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THINGS WORTH RECORDING.*

BY OBSERVER (MRS. LOVE M. WILLIS).

MRS. ELIZA W. FARNHAM.

An Earnest, Faithful Disciple in the Early Days; Great, Generous and Wise; Her Labors for the "Spirits in Prison," on Earth and in The Beyond; All Work for Human Good Eternal in its Effects; What Rev. O. B. Frothingham and Dr. Hallock Said of Her at Her Obsequies

at Dodworth's Hall, New York; She is Still at Her Work in the Higher Life.

"No adequate idea can be formed of the difficulties she encountered in life. Her domestic relations were not happy; she followed two or three children to the grave; she has always been poor, and often in absolute want; yet she has never been untrue to the principles she sought to carry out in her intercourse with her fellow-men. The world could not know the extent of the good she has done unless she trumpeted her own praises, and this she has never done. Could you know her as I have done you would agree with me that she was one of the most extraordinary women of the age." This was Judge Edmonds's tribute to Mrs. Farnham, and we head our article with it to emphasize our own estimate of her, that she was in fidelity, simplicity and power one

of the grandest women we have ever known.

Well do we remember her first visit to our knees and her face in her hands, and at once began to talk. There was not the least dogmatism in her utterances, and she evidently wished to be informed on a subject that interested her much. Did she even then feel that the portals of the immortal shore were ajar? She said: "I wish to tell you something. I used to sit with Katie Fox. At one time we had very loud and distinct rappings, but in calling the alphabet no words of any possible meaning could be spelled by the responses. We tried many times with always the same result. There was present one day a gentleman who understood the Russian language, and he at once declared the words to be in that language and wholly translatable. The communicating intelligence professed to be Czar Nicholas I. He declared that he had no peace or rest in the spiritual world, for he had failed to do what he might easily have done for his people. He saw how reforms could have been inaugurated that would have led to most beneficial results. 'I want you,' he said, 'to go to my country and help in these reforms. But, I replied, 'it would be of no use. I could not use the influence you believe I possess.' 'You are conversant with the ills of the human family,' he replied. 'Yes, but I am a woman. Have you never considered that you still have power to act for your people? That you can throw the might of your will upon those in power and compel them to institute the reforms you so greatly desire?' 'I have not be lieved it,' he said, 'and I am unhappy over the woes of my country.' 'Try,' I replied; 'there is a great law that enables spiritual force to act on mortals.' Now I can only say that afterward we received no more Russian communications, and soon after the Government of Russia commenced those reforms that result ed in the emancipation of the serfs. I do not mention it because I believe I helped the reform, but to speak of the marvelousness of it all, and to let you wonder with me if such may have been the result. Katie Fox is a remarkable medium, and so charming! What a pity she cannot always be held to an ideal!"

We held many conversations with her after this on kindred subjects. She was always direct, simple and without fear. Her life had been wholly spent for others. In the volume entitled "Eliza Woodson" she gives, without any attempt at literary display, a history of her early life... It is a story of loneliness, of struggle, of neglect; the history of desire unfulfilled; of hope deferred, but at last with the lifting clouds which by her marriage presaged a new day. But trial and deprivation still were with her, yet she was not daunted by them. She located with her husband in New York. They depended chiefly on their literary labors. Their united incomes were very

*This interesting series is contributed to the BANNER OF LIGHT exclusively by one of the earliest and abtest writers on Spiritualism and its history; and constitutes, as it proceeds, a blographical tribute—drawn from the memory and notes of the author—to men and women publicly known in the opening days of the Capte, the surpassing value of which to present (as well as future) Spiritualists caunot well be overestimated.—Kd. B. of L.

work. She spent months in gathering evidence of the innocence of friendless persons who false accusation. Her work in this direction ever she may have thought of man secured her selection by Hon. J. W. Edmonds, State Prison Inspector, for the position of Matron of the Female Department at Sing Sing State prison. Her wise and judicious labors for the convicts had the happiest results. As Judge E. said, "She was the right woman in the right place."

At this time she became greatly interested in the woman's-rights movement, and entered into discussions on the subject. While writ ing one of her essays, she experienced a sudden and extraordinary illumination, and the whole subject became clear to her, and, as she believed, she apprehended the truth of woman's innate superiority. In "Woman and Her Era" she elucidated this, to her, great truth, and brought far-reaching, exhaustive arguments to sustain her position.

She was called to take charge of the Institution for the Blind, in Boston, but her husband having died in California she went there to attend to some business affairs. She gives the following narration of an experience while

"Being in Santa Cruz in the early part of June, and intending to come East during the summer, I one morning stated to my friend in whose house I was visiting that I had concluded to sail on the 21st of July. While we were talking on the subject, Mrs. Glover, a medium, resident in the town, came in, and was presently influenced by a spirit whom I had known when I was a child of about ten years, who said: 'We do not wish you to go on the vessel you talk of.' I did not know what steamer would sail on the 21st of July, and had not even thought about it at all; but I asked: Why not? Is n't she safe? 'They have been overhauling her, but she is wrong about her fire-works.' Won't she get to Panama? 'No; she will never get to Panama again.' Will she be lost at sea? 'No; she will get to the land somewhere down there, but half her people will be lost."

Because of this warning Mrs. Farnham did not take passage in the ill-fated Golden Gate, whose voyage was so perilous, and whose sorrowing passengers went through such suffering and anxiety.

One of her great charms was the earnestness with which she listened to what others said. Although her own thought was vigorous, and | memory of what she accomplished. Be that as her intuitions quick, she seemed always to desire information from every possible source, and especially was she in earnest in studying the laws of the human spirit, and its relations rooms. She came alone in the evening through | to the future. Particularly do we recall a day the New York streets, for she had no fear. As with her, in company with several well-known she seated herself, without the least constraint, persons who had no especial interest in the on the sofa, she assumed an attitude of thought | Spiritual Philosophy. She so adroitly led the and freedom. She placed her elbows on her conversation into her favorite channels, that soon every one was eager to listen, and no one felt the least antagonism at any ideas expressed. It seemed as if she were looking with her questioning eyes far beyond the limits of the earth, into the very soul of the universe. Her faith in Spiritualism seemed to give her entire rest and peace, as a faith, but she longed to know of the possibilities of the human spirit,

and to understand the laws that governed it. Her mind was so vigorous, and she was so full of earnest zeal, that none of her friends realized that she was but a step from the immortal shore. Her regrets were only that she could do no more work, and never that she

must give up her comfort or pleasure in living. At the time of her death the Spiritualists. were so identified with Dodworth's Hall that it was as a temple to them. She made the request that the burial service over her body be from that hall. "For," said she, "I would that even my poor, cast off body should testify of my full faith in Spiritualism."

Rev. O. B. Frothingham, in his address on

that occasion, said: "A woman this was of purpose, as we clearly see from her own words, and from the testimony of those who had known her for years; a woman whose life had been given to the finest ends; whose aspirations were the very highest; who considered no problems but the most serious; who always had before her some plan for helping the poor, instructing the ignorant, tending the sick, rescuing the outcast, going down into the lonely, and, deserted places to deliver those who seem forsaken by all the rest of the world. She was continually asking those questions which never are answered; trying to do that work which is always ideal work, and must be ideal for generations to come, as it appears to us; endeavoring to bring the powers of the heavenly world to bear upon the very earthliest of this world. Everybody is disappointed who tries that. Life is one long series of disappointments to one who tries that. It is disappointment to sight, to knowledge, to immediate expectation; not to faith, not to hope, not to charity. But ah! friends, it requires almost a supernatural amount of faith and hope and charity to keep one from being embittered and unbelieving under so much disappointed effort. ... This I take to be the great characteristic of the woman self-forgetfulness. One was surprised to see how this consecration of hers led her to love art, to love music, to love poetry. It refined her feelings, and made her sensitive to every kind and delicate and beautiful influence, so that, as you talked with her, you found that you were in the atmosphere of a person who breathed the air of serene ideas ... Oh! friends. it was a noble life. I sat beside her one afternoon be fore she was so feeble that she was unable to speak. She lay on her lounge, and her great dark eyes rolled up toward my face as I sat by her, and she said: "Yes, I should have liked to have done more work; but such work as I attempted never can be done. I tried to lay down one more stepping-stone in the progress of many kind, and if I have laid it in the right place I am satisfled. Nobody finishes a work. No life is ever done, because the life-work is done in the great beyond. I am satisfied; I am content/; Now I only await the drawing saids of the well. mNo fear, no apprehension.

not a moment of suspense; not an instant of misgiving ; this child of God, who had used the talent that was given her, and done her work well, tolded her hands gently, and while lier frielids were unaware that alie

small, and she denied herself every luxury, | days how much we were indebted to her. Women but devoted her time largely to philanthropic must confess a deep gratitude to a woman who, more work. She spent months in gathering evidence than all others, praised woman, honored her supremely, was ambitious of her taking a place in so ciety such as she is, alast not too willing to take; and were confined in the Toombs, the victims of as a man I thank her for her criticism of men. What woman, she hoped and prayed and labored that man and woman might work together for nobler ends, and with nobler purposes than they had hitherto meditated."

This summing up of the strong traits of Mrs. Farnham's character by Mr. Frothingham leaves little to be said by us. We rejoice in her as a woman who revealed a true woman's strongest characteristic, self-forgetfulness. We rejoice in her as a woman of courage, who dared to avow her faith at all times. We re joice in her as one who recognized the great law of inspiration, and was led by her inspirations in her work and in her thought. When the spirit recognizes and the mind outworks in the life great ideas and principles, then is the world helped to a better apprehension of duty. In turning our thoughts inwardly to this life set before us as in many respects a noble example, we are surprised to know how little her work seems to be recognized in this day. Dr. Hallock said in his address at her funeral:

"Twenty years from to-day the memory of Mrs. Farnham will be fresher in the minds of the American people than it is to-day. She could afford to wait the verdict of posterity for that justice which she could not perhaps expect at the hands of the present genera-

It is twenty-eight years since those words were uttered, and vet, as "Observer" notes, her name does not appear as a philanthropist or a reformer. She has simply gone. The young people know her not. Her books are with difficulty obtained. Her history is unwritten.

We all know that this is only in seemingfor all work is eternal in its effects-but if seems pathetic, as one reads of her nobility. generosity and faithfulness, that even among her own, the reformers and Spiritualists, she is not a present, recognized power. This one illustration is to us a great proof of her own statement: "the life-work is done in the great She has no need of earthly recognibeyond." tion and honor, for she is still in her work Perhaps her attractions to earth have not been strong enough to awaken in many minds the it may, we may be sure that a great heart like hers cannot lose its sympathetic connection with humanity. The work she left undone needs at this very time earnest men and women with heart and brain adequate to its execu-

How many unjustly condemned are in need of a friend; how many friendless need a helping hand; how many condemned convicts need a heart broad enough to look through circumstances and inheritance for the God-like impulse that can awaken to good the most wretched? We can, all answer, but few feel courage or wisdom to enter the field where so many laborers fail.

Sometimes we are led to believe that it is only as those who are sensitive to higher spiritual conditions attract spiritual forces to earth, and make those forces, as it were, living entities, that the earth can be redeemed.

Is Mr. Frothingham right when he says Every one is disappointed who endeavors to bring the powers of the heavenly world to bear upon the very earthliest of this world"?

Disappointed we may be, but let us not be dismayed. In dwelling upon a work and character like Mrs. Farnham's, our courage should be strengthened, and let us be assured that all that spiritual aid can do is being done for humanity; but let us not forget the spirits in prison in the Infinite Beyond, and the myriads of friendless souls on the immortal shore that need a helping hand toward the Gate of the Beautiful. The toilers there are many. Can it be that only as the spiritual is harmonized the mortal can be? Is not every effort made to evolve from the crude conditions of the lower spheres a nobler soul-life so much done for humanity?

To contemplate a character great, generous and wise, brings an auswering sympathetic thought from some source, and thus may the future have for us an awakening to the sufferings and needs of others, and a will strong enough to make it felt as a redeeming power.

Poetry and Longevity.

John Greenleaf Whittier, quietly celebrating ais eighty third birthday at his country-home near Boston, is a picturesque reminder that there is something in American life beyond the fever and bustle of material accummulation. Poetry as a life work seems to be allied with longevity, writes Eugene Field in the Chicago News. The greatest American poets have uniformly rounded out more than the allotted span of human life. Of those that are dead in the flesh Bryant and Longfellow are conspicuous examples of singers who continued to sing in the evening of matured lives, as well as in the flush of vigorous youth. Of the living, what a galaxy—Whittier, Holmes, Walt Whitman, not to speak of the comparative youngster, James Russell Lowell. Lingering among a generation that was umborn when they were in the plenitude of other powers, these singers of hope, truth and patriotism are these singers of hope, truth and patriotism are blessed in their comparative retirement by the benedictions and affections of a grateful people. Long may they live—the old poets! England idolizes Tennyson at fourscore "and beyond," even as America delights to honor the good Quaker poet who has just celebrated his eighty third birthday. The great age of the world's greatest thinkers proves how conductive to longevity is a well-regulated, calm and intellectual life. Newman dying at ninety, Gladstone still shaping the destiny of his country at eighty odd. Whittier, still writing poetry at eighty two, these are lessons for the generation of dollar-seekers that is turning prematurely gray in the search. was going, passed away. We shall know one of these | turely gray in the search.

The Spiritual Rostrum.

IMMORTALITY.

An Inspirational Address Delivered in Martine Hall, Denver, Col., by MRS. J. W. CRAWFORD.

(Reported for the Banner of Light by Julius Brown,) Job's inquiry has been the question of ques-

tions with multitudes in all ages: "If a man die, shall he live again?" The subject is so vast that ages might pass in considering it, and still it would remain in-

exhaustible. When we arrive at the period of realizing our own individual immortality, we annot understand how the thought of annihilation could ever have entered the human To Christians the words of Jesus should be

more conclusive and satisfactory than the frothy orations and essays of college disciples who have raised so much exegetical smoke that the face of the great medium is obscured from view, and earnest inquirers who would meaning, are thwarted by the din of human opinions and the cloud of murky dogmas which hide the countenance and stifle the voice of the great teacher.

ones dwarf their representation to pigmy proportions like their own. The Christian Church is the unfaithful custodian of spiritual truth, and the word Christianity has apparently lost its vitality and force.

Christianity in the name of Jesus will ever present type will always exist, is a prominent question of to-day.

True, the church-isms of to-day stand along the recorded line of progressive thought; but and peace. the flag of spiritual liberty can never be raised in honor of victory till empty creeds are abandoned. This very apparent restlessness in the churches is a strong symptom of hunger for yet unrealized truth.

