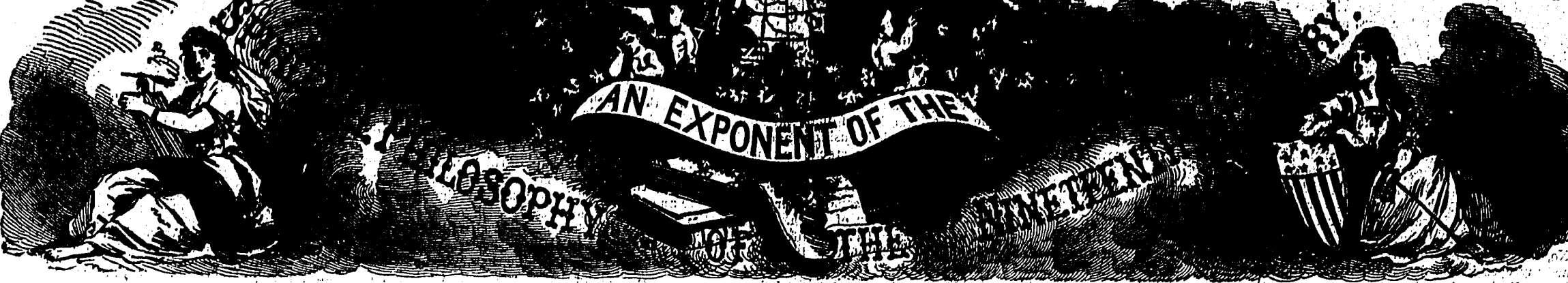


BANNER OF LIGHT.



VOL. LXVII.

COLBY & RICH,  
[8 Bowditch St., Boston, Mass.]

BOSTON, SATURDAY, APRIL 5, 1890.

[\$8.00 Per Annum,  
Postage Free.]

NO. 4.

TABLE OF CONTENTS.

FIRST PAGE.—Historical: Reminiscences of Modern Spiritualism. Foreign Correspondence: Echoes from England. Literary Department: Nameless.  
SECOND PAGE.—Poetry: The Café Molleau. Dangers of Electricity. Free Thought: Rum and Religion. Spiritualism at Denver, Col. Spiritualist Meetings.  
THIRD PAGE.—Poetry: Higher Art. Banner Correspondence: Letters from Massachusetts, New York, Oregon, California, Missouri, and Illinois. The Mississippi Valley Spiritualists' Association, etc.  
FOURTH PAGE.—The Prophets and Old Testament Literature. Spirit Always Before Sensation. The Re-organization of Industry. True Enough. Progress of the Woman Suffrage Movement. New Notes and Pithy Points, etc.  
FIFTH PAGE.—Aid for Mrs. John R. Pickering. The Forty-Second Anniversary. Movements of Platform Lecturers. New Advertisements, etc.  
SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Lonkey; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Against Medical Legislation. April Magazines.  
SEVENTH PAGE.—The Reviewer: Psychology as a Natural Science. In Memoriam. Mediums in Boston. Miscellaneous Advertisements.  
EIGHTH PAGE.—Spiritualist Meetings in Boston and New York, etc.

Historical.

Reminiscences of Modern Spiritualism.

NO. V.

BY E. W. CAPRON.

Early in the autumn of 1849, while Kate Fox was at my house in Auburn, N. Y., I received a letter from Horace Greeley, making inquiry about the "alleged" strange rappings with the Fox girls. I had known Mr. Greeley before, and was a reader of *The Tribune* from the first number, and *The Log Cabin* before it. This letter of inquiry was the opening of a correspondence that was kept up several years. He urged me to have Kate come to New York, and manifested much interest in the phenomena from the first, though he always in his letters claimed that Mrs. Greeley was anxious to know about it.

I finally went to New York, and Mrs. Greeley made an appointment to meet me at the office of Messrs. Fowler & Wells. I very well remember her appearance on that occasion, as she came in bringing one of her children in her arms, a servant walking by her side. We had a long conversation on the manifestations, during which she displayed considerable lawyer-like ability in her questions, but appeared very well satisfied, as I had nothing to answer but straight statements in regard to what had occurred and was daily occurring in regard to the doings of the spirits. When I saw Mr. Greeley he exhibited quite as much earnestness as his wife in regard to the manifestations, and urged me to try to influence the family to visit the city, which, after the public investigation at Rochester, and the constant calls from people to investigate the strange affair, they consented to do, in the spring of 1850. Mr. Greeley was the first visitor who called at their hotel to see them, and showed himself then, and at all times during their stay in the city, to be intensely interested. He was, in fact, almost a daily caller on them.

Among the first acquaintances they made in the city were Alice and Phoebe Cary, who were introduced by Mr. Greeley, and they became the warmest of friends, and ever remained so till their passing on. At their home there were frequent meetings of Horace Greeley, Oliver Johnson, Judge Edmonds, Dr. Gray, Dr. E. H. Chapin and other congenial spirits. The Cary sisters were Spiritualists from a home experience when they were young girls, and the consciousness of the presence of those who had passed on was an ever-present fact, as natural to them as the day.

These sisters were the centre around which clustered the most intellectual Spiritualists of that early time. Their constant friendship and intimacy with Mrs. Underhill was known to but a small select circle. At the meetings of these friends Horace Greeley was always a welcome guest; nor did he ever question the Spiritualism of the Cary sisters from their own home experience or that which they had found in New York to confirm their earlier belief. After nearly four months' stay in New York the Fox family left for their home in Rochester. On their leaving the city Mr. Greeley published, over his own initials, the following, in the course of a long article on the honesty of the Fox family:

"They have been taken without an hour's notice into houses that had never before entered; they have been placed all unconsciously on a glass surface, concealed under the carpet, in order to interrupt electrical vibrations; they have been disrobed by a committee of ladies, appointed without notice, and insisting that neither of them should leave the room until the investigation had been made, etc., etc.; yet we believe no one, to this moment, pretends that he has detected either of them in producing or causing the 'rapping'; nor do we think any of their contemporaries have invented a plausible theory to account for the production of those sounds, nor the singular intelligence which (certainly at times) has seemed to be manifested through them.

"Some ten or twelve days since they gave up their rooms at the hotel, and devoted the remainder of their sojourn here to visiting several families, to which they had been invited by persons interested in the subject, and subjecting the singular influence to a closer examination than could be given to it at a hotel, and before casual companies of strangers, drawn together by vague curiosity more than rational interest, or predetermined and invincible hostility. Our own dwelling was among those visited, not only submitting to but courting the fullest and keenest inquiry with regard to the alleged 'manifestations' from the spirit-world, by which they were attended. We devoted what time we could spare from our duties out of three days to this subject, and it

would be the barest cowardice not to say that we are convinced beyond a doubt of their perfect integrity and good faith in the premises. Whatever may be the origin or cause of the 'rappings,' the ladies in whose presence they occur do not make them. We tested this thoroughly, and to our entire satisfaction. . . . But if we were simply to print (which we shall not) the questions we asked, and answers we received, during a two hours' uninterrupted conference with the 'rappers,' we should at once be accused of having done so expressly to sustain the theory which regards these manifestations as utterances of departed spirits."

Horace Greeley did not say he was a believer. He said all he dare say at that time; but what could he have said more than the words contained in the last paragraph? He knew of no way in which the sounds could be accounted for, and the answers to questions were so true, so correct, that he could not dispute them. He knew that there was no other way of accounting for them. When his wife passed on to spirit-life he at once sent to Oliver Johnson, who was an old and valued friend of Mrs. Underhill, to get him a message from the departed one, with which Oliver complied, and they received from her words of comfort and encouragement. When our great war was in progress, at one time when Mr. and Mrs. Underhill visited Mr. Greeley at Chappaqua, he immediately commenced to interrogate the spirits about the result of the war. He felt discouraged on account of the Bull Run battle, and could hardly be reconciled. What did he ever turn to the spirits for in the hours of affliction and despondency if he did not believe them? During the years of our acquaintance he never thought of disputing the spirituality of the manifestations, but was always anxious to hear of any new phases of the subject; he was quite up to the thinking of many others who have since become well-known as Spiritualists. He was, in nearly all respects, a man in advance of his age, and did a vast amount of good work, making *The Tribune* a leader of thought.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FORTY-TWO.

BY J. J. MORSE.

(Specially compiled for the Banner of Light.)

Since the previous communication under above head the writer has issued a pamphlet giving his impressions of American Spiritualism, as seen during his tour in the States, from August 1885, to August 1889. The little work has been cordially received by our English press, highly commended by individuals, and gratifying to the publisher; the edition is well nigh exhausted. As COLBY & RICH have it on sale, no doubt many American readers are in possession of the brochure, and are aware of its contents. It is an unambitious but honest presentment of impressions, and as such stands upon its merits, as all work must sooner or later.

Every reader of THE BANNER will surely have rejoiced after perusing Hudson Tuttle's article on "Theosophy and Spiritualism," in your issue for March 1st. His closing paragraph has the right ring, and is in thorough accord with the present writer's deepest convictions. His clear exposition is eminently refreshing. But, nevertheless, many will fail to admit it, so curious is the mental twist that "Theosophy" has imparted to many minds. While Col. Olcott was here various attempts were made to induce him to debate with either Mrs. Britten or the compiler of these "Echoes," but the desires of the friends were in each case defeated. "Lack of time" was advanced as preventing the arrangements! Yet in Newcastle-on-Tyne the gallant Colonel unequivocally endorsed his book, "People from the Other World"! As an advocate he has not helped his cause much here. The secret of much theosophical notoriety here consists in the active few keeping well to the front in the secular press. Sometimes a big drum conceals a small following! Outside the London cohort, itself not considerable, there is but a limited and scattered company in the British Isles.

Another theory: The idea that "dead" people return to us ought, itself, to be deadlier than any pre-historic cave-dweller's mummy long ere this. This time the theory comes from London, is found in the "Proceedings" of the Society for Psychical Research, and is fathered by Mr. F. W. H. Myers. Mr. Myers dismisses as unscientific the popular conception that a "ghost" is a dead person permitted to communicate with the living, his contention being "that 'ghosts,' as a rule, represent not conscious or central currents of intelligence, but mere automatic projections from consciousness which have their centres elsewhere."

Substantially Mr. Myers's hypothesis is: that the dead in thinking intently, "brooding" over a striking event of their earth-life, project their thought telegraphically into the thought of a receptive mind, and that during sleep, so that "the dream of the dead passes into the dream of the living," and becomes part of the dreamer's subjective consciousness. As a theory, dealing with the needed *via media* between "dead" folks' thoughts and living peoples' minds, it is ingenious and interesting, nay, even suggestive. But does it cover all the ground involved in the term "ghost"? Is still an open question.

Bearing in a similar direction, an English spiritual paper recently printed an article on the Liberating of Earth-Bound Spirits, a subject that one hears but little of from America. It has always seemed to your correspondent a subject of more than doubtful value, savoring strongly of the superstitions of a past age. Gen-

erally the "earth-bound" are represented as people who have lived evil lives. But, surely, if they are in the spirit-life, they are where the better agencies of reform are in operation. If good spirits can help evil and bad humans, surely there ought to be no reason for their inability to help up those of their own order. If we help up our own "earth-bound," we are engaged in practical work; but the "liberating" earth-bound spirits is, surely, the province of the spirit-world rather than this one. Surely there is more than enough work for reformers in this life, for the lack of doing which thousands are still in an appalling state of mental, moral and spiritual darkness.

An extract from the *Cologne Gazette* reached the writer lately, upon the subject of Vegetarianism, which is here appended, as interesting to the opposing schools of diet. The most intensely selfish, autocratic and utterly impossible man the writer knows is a staunch vegetarian, teetotaler and anti-tobaccoist, and if vegetarianism has all the soothing virtues its champions assert, what would the individual in question be if he indulged in a carnivorous diet? The possibility is too dreadful to contemplate! Says your German contemporary, however:

"German vegetarianism receives a severe blow just at the turn of the year. Its most zealous scientific partisan, its most-quoted learned authority, the writer of so many leaflets and polemical pamphlets, Dr. Altmann, sends the vegetarians his farewell. 'Warum ich nicht mehr vegetarisch lebe' (Why I no longer live as a vegetarian) is the title of an article sent to the *Rheinisch Courier* by Dr. Altmann. The former preacher of the vegetable diet writes: 'Having lived for a long time as a vegetarian without feeling any better or worse than formerly with mixed food, I one day made the disagreeable discovery that my arteries began to show signs of atheromatous degeneration. Particularly in the temporal and radial arteries this morbid process was unmistakable. Being still under forty years of age, I could not interpret this symptom as a manifestation of old age, and being furthermore not addicted to drinking, I was utterly unable to explain the matter. I turned it over and over in my mind without finding a solution of the enigma. I, however, found the explanation which I had sought so long quite accidentally in a work of that excellent physician, Dr. E. Monin, of Paris. The following is the verbal translation of the passage in question: 'In order to continue the criticism of vegetarianism we dare not ignore the work of the late lamented Gubler on the influence of the vegetable diet on the chafy degeneration of the arteries. Vegetable food, richer in mineral salts than that of animal origin, introduces more mineral salts into the blood. Raymond has observed numerous cases of atheroma in a monastery of vegetarian friars, amongst others that of the prior, a man scarcely thirty-two years old, whose arteries were already considerably indurated. The naval surgeon Treille has seen numerous cases of atheromatous degeneration in Bombay and Calcutta, where many people live exclusively on rice. The vegetable diet, therefore, ruins the blood vessels and makes prematurely old, if it is true that man 'is as old as his arteries.' It must produce at the same time tartar, the senile arch of the cornea, and phosphaturia." Having unfortunately seen these newest results of medical investigation confirmed by my own case, I have as a matter of course returned to a mixed diet. I can no longer consider purely vegetable food as the normal diet of man, but only as a curative method which is of the greatest service in various morbid states. Some patients may follow this diet for weeks and months, but it is not adapted for everybody's continued use. It is the same as with the starving cure, which cures some patients, but is not fit to be used continually by the healthy. I have become richer by one experience, which has shown me that one single brutal fact can knock down the most beautiful theoretical building."

The writer has tried both diets, and personally feels healthiest on a judicious mixture. Age, condition and climate are each points of considerable importance. But while "civilization" imposes the present tremendous pace upon the human machine, extraordinary fuel is demanded to maintain the supply of steam required to keep it moving. By the way, a Royal Commission is at present considering the brutal vaccination laws of this country, and from what little has leaked out, there is every reason to think that the compulsory clauses will be repealed, and that "regular" medical opinion as to the efficacy of the practice will be heavily discounted when the report is made.

The influential *Newcastle Weekly Chronicle* recently published a very lengthy letter, headed "A Theosophical Spook," signed by a *nom de plume*, but actually written by a literary lady of no mean ability, and with whom the writer is personally acquainted. The article describes a wonderfully successful materialization séance, through the mediumship of Mrs. Annie Fairlamb-Mellon, and according to the letter in question, nothing could have been more satisfactory. As an important sign of the times it is more than significant. Our facts are beginning to tell.

The increased development of the Lyceum movement in Britain, adverted to in previous Echoes, has resulted in the publication of *The Spiritualists' Lyceum Magazine*, edited by Mr. W. H. Wheeler, of Oldham. It is very neatly printed, and finding considerable favor among those for whom it is intended. It is a monthly.

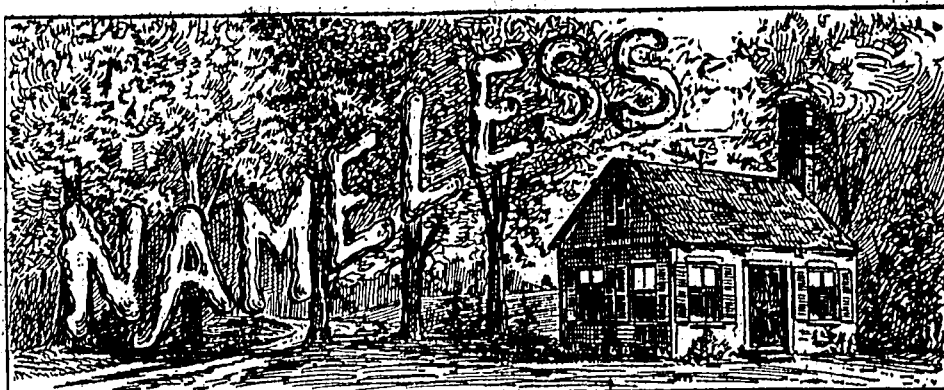
The Liverpool Children's Lyceum has recently had a very successful fair, realizing a quite substantial financial result. It was initiated by the Guardian, Florence Morse, the scribe's daughter, and ably carried out by the committee, under Mr. S. S. Chiswell, the devoted Conductor.

