

BANNER OF LIGHT.

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Original Essay.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XV.—THE APOSTOLIC FATHERS, AND THE FIRST THREE CENTURIES OF THE CHRISTIAN ERA.

In our last chapter we endeavored to make prominent the fact that the early Christians received the phenomena of mediumship simply and naturally, not regarding them as supernatural or miraculous, but as the normal result of the unfoldment and development of the spiritual nature. Jesus inculcated the truth that the great spirit of the universe, ever active and ever present, bestows blessings upon man through agencies, and these agencies are both spiritual and mortal.

This was the grand inspiring truth of the early Christians. Hence it was no idle dreaming, no vague fancy that inspired the devotion of these early Spiritualists; neither was it the dull, cold formalism of the past. It was a living faith, a present reality, a conscious witness. Therefore the signs and wonders that followed them were the natural effect of their devotion and faith.

The disciples became very numerous at an early period. The New Testament makes mention of but very few. But through other channels we have undeniable proofs that through several centuries the gifts of mediumship continued in full force, and the signs and wonders were so abundant and so positive as to be recognized and claimed by the early church as its great means of grace, notwithstanding our churchly opponents to-day declare that Spiritualism cannot be true because the age of communication with the spiritual world ceased forever with the age of the apostles.

As Jesus and Stephen and Paul and John became willing martyrs for so precious a faith, so these other disciples in days following willingly laid down their lives for the sake of the spiritual revelations they had received.

Rome was yet anti-Christian. She was wedded to her idols and to idol-worship. Tacitus, the Roman historian, informs us of the mediumistic powers of Vespasian, the Roman General, who became Emperor seventy years after the death of Jesus. It will be remembered that in our chapter on the Spiritualism of Greece and Rome, we related the instance of a blind man who was cured by this Emperor's touching his eyes with spittle, according to the directions of the Oracle at Serapis. Another person who had a diseased hand went to Vespasian in obedience to the same Oracle, and was cured. "And," says Tacitus, "persons who were present recount each of these miracles unto this day, when there is no longer any hope of reward for speaking falsely."

The learned and very orthodox Dr. Mosheim, whose ecclesiastical history is regarded by all Protestant Christians as an authoritative work in giving the history of the Church during the second century, says: "It is easier to conceive than to express how much the miraculous powers and the extraordinary divine gifts which the Christians exercised on various occasions contributed to extend the limits of the Church. The gift of foreign tongues seems to have gradually ceased as soon as many nations became enlightened with the truth, and numerous churches of Christians were everywhere established, for it became less necessary than it was at first. But the other gifts with which God favored the rising Church of Christ were, as we learn from numerous testimonies of the ancients, still conferred upon particular persons" [mediums] "here and there."

Thus the assertion of our Orthodox opponents that these spiritual gifts ceased at the death of the Apostles is refuted by one of the most eminent of their own authorities.

Eusebius also bears definite and positive testimony of their continuance in full force for a long time after the close of the Apostolic age. From the writings of the contemporaries and immediate successors of the Apostles also, who were styled the Apostolic Fathers, we gain conclusive testimony upon this point, showing that the idea of a cessation of open spiritual communion was not thought of for centuries after the Apostolic age. Among these men were St. Barnabas, St. Clement, St. Ignatius, St. Hermas, and St. Polycarp. For a long time their writings were held to be just as sacred and just as authoritative as those of the now accepted New Testament.

St. Ignatius was a personal friend and disciple of John the Beloved, and was by him appointed to the bishopric of Antioch. He was

a medium even in his youth. He was clairaudient, and heard the angels sing; and when he became a bishop in after-life, it is an interesting fact that he introduced in the churches the practice of singing in responses, in imitation of the angel music to which he had so often listened when a child; so that this practice of the churches of Rome and of England owes its origin to a spirit-manifestation unto a child-medium.

St. Ignatius suffered martyrdom for his faith, leaving many writings still extant in the form of epistles, in one of which he gives a very interesting account of how the spirit came upon him, compelling him to act and speak involuntarily, and to utter warnings and predictions concerning matters upon which he was entirely ignorant. No more exact description could possibly be given of the manner in which mediums of to-day are influenced and controlled.

Ignatius, by his boldness in proclaiming the new faith, brought himself into antagonistic relations with the Pagan authorities, and was summoned to appear before Trajan at Rome. For the offense of being a Christian, and a medium through whom the signs and wonders were wrought that gave such irresistible power to the principles of the new faith, he was condemned to be torn to pieces by wild beasts. He was accompanied from Antioch by some of his friends, who wrote an account of his martyrdom, and made the following interesting statement:

"The night after his death we were together watching in prayer, that God would vouchsafe to us some assurance of what had passed; whereupon several in the company fell into a slumber," (undoubtedly an ecstasy or trance because occurring while in prayer,) "and therein saw visions wherein Ignatius was represented; for which when we had conferred together, we glorified God, the giver of all good things, being thereby assured of his blessedness."

We could have no more positive testimony of the existence of spiritual vision and inspiration nearly two hundred years after the death of Jesus than this affords us.

St. Polycarp was also a personal friend and follower of St. John, and was appointed by him Bishop of Smyrna. The most of his writings have disappeared, but there is still extant one epistle addressed to the Philippians, which is considered genuine by the critics. It is in style remarkably like the other Apostolic epistles. Polycarp suffered martyrdom for his faith in the year 147, when a very old man. His fate had previously been portrayed to him in a vision. The Church at Smyrna—the seat of his bishopric—wrote a circular letter, giving an account of his martyrdom with its accompanying incidents, and sent it to all the churches. There were several who suffered martyrdom at the same time with Polycarp, and this Smyrnan letter says:

"While they were under torments they were absent from the body, or, rather, the Lord Christ stood by them and conversed with them, and revealed things to them inconceivable by man, as if they were no longer men, but already become angels. As to Polycarp, he saw a vision three days before he was taken, and beheld the pillow under his head was all in a flame; whereupon, turning to those around him, he said, 'I shall be burnt alive!' After his apprehension, and while he was going to his place of execution, there came a voice from heaven saying: 'Be strong, and quit thyself like a man, Polycarp.' No one saw who spoke to him, but many of our brethren present heard the voice."

(Doubtless all present who were clairaudient mediums heard this spirit voice.)

"Then Polycarp, looking sternly around on the people, shaking his hand at them with a deep groan and with a mouth but half open as one who spoke not his own words but those of another, and looking up to heaven, said: 'Take away the wicked!'"

Then Polycarp, after having made a full confession of his faith, was committed to the flames. This old account says his countenance assumed a most heavenly placidity, and from his body exhaled during its dissolution a most delightful perfume.

"Such was the end of Polycarp, who in our time was a truly apostolic and prophetic teacher."

One copy of this most interesting Smyrnan epistle bears the following endorsement upon it:

"This epistle was transcribed from the copy of Irenaeus, the disciple of Polycarp, by Caius; after which I, Pionius, wrote it from the same copy which I found by a revelation wherein Polycarp appeared and directed me to it, as I have and do declare in a most solemn manner."

Origen, who was one of the most distinguished of these early fathers, states his belief in miracles as a means of conversion; but faith in them, he said, is only a step toward a higher faith. He says: "All the holy men who have departed this life, retaining their charity toward those whom they left behind, are anxious for their salvation, and assist them by their prayers." What a recognition this of the faith in spiritual presence and influence which we have declared to be the natural faith of the human heart in all ages!

Justin Martyr, who lived a hundred and fifty years after Christ, declared that the gift of prophecy was active in the church in his day.

One hundred and eighty years after Christ, one Athenagoras was appointed by his brethren of the church to carry an "Apology" to the Roman Emperor. This apology contains a very interesting and clear description of a class of persons whom to-day we should designate as inspirational or speaking mediums. They were very numerous in the church at this time, and were designated prophets and prophetesses. "I call them prophets," says Athenagoras, "who being out of themselves and their own thoughts utter forth whatsoever by the impelling power of the Spirit he wrought in them; while the Divine Operator

served himself of them or their organs, even as men do of a trumpet blowing through it. Thus have we prophets for witnesses, and affirmers of our faith; and is it not equal and worthy of human reason, oh ye emperors, to yield up our faith to the Divine Spirit who moves the mouths of the prophets as his instruments?"

The Eastern custom of physical sacrifices was adopted at an early date by the Christians. Anchorites became numerous.

St. Anthony is considered the Father of Christian Monasticism. He was born in 261. The words, "Go, sell all thou hast, and give unto the poor," were a real command to him. They meant something. "Take no thought for the morrow" was to him an admonition from the Lord, and he retired to the desert. There the tempter appeared to him with a host of evil spirits, who endeavored in vain, by appealing to every passion and ambition of his nature, to induce him to return to the world. He resisted all their appeals, and gave himself up to the development of his spiritual powers. His life was a continued revelation of mediumship. The very experiences that make up the life of the sensitive, spiritual medium of to-day, are closely depicted therein.

Paul, called the Simple, was his disciple, and his manifestations were very remarkable, and the fame of them was widespread. He healed the sick, cast out devils, and was a wonderful mind-reader, reading the thoughts of others with great clearness and precision. In a word, he worked the same wonders that we have so clearly traced from the earliest days. He beheld the angels that attend unseen the path of mortals, and judged from their appearance of the moral condition of those who sought him. If the spirits surrounding those who came to him looked bright and beautiful, he knew the individual to be also beautiful, in character and pure in aspiration. If these attendant spirits were dark, unlovely and unattractive in appearance, he knew that the spirit within the mortal was unlovely and sinful.

Hilarion, also a follower of Anthony, whose life was written by Jerome, possessed spiritual gifts. He was a healing medium of great power. A poor blind woman once came to him, saying she had given all her money to physicians, and was no better, and she begged him to cure her. His reply might be wisdom in the mouths of some in our own time: "If you had given to the poor what you have squandered on doctors, the true physician would have healed you." But she begged for his healing touch. He gave it, and she was restored to sight.

During the reign of Marcus Aurelius, who lived in the last half of the second century, the Christians were all waiting for the second coming of Christ in person. They were all Second Adventists, and felt positive that Jesus would come again in those days with great temporal power as well as spiritual glory. Consequently they were on the alert for every outward sign, and no matter how insignificant it might be they cherished it, and spiritualized it, and this kept their spiritual powers keenly active, and developed their mediumship to the fullest extent. They had visions and trances, and they beheld in the phenomena of nature, in the glories of the heavens, and the tribulations and sorrows of the earth, the prophecies of the future.

Gregory Thaumaturgus lived in the year 235. He was called the wonder-worker, because of his numerous miracles. He healed the sick by hundreds; he cast out demons, and foretold coming events. He who denies the record of his manifestations denies history; and not only that, he denies scripture history, for both came through the same channels, and were both preserved by the early Christians. It was told of Gregory and his immediate followers that their lives were preserved by angelic interposition, and that their steps were continually guided by an invisible power.

Many different sects arose even in the earliest days of Christianity. Some of these had more faith in spiritual powers than others. Among them were the Manichaeans, so-called from their leader Mani, who was born in 239. This sect had their elect or chosen ones, who were set apart and consecrated with great solemnity as mediums between this earth and the world of light. They were respected and revered, and they were provided for in such a generous manner that they could devote themselves exclusively to the cultivation of the mediumistic powers of their being, and to the discharge of the duties incumbent upon them as mediums.

The Neo-Platonists were another of these sects. They cherished a spiritual philosophy that would shame the materialism of many of the Spiritualists of to-day. Porphyry, who belonged to this sect, favored the study of Theurgy, or the science of communicating with the spirit-world. He believed in the power of evil spirits, in the cultivation of the gifts of healing, prophecy, discerning of spirits, etc. He was truly a great man; very learned, profoundly scientific, and philosophical. He declared that his soul was once lifted to complete union with the divine mind, so that he had sight of the eternal, spiritual world. His writings are now sought by the curious and learned.

Iamblichus, a student of Porphyry, and a disciple of the great philosopher, Pythagoras, was a physical medium of marked power. Once in prayer he was levitated fifteen feet above the earth. "We can readily believe this fact of history, because we have seen the same manifestation in our own day through four different mediums, and experienced it in our own person. Iamblichus prepared himself by fasting and prayer for his spiritual states, and his manifestations were of a high order."

(Continued on seventh page.)

Literary Department.

CRIME AND RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light.

BY CORA WILBURN.

CHAPTER XVII.

The Hand of Providence.

The next day Percy announced his intention of returning to London. He would devote himself anew to the literary pursuits he delighted in. Exempted by fortune from the necessity of labor for subsistence, he had given much time to the inspirations of the muse, and was already famous in the world of letters. There was in his soul a restless desire for occupation, and he resolved to write out for the world's benefit the sad and simple story of his love. He would go to the Metropolis to make some necessary arrangements, and then return to the delightful hospitality of Linden Cottage, and pen within the shelter of his favorite rose-arbor the effusions of his heart and brain.

Old Margary, standing in the doorway as he bade farewell to both ladies, was enraptured with the grace and dignity of his deportment, and deeply troubled by the wanness of his face, and the shadow dwelling in his deep blue eyes.

"He's just as lovely as a painted angel," said the good woman. "and he's just as good, as charitable as—as a—lord, as they say the barefooted friars are that young Mrs. Almay tells about, that save people out of the snows, with large dogs and cordial bottles round their necks. Poor Mr. Percy! something has overtaken him; but my good man used to say that the Lord knew best. May he keep and preserve and guard the young gentleman! And talking of preserving makes me remember I must see to the pickled onions I put in vinegar yesterday," and she hastened from her post of observation to the kitchen realm.

Sunset flooded with its golden and rosy splendor the rich green woods and the rippling wavelets of the stream. The mountain crests glowed in emerald and azure light, while the shadows stole creepingly athwart the sunlight patches, and the forest choristers attuned the farewell song of day.

Percy walked slowly toward C—, gazing with the admiring eyes of the poet upon the varied scene, and contrasting it with the tropical region where he had learned the bliss and pain of love.

"This English paradise," he thought, "only needs her presence to equal the romance of the sunny land."

He passed leisurely along the streets of the quiet town, and proceeded to the "King's Arms," the best inn of the place. It was his intention to take the stage-coach for a neighboring town, which he could reach by midnight, and remaining there until the next day, continue his journey to London. Traveling then was not as expeditious as at present, and the now old-fashioned lumbering stage coaches were yet in vogue.

Requesting to be shown to a room, he followed the obsequious landlord, who insisted upon waiting on the young gentleman himself. When, after many bows and scrapings, the ruddy Boniface left his guest to the entertainment of his own thoughts, Percy, glad to be left alone, took a seat by the window and thought of Teresa, her blighted life and holly accepted griefs.

He heard a light step in the entry, and a voice that thrilled his very being so that he arose and gasped for breath, called hurriedly:

"Can I not speak with you a moment, landlord?"

"Yes, miss; with pleasure, miss; at your service, miss, your ladyship!" replied mine host, as he retraced his steps.