Did the Protestant church still hold to her primitive forces like the Roman Catholic Church (from which one is not expected to rely upon his or her individual reason) this question might never have been sounded; but true it is that it is revealed to babes what is denied the proud intellect of man. What is revealed? The Spirit of Truth!

Spiritual liberty means full freedom to the inborn soul of every individual.

You ask the Christian professor his guide to the immortal life, and he will tell you through Christ, who died for him; which thought seems very strange to one who does not believe in any hereafter.

To the Christian advocate we would say that upon the rock of Spiritual Truth is founded the temple of Spiritual Wisdom. Knowledge is but lumber with which to build; wisdom is the master-builder that lays each stone and binds each timber to its place.

Now while believers receive their evidence of immortality through diversified phrases of a dogmatic creed, a host of other minds, just as caudid as they, do not attach essential significance to those same Bible phrases. So in considering the claims of Immortality how much stronger the argument of natural facts and their manifestation of innate laws and princi-

Are we not Nature's children? and the nearer to her the nearer to God we get.

Need we take the principle and prerogative of immortality second-hand from the creedmaker? and does tradition or traditional writings make theory into absolute truth by reason of age and acceptance by a thousand generations past? No! by natural law we are living in the hereafter every day. Yes, every moment; our physical bodies of to-day are not those which we possessed seven years ago. Not one drop of blood which courses through our veins to-day will be found in the same lifechannels seven years hence. The eternal tomorrow is ever with us, and when tissue, blood and bone have made their last reinforcements for the indwelling spirit, and have laid down the old timber, then will the spirit gather up the elements in a sublimated appearance to rebuild its body's for continued work, which it left unfinished, perhaps, when dwelling in the earth elements, Nature repeating herself under the finer laws governing spirit.

Immortality is but the outcome of the refining process of natural law, made divine in the great wheel of Infinite Power, guided by the hand of Infinite Love and Justice, the higher self being not fully embodied until it reaches the standard of the perfect man. Occult Science, as expressed in Oriental Lit-

erature, defines this status as composed of seven

principles or conditions: 1. The Body.

2. Vitality.

3. The Astral Body.

4. The Animal Soul. The farmation 5. The Human Soul.

6. The Spiritual Soul. 7. The Divine Soul.

It requires the first four to produce a conscious animal, and the presence of the fifth to produce a human soul.

The sixth must be expressed in order to constitu e a spiritually-minded person; and only those who do finish their course on earth be fore leaving the body express the seventh; the expression of the seventh principle being the

divine powers, the other an expression of organic life, a sort of passive harp upon which the elements of nature play.

Many persons are so material in all their ideas that nothing short of a material demonstration will convince them of the truth of immortality, while others have a soul-sense of immutable justice, and find most satisfactory expression in the development of intellectual and spiritual character up and into the divine.

Again, mankind are generally so prone to the literal and physical that they bring everything pertaining to the spirit down to the level of the senses, so that they often mistake the lessons intended by the spirit.

The truth, and that only, must ever be the guiding principle of one who would read the teachings of God and nature aright. Only truth can enter the inner sanctuary, beyond and above the crowd of worshipers who have not yet earned the right to enter by this change from the priesthood of the letter to the priesthood of the spirit, where we may stand face to face with that which is never experienced while standing in the shoes of another's making. Then you will gain the proof for yourfain hear his words and understand their self, and perceive and understand the evidence of the higher senses, not merely and blindly believing the word of another.

Where shall we go, then, to learn the truth of immortality? into the church of God or Little minds attempting to interpret great the church of man? Where do you find the strongest ties? in the church or in the home?

The home is the central point in human destiny. It is the point around which all asniration clings. It is the place to learn the lessons of a future existence. Every home should be a covert bower of rest and revelation, where live; but that the church organizations of the the spirit may eat of the fruit of immortal truth, confidence and love, where personal and actual expression shall demonstrate and intensify the principles of perception, purity

Clergymen of to day dare not express bold and radical views on Immortality.

In a recent sermon by a Boston Unitarian minister he says: "That there is a hereafter for human souls has never been proved." He may be obliged to retract this statement when his soul gravitates into the grooves of Truth, and like the risen soul of Beecher after receiving many proofs of the immortal life from whose shores he (B.) had had converse with "men and angels," under the (yet misunderstood) law of phenomena; but fear of losing his church position and general popularity held his soul in slavery.

And we would say to the reverend gentleman above quoted that if he has been in the shadow of his own teachings, as regards the verity of an hereafter, he must remove this weight of uncertain thought or unbelief, because millions of human souls to-day are in daily converse with the unseen.

Spiritual culture that does not reach the spiritual faculties, the spiritual eye and ear, is groundless-is godless.

To study the law of eternal growth as one would study finances would be like a rare collection of dreams compared with the rise and fall in the money market. For the financier is in possession only of his external senses, while the student of divine science is being drawn deeper and deeper into the labyrinths of life. There are two fundamental proofs for Immortality: First, the prophetical power that looks into the future, and informs us about the state after the so-called transition. The second comes from the communication of arisen souls, who furnish us the evidence of continued existence. For there is a condition in man in which the immortals come to him uncalled, by their own impulse, to minister to him.

The spirit scientist, the Bible Spiritualist, will tell you of established facts of the immortality of the soul, as far as death is concerned: Death is not an absolute change, simply a relative one; and that behind the veil invisible only to earth-dimmed eye, we are and have as much active interest in the eternal life as we have on earth. The changes after death we know not of; but we do know, from the grand law of nature, that the throwing off of the body leaves the soul intact, and that no future can destroy its identity, and so far as the change being amenable to the laws of progression in knowledge and wisdom, the spirit has unending life.

Matter may go through a thousand transformations; the earth and the solar system decay and pass away, to enter new combinations, and be born into higher and more glorious worlds; but the soul, immortal as God, lives on. The soul of affection, of faith, of hope, of charity, all the gentleness, the purity, the strength, all the knowledge, wisdom and power, all live in the spirit as spiritual attributes, spiritual forces, spiritual possessions. They have nothing to do with the body.

Is not the message of Immortality delivered to us from the eternal gospel of truth had a

"Thus in the darkness, the mild and the clay," The roof of the lly is hidden away,
But the blossom comes out on the press of the lake.

Bo the Lily of Life, when the soul shall awake, Shall arise from the darkness that held it below, And upward and onward refoldingly go.

And now of the Soul, do you still question why Man passes through clay on his way to the sky? And out on the lake ask the lily so white Why it lives in the mud ere it reaches the light?

Both Lily and Soul say: By wisdom and love with We pass from the clay to the sunlight above."

The amount of heat which the sun sends forth every expression of the seventh principle, being the distinguishing mark of one who is truly, a Messiah with the second is calculated to be so great that it would require twelve quadrillions of tons of coal to produce it would understand what 'a' great and important difference exists in the nature of soul from the earth every minute is estimated at the enormal body, one being constantly in possession of mous weight of thirty seven millions of tons.

Spiritual Phenomena.

Early Physical Manifestations in Delaware.

To the Editor of the Banner of Light:

In the winter of 1863-4 the Davenport Brothers gave cabinet exhibitions of physical phenomena in Philadelphia. While there they sent an agent to Wilmington, and he engaged Institute Hall for one exhibition, and paid the customary ten deliars in advance to secure it. But before the time rolled round the fame of those "Boys" had spread abroad and reached Wilmington, and the bigoted trustees of that hall became alarmed, sent an agent to Philadelphia to annul the engagement of the hall, and refunded the money they had received.

Soon after the close of the war, one Prof. Fitzgibbon established a photograph gallery here in Wilmington. I accidentally made his acquaintance, and found that he was a Spiritualist. He informed me that he had witnessed many wonderful things here and in Central America; also, that he was the first to bring out the Eddys in their cabinet exhibitions in the city of New York, and that the cabinet he used was still there. The Spiritualists here were all auxious to witness physical manifestations, and the Professor expressed a willingness to procure the services of some medium, provided he received sufficient encouragement. We guaranteed him a certain amount, and he wrote to the most popular physical mediums of that time; but they having previous engagements, could not be procured. He then heard of a medium out West, Miss Ella Van Wee, and started at once for her and brought her here. He also ordered his cabinet brought from New York, and engaged Odd Fellows Hall for one week.

To give a detailed account of all that transpired during that week would make this article too long. Each seance was well attended, and opened with a short lecture. Then followed the customary tying and untying of ropes, the playing upon instruments both musical and unmusical, and the showing of materialized hands and faces at the aperture. I will say right here that if there was any deception practiced in any way the Professor was not a party to it. It was his sole aim to satisfy the people that the manifestations were produced by some power outside of the medium, and she was subjected to cruel crucial tests. One device of the Professor was a wooden cross fastened to her back, with her arms extended to their full length, and strapped round her wrists to the cross-bar with leather straps buckled on, and then lashed with ropes and fastened to her seat in the cabinet, making it a physical impossibility for her to extricate herself, or even to move. When the door was closed the manifestations occurred as usual, and she was finally released from her bondage by some power outside of herself, without a knot being untied or a rope cut. And yet skeptics doubted: "They would not believe though one rose from the dead."

Finally the skeptics challenged them to do certain things in a cabinet of their own construction; the challenge was accepted, and then they backed down. The Professor seized upon that idea, and leased the Institute Hall for one week (the same hall that was refused to the Davenports). He ordered suitable boards. employed a well-known carpenter, and had a cabinet made twelve feet high and six feet square at the base, with a door in front. He also had hooks fastened in the ceiling, with articles hung thereon. Before entering the cabinet the medium was searched by a committee of ladles, and the cabinet by a committee of gentlemen; both committees pronounced everything all right. The medium was then securely tied, and seated on a low stool, and the skirts of her dress tacked to the floor. Articles additional to those suspended within the cabinet were laid on the floor, out of the reach of the medium, and when the door was closed the usual manifestations occurred; articles were taken down from the celling, and other articles were hung up.

That was the astounding feat she was challenged to perform, and it staggered the skeptics, for had she been loose in her cage she could not have reached to within five feet of the ceiling. When the door was opened the committee found her just as they left her. with her skirts still tacked to the floor. She was then taken into the small cabinet, and closed the evening's entertainment in it.

I will pass over all the intervening séances, and give only an account of the closing one, when but the Lawrence Bigelow, and another spirit who says his small cabinet was used. The medium was taken into a private room, and after being thoroughly searched by a committee of ladies, was led out, they reporting | Morgan," owned by me. that there was nothing on or about her person but the clothing she wore. Gentlemen also examined the cabinet, and found nothing in or about it that suggested fraud. The medium was then placed in it, and As soon as the door was close manifestations commenced. Then followed, in quick succession, the appearance at the aperture, one after another, of materialized faces, hands and feet of wound. ed soldiers; also cutlery, jewelry, and fabrics of various kinds; but the most conclusive evidence of spirit agency to me was the appearance of four hands at once, two of them large and two small. An old gentleman who sat well up in front counted over fifty different objects presented at the aperture during the evening. Before closing the committee again examined the cabinet and medium, and found nothing that indicated deception.

The Professor then announced his engagement closed in Wilmington, and as he would take his cabinet apart for shipment, he would do so in the presence of all who desired to remain. He did so; laid the several pieces on the floor, and nothing was revealed to account for what had been witnessed, which very much exasperated some of the skeptics, and one man said to the Professor: "Do you believe those things were done by spirits?" The answer was: "I do." The rejoinder to that was: "You are a fool." That showed how much his effort to satisfy them that the manifestations they had witnessed were produced by spirit power was appreciated.

The Professor went from here to Baltimore and commenced a series of exhibitions there which soon came to an abrupt conclusion, for at a dark séance the medium was caught by a "spirit-grabber," and when a light was struck she was found to be out of her fastenings and in an unconscious trance, having no knowledge of what she was doing. That was a new demonstration to the Professor, and notwithstanding all he had previously witnessed, and all the convincing tests he had received, he pronounced the medium an exposed fraud, and left her then and there and went to New York. He has since passed to the higher life.

Subsequently Washington A. Danskin and others took charge of the medium and held satisfactory sé-S. N. Fogg. ances with her.

Experiences at Springhill.

To the Editor of the Banner of Light; Lately I had business in Springhill, Johnson County Kan., and called on Mr, and Mrs. Aber, mediums for slate-writing (independent), dark seance and materialization.

I had three sittings with Mrs. Aber for the purpose of obtaining slate-writing. At each trial we were successful—the results affording me perfect satisfaction. On one of these occasions, while holding the slates in my hand as usual (with hers touching), two slates were put under my left foot on the floor, and apart from Mrs. Aber, the medium; in this instance the name of a spirit brother came very distinctly on one

of the slates so placed. The writing was accomplished in the daytime, in good daylight; part under a table which was shaded slightly, and part on the slate held between us, with merely a silk handkerchief thrown over the slate. There was no possible chance for anything but the exercise of pure mediumship in these trials, and in writing this I am simply acting as a grateful person should, hoping that it may lead to some one else being simi-

larly benefited. My spirit brother while on earth was not able to talk, and had been (while a boy) sent to the Institution for the Deaf and Dumb at Bath, Eng. The following was one of the slate-writings given at these sittings of Mrs. Aber: "Dec. 14th, 1890,-My Dear Brother Jesso-Don't you remember that father sent me to the Institution for Mutes? Of course you do," I sumed my address to the audience, but not before they

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etc., etc.: The whole communication was of good length and of similar import, and demonstrated to me beyond the possibility of doubt that the intelligence communicating was no one else but my own brother Tom. I know of several inquirers who have been convinced of spirit return through the mediumship of Mrs. Aber - notably some prominent people of the town of Liberal, Mo.

In the evening, after the above slate-work, there were two séances held-one a dark séance by Mrs. tranced outside of the cabinet, but afterward entered it. The light was subdued by red curtains placed round the lamp. Forty different spirit manifestations (in full form) appeared at the cabinet door and came out into the room, greeting their respective friends and relatives in audible voices and revealing intelli-

gence of no mean order. The great object of this Sunday evening scance seems to be something entirely different from that of ordinary sittings. The individuals who meet form an organized society of selected persons whose principles are in sympathy with the work in hand, and who furnish the harmonious conditions necessary to carry it on. The work seems to be in the way of the development of intellectuality on this planet. The forms manifesting come out of the cabinet, greet the audience courteously, approach a desk distant from the cabinet door and write clearly-worded expressions of their views on various topics. As many as nine hundred words have been written in two minutes. The audience is invited to write out questions on papercogent answers being written by some of the materialized spirits. Further information on this topic can be gained by addressing the Secretary of the Aber Intellectual Society, Springhill, Kan. Cadmus, Linn County, Kan,

Early Mental Phenomena in Massachusetts.