Banner of Light Publishing House  
And European Agency,  
16 Stanley street, Fairfield, Liverpool, Eng.

A DISGUSTED LAWYER—"What makes you look so disgusted, Sharpy?" asked one young lawyer of another, the other day. "Why, you know that old skinflint Jones, don't you?" "The millionaire? Yes." "Well, he died yesterday without making a will, and here are half the lawyers in town starving to death. His heirs will probably get every farthing, the confounded old hunk!"—*New York Ledger*.

APR 4 1890

Literary Department.



Written Especially for the Banner of Light.

BY MRS. M. T. LONGLEY.

CHAPTER VII.

"She Is Not Dead!"

David Saunders had always been accounted an eccentric individual, given to strange fancies and dreams, and full of weird notions concerning the dead and their power to reach the living with warnings and impressions from the other life. He was of Scotch extraction, and came of a long line of seers whose power of second-sight, tradition said, had seldom failed. Therefore the old man believed the things he felt and saw—such as others did not feel and see, and so laughed his assertions to scorn—came to him from another world, and obstinately clung to them as real and veritable truths, however much people might deride and sneer.

For many years David Saunders had filled the office of sexton at the church in Trent, and for the same length of time he had been undertaker for the town. His wife had died a dozen years before the date of our story, leaving an only daughter, Bessie, the joy and comfort of her father's declining years. Their home had been kept in order and presided over with the utmost neatness by Bessie's aunt, the only sister of the deceased Mrs. Saunders, a worthy but shrewish woman, whose tongue sometimes ran riot when its owner was displeased, or, as she termed it, "out of sorts."

Bessie Saunders had belonged to the same class in Sunday school as had Viola Trenton, and for years a friendly intimacy had existed between the daughter of the humble sexton and that of the richest and most popular man of the place.

When Viola was eighteen years of age, and Bessie but a year younger, the latter fell a victim to disease, and after lingering for some months upon a bed of sickness and pain, passed to the Better Land. During the period of her illness Bessie constantly craved the companionship of her friend, and all the time that Viola could possibly spare was given to the sweet young girl, so soon to take her place in the eternal world.

Among those who were profoundly stricken by the news of the sudden death of Viola Trenton was the old sexton; to him the beautiful girl had been like an angel of light, bringing sunshine and peace to his home when the clouds of pain and sorrow had settled upon his heart. In the old man's eyes Viola stood as the blessed ministrant who had brought comfort to his beleaguered child; and when she, too, was snatched from earth, it seemed as if one of his own had been taken from him. For two days the old man went about his duties as one stunned, and but half alive to their realities. It was his office not only to see that the church was prepared for the last sad rites to be paid to the remains of the sweet young girl, but also to attend to the usual duties devolving upon an undertaker who is called into the presence of the dead. It was a sad labor, but one of love, for the old man, a sacred duty which he fulfilled to the very best of his ability. But it was not until the morning of the third day that the mists began to clear from his brain and the torpor from his heart. Then it seemed as if a weight had been removed from him; a brightness as of a great light penetrated his life; something like a thrilling hope lit up the interior of his soul; there were strange murmurings in his ear and strong impressions in his breast; and when, quietly seated in the church at the hour when the funeral obsequies were being held, these impressions deepened to whispers and convictions to the old man. He even felt soft touches upon his head, and it seemed to him he heard the words: "She is not dead; can't you see she is not dead. Take her out of there; she lives! she lives!"

But at the close of the service, when he came forward to close the casket, and to assist in its removal to the hearse, and so had an opportunity of pressing his hand upon the heart of the image within, under the pretence of arranging the white raiment, the man could detect no signs of life or of animation about that still, cold form.

"It cannot be," he thought; "it cannot be; the poor lady is gone beyond recall." But all the way to the cemetery the old man could not escape the haunting conviction that Viola had been consigned to the tomb, and left to its unbroken solitude, whose whispers were repeated over and over again in his ears: "She lives! she lives!"

"Ay, she lives—but in a better world than this!" he broke out at length, startling the sister, whom we have mentioned as his house-

keeper, and who was clearing away the remnants of their evening meal.

"Who's that you're talking of, man?" she demanded, pausing with a plate of bread in her hand, and gazing at him in surprise.

"Of Miss Viola, Jane—the dear, sweet lass who has gone to God; but, do you know, I can't get rid of the idea, either, that she's not gone. It seems to me she's alive in that coffin of hers, and I can hear her say: 'Take me out, oh! take me out!'"

"For goodness sake, Dave Saunders, don't get such notions into your head. They make me creep all over. Of course the dear lass is dead, and gone to glory. She's not there in that tomb, not a bit of it. Did n't the doctors examine her, and did n't they say she was dead? Did n't she look enough like a corpse when you shut her face from sight this blessed day? You're crazy to think of such a thing, man!"

"Perhaps I am," the old man mildly replied, "but I do think of it just the same. I know it looks like death, and it is n't likely there's anything in these strange whispers. But I've had warnings before, and they've been true ones. Now if Miss Viola should be alive, who's there to find it out but me? It seems as if I ought to —"

"Don't you dare meddle with the dead, old man! You just let her alone. 'T will bring a curse on you if you disturb her bones; and what would Mr. Trenton say, not to speak of the poor lady mother who is so sick now because her child is snatched away?"

"I reckon they need n't know it if the child is really gone; and if she aint, and I bring her back to 'em, they'll be glad enough."

"You're an old fool, Dave; and you'd better keep quiet. We're all feeling bad enough about her loss not to be harrowed up over again by any notions of yours. You'd better go to bed and get some sleep, and you won't hear any more of them whispers when the morning comes."

But the sexton was not convinced; on the contrary, the impressions only deepened on his mind as the night advanced; and so, at a late hour, when his housekeeper was fast asleep, he quietly dressed and stole from the house, taking a lantern, some tools, a warm shawl and a bottle of liquor and a spoon with him.

It was not far to the cemetery, and only an easy task for the old man, who was, by the nature of his office, familiar with his surroundings, to gain an entrance to the tomb where the imprisoned girl lay. But before he did this Saunders ascended the stairs of a little stone building close at hand, the lower portion of which was used as a chapel for service over the dead when required, and entering a small room above, struck a light, first carefully lowering the heavy shades that hung above the small, ground-glass window panes. He then proceeded to place the bottle and spoon he had brought upon a stand in the room, and to dust off a lounge that stood against the wall, after which the sexton laid the material for a fire in the open grate before him, and, taking his lantern and the heavy shawl, left the room, fastening the door behind him.

In the course of half an hour he returned, bearing carefully a heavy but a precious burden in his arms; and after some labor he succeeded in opening the door of the upper room and in placing his charge, who was wrapped in the shawl he had taken, upon the couch.

"Poor dear!" he murmured, in tender tones, "she seems past all bringing to; but I feel there's hope yet, and I'll just start the fire, and while it's kindling up I'll run and fix up the tomb a bit. There's not much danger of any one coming this way, but I can't run no risk till I see what's the end of this. Even if I have to put her back again, I'd better fix the coffin first as if it had n't been touched."

By this time he had lighted the fire, and with another glance at the unconscious form upon the lounge, he again lifted his lantern and hurried from the room, carefully locking the door behind him. He was not absent long, and when he returned he brought a handsome pillow of white satin, which he placed beneath the head of the recumbent girl. The man then busied himself in loosening the garments of the form so that he could reach the pulseless heart; as he did so, a packet of papers fell from the bosom of the white dress, and lay untouched at his feet. As carefully and as tenderly as a mother attends to her babe, the devoted old man rubbed and chafed the girl, pausing now and then to place a spoonful of brandy between her lips. For some time there



was no motion, no sign of life about the prone form, but at length there seemed to be a gentle pulsation, as though the heart had renewed its action, and which caused the attendant to redouble his exertions. He had just turned to replenish the fire with fresh wood, when Viola opened her eyes and gazed upon him; and it was a joyful cry of relief and of thanksgiving which the old sexton uttered as he once more turned to renew his labor of love, and found the arisen girl alive and in her right mind.

At first she could not speak, but after swallowing the stimulant which her deliverer pressed upon her, she was able to recount to him something of the experiences through which she had passed. When she told him of the beautiful country she had seen, he cried: "Oh! it was heaven, it was the Better Land; and did you see Bessie there?"

"No, I did not, after the first hour; when I opened my eyes in the beautiful world, and beheld kindly faces beaming upon me, among others I saw hers, your lovely child—oh! it was a happy and a blessed face, but I did not see it long; I was taken away to another place, but all were happy and tender whom I met."

"Of course they were, my bairn; who would not be to thee? But, praise the Lord, thou hast been brought back to us all. And when thou'rt rested, lass, I'll take thee home to thy own. Oh, it'll be joyous news I'll carry them, and this will be a blessed day!"

"What do you mean?" she cried. "Oh! I cannot go home! I have no home; they think me dead—it must be so."

"But they'll be glad to find thee alive, child—oh! they'll be very glad to take thee in."

"No! it must not be. I cannot go back. I belong to them no more. I belong only to the world now. That is what Hebron, the good spirit, said: 'Thy name shall not be known, thy home shall be only in the hearts of thy people, but thy works shall follow thee,' he said to me."

The old man tried to soothe and reason with her, but she was firm, and he could not alter her decision. At length she said: "Dear old friend, for the sake of your devotion and fidelity I will intrust you with a great secret. You shall know why—even if the spirit had not so commanded—I cannot return to the house of my father and be his child again; why, where is it?" searching in her dress for something she could not find.

"Is this it?" the old man asked, raising up the packet at his feet. "It fell out when I opened thy corsage to give thee air?"

"Yes; take it and read its every word; it explains itself in full. The hand that penned those lines gave them to my mother to be delivered to me at the proper time. Its owner was my mother's only and beloved sister. Read, and you will understand; but first, promise me you will never, never reveal to any one on earth what this paper contains."

"I will never breathe one word of this writing to any living soul, so help me God," solemnly said the old man, holding up his hand as he spoke.

"Then, dear friend, read."

The sexton adjusted his spectacles and began to peruse the old and faded letter. It was with difficulty that he made its meaning clear, but as it began to dawn upon his mind his face grew pale and stiff as marble, and the paper rattled in his hands. But still he went on and on to the very last word before he paused, and then with a hollow groan he handed the writing back to the girl who lay gazing at his motionless face.

"Now you see why I can never go back. I am dead; let it be so forever. Viola Trenton is no more. I am only the spirit arisen from her ashes, and I must away from this vicinity. You will help me to get away I know, and keep my secret."

"To the death, my bairn. But why must thou go? It were no fault of thine."

"It is better for the tomb to keep its secret, friend, and I must go. For the sake of your dear child now in heaven you will help me to get away, and you will always be my friend?"

"I will help thee; and the Lord deal with me as I deal with thee in thy extremity. No man shall learn thy secret from my lips. Naught shall know of thy resurrection. The tomb is silent, and will keep its counsel close. All that this poor old man hath is freely offered thee. My poor lamb, for thy own sake, as for the love I bear my bairn in heaven, I will help thee according to thy will!"

#### CHAPTER VIII.

##### The Old Hut.

There was a long talk between David Saunders and the girl whom he had rescued from the tomb, and then, just as the first faint streaks of early dawn proclaimed the coming of a new day, the old sexton left his charge, promising to return as soon as he could. While he was absent our heroine, who felt herself more than half a spirit, so little did she sense the material conditions about her, fell into a semi-dozing or trance, a state that was neither sleeping nor waking, but one that enveloped her entire being in a delicious, restful repose.

She had no consciousness of the lapse of time, nor did she feel the need of food or bodily aliment of any kind, although it had been several days since anything had passed her lips save the few spoonfuls of stimulant that the old sexton had administered to her. But this sweet, refreshing calm that now possessed her frame seemed like food and drink and rest, all concentrated in one. The atmosphere of the pent-up room was as fragrant and clear to the girl as if the odor and breezes of a summer morning were upon her. She was conscious of the presence, too, of saintly companions, and through her closed eyelids stole an illumination, as if the whole place was flooded with a refulgent, inspiring and ineffable light.

When the old man returned, she opened her eyes, and gazed with a strange, almost unearthly expression upon him; her countenance, which did not and never would—lose the palor which had fallen upon her face when that mysterious death-chill seized upon her, fairly shone now, as if the light we have mentioned was gleaming through her features, and the whole form of the girl seemed transfigured with an ethereal grace and beauty that had been caught from contact with heavenly things.

"Did the time seem long to thee, my lamb?" her friend asked in quivering tones. He was struck with awe and wonderment at the sight of her spiritual appearance, and fairly trembled, as if he had been ushered into the presence of some being of supernatural guise. "I made haste as best I could, but it took some time to get together what I wanted for thee."

"I did not mind the time you were away, dear friend. I have not been lonely. Mine is a blessed state! Such heavenly companionships, such divine experiences I have had!

"They are all in all to me now. I think I will go through life with their helpful influence, and my lot will be better than any the world can give. Oh! my friend, I see bright faces now, and two dear angels are beside you. Why, they are Bessie and her mother—your own dear ones who smile upon you, and give you of their perfect love!"

The old man fairly wept with joy at these words; there was no mistaking the sincerity and earnestness of the girl. He would as soon have doubted an angel from the highest heaven as to have mistrusted what she said, and he accepted the declaration of the presence of his wife and child with tears of thanksgiving and delight.

He had brought with him a good supply of food, and other necessities, for his strange guest; for it had been decided that she should remain in the chapel chamber until such time as she could be removed to a distant place of retirement. This would take a few days, as there was work to be done before this could be accomplished, and hence it was the man's desire to make his charge as comfortable as possible, in spite of her assurances that she should need but very little, as hunger and cold had but little power to affect her life.

David Saunders had been at first unwilling that this beautiful and beloved creature should withdraw herself from the world, and especially that she should select the most humble and perhaps uncomfortable dwelling that she could find; but at length he gave way to her own desires, and then the old man mentioned a rude and somewhat broken-down cottage, little more than a hut, and without special conveniences, that he possessed in the outskirts of a small village in a distant part of the State. This place had fallen to Saunders as the only surviving relative of an old hermit-like, misanthropical fellow who had withdrawn himself from the world, and had lived and died unloved and alone. The hut of itself was of no account, but the land belonging to it might be valuable some day, and so Saunders, while he had not taken the trouble to identify himself to the village people as its possessor, had nevertheless refrained from disposing of his property.

When our heroine heard of this place she begged the privilege of retiring to it until such time as her trusted, invisible guides should impress her how to enter upon the mission of helpfulness that had been hinted to her while she was in the other world; and with many protestations of its unfitness for her occupancy, the old sexton reluctantly gave his consent. It was settled that the next day Saunders should travel to the place he had mentioned to put the old hut in as good order as he could, and to prepare it for his friend; and so he left the girl to while away her time with the books he had brought, or with such entertainment as she might find in her own thoughts until his return.

Before starting on his journey, however, the man secretly gathered together a bundle of his deceased daughter's garments and little belongings, which he conveyed to his ward in her chapel retreat. Among these was a supply of sewing materials, and the girl passed part of her time in refitting for herself a gown of soft gray woolen, and other garments that she would need upon her projected trip.

Three days passed swiftly by. No loneliness and but few sad thoughts came to the silent occupant of that curtained room. As yet the holiness and the sweet inspirations of her late unearthly experiences enthralled and enveloped her life. At times she thought of the old days, of the pride and love of her father, the companionship and affection of her delicate mother, and the tender solicitude of that lover whom she felt she should never meet again—but if a pang came to her heart because she had renounced these, with a host of beloved associations and ties, it was caught away as by some invisible hand, under the uplifting and exalting light that infiltrated her very soul. Whether she should always feel thus, and whether the memories of the past would ever stir so keenly in her breast as to awaken the bitterness and pain and rebellion that earth's children feel in the hours of dire extremity, she did not ask herself. It was just now sufficient for her to know that a power beyond all mortal ken, holy and even divine as it seemed to the girl, had her in its keeping, from which she could not stray.