Percy walked to the door, which had been left open, and for the first time in his life played the eavesdropper.

He saw the portly form of the proprietor of the "King's Arms," standing in respectful attitude in the passage; but of the lady who addressed him he could only see the flutter of a mourning robe, and hear the voice whose accents penetrated his soul with a strange and mighty power.

"I wish to inquire the way to the residence of Mrs. Almay—Mrs. Mercy Almay, if you please. I have been told that she lives near this town. Will you obtain a conveyance to-morrow morning for myself and attendant?"

"Yes, miss, of course, your ladyship, as early as you desire. Your ladyship can go on horseback or have a carriage. Mrs. Almay lives near Forestdale Creek, miss; not far from here; about three miles. She will be delighted to see your ladyship; she do n't have much company; she's a dear old lady, miss; a friend to the poor and needy, your ladyship."

"Is she well?" tremulously inquired the silvery tones.

"Very well indeed, miss. She had an attack of rheumatism last winter; but Dr. Merton—he's her family physician, your ladyship—he cured her up in no time, and Mrs. Almay is as brisk as one of her own bees, miss."

"Can you tell me—whether there is a lady—a lady who—has long lived with Mrs. Almay—I could obtain no certain information in London." The speaker's voice was trembling with emotion.

"Oh, yes, miss. I presume your ladyship alludes to Mrs. Teresa Almay, the old lady's daughter-in-law. Bless your heart alive, ma'am, miss, your ladyship, I mean; she's been living there these sixteen or seventeen years, except when she went abroad. She's a noble Spanish lady, and one time there was curious stories about—that's before I came here—about Mrs. Almay's son, he as married the Lady Teresa; they said he was a sad scamp and deserted the good lady, his wife, and ran away from home, and stole her baby, and got another wife and killed her, and buried her under a grass plot in his garden. But he's never been heard of for years, and the Lady Teresa wears mourning all the time; and they say Dr. Merton saved her life when she first came among us, and she has built him a new house, and one of his children is named after her. At what hour will your ladyship have the carriage?—or will you have the pony, miss?" and the talkative landlord stopped to take breath.

"I will take the carriage; I am not strong enough to ride on horseback. Will nine o'clock be too early?"

"No, indeed, your ladyship; they're all early birds at Linden Cottage, and they don't make any ceremony with their visitors. Everybody is welcome at any time."

"At nine o'clock then," and the sable folds of the fluttering garment were withdrawn.

"Shall I send up tea, miss, your ladyship?"

"If you please."

"And mine host proceeded on his way. From behind the screening door issued Percy, glowing with uncontrollable agitation."

"I must have certainty," he said; and with a vain effort to still the tumultuous throbbing in his breast, he tapped gently upon the then closed door of the lady's chamber.

"Come in!" said the same musical and familiar voice.

He opened the door, and saw sitting by a table, with writing implements before her, a youthful figure clothed in black. She turned her head. The waving golden locks, the changed and mournful, ever-beautiful face—it was Felicia!

He gazed upon her, unable to advance, with imploring eyes and fondly outstretched arms. She gave one loud piercing cry of mingled joy and recognition, and, rushing forward, was clasped to his faithful heart!

"God bless my soul!" cried the astonished landlord, whom curiosity had prompted to watch young Percy Macdonald, and who had witnessed the meeting thus providentially ordained.

"Percy! Am I dreaming? Do I once more meet you? You are changed; you have suffered; you have been ill?" She gazed fondly into his face.

"And you, my—your face is pale and wasted. Felicia!" he repressed the endearing epithets that arose to his lips—"what happy fortune brought you here? And why—oh, pardon my boldness—wherefore these mourning robes? And—and—" his voice faltered, and he gently took away his encircling arms. "It is months since we met—you were on the point of marriage. Are you—whom has death visited?" and a mighty terror crept over his thoughts, for he deemed her the wife of another.

She took his hand, and looking the full love of her pure heart, she said: "I read your thoughts. I have never been a wife. I was not betrothed, as you were told! I have been ill, visited by many dire afflictions; but I am free and happy now."

"Free, not wedded? Oh, Felicia, and you remember Percy? With a friendly smile you greet him. Not betrothed!"

And his exultant eye and raptured mien betokened the inner, the all-surpassing joy. He was bewildered by the few magic words she had spoken.

"Ill! visited by affliction!" he repeated, "and you wear the mourning garb?"

"For my beloved one in heaven; for the dear mother that loved you; for the poor father resting in the green sea depths!" she replied, bursting into tears.

He folded her tenderly to his bosom; he kissed the briny flood of sorrow from her eyes; he asked her, trembling with uncertain happiness:

"May I love you, Felicia?"

And with her golden head pillowed on his manly breast, she whispered:

"Forever!"

Then when he had pressed the holy betrothal kiss upon her lips, when both had upraised their reunited hearts in thankfulness to Him who is the author of all love, Felicia told her Percy of the happy death of Rose; of her father's efforts for escape from a dread miscreant's power; of the fearful night upon the beach, and with her wounded dying father-out at sea; she told him of that father's penitence, and late confession; of the startling revelation of her birth; and that she was on the way to seek and claim her mother.

"I have been ill for months," she said, "the varied mental emotions and the harrowing

scenes I passed through, brought on a complete prostration of my nervous system. I remained in bed, on the coast, until my strength was recruited, and I heard while there that Arden was found dead on the beach the morning after the fatal affray that cost my father's life. The body was recognized by the authorities as that of a noted bandit whose fasthold was somewhere in the mountains; but amid the thousand surmises concerning our escape, no one coupled the name of Philip Delano with the robbers. I was saved that final pang. Several other bodies were found upon the shore, but the villain Joaquin was not among them. He must have fled, despite the wounds my father inflicted upon him. I came to London a month ago, and it took me some time to obtain the necessary information I went there for. As soon as my strength permitted, I came here in search of the one great happiness of my life—my mother!—and now, on the first day of my arrival, I meet you! Oh, Percy, dear Rose was a true prophetess. The Heavenly Father has sent His choicest compensations now."

"And she was not your mother?"

Percy was still bewildered, still wandering in a dreamlike maze.

"I heard you inquiring for Mrs. Alma," he stammered forth. "I heard your dear, familiar voice, and deemed myself dreaming or deceived. Why inquire for her, my love?"

"Oh, Percy, because the Spanish lady that resides there is my mother! My mother! Percy! and my poor father was the son of Mercy Alma. I have it from his own dying lips. I am Felicia Alma, best friend!"

"Now God be praised!" he cried again, enfolding his beloved in his close embrace. "My darling, words cannot convey one tithe of the fullness of my joy! Oh, gracious Providence, how wondrous are thy devious ways! Oh, blessed Teresa, happy friend, this is the promised blessedness of heaven!"

He wept the sacred tears of deepest manly feeling, and the gentle girl by his side said tremulously sweet and low:

"You know my mother, Percy?"

"She has been the friend and counsellor of my youth. I will lead you to her. I will present my life's granted blessing. I will rejoice her long aching heart with the bestowal of her daughter's love! I will prepare her for your coming, Felicia! the sudden joy of beholding you might overwhelm her. Only yesterday she spoke of you with tears."

"She remembers me—she loves me—my mother!" said the happy Felicia, with streaming eyes.

"I, too," she resumed, "feared the sudden shock that the discovery might bring her, but I thought I would have self-control sufficient to break the tidings to her gently and gradually; but you will do it better. And my grandmother—she, too, will bless and receive me with her love."

"You are the very image of Teresa—all but the sunny curls. Strange that I never before noticed the resemblance. And yet, from the first moment of beholding you, there was a haunting, gracious reminiscence about your every lineament, your every grace of action, that I could not define."

"Percy," she said, looking pleadingly into his face, "let me behold my mother this very night."

"Could you bear the meeting? Is not your strength exhausted? Would it not be safer to go to-morrow?"

The dark eyes filled with tears.

"I am strong now that I have your love, and I long to weep upon my mother's breast. But if you think she needs a longer preparation for my coming, I will gladly and patiently wait."

Percy communed with his own thoughts for a brief space.

"I think it will be safe and right," he said. "To those who have suffered so long, happiness cannot come too soon. We will go to Linden Cottage to-night."

Felicia thanked him with her eyes and lips. They took tea together, but the well-spread tray was sent back with the food almost untasted.

"Queer people," pondered the landlord; "seem as happy as two turtle doves, and can't eat a thing. I always eat hearty when I'm happy. I wonder what the young lady is to Mr. Percy? Looks to me like a wedding in prospect; and at that thought he rubbed his chubby hands and chuckled with delight."

The carriage was ordered, and the motherly mulatto woman, that Felicia had brought with her from St. Thomas, was desired to remain in her young lady's room until her return, or until she should be sent for. The natural shrewdness of her class enabled her to see a lover-like happiness beaming from the faces of both.

"Bery well, honey," said she to her young mistress, "I been a takin' a stroll 'round this 'ere little town. I'll see to your things, and of you do n't come back to-night, you jest let Anna know, so I shan't be worried about ye. Yer a goin' on a blessed errand; the Lord prosper you, and bless ye too, air," and with a deep courtesy, she sat down upon a trunk, in formal possession of "young missus' room."

With what different feeling did Percy retrace the way toward the home of his friends. Two hours before he had been engrossed by incurable melancholy, a prey to hopeless love. Returning by the light of the innumerable stars, and the young crescent moon, he sat beside the won object of his only love—beside her whom he had deemed in a distant land, and lost to him forever more.

[To be concluded.]

The subject of church fairs so aroused the wrath of a good pastor in the country recently, that in the course of his objections he perpetrated the following "bull," whose horns liberals, at least, will regard as ribboned with a double entendre: "It may be true, as some say, that church fairs are semi-religious; but it is also true that they are wholly bad."

What Ingredients Constitute Genuine Baking Powder?

For almost a century Cream of Tartar and Soda have been used for leavening purposes, and when pure and properly mixed, constitute a genuine Baking Powder. But now-a-days so much adulteration is practiced that it is difficult to purchase in small quantities cream of tartar which is pure and uniform in strength. Many housekeepers are puzzled to know why they succeed one day, and fail the next, though using the same ingredients. The reason is the fact that the cream of tartar is adulterated.

In preparing the famous "Cleveland's Superior Baking Powder," the manufacturers, who buy tons and tons of cream of tartar, add a severe test, and the cream of tartar must come up to the standard of 99.75 pure. This insures a uniform strength to Cleveland's Superior Baking Powder, which is compounded from cream of tartar and bi-carbonate of soda, with sufficient tartaric acid to preserve the strength, and the Cleveland Baking Powder Company having nothing to conceal, publishes all the ingredients entering into the composition of their Powder. This never fails to make delicious bread, light and flaky biscuit, and wholesome food.

We advise our readers to try the Cleveland Baking Powder. The manufacturers are thoroughly responsible, and their statements can be relied on.

Banner Correspondence.

Massachusetts.

LOWELL.—Ed. S. Varney writes under date of Dec. 23d: "On Saturday evening, Dec. 20th, our Spiritualist Society, under the able management of Mr. Thomas T. Shurtleff and Mrs. Mary W. Day, held an interesting and well attended Christmas fair and festival—Capt. A. T. Hodge, in his infinitely genial manner, distributing Santa Claus' gifts to the little ones."

On Sunday, Dec. 21st, the rostrum was occupied by Mrs. B. W. Banks of Haverhill. In the afternoon the general trend of her address was a stirring appeal to her hearers to live in the Now; to be active and unflinching in the performance of present duties. In the course of her remarks she delivered a wholesome, merited reproof to those Spiritualists, found in large numbers in many communities, who through apathy allow the good Cause to languish.

Her evening discourse was, in a measure, a continuation of the afternoon, the theme being, 'What Shall I Do to be Saved?' She considered the question superfluous, from the fact that we had never been lost. We should be continually striving to create within ourselves a nobler manhood and womanhood, thus saving our higher selves from our lower selves. It would not do to attempt a second vicarious atonement (after having abandoned the Christian version) by trying to put all the labor and responsibility upon our spirit friends. When we suppose, selfish souls, who seek to follow this course, reach the other shore, the glories they look forward to, but have not labored for, will not meet them quite so soon as they anticipate. There are many surprises 'over there.' Mrs. Banks, though a comparatively new speaker, is really one of the brightest stars in the spiritual galaxy. Charming and sprightly in her personality, clear and concise in expression, her thoughts throb with practical sense, mental vigor, and lofty sentiment. Her voice, manner and ideas enunciated stir the soul like a trumpet-call to duty."

WORCESTER.—Fred L. Hildreth writes: "The Worcester Children's Progressive Lyceum had its annual Christmas Tree at Reform Club Hall, Tuesday evening, Dec. 23d. A bountiful supper, provided by the friends, was participated in by the children; and later on by the elder portion of the assemblage. After the tables were disposed of, the tables were removed, and Master Eddie Hammond, dressed as Santa Claus, appeared, mounted on roller skates, and scattered candies and nuts broadcast—and later on assisted the 'Tree Committee' in distributing the presents. Eddie did his part finely."

Next came an amusing game, 'Pinning the Tail on the Donkey,' contributed by Miss Mabel Fiske, which caused no end of merriment. 'Copenhagen' was indulged in by a portion till 10 P. M., while the others, urged on by the merry strains of Father Sibley's violin, assisted by Mrs. Davis at the piano, indulged in the mazy dance."

Our thanks are due to all for their efforts to make the occasion a success—and especially to a member of your Boston Lyceum, who kindly contributed \$3.00 to help us along."

QUINCY.—William G. Prescott writes: "In 1858 I attended a Banner of Light Circle by invitation of Dr. A. B. Child, at which a communication came from a spirit (Mrs. Conant being the medium) who gave the name John Gillespie. He said he passed to spirit-life from Quincy, Mass., and that before he passed on he had a conversation with a friend on Spiritualism, during which they agreed if it was true the one who passed out first would return and make it known to the other. I was the only person present from Quincy. When I got home I inquired, and learned that a John Gillespie moved to Quincy, and died while I was in California, from 1850 until 1855. I further learned that he was very intimate with John Russell, a tailor, who had moved from Quincy, and was then living in Chicago. Some six months after Mr. Russell came to Quincy, and meeting him one day, I asked if he was intimate with a Mr. Gillespie before his death. He answered, 'Yes; why do you ask me that question?' I told him of the communication I heard. He exclaimed, 'That is wonderful! One moonlight night Gillespie and I were sitting on that tomb (pointing to the tomb of John Quincy Adams), talking upon the subject of Spiritualism, and we agreed that the one who passed over first should, if Spiritualism was true, return and make it known to the other. From that time to this I have never mentioned it to a living person.'"

That communication proved to me, as it will to others, that the message was not the outcome of mind-reading, as I never saw Mr. Gillespie, and Mr. Russell was in Chicago when the message was given in Boston."