To the Editor of the Banner of Light:

In 1860, while I was stopping, with my celebrated horse, "Flying Morgan," in Stoneham, eight miles from Boston, with a friend, I visited Miss Nancy S. Emerson, a medium residing in Lynnfield, Mass., for a sitting, and was astonished to receive messages from old friends through one I had never before seen, and who knew nothing of them. One was from a brother in law, who gave me five tests in a short message, acknowledging to me his indebtedness for my having made known to him the truths of Spiritualism. Another gave me his first name and identified himself as a friend who first directed my attention to Spiritualism. The last to come wrote all about my son, to whom she was engaged to be married, but she passed to the other life before the time appointed for its consummation; all true.

I went to Boston, and at the BANNER OF LIGHT circle met a man by the name of Pierce. He took me to Barbara Allen, who told me my name, place of residence and the relation the spirit last alluded to sustained to my son, the details of her sickness and her

departure.
Subsequently, at another circle I met the then wellown medium, Neilie Starkweather, through whom another brother in law told me of his abuse of me for telling him the truth, and of his threat to put me out of his house; all of which was true, and given through a medium I had never seen before.

In those days news came to Burlington, Vt., that a Miss Cogswell of East Middlebury was having writings come upon her arm. Mr. S. B. Nichols and L. G. Bigelow took the cars, and soon they were in her presence. The first sentence that came was, "Sirs. must we first convince you of immortality before you can believe this?" They took the medium to Burlington, and many people gathered to meet her, and had the pleasure of seeing the names of their supposed tobe dead friends come upon the lady's arm, and sentences proving their presence.

In the second or third year of the publication of Mind and Matter a benefit was given to its editor, J. M. Roberts, by a public dinner, at which I was one of the invited guests. At the table was seated Mr. J. V. Mansfield, about ten feet from me, on the opposite side of the table. After several speeches had been made, my utterance of a few words was in order. I improved the time, and was about to sit down, when Mr. Mansfield said: "Will that gentleman stop a minute? I see a spirit by his side who gives the name name is Joel Holcomb, half owner of 'Ethan Allen.'"
This was true. "Ethan Allen" was a colt of "Flying

It was only a few years before this time that Joel Holcomb left Ticonderoga, went South, and died

soon after. A few years ago I was having circles every week at ance. A Mrs. Johnson and her son were usually present, the son being a writing medium. A message, short, but of much value to me as a test of spirit power, came through his agency. Here it is: "Ethan Allen. 2:16."

"Ethan Allen" was known to be the fastest horse of that period. His best time was not known except by his owners, Joel Holcomb and Oro Rowe. The best time publicly known was, I think, when he trotted with "Flora Temple" on Long Island (2:22). The time Holcomb gave through the medium was, doubt-RILEY M. ADAMS. less, the true private time. Vineland, N. J., Jan. 13th, 1891.

Seance with Mrs. Stafford.

To the Editor of the Banner of Light.

On December 21st of the year just closed, I attended séance for spirit materialization at Mrs. Hattie C. Stafford's, No. 456 Shawmut Avenue, Boston. Not only did many spirit forms come from the cabinet to greet their friends present in the circle, but some materialized upon a table and a sofa in the room, while the process of the formation of the materialized form could be seen by those present. When completed, the materialized spirits proceeded to step down to the floor and approach the friends whom they came to see. One in spirit-life who is very dear to me came twice during the séance, and once gently reproved me for my long absence—I not having attended a séance since last spring-assuring me of her continual care of and watchful guidance over me, which for the past thirteen years I have known to be a fact. Spirit "Rose Rud." one of the medium's spirit band, materialized upon a table in the seance-room, so that all could see the process, then descended to the floor and conversed with those present. She then, standing upon the floor, commenced to dematerialize, where she could be plainly observed by all, at the same time keeping up a conversation with others. When she had so far disappeared that only her head and bust were visible, and resting on the floor, she addressed her conversation to me, calling me by name, and expressed her pleasure at my being present. She then bade a kind adieu to all present and immediately dissolved from view.

Surely the pentecostal power of past ages is resting upon the world at the present time, and the veil is beng drawn aside that conceals from our view those who have passed on before.

May we ever extend to all those who are the chosen medial instruments in this glorious work our soul felt sympathies in view of the trials they have to endure as the heralding angels of the New Dispensation. West Dedham, Mass. JOHN WESLEY HOWLETT.

"A Singular Experience."

In the current number of The Phrenological Journal Mr. De L. Sackett describes what he terms "a singular experience," the source and nature of which our readers will readily understand. He says that about eight years, ago he was lecturing on phrenology in a school-house at Little Rock, Ill., to an audience of be-

tween one and two hundred.

One evening, after he had been speaking half an hour or more, he felt a hand laid on his shoulder, and the clasp of fingers and thumb very distinctly. In much surprise he turned to see who had entered through two closed doors and traversed the hallway so quietly as not to be heard. To his greater surprise he saw no one, and the door was closed. he says, "quickly from the shock it gave me, and re-

The fact of the grand forth by their of who be the

had noticed that something unusual was affecting me."
He proceeded, giving delineations of character, the first subject being an entire stranger to him, of whom, while he was returning to his seat in the audience, he said: "If there is any person in this community who is fond of flowers, and loves to cultivate them, this is the

one."
"I had," he says, "no more than said it before I would have given the night's receipts to have recalled the remark. I felt thoroughly vexed with myself for Aber, and another a semi light scance (material-impulsively saying what my better judgment conization of whole forms) by her husband, William demned as foolish. But judge of my surprise when, Aber. At the materializing scance Mr. Aber was easter the audience was dismissed, a lady approached and informed me that flowers were his 'hobby,' and that he was the only person in the village who cultivated a flower garden."

Three years prior to this occurrence the writer had visited Mrs. Howard, a clairvoyant at St. Charles, Ill., whose spirit-guide was an Indian doctor, who told him he should remember and know him wherever and whenever he saw him, if it was not for many years. He also advised him to lecture on phrenology, and that if he did so he would succeed.

"I continued," says Mr. - Sackett, "to lecture all that winter and the following fall and winter, and the incident of the hand on my shoulder, the flower incident, and even the lecture itself had faded from my mind, and would probably never have been recalled for serious consideration had I not paid a second visit

Of this second visit he says:

Of this second visit he says:

"We were sitting facing each other, when Mrs. Howard placed her hand on my knee, and clasping it with a light pressure, while a merry look came over her face, said: Say, Injun, why you so 'fraid when I put hand on'you shoulder in dat ole school-house where funny ole doctor like flowers so? Didn't me tell you me help you if you go 'round make heap talk and feel heads? Injun, me made you tell ole doctor him like flowers 'fore he got to chair; how much you gib dat night if had n't said it, hey? Injun, me put hand on you shoulder dat night; yip, me dane; see all dem folks and dat funny ole doctor—all dem picturs on wall, and skulls, and dat white head (bust) on table.'"

Noises in Reading. Pa.

The New York Sun reports that in Reading, Pa., is a house in which the most unaccountable noises are heard at all hours of the night. Locked doors are mysteriously opened. Thorough search has been made, but the cause of these demonstrations has not as yet been discovered, and the family occupying the house have determined to vacate it. "No consideration in the world," they say, "would keep them there." Which only proves that the invisibles are bound to be heard.

For the Banner of Light. HEARTBREAK HILL.

BY EMMA ROOD TUTTLE.

Off to the westward a bill I see, Clothed in the verdure of grass and tree; Pale mists hang over it rosily When morn unglobes all the dews there be. So fair it looks that one longs to go Where all the flowers have a chastened glow. And minor music the song-birds know, Rilling it out with an unreined will On Heartbreak Hill.

Oh! who would dream what is truly there! It looks so calm in the melting air-To go with zest one must put by care, Thinking never of pit or snare. Working only for selfish wants, Following Vice as she laughs and flaunts, Dealing venom and pain and taunts, Leading her victims up to kill On Heartbreak Hill.

When starting many now not the name Of the hill where Grief holds a prior claim, And Wrong leads on with her oriflame Through ignorance, folly, blindness, shame, Until they stand on the very top, Worn and weary, and forced to stop, Or dead in their crooked footsteps drop! A stream of tears winds dark and still

Some go there with a pure intent, Only by others' misdoings sent; Some go following those who went Recklessly, all life's days misspent, Trying to win them back to truth, Back from the ways which have wrought them ruth, On to the lands of immortal youth. Out of the marshes, dank and chill,

'Round Heartbreak Hill.

'Round Heartbreak Hill.

The tourists going are not aware That skeletons ghastly are buried there; Nor know they, writhing in wan despair Are starving prisoners hid somewhere, Longing, praying to be relieved-The dark deceiver, the white deceived. But those are dead who have been reprieved, And veiled Death is the sentry still On Heartbreak Hill.

The journey up may be wild and gay With drink songs, dances, and throw-away, And mouths which never can say you nay, For even rose-leaves are common clay. But the journey down on the other side! The road is strewn with the rags of Pride, And travelers who by the wayside died. Oh! of ghastly sights you may take your fill Down Heartbreak Hill.

How strange it is that the guideposts set On the road of life are not heeded vet: Our feet may bleed 'til the clay is wet, But who that journeys will not forget? We tall the tales of our peril o'er. And think to frighten from rim to core, Turning the travelers evermore Away from the road which leads to ili Up Heartbreak Hill.

But on they go in an endless throng, With dance or dirge for a marching song, The good and the bad, the weak and the strong-All dizzy-headed and going wrong! Winding onward to meet their fate, The known and the unknown, small and great. The woe begone and desciate. Pushing forward, with blinded will, Up Heartbreak Hill.

O'er Heartbreak Hill all the atmosphere Is white with angels who hover near, And hope to woo from its horrors drear The ones who are ever and ever dear! Up and out of grief's brooding night They show a path to the gates of light; And those who sorrow may find delight By trusting the angels, pure and still, O'er Heartbreak Hill. Berlin Heights, Ohio, Jan. 1st, 1891.

"I have never been in a hurry; I have always taken a plenty of exercise; I have always tried to be cheer ful, and I have taken all the sleep that I needed.' These were the rules of health followed by the late Rev. James Freeman Clarke, and he outlived and outworked most of those who began life with him.

Man's Weakness.

Man's Weakness.

"Man is but a reed, the weakest in nature, but he is a thinking reed. It is not necessary that the entire universo-arm itself to crush him. A breath of air, a drop of water suffices to kill him." But, being a "thinking reed," he has been able not only to protect himself from his enemies, but to resist and recover from the attacks of disease, and, by combining different elements, to make the forces of nature subservient to his will. Among the most beneficent of these combinations is the remarkable vitalizing agent, Compound Oxygen, which enables the system to resist disease, and also repair its ravages.

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Drs. Starkey & Palen.—"Your Compound Oxygen Treatment has been of incalculable benefit to me in hemorrhages and severe lung troubles." J. A. HOLMES, Spring Ridge, La., Sept. 12, 1889, Drs. Starkey & Palen.—"I certainly have great faith in the power of your Compound Oxygen Treatment in lung diseases." John K. Clarke, M.D., Russelville, Ala. Address Drs. Starkey & Palen, 1829 Arch street, Philadelphia, Pa., or 120 Sutterstreet, Ban Francisco, Cal.

Sanuary Magazines.

NEW BNGLAND MAGAZINE.—In the opening arti-cle Mr. E. H. Goss tells of the important part bells have played in the social, religious and sentimental life of mankind. The paper has its great interest augmented by numerous pictures of famous belis the world over, and a fac simile of the first page of the M8S. of Longfellow's poem, "Christmas Bells." An illuminated reproduction of Poe's famous poem, "The Bells," occupies four pages. Lovers of art will be interested in a paper by F. T. Robinson entitled, "An American Landseer," describing the work of Alex. Pope, the Boston animal painter, illustrated with pictures from his paintings of lions, dogs and horses. A series of articles on the future of New England, by ex Gov. Long, Dr. Geo. B. Loring, Rev. S. W. Dike, and Rev. Geo. A. Jackson, all of whom look to its fu-ture as being brighter than its past, will attract attention and provoke discussion. W. G. Page, the artist, writes of his visit to a descendant of Massasoit, and the last of her race, now living at Lakeville, Mass., of whom a portrait and a picture of her home are given. Boston: 86 Federal street.

WIDE AWAKE .- "Boston's Girl Sculptor," Miss Theo Alice Ruggles, resident of Brookline, is the subject of an interesting sketch, accompanied by two portraits, one of them showing her in her studio being the frontispiece. Susan Coolidge opens this number with an old world story, "The Wolves of St. Gervas."
"Diamonds and Toads" is the title of a two-part fairy story, of which the first is given. "Twixt Ebb and Flood" is a Christmas story by E. S. Brooks, and Mrs. Humphrey tells a true tale of old fighting times in relating "How My Little Grandpa Found his Grandmamma." Additional to these are new installments of three interesting serials, and much else of interest. including "The Clocks of Basle," "Cocoa-nut Mail" and "Australian Tree-Climbing." "Men and Things," as a department, has its usual interest and variety. Boston: D. Lothrop & Co.

THE COSMOPOLITAN in its Holiday Number gives a descriptive narrative of "The Passion Play at Oberammergau," as witnessed by the writer, Elizabeth Bistard, fully illustrated. "Literary Boston," by Lillan Whiting, is a familiar chat, illustrated by a dozen portraits. Mr. A. S. Hardy gives the second part of his account of "The Army of Japan," and Eliza R. Scidmore describes "Collections of Teapots," a large number of the engravings being of Japanese productions. Of the remaining contents are "Field Marshal von Moitke," by Gen. J. G. Wilson; "The Cruise of the Sonoma," by T. H. Stevens; "A Famous Fire-place," by Herbert Pierson, and "Mrs. Pendleton's Four-in-Hand," a story—all illustrated. New York: Cosmopolitan Pub. Co.

THE FREETHINKERS' MAGAZINE gives among other articles and papers a favorable notice of Hudson Tuttle's masterly work, lately published, "Religion of Man and Ethics of Science," remarking that it is a "valuable addition to Free Thought literature, and should be in every Freethinker's library." with which opinion we heartily agree. But the "Freethinkers," as those of that name are usually understood to think, will find in Mr. Tuttle's writings some truths that, to say the least, are new to them, and which they will not speedily accept; but they are no less veritable facts, and the advice to have Mr. T.'s books in every Freethinker's library is good, and if heeded may lead to good results. Buffalo, N. Y.: H.