At the expiration of the third day her friend returned to her. He had been to the old Peesley hut at Bridgton, and had accomplished what he could to make it habitable; but it was only a wreck at best, and he was doubtful about taking his dear young lady to such a spot; still, as she was gently though firmly obdurate in her desire to go, the arguments of the sexton fell unheeded on her ear. He was surprised at the progress she had made in her sewing, and even more so at the very small quantity of food she had consumed, fearing lest she would starve herself in her abstinence; but she assured him that she had taken all that she had required, and that henceforth a very little, and that of the plainest kind, would suffice to support her frame.

"Ah!" thought the old man, with a sigh and a shake of the head, "she's more'n half spirit; it's my belief she's not long for these parts, anyway. The poor lamb—to be left out of the fold in this way! Well, as the ravens, under the ministry of God, fed His servant in the olden times, so will His angels provide for her in these days. But I must look after her—I must not let her fail."

He said nothing, however, but only extracted a promise that, should any want, or misfortune, or illness overtake her, she would make her necessities known to the physician or clergyman of Bridgton, and get them to communicate with him. During his absence he had carefully inquired about these people in the town beyond Bridgton, and had satisfied himself of their integrity. He had made that town his stopping-place, and had only visited the Peesley hut after nightfall, so that no one in Bridgton had known of his coming and going, or of his errand there.

Promising to do as her friend desired, his charge, dressed in the gown that her nimble fingers had reshaped, and wrapped in a soft gray shawl and gray, silken, fur-trimmed hood, that had belonged to Bessie Saunders, with a thick, dark veil hiding the delicate beauty of her face, prepared to pass from the room where some of the strangest experiences of her life had been known, and to go out into a new world and an untried career. Saunders had given out to his housekeeper, and to his assistants in his shop, that immediate business made it necessary for him to be absent from home a few days, and he did not care to return there until he had settled his ward amid her new surroundings. Therefore he thought it best to conduct her by the night train, which left the town opposite to Trent, for the city some ten miles beyond the village of Bridgton. That

city was reached at five o'clock in the morning, and here Saunders secured a conveyance which bore him and his charge to within half a mile of their destination, where he paid and dismissed the driver of his vehicle, and then set out with his companion for the old hut in the woods.

During the short and secret visits the old man had made to the hut, he had succeeded in putting it into something like order and respectability. To the place he had conveyed quite a number of useful articles; among them a large box of material such as undertakers use in their business, and which he had taken from his own stock, consisting of rolls of white serge, snowy linen, fine cambric, etc., which the old man felt could be made use of by the being who seemed to him so little like an ordinary woman of earth. Some of the finest of his wares he had plaited into snowy folds and tacked up at the little windows, that in his zeal he had polished with his own hands. The floor of the one room below and that of the other above he had spread with soft rugs. The old pine bed which stood upon its homely legs he draped with snowy serge, stripping it of its mouldy coverings, and burning these in the fireplace when the midnight hour was nigh. He then piled the old frame with soft cushions and spread it with fine woolen shawls that he had brought, making of it a couch fit for the dainty limbs of a princess in repose.

The cupboards he cleaned, and stocked with the stores that he had brought, groaning with the thought of how little of them would be used, but also consoling himself with thinking that perhaps the potted meats and jellies and jams and boxes of delicate wafers might tempt the appetite of the recluse. Bottles of cordials and wines and other fluids he brought, and when all were safely housed he was pleased at the reflection that there was enough to serve the most dainty epicure for many weeks to come. All that he had now to do was to see that a goodly supply of wood was under the old shed that was connected with the house. The entrance to this had been fastened by a rusty lock, and it was found filled with fuel and undisturbed; the unused pump was also found to working order, so that when David Saunders introduced the nameless, and but for himself friendless, girl into the house, she was struck with its air of neatness and attractiveness.

He remained with her that day, keeping in seclusion, and doing what he could to make her abode more comfortable; but when the shades of night fell he bade her adieu, forcing upon her a sum of money, which she might sometime need, and promising to visit her occasionally to see if she required anything, and to bring her new supplies—a promise that he religiously kept, coming disguised in great coat and slouched hat, seen once or twice by some of the village people, and reported as either a ghost or as the mysterious occupant of the old hut.

(To be continued.)

#### THE CAFE MOLINEAU.

The café Molineau is where  
A dainty little mix  
Serves God and man as best she can  
By serving meats and drinks.  
Oh! such an air the creature has,  
And such a pretty face.

I too delight that autumn night  
In laughing round the place  
I know but very little French  
(I have not long been here),  
But when she spoke her meaning broke  
Full sweetly on my ear.

Then, too, she seemed to understand  
Whatever I did say,  
Though most I knew was "only poe,"  
"Bong zhoor," and "see you play."

The female wit is always quick,  
And of all womankind  
The keenest wits can find.  
And here you find that subtle gift,  
That rare, distinctive touch,  
Combined with grace of form and face  
That glads men overmuch.

"Our girls at home," I mused aloud,  
"Lack either that or this;  
They do not combine the arts divine  
Of doing one's duty and of being nice."

Far be it from me to malign  
Our belles across the sea,  
And yet I'll swear none can compare  
With this ideal she!

And then I praised her dainty foot  
In her white stocking here,  
And parleyed in glib French mood,  
Until the saucy wench  
Tossed back her haughty auburn head  
And froze me with disdain;

"There are on me no more," she said,  
"For I come from Bangor, Maine!"  
EUGENE FIELD.

#### Dangers of Electricity.

A paper on this subject by John Trowbridge, which appears in *The Atlantic Monthly* for March, will be one read with great interest, as it points out, ably and clearly, the grave dangers attending the present use of the electric current. Mr. Trowbridge says:

"What is most to be feared is the case with which extensive fires can be started in cities by means of bare or poorly insulated electric circuits, of which the earth forms a portion. The electric current seeks to return to the generator which produces it by the path of least resistance. If, therefore, a telegraph or telephone wire, or any metallic conductor, should come in contact with a bare wire conveying a powerful current, this current would seek the ground by every possible way; and if the telegraph or telephone wire should be connected with the ground, the powerful current would be directed through the telegraph or telephone instruments in offices and houses to ground connections. It is said, in reply to this view, that lightning frequently has entered houses by telephone and telegraph wires, and has merely burnt out a coil or fused a wire, and has not caused any serious conflagration."

A sudden discharge through a circuit, however, is not so dangerous as a slow, insidious heating, which might go on for several hours before it was discovered. This heating is caused by the resistance to the flow of a powerful current leaking into houses and by the resistance to the flow of a powerful current being set up by a wire which has fallen upon a bare metallic conductor through which a current is flowing. What is to prevent, a great and a growing danger, being set on fire by electricity in a hundred places at once on the night of a blizzard? The inquiry is certainly not a frivolous one. The elements of danger are with us, and the questions of safeguards demand the most careful consideration by our municipal authorities."

Mr. Trowbridge traces the difference between the continuous and the alternating current, and defines them thus: "The continuous current is like a snake, which strikes once, and loses its fangs. The alternating current is a snake which can strike again and again." The alternating current is the one now coming into use in electric lighting, and while it has many advantages over that of the continuous current, Mr. Trowbridge notes that the "dangers from its employment are very great, and will need careful safeguards."

#### The Bridge of Life.

Addison, in his "Vision of Mizrah," represents life as a bridge of a hundred arches, and many of these, especially those at the farther end, in an almost impassable bridge, were already broken and crumbling. Now no one reaches the other side by passing the bridge. Yet all must use it, and all must fall, sooner or later, into the swift current beneath. He represents the mental faculty as assisting travelers through, rather than over the bridge. But now, with the wonderful progress in medical science, no doubt the structure would be represented by a modern Addison as in better repair. Read what has been accomplished in this direction by compound Oxygen. If you are sick or have a sick friend, send for our brochure of 200 pages, giving full information, testimonials from patients, mode of cure, etc. Sent post-paid. Address Drs. STARKER & PALLEN, 1629 Arago street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

## Free Thought.

### RUM AND RELIGION.

To the Editor of the Banner of Light:

Cultured, Christian Boston ships to bonlight, heathen Africa three thousand gallons of New England Rum every day in the year, and this is probably not the half of what civilized America sends to the other heathen of the world.

England more than doubles our efforts in this direction, and distributes among her dependents in the East more than ten thousand gallons daily of this moral persuader.

As to how the material is used, and what effect it has upon the simple-minded children of the Orient, I wish to quote some remarks of gentlemen who are familiar with the subject, and speak by authority.

It is desirable that every body should understand that a professedly Christian community not only tolerates and legalizes the open sale within its own domains, but allows its citizens to manufacture and send to Gentile nations this poisonous fluid for the destruction of their physical and moral life.

The Rev. H. J. Ellison, in a recent letter to the Archbishop of Canterbury, says: "There have not been wanting intimations from time to time of the havoc which the strong drink and drinking customs have been causing among the native races. They have come in piteous cries from the Indian reformer, Chunder Sen, the native African, Chief Khamé; in the protests of the late Bishop Selwyn, and in the dignified remonstrance of the King of Madagascar. The indictment sets forth the crime in all its terrible dimensions."

In Ceylon "the reputation of the natives for sobriety is being undermined by the increasing prevalence of Western notions and habits, a large number of European mercantile houses being directly interested in the drink trade."

In Burma "the religion is Buddhism, whose fifth commandment is 'Thou shalt not touch or drink any strong drink,' but since upper Burma has been annexed, it is a fearful place for strong drink and heavy crime."

In Madagascar, "in consequence of the introduction of rum from the Mauritius, crime has risen by leaps and bounds, the contamination of drink having struck the inhabitants with all the force of a pestilence."

In China, "thirteen years ago, you could scarcely see a drunken man anywhere, but now you will see hundreds of them, intoxicated not with native drinks but with those imported from this country."

"At the Victoria gold-diggings there was at first no drink and no public house, but the influx of a hundred thousand barbarians, who came from England, brought the desolation of drink among them in a way that crushed the temperance forces, and gave them their work to do over again."

In Africa, Sir Charles Warren says: "We were in the habit of taking the Bible in one hand and the brandy-bottle in the other to the natives of South Africa. There were many thousands of the natives who were reduced to the lowest depths of poverty and an early death by the drink traffic, which was forced upon them by the laws of this nation."

It is in India, however, that the evil appears in its most destructive and dangerous form:

"The nation of abstainers is gradually becoming a nation of drunkards; the vice is spreading among the native population with the rapidity of an epidemic."

When through the natural morality of the people, the prohibition of the Shastras and the usages of Hindu society, the vice of drunkenness had disappeared, "it was reintroduced by the British. Nearly every village has its liquor shop, and the natives believe that they are conferring a favor on the government by purchasing the liquor."

Archdeacon Farrar says: "We have girdled the world with a zone of drink."

Bishop Selwyn says: "You have heard it constantly said that the native races of the earth are passing away before the advance of civilization. It is not civilization; it is our detestable vice carried out into those native races by men professing Christianity. They used to come and say to me: 'How is it? you who profess to be Christians seem to take no account of the sin of intemperance, which is effectually destroying the morals of our people. How is it? Is it the will of God, or is it not? Is it true, or is it not, that no drunkard can enter the kingdom of heaven? Why is it that these men who come here to teach us, and who profess Christianity, are seen reeling about in drunkenness, and forcing upon us these liquors, which we never wanted and never tasted until they came?'"

Mr. S. H. Kearsley, in the province of Oudh, says: "The Europeans in India are blamed for introducing drinking habits among the natives, and I fear we must plead guilty to the charge. And these habits are among the greatest drawbacks to Christianity in the East."

To such an extent has this liquor business prevailed that "the heathen regards the use of intoxicating liquor as the sign of a Christian."

Nanda Lal Ghosh writes: "We have statistics, and know well that the people are in abject poverty; and yet there comes the demon of drink to intensify their misery, introduced by a Christian government."

The Church of England Temperance Chronicle, commenting on the report on the Congo district, by the Rev. Horace Waller, says: "It is impossible for any unprejudiced reader to resist the humiliating conclusion that England—Christian England—has, to put it very mildly, helped to enchain a people with a desolating vice."

Mr. John Thompson, F. R. G. S., the well-known traveler, says: "We talk of civilizing the negro, and introducing the blessings of European trade, while at one and the same time we pour into this unhappy country incredible quantities of gin, rum, gunpowder and guns."

Maliki Enin, of Nufe, a country lying on the river Niger, has written a letter to the Episcopal Bishop Crowther:

"Salute Crowther, the great Christian minister. The matter about which I am speaking with my mouth, write it, is as sad down by my hand. It is not a long matter; it is about rum. Rum, rum, rum; it has ruined my country; it has ruined my people; it has made my people become mad."

And so on all over the earth, and to the end of a most deplorable chapter. Professedly Christian nations are sending to Africa, India, and other heathen (?) countries, with missionaries, gunpowder and rum to desolate the lands and demoralize the people. We may fairly ask the question: Is it not time that we set about cleaning our own household, and stop exporting our vices for foreign countries?

GEO. A. SHUFELDT.

## Spiritualism at Denver, Col.

MRS. ADA FOYE'S GOOD WORK.

To the Editor of the Banner of Light:  
The Denver College of Spiritual Philosophy was incorporated in September, 1888, under the joint ministrations of Dr. and Mrs. Edith Nickless.

About two months ago the College secured the services of Mrs. Ada Foye, and under her efficient labors our Society has been cemented into a condition of universal harmony, both as to spirit and purpose. Mrs. Foye's lectures have been the theme of encomium from believers and skeptics alike. Her clear, lucid and effective expositions of the philosophy of Spiritualism have told with magical results in this city. Her candor, intelligence, sincerity, have brought from friends and foes the same expressions of admiration and approval. Mrs. Foye impresses all her auditors with the conviction that she is an earnest, pious woman, intent only upon the propagation of a faith she sincerely believes capable of blessing mankind. Her discourses are marked with the characteristics which make her an advocate of uncommon force and power. She commands profound respect on the platform, in the social circle, in every department of daily life. This makes her a tower of strength in the up-building of the Spiritual Temple in Denver. Her audiences have grown with every meeting in numbers and quality, and they will compare most favorably with all essentials of excellence with the church assemblies of the city. At the Sunday afternoon conference exercises she answers questions propounded relating to philosophy and phenomena so satisfactorily as to bring forward innumerable and delightful to all who attend. The tests with which she concludes the evening lectures are remarkable demonstrations of her mediumistic power; they are always pronounced accurate, and frequently so striking as to elicit unrestrained applause. Those who seek a sign, as in the days of the Master, receive it, and are converted. On a recent Sunday night a message came through her hand in old German; she could not read it; a linguist of the tongue was called upon, and the audience who read in the Teutonic vernacular and gave the translation in English, thereby proving the complete authenticity of the message. The audience could not restrain demonstrative expressions of delight.

The evidence of Mrs. Foye's work here is noticed in donations of several thousand dollars, freely offered by prominent citizens for the purchase of a lot in a suitable quarter, whereon shall be erected a magnificent structure dedicated to the cause. At the instance of the Board of Trustees, Mrs. Foye will remain here several months yet, at least until this Society is placed on a firm and prosperous foundation. A noticeable feature accompanying Mrs. Foye's work is the change and tone of the daily press of the city, which at first could only ridicule; now reports of meetings are published in respectful manner, and even with commendation. The outlook for Spiritualism was never so bright in Denver. The light is spreading throughout the city, and in long it will glow with the gleaming joy it brings wherever recognized and accepted.

By order of the Board,  
D. O. WILHELM, Sec'y.

1233 W. 12th street, Denver, Col.

#### Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also positive and radical cure for Nervous Debility and all Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 320 Powers' Block, Rochester, N. Y.

#### Spiritualist Meetings.

**ALBANY, N. Y.**—First Spiritualist Society meets in Van Velsdonk Hall, 119 State street, first door, every Sunday at 10:30 A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chubb, Sec'y.

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

**BROCKTON, MASS.**—First Spiritualist Ladies' Aid Society meets in its hall in Crescent Block every Sunday evening. Carrie E. Newell, Secretary. Ladies' Aid meets in same hall at 12:30. James Abbott, Conductor.