FITCHBURG.—E. S. Loring, Secretary, says: "Dec. 14th Mrs. Ida P. A. Whitlock was with us. At 2 P. M. her guides took the following subject: 'What has the Man of Science to do with Modern Spiritualism?' Her discourse was very interesting. At 7 P. M. 'Our Heavenly Homes' was the topic of her instructive remarks; she closed both sessions with fine tests."

Dec. 21st Mr. Edgar W. Emerson was our speaker, taking for his subject: 'Christmas, and its Meaning—What it is to the Spiritualist in Connection with and in Relation to the Christian Church Theory of the Present and the Past.' This subject was considered in an able manner by his guides. In the evening the question was presented by one in the audience: "Is there such a thing as spiritism?" The controlling intelligence replied that spirits did not go away—or at least leave us for any length of time. 'Sunbeam' gave sixty-two names (which were nearly all recognized), together with many lengthy messages."

[Mr. Emerson was to speak there again on Sunday, Dec. 28th.]

New York.

FULTON.—Mrs. Mary C. Lyman writes: "The BANNER OF LIGHT is a welcome visitor; wherever we go it is quoted as a standard chronicler of our philosophy and phenomena. The Message Department endears it to many a heart, and has caught light from beyond the shadows of this mundane sphere. And what a boon to be prized is its ever-open columns to us speakers and public mediums. We are no longer strangers; if we enquire the globe THE BANNER has preceded us, and announced who we are and our possibilities, etc. From its many contributors at every center of intelligence some one or more has been stirred, and felt the inspiring truths that ever reach the sincere investigating mind. No eulogy of mine can eclipse that which already has proclaimed its glory; but accept this, Mr. Editor and staff, with the best of wishes for you all. To its readers, likewise, a Merry Christmas and many, many Happy New Years upon this side to help to make life beautiful and pure, worthy of the high calling we each are called to represent in behalf of all truth and goodness, which should, as I believe, begin in this earth-life in order to be well founded for the glorious inheritance and a full entrance into spirit-life beyond."

WATERTOWN.—J. Gifford, President of the First Progressive Spiritualist Society, writes: "Our Temple, the generous gift of Mr. and Mrs. Abel Davis, was dedicated Jan. 1st, 1890, the services being conducted by Mrs. Nellie J. T. Brigham and Mrs. E. C. Cutler. Our next speaker was Oscar A. Edgerly, who gave general satisfaction, and instructed the people largely in spiritual things. Since the third Sabbath in April Mrs. Mary C. Lyman has been our regular speaker. Her controls have given a great impetus to the Cause, not only by their discourses, but by public seances, at which tests given have proved beyond all question the truths of Spiritualism. Mrs. Lyman has a voice that can be readily heard in every part of the Temple. She has attracted to our Temple each Sabbath earnest listeners, and awakened inquiry not only in this, but other places. Mrs. M. C. Lyman will deliver our an-

niversary address on New Year's eve, and the society desire to retain her as long as she can be prevailed upon to remain in this part of the country, believing her superior is not to be found upon the spiritual rostrum."

Connecticut.

NIANTIC.—James M. Rogers writes: "In the doo-doo of priestly sway, and from amid the ruins of shattered creeds and the lumber- pile of outworn dogmas goes up a sound of many-voiced lamentation. The parsons have found 'fresh fields and pastures new' for their pious tinkering. They and their children do not come into the churchly folds to be taught 'Christian morality,' and to learn that they are in a state of sin and misery. The remedy for this is the old dodge—an appeal to the legislative power to enforce 'the teaching of 'Christian Morality' in the Public Schools,' the argument being that morality is the foundation of all civilized society, and just now morality is at a very low ebb. This is the thin edge of the cutting wedge, designed to split the log of civil freedom. The blower and, soon to follow, would be converting the free schools into gospel factories for the turning out of young Christians. This is a fine idea: that 'Christian morality' should thus be sown broadcast throughout the land."

But, in view of the large number of persons who, during the past decade, have not only exercised but very little 'Christian morality,' but have violated nearly every section of the criminal code, would it not be wiser to open the mind and the church doors to the masses? It would seem an easier task to purify the spring than the stream; and, of course, the church is the fountain-head of all purity and goodness."

Another feature of the new departure would be very interesting to note: How this 'Christian morality' is to be taught! Will it be injected into text-books already in use? Or will there be 'new good books for little children'? What stripe of Christian morality will be introduced, the gospel bound in blue of the Presbyterian, the broad sheet of the Episcopal diocese, the wet blanket of the Baptist, or the blood-red binding of the Methodists? These are questions whose outcome must be of burning interest to the most careless looker on. For, as the different systems of religious faith wax and wane in different localities, the process will hardly be uniform."

NIANTIC.—"A. E. S. B." contributes the following memorial, under date of Dec. 23d:

"Many of the frequenters of Lake Pleasant will remember the genial elderly gentleman, M. W. Comstock, whose cottage was on Lyman street."

Bro. Comstock, after a long and useful life, passed on, Dec. 18th, 1890, at the ripe age of seventy-six years. He was one of the pioneers of Modern Spiritualism. Conscientious and conservative, he has devoted his means and talent in advancing what to him seemed the common sense idea of man's relation to the future. He was a subscriber to THE BANNER from its beginning."

In former years Bro. Comstock had fully intended to have burial service conducted by a Spiritualist, not so much for his own or his family's gratification as that his friends and neighbors might see the value of the doctrine. He was a subscriber to THE BANNER from its beginning."

Bro. Comstock was descended from a long line of illustrious forefathers, his immediate ancestors being the Comstocks and Warrens, who figured largely in the early settlement of the country. He has been honored with all the prominent offices of his town, and has represented his constituents in both the House and Senate of the State Legislature. He was a prominent member of the Masonic Fraternity, and his brethren will mourn his loss."

Missouri.

OREGON. Over the nom de plume "Holt," a correspondent writes: "What a museum of wonders could have been collected had the effort been made years ago by some enterprising Spiritualist—wonders that would tend to convince the most skeptical. There was the record made by Dr. Hallock and the book written by the medium, Charles Linton, who, though ignorant, and an inferior person, wrote hundreds of pages of the most beautiful chiropography with not one error in grammar or spelling. There were hundreds of writings in strange languages by children or by ignorant persons who knew no language but English; pictures made that compared favorably with the finest art-work extant. There were two bottles of glass blown so as to be without any mouth, within which paper scrolls were placed by invisible power, after the bottles were made, in the presence of Dr. Hallock and others. There is the stand with the two wooden rings around its leg, and the cords with the knots in them, spoken of by Zollner. In fact there were ten thousand things that might have been collected which would be proof positive of the truth of some phenomena. It is not too late now for some one to do this. In time such a collection will become of priceless value."

Indiana.

MUNCIE.—F. J. Cook writes: "Mrs. Helen Stuart-Richings, who has just closed her second course of lectures delivered here within the past few weeks, has created an interest and enthusiasm almost unparalleled in the history of Modern Spiritualism. Her eloquence is unanimously conceded, while her simplicity of language is such as to bring the lofty thoughts it clothes within the mental grasp of all her hearers. Her evident faith in the power of the philosophy she teaches to lift mankind to a higher plane, materially, mentally and morally, is infectious, as she herself has demonstrated and graceful gestures, her tones, now thrilling in their tenderness and sympathy with the oppressed of earth, and again startling in their vehemence as she denounces the selfishness and injustice of man to man, impress, move, sway her audience as only the words, gestures and tones of a born orator have power to do."

Long may she remain on earth to labor in the Cause so dear to her and to the rapidly increasing numbers of earnest men and women all over the land."

Rhode Island.

CENTRAL FALLS.—"Truthseeker" writes: "In this village is a gentleman, 'A. H.' by name, who is controlled by the late Dr. Tobey, an aged homeopathic physician, who passed on some years ago from Providence. The gentleman is not a believer in Spiritualism, but it is to be hoped he will soon throw aside all prejudices and become one. He was at one time a Methodist, and his friends of that denomination think he is on the road to ruin, because he allows Dr. Tobey to control him, but they cannot explain away the wonderful cures he has made, especially in tumor and cancer cases. It is hoped some of our Methodist friends will lay aside bigotry, and join in our search for truth. Mr. A. H. never advertises, as he is not a physician, and does not claim to be, but when he hears of a case of suffering relief, if he can, trusting to the patient's generosity in regard to any outlay the treatment may call for."

Kentucky.

LOUISVILLE.—Wm. Roby writes: "We inaugurated circles here something over one year ago, and Miss Annie Weber, our medium, has developed as to her gifts very rapidly. We are doing well; we meet Monday and Thursday evenings for development; on Sunday evening a session is held for speaking in conference or otherwise, the public being invited to attend."

Illinois.

COBDEN.—Warren Chase writes: "The mild and beautiful message in THE BANNER OF LIGHT is a gentleman, 'A. H.' by name, who is controlled by the late Dr. Tobey, an aged homeopathic physician, who passed on some years ago from Providence. The gentleman is not a believer in Spiritualism, but it is to be hoped he will soon throw aside all prejudices and become one. He was at one time a Methodist, and his friends of that denomination think he is on the road to ruin, because he allows Dr. Tobey to control him, but they cannot explain away the wonderful cures he has made, especially in tumor and cancer cases. It is hoped some of our Methodist friends will lay aside bigotry, and join in our search for truth. Mr. A. H. never advertises, as he is not a physician, and does not claim to be, but when he hears of a case of suffering relief, if he can, trusting to the patient's generosity in regard to any outlay the treatment may call for."

California.

ALDERGLEN SPRINGS.—F. M. Walker writes: "The doctors are having much to say about Dr. Koch's discovery of a means of curing consumption, and the destruction of the microbe associated with the malady; they seem to take it for granted that the microbes are the cause of the disease; such is not the case. That the microbes find a home in the matter produced by the disease, and that they multiply therein, is the true theory of this stage of the malady, which, essentially, to me, originates in a bad cold, followed by acute catarrh; that becoming chronic, fixes itself upon the lining membrane of the brain; then an exudation follows, and the matter spreads through the whole body. So it follows that germicidal remedies are not necessary in the cure of the disease. Expel the matter and administer antiseptics is the true theory of cure."

her till she could get up to New Hampshire. There she recovered her health—always feeble and delicate. After that she always told her friends that I saved her earthly life. I have known many sensitive mediums crushed out of this life by Christian and other persecutions, and I shall meet some of them ere long in the other life."

Ohio.

OSBORN.—Mary C. Woodward writes: "For nearly twenty years I have been a reader of the dear BANNER, and to me it has been indeed a beacon-light. It has been my comforter in sorrow, my strength in weakness, my lamp in darkness; and its various correspondents have come to be regarded as old friends."

Its soul-inspiring pages have been as living water to my thirsty spirit; but alas! I am forced to say farewell. I had hoped to be a life subscriber, but my vision, which has always been defective, has become so much impaired that I can read but little."

Oh! how it pains my heart to part with the dear BANNER OF LIGHT, but I must submit to the inevitable. Oh! ye exalted intelligences above and around us, let your pure and ennobling influences descend evermore in peaceful benedictions upon all the BANNER household, and may the consecrated ties which spiritually bind us together remain unbroken forever."

District of Columbia.

WASHINGTON.—A correspondent writes, Dec. 24th: "The echoes of G. A. R. Hall, Pennsylvania Avenue, have never voiced a more musical and natural accent than is now enjoyed from the words of Mrs. H. S. Lake of Boston, who occupies the spiritual rostrum the rest of December. The National View of a recent date contained the following from the pen of 'S. K.', regarding her work:

"The hearer soon realizes he is listening to a 'talking essence,' a 'bit of transparency broken off the spheres'—a single sentence. Her aphorisms are like spiritual prisms, through which we see beautiful rays of immaterial existence. In short, she does not lecture; her words are vitalizing nectar. She chops out sparks—takes high lights, and sustains them without ruffling a feather. She is eloquent because she is earnest, and can't help but 'invert the rainbow, and use it for a swing—now sweeping the earth—now clapping her hands among the stars.'"

California.

ALDERGLEN SPRINGS.—F. M. Walker writes: "The doctors are having much to say about Dr. Koch's discovery of a means of curing consumption, and the destruction of the microbe associated with the malady; they seem to take it for granted that the microbes are the cause of the disease; such is not the case. That the microbes find a home in the matter produced by the disease, and that they multiply therein, is the true theory of this stage of the malady, which, essentially, to me, originates in a bad cold, followed by acute catarrh; that becoming chronic, fixes itself upon the lining membrane of the brain; then an exudation follows, and the matter spreads through the whole body. So it follows that germicidal remedies are not necessary in the cure of the disease. Expel the matter and administer antiseptics is the true theory of cure."

Free Thought.

PROGRESSION.

To the Editor of the Banner of Light:

The advent of the Christian Era brought to the people of the world a change from the old Mosaic laws, and they were taught Progression—or to return good for evil. Many Spiritualists accept Progression as their motto, and boast of their superiority over Orthodoxy; yet their practice, like that of past ages, falls far short of their teachings."

Under the Mosaic system justice was meted out to all in accordance with what they conceived to be Divine Law, and the sins of the fathers were visited upon the children even to the third and fourth generation. In the march of progression Christ came, and taught that the old law, "An eye for an eye," etc., should give place to the law of love instead of that of hate. The old Mosaic Sunday law was also set aside. After nearly nineteen hundred years, with opportunities for progression far exceeding that age, we still enforce by our statutes the antiquated Sunday law, and our statutes for the punishment of criminals are all based upon the old Mosaic code. This is all wrong. Our laws should be based upon progression, with a view not only to the protection of society, but the reformation of the criminal. Some may not agree with us in our construction of law, but let us see: The criminal once convicted is sent to a term of imprisonment, varying according to the crime, and although the sentence is limited to a specified time by virtue of the statutes, he looks forward to a life beyond his incarceration with no hope. Disfranchised and debarred from all the rights of a citizen, and surrounded by that criminal element who feel it to be a duty to prey upon their fellows, is it any wonder that he leaves the prison walls filled with a desire for revenge? The law not only does this, but society supplements it by declaring that he is not to fit associate for them, and they stand aloof for fear of contamination. People even go so far that they will not give him employment, so that by honest toil he may become reformed and earn his daily bread. The man once a criminal is forced almost to remain one."

But perchance there are some who, realizing their condition, flee from the haunts of vice, and, unknown in a strange land, lay aside the past and labor earnestly to build up a good character. For a time success crowns their efforts. But eventually their success arouses the jealousy of some designing enemy or perhaps competitor in business, and like a serpent which person seeks a vulnerable point wherewith to make an attack. Successfully they may trace the history of the past, and with all the venom possible lay its secrets bare to the world. The old law says Retribution—"an eye for an eye." Those who live under the Christian dispensation forget the teachings of their masters. Let him that is without sin cast the first stone, and fall back in holy horror upon the workings of the old law. Is it justice?"