THE HOME MAGAZINE .- Under the editorial management of Mrs. John A. Logan this monthly presents excellent attractions, literary and artistic. "Josiah Allen's Wife" contributes a sketch in her characteristic, amusing vein, "Peter and Melinda Ann." Mrs. Logan describes "Pastimes and Holidays in the Olden Time." Mrs. Oliphant gives new chapters of her serial, "Janet; The Story of a Governess," and scores of other articles, finely illustrated, serve in countless ways its thousands of readers. Washington, I). C .: The Brodix Pub. Co.

THE HOUSEHOLD.-This monthly, published over twenty years in Vermont, has changed its location to this city, and, while retaining all the features that have won for it a widely-extended popularity, has added new ones. It is eminently true to its name and devoted exclusively to the interests of the American housewife. Boston: The Household Co., 50 Bromfield street.

Newspapers versus Spiritualism. To the Editor of the Banner of Light:

It being believed in the community in which the writer of this article lives that he is a Spiritualist, his fellow-citizens supply him at various times with issues of daily and other papers so plentifully that he has a heap of them in every corner, and still they come, for each seems to be unaware of the fact that every other one of my friends is showing me the same kindness. With a good-natured but triumphant smile these good people inform me of the final verdict on Spiritualism by no less an authority than the daily and weekly secular press. In vain I say to them that the work done by that great authority ought to be supplemented by exposing private mediums: Ladies of great wealth and culture, men of distinction and independence, all of them having not the slightest incentive to deceit, and being wholly above the suspicion thereof-that these unprofessional mediums must be unmasked also, to render the position of the critic tenable.

The following translation from E. von Hartmann's views regarding the secular newspa. pers in Germany, might perhaps dampen the ardor of some good people who take their views ready-made from these organs of public opinion. JUSTITIA.

"The press is the principal organ for popularizing the scientific views of the time, and for changing knowledge into small coin. It is the refuge of that class of educated and half-educated minds who desire to make a living through intellectual work, but who somehow or other have missed a solid vocation. Aspirants for poetic and literary fame, and those who wish to rise by party system, factions and cliques, throng the press. High-minded persons of sound principles and integrity shrink from devoting their services wholly to the press, just as a sensitive young lady feels reluct. ance to go upon the stage.

The low standard of party, faction and clique de mands concessions from integrity; it requires from the honest the giving up of principle; hence, the best men in the nation absolutely shrink from submitting to such conditions.

The art of newspaper writers, like that of the demagogue, consists in the ability to talk glibly and per sussively on all subjects, on the shortest notice; on subjects of which they know nothing, the main object in view being to serve the interests of the party or faction in whose service the writers are engaged. The quality of least use to such writers is thorough knowledgs; for in order to treat a subject exhaustively, more space is required in the columns than is available, and more patience is required in the readers than they possess. Objective truth, strict justice and freedom from bias are treason to the interests of party or

clique. Now, the newspaper is an economical enterprise; and as it requires considerable capital, it is in the last resort a business, a money-making undertaking, unless supported by party-subsidy. As a business onterprise, its alm must, be the greatest possible pecuniary gain, which can only come through the greatest possible number of subscribers; and the greatest number of subscribers is obtained by the relinquishment of truth (for nations are even less inclined to hear the truth than kings), by keeping the paper down on a low level of popular comprehensibleness. by catering for popular love of gossip, scandal and vilification, by satisfying the morbid craving for plq-uancy, for the sensational, by the pruriency of its opposition-tactics, its arrogant assumption of superior knowledge. The newspaper is ever sailing with the wind, and it forthwith changes its course when it perceives a change in public opinion." - 10 11

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* Will also attend funerals.

Passed to Spirit-Life. From Worcester, Mass., Jan. 11th, Leander Bigelow, Esq., aged 78 years and 10 months.

aged 78 years and 10 months.

Mr. Bigelow was a native of Marlboro, Mass., and was one of fifteen children composing the family of Hon. Levi Bigolow. Of this number nine are living. He was an active and prominent business man, everywhere respected for his sterling integrity and stanch adherence to his convictions of right.

In Spiritualism he was a pioneer, always ready in its defense, and succeastully withstood in argument the most wary and bigoted opponents. Heart, home and purse were open to the adherents of his cause, and all true mediums found in him a friend.

A son and three daughters, with their families, mourn his loss, but their tender love has cheered and comforted him all the journey through.

His luneral was largely attended at his home, 142 Beacon street, Worcester, Tuesday, Jan. 18th; by his request the writer officiated. The casket was covered with appropriately beautiful flowers. The quartet of the Spiritualist Association rendered two fine selections.

Brave, true soul! Comfort thine own!

From Springfield, Vt., Dec. 20th, 1890, Mrs. Armilda C., wife

From Springfield, Vt., Dec. 20th, 1890, Mrs. Armilda C., wife of D. R. Brown, aged 58 years.

Mrs. Brown and her companion investigated Spiritualism in the early days; all true mediums and Spiritualists were always welcome guests at their home. She was for more than four years a great sufferer from rheumatiam, but never wavered in her spiritual belief to the last.

She leaves a husband and son to mourn her loss; but we trust her loved ones may realize the nearness of her spirit presence.

Mrs. S. A. JEMMER DOWNS.

Charlestown, N. H., Jan. 10th, 1891.

From Phoenix, N.Y., on Thanksgiving Day, Reuben K. Case, From Phenix, N.Y., on Thanksgiving Day, Reuben K. Case, in the 83d year of his age.

He retained his mental faculties in a remarkable degree. He was a stanch Spiritualist, and had been for many years. In all his long life it had been both his delight and consolition, and during his painful illness it sustained and comforted him. He had no fears about the change of worlds, but looked forward to the meeting with wife, children, and many friends, both seen and unseen, and with prayer and song he received the new birth!

Mrs. Phebe Parker of Phemix, N.Y., conducted the funeral services at the home of his daughter, with whom the last seventeen years of his life had been spent.

E. S.

Sarah Anne Jones of Pendleton, Manchester, Eng., four days after the decease of her sister, on the 22d November,

Best lodides and vegetable alteratives make Ayer's 1890, aged 5 years.

Philadelphia, Pa.

Bunner Correspondence.

Massachmeetts.

PLYMOUTH.-Sarah A. Bartlett writes "The mediums of Plymouth held a special meeting Dec. 14th. It was fully attended, and was a decided success. On the 21st of the same month Mrs. Ida P. A. Whitlock lectured and gave tests to the satisfaction of a deeply-interested audience. Jan. 4th, Miss Nettle Holt spoke to our people, and afterward so correctly described (giving namesalso) many spirits present that they were recognized. Of those giving such recognition were many who had never before attended a Spiritualist meeting. Mr. G. Pratt, formerly of East Bridgewater, has been appointed Chairman of our meetings, and we hope, with renewed interest, to pass safely over the rough places for the year 1891.

Jan. 7th, the Ladies' Spiritualist Sewing Circle held its annual business meeting, choosing as officers for the year: Miss S. A. Bartlett, President; Mrs. Sarah Collins, Vice President; Mrs. Finney, and the prosperity of the Circle was assured."

Of the Mediums' Meeting above mentioned, meeting Dec. 14th. It was fully attended, and

Of the Mediums' Meeting above mentioned another correspondent (G.) writes:

"It was the first meeting of its kind held in the town. The invocation by the control of Mrs. Ryder was one of the finest, and the tests given by Mrs. Thomas and Mrs. Burbeck excellent, and nearly all recognized. It was so successful that it is expected a similar meeting will be held at an early date."

CUMMINGTON.-Florence Sampson, Secretary, writes: "Our Business Meeting was held Nov. 29th, and we organized as the 'Cummington Progressive Society, with L. A. Town, President; H. W. Kingman, Vice President; Mrs. H. W. Kingman, Corresponding Secretary;

woburn.—"S. R. D." writes: "The marvel of spiritual gifts to me is the ability to foretell events for which there does not seem to be the least shadow of tendency. An important event was foretold me by Dr. T. B. Hosmer, of Boston, some four years before it happened, viz., that in 1887 I should see trouble; and happening to be at Onset in the midst of that trouble, and sitting well back in the large audience in the grove during one of Joseph D. Stiles's seances, he waved his hand in the direction I was sitting, and remarked: 'I would say in passing, there is a cloud over some one in the audience; it will pass away to morrow.' Which proved true.

Therefore, nave now become devoted Spiritualists.

Many friends expressed their regrets that these meetings could not be continued, but as the guides had determined to take Mrs. Gill out of the city at an early date, it was deemed advisable to close the services.

Mrs. Hamilton Gill, trance speaker and test medium, is now open for engagements; any society requiring her services will kindly address in care J. W. Gill, 403 West Van Buren street, Chicago."

Texas.

WACO.—G. C. McGregor, M. D., writes, on renewing his subscription, and forwarding us another in addition: "It is superfluous for me

There is a medium in Woburn, Miss Spaulding, who gives promise of good clairvoyant powers, several instances of their development having already occurred, showing a remarkable degree of the prophetic impulse.

Mrs. G., also of Woburn, has phases of mediates of the prophetic impulse.

umship excellent in their way. Spirits come from long distances, leaving their cards denoting their former business. Nearer friends do ing their former business. Nearer friends do errands, find out what one wishes to know, look ahead, review the past, taking the cause well out of the dreamy state into practical life."

Missouri.

SPRINGFIELD. - James M. Allen writes: "After finishing my engagements in Southern Kansas, I proceeded to Springfield, Mo., to inaugurate the winter course of lectures of the augurate the winter course of lectures of the newly-formed society in that city. Commencing on the last Sunday of November, I continued during December, closing with a delightful social spiritual reunion on the eve of Jan. 1st. Springfield is an enterprising city of perhaps thirty thousand inhabitants, a railroad centre, situated on the ridge of the Ozark Mountains in Southwest Missouri. The climate is mild and salubrious: the surrounding country rich and salubrious; the surrounding country rich in mineral deposits (lead and zinc largely), and noted for its fine fruits. The people are awakening to the importance of investigating the

solutions of stupendous problems by our heaven-born philosophy.

Visiting Springfield in autumn, I found the Cause in a state of 'innocuous desuetude,' the old organization dead, and no one of the numerous believers venturing publicly to exert himself in behalf of our Cause. As a result of some addresses and séances then given, a

new life was infused; and after my departure Prof. W. J. Black, an energetic and highly mediumistic gentleman, recently from Cincinnati, O., called the friends together and pushed matters until a new society was formed, a good hall secured and paid for for one year, and arrangements made for continuous meetings.

Intending to work in Georgia and Florida the remainder of the winter, I could not continue in Springfield after December, but had the satisfaction of noting a greatly increased interwas infused: and after my departure

isfaction of noting a greatly increased interest—culminating in the procuring of a commodious and beautiful hall in the 'old' part of the town also; so that hereafter lectures will be delivered in both the South and North divisions each Sunday.

And so the good work goes on everywhere,

and will continue until

With soul to soul united, And every wrong thing righted, The whole world shall be lighted With Truth from spheres above.'"

New York.

SARATOGA.-R. H. Kneeshaw writes: "Our Society held its annual election of officers last month, and its outgoing officers were all unanimously reëlected; a striking proof of the harmony that prevails in our local ranks, our respected President receiving the honor of being entrusted with the command for the eighth year in succession, and all who know Dr. Mills will, I am sure, approve of the wisdom such a token of confidence displays. The Society here was never in a more flourishing condition, and we are in every sense fully equipped for a year's good and profitable labor.

On Dec. 30th I was called upon to since the last month, and its outgoing officers were all

equipped for a year's good and profitable labor.

On Dec. 30th I was called upon to give a series of sittings and a public lecture at Olmsteadville, N. Y., a small place six miles from North Creek, the terminus of the Adirondack railway. After a somewhat arduous journey, owing to snowdrifts, I was hospitably received and entertained by Mr. and Mrs. G. L. Washburne, they being the only Spiritualists in that locality. In their home I was enabled to do an amount of spiritual work which I am fully persuaded will not be without effect. Our weakhneed followers of Spiritualism might do worse than copy the noble example of these two earnest workers, who, far removed from any spiritual centre, are brave and earnest in their labors for the truth, and in spite of the obvious difficulties that such isolation entails, never fail to keep the banner of spiritual freedom waving in the winds. I found in their home the widely-popular Banner of Light was read and appreciated with an intelligent interest by believers and unbelievers alike; this fact argues well for the permanent success of our Cause in the wilderness of the Adirondacks.

After four days' labor there, I had to hasten

After four days' labor there, I had to hasten back to fulfill my engagements here, but look forward with pleasurable anticipation to a pro-posed return in the early spring, for it is always gratifying to be able to see and determine the value of work done.

I have open a few dates for lectures, and should be pleased to communicate with secre-taries of societies whose dates for 1891 are not

Pennsylvania.

PITTSBURGH.-W. L. Hughes says: "Spiritualism as a religion is becoming more sought

places where they can manifest their presence and their individuality. By so doing they sow the seeds of a religion that gives food to the hungry, and drink to those athirst for the pura water of life.

water of life.
Spiritualism teaches us that as we sow we shall reap. If all who profess Spiritualism would learn this, and keep the precept of the Golden Rule, what a world of happiness we soon would context.

brief notice of passing my seventy-eighth annual mile-stone on Jan. 5th, as I am extremely
feeble—unable to sit up much of the time. No
pain, no appetite, and no strength. Have been
three months nearing the beach and the boatman, with no fear or trembling, for I know who
will meet me, and the company I shall be in
soon, unless there is an important change in
my physical condition.
On the 5th inst. my daughter invited several
families of our neighbors—old people—among
them G. H. Baker, three months my senior,
(who sat in circles with me in 1848, and has been
a Spiritualist ever since, and is in much better

a Spiritualist ever since, and is in much better health than I am,) to eat a splendid 'turkey dinner' in memory of my birthday; and the doctor, with much difficulty, got us both down to the house, about one hundred rods, to see

to the house, about one hundred rods, to see them enjoy what we could not.

On the 8th we received, most thankfully, through the hand and words of Sister Barnicoat, of 175 Tremont street, Boston, \$6, a birthday present from the First Spiritual Temple Sunday School, for which they have the blessing of two worn out workers in the spiritual field, and it assures we have not labored in vain." and it assures us we have not labored in vain.

A. D. Bates, Treasurer.

Voted to raise a fund for opening meetings in May next, and appointed a committee of three, Mrs. Hawley, Mrs. Bates and Mrs. Brewster, to solicit the same. The fund will necessarily be rather small, as we labor under many disadvantages, chief of which is distance. The 'Ladies' Social Circle' is prospering, and we are now preparing to hold a fair in February."