**BRIDGEPORT, CONN.**—The Spiritualist Union, Isaac E. Moore, Secretary.

**BUFFALO, N. Y.**—First Society of Spiritualists—A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7:30 P. M. Willard J. Hull, President.

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

**CHICAGO, ILL.**—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada Street) hall every Sunday morning and evening. Willard J. Hull, President.

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

**CHICAGO, ILL.**—The Harmonical Society of Spiritualists holds public meetings every Sunday evening at 7:30, at the hall in building northwest corner Peoria and Monroe streets, entrance 93 South Peoria street.

**CLEVELAND, O.**—The Children's Progressive Lyceum, 1, meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10:30 A. M. J. Pope, Conductor; Thomas Lees, Corresponding Secretary.

**CLEVELAND, O.**—The First Spiritualist Advance Thought School holds regular meetings every Sunday at 7:30 o'clock at 659 Pearl street. Mrs. L. H. Hill, Sec'y.

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

**DETROIT, MICH.**—People's Progressive Spiritualist Society holds public meetings every Sunday afternoon, at 2 o'clock sharp, in Roe's Hall, No. 233 Michigan Avenue. Seats free. All are cordially invited. E. Sutton, Secretary.

**DENVÉR, COL.**—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Old Fellows Hall, 1543 Champa street. P. A. Blumson, President.

**EAST PORTLAND, ORE.**—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and G streets, each Sunday at 8 o'clock. Miss Welda Buckman, Secretary.

**FITCHBURG, MASS.**—First Spiritualist Society meets in Red Mount Hall, 239 Main street, every Sunday at 2 and 7 P. M. Mrs. E. C. Loring, 12 Blossom street, Sec'y.

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

**LYNN, MASS.**—Spiritualist Fraternity holds meetings every Sunday at 2:30 and 7:30 P. M. in the City Hall, 36 Market street. Mrs. E. L. Hurd, President; Mrs. E. H. Merrill, Secretary.

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

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

**NEW ORLEANS, LA.**—The Spiritualist Association holds meetings in Minerva Hall, Clio street. H. L. Selover, Secretary.

**NEW HAVEN, CT.**—First Spiritualist Society, hall 145 Orange street. A. F. Champlin, Secretary.

**NORWICH, CT.**—First Spiritualist Union. Meetings are held every Sunday in Grand Army Hall, 14 and 15 P. M. Mrs. J. A. Chapman, Secretary. Children's Progressive Lyceum meets in same hall at 12 o'clock. William F. Myers, Conductor.







## BANNER OF LIGHT BOOKSTORE.

## NOTICE TO PURCHASERS OF BOOKS.

Colby & Rich, Publishers and Bookstore, 9 Bowdoin Street, Boston, (formerly Montgomery Place), corner of Province Street, Boston, Mass., are now publishing the following books, and will be pleased to receive orders for them. The books are published by Express, and must be accompanied by cash or a check on a bank. When the money is forwarded in full, the books will be sent by Express, and the publisher will be pleased to receive orders for them. The books are published by Express, and must be accompanied by cash or a check on a bank. When the money is forwarded in full, the books will be sent by Express, and the publisher will be pleased to receive orders for them.

## SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condemned or approved) of correspondents. Our columns are open for the expression of personal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a postal note or check for the amount of the subscription. When the post-office address of the BANNER is to be changed, our patrons should give us two weeks' previous notice, and not only state in full their present as well as future address.

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

## Banner of Light.

BOSTON, SATURDAY, APRIL 5, 1890.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

## PUBLICATION OFFICE AND BOOKSTORE.

Bowdoin St. (formerly Montgomery Place), corner Province Street (Lower Floor).

## WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

## COLBY &amp; RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSISTANT EDITOR.

Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

Before the coming of light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

## Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

## THE BANNER OF LIGHT

will be mailed by its publishers, COLBY & RICH, 9 Bowdoin Street, Boston, to

## NEW SUBSCRIBERS

For Three Months,

at the reduced price of

50 Cents.

Postage Free. Remittances can be made by postal note, or by postage stamps.

## The Prophets and Old Testament Literature.

The course of lectures on modern biblical exegesis by Rabbi Schindler, now being delivered in Boston, is one of exceptional interest as well as freighted with instruction. The lecture on "The Prophets" opened with an exposition of the fact that the Jewish nation were as eager to learn what the future would bring as were their neighbors. And they resorted to the same surreptitious practices. But later arose an institution the like of which no other contemporary nation produced. Men of all classes of the people would arise, claiming to be charged with a message from God to Israel in special, or to humanity in general. They were from the aristocracy down to the farmer. They were not mercenary, would not sell their predictions for money, nor draw the Divinity into the trivial affairs of life. Stimulated by an intense feeling of justice and righteousness, they desired to elevate the nation to the highest standpoint of morality.

They developed the idea of one God alone, and waged a bitter war against idolatry and its folly. They admonished, warned, and chastised the people. They advised them how to preserve their national independence, and how to withdraw from political combinations in which they were certain to be the losers, no matter how events would shape themselves. These Hebrew prophets were not fortune-tellers nor soothsayers; they were poets, party leaders, statesmen, national economists, teachers of ethics. Their words were of value only as they gave us an insight into the thoughts of that bygone generation, and show us the ideal of morality which they would set up for mankind. They firmly believed that a noble life would result in happiness, and that wickedness in the individual or public corruption must inevitably lead to misery.

From the time when the Greek word "prophet" appeared from the Hebrew word nabi, or rather from the time when the biblical books began to be considered as being the work of God himself, and especially from the time when the Christian Church attempted, in its first beginning, to prove its doctrines by an appeal to Hebrew sources, the orations of the neblin were twisted into oracles, not only by the early Christians but by Jews. Every sentence was "believed" to contain predictions which sooner or later must be fulfilled, for no other reason than because a prophet had said so. Forgetting the conditions under which such an orator may have expressed himself, forgetting the time in which he may have spoken, forgetting the persons to whom he may have addressed himself, theologians have undertaken to fit the words of the prophets to later times and more modern conditions.

The books purporting to be written by the prophets were written much later than the men lived whose names are borrowed as the authors of them, and by men of whom we absolutely know nothing except that they must have been men of great literary genius. In regard to the prophets of old, we are to picture to ourselves the conditions under which they lived and under which their works were written. They would go among the people, address

them whenever a discourse of them was to be seen, and even approach the king and offer him their advice. Representing mostly the people, and having risen in opposition to the priest-hood and the aristocracy, they inveighed against these two favored classes with the certainty of eliciting the applause of their rustic hearers.

They would adopt such forms of oratory as were customary in their time, and fables and parables within the circle of knowledge of their hearers would suggest themselves to them as proper means wherewith to illustrate and season their harangues. According to the measure of success with which their work was crowned their names were remembered, and with the passage of generations the halo that surrounded their memory became more brilliant. The grandfather would tell his grandchild how, when he was a boy, he had listened to the speeches of an Isaiah or Jeremiah, and would repeat to him such fables, or parables, or sentences as had struck him most favorably. By-and-bye more was attributed to them than they may possibly have said. In our own age, a great many utterances are attributed to the great speakers of the past which they had never dreamed of uttering. Hundreds of years later, when the Jewish nation passed through its literary period, poets arose who would collect the memories of the past, and describe in a finished style how the great men that had lived, the great party leaders of whom the people were yet speaking, did address their hearers. In the same way precisely would poets of a later period produce speeches such as they believed the renowned men of the past might have delivered on various occasions.

The facts are, said the learned and eloquent Rabbi, that all these books are the literary production of a classic period through which the Jewish nation passed, as other nations have done and are doing; and that the literary stars of that period took for their subjects those episodes of their history which seemed to them of the highest importance, as well as best qualified to serve as a mirror for the faults which they found with their own age. These writings afterward came to be regarded by the people as standing in equal rank with the books of the law; and inspired by their poetry, the Jews centered their hopes during the period before and after the destruction of the second temple upon the predictions and promises contained therein. They forgot that these orations were originally traditional and appropriate to conditions long passed by, and then had been made the medium through which in a later classical period the ideas, hopes and wishes of the people were demonstrated. Then they applied them to their present time, and for centuries thereafter the belief took root that the predictions of the prophets will be and must be fulfilled in the time that was yet to come.

The early Christian Church, which was founded on the belief in the advent of a Messiah, took hold eagerly of this class of literature. Here, more than in any other part of the biblical books, they found references, dark sayings, predictions that were capable of such an interpretation as would strengthen their theories. Hence they were more than ready to concede to these books divine inspiration; and thus it has come to pass that even to-day the prophetic writings are held out as a proof of the truth of Christianity, and that in every debate between Jews and Christians the latter will refer to the prophetic writings, falsely attributing to the prophets the power of foretelling the future. Whereas these writings are no more than literary productions of a high poetical character, descriptive of the hopes and wishes of a time long passed by. The universal government of God, concluded Rabbi Schindler, has grown too large, and our conception of God himself has expanded too much, to allow the former narrow beliefs still to exist that God would particularly interest himself in the current and future political affairs of a small nation, leaving out all the rest of the world.

## Spirit Always Before Sensation.

The secret of human consciousness is as well kept as is that of its possible extent. What realms it is to explore in its fully liberated state, what larger activity it is to undergo upon the awakening which we call death, when, untrammelled by its present conditions, it is free to receive the consciousness of the spirit-world, we can have no means of judging. Enough that the vision of the seer and the clairvoyant is so much expanded when the physical sense of seeing is wholly taken away.

We find a passage in one of the platform discourses of Mrs. Richmond on "Unconscious Consciousness," that embodies a volume of meaning on this subject. The speaker observed that in all that pertains to human life, the object is, not to bring the consciousness to the subjection of the senses, not to make the spirit subservient to the dust, not to endeavor to crowd this divine entity, this superior being, into the trammels of its house of clay, but to illumine the dwelling, to make the physical life as divine as possible; to make the hands, and feet, and brain obedient to consciousness instead of to sensation. When one is hungry, that is sensation; when one can control the physical appetite, either to the degree of abstinence or to only eating what is required for sustenance, that is consciousness. It is not, however, to dwell too much upon that, for as the consciousness grows in expression the physical form becomes attuned and adjusted to its control.

An artist who was always preparing the canvas would certainly never give the result of his genius to the world. The spirit must not devote its entire time and consciousness merely to getting ready to live. To make the body the supreme study is to forfeit the higher realm of consciousness for that which is nothing when you have finished.

There is everything in this compact little sermon which it is important for us all to know. We cannot too constantly keep it in mind that consciousness is first and before all the rest, compelling the energies and the faculties to do its bidding. In all human schools the organism is trained first, and after that the spirit; but the spirit will nevertheless make its way, for it is active, and no training of the organism will make it any more so. Energy does not lie in the muscles, after all; the strength is not in the trained physical organism. To be inspired by a motive is to be even physically successful. In the moral realm there is no training save what proceeds from the spirit. In no state of human life will the body be able to accomplish that which the spirit desires, fortunately for our immortality.

Thus it is far from being imperative that we should be at much pains to cultivate and develop the senses, over which the spirit, or consciousness, was ordained to preside. Let people of much-professed common sense assert as

they will, we live here for the spirit alone, which is meant to be sovereign over sense and ultimately supreme over all things. Men have but to take a thoughtful review of the errors into which their passions have led them, to understand at a glance that they are but agencies which consume themselves in the passing. The spirit survives the utmost harm they can work, employing them as its servants; however contradictory and uncertain.

It is to aid the spirit in its ceaseless struggles for the development of its just supremacy that all our training and our education should be directed. Life at best is a continual tendency to the elevation of the spirit and the subordination of the senses. Knowing this, why do we strive as we do to develop the senses and to indulge their exaggerated claims? Energy resides not with the physical sense, but in the spirit. There is its home for humanity. We surely are not to make ourselves the greater animals that we may become the more expanded spirits. The mortal is but the servant of the immortal. No development of muscular force can possibly bring increased accessions of inspiration. All life is of the spirit, and will be forever.

We grow wiser on this vital subject when we think of death and the change it brings in our condition. Then we let go our hold on sense, and secretly confess that spirit is the whole—past, present and future. Then we see the living truth as it is, unclouded and serenely clear. We realize that these shifts and devices of sense are but temporary expedients, employed solely in the service of the spirit, and devoted only to its welfare during the allotted period of its earthly abode. He who once arrives at this elevation of view, and comprehends the divine purpose in the relation of things, can never get back entirely upon those lower levels of life from which little is seen save the immediate, the limited, and the perishable.

## The Re-organization of Industry.

There are certain things said in an article in a recent issue of *The Forum* which we confess we should have liked to have said ourselves. We assent to and accept them as true beyond all question. The old fellowship of labor, says the writer, is a thing of the past. The new fellowship of labor is the hope of the future. The era is surely approaching when, in Mr. Herbert Spencer's happy words: "One man will not be suffered to enjoy without working that which another produces without enjoying"; when what Mr. Mill justly calls the "great social evil of a non-laboring class" will no longer be tolerated; when the true answer to Anarchism, with its barbarous schemes for the abolition of capital, will be given by a vast extension of cooperation which will make every laborer a capitalist.

The magic word is Cooperation. That is the key to a solution of the whole problem. Our industrial system as it stands is based upon competition; it should be based upon cooperation. The former is wasteful and discouraging; the latter is thrifty, economical, and productive of contentment and happiness. Not until labor is fully exempted from a state of warfare in order to maintain its footing can it hope to make any permanent advancement on the line of individual development and progress. The unaccounted waste from this useless strife is to be stopped first. We have already gone far enough with modern inventions and discovery to be satisfied that machinery and steam are not solving the problem nor reconciling the differences. On the contrary, they are only multiplying and making them wider. A radically different method is to be adopted.

The writer in *The Forum* remarks that the cheapening of commodities by unrestricted competition has been the guiding idea of manufacture and of commerce during the last half century. To get out of men the utmost exertion of which they are capable for the smallest wages they can be induced to accept, is widely supposed to be the whole duty of an employer to his so-called "hands." We have almost forgotten that these "hands" are men. To pit a destitute man against his destitute fellows, and wring from him his labor for the scantiest pittance to which he can be ground down, is wrong. The seller's necessity does not justify the underpaying of the workman and the real producer. The latter is robbed when he is forced to accept less than a just payment for his work. And this, too, is the most common and the most disgraceful form of theft. It is found in all departments of life, and it is the most cowardly.

The code of commercial morality is summed up in the maxim—buy in the cheapest market, and sell in the dearest. There is no use in talking of freedom of contract so long as there is no parity of condition. There must be this in order to enter into any contract at all. The rule of competition, about which modern political economists write and talk so much, is entirely unreasonable in any age that abounds in professions of brotherhood and humanity. Industry is to be reorganized, in coming time, on a different, an ethical basis.

## True Enough!

In a recent issue *The Orange* (N. J.) Chronicle thus condenses the whole gist and drift of the proscriptive, summary legislation for the obtaining of which the "Regulars" in medicine all over the land are now working so hard, and shouting so lustily. The remarks of *The Chronicle* (local references aside) are equally applicable to the latitude of Massachusetts at the present juncture.

"The project to foster a bill upon the State, establishing a Board of Medical Examiners, is still in abeyance. That it has gone far enough is the conclusion of every sensible man. Only the mediocrities of the medical profession ever ask such legislation, and chiefly men who want to get business by crowding better men out. The Kallach bill is not asked for, and is withheld by anybody but the men pushing it, and in principle is a wide departure from the principles of our government. It is palpably unjust to require a medical man to be examined by a man or Board that does not know the principles by which he practices his vocation. It is as unfair as it would be to forbid a man to preach in the Baptist or New Jerusalem Church till he had been licensed by a Roman Catholic Board of Examiners. In short, no Board of Medical Examiners is required by public policy; and if one is created, then no school of practice, old or new, should be permitted a majority of its members."

Our thanks are hereby returned to W. C. Ralphs and Mrs. C. J. Soonmaker, of Cocoa, Brevana County, Fla., for a gift of fragrant sprays of orange blossoms for our Free Circle table.

The views of Horace Greeley upon the matter of the Modern Spiritual Phenomena, as he saw them in their early days, are interestingly stated by Mr. E. W. Capron on our first page.

## The Annual Anniversary.

The recurrence of the date of the advent of the movement known as Modern Spiritualism has again been brought about by the revolving procession of events. This time we are all reminded that forty-two years have passed since the rap at Hydeville awoke hopeful echoes in the world of loving humanity, whose reverberations can never die.