Spiritualism, with its grand and beautiful teachings and its motto of Progression, decries all this, and demands that reformation, with all its possibilities, be duly recognized. This is in harmony with the teachings of Christ and progression, yet, like their predecessors, we are constrained to admit that Spiritualists in the practice fall short of their professions; while they hold up their hands and say:

"What has this to do with the present? We believe in reformation, progression, etc., and see in these efforts for right that which commends itself to us; yet 'for the good of the Cause' we love and would purify, and because our enemies are more powerful than we, and will attack us if we dare act or speak, we will stand aloof. We know it is not justice; but we cannot afford in our weak condition to bear the penalties of leaving truth, which it is said 'is mighty and will prevail,' to be trampled beneath the feet of its enemies, awaiting only the hope of forgiveness in the Summer-Land."

Spiritualists, shall we, because our enemies may attack us, or withdraw the meager support now grudgingly given us, sacrifice justice for policy? Never! But united let us stand for the repeal of every law that infringes upon the rights of any, that there may be no longer a law that humanity may be governed by the law given unto us of old, and reiterated by the meek and lowly Nazarene: "Do unto others as you would they should do unto you." Let our spiritual journals adopt it as their motto, and refrain from filling their columns with the calumnies of their enemies of the secular press, and truth will rise triumphant, and we be credited, at least, with practicing what we preach. A SPIRITUALIST.

BRONHAM'S PILLS cure sick-headache,

OUR HEAVENLY COMPANIONS.

The golden fingers of the stars
Wrote on the moonlight's silver bars
Sweet words, by boyish fancy seen
When flowers bloomed fair, and earth was green.

My angel sister's message seemed
The glowing lines o'er which I dreamed;
In gentle admonition given
From her bright seat in highest heaven.

That dear home-valley now I see,
There broods Night's solemn mystery;
Once more the lofty pine trees stir
Above the silent worshiper!

Mist-muffled still the river flows
Where shone the rainbow, breathed the rose,
And from the shade by yon white wall
I seem to hear my mother call.

Oh! joy, 'tis there, it gleams afar,
The finger of the brightest star;
I'm held—the spirit is even such
As though I felt an angel touch!

Fair star! you magnetize my thought,
While memory to me has brought
That dear Diana face to shine
In radiant glory half divine.

Unfrouned, constant and serene,
How precious midst this evening scene!
Care, weariness, they fade away—
Celestial vision stay, oh! stay.

Portland, Me. GEORGE BANCROFT GRIFFITH.

If the Baby is Cutting Teeth,
Be sure and use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

It has been suggested to us by one of a party of investigators that we publish a list of such books on MODERN SPIRITUALISM—beginning with those calculated to meet the wants of the new beginner in this research, and leading up to more profound and philosophical works—as will prove instructive to the student and investigator of our Cause. We accordingly append below a list of some of the spiritualistic publications that will answer this demand, all of which are for sale at this office:

Answers to Ever-Recurring Questions from the People. By A. J. Davis. All persons should read this book, as it will develop thought on the part of the reader. Price \$1.50, postage 10 cents.

Philosophy of Spiritual Intercourse. By A. J. Davis. Concerning Spirit Circles, Guardianship of Spirits, etc., etc. \$1.25, postage 10 cents.

Real Life in Spirit-Land. Being life-experiences, scenes, incidents and conditions illustrative of spirit-life and the principles of the Spiritual Philosophy. Of practical value to any who are anxious to study the theories of Spiritualists and mediums, etc. 75 cents, postage 12 cents.

Apostle of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15 cents.

Attesting Facts from the Spirit-World, witnessed at the house of Dr. J. A. Gridley, Southampton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Cloth, \$1.00, postage 10 cents.

Clock Struck One, and Christian Spiritualist. Revised and corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, at Memphis, Tenn., in 1855. Price, \$1.00.

Discussion between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Paper, 10 cents, postage 2 cents.

Is Spiritualism True? Lecture by William Denton, 10 cents.

Gift of Spiritualism. Being a course of five lectures delivered in Washington, D. C. By Warren Chase, 50 cents.

Witchcraft of New England Explained by Modern Spiritualism. By Allen Putnam. \$1.00, postage 10 cents.

Spiritualism Defined and Defended. By J. M. Peebles, 15 cents.

Eight Liberal Lectures. By A. B. French. This work contains one hundred and forty pages, with portrait of the author. 50 cents.

Is Materialization True? and Eleven Other Lectures. By Mrs. Cora L. V. Richmond. 50 cents.

Life and Labor in the Spirit-World: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cloth, \$1.00, postage 10 cents.

Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookstore, 9 Bowditch Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

Turns Cash—Orders for Books, to be sent by Express, must be accompanied by all or at least full cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by P. O. Order for Books, to be sent by Mail, must invariably be accompanied by cash, the amount of each order. We would remind our patrons that they can remit as the fractional part of a dollar in postage stamps—ones and twos preferred. All business orders looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department of the American Express Co., at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for sending the order, which is a cent for any sum under \$10. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be given to any editor or contributor, which does not come authenticated by the name and address of the writer.

Newspapers sent to this office containing matter for insertion, should be marked by a line drawing around the article or articles.

Banner of Light.

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JOHN W. DAY, Assistant Editor.

All communications relative to literary or editorial matters must be addressed to the Editor. All business letters must be sent to ISAAC B. RICH.

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

"Happy New Year."

It is as well, or better, that our little lives are divided with recurring spaces, as if time run on continuously with us and we took no special note of its passage. Thus do we come to form some estimate of its value to us from its mere extent, and learn to realize the need of crowding it with action adequate to the supreme merit of the precious gift. Everything in our knowledge and experience is comparative, and without some standard for continual reference we may readily conclude that our being would be both shapeless and aimless.

The approach of the period which by common consent is called a New Year most naturally awakens a train of sober reflections than usual, for the reason, if for no other, that it commemorates joys and sorrows forever departed, and excites hopes of whose limitations we wish to have no conception. At this time in the life of each one of us who has reached years of maturity, the meeting of the Old and the New years an expression that belongs to no other span of the earthly existence. All things are for the brief period changed. We feel that we are leaving the past wholly behind us, and launching forth upon the unknown future. It is a time to cherish increased trust and cultivate a larger share of hope; a time to cast up old accounts and strike a balance before going further; a time to sweep out all the rooms of our being of their accumulated dust and rubbish, and garnish them for the brighter and better visitors.

It is in this fresh spirit that the happiness which belongs to the season is generated, and one extends with such freedom to another the sincere greetings of a glad heart. It is in the same spirit that we incline to dismiss from our hearts whatever of harsh and uncharitable feelings they may contain, and to replace them with kindly sentiments that are welcome guests even if they come for a short stay and a sudden departure. And it is well to pause, too, for a long and steady look at the sunny side of life, to seek out what is cheerful and pleasant only, to recognize none but the brightest hopes, and rest on a faith whose foundations are felt to be stable. Unless we do this little at stated times, the dull years run into a dark cavern from which no grateful echoes come back, and disappear from the spirit's recollection even as they do from the external sight.

Let us, then, resolve, on the occasion of this latest and freshest of the New Years allotted us here, to begin all over again and try and make life all new. We can fairly surprise ourselves with the result of the effort, if we are but inclined to try. We are really capable of becoming new creatures in the eyes and thoughts of our familiar fellow-beings. Only let the resolve be repeated each morning and renewed every evening. It is the threshold of the last decade of an old and departing century. We shall many of us be elsewhere before this final decade ends. So living and so doing as if this school-life of ours is brief, it is with the profoundest meaning that we prefer to all a wish for a Happy New Year.

Facts from the Last Census.

The total amount of property in the United States is more than enough to give \$800 to every individual, or \$5000 to each family. Taken collectively, the great mass of American producers received on an average about 85 cents each per day. While in ten years the wealth of the country nearly doubled—from 1880 to 1870—the rate of wages decreased from an average of little more than \$400 to an average of little more than \$300 per annum. In England, the average production for each employé was \$495, of which the laborer got \$230 and capital \$265. In the United States, the average production for each employé in 1880 was \$720, of which the laborer got \$345, and capital got \$375. In England, the laborer gets more than capital; in the United States capital gets more than labor. In England he gets three-fifths of the products; in America less than one-half.

In 1870, the number of female operatives in this country was a little over 1,500,000; in 1880, 2,500,000. Of children employed between ten and fifteen years of age there were, in 1870, 790,104; in 1880, 1,118,300. The wages paid to mechanics and operatives in manufacturing industries in 1880, represented twenty-three

per cent. of the value of the finished products of those industries; since then, the share of labor in those products has steadily decreased. In 1880, it was twenty per cent.; in 1870, it was eighteen per cent.; in 1860, it was seventeen per cent.; the census of 1880 will unquestionably show a further decline.

The number of unemployed in this country at the present time is variously estimated at from four to five hundred thousand. The computation is made that every seventh person in the land is either a pauper or a recipient of charity. The total estimated valuation of property in the United States in 1880 was \$7,135,000,000, which was assessed for taxation at \$3,024,000,000. In 1880 it was valued at \$43,043,000,000, and taxed at \$16,902,000,000, of which, in both instances, land paid fully eighty per cent., thus leaving the necessary inference that banking, railroad and corporate wealth generally must have evaded taxation. And people wonder, says a Chicago paper, at the general dissatisfaction and restlessness of labor while the country is so prosperous.

The chief of the Ohio labor bureau, in his reports and statistics compiled by him, states that the present amount of wages annually paid does not give the wage-worker comfortable means of support, and enable him to lay by even a moderate fund to meet the exigencies he is sure to encounter. That an evil growing out of the condition is an increase of child-labor, is likewise the case; and this cannot be remedied until the head of the family by his own exertion can earn an adequate support.

Sound Sense from a Desired Quarter.

The Baptist ministers of the State of New York declined to join in a conference with the New York Synod of the Presbyterian church, and one of their number recently gave the reasons therefor in the *New York Tribune*. He explains that they were asked to join in a conference to consider, and by implication, to encourage and promote, the teaching of religion in the public schools. The Baptists believe, says this one of their number, and always have believed, in the teaching of morals everywhere; but they do not believe, and never did believe, that religion should be taught by requirement of law anywhere, either in church or school. And they passed resolutions to this effect, in answer to the invitation to appoint representatives to a conference on "Religion and Public Education." In those resolutions they affirmed:

That as American citizens they unanimously and heartily indorse and uphold the free public school system, the greatest bulwark of our liberties; but that they cannot unite with the New York Synod of the Presbyterian church in their attempt to secure religious instruction in the public schools, because they believe it is a manifest injustice to tax those who do not believe in religion for the maintenance of schools in which are taught religious principles which they do not wish their children to learn. And, further, because the inauguration of such a system of religious teaching in our public schools furnishes a valid argument for the division of the school funds with those who might not relish such teaching, thus resulting eventually in State support of schools, in which any or all creeds might be taught.

Another reason is, that they believe that the State should teach only that on which all are agreed, and should not invade matters of conscience or religious opinion. If the State may teach religion in schools, the State may teach religion in churches of her own establishment.

It is to the assertion that if the State may teach religion in schools it may also teach religion in churches of her own establishment, that we wish particularly to point. The ground thus taken we conceive to be good. We do not see why the logic of it is not invincible. Once concede the right and authority of the State to teach religion at all, and it can teach it in an established church just as well as in an established school. It is not a question of place, but of power. Here the Baptists have taken the broadest ground, and on it they cannot help maintaining their stand. If the State can meddle with religion in one way, it can in another, and in almost any other. In framing our constitutional form of government its authors jealously divorced and kept wholly separate the Church and the State, and so they are to be kept for all generations to come.

Peace and Love.

"Peace will finally come; and while royalty may grow weak and genius totter, love will some day triumph and rule the world."—Rev. Phillips Brooks.

All we wish is that it may speedily come. There have been too many murderous Christians, national as well as individual; and we have got so badly off morally—i. e., the nations have—that while one portion of the people riot in wealth, another and the larger portion are the next door to starvation! Look at London alone at the present time: It is said that sixty thousand of its inhabitants—men, women and children—are nearly destitute of the necessities of life, and if assistance is not speedily rendered many will perish from disease caused by starvation! The British sovereign is the richest in Europe! Why don't she immortalize herself by rendering her destitute subjects pecuniary assistance? This is a question that we should like the learned Rev. Dr. Brooks to consider.

The answers to questions by Spirit Intelligences, and the individual Spirit Messages published weekly on our sixth page, are being appreciated by our readers more and more as the years pass away. In this issue of THE BANNER—beginning the new year—will be found a highly interesting answer to an important question: "Why is it that we now have so many deaths... from heart disease and paralytic shocks?" etc. We have no question of the fact that mortals draw a certain amount of magnetic force, as the spirit says, from some planet that holds relationship to the earth, and when that magnetic force is withdrawn from the individual thus affected, he or she suddenly passes away by what is called heart-disease. We learned these facts many years ago through the mediumship of Mrs. J. H. Conant, who was considered one of the most reliable medial instruments of her day, and now, through Mrs. Longley, we have their corroboration in the present message upon the subject. Other important answers to questions may also be found on our sixth page.

Attention is called to the three (abstract) discourses on current topics, which will be found on our third page—W. J. Colville, A. E. Tisdale, and Miss Abby A. Judson being the speakers.

CASSADAGA, N. Y.—An interesting letter, describing a recent visit to this famous summer resort by Orpha E. Tousey, will find place in these columns next week.

The Indian Situation.

W. H. H. Murray, the well-known lecturer and writer, publishes an article in a recent number of *The N. Y. World* in regard to the Indian situation in the West, and especially concerning the late killing of the Sioux Chief—Sitting Bull. The following extracts from the article referred to will give our readers an idea of Mr. Murray's opinion of the treatment the Indian has received at the hands of the whites—and also, perhaps, show to them another side of Sitting Bull's character and ability than that which the press has generally ascribed to him. Writing of this Sioux chief, Mr. Murray says:

"In conversation he was deliberate, the use of few words, but each word was carefully chosen. In moments of relaxation he was companionable, receptive of humor, a genial host, a pleasant guest. In his family gentle, affectionate, and not opposed to merriment. When sitting in council his department was a model; grave, courteous, to opponents, patient and kindly to men of lesser mind. I suggest that our Senators copy after him.

"In pride he was equal to his rank and race—a rank which he wore as a Pope's, and a race the oldest and bravest in the world. I never saw one trade with him. I would couple the word with Gladstone or Webster as quickly as with him. He was never overdone. He wore the insignia of his office as the Duke of Devonshire or the Duke of Marlborough. He was a judge of his own. He was temperate, from appetite, not from principle. Being owner of a good horse, he held it at the disposal of every advocate of reform, freethought, and especially Spiritualism. Nearly every medium and lecturer in the Cause coming to Victoria found his house a hospitable home. Every charitable institution in this town found in him a warm supporter and liberal contributor.

He was President of the British Columbia Benevolent Association, President and Director of several Building Societies, a very active Director of the just completed Jubilee Hospital. He was several years member of the Municipal Council, and for two years in succession Mayor of Victoria. Being a pioneer on this coast, and in active business until his last day on earth, many were the deeds of charity wrought by him in the most unostentatious manner.