CHICAGO.—W. Mackenzie writes: "The series of meetings held at Fifth Avenue Hall every Sunday afternoon during the past six months was brought to a close a few Sundays ago. The controls of Mrs. Hamilton Gill have done their work well, and many strangers who had been attracted to these meetings out of curiosity, have now become devoted Spiritualists.

to say how much my wife and I love to read your paper; words cannot express its value to us. It teaches the only religion and philosophy that brings light and truth to the soultent e. e., the New Dispensation of Modern Spiritualism, which demonstrates through the senses that we are immortal, and with proper conditions can communicate with our loved ones. tions can communicate with our loved ones who have passed to the spirit-land. Nearly thirty-four years ago I read a copy of the BANNER OF LIGHT in an old Texan's home; from that time to this I have been reading it, and must say it the best paper I have ever read."

Michigan.

LANSING.-As an evidence that the recent labors of Mrs. Richings were duly appreciated at this place, a correspondent sends us the following, which appeared editorially in the col-umns of the State Republican for Jan. 7th:

umns of the State Republican for Jan. 7th:

"A good audience greeted Helen Stuart Richings, Spiritualist, at Mead's Hall, last night. She lectured on Spiritualism in a charming, entertaining manner. She speaks rapidly, fluently, and at times eloquently, and is clear and forcible, and decidedly welf worth hearing. At the close of the lecture she rectted the Ride of Jennie McNeil.' in her inimitable manner, and brought down the house. She lectures again to night and to-morrow night."

New Hampshire.

ROCHESTER.-Mrs. J. R. Pickering writes Yours of the 7th inst. received, containing check of Colby & Rich for ten dollars, which we are very thankful for. We are in the greatest need of help at this time-could not be much worse-but sincerely believe we shall come out all right if we can pass through the present origis. present crisis.

We trust that Spiritualists, readers of THE BANNER, will feel moved to join in the work of assisting Mrs. Pickering in her hour of need.—ED.]

Arkansas.

STUTTGART.-J. Reinhard Alter writes: Samuel Phelps Leland recently delivered a Spiritualists should know their assailants, especially their public ones."

New Publications.

FIFTY YEARS ON THE MISSISSIPPI; A History of River Navigation. By E. W. Gould. 8vo, cloth, emb., pp. 750, with portrait. St. Louis: Nixon-Jones Printing Co.

An experience extending from 1835 to 1889 is the basis of this volume. The history commences with the introduction of steam as a propelling power on water in 1786, in an experiment made by John Fitch. assisted by Henry Voight, on Delaware river, in July of that year. It was made with a steam-engine of three-inch cylinder, moving an endless chain having paddles fixed upon it and placed of the sides of the boat. The speed was not satisfactory; other modes were tested until a rate of seven miles an hour was acquired. The second vessel moved by steam had an engine of a twelve-inch cylinder, working perpendicularly six oars or paddles on each side of the boat. A picture of this boat, with John Fitch's description of it, from the Columbian Magazine of Dec. 1786, are given. Of equal interest as a curiosity in these days is a picture and description of the first steamboat on Hudson river, the Clermont, that in 1807 went from New York to Albany at the rate of five miles an hour. From these beginnings Capt. Gould follows the history of Navigation on Western rivers before and after the employment of steam; gives the character of the early navigators; when and where sixty consecutive river steamboats were built; describes their effect upon the settlement of the valley of the Mississippi, and gives a general review of the rise and decline of river transportation, including its war record. The volume which is one of much interest and great historical value, closes with a biographical department, giving portraits and sketches of prominent Western men, and a chapter of contrasts between past times and

LOG OF THE MARYLAND; OR! ADVENTURES AT SEA. By Douglas Frazer, author of "Perseverance Island; or, The Robinson Crusoe of the Nineteenth Century," 12mo, cloth, illustrated, pp. 386. Boston: Lee & Shepard.

Tales of the sea have from time immemorial had a strong, fascinating attraction for the young, and for those whom an increase of years can never make old; consequently this book will find hosts of interested readers, who will be charmed by its familiar recitals of what happened on a voyage abounding with adventure and nearly disaster before its successful termina-

EASTWARD; OR, A BUDDHIST LOVER. 12mo, cloth, pp. 267. Boston: J. G. Cupples & Co. In a theological university four Sinhalese young men are numbered among those who are endeavoring to become qualified for the ministry. Because of their example, their profession and practice, an American student turns from his prescribed course for every day by the people, and the spirit- for teaching the gospel of eternal condemnation, and world is entitled to the oredit of its rapid growth. The inhabitants of that world influence the minds of the people, and draw them to the doctrine that works are nothing and belief all adopts the, to him, more reasonable, hence more acceptable, faith of the Buddhist. The inconsistency of

things is well set forth, an illustration on page 104 forcibly illustrating its baneful influence. The "Buddhist Lover" is one of these Binhaicse students attracted to a young American lady who possesses the gift of mediumship, and whose occult experiences are interestingly described. The interest of the book centers in these Sinhalose, who proclaim their teachings so unobtrusively that none are displeased but many drawn to a consideration of them.

LORD HEALEY, AND OTHER POESIS. By Sylvester Graham Vance. 12mo, cloth, pp. 226. Marshalltown: S. G. Vance.

"Lord Healey" occupies the greater part of the volume, and twenty pages at its close with "Notes." It consists of a "Prelude," fifteen divisions, and an 'Interlude," which, strange to say, is at its end. Following, eleven subjects are dealt with in varying moods and methods.

THE TRIAL OF SANTA CLAUS. A Christmas Cantata. Words by Amos R. Wells. Music by T. Martin Towne. 8vo, paper, pp. 32. Chicago: S. W. Straub & Co.

A pleasing arrangement of words and music for large or small schools and parties; easily presented, with appointments ordinarily at hand, and though chiefly designed for Christmas, can be adapted and acceptably given on any occasion.

A LOST JEWEL. By Harriet Prescott Spofford. 16mo, cloth, pp. 159. Boston: Lee & Shepard. No boyor girl will fall to be charmed with this story, which is a delightful narrative of the American life of an Italian girl, whose adventures with her juvenile friends in this country are amusing and instructive. Bright engravings and a handsome binding make it attractive as a gift the year round.

THE KELP-GATHERERS. By J. T. Trowbridge. 16mo, cloth, illustrated. Boston: Lee & Shep-

This story, written by its author while abroad, is a thoroughly entertaining one for all young people. It is the third volume of "The Start in Life" series.

A rat got caught by the leg in a store, and squealed loudly for mercy, says a Maine exchange. The proprietor of the store watched the rat, which continued to squeal. Finally another rat crept cautiously out, and walked up to his unfortunate companion, and evidently took the situation in for they seemed up to his unfortunate companion, and evidently took the situation in, for they seemed to talk with each other, and arrived at the conclusion that the captured rat's chances were desperate, for the second one began to gnaw the unfortunate rat's leg off, allowing it to escape, which it did, limping away on three legs, the other leg remaining in the trap. It almost seemed as if they had deliberated over the case, and had reached the only possible means of escape.

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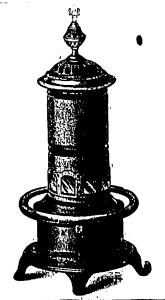
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RELIGION OF MAN

Ethics of Science. BY HUDSON TUTTLE.

The Past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust in the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection, is the foundation of the RELIGION OF MAN and the system of ETHIOS as treated in this work. The following are the titles of the chapters:

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sury, responsibility; buties and obligations of Man to God and Himself.

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The individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Scinda Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happhness; The Path of Advance; The Will; Is Man Free? Onture and Development of the Will; Is Man Free? Onture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment, Enteris; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self Culture; Marriage.

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Newspapers sent to this office containing matter for aspection, should be marked by a line drawn around the rticle or articles.

Banner of Pight.

BOSTON, SATURDAY, JANUARY 24, 1891.

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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 oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

To the Friends of the Cause:

Taking it for granted that you would like to extend the circle of readers for the best family paper in the world-The Banner of Lightwe call attention to the fact that patrons can have the paper for one year at the recently reduced price (\$2.50), including either a nicely bound volume entitled, "A GALAXY OF PRO-GRESSIVE POEMS," by John W. Day, "VISIONS OF THE BEYOND," edited by Herman Snow, or "Spirit Invocations; or, Prayers and PRAISES," provided a request for the book is made at the time of sending the subscription.

We wish our patrons would state what they think in regard to the management of THE BANNER: how far it helps, entertains, and inspires them in regard to the immortal life, and also the concerns of time.

- 4 Disbelief in Man.

In an issue of the Christian Union (New York) some time since appeared an editorial regarding a controversy then going on in various quarters concerning the late Cardinal Newman; in this article Dr. Abbott, the Union's editor, declared that Cardinal Newman believed in God, but he did not believe in his fellow man-hence his remarkable change of theological views at the middle ground of life.

Disbelief in man, Mr. Abbott, from his own andpoint, declared is quite as disastrous form of unbelief as disbelief in God-and more common. He is right, and most impressively so. For, says he, with the fullest weight of the truth in his wise and candid assertion, disbelief in man is the parent of a whole broad of disbeliefs which repress life, discourage progress, and beget despair. He accuses the theologian of disbelieving in man; he does not believe in man's ability to reason on divine things. to know divine truth, to have direct personal fellowship with God. The theologian believes that man has not been endowed with abilities adequate to the place he ought to occupy, or the function he ought to fulfill. Hence the theologian becomes either an ecclesiastic or a dogmatist, or both, and constitutes a priesthood who are to stand to orphaned man in the place of God, and to teach on authority truths which man is incompetent to obtain unless he submissively accepts them from the church and

its creed. And the philosopher, adds Dr. Abbott, disbelieves in man, in man's ability to enter at all upon the sphere of invisible truth, or to know anything which cannot be proved by sensible demonstration. Therefore the philosopher becomes an agnostic, declares that man our fire department would have caused the must ever remain in ignorance of those things which it most concerns him to know-that is, whether he has any undying future, etc.-and banishes him from the tropic land of faith, with its flowers and fruits, to the treeless, shelterless desert that is without God in this world and without hope for the next.

The politician, too, disbelieves in man-disbelieves in his capacity to hold the helm of his own career, to judge of his own interests, to choose his own courses of conduct, to administer his own life. So he constructs for man a paternal government, or a government of landlordism, or a government of "bosses." The political economist no less disbelieves in man, in his essential manhood; thinks of him only as a thing, a "hand," a commodity; believes that every hour taken off from the mine or the factory will be spent in the liquor shon: because he believes that man, or at least the laboring man, is not a man at all, but only a machine that may easily degenerate into a brute.

And thus, sums up Dr. Abbott, the dogma tism of the theologian, the agnosticism of the philosopher, the bossism of the politician, and the pessimism of the political economist, all have a common origin—disbelief in man.

Proceeding to comment on this prevailing skepticism, by way of illustrating the real skepticism of the late Cardinal Manning he lays down at the start this broad proposition: that the great questions of the present day divide men into two classes—those who believe and those who do not believe in man. The one, he says, are pessimists—the other, optim-The one look forward to progress with second page.

hope-the other desire to keep all things as they are lest the last state should be worse than the first. The one believe in emancipation, enfranchisement, suffrage for the negro, because they believe in negro manhood; the other would keep him in pupilage, because they dare not trust him.

The one would restrict the suffrage to native Americans, or to property-holders, or to men who can read and write; the other believe that universal suffrage is safer than class suffrage of any description, because they believe more in men than in any particular class of men. The one cppose Home Rule because they do not believe in Irishmen; the other favor it because they believe that the Irish are men, and have faith in the dormant manhood of all men, and in the power of liberty to evoke that dormant manhood and develop it. The one want to keep the church obedient to a hierarchy, or moored to an ancient creed; the other believe that man is a temple of God: that revelation, inspira tion, incarnation, are perpetual facts.

The whole of the case, as against skepticism, could not be more compactly stated, more closely argued, or more conclusively illustrated The worst form of skepticism known among men is the disbelief in man, in the divinity of humanity. Not necessarily that the human is in fact divine, or will ever become so. But that humanity possesses the gift of the Divine Spirit, is informed with it in its inmost being, and though cast in the limitations and restraints of natural environments, is yet capable of reaching out to the fellowship of the infinitely loving All-Father, and of enjoying the indescribable and unnumbered felicities of endless expansion and growth.

Rev. Sam Jones as an Infidel.

Rev. T. J. Shelton, in the columns of "Christian." comments on a lecture of Sam Jones, the revivalist preacher, at Little Rock, his topic being expressed in the two words-"Get There." He is free to say that Jones got there. The lecture in question was under the auspices of the Young Men's Christian Association. Mr. Shelton describes it as loaded with more "infidelity" than ever came from the lips of Ingersoll. He says the Sam Jones quality of infidelity is of a more virulent type, being sugar coated with another name. If he had lectured, says Mr. Shelton, under the auspices of a secular society, or a liberal club, his lecture would have been regarded as an open attack on the Church. But as he talked under the auspices of the Church, and gave "us preachers" free tickets, "we swallowed his infidelity and even thought it was funny."

Clergymen sat on the platform, says Rev. Mr. Shelton, and laughed while Jones poked fun at their sermons, their prayers, their doctrines, their prayer-meetings, the deacons, elders, and the whole outfit. He mocked at the most solemn teachings of the Church, called the clergymen dead men, dogmatists, and their doctrines of infant baptism, apostolic succession, final perseverance, and-soforth, silly and out of date. He affirmed in substance that institutional religion was dead; and he kicked its corpse, cuffed it, played football with it, and pulled it to pieces in the presence of its representatives.

To understand Rev. Mr. Shelton equally with Rev. Sam Jones, it is only right to read his own concluding comments on the Sam Jones performance. "Sam is a Christian," he says, "and I believe in his kind of infidelity. He is an individualist and an iconoclast. He is preaching the funeral of the church as an institution. I am not one of the mourners. God will never raise it from the dead. Peace

It seems that Sam Jones is simply doing his allotted part of the work in his own way. He wears a mask, and the ministers who laugh and applaud him do not see that it is no way correspondent to his own features.

Attacks on Mediums.

We have been perplexed for a long time in regard to the periodical attacks upon our physical mediums by the secular and creedal press of this country-especially the New York daily papers-and in consequence we have consulted Spirit JUDGE EDMONDS, who when in the earth-life was a devoted Spiritualist as well as a medium himself; he has just responded. He advised us to write to a prominent legal gentleman in New York, in whom he had (and still has) implicit confidence; here is that gen-

tleman's reply: "The secular press attacks are cowardly, for the papers will not publish a vindication of the persecuted mediums, and neither judges nor juries will entertain facts of occult phenomena, however well-es tablished by unimpeachable witnesses; hence mediums are at the mercy of the ignorant and prejudiced, not to say willfully unjust."

