing Medi-

um. Also Magnetic Healer. 23 Coburn Street, Boston. Jan. 18.

MRS. J. C. EWELL, Magnetic and Inspira-

tional Medium, 96 West Springfield Street, Boston. Oct. 26.

DR. FRED CROCKETT, Magnetic and Medi-

cal Medium, 11 Common Street, Boston. Jan. 4.

DR. A. H. RICHARDSON, Magnetic Healer,

Waverley House, Charlestown. 1w

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