The event this year, as on many similar occasions, has been widely celebrated throughout the country; the opening installment of our Anniversary reports may be found on our fifth and eighth pages, and we shall continue to publish other accounts as rapidly as our space will permit.

## National Disarmament.

The fact that the U. S. Senate has given its endorsement to a resolution requesting the President to seek by arbitration instead of war the settlement of any diplomatic misunderstandings which this country may have with foreign nations, gives added evidence of the growing interest in the direction of sentiments expressed some time since in a letter to Rt. Hon. Wm. E. Gladstone of England, by Joseph Peace Hazard, Esq., (brother of the late Thomas R. Hazard) of Peacedale, R. I.—a letter which "the grand old man" acknowledged as being "an interesting one, breathing an excellent spirit." In that epistle to England's Nestorian statesman, Mr. Hazard said: "I have long thought that any nation that would disarm itself entirely and trust itself to the honor of nations in case questions of right should arise, would be as safe from violence as an infant in its mother's arms. Individuals there may be who would disregard claims of this character, but communities never intentionally."

## A Co-operative Congress

Convened in Chicago, Ill., recently, which adopted a constitution for the "American Co-operative Union," setting forth the difference between voluntary cooperation—which latter the above-named Congress advocates—and that of State or Continental Socialism. Mrs. Imogene C. Pyles was elected President. We notice that Mrs. Lita Barney Sayles, of Killingly, Ct.—the well-known Spiritualist and friend of mediums—is a member of the National Co-operative Board.

THE BANNER readers should not omit a perusal of the clear-cut, strong message of Spirit, S. B. BRITTAN, a report of which appears on our sixth page. He speaks pointedly of the shams east and west in our ranks; and treats of Spiritualism *per se*, and its undying truth. He alludes sharply to the pretensions of pretenders that have taken hold of our Cause, and he asseverates that they will be sloughed off during the onward march of the glorious work which all honorable Spiritualists love.

The Bible is barred out of public schools in Wisconsin, so the Supreme Court of that State has decided. The decision of the Court was unanimous that the place where the Bible should be read is a place of worship, and that as the tax-payers are compelled to erect and support schoolhouses, and children are, under the late law, compelled to attend public or private schools, the constitutional clauses forbid the use of schoolhouses as places of worship.

Some very interesting "Echoes from England"—contributed by our English agent, Mr. J. J. Morse—will be found on our first page.

THE ARENA is out for April. See notice on our sixth page for reference to its valuable contents.

## Progress of the Woman Suffrage Movement.

At an executive meeting of the National Woman Suffrage Association of Massachusetts, held in this city on Friday of last week, encouraging reports were presented of the advance of the cause, as shown by the events of the month previous, chief among which was the vote in the National House of Representatives in favor of admitting Wyoming as a State, in spite of the opposition on account of woman suffrage in its constitution.

Wyoming taking the lead, other Western States are falling in line for the establishment of the equality of the sexes in matters of government, while New England steps along all too slowly to satisfy the progressive spirit of the age.

The Supreme Court of Massachusetts has given an opinion that women cannot constitutionally act as notaries public, while the Attorney-General of South Dakota declares that, there being nothing in the Constitution to prevent women may as act, and a woman has been appointed Notary Public in Britton, S. D. The Massachusetts Legislature has decided it to be inexpedient for women to have equal rights with their husbands in the custody of their children, while, in Atchison, Kan., a whole School Board of women has been nominated with no opposition.

There is, however, an increase of favorable feeling toward submitting to the inevitable, that will eventually be in the triumph of human rights in New England, whether that "human" be man or woman. As an indication of this tendency, at a meeting in this city a few weeks since of Universalist ministers, a resolution was passed endorsing Woman Suffrage.

THE VACCINATION INQUIRY for March (London: E. W. Allen) reports the adoption by a unanimous vote by the Town Council of Leicester of a resolution declaring it "inexpedient and unjust to enforce vaccination under penalties upon those who regard it as unadvisable and dangerous"; and by a similar vote decided to send a deputation, consisting of the present and past mayors of the city, and others, to lay the resolution before the Royal Commission, having the matter of the repeal or modification of the vaccination laws under consideration. Before this body the anti-compulsory vaccinationists have been presenting their facts and figures since about the middle of January, and a formidable array of evidence showing the evils attending vaccination is the result. On the 26th of February Alfred Russel Wallace was their witness.

Friday, March 14th, at her home near Disco, Mich., Mrs. Lydia Ann Pearsall passed to spirit-life after a brief illness. She was born in Lebanon, N. Y., Dec. 25th, 1824. In 1844 she married Allen S. Pearsall. In 1860 she began her public labors as an advocate of Spiritualism—speaking entranced in a wholly or partly unconscious state. She has since been a faithful and effectual witness to the truth of spirit presence, also a warm advocate of anti-slavery, temperance and the equality of woman. On Monday, March 17th, Mr. G. B. Stebbins officiated at her funeral.

Mrs. R. S. LILLIE, having addressed the Berkeley Hall Society, Boston, during March, will, we are informed, speak in Norwich, Conn., during April, returning to her society in Boston for the month of May. In June she has an engagement for three Sundays in Worcester, Mass., and then starts on an extensive itinerant work at Camp-Meetings in different portions of the country. Mrs. Lillie will speak in the Universalist Church at Weymouth, Mass., on Fast Day evening, April 3d.

## NEWSY LONGS AND PITHY POINTS.

## THE NEWS-MAKERS.

III.

And there's the chap who trifles with the buzzsaw when in tune—  
His name is in the papers every day—  
His race will very likely be exterminated soon—  
His name are in the papers every day.  
And there's his daring brother, who is still a bigger fool,  
Who dies an awful death with no exception to the rule,  
For he's the man who gets too near the hind leg of a mule.  
His name is in the papers every day.

If you want poached eggs to look particularly nice, cook each egg in a muffin ring placed in the bottom of a saucepan of boiling water.

One of the leading paper-dealers a few days ago was estimating the daily consumption of paper by the newspaper press of New York. The *Sun*, he put down at 18 tons; the *Herald*, 14 tons; the *World*, 32 tons; the *Tribune*, 4 tons; the *Staats-Zeitung*, 10 tons; the *Press*, 8 tons; the *Morning Journal*, 8 tons; the *Commercial Advertiser*, 7 tons; the *Star*, 5 tons; the *Times*, 6 tons; the *Daily News*, 7 tons. Total, 119 tons. Of course, all this paper does not come from one manufacturer, but requires most of the products of several factories.

People that make puns are like wanton boys that put coppers on the railroad tracks. They amuse themselves and other children, but their little trick may upset a freight train of conversation for the sake of a battered witicism.—O. W. Holmes.

The school act, abolishing the right of the Roman Catholics to have separate schools, and obliging all classes of the community to patronize the national secular schools, has passed the Manitoba Legislature and goes into force May 1st.

Some idea of the amount of plates kept by the Methodist Book Concern in New York may be formed from the fact that the agents have just sold off old metal over eighty tons of plates and type, which goes to show which way the theological wind blows.

Never a tear bedimmed the eye  
That time and patience will not dry.

—Jret. Hart.

Nature has wisely arranged matters so that a man can neither put his own back nor kick himself.—E. Z. Very true. But what a pity Nature did not arrange matters so that a man couldn't slander his fellow-men.

A New Bedford clergyman advertises seven hundred sermons for sale, covering all subjects, and applicable to any locality. He only wants \$1 apiece for the lot, if taken in a lump. Here is a capital chance for some young theologian of ambitious tendencies.

The phrase "Come off the perch," cannot be given in the Mexican language, and the great approach to it is: "Will you do me the great honor to descend from your present altitude to my own humble level?" Is it any wonder that the nation is degenerating at the rate of five volts per year?—E. Z.

It is mooted that very soon Mr. Ballamy, the chief apostle of Nationalism, will become the editor of the *Nationalist Magazine*, published in this city. Certainly there is no one more competent to expound Mr. Ballamy's views than Mr. Ballamy himself, and it is confidently predicted that *The Nationalist* will soon assume an aggressive character even beyond that which it has heretofore maintained, says the Boston *Evening Record*.

It is at this season of the year that the careful Congressman works the Agricultural Department, and sends lots of old seeds to his constituents.—N. O. Piegayne.

"Howard," of New York, writes: "Patti is in the swim, and Tammany somewhere else!" So, so. Corrupt sheriffs have been for a long time running the New York judiciary. Now it is in order for "the people" of that city to investigate its politically-elected ignorant judges. "Howard" ought to look after the latter at once.

Secretary of State Blaine goes in for free trade with the South American States. What does this mean?

## A SPRING IDYL.

I do not see the seven hills of Rome;  
I do not see the Coliseum vast,  
The Tiber's tide, the distant Alban hills,  
The mighty stage where played the wondrous Past;  
I only see the dark Italian's grin,  
Around the lever of the organ curled,  
And think "As he revolves the handle now,  
So once his ancestors turned all the world."

What is the matter? According to present appearances most everybody is kicking—some kicking for cause, and a majority kicking without cause—both Catholic and Protestant.

A valued correspondent in New York City writes us as follows, under a recent date:  
"THE BANNER of late is unusually good. It is, all in all, the best spiritual publication in this country, and so far as I know, in any country. As a life-work you have reason to be proud of it. Go on with your good work—we cannot spare you for many a year, and may blessings be showered on your head."

The Boston *Investigator* of March 26th replies sharply to one of *The Herald's* attacks in this wise: "It is not heroic to slander dead men, nor is it honest to misrepresent living ones; and the Boston *Herald* ought to be in better business." So we think.

The Albany (N. Y.) *Telegraph* says, referring to Prof. J. W. Cadwell's mesmeric experiments in public in that city:

"These entanglements are very instructive as well as pleasing; for they prove by actual demonstration that mesmerism is a wonderful power, enabling one, by the mind alone, to control the thoughts and actions of others, and giving the only satisfactory explanation of the way spirits control the mediums."

Every person has a natural right to do whatsoever he wills, provided that in the doing thereof he infringes not the equal rights of any other person.—Herbert Spencer.

One-third of the fools of the country think they can beat the lawyer in expounding law, one-half think they can beat the doctor in healing the sick, two-thirds of them think they can beat the minister preaching, and all of them know they can beat the editor in running the newspaper.—Poughkeepsie News-Press.

Admiral Albini of the Italian navy says that the man-of-war of the future will have double screws and a helm at each end, so that it can turn around without losing any time. Its sides, he says, will be unarmored.

PUN-CTUATION.—When Major Burke got to Colon, in South America, he came to a full stop. He has reached an interesting period in his career. Hope he'll comma long home and settle up with Louisiana.—Florida Times-Union.

UGH!—It came out in an English court a short time ago that one hundred worn-out horses had just been shipped from that country to Germany and Belgium to be used in the manufacture of sausage, and that such shipments were a regular thing.

It becomes second nature for an armless man to do things in an off-hand way.—Yonkers Gazette.

Pomeroy's *Advance Thought* is edited by Mark M. (Brick) Pomeroy, and published at 324 Broadway, New York City. Sample copies are sent free to all who apply. Its business management is now in the hands of H. M. Graves—Mr. Pomeroy's many duties in other fields having necessitated a division of the labor on this enterprising and outspoken paper.

The Supreme Court of the United States has decided that beans are a vegetable, and subject to duty: All this in face of the fact that the importer claimed they were field seed, and the Collector of the port where they arrived from Italy recognized them as garden seed.

Sioux City talks of having a \$100,000 corn palace at the World's Fair. A cornucopia would be a more Sioux-table sign of the fertility of the soil.

An exchange gives the following useful hints: "If the chimney catches fire, get the salt box and empty it on the flames, and they will be reduced as if by magic, and further steps can be taken to subdue the outbreak. If soot falls upon the carpet or rug do not attempt to sweep until it has been thickly covered with







## Message Department.

### FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT 8 O'CLOCK P. M.

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

Mrs. M. T. SHELLHAMER-Longley will occupy the platform on Tuesday afternoon 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 and the development of thought or action. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mrs. B. F. SMITH, the excellent test medium, will on Friday afternoon under the influence of her guides give detailed individuals an opportunity to send words of love to their earthly friends—without messages or reports at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to read these messages with an open mind, and not with a closed one, and to be guided by the spirit of the messages, rather than by the letter. It is our earnest desire that those who read these messages of the fact for publication.

Natural flowers for your table are gratefully appreciated by our angel friends, who feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

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

### QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF  
Mrs. M. T. Shellhamer-Longley.

Report of Public Séance held Jan. 28th, 1890.

#### Spirit Invocation.

God of Nature, God of Humanity, God of Love, of Wisdom, and of Truth, thou Soul of all Goodness, thou Centre of all Love, we, thy children, while we bend our heads before thee, would draw near trustingly to thy great, pulsating heart, which is all tenderness, all peace, would draw near to thy throne of glory, and to that which shall bless and uplift our souls. Those of us who mourn may be comforted with the thought that thou art all that is beautiful and sweet and kind. We know that it is thy will that we should be free from all darkness or of sorrow over our lives, but we know it is strong in mercy, and that it can remove these shadows, and bring even greater light than we have before to our innermost lives. Those who are in need of consolation and comfort, and who are weary of their boundless love, for oh! our Father, we know that thou art hastening forth from home to home, and from heart to heart, bearing the tidings of great joy that immortal life alone can give. We know that they go forth, with loving benediction, to bless the stricken and saddened heart. So we thank thee for all thy boundless mercies. We praise thee for the gift of life, and we bless thee also for the dispensation of death, for that which opens a pathway into higher worlds, and giveth unto mankind grander experiences and more beautiful unfoldings.

We bring the aspirations of our souls to thee, we lay them upon the altar of thy truth. Oh! may they be acceptable in thy sight, and may they be blessed by thy loving angels, through the grand and lofty instruction which communion between the two worlds brings to our minds and hearts, learn more and more of thee, become more conscious of thy divinity, and of the relationship of human kind to thine own great pulsating life.

We ask the blessing of all good souls to rest upon each one, now and at all times. Amen.

#### S. B. Brittan.

Shine, Sun of Truth, until thy glorious light shall banish every cloud;  
Until the voice of honest human right  
Shall sing in anthems loud.  
When wrong shall cease, and perfect peace  
In banners blare, and in the air  
Then hold thy love like that above  
I shall blossom o'er the world.

Blow, Winds of Truth, and bear the chaff away  
From thy most sacred ground;  
Sweep it along without the least delay  
To earth's remotest bound.

Nor Fortune's smile, nor Error's guile,  
Can thy great work deter;  
Heaven's grandest force impels thy course,  
And that can never err.

We have chaff, Mr. Chairman, on every side, even in the very fields of truth; but, thank God, it is laying loose, and the keen winds, the strong, grand, beautiful winds from heaven can brush it along and sweep it away where it can never be returned. The chaff that in the present day disturbs many who are the standard-bearers of God's holy truth to man, can never be identified with the wheat, for it soon proves its falseness, it very soon displays its unwholesomeness, and the world learns of its poisonous nature; so men will hasten to be rid of it and to cast it aside, seeking only to appropriate that wholesome wheat which will assimilate with every part of the humanitarian nature and nourish it with growth and strength. I am glad of this, and I know very well that good is growing, and truth is flowing on forever, as the poet sings; but like many another of your world's workers I long to hasten the day when the good and the beautiful and the true shall be triumphant, and will alone be recognized in the hearts and habits and homes of humanity.

I have been invited to your room to-day again, as in the past, and I am very glad to come to identify myself with the very spiritual labors that are going forth from year to year from your platform.

Am I interested in Spiritualism? Ask the reformer if he is interested in those measures and works which deal most vitally with the heart of mankind; ask the bird, as it skims along through the boundless blue, if it is interested in its loftiest flight and its sweetest song; ask the rose, as it opens its breast to the summer sun, and gives forth its perfume to the passing air, if it is interested in the light and beauty and gladness of living; and then ask me, Mr. Chairman, if I am interested in the cause of spiritual truth, and its advancement on earth. And I reply with all of these: Yes, yes; forever! I am interested in Spiritualism and its undying truth; and I am interested in those shams and that chaff which have come forth in the name of Spiritualism, claiming to be a part of its great, undying truth. I am interested in this way: to watch and note their rise and advancement, and to prognosticate their fall. I have found them, and many other spirits have perceived them; likewise many good souls on the earth are watching them. They know these shams and this chaff have wrought themselves into the very life-work of Spiritualism, and have claimed that slightly revelation as a part of their work; but although they have become involved in this spiritualistic movement, they have not nor can they so grapple with it as to become a part of the living tissue; they are merely a dead fungus; they must and will be sloughed off during the onward march of the glorious cause which we love. But there is a work to be done.