The animus of the secular press is quite clearly set forth by a translation from Dr. Von Hartmann, furnished by a correspondent on our second page. We presume that sensational attacks on the Spiritualist mediums are found to pay" in a mercantile sense; hence the diatribes in the publications aforesaid.

We had another hotel fire in Boston last Monday night, which but for the promptness of sacrifice of many lives. It occurred at the Camden House, 331 Tremont street. There were sixty guests quartered there, the majority women belonging to the theatrical profession; but they all escaped in safety, although several were seen hanging from the upper story windows, front and rear, shouting for help. Chief Webber warned them not to jump, as the ladders were coming. Several in the house were so overcome by the dense smoke which filled their apartments that they had to be carried out by the firemen and police.

DAVID WILDER, an account of whose obsequies will be found in another column, was for many years, prior to his connection with State affairs, Treasurer of the Boston and Worcester Railroad Corporation (now the Boston & Albany), and many of the improvements adopted in the early days of railroading and now indispensable, originated with him. One of his sons is Burt G. Wilder, the celebrated naturalist.

J. Jay Watson, of New York, writes as follows: "Your articles on the Indian question interest me deeply, and simply go to prove what the late Col. Meacham used to tell us, that the world knows nothing of the poor Indian's side of the question."

HEARTBREAK HILL "by Mrs. Emma Rood Tuttle (second page), is a poem of classic execution and pathetic interest. h villion a

Points of interest awalt those who peruse the January magazine notices on our

Educated Women.

A Miss Nadeu died recently in England, possessed of rare mental powers, who had written what had called out the admiration of some of England's profound philosophers, including Herbert Spencer himself. On her demise at the age of thirty, he took occasion to remark on such manifestations of intellect as abnormal, and as a warning to woman that she cannot safely bear the strains of "the higher education." Mrs. Elizabeth Cady Stanton replied to him that Prof. Clifford was always in delicate health, and died young, that Buckle died before completing his projected history of civilization, and that Mr. Spencer himself is on the invalid list and unable to proceed with the work he has planned.

"I doubt," writes Mrs. Stanton, "whether as many women die annually from writing essays on induction and deduction as from production, and yet no flags of danger are raised on the house-tops where mothers of a dozen children languish and die, or in workshops where multitudes of feeble women labor from fourteen to sixteen hours a day." And she citize the names of some eminent women, novellets, scientists and philosophical thinkers, who, in spite of their high-grade mental work, lived to a good age and enjoyed prosperty. She justly protests against this readinases on the part of some men to hold up a premature death like that of Miss Nadeu as a warning against the higher education of women, and plainly shows that it is just as applicable in the case of men as of women. And she has the right of it all the way through.

Insane Asylums.

No wonder our asylums for the insane are overcrowded, when such ready-made facilities can be utilized by interested parties whose motives are, to say the least, often questionable. In this State, according to the daily prints, all the asylums are overcrowded with a state, reliable man in all his dealings. We have known him personally for more than twenty years, as he boarded with us that length of time in their state of the state of as many women die annually from writing essays on induction and deduction as from pro-

deserve remembrance, and should not be allowed to pass utterly out of the present public appreciation, to await the tardy recognition of the coming generations. Mrs. Love M. Willis is doing an excellent work in this direction, through the series she is contributing to THE BANNER (under the signature of "OBSERV-ER"). Her latest theme is the late MRS. ELIZA W. FARNHAM, and those who read the soulful record made by her on our first page regarding this ascended toiler will, we feel, agree with what we have just said as to the advisability of holding up these true apostles of the New Dispensation prominently as bright models before the new recruits who have taken up the work where they have laid it

Attention is called to the contents of the sixth page Message Department the present week. The questions considered by the Controlling Intelligence are of practical value and the utterances of the manifesting spirits are to the point. Among the communications will be found one bearing the name of DANIEL FARRAR, a perusal of which will indicate to our readers in this vicinity the fact that this old Boston merchant, a stalwart and fried soldier in the spiritual ranks when in the mortal is heartily in favor of the movement toward establishing the "Veteran Spiritual Union," a report of the initial effort at which was published in THE BANNER of Jan. 17th.

Our remembrances are gratefully returned to "May Flower," (control of Mrs. J. J. Whitney of San Francisco, Cal.,) for \$2 sent us at her instigation to purchase flowers for our Free Circle Room table. "She tells me." writes Mrs. Whitney, "of many spirits who try to give messages through THE BANNER medium. I hope the flowers will help them to manifest." Thanks to both medium and trol. Theirs is a kindly example which will be productive of much practical good if emulated, as it deserves to be.

The Adelphi Hall Spiritualist Society of New York City has engaged Hudson and Emma Rood Tuttle of Berlin Heights, O., for the month of February. Mr. Tuttle is a platform orator whose inspired utterances will richly repay the listening, and Mrs. Tuttle will. add much to the interest of the meetings by her finished recitations and her pertinent thought. The friends in New York certainly have a treat in store for them next month.

A word from Miss Abby A. Judson, Minneapolis, Minn,-which we shall publish next week-informs us that the work is going on well in that locality at the present time; and that her meetings are a success-with which report we are gratified.

Correspondents in Texas, New Hampshire, Illinois, Michigan, Arkansas, Massachusetts, New York, Pennsylvania and Missouri, contribute Anteresting items of spiritualistic news on our third page.

Notwithstanding the recent criticisms in regard to the spirit manifestations in presence of Mrs. Moss, the New York materializing medium, we are assured that they are bona fide in every particular.

Details of striking phenomena (of mental and physical phases) will be found on another page of this issue.

As a sign of progress among the creedal brethen we note that three-fifths of the American Metho dist Episcopal districts have declared in favor of admitting women to the general conference.

There are not half as many bogus mediums in the Spiritualists' ranks as there are bogus ministers in the Orthodox fold,

Josiah Paine Mendum,

The veteran publisher and proprietor of the Boston Investigator, passed away Sunday morning, Jan. 11th, 1801, at half-past three o'clock, at the age of '70 years' 6 months and 4 days. He had been falling ever since the death of his old friend and half contury associate, HORACE BEAVER, one year ago last August.

HORACE BRAYER, one year ago last August.

Mr. Mendum's last visit to his office was on the 11th of July, 1890. Since that date he was confined at his home in Melrose Highlands, gradually growing weaker and feebler, until the end came quietly and pallicessly. He was toiderly cared for and nursed by his family, and his last days were made penceful by the watchful love and faithful attendance of his son and daughters.

His was a beautiful character in every respect; he was honest and true in all his dealings. Non-impor-

His was a beautiful character in every respect; he was honest and true in all his dealings. Non-immortalist though he was, having no idea of a future life, yet he was in overy sense a humanitarian, doing good to his fellow creatures whenever opportunity offered. His long life was passed in the effort to free the race—as far as might be—from the prevailing superstitions of bigotry and the sins of ignorance. We believe that the presence which, animated his physical life while here still lives, and animates another—a spiritual—body; and we shall hope to meet him our dear friend from earliest manhood; in the land that knows no sorrow.

Because of these progressive ideas in behalf of humunity, he was closely allied at different periods with many of the celebrated men and women—among them Robert G. Ingersoll, Horace Seaver, Elizur Wright, Parker Pilisbury, William Lloyd Garrison, Wendell Phillips, Mary A. Livermore, Susan B. Anthony, Ernestine L. Rose, Matilda Josslyn Gage, Frances Wright, and others equally well known.

The following telegram from Col. Ingersoll evidences his great esteem for the deceased:

"New York, Jan. 13th, 1891.

Ernest Mendum, Boston: Had I not been in the midst of an important trial, I should have attended the funeral of your lather, one of the noblest and best of men. There is this consolation: He lived a long and useful life. He did good and shed light. Thousands upon thousands do him honor. My heart is with you. ROBERT G. INGERSOLL."

honor. My heart is with you. ROBERT G. INGERSOLL."
Through Mr. Mendum's suggestion and persistent energy, the Paine Memorial Hall came into existence. He proposed the project first at a convention of Liberals in Philadelphia, in 1869, where he urged that in various cities in America there should be a memorial hall to the hero of the American revolution, where those of advanced thought could hold their meetings. The matter ended with the convention, but Mr. Mendum was not to be deterred. Not long after he reopened the subject in The Investigator, and the result was the building, which afterward Mr. Mendum bought, and which he finally put into the hands of a corporation, of which he was the most active spirit. In this building The Investigator is published.

Mrs. Wan. S. Butler in Washington.

On her way to Cleveland, Ohio, to attend the silvervedding anniversary of the Children's Progressive Lyceum in that city-a subject which she enters into with all of her accustomed interest and generous nature-Mrs. Wm. S. Butler of Boston (accompanied by Mrs. Ella Torrey,) visited Washington last week, receiving a most cordial welcome from the Spiritual ists there.

We learn that Mrs. Butler was the guest of Mr. and Mrs. Gilson of *The Hamtiton*, who were unremitting in their efforts to render her visit as pleasant as possible. Receptions were also extended to her by her old friends, Mr. and Mrs. George A. Bacon, Mr. and Mrs. Hoyt, and others.

Our informant states that it was his privilege to be present at several private gatherings where Mrs. Butler's familiar spirit control ("Wild Flower"), had the floor, and rarely has it fallen to his lot, he avers, to witness what is understood as tests of the personal identity of decarnated individuals of so convincing and satisfactory a nature as were exhibited by this spirit Indian maiden to many entire strangersparties whose names even were not known to the medium. The character of such mediumship is no less beautiful than it is invaluable, and yet there is a class of professed Spiritualists who are at the present time endeavoring to create prejudice against trance and physcal mediums-

Shot Down!

Elaine Goodale writes to Indian Commissioner Morgan (according to the press telegrams,) that, while the killing of women and children by the Seventh Cavalry "was in part unavoidable, owing to the confusion, there is no doubt that it was in many cases de liberate and intentional, for "the Seventh Cavalry, Custer's old command, had an old grudge to repay." There are several other things about this Indian

war, says the New York Press," like the burning of the mortally wounded Indian in his tent, referred to the other day, which are calculated to make every American pale-face blush as deep as blood with shame for the barbarity with which this alleged Christian nation treats barbarians."

Aid for Mrs. Pickering.

On our third page will be found a letter from Mrs. John R. Pickering, returning thanks for ald thus far received by her in answer to her appeal. Since that letter was put in type. Joseph P. Hazard, Esq., (of Peace dale, R. I.) has sent to this office ten dollars to be applied to the relief of this stricken medium. We have also received from "A Friend of Mediums," one dol lar, for the same purpose. We hope others of our readers will be moved to emulate this example, and forward such sums as they feel to spare, as the object in view is a worthy one.

All that was mortal of Anthony Higgins, who passed to higher life on Jan. 11th, from bronchitis, at his residence, 615 E street northwest, Washington, D. C., was reduced to aslies on the atternoon of Jan. 13th: at the Loudon Park Crematorium, Baltimore Md. In two hours and fifteen minutes the operation was finished, and all that remained was about nine pounds of ashes, which were placed in a tin box, to be London; and fifty five years old. at health, the hand, ments to an inpromptu skating party Moff hand."

निष्कु भूगोर्के को भीतुं को एक र रूपने जिल्लाहरू गरीह

Onnet Bay Grove Association.

At the annual meeting of this Association, held Jan. 14th in Eagle Hall, Boston, the following officers were

elected for the ensuing year; President, Dr. H. B. Storer of Boston; Vice President, George Robbins of Fitchburg; Trensurer, Maj. P. B. Griffith of Onset; Clerk, William P. Nye of New Bedford; Directors, Charles P. Howard of Foxboro, A. W. Wilcox of Worcester, J. Q. A. Whittemore of Boston, Nelson Huckins of Onset, Mrs. Henricita Bullock of Onset.

On motion of Simeon Butterfield, Esq., the election was made unanimous, and the new Board starts out with the assurance of cordial support.

Col. W. D. Crockett, the genial and courteous gentleman, retires from the Presidency with the good-will and esteem of all his associates; and Dr. H. B. Storer, whose ability in that important position was, during his former occupancy of it, universally recognized, enters again upon its duties, after seven years' intermission.

We speed the parting and welcome the incoming Board, with best wishes for the prosperity of all who have tried to serve the interests of this great spiritual organization.

Decease of Benjamin Keene.

Dr. L. F. Webster, writing us under date of Portland, Me., Jan. 17th, states that our friend and whilom correspondent, BENJAMIN KEENE, passed to spiritlife from his home in North Turner, that State, on the morning of the 11th iust., aged seventy-six years. For the past twenty-five years or more Mr. Keene has been a devoted Spiritualist, and will certainly be missed by the Spiritualists of Maine and by his own townspeople. He was generous, free, and noble of soul. Our correspondent states that the deceased was confined to the house some seventeen months by his last illness, and was a great sufferer: but through it all he was courageous and content in the knowledge that he soon would be with those who had preceded him on the journey of life. Funeral services, attended by our correspondent, were held on Tuesday, Jan. 13th, in the village church, a large gathering of friends and neighbors being present, together with the Masonic Order, to which Bro. Keene belonged.

The Latest Fad

Is Prof. Koch's Lymph. It is a worse remedy for the cure of consumption than the inoculation process for the prevention of the smallpox, which latter has nearly had its run, and we hope and trust will soon vanish altogether. The fears of the people have been played upon in this respect long enough. Now, on its heels, comes the German Lymph. Here is what the last news from Europe brings by telegraph:

news from Europe brings by telegraph:

Berlin, Jan. 19th, 1891.—In Prof. Koch's experiments with his lymph many thousands of guinea pigs were inoculated, and cremated after the work of vivisection had been completed. The researches are attended with considerable danger. It is reported that five scientists died after testing the glanders bacillus, and that three medical men who were working on the cholera microbe subsequently suffered from a violent attack of the poison.

Loring Moody.

We call especial attention to the message of Spirit oring Moody, late of this city, published on the sixth page of last week's BANNER. His remarks in regard to our patient dumb animals should be reprinted in every newspaper in this country, and indeed in foreign countries. He advises people to place Mr. Angell's monthly sheet, Our Dumb Animals, in their homes, so that their children shall learn the lesson that paper inculcates, to the end that when they grow up they will be kind to the dumb animals.

We were well acquainted with Mr. Moody in the earth-life. He studied the law of heredity closely, and formed/a society in this city devoted to the subject sèveral years ago.

Indians in New York.