Victoria loses in him a good citizen, Spiritualism one of its best friends and liberal supporters, and the widow and orphan a friend in need.

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The Cleveland Lyceum.
Will celebrate in an appropriate manner the Twenty-Fifth Anniversary of its organization on Jan. 18th, 1891. Andrew Jackson Davis has been asked to preside. The following is the letter of invitation:

A. J. DAVIS, Esq., Boston, Mass.:
Honored Sir and Friend: It affords us much pleasure to inform you that the Children's Progressive Lyceum of this city will have completed, on Jan. 14th, 1891, the first twenty-five years of its life that you as an organizer helped to create.

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Respectfully and fraternally yours,
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Many thanks were expressed by the recipients and participants to all who kindly contributed by gifts or labor to the success of this festival—Colby & Rich especially receiving the gratitude of the Lyceum for their generous donation of books for the Christmas tree.

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Advices from Dr. Rouse inform us that the friends of medical freedom are on the alert in Maine; in Vermont—as will be seen by Dr. Smith's letter in another column—the medicals have met a straight defeat; but the Concord Monitor avers that the report is current that a "measure will be introduced in the New Hampshire Legislature restricting the practice of medicine, surgery and dentistry to men who can satisfy a board of registration appointed by the governor and council."

If we are not in error, some kind of a "restrictive" law already exists in New Hampshire, so the new suggestion must be one of even a more serious character; let the friends of the people's liberty in that State see that the new proposition, if made, does not become a law.

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A Noble Man, Gone.

It is with regret that we inform our readers of the recent decease of Hon. JAMES FELL, of Victoria, B. C. While the Spiritualistic Philosophy assures us that such a worthy friend of our struggling Cause must have received a grand welcome into Higher Life, we cannot help feeling that such workers as he are greatly needed on earth, and that the gain to the enfranchised spirit, in such cases, is matched by a heavy loss to those who yet remain in the mortal to uphold and advance the interests of the New Dispensation. The following letter, received by us from a correspondent in Victoria, tells the story of Mr. Fell's demise—and every word of commendation made use of by its writer will be heartily appreciated by our readers, who have been familiar with the name of Mr. Fell for years past, as that of a strong tower for Spiritualism in the far Northwest:

"Passed to spirit-life, on the 8th of December, 1890, at 1 A. M., at his late residence, Victoria, B. C., JAMES FELL, at the age of 70 years.

At the time of his decease he was the President of the British Columbia Spiritualistic Society, and was one of the founders thereof. He was a liberal-minded man, always ready to defend Spiritualism, and to carry its broad, charitable principles into practice. Being owner of a good horse, he held it at the disposal of every advocate of reform, freethought, and especially Spiritualism. Nearly every medium and lecturer in the Cause coming to Victoria found his house a hospitable home. Every charitable institution in this town found in him a warm supporter and liberal contributor.

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THE PSYCHICAL RESEARCH SOCIETY.
BY HUDSON TUTTLE.
To the Editor of the Banner of Light:
The American Branch of the English Psychical Research Society, which was established, or rather attempted to be established in Boston, did not prove that it came to fill "a long-felt want," and languished into the things that were.

Recently the preliminary arrangements have been made to revive the Society in New York City. Such a Society, composed of the right kind of members, working on the right lines of investigation, would prove useful, and bring to final settlement many questions now obscure. It is to be hoped, however, that any new Society will not follow the lead of the English parent. There never was published a more worthless mass of chaff and rubbish than the voluminous "proceedings" of that pretentious Association. With a few remarkable exceptions its investigating committees seem chosen for the task as jurymen are qualified, because they have formed no opinion, read nothing on the subject, nor heard anything said. They seem bound to stolidly ignore the trend of the facts which are brought before them, and are silent as to conclusions to be drawn therefrom.

To illustrate: Spiritualists on *a priori* grounds believe in the possibility of houses being haunted; admit that spirits return to their former homes on earth, having the same thoughts and desires as while in the body, and it becomes self-evident that all houses are haunted houses, and whenever conditions allow they will manifest themselves. What good is there to come from the minute investigation of numberless instances of "hauntings"; the staying of "committees" in haunted chambers, when their very presence would prevent the appearance of a "ghost," or the summoning of numerous witnesses before their self-constituted tribunal? A voluminous report on haunted houses has been the result, which is remarkable as leading to no certain conclusion; not even to a tentative hypothesis!

Again, all Spiritualists believe in ghosts, that is, that under favorable conditions spirits can appear to mortals. There are two distinct methods by which they are enabled to appear, by materialization and psychical impression; i. e., the objective, by which they are recognized by the bodily senses, and the subjective, which is by impressibility more or less keen and distinct.

This belief is not strengthened by a collection of stories of phantasms of the dead and of the living, although every detail passes under the rigid scrutiny of a committee of "psychic experts." It is true a secondary, corroboratory evidence may be drawn from such accumulations of tales, which differ from that of the "Cuck Lane Ghost" only in a thin veil of scientific nomenclature.

Again, Spiritualists believe in "thought transference" as the process by which spirits communicate with each other and give messages to sensitives, or mediums. It may be a pleasant pastime to trace the impression of mind on mind, but there are more successful methods than guessing at the thoughts of the operator, and then averaging the probabilities of success and failure, so as to avoid a positive conclusion either way!

It would seem to be an essential condition in the investigation of spiritual phenomena that the investigator should be spiritual, and capable of the comprehension of spiritual laws and forces, and not predetermined to drag everything down to the requirements of the science of muck.

The Psychical Society is such only in name. In the beginning ignorance the spiritual agencies it declares it will proclaim when found. A blind man might as well declare that he would witness to the sunlight if seen by him.

There is a certain value in such "research," but it is for the Spiritualist, who comes in exactly opposite direction, with a theory which has become a grand generalization of spirit existence, and coordinates all the facts of hauntings, phantasms of the dead or the living, thought transference, hypnotism, and the whole domain outlying the borders of gross materiality. To the researchers of "psychic committees" are as the play of children, who are led away from the essential data. A score of Psychic Research Societies may "investigate" until their members are gray with age, and fill libraries with their "proceedings," but unless they depart from this old method they but gather the veriest chaff.

The Spiritualists will say, with a condescending smile, "What good is there in all this? We know it before. We know spirits return, appear, speak. We have the key whereby the problems you have been dreading over are explained and the mystery and the arcane of future existence unfolded. You have but finished some imperfect illustrations and evidence."

"Ah!" retort the muck-delvers, "you have a beautiful belief and theory, but it is only a belief. Why do you not prove it? Your 'facts' are not 'well observed,' and we do not admit them."

Then we say: Here is the open court for true Psychical Research! Here lie the facts which are potent with vitality. We have observed them, and they are free for your observation. But remember this most important condition, that you are to investigate under the requirements of spiritual forces. You are not to weigh spiritual energy with steelyards, or enter the vestibule of mind with the butcher's cleaver.

There is demand for a Psychic Society; for the investigation of the facts of Spirit and of Spiritualism on spiritual lines. Very few Spiritualists will deny having been Chairman and "Acting Secretary" of such a society since their attention was first called to the subject, and most would resent the insinuation that any committee can observe more scientifically.

It is very true that the mole, burrowing under soil, may sometime evolve perfected organs of vision and be enabled to see the landscape of sun, and the stars, but equally true it never will as long as it is content with its underground life. Its conception of the world must be limited by the confines of its burrow, and quite in contrast to those of the eagle who from aerial heights above the cloud-capped mountains surveys with keenest vision the circling earth and sea from horizon to horizon. Great as this contrast may appear, it is not as wide as that between the science of Spiritualism, which sweeps through time and space from eternity to eternity, and the "Psychic Research" which has passed current for scientific investigation.

By all means let us have "Psychic Societies," but let them be what their name implies. 'Psychic' is the spirit, and its investigation should be, must be, by spiritual methods. Every circle is a Psychical Society. The facts presented to such are direct, readily observable and have living force. There spirit identity may be studied. The medium is there. His or her physiological conditions may be tested and the genuineness of the manifestations proven by the changes in the vital forces of the instrument through which they are presented.

The New Orleans *Plaquemine* copied from our columns the memorial sketch which appeared in a recent issue, regarding the late B. P. Shillaber and his life-work—giving the subjoined as an introduction thereto:

"The following touching tribute to the memory of the deceased poet-humorist is from the pen of Luther Colby of the Boston BANNER OF LIGHT, his life-long friend, and who set type by his side in the office of the Boston Post half a century ago."

We note that the sketch has been further reproduced, with due credit, in the pages of *The Telegraph-Bulletin*, Monroe, La.

THE SCIENTIFIC AMERICAN gives in its issue of Dec. 20th an interesting account of the proposed attempt to reach the North Pole by means of a balloon by two Parisians, Messrs. Besancon and Hermitte—one an aeronaut, the other an astronomer. Three engravings are given in illustration of the exterior and interior of the car and of the balloon upon its journey. The exploration will occupy six months, at a cost of one hundred and eight thousand dollars.

The January number of the Building Edition of the *Scientific American* contains forty large quarto pages, with superior illustrations of modern architectural construction and allied subjects. Munn & Co., Publishers, New York.

Experience teaches that there is only one road to happiness—fulfillment of duty.

Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Establishment on Tuesdays and Fridays of each week at 8 o'clock P. M.

FREE TO THE PUBLIC.

The Hall used exclusively for these meetings will be open at 2 o'clock; the services commencing at 8 o'clock precisely.

On Tuesday Afternoon the spiritual guides of Mrs. M. T. LONLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On Friday Afternoon Mrs. LONLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that they carry with them the life force or characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere into the spirit-world, eventually progress to a higher stage of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with this reason. All expressions of such a nature are—no more.

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

Natural flowers are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends of the spirit-world. These flowers should be placed upon the altar of Spirituality in their offerings.

Letters of inquiry in regard to this Department may be addressed to Mrs. M. T. LONLEY, 100 BANNER OF LIGHT, and not, in any case, to the medium.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Lonley.

Report of Public Seance Nov. 11th, 1890.

Spirit Invocation.

Oh! Sacred Spirit of Eternal Life, we thank thee that the gates of immortality are open for every soul. We praise thee that thy children are gathered in thine embrace, and led onward through ways that are significant and grand, higher, still higher, by every experience and discipline, toward the beautiful mountain of perfection and holiness. We know there are possibilities within the human soul that never yet have been sounded or brought forth, but we believe that in thine own eternity we shall be raised to a higher power and unfolded into grand effort and achievement. We realize that thy children are replete with intelligences, drawn from thy great fount of intelligent being, and that they create such some things as express such vast and noble and divine relationships of those who possess them, unto thee, who art the All-in-All, the Ruler, the Ordainer of all Law, the Maker and Creator of Everything. We may not comprehend thy majestic presence, yet we feel that it permeates and reaches through every portion and part of life. We may not understand thy supreme power, yet we realize that it cannot be less than intelligent, that thou art not less than wisdom, love and truth combined; so may we worship thee as the Spirit of all life and may we draw new and divine thoughts, seeking an understanding of thy law through the expression of our own minds, whose mentality is put forth day by day, through experience, and through the lessons that we learn.

Our Father God, we ask that thy children who approach this gateway of life from eternal worlds be given opportunity to manifest as best they can to friends on earth.

Oh! many words have been spoken, some manifesting a personal identity be given, that will reach with convincing power those who desire to learn of immortal things. To this end we welcome all who come from spirit life, seeking experience, and desirous of imparting knowledge to the world. Amen.

Questions and Answers.

Ques.—[By J. W. Abington, Mass.] Why is it that we now have so many deaths among the middle-aged from heart disease and paralytic shocks? Seventy or eighty years ago such were seldom heard of save among very old persons.

Ans.—Seventy or eighty years ago seem to have been almost like another world, in the life, the habits and the activities of that time. What have we to-day but a generation of fast living, positively energetic people, that are exhausting their nervous energies more rapidly than the waste can be supplied? and therefore you find in many personal cases magnetic forces rapidly running out or becoming so depleted that before you are aware of it, vital action has ceased and sudden death occurs. That is one very vital explanation of the many sudden deaths at the present time. You as a people are certainly burning the candle at both ends, living in a whirlpool of excitement, business or social, it matters not; the entire atmosphere is filled with friction; individuals are in their own lives also filled with friction, and the result is inevitable.

On the other hand, we find that human beings of to-day, many who have attained the age of seventy-five or eighty years, present much less of an appearance of decrepitude and age than did those of our ancestors' times. Here comes in another question: Why is it that while a century ago men and women who had rounded out seventy years of life had retired to the chimney corner, many of them unable to take any active part in the duties of the times, to-day many who have attained the age of seventy-five or eighty years are busy in active life, attending to household or office cares, exercising mind and brain and body, such as the younger people were wont to do? And we will say that because this is an age of worry and wear and tear and excitement, it is also an age of spiritual progress and activity. The spirit of to-day dwelling in many of earth has more opportunity and more power to express itself, to gain the ascendancy over external life, than perhaps it ever had before; and because the planet is just one hundred years advanced in its development, that it was a century ago, humanity as a race is just that century ago, more advanced in development to what it was in the past.

Our friends in spirit-life who are interested in the study of planetary life and movement also have a word to say in this connection. They tell us that a very close relationship exists between humanity and planetary law; that individuals are certainly influenced by the movements of certain planets, which come into conjunction with the earth at a specific time. We are told that each life draws a certain amount of magnetic force from some planet that holds a relationship to the earth, and that at the periods of the greatest activity, progress and prosperity of that planet, as well as at the time it is in the most vital contact with the earth, the individual thus affected will be happy and well and prosperous, because that magnetic force flowing out to him from the planet will come in large relays; while if the planet spoken of should be passing through a period of change or seeming retrogression—as all movements and bodies pass through periods of advancement and what seems to be retrogression—and also if the planet has swung in its orbit somewhat apart from the earth, that life will be adversely affected in its various conditions; and should the magnetic force flowing to that life be entirely suspended, there would be great danger of a sudden cessation of vital action in the individual, or what you are pleased to call sudden death. Sometimes the spirits inform us, the person thus affected may however be susceptible enough to draw magnetic forces from his associates and surrounding conditions that will supply him until the flow from the planetary atmosphere will be increased or continued, and in while he may suffer, become debilitated, or in some way weakened in his activity, yet he will be able to maintain his hold upon life.

Your correspondents wish to know why paralytic and its attendant evils are so prevalent in the present age. Paralysis, being a result of a lessening of the vital action of the nervous forces throughout the system, prevails because there is such an exhaustion of the nervous fluid. Now, if people will learn to live rationally, in accordance with natural law, to take proper exercise, pay strict attention to diet, and of all things not curtail their hours of sleep, secure their rest, and then come to throw off the encumbrances of that bodily repose called sleep, they will feed the nervous system, and restore an equilibrium between the various organs of the body, which will insure them the proper degree of health and usefulness.