I am speaking plainly, Mr. Chairman, and I am glad to say I have never found the Banner of Light Circle closed to plain speaking from spirits. I have never known the "Message Department" of the Banner of Light to refuse utterance to any spirit, conservative or radical, as he may be in his expression, and therefore I feel free to give my thought to the world in this as in other directions in regard to these pretensions and pretenders that have taken hold of our cause, and have some of them at least, dared to claim public advocates and exponents of the Spiritual Philosophy.

I have a word to say to such, and that is, that they are not unwatched and unnoted by the spiritual world; a finger is upon them from the other life; the eye of the clear-seeing attends them; and in due time they will be revealed in their true natures, stripped of the outer covering, and shown in their naked impurity.

I speak boldly, because I know of the workings of that Great Council of Spiritual Intelligence, who do not depend upon any such claim or pretension for the advocacy of their glorious truths to humanity. And yet there is a work for mortals to do—those who delight in the higher teachings of wisdom, those who are proud of these phenomenal evidences of spiritual truth. It is their duty not to be imposed upon by such stand forth and travesty truth, make it a burlesque in the eyes of the world, and pretend to be what they are not.

I say, all honor to every genuine medium, and every true seer, and every true prophet, or public, who dares to protest against these fallacies and wrongs. All honor to such public workers as Mrs. Lillie, and many others whom we have in our field, who go valiantly forth to do the work of the spirit; and who dare to speak a word against that which dishonors Spiritualism, which does wrong to mediumship, and which is not a part of our vital, living truth.

Win on earth I was not slow to speak in approval or in condemnation, as I felt the cause demanded of me. I cannot be true to myself, and be less so, now that I am in spirit-life. I must speak when an opportunity is given me, and I fear not for the effect my words may have. I do not think they will be suppressed, for truth must have a hearing, though the heavens themselves should fall.

But what of Spiritualism? Oh! only the grandest and most glorious outlook do I hold, for it is sweeping over the entire earth; not with the cannon's roar and the peans of great battles, but with the silent, gentle force of the spirit, making its way into all fields and all by-ways, and expressing its intelligence and spiritualizing power on every hand. I do not fear for Spiritualism as a modern dispensation; I believe it will stand, a distinct revelation, through all the ages, apart from the lines of denominational belief or churchly creed. It cannot be any longer fossilized into any old rut; it will forever remain unhampered by dogmas and superstitions, even though in its onward march it must leave those who cling to it like barnacles, thrusting them aside for the grander work which is to come.

I bring a word of warning to those who, for the love of sensationalism, or for the love of money, or for the influence of popularity in the world, are willing to let the truth be perverted by the higher powers. If mediumship is theirs, so much the worse for them for being unfaithful to the true light. If it is not theirs, then the cloak of pretension will soon be stripped from their shoulders. No man or woman should so cultivate and encourage associations on either side of life as to bring selfhood down to a debasing standpoint. You should no more encourage and receive temptations from the spirit-world than they should receive from the world, and therefore those who have intelligence, and who know better, who are travestying truth and making pretensions before the world, who are seeking to impose upon the over-credulous, may be aware that the spiritual world is sending forth a sifting process that will do its work.

I have desired, Mr. Chairman, to take up other matters—so many problems and questions appeal to me in regard to humanity as a whole, in regard to the question of life itself as brought down to human welfare and happiness in this present century, but I cannot do so to-day. However, I know the world is moving onward, and in spite of all selfishness, of theocracy, of plutocracy, or all the other oracles that exist to-day, man is stepping higher, and I believe before the close of another generation he will have reached a summit from which he may look back and congratulate himself that he has ascended so far. I believe that before another half century has rolled away man will have arrived at a condition of living that will give him opportunities for expanding the very best qualities of his nature. I believe the present system of competition, of crowding and pushing and elbowing each other in business marts and walks of trade, as well as in other circles of human life, will have given place to a more brotherly condition, which will enhance the beauty and glory of existence; but these matters I will not touch upon.

Your Spirit President has kindly invited me to consider your questions, which I shall now be pleased to do. S. B. Brittan.

#### Questions and Answers.

Ques.—[By J. L. R.] How soon, after an infant passes away, can the spirit manifest itself through a medium, or otherwise?

Ans.—The spirit of a little child that is drawn from the earthly casing may not be able to manifest itself to its mourning parents at once, for it may be taken away to schools of instruction and care in the spirit-world, in preparation under a system of training, before it will be able to respond to that chord of love and of invitation sent out from those it has left here on earth. But on the other hand, I have seen many infants coming to the earth-life, and indeed remaining in the very magnetic atmosphere of the parental life on earth, and seeking to manifest their presence to the friends to whom they are attracted. It is possible for the spirit of a little child to manifest through a medium very soon after its departure from the physical form.

Of course, the spirit of an infant cannot express its intelligence or intellectual activity at once. It will come to you in the guise of a little child, as it was when it passed from the earthly casing. But the spirit of the child can grow and expand in intellect, in power and in beauty, even as it could have done had it remained in the physical, so that if the parents or friends could come into after sympathy with the little one, they will find by watching its progress that from time to time it expresses greater intellectual activity, stronger intelligence, and that it is really expanding mentally and spiritually, under the beautiful processes of growth afforded it in the higher life.

Q.—[From one in the audience.] Can you give us some explanation how or why we get communications through mediums from those we did not know in earth-life, such as Beecher, Parker, Garfield, Franklin, and those whom we did know and seek for do not respond?

A.—I do not wonder that this question puzzles many, as we have heard a great deal in the few years past of such notables as Mr. Beecher in one direction, Mr. Grant, Mr. Lincoln and Mr. Garfield in another field, and other well-known personages who have passed to the spirit-life, returning to earth and communicating to individuals whom they never knew in the past. I do not say that this is not so. It is very possible that Mr. Beecher might find an element, a principle, or an intellectual power in the mind of some certain individual on earth whom he never heard of during his mortal pilgrimage, but to whom he is drawn by a line of spiritual attraction now, and that he should seek to come into communication with that individual, either for purposes of instruction or for the impartation of some spiritual truth. I think this very possible, and that Mr. Beecher would hasten to avail himself of the opportunity of communicating with a person thus found, and could come into after sympathy with his own mind, and who might be able to voice his thoughts to the world.

But I do not see why Mr. Beecher should come to some individual who is not intellectually, mentally and morally in sympathy with himself; who has no means of sending out to the world any high thought which the spirit might wish to express, and in whom there is no line of personal attraction to draw the spirit of Mr. Beecher. Nor can I see why such intelligences as Garfield, Lincoln and Grant should come to private persons in private homes merely to manifest themselves, unless they found that they could thus demonstrate the truth of immortality to those persons, and that no other spirit could do the same. I am speaking from my individual standpoint. I do not know but my friend Pierpont might express himself somewhat differently, because we, as spirits, claim the right to come into after sympathy with just as you do here; but I must confess that it seems to me a great many times it is claimed that Grant, Lincoln, Garfield, Washington, La Fayette, and hundreds of others known to history and to fame, in this country and others, in this century and in past ages, are returning to private circles and private individuals, when that class of spirits are totally unconscious of any such work that is going on, as those mentioned, and all philanthropic souls in the other life, take a wide, unflinching interest in humanity, and that they send their influence to earth to stimulate humanity as a whole, or to individuals personally if these can be of any use; that they are exercising a wide magnetic force for helpfulness to mankind, and that they would not hesitate to express themselves individually, or as a band of spirits, if by so doing they could perform any good work.

But it may be that sometimes such spirits come because they want control, a medium or manifest more fully than some private spirit may do. If such were the case, and they attend any special medium, it seems to me they will try their best to assist your personal spirit-friends who come to manifest to you intelligently, so as to identify themselves and to bring you comforting messages and convincing truths from the higher life. If they cannot do this through one medium, then seek some other channel of communication. You have a right to receive from your personal spirit-friends to present themselves to you, and if they cannot do this individually, ask them to send you identifying messages or tokens through the cabinet or spirit-controls of mediums until you gain that which you require.

### SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF  
Mrs. B. F. Smith.

Report of Public Séance held Jan. 10th, 1890.

[Continued from last issue.]

#### Arthur Silver.

How often it has been said: Can we add one feather's weight to what has been spoken by hundreds and thousands of spirits? Ah! but we may do our part. You all must do your part. I find it so, as I come here into your meeting, as each one imparts a portion of their magnetic force. You may not sense or know it, but it is true, and I gain and we gain, and we have something to leave for some loving ones not far away.

It is not a great while since they said Arthur Silver was dead. I heard those words, and I tried so hard to say: "I am not dead; I am here; I am close beside you." I spoke the words a number of times, but no one paid any attention to me. I suppose, Mr. Chairman, my passing out must have been caused by the extraction of a tooth, for that is what they said. It was from loss of blood, as I was not very strong. I always felt that was the cause, and my friends were assured of it.

I am satisfied with the change, and I wish them to know that I visit their spiritual meetings. I am found there often. I have tried many times to make myself known. I have tried to make my presence felt, not only with my kindred, but with some of my old school-mates, and some that I hold in memory, for I know they were many of them dropped for me. I felt it at the time, and I thank them for the kind words spoken. I listened to the words uttered over the cold form, and I said in my soul, "How little they know where to place me." Standing there, as I listened to the words, and looked upon the house I had once dwelt in, it was just as real to me as to the mortal friends who beheld it; yet little did they understand, and so near. The dear friends whom I loved so much have been spoken kindly of me many times since I left this earth. Ah! no; I have not left the earth. It seems too near, for only a thin veil is drawn between us, therefore I cannot understand why they talk so much about spirits "coming back." Why, we are here; we are close by you; we walk with you daily and hourly. Many times we touch you, and you sense our touches; still you attribute them to something else. I do not wish to be personal, but I am speaking of those at home in Leominster, this State. You will readily understand why I am so particular to speak of them at home, and they will understand more than it is for you to know. I am greatly obliged for this privilege.

#### Rev. Edward Copeland.

"Blessed are they that die in the Lord." How many times have I given out these words. But I have learned, since leaving the form, that it is our own lives that build our homes. All dead friends, many errors have I taught, but it was through my own doing. To-day I come to you with a full acknowledgment that I was in the dark; and I know these words will reach some dear friends not a great way from here, who will be glad to hear that I have found the reality different from what I preached here. Ah! how strange it seemed to me as I entered spirit-life and found it so natural there, and that there was no waiting for the judgment-day, and that the judgment-day is every day. We do not wait to be judged by that great God sitting upon a white throne. I have not been able to find the throne yet, in all these years. As I have been a dweller in the spirit-world, as the guides came close beside me these words were given to me: "What are you seeking?" I replied that I was looking for the throne. And well did they understand my meaning that I was searching for that great Being upon the white throne. Ah! dear friends, upon the white throne, you will see him in all nature. God is the God of Nature, not a personal God. Many times have I stepped into the sanctuary and heard these words given out: "God will punish you without end." Ah! the errors that are taught to-day! Could that great, loving, merciful God be happy and punish his children world without end? It looks very absurd to me. You may ask me I fully believed these things when on earth, but now, I tried to believe. There is a vast difference between believing and trying to believe.

I know they have not forgotten me in Barre, Vt. I left two sons and a daughter, and they have learned differently. Since I passed out I have heard my name spoken many times. I am learning, and am still eager to learn what is given me from advanced spirits. Rev. Edward Copeland.

#### Zenas Howland.

I am glad to greet you here to-day. I feel you are all friends and are reaching out in love and good to me; and I am trying to learn whatever you may. Think not, dear friends, that I was a stranger to what is termed Spiritualism before leaving the form. Not by any means. It was a great comfort to me to converse with the loved ones who had preceded me. I have looked on many familiar faces in this room, and with one in particular I have had a great deal of conversation in regard to what is termed the future.

Dear wife, I know well how much you have missed me. How many times have I said since I left the form: In heaven (I said heaven because it is a place of happiness) I will await your coming. Not that I am so far away from you but that I will know when the Angel of Life shall come to bid me welcome, and I will be there, and that bright shore to clear your path. There will be no parting; no laments can come there. Yes, I was with you on what is termed a holiday. I was in my own place, as real as any of you.

Charles, I know mother depends a great deal upon you. I understand it full well by her own spirit. Do all you can, each one of you boys. Remember that when that mother's arms are folded for the last time, you will look back with no regret. That mother did for you when you could not do for yourselves. Do not forget that. A good mother! Yes, that is true. I send love and greetings to you all, each one—not only to kindred, but to friends and to the whole world.

In Charlestown they will remember me well. I have been here a silent listener, and I have gained a great deal by listening to what has been spoken by spirits from this platform. I have been held as if by a magnet that have tried to give out to others. It has been a long distance for some of them to come, as they have told you; but remember, there are loved ones far away waiting for a crumb from those that have passed on.

How many times have I heard these words spoken: Where are they? What are they doing? Why do they not make some little sound that we may know they are present? Wait, wait, wait. We do all we can; we work as fast as we can with the power that is given to us. You understand very little of spiritual law. We are governed by that more fully than you can be by earthly laws. We can go just so far and no further, as the power is given to us.

The red men, God bless them! are always ready to assist, not only us, but you, dear friends. How little do you understand the power you gain from them. I have heard these words spoken: "Why is it that the Indians

control so many mediums?" I say to you, that is not necessary for you to know that is in God's keeping. Then be satisfied with what is given to you from the spirit side.

I am very glad to announce myself from this platform to-day. Zenas Howland.

#### George Shaw.

I have been invited many times, mentally, to speak here, but I always hesitated a little. How often I would say: I don't understand, when one and another comes and speaks from this platform, why it is that others do not come. I know have been privileged many times to come near my friends. Sometimes they would sense my presence, at other times not; and I have thought then, "Well, perhaps another time they will know more really of my coming." Then discouragement would come over the friends, and they would feel perhaps I had got so far away from earth I could not return. It is not so, dear friends. We do not, as I have learned from others, go so far from this earth, but we have a desire to visit our loved ones, and often do go into other surroundings. You must not for a moment think that of any spirit, for I have been in spirit-life many years, and I never yet have learned of any spirits who were so far away that they never visited the earth. It has been said by many, "If they have been in spirit-life so many years, perhaps they have no idea of earth, or they have no wish to return to earth." I hear these words spoken; and it would be advanced spirits, ancient ones, and they have always said to me that they visit the earth. Perhaps they may not make themselves known; it may not be necessary. Perhaps nearly all their kindred have passed over. You will say then: "Why would they come to earth?" There will be a work for them to do. Through this law of attraction we are drawn to some one that we may benefit. It is not wholly kindred we come to. We are only too glad to do whatever is allotted to us.

Often I see little children crowding around mortals, and I think: Oh! how I wish I could make them know they are there! Then have I heard the mortals say: "I don't know why it is that my children do not come to me as well as other parents have their children come."

Now you know very little of spirit-law, and it seems to me sometimes that people do not learn as much as it is their privilege to. It is not wholly through ignorance—not by any means. We understand better than you think we do. Many times the love of popularity governs them, and they will not acknowledge what they really do know. I am sure it is so. Excuse me, dear friends, for speaking so plainly, but it is God's truth. The love of popularity has had a great deal to do with earth's people; with many even of my own kindred I know it has had a great influence. They might have learned, and been coming; and it would bring happiness to us, and to them also, if they would but yield and say: "God gave me my reason for use." Never was man or woman made better by detroning reason. Then use your reason to the best of your ability; it is all we ask of you.

Oh! how many times have I said in my own soul: "Oh! I wish I had the voice of many angels, that I might make them know we are present." Then in the next breath would I hear these words spoken: "Oh! how I wish I could make them know we are present." I do not come to earth, but I have gone to heaven, and will stay there. Would you not make us very selfish beings by speaking in this way? Ah! truly you would.