The popular agitation at present regarding the Sloux and other Indian troubles, has brought out the statement in this connection that there are not less than five thousand Indians in New York State. Nearly ninety thousand acres are set apart for the various tribes who still retain their separate identity. There are four hundred and fifty Indians on the Onondaga reservation near Syracuse; five hundred on the Tonawanda reservation, and as many more on the Tuscarora reservation near Niagara Falls. The Oneidas are very few in number and are scattered, while on the Shinnecock reservation on Long Island there are about one hundred and fifty. The balance. some three thousand, are scattered along the Canadian and Pennsylvanian borders, including the Sen-

Maine Medicos Once More.

Dr. Wm. James Rouse writes from Bath: "The dentists put in a bill in our legislature. They asked for registration, and the persons in some towns who have tried the people with a petition in its favor have been Medical Doctors-therefore it seems to me as if the doctors are going to aim at some practice, and attempt to drive the dental registration as a wedge to open a seam for the Medicos to squeeze in. If they do so attempt I think they will only be caught by the fingers, for if the representatives do not 'go back on' the people they will promptly say 'No,' to any dental or medical registration law whatever."

Rev. Cephas B. Lynn-whose name used to be amiliar to The Banner's readers—expressed several excellent thoughts on interior development, before the Universalist Special Conference in Lynn, Mass., recently. Among the hindrances to right living, in the deeper sense, he named as, first, a low estimate of life, many people regarding it as either a tread-nill of imperative duties, or a mere pleasure ground, where much of the coveted satisfaction is turned into bitterness by the disappointments of time. Such low views of life make duty irksome, and all service drudgery. The second was a brooding over by-gone mistakes and failures. Our lives, said the speaker, are with the living present and the prospective future; "let the dead past bury its dead." Emerson has said, "The key to a man is his thought." By entertaining and cultivating noble thoughts of duty and our close relationship to all spiritual and human interests we shall learn how to grasp the loftlest spirituality within the reach of mortals, and to live brave, earnest, sacrificing

A recent issue of the Chicago Times contains a ong and interesting article about Homing-Pigeons. Among other matters it states that many pigeons which have been lost on long trips have found their way home after many years have passed. One bird released in Louisiana was given up for lost by its owner, who had a loft near New York. Four years afterward, says the writer (W. H. Curtis, Jr.,), it flew into its loft, made directly for its old favorite peg, and, seeing a young bird perching there, coolly shoved it off. Even the bird's owner, failed to recognize it after its long absence, but its identity was established by the number on its leg band.

SARAH LOUISE GOODWIN, widow of the late George K. Goodwin, passed to the higher life from Roxbury, Mass., on the 15th inst., aged sixty one years. Mrs. Goodwin had been a Spiritualist many years, and was a medium, but never used her gift publicly. She occupled a high rank as an artist, having painted many historic pictures, landscapes and portraits. She was sympathetic to the unfortunate, and gave liberally for charitable objects. Mrs. Goodwin was kind and selfsperificing, and will be sadly missed by a large circle of friends.

On Saturday and Sunday, Jan. 17th and 18th, Bostonians were greeted with an old-fashioned New England winter storm, wherein snow, hall; rain and wind played havoc at all points. Telegraphic wires were blown down, electric points broken by the accumula-tions of ice, the telephonic service was crippled; car liorses (were killed in the streets) of the city and suburbs, and such nedestrians; as found it obligatory ent to Washington: Mr. Higgins was a native of to go out of doors were treated by the ice-clad pave-

ા છે. તાલું કોર્ક જોઈએ વિક્રાસ્ત્રનો ફાલ્પ્ય લાકે

Decease of Mr. David Wilder.

Mr. David Wilder-who for many years occupied a position of trust under the State government of Mas-sachusetts, and who has been well known to the Spiritualists of Boston and vicinity since the earliest dawn of the New Dispensation in this vicinagepassed to spirit-life on Friday, Jan. 10th, at the ripe age of eighty-two years.

On Sunday, Jan. 18th, at the First Spiritual Temple, (Newbury and Exeter streets,) funeral services were

ago of eighty-two years.

On Sunday, Jan. 18th, at the First Hylritual Temple, (Newbury and Exeter streets.) funeral services were held over his mortal remains.

The closing years of Mr. Wilder's life have been cast with this society, and it was his wish that the final tributes should be offered in the plage which he had chosen as his spiritual home.

The friends of Spirit Wilder reached the Temple with the form at one o'clock p. M., and the services began at that hour. Those who, were assembled were requested to join in the singing of the hymn: "The Home of the Soul." A touching inspiration in verse was offered by Mrs. Gardner, and Mrs. Jennie Bowker sang: "Only a Thin Veil Between Us." Dr. H. B. Stoer gave the address, saying, in part: "We have assembled to celebrate the ascension of our friend. Many would say, 'He is asleep, er he has sought that rest into which the aged so naturally sink.' But we know that he is not asleep. We are consclous of the nature of that life which enfolds our friend; we are assured that this new life means a continuation of the purposes and desires which make us individual beings.

In the days when the truths of Spiritualism were a new thought in the minds of the people, our friend began the investigation of the phenomena which held the revelation of the philosophy of immortal life. It was to him the only philosophy of immortal life. It was to him the only philosophy which could unravel the mysteries of life to his interior understanding. He accepted its teachings, finding in them a beacon which could light his tootsteps over the rough ways of life's journey. Mr. Wilder was a man whose spirit unfolded within itself a child-like faith. Because of this faith he obtained communications from the spirit-friends where those who doubted failed. With undeveloped mediums he gleaned some interior truth concerning the spirit-world. He brought his power to the medium, and, their forces unlting, a condition. Por over forty years he served the Commonwealth as a public servant. He was not a polit

The services closed with the song, "Life, Beautiul Life," sung by Mrs. Bowker.

Before the friends dispersed, Mr. Ayer gave the announcement that Spirit Wilder had revealed his identity to a medium, and the communication received contained statements which furnished evidence of his (the spirit's) individual presence amongst us.

Those desiring to do so viewed the remains, and the form was removed from the Temple by its immediate friends an hour from the time of its entrance.

ELIZABETH C. SANGER, Sec'y.

Movements of Platform Lecturers. [Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

Prof. J. Madison Allen, the veteran trance speaker rest medium and vocalist, who has been busily employed for a considerable length of time in the Southwest, lectured for the Progressive Spiritualist Society of Springfield, Mo., Nov. 28th, and during. December, and in Liberal, Mo., Jan. 4th and 11th. Winter address, 400 West Hunter street, Atlanta, Ga., or care J. A. Hall, M. D., Palatka, Fla.

H. H. Warner will answer calls to speak wherever his services are desired—either for Sundays or week-evenings. He can be addressed 9 Bosworth street, Boston.

Mrs. Hamilton Gill, trance speaker and platforn test medium, will accept engagements; any society requiring her services can address her in care J. W. Glli, 403 West Van Buren street, Chicago, Ill.

Mr. J. Frank Baxter this month is lecturing in Ohio, Mr. J. Frank Baxter this month is lecturing in Ohlo, on Sundays in Cleveland. On his return "East" he will lecture in Springfield on the first two Sundays of February, and in Boston (Berkeley Hall) the last two. In March, the first and last Sunday, he is engaged for Salem, and the intervening Sundays will occupy the Spiritualists' platform in St. Louis, Mo. Tuesday, March 31st, he is secured for an anniversary address in Boston (Tremont, Temple). Sundays, April 5th and 12th, he will lecture again in Springfield; Sunday, April 19th, again in Salem; and Sunday, April 26th, in Hillsboro' Bridge, N. H.

R. H. Kneeshaw will answer calls to lecture on spiritual topics; for which purpose he may be addressed at Saratoga, N. Y.

M. Milleson, spirit artist and lecturer (of Groveland, Mass.), can be addressed at 9 Bosworth street, Bos

ton.

Mrs. S. F. DeWolf will answer calls to lecture and give platform tests of independent slate-writing. She Address her 108 South Center Avenue, Chica-

Dr. F. H. Roscoe of Providence, R. L. is to lecture

Dr. F. H. Roscoe of Providence, R. I., is to lecture in the church recently occupied by Rev. John Brown of Fall River, Mass., on Thursday evening, Jan. 22d.

We are informed that T. Dowsing—care E. R. Chandler, Si Green street, Cambridgeport, Mass.—will answer calls to speak; at very reasonable rates, on weekday evenings and Sundays.

Correspondents inform us that Frank T. Ripley has recently been doing good work as a lecturer and platform test medium in Dayton, O., and Peoria, Ill. He speaks in Dayton again during March.

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 collc. and is the best remedy for diarrhœa

A Startling Fact. To the Editor of the Banner of Light:

The enormous sum of \$200,000,000 #as spent by the War Department in Indian wars during the ten years from 1872 to 1882. An accounting officer of the War Department says that the

conter of the War Department says that the cost of moving troops into the Sioux country for the last few weeks has been \$3,000,000.

We would like to ask when and how is justice to be meted out to our native Indians? Never by fighting them. The fierce battles to-day are but the turning of the worm that has been so long trod upon. We are learning the bitter lessons of a false idea so prevalent that the Indians should be exterminated in order to make room for a more progressive and

that the Indians should be exterminated in order to make room for a more progressive and superior race. If we have not learned already that the Indian is fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

There is only one way to settle our difficulties with our red brothers, and that is to stop deceiving and breaking our treatles with them, and to always treat them with the same respect and kindness that our true philosopher, William Penn, ever gave to them.

We are glad our Quaker friends have presented a memorial to Congress in favor of justice to the Indians. Let Congress heed it, and listen to the better way of more pacific measures, and thereby save human life and millions of dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitof dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitting Bull. We read in one of them recently that he was a mean, treacherous character, and ought to have been killed long ago! Writers of such sentiments as these, though calling themselves Christians, have not learned the first lessons of the Elder Brother's care and love.

SARA E, HERVEY.

The Nationalists and Socialists do not work together, for the reason that the Socialist party is controlled by Germans, and leads toward revolutionary methods, while the Nationalist movement is controlled by Americans, who believe in the fundamental principles of our republic, and in peaceable methods for righting the wrongs that have grown up under a vicious or ignorant administration of our government. They are both mainly educative in their character. The first spread the doctrines of Karl Marx, and the last those of Edward Bellamy. A difference in temper is especially noticeable. The Socialists are more radical than their leader, while the Nationalists are more conservative than theirs.—The True Commonwealth.

NEWSY NOTES AND PITHY POINTS.

CORRESPONDENTS must pay attention to our notice regarding "press day." THE BANNER'S forms go to press on Tuesday afternoon of each week, hence the morning mail of that date is the very latest that can be used. Not a week passes but some one of our patrons neglects to heed the announcement, and then, is much surprised at the non-appearance of the matter sent.

And so when the proclamation of one's wares is made. It falls to earth, one knows not where; but the clances are that the notes will be heard by some one who will heed them, and prove seed to sprout dollars for the advertiser.—The Journalist.

At time of our going to press King Kalakaua of the Hawailan Islands is lying at the point of death at the Palace Hotel, San Francisco, Cal., his trouble being Bright's disease.

They are having severe winter weather all over Europe, and great suffering is the result. The severe cold has frozen the water supply pipes in London almost universally, which has subjected the people there to great inconvenience, as they have had to draw their supply from temporary pumps attached to the main pipes.

Death comes to none except to bring a blessing; it is no misfortune to lay aside these well-loved weeds of earth and be immortal.—Theodors Parker.

When Father Craft, a faithful Catholic priest among the Indians, was asked: "What is the cause of this war. Father?" he replied, " The Indians have been starved, and left naked-not this year only, but many years!"

The black man in the South has been liberated at the cost of millions of dollars and at the sacrifice of nearly a million lives, while the red man of the Northwest is starved and murdered to-day.

If a clergyman has any real doubts about the doctrines of the creed, if he has any true convictions that go beyond the statements of the creed, if he is in sympathy with the new thought that has gained expression since the creed was made, he is necessarily more or less miserable. A man who has real doubts that he conceals, or real convictions that he suppresses, if he is a man of any earnestness of nature, is one of the most miserable of men.—Hugh O. Pentecost.

The date of Feb. 16th has been definitely fixed for the publication of Edwin Arnold's new poem: "The Light of the World; or, The Great Consummation." It will be published simultaneously in America and England, the American publishers being Funk & Wagnalls, of New York City.

It is gratifying that many large daily newspapers unequivocally declare that Sitting Bull was foully murdered, and that the present Indian disturbance was wholly brought on by the whites. This is the truth; and when the whites, who are responsible for the blood that is now being shed, discover that the responsibility is understood throughout the country, they will not be as likely to repeat their awful schemes.

Themsteth Century. -Twentieth Century.

The U.S. House committee on invalid pensions Jan. 16th, agreed to report favorably a bill granting a pension of one hundred dollars per month to Gen. N. P. Banks of Massachusetts. At its evening session the House took up the bill and passed it, which act was greeted with general applause on both sides of the House. A pension of fifty dollars per month was voted Gen. Franz Sigel.

If the doctors themselves, as they admit, do not understand this cable message about Dr. Koch's lymyh, where are the every-day laymen? Somebody has mixed the bacilli bables up, and mixed them badly, too.—Boston Daily Record.

Prof. Tyndall, the eminent and renowned physicist, is very low, and his decease is regarded as a matter of but a short time.

THE NEW NATION is the title of a paper devoted to the advocacy of Nationalism, which Edward Bellamy, author of "Looking Backward," proposes to bring out in Boston, at 13 Winter street.

It is intended first of all to make the proposed periodical a newspaper of the industrial and social movement. Facts being regarded as the best advocates of Nationalism, correspondence from the chief centres of Europe and all parts of America will be given. Special prominence, it is also announced, will be given to the fact that Nationalism is preeminently the cause of woman, "because it alone, among all doctrines of social reform, recognizes that the burden she bears for the race is a title to the human heritage and its product as sacred as that of toil." We wish the new venture success.

Aloft, on the throne of God, [the human intellect] and not below in the footprints of a trampling multi-tude, are the sacred rules of right, which no majority can displace or overturn.— Charles Summer.

Rev. R. A. Sadlier, pastor of the Broadway Methfrom his ministerial position—so says a special to the daily press-because of intemperate habits. He is said to be a man of fine appearance, a good pulpit orator, and a general favorite.

The Russian who committed suicide at Monte Carlo is n't the first man who has seen his last roubles there.—Ex.

The Swiss have about the best system of taxation. Every man is his own assessor in that country. After a man's death the Government carefully investigates his estate, and if he has been defrauding the treasury it collects the back taxes with interest.

At the census in 1881 the population of British India was found to be 168,755,990, showing a density of 222 persons per square mile.