Q.—[By O. A. B.] Our planet, Earth, moves through space—so say astronomers—eighteen miles per second. Now, then, can disembodied spirits, not subject, as I take it, to the law of

gravitation, keep in contact with it?—I. e., how can they stay for shorter or longer time upon it?

A.—One reason is, because some of those so-called disembodied spirits who communicate with you dwell within the atmosphere of this same planet which you call earth. It has a spiritual counterpart, a counterpart substantially a habitable body, as much as is this terra firma which you plant your feet upon. This spiritual planet or counterpart of the earth revolves constantly with your own planet; it moves through space in harmony with the earth, and belongs to it. Those spirits who communicate with you directly, without the intermediary assistance of many other spirits or agencies, are inhabitants of this spiritual atmosphere which is a part of the planet Earth, and therefore they have no difficulty in keeping in contact with your earth any more than you have. You are here, rapidly traveling through space every hour of your time, yet you are not thrown off into space because of this rapidity of movement; you are subjected to the law of gravitation, and thus held in place. You will say: "Are spirits held to the operation of these laws to that extent?" They, however, understand, or most of them do, the law of gravitation sufficiently to overcome it in coming into contact with these material objects of yours, or with your organic bodies; they understand how to overcome your law of gravitation, which is of the physical alone, sufficiently to elevate a table and hold it suspended in space, to penetrate through the walls of an apartment and come floating down, or to bring some object down in your presence, but your law of gravitation is held in suspension or abeyance, for the time, by the operation of a more powerful electrical law, which the operating spirits are dealing with. We, as intelligences, are certainly subjected to the gravitating law, and we are therefore enabled to pass from point to point and keep our place, to maintain our position, in spite of the movements of planets or of any grand, stupendous action of this universe.

Q.—[By the same.] When I am in the presence of a certain friend of mine, invariably that friend is rendered unconscious by an unseen, unknown power; but this occurrence never takes place save when I am in the presence of the friend. Will the Controller Intelligence please explain why this phenomenon only occurs when I am present?

A.—Undoubtedly the one who is thrown into an unconscious state is a susceptible, mediumistic person. Now, it remains to be seen whether the entrancement is produced by invisible intelligences operating upon the organism and mind of the sensitive, and using the atmosphere and perhaps the magnetic qualities of the visitor as their instrumentality through which to reach the subject, or whether this entrancement is produced entirely by the presence and physical action of the visitor. That we could only determine by carefully watching the operation, and by coming into the presence of these two individuals. We should judge, however, that invisible attendants desired to utilize the medial qualities of the sensitive, but that within the organism are not generated vital forces and electrical emanations sufficient to produce the result required, without the aid of another party. Now, probably the friend possesses just those magnetic and electrical qualities or forces, but are required for this action, and so he is drawn upon, to a certain extent, by these invisible guides, for the purpose of entrancing the medium, and producing a state of entrancement. We should advise the friend to question the sensitive while entranced, and ascertain, if possible, if intelligence is manifested; and, even if no results are produced at first, continue in this questioning attitude, with the desire that if any intelligent spirit has control of the medium, he shall manifest himself by sign or movement, if he cannot speak, and we think that after a little while some expression will be given that will show the presence and the power of an intelligent force outside of either of the two individuals in mortal form.

Q.—[By I. P. Blood, Lochiel, Wis.] If, as the majority of Spiritualists claim, Christ was both human, and not God-made flesh, (St. John 1: 14, "and the word was flesh," etc.) what became of his body, which was laid in the tomb of Joseph? Did it rise as recorded, or is the narration only a myth gotten up by his followers to prove their point of doctrine in regard to him?

A.—We have replied to questions similar to this at previous times, but we will repeat what we have before said, and we will say it again, perhaps now commonly accepted by the thinking world that Jesus of Nazareth was a human being distinctly; not any different from any other human being that walks the earth in point of birth or of parentage; that in the flesh he was not of God any more than all human beings are of God, for even the very atoms and elements that go to make up your organic bodies are a part of the Great Infinitude; they could not exist without that Divine Intelligence which produced them, through the operations of law, and therefore spiritually and physically human beings must be of God. So was Jesus of Nazareth, a humble, beautiful individual, full of spirituality, high-minded and aspirational by nature, easily acted upon by unseen intelligences who desired to benefit mankind.

What became of his body after it was placed in the tomb? We are informed, and we believe correctly, that the body of Jesus was removed from the tomb by a company of his former associates, a brotherhood called Essenes, that these Essenes had, in secret council, during the progress of their society, taken oath that whichever one of their number should die, or pass from the body, should have the mortal form cared for, and interred away from the haunts of men, and that it became a sacred duty upon these Essenes to take the body of their beloved brother, one whom they had looked up to as a guide and teacher, and to carry it far away from the haunts of men, and that he is told by our records in the high life, that this was accomplished; the body of Jesus was removed from the tomb by night and taken away.

What, then, was the body which was seen after the third day? A spiritual manifestation, clear and distinct. Jesus, the man of Nazareth, attended by his spiritual friends, returned to manifest his presence to those whom he had loved, not only to comfort them, and to assure them by this manifestation that all things were well with him, but also to bring demonstration of supernatural power to the world.

We do not think that the story was bruited abroad that Jesus rose in the body after the third day merely to have it understood that he was a supernatural being, different from all other humans, but we think that the story was circulated because those who told it really believed it to be a fact.

Remember, the Essenes were sworn not to reveal the place of sepulture of their brother's body, or of any one of their number whose body was left in their care, and for whom it was felt they should perform the service of burial. Let it be remembered that this brotherhood sacredly believed they should violate an oath and bring punishment upon themselves if it should be known that they had taken the body of Jesus and given it interment.

This spiritual form, partially made up of elements that had been gathered from the atmosphere and from others of earth, which appeared to certain individuals as the body of Jesus, seemed to be the man of Nazareth in very truth, and those who gazed upon him even beheld the prints in his sides, looked into his sorrowful eyes, and realized that their old friend was with them.

No wonder, then, that the story gained currency that Jesus had risen above the tomb, above the conditions of death, and that he triumphed over all things material in a spiritual sense. Because of his great mediumship, because of the elements of his nature, and because especially of the attendance of wise and powerful spirits, he was enabled to give a manifestation of spiritual power which has never been surpassed in the history of the world.

We thank the kind friend for the beautiful flowers placed before us.

For internal cramps and external chills Johnson's Anodyne Liniment excels anything in use.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Lonley.

Report of Public Seance Nov. 21st, 1890.

Mary Haines.

[To the Chairman:] I give thee greeting, kind sir, and thank thee for the privilege of speaking words through these mortal lips. Mine have been closed in the silence of death, but death to the body is not so to the intellectual mind; that remains and rises to another life, where, if one has been progressive and aspirational by nature, it will find harmonious associations and opportunities for greater unfoldment than it received on earth. I am grateful, after years of experience, to be in spirit-life, and to have my portion to come in contact with sympathetic souls who could understand the bent of my mind, and realize that it was anxious to reach out, and to learn more and more of life and its mysteries. I had a desire to understand scientific lore when here. I wished to know the secrets of life hidden by the soil, and sometimes revealed to the earnest investigator by the rocks and pebbles beneath his feet. I wished to learn the secrets of the stars, and understand something of the heavenly bodies, and move in space. Those who wish to learn have books open to them on earth, but when they pass to the spirit-world, if the desire is strong within them still to learn and to study, they have something more than books; they have minds that are well versed in these laws, who will explain to them the mysteries and the secret things which they wish to comprehend.

I tell my friends that I am happy in that life, so bright and free.

I come with loving greeting to my daughter, and to those who were near to me. I would have them know that life is continuous, never ending, so far as we can learn, but stretching on from world to world, and affording higher advantages to the ascending soul.

I think, sir, that friends will be interested to know that Mary Haines, of Richmond, Ind., returns to your office to speak in this way, for although the lips that once breathed words of advice have been mouldered to dust, I would not have them think that the mind has been blotted out; that remains.

My associations are not what they were, my surroundings not altogether the same as those of earthly life, but those that have come to me are more sweet and more uplifting than the limitations of the flesh could bring.

I thank thee for thy kind attention.

Elizabeth Wheeler.

I was an old lady, Mr. Chairman, when called from the body. "Dust to dust, and ashes to ashes," they said above the cold clay form; but it was not altogether so, for while the body went back to the earth from whence it came, the spirit rose above the soil and entered the heavenly life. For me it was heavenly; not what I had expected to find—old, but it was very different from my ideas of the future, but it was heavenly when I came to know it, because it brought me such a feeling of release, such a sense of rest. I had been a hard worker, I had lived a good while and borne many burdens; sometimes I felt faint with the heat of the day, and the night seemed long; and so, when the change came, though it did not bring me the kind of rest and life that I looked for, it gave a sense of having thrown off some thing heavy, something that had beaten me down; it brought me a sweet feeling of rest; and then, when this came over me, I found that I had friends around, old friends and neighbors, those that I had thought a good deal of when they were here with me, and members of my own family that went away, some of them in early years, and some of them after the frosts of time had touched their brows, but they seemed well and strong and contented, and I tell you it did seem like a good home coming where all was happiness and peace.

Well, if things are so good with me over there, you may ask what brings me back here. I only come to say a few words of love to those who still stay on earth for awhile. I wish to have Nancy know that I can come near to her life sometimes and look over the road she is taking. I want her to know she is not alone; sympathetic hearts are beating for her, and they are close by, trying to help her along in life. And I would like her to feel that he, too, is watched over and cared for. Tell him that all the good things of life do not belong to this world; some of the very best that he will have are to come later, and after he has given up the body and its cares. We who have gone before send love, and we wish the friends on earth to know that all is well with us. I lived in Boston. My name is Elizabeth Wheeler.

Andrew Hersey.

I don't know, Mr. Chairman, as it is a great while since I dropped out of the ranks. The call came to me rather sudden, and I had to respond; but it was all right, and I am glad that it happened so. I have met with a great many friends who have met with me, and I have found very dear friends that I used to hold on earth, and take it altogether, I don't think I have any complaint to make.

The thought struck me that, as an old soldier, it was my duty to report at headquarters on this side, telling what I have seen. I have not found an enemy, but all have showed themselves friends whom I have come across in my travels. I don't mean I haven't heard home news, and I don't mean I haven't seen things. We all do that in our march of life, and I suppose it is just as true of the other side as it is here; we can all find something coming up in our memory of past experience that we wish had not been ours, and we can all find, I think, many good things showing themselves that we are glad to remember; so that, take it altogether, we find ourselves natural men and women, and a good deal as we always have been, capable, however, of growth, and of gaining understanding through the lessons that come to us.

I don't come to preach. I only come to report, and to tell my friends in Tilton, N. H., that I have come back safe and well. There is nothing to dread, whether the roll-call is unexpected to you, or you are waiting for it. There is nothing to dread, because all there is to do is to step over and land in a friendly country. That is my experience, and I don't see why it should not be the experience of all the rest. Andrew Hersey.

Rachel Adams.

My people belong to the Society of Friends. They are not of the world's people; they believe in the plain talk. I don't know as I can reach them in this way, but I was advised by the spirit-friends to come to this place and say my few words.

I was delicate in constitution when here, and I did not live many years on earth, but it is well with me. I am happy that death came and bore me to the other life. It is so gentle over there. I found friendly faces and loving hands, and I give greeting, and they made me feel at home. I did not realize the loss of comfort or companionship, though I had lost those so dear to me, because I was welcomed so kindly on the spirit-side.

Years have passed away, and I have been trying to learn, to study the beautiful lessons that are there. I loved music, but my people thought it was a sin to indulge in music and dancing. I am told they have outgrown the idea of depriving their young people of a musical instruction now; they feel that it is a fine art that cultivates the mind. This is something they didn't believe when I was here; and sometimes they would say I was too light-hearted in my childhood, and tried to check the bubbling song that came from my heart, but in spirit-life I found no such desire on the part of any one. The music that comes naturally from the soul is allowed to swell and burst forth in its own way. I have been with teachers and kindred spirits who dwell in the land of angels, and I did not realize the loss of comfort or companionship, though I had lost those so dear to me, because I was welcomed so kindly on the spirit-side.

I would like to send my love to all whom I have known, and tell them I am not dead. I have not even been asleep. All the years of this spiritual life have been full of beauty and of sunshine to me. I lived in Philadelphia. Rachel Adams.

George L. Pearson.

Have you room for another old soldier? I was one of the boys in blue, and I have a few fond feelings for all comrades, especially those that belonged to the Grand Army of the Republic. I did not think that spirit who spoke to you from New Hampshire. I am not familiar in these parts, but I think he said he was a soldier; I know he looked like one who had been through the wars, and I was very glad to step up beside him and give him a comrade's greeting. We are brothers over there. Why, we have so many reminiscences, well, and camp-fires, too, in a social kind of a way, where we meet on common ground, and talk over the old times. I would like to tell my friends here that I have met more than one chap from the old Ninety-Third, and we have had pleasant times. They may say: "We cannot believe that; any such yarn about the immortal world we cannot take in." Well, now, they can't, if they think this immortal world is a vague sort of a place, with ghostly figures going to and fro; but if they think it is a natural world like this, with solid men and women and children living lives of usefulness and labor, they can understand it very well. I come to tell them it is so. I want my friends to know I am alive. Before I came here to-day I asked a spirit who has charge of this place what time of the year it was, and, in fact, what year, and he said that it was the 21st of November, 1890. Is that so? [That is correct.] Well, then, you see, I had to ask to get it right, because if that is so it is pretty near eight years since I went out. It was late in the year, and I didn't expect to go; an accident happened that sent me over. It seems strange that after all I have been through I should go out in that way; but I am glad I lived to see years of service in behalf of the country, and I am glad I lived for years later to be with my comrades and friends, and I am glad I was able to be on the beat, and to do my duty until the very last. So, you see, I have some things to be thankful for. They say your Thanksgiving time is coming, but we have it all the time. Some of us express our thanks outwardly, and some of us say nothing about it, but we feel it just the same. I suppose some of them think they have got nothing to give thanks for, but it's a poor kind of a chap that doesn't find some sunshine in his life, so that he can say: "I am glad that I am alive."

I come from the West, stranger, for they tell me you have here an open house for everybody, so I thought I'd step in.

I hail from Freeport, Ill. George L. Pearson.

William Hastings.

I notice that the man who has just spoken to you wears the badge of an officer, though he did not say anything about what honors he had earned in his career. I like that. We go out of the body and we enter the spirit-world as plain citizens. We may have been called by honorable titles on earth, but over there we are called by that name which best befits us and which belongs to us. We are neither generals nor titled officers of any sort. Now, why do I speak of this? Partly because I was sometimes dubbed Colonel here; but I never hear that title mentioned on the other side. I suppose you people that believe in spirit-return, and have talked with those who have come back from the other life a good deal, have an idea of what that world is, but it is impossible for us to give you a clear comprehension of its every-day work, because there is a good deal in connection with it that you never experienced and I think never will experience on this plane of life. It doesn't belong to it, it doesn't belong to your stage of existence, and you have got to pass on to find it; just as high problems do not belong to the small school-boy's plane of education; he has got to go on a good bit before he can comprehend them.