I well remember the streets in East Boston. As I started out I felt a little weakened, but now I am gaining more power. I know it was said that I was of a roving nature, and it was true. I drifted away from there to New York. I did not want to like that locality, so I went on and on until I came up in California. I do not know whether I did not like that place, or it did not like me, for the next place I found I had left the mortal life and "gone over," as they called it. The place I've found now I am satisfied with. It is a life of labor, and all have a desire to work.

I am very glad, Mr. Chairman, for the privilege of coming into this meeting. But don't be mistaken and think I have never been here before. I have said something. What for? I feel as if I had learned something. What are you here for? Just to learn from what we say? No; you will gain a little in spirituality by coming here. It might help you, in coming in contact with some medium, to hear from your friends a little better than if we did not speak here. There are scores of mediums in different surroundings through whom, if you go to them with the right feeling—for let me say you bring your own conditions—you may come into communion with your friends; but if you go with a wrong feeling, or carry wrong conditions, it will be impossible for spirits to manifest as they wish. Excuse me for it, but I've got to say it. You may put me down as plain George Shaw.

#### Hannah Williams.

Weak feelings come over me as I make the attempt to speak here to-day. I would not say to you I suffer. Oh! no. I do not. I made the attempt to speak once before, but such a weakness came over me, that I faltered and stepped back again. To-day I do not feel so, but still I am very anxious to speak here, hoping my message may be of benefit to some one dwelling in the form. Yes, it is true, what is spoken here may turn some one from a dark pathway; they may learn of Spiritualism. Dear friends, let me leave off the "ism," and say that spirits do return. If they returned so many hundreds of years ago they do not to-day. As others have said, perhaps it may not have a feather's weight, but I will do my part.

If all felt that it would be of no avail to speak, there would none make the attempt. We are very desirous for our friends to know, before they lay aside the garment of flesh, that we do return, and we wish to come into communication with them. We have pleaded many times with you, dear friends, not me particularly, but many spirits have given out to you kind words and messages. We have entreated you to learn something of where you are coming. When that change will come, no one can tell, yet there is no doubt regarding its coming. It is a truth that we visit you, and that we are permitted to communicate with you. We are permitted to visit our homes. The chair vacant to you is filled by us. We come to our places, the same as of old, but you may not be permitted to see us, or only to sense us, at times. We feel as anxious to come into the home as you could if we had been away on a visit, and had returned again. It seems to me like a visit.

Oh! how grand the thought, that after earth's trials and toils are over, we shall meet and know each other again. It is beautiful to feel that there are many to grasp your hand on that bright shore where no more separations are known. It is impossible for us to picture to you the beauties of that land, although many have tried to draw the outlines. Hannah Williams, of Toledo.

#### Lucius Aldrich.

I felt, while others were speaking, it would not be out of the way for me to send a message to-day. If I intrude, please to say so. I do not intend to encroach upon any one's rights. I never did while dwelling in mortal life, and I am sure to-day I have not that intention with you.

I felt that my speaking might bear weight with some one, might help to remove the scales that have been upon their eyes. Oh! how many times it tries me when I am groping in the dark. Still they are not satisfied, reaching out for something, they know not what. Many times it brings a peevish feeling over them, a fretfulness which they little understand. Why? Because, Mr. Chairman, the spirit needs feeding, the same as the old mortal body does, and so assuredly I do. I look back to the time when I myself dwelt in the flesh, and can readily understand now the feelings that overcame me. I did not then. And there are many to-day who do not understand, but we see it, and we are very earnest to make you know that is the trouble with you. Not just you people here, but I would say all through the universe the spirit needs feeding. Most assuredly it does.

I have listened to one speaker after another in the halls in Fitchburg, and have thought perhaps they could just speak my name, if nothing more, but I have never heard it. If it

has been spoken I have not been within hearing.

I have been anxious to make the handful of friends know that I, Lucius Aldrich, was not dead, nor so far away but that I visit them often. I am attracted into their meetings. I am thankful that there are meetings, that they do gather together, and the more harmony they have, the more proof they will get from us. I love to come into this meeting. I have been a constant attendant for many months. I am grateful, Mr. Chairman, not only to you, but to the chiefs, that come here to-day to give us power.

#### INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

Jan. 17.—Ellen V. Dickinson; Mrs. Anna Hall; George V. Chandler; Helen Shaver; John Smith; Annie Pickett; B. G. Cotton; Gladys G. Prentice; Sarah Tracy; Annie Carter Goodwin; Joseph Marston.

THE MESSAGES GIVEN (THROUGH Mrs. B. F. SMITH)

March 21.—Thomas Kenney; Sarah Gleason; Loren Glover; Alice Fielding; Mary Davis; Charles B. Willis; Frances Woodfin; Jonathan Pitney; Carrie Marshall Mason; Levi Taylor; Ella Mott.

#### Against Medical Legislation.

Among the various utterances whereby the people of Massachusetts have already made known to the members of the Judiciary Committee their hostility to anything looking toward the enactment of a "Doctors' Plot Law" during the present session of the Legislature, was the following, presented to that Committee just previous to the recent hearing on the subject at the State House, Boston. Many additional remonstrances of a like character were also forwarded by residents in various towns and cities of this Commonwealth:

#### A PROTEST.

Reasons why there is no necessity for more Medical Laws.

To the Members of the Massachusetts Judiciary Committee.

Gentlemen: Whereas there are three orders referred to your committee for consideration and action in regard to additional medical laws, I desire to place before you a body of sound reason, and to urge the repeal of a similar law in the State of New York, which are given in the pamphlet entitled: "Reasons why the New York Medical Law of 1880 should be Repealed," a copy of which is sent herewith; the same pamphlet containing a full and complete statement to show that it is not the people of that State who wish to be enslaved by such medical trust laws, but on the contrary they are asked for by a close medical monopoly—in disguise or otherwise—of certain modes of practicing disease and by certain schools of practitioners.

I also place before you a pamphlet, entitled: "A Protest against the Medical Bill," the contents of which have been made use of as an argument and evidence in previous years, before the General Court, by the Remonstrants against any and all medical laws that would deprive the people from employing any honorable practitioner or mode of treatment the same chosen by their judgment, and by their means, nearest the source of their troubles, and by their means, nearest the source of their troubles, and by their means, nearest the source of their troubles.

There are recorded in these pamphlets conclusive evidence and facts going to show that it is not in harmony with wisdom, equality or justice to deprive by statute the people from exercising their constitutional right of freedom in their choice of medical advisers.

There is a case recorded in the pamphlet, concerning Mr. C. E. Taylor, at the time a resident of and merchant on the island of St. Thomas—under the government of Denmark—who died of cancer, there to show that it is not the people of that State who wish to be enslaved by such medical trust laws, but on the contrary they are asked for by a close medical monopoly—in disguise or otherwise—of certain modes of practicing disease and by certain schools of practitioners.

There is abundant proof that the general laws regarding deception, fraud, malpractice, etc., now existing in every State in the Union, will, if enforced, punish the guilty engaged in any such malpractice connected with the medical profession; but the trouble to-day is not in this direction as much as it is that of the State assuming to legalize practitioners who have no natural ability for successful physicians, and thus legalizing and holding a diploma, it is difficult for the people through the courts to reach them, i. e., in cases where they take enormous fees, or perform acts which, if they were perpetrated by non-medical persons, would meet with speedy punishment under laws already existing (if such laws were enforced).

I trust your honorable committee will ascertain from what source these several orders originate.

In addition to the above, I have included to you, I would also call your attention to the remonstrances presented the present session—one by Representative Davis of Boston, from A. S. Hayward, and others; another by Representative Sawyer, from Dr. Joseph H. Beach, and others, of Groton; and another from Mr. River, presented by Representative Bullock. These will voice the sentiments of the people sufficiently to show that they are earnest to retain their individual liberty, and the right guaranteed to them by the United States Constitution.

A bill was presented to the General Court last year of like nature to the one asked for this year, and after four months' agitation and great public anxiety, and after great expense to the State, it was defeated—there being but five senators found who were willing to be counted in its favor.

In common with thousands of the citizens of this Commonwealth, I would respectfully express the hope that you will veto the orders for these orders for a Medical Trust Bill "leave to withdraw."

Boston, Mass. A REMONSTRANT.

#### April Magazines.

THE ARENA—Religion, Morals and the Public Schools" is the subject of the opening article, of which Rev. M. J. Savage is author, in which, after declaring that "if the friends of our common schools would only recognize their



## The Reviewer.

**PHYSIOLOGY AS A NATURAL SCIENCE** Applied to the Solution of Psychic Phenomena. By O. G. RAUE, M.D. 8vo, cloth, pp. 541. Philadelphia: Porter & Co., 1889.

The relation of the author of this book to the subject upon which it treats is not of recent formation. As far back as 1822 Dr. Friedrich Eduard Beneke instituted profound investigations by which he hoped to establish Psychology as a natural science. The results of those investigations were published in two volumes in Göttingen, in 1825 and 1827, and in many other works. In 1847 the author of the book under review prepared and published a small volume, with the object of popularizing the results of Beneke's researches, and that is the nucleus of the present work.

Believing that the application of psychology as a natural science to the solution of occult psychic phenomena implies primarily a clear understanding of it, Dr. Raue has devoted a large portion of this volume to an elucidation of the principles upon which his conclusions are based. The treatment is in sections, as follows: I. The Intellectual Sphere of the Mind. II. The Sphere of Conation. III. The Emotional Sphere, or Sphere of the Feelings. IV. Physiological Psychology. V. Complementary Inquiries. VI. Occult Phenomena; all of which appear to be dealt with honestly and fearlessly, with the single purpose of ascertaining the truth irrespective of all previously-conceived opinions.

Occult phenomena are classified as Sensitivity, Muscular-Reading, Mind-Reading, Thought Transference, Mesmerism, Animal Magnetism, Tellurism, Hypnotism, Statuism, Somnambulism, Telepathy, Telergy, the Double, Apparitions, Spiritual Phenomena, etc., each being illustrated by a relation of well-authenticated instances and various theories regarding their nature and utility in the economies of life.

In the author's remarks upon the phenomena of Modern Spiritualism, while admitting it has been shown that they may be imitated (never, by the way, under the same conditions, however), he asks: "Do possibilities on one side prove the impossibilities of another side?" After citing instances where such imitations have been produced, he says:

"But I ask again, do possibilities on one side prove the impossibilities of another side? So long as we have the testimony of men like Hare, Crookes, Wallace, Zöllner, Baron von Hellensbach, and many other scientists who have experimented, and carefully and scientifically experimented, and have come to the conclusion that there is still another side than a purely physical one to the question, it would be rash to assume that by all these possible imitations of 'physical manifestations' we have reached the 'bottom facts' of Spiritualism."

It is not to be expected that a man of Dr. Raue's erudition and comprehension of laws governing both the seen and unseen operations of Nature would fail to perceive the continuity of life and its persistence under any and every condition. "Surely," he says, "if the dead are dead, they are dead, and it would betray an utter want of judgment to assume an intercourse with the dead. But who does so foolish a thing? We have here again an example of that mental infirmity where preconceived ideas dim the judgment of otherwise clear-sighted minds."

"Dead!" [exclaims our author.] "It is poor logic to apply the term 'dead' even to things which are entirely under the control of chemical composition, because these things really are not dead, they are merely changing their composition. In this sense we may apply 'dead' to the body after the soul has left it; for the body is a compound of material forces, which are subject to such change. The soul, however, is not subject to such change. It is, as I have shown throughout this work, an organism of psychic and not of material forces, and as such lies absolutely out of the range of mechanical and chemical analysis, and consequently also beyond the grasp of the physical laws of dissolution."

To the query, "What follows the separation of soul and body?" Dr. Raue replies: *Continued Evolution*. "The bodily forces having lost their master, yield to what their nature coerces them—to the sole influence of chemistry, forming new compounds, or entering again into communion with higher forces, and thus into the composition of new living bodies. 'That,' says Dr. R., 'is their evolution.' The soul, being an organism of psychic forces, lies by virtue of its nature entirely out of the range of chemical action, consequently cannot become subject to it, yet, as surely as the body, it continues to be subjected to the laws of evolution."

The reader having been shown throughout the preceding investigations of the author that the soul is capable of exercising all its faculties without the use of the material organs, will at this point recognize the truth that, though divested of materiality, the individual may still retain those faculties, and by them perceive things as they exist in their very nature, and not as they appear through mediating sense-organs.

Admitting these facts, and others for which we must refer our readers to the book itself—lacking space to present even an outline of them here—Dr. Raue allows that the possibility of an intercourse between departed spirits and those of this life is fully established. He says that as his work is not devoted to an elucidation of the facts of Modern Spiritualism, he cannot be expected to prove how far, and in what particular cases, this possibility has been actually realized in the millions of spiritualistic experiments with the thousands of public and private media; but claims to have stated fairly, that while on the one side there exist possibilities by which an appearance of communication between man and spirit may be produced, and yet be only the effect of natural psychic action of mind upon mind, on the other side the assumption of a like possibility of an intercourse between man and departed spirits is not only warranted but necessitated by the existing psychic facts, because this assumption is in accord with the nature of the soul of man, and the laws by which the psychic organism is governed throughout its existence in this wonderful world of psychic and material forces combined.

## In Memoriam

A PROMINENT "CLEVELAND LYCEUM WORKER." To the Editor of the Banner of Light: Mrs. Mary A. Wilsey, a Leader in the Children's Progressive Lyceum since its organization in 1866—whose sudden transition to spirit-life has cast a deep shadow over her household and her very many friends, both within and outside the spiritualistic ranks—deserves more than a mere passing notice.

Her many sterling qualities and virtues endeared her to all who knew her, and made her a permanent strength in, and gave vitality to, the Lyceum work that only such as she can give. Her nobility of character and steadfastness in this service have been of incalculable value to the movement in Cleveland. The loss of so faithful a worker will be long felt by the C. P. L., and also "The Good Samaritan Relief Society," which she helped to organize in 1871. Spirit Mary—who had just turned her three score and ten years—leaves a devoted but sorrowing husband, an affectionate sister (Mrs. Sara J. Rogers), and two married children. The Cleveland Plain-Dealer of March 17th, in speaking of the final rites over the remains, said: "The funeral services of Mrs. Mary A. Wilsey, the lady who died suddenly last Wednesday in a garden street car, took place yesterday from the home of Mr. George G. Wilsey, of No. 9 Lodge Avenue. The obsequies were conducted by Mr. Thomas Lees, assisted by Mrs. T. L. Cooke, a well-known local medium. The choir was composed of Mr. and Mrs. Wm. Emerson and Mr. and Mrs. John W. Pae. The impressiveness of the services was greatly aided by about a dozen of the Lyceum members reading the responses to a 'silver chain' recitation read by Mr. Lees, who, in his address, that followed, after speaking a little on the philosophy of Spiritualism, eulogized in a touching manner the many beautiful traits of character in the deceased."

Following Mr. Lees's address Mrs. Cooke spoke of the teachings of the Lyceum, and of the position it afforded in the change called death, concluding by applying it to the bereaved of the household. The services, concluded with the reading, by Mr. Lees, of a poem entitled "The Beyond," by Ella Wheeler Wilcox. The body was borne to the hearse by the following pallbearers: Messrs. Samuel Curtis, A. Dunlap, Chas. W. Palmer, Thomas A. Black, Samuel Russell and N. B. Dixon. The remains were deposited in the vault for burial to-morrow in Woodland cemetery. Special memorial services will be held for her after Anniversary Day.

**CONSUMPTION SURELY CURED.** TO THE EDITOR:—Please inform your readers that I have a positive remedy for above named disease. By its use you can cure it. I shall be glad to send two bottles of my remedy free of any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,  
T. A. BLOOM, M. D., 181 Pearl Street, New York.

## Advertisements.

**The Cod**  
That Helps to Cure  
**The Cold.**  
The disagreeable  
taste of the  
**COD LIVER OIL**  
is dissipated in

**SCOTT'S EMULSION**  
Of Pure Cod Liver Oil with  
HYPOPHOSPHITES  
OF LIME AND SODA.  
The patient suffering from  
**CONSUMPTION,**  
**BRONCHITIS, COUGH, COLD, OR**  
**WASTING DISEASES,** may take the  
remedy with much satisfaction. It  
would take milk. Physicians are prescribing  
it everywhere. It is a perfect emulsion,  
and a wonderful flesh producer. Take no other.