I have only just come to put out a feeler, so to speak—that is, to see if any one is interested in spirit-return in the places where I have been known. I have traveled around this State more than once, looking in upon familiar spots, and trying to make an impression on some whom I thought might be glad to know that I have a continued life. I don't make this my constant business, for I have ample employments on the spirit-side that take much of my time and attention; but I come occasionally in this way to see how many I can wake up to a knowledge of the eternal life.

I said to an acquaintance of mine in spirit-life the other day, "Benson, I wonder if any of our people would care to know that spirits live and can return to earth?" and he said, "Why don't you go and see, and try to make yourself known?" I would not wonder if some of the folks in Framingham would have a curiosity at least to learn something about it, if you knock at the door." So I thought I would do this, and I am here, giving a word of greeting and remembrance of old times to any who care to receive it from William Hastings.

John Elliott.

John Elliott is my name, Mr. Chairman, and simply that. Like so many others who report at your meeting, I am anxious to reach my friends, that they may know I live, and still have the old energies. I was quite an active man. I could not bear to be idle. I wanted work for brain and hands, and so, when I sat at my manual employment, I kept the mind active, and I think my friends saw the results of that activity at times during the later part of my mortal career. I don't come here to boast of my energies; I don't make them; perhaps I used them, but they were with me in the body as I grew from boyhood to man's estate. I didn't let them lie idle; they were pushing at me so I had to use them, and I don't know as the credit belongs to me. I only speak of this that my friends may recognize me; that is, if they want to; if they don't, why, I shall feel it all right, I have done my part in calling them out, and I am trying to let them know something of where I am. I don't speak altogether for myself; there are many good friends with me on the spirit-side. Sarah went before me, but she didn't go ahead so far that I lost track of her, for when I went out of the body there she stood to give me greeting. Others were there, and William and Isaac, and I was glad to see them, you may be sure. Then there have come over to the spirit-world since my time on earth, others whom I knew, some who were dear to me, and we are all at work and at home, doing our part, and trying to earn our own living. That is what we did here, what we intend to do so long as we can, and I don't know but that may be forever. I don't believe in a man's living an idle life; if he has got his health and reason, I think the more he exercises himself the better he will be; that is,

he will increase his power, his mind will think more quickly, and so I believe in each one doing the most that he can.

I had a good deal to say; perhaps it is just as well if I don't say it; it has gone from me any how, and I'll have to wait for another time. You see we are not familiar with this sort of a machine, and somehow we know it. My friends away from us before we know it, my friends any more, but if they want me to come and talk to them they just hunt me up on an instrument, and I will do the best I can with it. It is a very little favor to ask, and I think they can grant it to me. I come from Cleveland, O.

J. F. Gage.

I feel a little confused in coming. I don't understand why I should, for I am all right now in the spirit-world. My head is troubled; there was a confusion of ideas. I could not think straight; but that clouded condition all passed away, and I feel that it will not trouble me any more. I wanted to come and say this. I wanted my friends—and I have good friends—to know that I am in a pleasant condition on the other side of life. Some of them, I thought, might be troubled about me; but tell them it is all right. I have not been cast out from a happy state; I have not been bound down to an unpleasant life; I don't see shadows, but I find kind friends and associations.

It seems to me that sometimes people on earth get into a strange atmosphere; the brain does not work as it should, and all sorts of ideas come crowding upon them. Perhaps, if that mental state was understood better, some kind of treatment might be applied that would lift them out of it, and give the spirit or the mental power a chance to work more clearly and intelligently; but, for some reason, a good many are afflicted in that way, and some last so for a long time, and finally give out, and others, under the pressure of the affliction, put themselves out of the body. Now, what I have learned of these things by way of study in the spirit-world, shows me that a kind and wise provision is made for spirits who have gone through these afflictions; and whether they have put themselves out or not, they are surrounded by conditions that help to clear the mists from the brain. I don't mean from the physical brain now, because that, of course, is left on earth, but I mean from the mental action of the man or woman; and they are stimulated by magnetic forces that are brought to them by wise—well, I suppose I may say physicians or healers, that help to bring them out to an understanding of the situation. I have had just such help, and I must say I am glad to be a freed spirit, unhampered by the afflictions of the physical form.

Perhaps my friends would like to know what I am engaged in, and it may seem strange to them for me to say that I am engaged in the study of music. Now, that would not be strange for me to say to them if I was on earth, because music was a passion with me. I loved it. I loved the atmosphere of song and harmony, and so it was a part of my life, and even when I was clouded on other things, the thought of musical expression gave me pleasure. Well, now, I am just the same, only more intensely so in the spirit-world, and I belong to a band there. If you think we haven't musical bands on the other side you have made a mistake, because we have. Those who are in harmony together and interested in the same study and practice, form into bands, and they give some harmony to the world. I can assure you. I think I am developing higher tastes in musical expression than I have in the past, because I can study with clearer understanding, and I am happy in my work, for, as my friends say, I am in my element when pursuing this practice.

I come from the Granite State, and I have an affection for the place where I was known so long. Tell the people of Hopkinton that I bring them greeting from the spiritual world, and have no regrets to express. The past with its experiences has gone by, and the future is before me with much of pleasure as well as much of discipline. I am ready to take up that which comes. J. F. Gage.

George Stevens.

I have only a few words to say. I find it almost impossible to speak through this medium, but I am strongly attracted here by a dear soul in the audience to whom I wish to say: You are protected and cared for by your angel friends, those who have, in times past, guided you by the impressions you received, and also by signs which they have given. You know they watch over you, and in the near future you will be led through that experience that you think is to come. It will be all right, and you will feel the presence and protection of your spirit-friends. George Stevens.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

No. 28.—David Edison; C. L. Flint; Augusta Estier; James Conner; Sarah Conner; Mrs. Tryphena C. Curran; Charles H. Clark; D. C. Donahue.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONLEY)

As per date will appear in due course.
Dec. 26.—Dr. Samuel Grover, Ellen Gray, Lewis W. Nutt, Letitia, for J. T. Pierce, John H. Locke, Clara Ames, R. L. Roberts, Ralph Atkins, Laura C. Jullin, William Clapp, Jas. Walker, Hester Barnes, Ann B. Peters, H. B. Hartwell, Daniel Raymond, Flora Grant, Belle Adams, William Wilard, Charles W. Strong, Frank Jones, Marcus Turner, Henry Ward.

Ayer's Sarsaparilla stops the nauseous discharges of catarrh, and cures the complaint.

New Publication.

BABY'S KINGDOM, wherein may be chronicled as Memories for Grown-up Days the Mother's Story of the Progress of the Baby. Designed and Illustrated by Annie F. Cox, author of "The Guest Book." Oblong quarto. Full gold cloth. Boston: Lee & Shepard.

The enthusiastic praise bestowed on a book of this name and character last year has led to the publication of this new and superb edition, which is practically a new work, the illustrations and text having been re-drawn and engraved, and many additions made to the contents. The engravings are of the highest order, and the sentiments expressed on the pages novel and pleasing. Day by day the record is made of the child's advance: the date of its birth, its weight, its christening, the gifts it receives, its picture, its first birthday and incidents attending it, together with many other events occurring during its occupancy of the throne of Baby's Kingdom—all of which must be of peculiar interest when it reaches the age of an adult.

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CLEVELAND'S
SUPERIOR
Baking Powder.
Absolutely the Best.

"Having examined and thoroughly tested the leading brands of baking powder purchased by myself in open market, I find Cleveland's Superior Baking Powder the best in quality, the highest in leavening power, and perfectly wholesome."

Chemist for U. S. Govt., 1890.

A. W. Woodward

(Continued from first page.)
 tentations or misdeeds, as they termed them in those days, were said to have been too wonderful to relate. They gave him such fame that it was impossible for him to remain long in one place. At one time ten thousand people implored him to tarry with them. He was not only a remarkable physical medium, but his miracles of healing were marvels indeed.

Martin was also one of the most remarkable of the early Christian mediums. He restored the dead to life. He kissed a leper, and he was instantly cleansed. Angels visited his cell and talked with him. A spirit once came to him clothed in fine purple raiment, with a dazzling crown upon his head, and said to him: "I am Jesus." Martin replied: "But Jesus did never foretell that he would come clothed in purple and with a glittering crown. I will not believe it is he." Whereupon the spirit vanished, giving signs by which Martin knew he was a tempter. Diseased people were cured by having a letter from him laid upon the breast. How like the magnetized paper of to-day. The blind were restored to sight by his touch.

Toward the year 300, at a little town in Phrygia, called Pepusa, there arose a remarkable man, who claimed to speak under the control of the Comforter promised by Jesus to his disciples. His name was Montanus. He was the founder of a large sect that spread over Asia, Africa and a portion of Europe, called Montanists. It is a matter of history that many of these possessed mediumistic gifts and powers in an extraordinary degree. While under the influence and control of spirits these "energumens," or mediums, imparted instruction and exhibited physical and mental phenomena identical with the manifestations of our mediums of to-day.

In an old work entitled "An Historical Account of Montanism," we find the following exceedingly interesting description of these ancient mediums, or prophets and prophetesses, as they styled themselves, evidently written by some one not a believer in their claims.

"In the manner of their public prophesying, their agitations were supposed to be involuntary, and one of the main symptoms of that spirit which entered into their bodies in prophetic fits was, that it made them swell and heave in their breasts after a strange manner; and they constantly averred, as well when under the operation of the said spirit as when out of it, that the organs of their bodies were by it overruled, and their tongues constrained to utter what they did without their own foreknowledge of the matter; which spirit delivering itself by the mouth of these pretended prophets and prophetesses, gave itself out to be no other than the *Paraclete*, the very eternal spirit of God. And it is observable that this spirit did nearly imitate most, if not all, of the properties of the true, Divine Spirit; for the manner of it was to press much holiness, and to rebuke vice openly and powerfully."

Again he says:
 "There was very little order or regularity in their assemblies; for whomsoever the agitations seized, whether man or woman, whether young or old, the person so agitated was not to be restrained, the authority of the bishop himself, if present, not being held by them sufficient to lay an interdiction in this case."

The celebrated Tertullian bore most conclusive and abundant testimony to the existence of these mediumistic gifts. In his book concerning the soul, we encounter most interesting descriptions of experiences that find an almost exact counterpart in the mediumistic developments of our own day. "We had a right," said he, "after St. John, to expect prophesying, and we do acknowledge the said spiritual gifts; for there is at this day living among us a sister who is partaker of the gift of revelations, which she receives under ecstasy in the spirit, in the public congregation, wherein she converses with angels, sometimes also with the Lord, and sees and hears divine mysteries, and discovers the hearts of some persons, and administers medicine to such as desire it; and when the scriptures are read or psalms are being sung, or they are preaching, or prayers are being offered up, subjects from thence are ministered in her visions. We had once some discourse touching the soul while this sister was in the spirit. After the public services were over, and most of the people gone, she acquainted us with what she saw as the custom was; for these things are heedfully digested that they may be duly proved. Among other things she then told us that a corporeal soul appeared to her, and the spirit was beheld by her, being of a quality not void and empty, but rather such as might be handled—delicate, and of the color of light and air, and in all respects bearing the human form."

Could we have a finer description of the human spirit than this that has come down to us from the lips of an ancient Christian medium and seeress? Is it not, to say the least, a remarkable coincidence that there should be such a wonderful concurrence in the testimony of ancient and modern mediums?

But we must hasten to bring to a close the testimony of the first three centuries after Christ. With even the imperfect records that are left to us of these first three hundred years, how rich and abundant are the evidences of the facts of the continued presence and power in the early Christian church of these spiritual gifts. How clearly do we behold what earnest faith, simple piety can do in opening the spiritual eyes, in unfolding and developing spiritual gifts!

To present a faithful history of the mediumship of the past, we should have to mention almost every illustrious name written on the page of early history.

One fact shines forth brilliantly from the history of the mediumship of the period we are now considering. In almost every instance the great desire was for purity of life and power, to bless and redeem the world from suffering and from sin.

When shall the same desire fill the hearts of men again, so that they find in spiritual life the highest means of helping forward the world, not to a belief merely in spiritual power as manifested through phenomena, but to a true physical, a higher moral, and a diviner spiritual life?

Advertisements.

TEN POUNDS IN TWO WEEKS THINK OF IT!
 As a Flesh Producer there can be no question but that
SCOTT'S EMULSION
 Of Pure Cod Liver Oil and Hypophosphites of Lime and Soda
 is without a rival. Many have gained a pound a day by the use of it. It cures
CONSUMPTION,
 SCROFULA, BRONCHITIS, COUGHS AND COLDS, AND ALL FORMS OF WASTING DIS-EASES. **25¢ PER BOTTLE. 45¢ PER DOZ.**
 Be sure you get the genuine as there are poor imitations.

Better than Tea and Coffee for the Nerves.

VAN HOUTEN'S COCOA

Appetizing—Easily Digested.
 Ask your Grocer for it, take no other.

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 psychically. 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, Epilepsy, 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.
 Jan. 3. 15w

SOUL READING.
 Or Psychometric Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and personality of disposition, marked changes in past and future life; physical disease, with prescription therefor; 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 inharmoniously married. Full delineation, \$2.00; and four cent stamps. Brief delineation, \$1.00; and four cent stamps.
 Address: MRS. A. B. SEVERANCE, 1300 Main street, White Water, Walworth Co., Wis.
 Oct. 4. 6w

DONALD KENNEDY

Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps it's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.
 Nov. 8. 2w

Money Matters.

You ought to know of a Company here in Boston, which is organized for the express purpose of safely investing the funds of those who need a better rate of interest than the Savings Banks pay.
 It makes a specialty of investments for colleges, trustees, and individuals with whom safety is the first consideration.
 You may receive full information, and references to prominent business and professional men, by addressing
 THE PROVIDENT TRUST COMPANY,
 Dec. 13. 1f 36 Bromfield street, Boston, Mass.