Better Than Tea and Coffee for the Nerves.  
**VAN HOUTEN'S COCOA**  
"Best & Goes Farthest."  
Ask your Grocer for it, take no other.

## MANY REMARKABLE CURES

Have Been and Are Being Wrought by a Circle of Eminent Healing Spirits, through

**DR. G. A. PEIRCE,**

Spirits' Magnetic Healing Medium,  
Trance, Clairvoyant, &c., of 23 years' successful and extensive  
practice of this science, treating sick and infirm people for  
Chronic Diseases by Letter Correspondence.  
Dr. Peirce will use his special skill in the treatment of  
this treatment, consisting of Diagnosis of the person's diseases,  
if curable, &c. Prescriptions of simple remedies, with advice,  
and spirits' magnetic healing, powerful healing  
Papers, prepared for each patient, upon receipt of a lock of the  
patient's hair or recent writing, statement of age, sex, full  
name, residence, occupation, &c. \$1.00, or for a  
Month's Treatment, \$5.00, or for a Month's Course, \$5.00.  
Diagnosis Separate, Only Ten Cents. Letter Address,  
P. O. Box 1186, Lewiston, Maine. 13w\* Mar. 22.

**DR. F. L. H. WILLIS**

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

Dr. Willis may be addressed as above. From this point  
he 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 psychometric power.  
Dr. Willis claims special skill in treating all diseases of  
the blood and nervous system. Cancers, Scrofula in all its  
forms, Erysipelas, Paralysis, and all the most delicate and  
complicated diseases of 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. All letters must contain a return postage stamp.  
Send for Circulars, with References and Terms. 13w\* Apr. 5.

## SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce  
to the public that those who write and send her a lock of hair  
or send their photograph or lock of hair, she will give  
an accurate description of their leading traits of character  
and peculiarities of disposition; marked changes in past  
and future life; physical disease, with prescribed diet, for  
what business they are best adapted to pursue in order to  
be successful; the physical and mental adaptation of those  
intending marriage; and hints to the infirm as to what  
will be successful. Full delineation, \$2.00, and four-cent stamps. Brief  
delineation, \$1.00, and four-cent stamps.  
Address: Mrs. A. B. SEVERANCE,  
Centre street, between Church and Prairie streets,  
6th\* White Water, Waltham Co., Wis.

## A MOST IMPORTANT INVENTION.

Cures Without Medicines!

Asthma, Anemia, Bronchitis, Cholera,  
Obstructed Heart, Dropsy, Rheumatism,  
Consumption, Diarrhea, Dyspepsia,  
Respiratory Organs, Kidneys, Blood  
Infections, Debility,  
Sleeplessness, etc.

Patent rights and apparatus for sale in  
States, Cities, or Counties. Agents wanted.  
Apply, OZONE APPARATUS & SUPPLY CO.,  
128 Boylston St., Boston.

Mar. 8.

## GRATEFUL-COMFORTING.

**EPPS'S COCOA.**

BREAKFAST.

"By a thorough knowledge of the natural laws which  
govern the operations of digestion and nutrition, and by a  
careful application of the fine properties of well-selected  
Cocoa, Mr. Epps has provided our breakfast tables with a  
deliciously flavoured beverage which may save us many heavy  
doctors' bills. It is by the judicious use of such articles of  
diet that a constitution may be gradually built up until  
strong enough to resist every tendency to disease. Hun-  
dreds of subtle maladies are floating around us ready to at-  
tack wherever there is a weak point. We may escape many a  
fatal ailment by keeping ourself well fortified with pure  
blood and a properly-nourished frame."—*West's Service*  
Write, please, to J. Epps & Co., Ltd., 25, Abchurch Lane,  
London, E.C. 4, for particulars and samples.

JAMES EPPS & CO., Homoeopathic Chemists,  
Oct. 19. 12w\* London, England.

**\$75.00 to \$250.00** can be made  
working for one hour a day. Persons  
desiring to know how to do this, or  
to the business, spare moments may be profitably  
employed also. A few vacancies in towns and cities.  
B. F. JOHNSON & CO., 109 Main St., Richmond, Va.  
Feb. 8. 24w\*

## SALESMEN WANTED AT ONCE.

For a good business, a few good men to sell  
our goods in the most profitable way. We are the largest  
manufacturers in the world. Liberal salary. For  
particulars, please apply to J. Epps & Co., Ltd., 25, Abchurch Lane,  
London, E.C. 4, or to J. Epps & Co., Ltd., 25, Abchurch Lane,  
London, E.C. 4.

Mar. 1. 29w\*

## \$500

QUITY ON 30 DAYS' TIME. AGENTS  
in four days or no pay, to travel or  
work at home. No competition.  
G. JARVIS & CO., Racine, Wis.  
Mar. 1. 13w\*

## DEAFNESS

DEAFNESS & HEAD NOISES CURED BY  
POSSIBILITY. Write for book of facts FREE.  
C. J. JOHNSON & CO., 109 Main St., Richmond, Va.  
Mar. 1. 13w\*

## Modern Astrology.

A COURSE of lessons in the above by letter, also Planeta-  
ry Reading with Horoscope, and various questions an-  
swered. For terms and information, send for circular.  
GEORGE WINTER, Joint, Allegheny Co., Pa.  
Mar. 22. 11w\*

## The Writing Planchette.

SCIENCE is unable to explain the mysterious perfor-  
mance of this wonderful little instrument, which writes  
intelligent answers to questions asked either aloud or men-  
tally. Those unacquainted with it would be astonished at  
some of the results that have been attained through its  
agency, and no domestic circle should be without one. All  
investigators who desire practice in writing mediumship  
should avail themselves of these "Planchettes," which may  
be used for all questions, and also for communication  
from deceased relatives or friends.  
The Planchette is furnished complete with box, pencil  
and directions, by which any one can easily understand how  
to use it.  
PLANCHETTES, with Postage Paid, 40 cents, securely  
packed in a box, and sent by mail, postage free.  
NOTICE TO RESIDENTS OF CANADA AND THE  
PROVINCES.—Under existing postal arrangements be-  
tween the United States and Canada, PLANCHETTES  
cannot be sent through the mails, but will be forwarded  
express only, at the purchaser's expense.  
For sale by COLBY & RICH. 11

## DIAGNOSIS FREE.

SEND TWO 2-cent stamps, lock of hair, name in full, age and  
sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF  
YOUR AILMENTS. Address J. C. BARTON, M. D., Prince-  
pal, Magnetic Institute, Grand Rapids, Mich. 11w\* Apr. 5.

## Mediums in Boston.

**JAMES R. COCKE,**

Developing and Business Medium,  
ALSO

**Clairvoyant Physician,**

No. 1581 Washington Street,  
(Third door north of Rutland street.)

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

## Unequaled Advantages.

DR. COCKE gives special inducements for Medical and  
Magnetic Treatment by the month.

Development of Mediumship a Specialty.  
SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

**CIRCLES.**  
Sunday, at 11 A. M., for Development and Tests. At 3 P. M.,  
for Psychometry and Tests.  
DR. COCKE gives special terms for treatment by the  
month. 11

**HATTIE C. STAFFORD**

Will give Seances at No. 55 Rutland street Sundays,  
Thursdays and Saturdays, at 2:30 P. M.; also Wednes-  
days at 8 P. M. GEORGE T. ALBINO, MARRAGE.  
Apr. 5.

## MASSAGE.

Scientific Massage, by MRS. HANNUM,  
FOR the alleviation and cure of Nervous and Mental De-  
bility, Muscular Contraction, Rheumatism, Paralysis,  
Insomnia, Imperfect Circulation and General Lassitude.  
Sittings by letter, from 2 to 5 P. M. IN ADVANCE.  
Free Consultations by DR. L. S. CARTER, between 2 and 3  
P. M., Specialist for Skin and Nervous Diseases.

Sole Agency for Dr. Carter's Rose Balm.  
MRS. HANNUM, Room 2, 230 South Street, Boston.  
Mar. 22.

## DR. STANSBURY,

INDEPENDENT SLATE-WRITING, and Trance Sittings  
for Business, Health, and Development, \$2.00. No. 443  
Shawmut Avenue, near West Newbury street, Boston. Hours  
10 A. M. to 4 P. M., and 6 to 8 P. M. Free Diagnosis \$1.00 A. M.  
Mar. 15.

## 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 Dwight street, Boston.  
Mar. 22.

**Miss J. Rhind, Seer,**

31 COMMON STREET, BOSTON. Private sittings on  
business. Mental Healing by soul-reading. Sittings  
by letter, from 2 to 5 P. M. IN ADVANCE. Cir-  
cles Monday 7 P. M., Thursday 3 P. M. 1w\* Apr. 5.

**Jno. N. Berlo,**

TEST and Business Medium, in German Language, also  
communications in English. Encloses \$1.00 and lock of  
hair. Address 118 West 8th street, South Boston.  
Mar. 15.

## Mrs. A. Forrester

Will give Trance Sittings daily, also Magnetic and  
Matterialization. Hours 10 A. M. to 5 P. M. No. 181  
Shawmut Avenue, one flight, Boston. Do not ring.  
Mar. 15.

**A. S. HAYWARD, Magnetist,** 150 W. Brook-  
line street, eradicates disease with his healing gift  
when medicine fails. Hours 10 A. M. to 5 P. M. to 5 P. M.  
for 15 years he has had signal success in cures with his  
powerful Spirit-Magnetized Paper; 2 packages by mail, \$1.00.  
Apr. 8.

**MRS. M. J. BUTLER** will receive her pa-  
tient on Tuesdays and Thursdays from 9 to 12 A. M.,  
at her residence on Longwood Avenue, Brookline. Long-  
wood cars pass the door. No arrangement for interviews at  
the store of W. S. Butler & Co. can be made for patients.  
Feb. 1.

**Mrs. A. E. Cunningham,**

MEDICAL, BUSINESS AND TEST MEDIUM, 498 Trem-  
ont street, Boston. Private sittings daily. 1w\* Mar. 22.

**Mrs. Alden,**

TRANCE MEDIUM. Medical Examinations and Mag-  
netic Treatment. 43 Winter street, Boston.  
Mar. 22.

## Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 7 P. M.  
Readings given by letter from photos for \$1.00. MISS  
E. JOHNS, 136 Chandler street, Boston. 4w\* Mar. 15.

**Miss J. M. Grant,**

TEST and Business Medium. Office Banner of Light  
Readings given by letter from photos for \$1.00. MISS  
E. JOHNS, 136 Chandler street, Boston. 4w\* Mar. 15.

**Mrs. Fannie A. Dodd,**

MAGNETIC PHYSICIAN AND TEST MEDIUM, No. 233 Trem-  
ont street, corner of Eliot street, Boston.  
Apr. 5.

**MRS. K. E. FISHER, Magnetist and Electric**  
Physician, 53 Pleasant street, Boston. Magnetic and  
Magnetic and Magnetic Treatment, Electric and Medicated  
Vapor Baths; also the celebrated Colorado Sulphur Baths.  
Dec. 21.

**Mrs. Stewart,**

OF New York, Branch Massage Parlors, 126 Shawmut Ave-  
nue, Suite 1, Boston. 1w\* Mar. 15.

**Mrs. Hattie Young,**

TRANCE and Business Medium, 150A Tremont street,  
Boston. 4w\* Mar. 22.

**MRS. J. C. EVELL, Magnetic and Inspira-**  
tional Medium, 98 West Springfield street, Boston.  
Apr. 5.

**MRS. MARTIN, Test, Developing and Mag-**  
netic Medium. Readings given by letter from photos,  
\$1.00. 23 Cobb street, Boston. 2w\* Mar. 22.

**MISS KNOX, Test, Business and Medical Me-**  
dium. Sittings daily. 208 Tremont street, Boston.  
Apr. 5.

**MRS. M. W. LESLIE, Trance Medium,** 484  
Tremont street, Boston. Readings by letter.  
Mar. 22.

**DR. A. H. RICHARDSON, Magnetic Healer,**  
Waverley House, Charlestown. 11 Oct. 5.

## PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters  
pertaining to practical life, and your spirit-friends. Send  
lock of hair, or handwriting, and one dollar. Will answer  
thoroughly, free of charge. Send for Circulars. Address  
195 4th street, Milwaukee, Wis. 5w\* Mar. 15.

## A LIBERAL OFFER.

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.  
SEND FOUR 2-cent stamps, lock of hair, name, age and sex.  
We will address your case free by independent spirit-  
writing. Address DR. J. S. LOCKS, Worcester, Mass.  
Mar. 8.

## ASTONISHING OFFER.

SEND THREE 2-cent stamps, lock of hair, name, age, sex, one  
dollar, and I will give you a CLAIRVOYANT DIAGNOSIS OF  
YOUR AILMENTS, free of charge. Send for Circulars. Address  
195 4th street, Milwaukee, Wis. 13w\*

**HENRY H. WARNER,**

INSPIRATIONAL Trance Speaker and Test Medium, may  
be consulted for the season of 1890 and '91 by addressing F. W.  
WRIGHT, Box 318, Attleboro, Mass. Psychometric Read-  
ings given by mail, \$1.00. Address Box 318, Attleboro, Mass.  
Mar. 8.

## Karl Anderson, Astrologer,

Room 6, 8 1/2 Bowdoin street, Boston, Mass. Office hours,  
1:30 P. M. to 6:30 P. M. Evenings by appointment.  
Feb. 1.

## CANCER

and Tumors CURED; no knife;  
book free. Drs. GRANTON &  
BURL, 138 Elm St., Cincinnati, O.  
11

## Spiritual Workers.

Photographed from Crayon Portraits  
BY ALBERT MORTON.

Additions to this List of Portraits are being Drawn.

DR. BENJAMIN RUSH,  
PAROLIA, BEVERLY RANDOLPH.  
CHARLES H. FOSTER,  
CHARLES H. FOSTER and SPIRIT ADAP ISAAC S.  
Cabinets done. Price 50 cents each.  
For sale by COLBY & RICH.

**CATARH, Diphtheria, and all Throat Dis-**  
eases, curable by the use of DR. J. E. BRIGGS'S  
THROAT REMEDY. Mr. Andrew Jackson Davis  
writes: "Dr. Briggs's Throat Remedy for the Throat and  
Catarh, in accordance with my understanding of the re-  
medy, for a fee of \$1; Consultation fee \$1; at office, 20 Trem-  
ont street."  
NARRIES written at prices proportionate to the detail de-  
manded. Address OLIVER AMES GOUT, Box 164, Bos-  
ton, Mass. 11w\* July 19.

## Mediums in Boston.

**Dr. Abbie K. M. Heath,**

DEVELOPING AND MAGNETIC TREATMENT,  
MEXICO AND MEXICO, 107 SHAWMUT AVE., BOSTON.

Medicines—purely vegetable—furnished as required.  
Circles Sunday evening at 8, and Tuesday afternoon at  
2 o'clock. Six Developing Sittings, \$5.00. Developing Circle  
Friday evening, 7:30, in addition to circles 25 cents.  
Private Sittings 1 to 5 P. M. Names, Dates, Losses, Dis-  
tress Prospects, etc., etc. Terms, \$1.00.  
Give Sittings and Advice by Letter. Write  
your full name and address on ten questions, enclose \$1.00  
and stamp, and address me at  
Hotel Simonds, 207 Shawmut Ave., Boston, Mass.  
Circulars for stamp. 11

**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.  
Mar. 22.

**Miss Helen A. Sloan,**

MAGNETIC Physician. Vapor Baths. No. 53 Boylston  
street, Boston. 1w\* Apr. 5.

## SUMMERLAND,

The New Spiritualist Colony

OF THE  
PACIFIC COAST.

Located in the Most Delightful Country and Climate

On the Globe!

Building Progressing Rapidly.

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

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

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

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

The size of single lots is 25x60 feet, or 25x120 feet for a  
double lot, the latter fronting on a fine wide avenue, with a  
narrow street in the rear. Price of single lots, \$30—\$25.00  
which is donated to the town. By uniting four lots—price  
\$120—a frontage of 50 feet by 120 feet deep is obtained, giving  
one a very commodious building site, with quite ample  
grounds for flowers, etc., and securing a front and rear en-  
trance.

Pure spring water is now conveyed to the entire tract from  
an unfailing source, having a pressure of two hundred feet  
head.