EMERSON SUPERIOR QUALITY. MODERATE PRICES.
 BOSTON 17 TREMONT ST. NEW YORK 92 FIFTH AVE.
 PIANOS FULLY WARRANTED. CATALOGUES FREE.
 Oct. 11. 3m

DO YOU WANT MONEY? WORK? HEALTH? A FARM? A HOME? BUSINESS?
 WRITE to F. I. WHITNEY, St. Paul, Minn., and say just what you desire, and answer will be sent free, together with maps & publications.
 Dec. 27. 4w

"IF YOU WOULD KNOW"
 YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium, Enclose Postal Note for 50 cents, or register your letter with lock of hair and stamp. Address 120 Michigan Avenue, Detroit, Mich.
 Dec. 6. 26w

Catarrah Cured.
 If you suffer from Catarrh, in any of its forms, it is your duty to yourself and family to obtain the means of a certain cure before it is too late. This you can easily do by writing to Dr. J. A. LAWRENCE, New York, who will send you, FREE, by return mail, a copy of the original recipe for preparing the best and surest remedy ever discovered for the cure of Catarrh in all its various stages. Over one million cures of this dreadful disease have been effected by the use of this medicine. Write to-day for this FREE recipe. It timely use may save you from the death-tolls of Consumption. DO NOT DELAY longer. If you desire a speedy and permanent cure, Address: DR. J. A. LAWRENCE, 66 Warren Street, New York.
 Nov. 8. 15w

Mrs. E. Jackson,
 LECTURER and Test Medium, is open for engagements.
 For dates, &c., address P. O. Box 48, Aushnet, Mass.
 Dec. 6. 3w

DEAFNESS
 CURED BY THE COMPOUND OXYGEN TREATMENT OF DR. STANLEY & PALLEN. If you wish to convince yourself of this, send for our Treatise on Compound Oxygen, a book of 200 carefully written pages, or write us giving your symptoms, and we will give our opinion free of charge. No other genuine than that of Drs. STANLEY & PALLEN, 1020 Arch street, Philadelphia, Pa., or 120 Butler street, San Francisco, Cal.
 Dec. 6. 26w

DIAGNOSIS FREE.
 SEND 2c in 2c stamps, lock of hair, name in full, age and sex, or register your letter with lock of hair and stamp. Address: DR. J. A. LAWRENCE, 66 Warren Street, New York.
 Dec. 6. 26w

MRS. JENNIE CROSSE, Business, Test and
 Medical Medium. 612 questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-dictation. Address 80 Tremont street, Lynn, Mass.
 Dec. 7. 2w

ASTONISHING OFFER.
 SEND three 2-cent stamps, lock of hair, name, age, sex, one sending symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.
 Oct. 11. 15w

ASTROLOGY.
 K. ANDERSON, No. 101 Boylston street, Boston. Office hours 10 to 6. Mondays at Watling.
 Dec. 20. 3w

Mediums in Boston.

ALBRO'S MAGNETIZED PAPER

CONTAINING vitalized forces for the healing of the sick and the development of mediumship.
 Magnetized Paper is a new method by which the essences of life are conveyed to the people. Still the theory of its conveyance is little understood.
 Thoughts and desires are a substantial entity.
 Vitality, born of Magnetism and Electric Currents, is also an atomized substance. Therefore all these being substances, they can be thoroughly saturated or imbued with them.
 Having been before the public for many years in the interest of Mediumship, and especially successful in developing mediumship into some of its highest phases, he has found it quite impossible to reach the many who wish his personal attention. Therefore he has given the study of magnetizing papers to those who desire the development of their powers, and he is confident that the best results can be obtained with all who use these hidden forces, and use the paper according to directions.
 Mr. Albro's success in the development of mediumship in the past is a sufficient guarantee of the magnetic power contained in his paper. Price of Magnetized Paper is One Dollar per package. Enclose money or postal note. Write your name and address plainly. Address
 G. T. ALBRO,
 55 Rutland street, Boston, Mass.
 Nov. 22. 4w

JAMES R. COCKE,
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 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.
 Development of Mediumship a Specialty.
 SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.
 CIRCLES.
 Sunday, at 11 A. M., for Development and Tests. At 5 P. M., for Psychometry and Tests.
 Special terms for magnetic treatment by the month.
 Dec. 20. 4w

GEORGE T. ALBRO,
 No. 55 Rutland Street, Boston,
 MENTAL and Magnetic Physician for Diseases of the Brain and all Nervous Affections, Rheumatic and Neuralgic troubles.
 SPECIAL attention given to Paralytics, or those paralytically inclined. Powerful Magnetized Paper sent by mail on receipt of \$1.00.
 Dec. 13w

MATERIALIZATION!
 MRS. C. B. BLISS. Sittings Sunday, Tuesday and Thursday, at 8 o'clock. Also Sunday and Wednesday, at 2 P. M. Blackfoot and Red Cloud's Magnetized Paper for Development. No. 12 Pembroke street, between Brookline and Newton streets, Boston. Take Shawmut Avenue cars.
 Dec. 6. 3w

J. N. M. Clough,
 NATURAL Electric and Magnetic Physician, Specialties: Diseases of the Lungs, Eyes, Brain and Nerves. Office No. 23 Berkeley Park, near Columbus Avenue, Boston. Office hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fridays and Saturdays. Will visit patients. 8w Dec. 20.

Miss A. Peabody,
 BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday at 10 o'clock. Six Developing Sittings for \$4.00. 104 Washington street, opposite Davis street, Boston.
 Dec. 13w

HATTIE C. STAFFORD,
 456 SHAWMUT AVENUE, BOSTON, MASS.
 Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M.
 Dec. 6. 3w

Mrs. C. Mayo-Stears
 Has removed to 8 Cottage Place, off 122 Washington street. Circles Sunday evening, 8:45; Thursday, 2:30 P. M. Sittings daily, 11:00. Magnetic Treatments.
 Jan. 3. 1w

Mrs. A. Forrester
 WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M., No. 181 Shawmut Avenue, one light, Boston. Do not ring.
 Dec. 20. 4w

Miss L. M. Whiting,
 MASSAGE. Formerly with Dr. Munroe. "Has been in constant practice since 1873. Removed to Hotel Glendon, corner Columbus Ave. and Cazenove street, Suite 19, Boston.
 Oct. 11. 15w

Florence K. Rich,
 TRANCE AND BUSINESS MEDIUM. Development of Mediumship a specialty; also Diagnosis of Disease. Consultation daily. Hours 9 to 12, 1 to 6. 115 West Newton st.
 Jan. 3. 2w

Mrs. H. B. Fay,
 MADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Sittings Thursday and Saturday, at 2:30 P. M.; Wednesday at 7:30, commencing Nov. 6th.
 Dec. 7. 2w

Mrs. R. L. Hammond,
 MAGNETIC and Massage Treatment. Rheumatism a specialty. Parlor, No. 186 Harrison Avenue, Boston. Hours from 8 A. M. to 9 P. M. Sundays included.
 Jan. 3. 2w

Mrs. A. E. Cunningham,
 MEDICAL BUSINESS AND TEST MEDIUM, 458 Tremont street, Boston. Private sittings daily. Circles Wednesday afternoons.
 Dec. 27. 2w

Miss J. M. Grant,
 TEST and Business Medium. Office Banner of Light Building, 84 Bowdoin street, Room 7. Hours 9 to 6.
 Jan. 3. 5w

Mrs. Alden,
 TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.
 Jan. 3. 5w

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 4, at 50 Colver Avenue, Boston. For interviews at the store of W. S. Butler & Co. can be made for patients.
 Sept. 20. 1f

MRS. H. W. CUSHMAN, Musical, Test and Business Medium. 812 questions answered by mail, 50 cents and stamp. Also examination by lock of hair \$1.00. Circles Thursdays at 2:30. 104 Third street, Charlestown.
 Nov. 1. 10w

Mrs. T. F. Deane,
 657 Shawmut Avenue, Suite 2, Boston.
 Dec. 20. 4w

Miss Helen A. Sloan,
 MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston.
 Dec. 27. 1f

MARGUERITE BURTON, Business Medium.
 Six questions answered, or readings, 50 cents and two stamps. Hours 10 to 5, 7 to 9. 172 Washington st., Boston.
 Dec. 13. 1f

DR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 178 Tremont street, Boston.
 Aug. 30. 6w10w

MRS. H. DEAN CHAPMAN, Magnetic and Massage, 164 Tremont street, Room 4, Boston Mass.
 Dec. 20. 3w

MRS. J. C. EWELL, Inspirational and Medical Medium. No. 96 West Springfield street, Boston.
 Dec. 6. 3w



WHAT SURGEON-GENERAL MURRAY thinks of **BOVINE**:

"PHILADELPHIA, PA., March 1st, 1887.

"Gentlemen: It gives me pleasure to give my testimony to the very great value of **BOVINE** as a food preparation. I have used it for more than a year in a very aggravated case of nervous dyspepsia in my own family, and have found it to answer very much better than any of the many preparations of extracts of meat before used."

"I find that it keeps perfectly even in the warmest weather; is very easily prepared for administration, and it has proved acceptable and beneficial in every case in which I have known it to be given."

Very respectfully and truly yours,

R. MURRAY, M. D.,
 "Surgeon-General (retired) U. S. A."

Mediums in Boston.

Mrs. J. M. Carpenter
 WILL see patients at her residence, 303 Warren street, Boston (Dorchester District), on Tuesdays, Wednesdays, Thursdays and Fridays. (Take Warren street Electric Cars on Shawmut Avenue.)
 Dec. 13. 3w

MRS. C. H. LOOMIS-HALL, Business Psychometrist and Test Medium. Sittings daily, 10 to 12. Magnetic and electric treatments. Terms \$1. Answering sealed questions, \$1.00. 128 West Brookline street, Suite 2, Boston. Circles Sunday evenings. Will go out for private circles by evening except Sunday. Terms reasonable.
 Jan. 3. 1w

Seer.
 MISS J. RHIND. Private sittings on Business, Examination on Health, and other matters, 7 P. M. to 9 P. M. Thursdays, 3 P. M. to 5 P. M. Sundays, 7:30 P. M. to 9:30 P. M. 31 Common st., Boston.
 Jan. 3. 1w

Mrs. C. T. Crockett,
 MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 105 West Brookline street, near Tremont street, Boston.
 Jan. 3. 3w

SARA E. HERVEY, M. D., Psychometrist and Magnetic Healer, 59 Clarendon street, Boston.
 Nov. 29. 1f

DR. A. H. RICHARDSON, Magnetic Healer, 7 Waverley House, Charlestown.
 Oct. 18. 1f

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CHOICE AND POPULAR ALTO SONGS.
 33 songs, each one a Gem. Price, \$1 in heavy paper, \$1.25 in bds., and \$2 in gilt binding.

THE SONGS OF IRELAND.
 A new and carefully revised collection of the best and most celebrated Irish songs. Some of the best melodies in existence, and bright, spirited words. 60 songs. Price, \$1 in heavy paper, \$1.25 in bds., and \$2 in gilt binding.

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 GOOD OLD SONGS WE USED TO SING. 33 songs. 29c.

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 PIANO CLASSICS, Vol. 1. 44 pieces. 49c.
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 OPERATIC PIANO COLLECTIONS. 19 operas. 49c.
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Any Book mailed, post paid, for retail price.

OLIVER DITSON COMPANY, Boston.
 C. H. DITSON & CO.,
 367 BROADWAY, NEW YORK CITY.
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MAGNETIC FOOT BATTERY

OUR MAGNETIC FOOT BATTERIES challenge the world for any appliance which will equal them in keeping your feet warm and comfortable. BATTERIES remove all aches and pains from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter, in all weather! These **MAGNETIC FOOT BATTERIES** increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful **MAGNETIC FOOT BATTERIES**. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those tired, all-coming, worn-out feet? A pair of our **MAGNETIC FOOT BATTERIES** will act like a charm on your blood, and give you a sensation of warmth and vigor at once. You can hit these BATTERIES with any part of the body and experience a genial warmth and comfort at once. Try a pair of them quick, \$1.00, or three pairs for \$2.00, any size, by mail. Our book, "Plain Road to Health," FREE.

Eastern Agents: **DR. J. H. WERN, Hotel Glendon, New York.**
CHICAGO MAGNETIC SHIELD COMPANY,
 No. 6 Central Music Hall, Chicago, Ill.
 Jan. 3. 3w

THE AUTOHARP.

AN Instrument that should occupy a place in every home where development of mediumship is sought or seances are held.

It is sweet and silvery, and difficult music can be exquisitely played with very little practice. Lessons given to each purchaser, also book of instructions.

A beautiful and simple AUTOHARP, \$1.00. Express paid. Sold by **GEO. T. ALBRO, 55 Rutland street, Boston.**
 Dec. 6. 3w

Massage Treatment,
MRS. HANNUM,
 With or without Electricity.
 44 Boylston street, Room 21, Boston.
 Mar. 23. 1f

The Psychograph,
 OR
DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing the latent powers of the human mind, and their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Price \$1.00, securely packed in box and sent by mail post-paid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, **PSYCHOGRAPHS** cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by **COLBY & RICH.**

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me a photograph and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1 Consultation fee \$1; at office, 200 Tremont street.

Valuable written at prices proportionate to the detail demanded. Address **OLIVER AMES GOUTH, Box 1664, Boston, Mass.**
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PRACTICAL AIDS FOR TREATMENT.
 Spiritual Science Lesson, by W. J. COLVILLE.
 Published according to the original manuscript, 1 cent.
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New York Advertisements.

JOHN W. FLETCHER,
 BUSINESS AND TRANCE MEDIUM,
 208 West 43rd Street, New York City.

A LEO Electrician and Magnetist. Advice on development, and private seances attended at residences.
 Jan. 3. 3w

MRS. WEBB,
 THE ASTROLOGIST

OF whom JOE HOWARD, JR., wrote, will remain at her home, where she can be consulted by mail or otherwise, until February. 367 West 23d street, New York.
 Jan. 3. 3w

Heaven and Hell, 416 pages, paper.
DIVINE LOVE AND WISDOM, 383 pages, paper.
 By EMANUEL SWEDENBORG. Mailed, prepaid, for 14 cents each (or both for 25 cents) by the American Swedenborg P. and P. Society, 20 Cooper Union, N. Y.
 Oct. 11. 15w

DR. DUMONT C. DAKE,
 499 FIFTH AVENUE, NEW YORK CITY, phoenom-ally successful in "curing incurables." Send for Circular.
 Jan. 3. 3w

RUPTURE POSITIVE CURE. By mail. Sealed. Book free. Address: N. S. LUCK, Box Y, Smithville, Ind. Co., N. Y. By Dec. 20.

RAYMOND'S VACATION EXCURSIONS.
 All Traveling Expenses Included.
 A party will leave Boston Tuesday, Jan. 13, for New Orleans, and Thursday, Jan. 15, for Kansas City for California.
 AND THE

SANDWICH ISLANDS.

There will be a month's sojourn on the Islands, with a visit to the famous volcano of Kilauea, which has lately shown renewed activity. The excursion tickets include every part of California, and are good to return until July, with a choice of four different routes. The outward route January 15th will be via New Orleans, Galveston, San Antonio and El Paso, and January 15th via Chicago, Kansas City, Las Vegas, Hot Springs and Santa Fe. All Railway Travel in Magnificent Trains of Vestibuled Pullman Palace Cars with Dining Cars.
 Send for descriptive circular.

RAYMOND & WHITCOMB,
 296 Washington Street, opposite School St., Boston, Mass.
 Dec. 27. 2w

CRATEFUL-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 delicately flavored beverage which may save us many heavy doctors' bills. It is