Society would be vastly the gainer if the following thought of Edwin Atkinson could be utilized. Said "There are two things needed in these days: First, for rich men to find out how poor men live; and second, for poor men to know how rich men work."

Just as we go to press the telegraph reports more cold-blooded murders of friendly Indians in the Northwest by white scoundrels, and that there is great excitement among the Indians, as one of their chlefs was killed.

Mr. W. H. H. Murray is putting in some good licks for poor Lo. It is to be taken into account, moreover, that Mr. Murray knows what he is talking about. He would make a good Indian agent.—Boston Herald.

There is on its way to England from India a petition to Queen Victoria which is an extraordinary one. It is more than sixty feet in length, and bears the signatures of more than two thousand women of India who pray that the legal marriage age may be raised from its present limit of ten to fourteen years.

Grace Greenwood's name is now more closely allied to works of charity than to literary labors. She still writes a little, but can usually be found where sorrow and suffering hold sway.—Ex.

WASHINGTON, D. C., Jan. 17th, 1891.—George Bancroft, the venerable historian, died at his home in this croft, the venerable historian, died at his home in this result. The bad been ill only two results in the evening, "Courtship, Love, Marriage." F. H. F.

days. The first cause of death was the weakness of old age. He was over ninety years old. In his death the last literary man of the company among whom Cooper, Bryant, Irving, Prescott and Ticknor were leaders, has passed away.

"Judalsm," according to Habbi Stern, "nover attempted to fetter the minds of its followers. As early as two thousand years' ago our forefathers, at Mount Bluni, were at liberty to choose whether to accept the Divine commandments or not. Moses gave the people to understand that they were free to choose for themselves. The rabbi is simply what his name implies, a teacher; not a priest, vested with power to dictate or compel."

Our lively contemporary, the Cambridge Tribune, hopes, now that "Gen. Miles by his firm and sagaclous course has averted a threatened Indian war, that "the Indians may now be treated in such a manner as to inspire them with some degree of confidence in the honesty of our intentions," as a nation.

A Denver publication gives a bit of advice which is worth heeding. "Don't worry, whether the man who says nice things to you means them or not. The fact that he takes the pains to say them is a compliment. He doubtless has an axe to grind, but it does n't follow that you must turn the grindstone."—Fox Lake (Wis.) Representative.

We are in receipt of a good likeness of J. Madison Allen, forwarded to us from Springfield, Mo. By this photograph it would seem that time is dealing gently with this spiritualistic veteran.

BELATED—BUT SAFE.

He'd stolen third, Jim Casey had,
He'd pared his hip extremely bad.
One eye had jiggled out of place,
The baseman's shoes had spiked his face,
And by a bunk with Shortstop Quin
His abdomen had been store in;
And yet, while surgeons bathed his head—
"The man is safe," the umpire said.

— Yonkers Gazette. It is estimated that the area of dry land of the world is 55,000,000 square miles, and the area of the ocean

137,200,000 square miles; that the bulk of the dry land above the level of the sea is 23,450,000 cubic miles, and the volume of waters of the ocean 323,800,000 cubic miles. The mean height of the land is 2,250 feet, while the mean depth of the whole ocean is 12,480 feet. To take iron stains from marble, use an equal quan-

together in a bottle. Wet the spots, and in a few minutes rub with soft linen, and the spots will disap-HORSFORD'S ACID PHOSPHATE FOR NIGHT SWEATS of consumption, gives speedy benefit.

tity of fresh spirits of vitriol and lemon juice, shaken

Haverhill, Mass., Red Man's Hall.-Dr. Roscoe of Providence, R. I., occupied the platform of the First Spiritualist Society on the 18th, speaking and giving tests to large audiences with marked success. Although the weather was unfavorable, the attendance was good, and great interest manifested. The treatment of his subject in the afternoon. "Power in Expression of Thought," was replete with admonitions to his hearers to extend a helping hand to each other in this life, and thus cheer one another on our way to the life beyond.

the life beyond.

In the evening his theme was "Conflicts of Life," He portrayed the privations and sacrifices of the noble martyrs who in the past stood firm for the truth, and have gained their reward in knowing that the truth they held to is being recognized as such, and the world is the better for it. In like manner Spiritualists should stand for the right, and their reward will not fail to make them blessed. Dr. Roscoe will be with us on Sunday next, the 25th.

O. P. H., President.

Haverbill and Bradford, Mass.-Last Sunday was a day which well tested the interest felt by many people in the teachings of Spiritualism as given through its messages of light and hope, and through the interesting exercises in mediumship when they the interesting exercises in mediumship when they are combined with mental utterances, to give double assurance of spirit presence. Notwithstanding the severe storm of rain, snow and sleet with the consequent bad walking, large audiences were present at Brittan Hall last Sunday to listen to Edgar W. Emerson, who spoke before the Union Fraternity.

The evening audience especially was a large one, every seat being occupied. In connection with the speaking about fifty spirits purported to be present, giving long and interesting messages; all were recor-

speaking about fifty spirits purported to be present, giving long and interesting messages; all were recognized. Persons were there who never met Mr. Emer son before, who received remarkable messages, by which they were deeply impressed. Next Sunday Mr. F. A. Wiggin of Salem will occupy the platform.

E. P. 11.

BEECHAM'S PILLS cure billous and nervous ills.

Bridgeport, Conn.-Oscar A. Edgerly, our regular speaker for the month of January, gave two excellent discourses Sunday, the 18th, his subject in the afternoon being "The Spiritualistic Philosophy in its afternoon being "The Spiritualistic Philosophy in its Relations to Evangelical Teachings." In the evening the subject was, "The Manifestations of Delty as Revealed to the Consciousness of Man." Both subjects were handled in a masterly manner by his guides. Mr. Edgerly's work has not only given the best of satisfaction to our society, but has been favorably noticed in our local papers; a condition of things that is very gratifying to all who desire to see the light of knowledge victorious over the darkness of ignorance.

Daniel, Fey, Sec'y pro tem.

Waltham, Mass.—Spiritualist meetings were held in Shephard Hall Jan. 11th. Mrs. I. E. Downing and Dr. Haynes gave many satisfactory tests. Mrs. A. E. Cunningham on the 18th gave remarkable tests to many present. Mrs. Cunningham will speak in Waltham Feb. 1st at 7 P. M.

Philadelphia, Pa.-W. J. Colville commenced a new series of lectures in Philadelphia, at Corinthian Hall, 1524 Arch street, Friday, Jan. 16th, at 2:30 and 7:45 P. M. He lectured there again Saturday, Jan. 17th, at 2:30 P. M.; then, to accommodate a still larger audience, a lecture was given at Glenn's Hall, 17th and Brandywine streets, in the evening. These lectures will be continued for the next five weeks. The admission is free and the collections are liberal.

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

Newburyport, Mass.-After an absence of about three years, Mr. W. F. Peck was the speaker for our society. Owing to the storm the audience was rather small, but those who came were well repaid, among others were two ladles who came a distance of seven miles to hear and see Mr. Peck. His subject in the atternoon was, "The Philosophy of Evil," which was dealt with in his usual logical and common-sense manner. In the evening his subject was, "The Spirit-World and its Works." In response to a requost that the audience write guestions for him to answer, he received a number. In reply to one Mr. Peck carried his audience in a journey to the spirit-world, explaining that a person who lived a bad life here, thinking only of his own selfish gratification, upon arriving in the spirit-world would see himself arrayed in his own hideousness, and have to begin anew, and by his own effort raise himself to a higher level. The lecturer advised all to live pure lives so as to be able to progress when they passed to the other side. others were two ladles who came a distance of seven

China Dinner Services.

By ship Charles S. Whitney, from Hong Kong, we have landed 96 packages of genuine old blue Canton China, also the old blue Fitzhugh Tea Ware and the rich medallion Table China, any of which may be had in sets or parts of sets.

With the above will also be seen in the Dinner Set Hall an extensive exhibit of Dinner Ware from the best English, French, German, Austrian and domestic potteries, from the lowcost to the richest services imported.

Intending buyers will find assembled in the Art Pottery Rooms (8d floor) an attractive exhibit of ENGAGEMENT CUPS AND SAUCERS from low cost to \$15.00 each. New designs of Rochester and B. & H. Reading and Parlor Lamps, as safe and better for the

eyes than gas, all grades from \$4,00 each to \$250.00, to be seen on Gallery Floor, east side. INSPECTION INVITED.

Jones, McDuffee & Stratton, Fine China, Glass and Lamps,

SEVEN TLOORS 120 Franklin Street, Boston.

Worcester, Mane. - The Children's Progressive Lyceum met Jan. 18th with a good attendance, and the following programme was finely rendered: Plano solo "Oypsy Bong," Irving Prentisa; rending, "Not Yet,"
Helen Smith; "Be Sure of a Wife," Bertie Fisher and
Eddle Hammond; piano solo, "Dreaming Flowers,"
Hattle Smith; reading (a poem by Emma Tuttle), E.
H. Hammond.

The best wishes of our Lycoum were waited to Bro.
Lees and his co-workers that their celebration might
be a success.

The best wishes of our recent war to the trace and his co-workers that their celebration might be a success.

But day I met on Main street our zealous and earnest worker, Dr. Geo. A. Fuller, who has left his field of labors in the South to come and locate with us in Worcester. I hope our Now England people will remember him and keep him busy.

The last BANNER contained a fine tribute to Judge Charles Devens. I had the honor to be one of his color-bearers at the battle of Ball's Bluff. No pen of mine can do justice to the good old man, who has passed the picket line of Death and been enrolled in the swelling ranks of the 15th Mass, in a fairer land. The learned, the rich, the titled have all paid their tribute to the Geperal, the Statesman, the Judge, but away down deep in the hearts of the bronzed and war-scarred veterans with whom he met on cach 21st of October he was known as Father Devens.

Kingston, Mass.-Mr. F. A. Wiggin spoke in this place last Sunday, giving full satisfaction to his auditors afternoon and evening. Some of the particulars of the meetings sent us by a correspondent will find place in these columns next week.

Mudson, Mass .- Dr. Margurite St. Omer is located for the present (we hope permanently) in Hudson. Through her wonderful powers as a test medium and psychometrist she is developing a new interest in spiritual matters.

A. F. H.

Stowe, Vt .- Mr. A. E. Tisdale lectured in Stowe, Vt., on the 11th inst., giving much satisfaction, and interesting a large number to whom both subject and speaker were new. Our correspondent's favor will appear next week.

The large advertisement headed "Asthma" in another part of this paper can be depended on: Dr. Taft, the head of the Company, has been a practicing physician for many years, and is held in high esteem in Rochester and that neighborhood; his ideas as regards the cure of "Asthma" are new and good, and his remedy undoubtedly commands the respect of those to whom he is personally known, or who give "Asthmalene" a trial.

The improvement in lamp burners for ornamental lamps the past season has effected a new charm to the home. Nothing is more important to preserve the eyes thap proper light. Jones, McDuffee & Stratton have an extensive lamp department where intending buyers will be able to solve their doubts if any exist.

To Correspondents.

Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

W. S. D.-The "tests." or those of a similar character, that you say have never been produced, have certainly been given by spirit power through such mediums as Stade, Foster and others. Clairvoyants have repeatedly afforded such evidence. We should certainly refer you to the intelligence displayed through the "raps" as proof of their agency. You say that human beings supply to some extent the power that makes the noise. We agree with you, but evidence has been furnished us that those human beings are decarnated spirits A. H. E., NEW YORK CITY.-We know of no medium whom we can recommend for the purpose indicated. If the persons interested would have a private sitting with some good clairvoyant the required information might be re

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 105 A. M. and 75 P. M. In the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President, Sundar Wheeler, Vice President, 1114 Wallace street, Robert A. Thompson, Secretary, 614 Venango street. The Second Association meets every Sunday after noon at 25 in the Church, Thompson street, below Front T. J. Ambrosia, President, 1223 North Third street.

Keystone Spiritual Conference every Sunday at 23, P. M., southeast corner 10th and Spring, Garden streets. William Rowbottom Chairman.

For Sale at this Office:

THE TWO WOILDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Mauchester, England. Single copy, 5 cents. HALL'S JOURNAL OF BEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published monthly in San Francisco. Cal. Single copy. 10 cents.

San Francisco, Cal. Single copy, 10 cents.

The Bizarre. Notes and Queries, with Answers in all Departments of Literature. Monthly. Single copy, 10

cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

Human Progress. Edited by W. J. Colville. Single copy, 10 cents.
THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.
THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.
THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.
ALCYONE. A Semi-Monthly Journal devoted to the Phenomena and Philosophy of Spiritualism. Single copy, 5 cents.

Cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

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Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 3.

Dr. G. W. Fowler calls attention to his advertisement, Capital Wanted, page 7.

Jan. 10.

We call attention to the testimonials of Drs. STANSBURY & WHEELOCK on fifth page. Jan. 17.

J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich. James Burns, 15 Southampton Row, London, Eng., will not as agent for the BANNER of LIGHT and keep for sale the publications of Colby & Rich

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SAMUEL HOFFMAN.

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Message Department.

SPIRITUAL MEETINGS Are held at the Hall of the Banner of Light Es tablishment on Tuesdays and Fridays of each week at 0 o'clock P. M., FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock pre-J. A. BHELHAMEN, Chairman.

On Tuesday Afternoons the spiritual guides of Mrs. M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its dopartments 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 Afternoons Mrs. Longley, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

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

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

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

Lichters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the medium.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Nov. 25th, 1890. Spirit Invocation.

Oh! thou Supreme and Everlasting Spirit, thou for whom there is no day and night, but whose eternal splendor dispenses light forevernore; thou who art the essence of all wisdom and truth, the divine soul of all intelligence, the very presence of love itself, we recognize thee as the all-in-all, as the name we may not utter, whose law and might we cannot fully comprehend. We recognize thy power displayed on every hand, for we know that thou art in the heart of the vanes that travel above our heads, and that thou dost hand, for we know that thou art in the heart of the zones that travel above our heads, and that thou dost dwell in the finest mote beneath our feet. We realize that thou art everywhere, for without thy animation, thy activity and potency, no life could be. Thou art the parent of all creatures, and we know that we are related to thee by the closest of ties. Have not thy human children, in the full light and power of their individual activity, sprung from thee? and shall we not unfold through the changing experiences of time such attributes of being, of consciousness and of potency, as will prove our likeness and our kinship to thee?

We turn at this hour unto thee and thine angels, asking for knowledge, seeking light and understanding upon the hidden things which we have not yet come to comprehend. We ask that our minds may be stimulated with new thought, so as to express and to expand into greater knowledge and power. We ask that we may receive inspirations from on high, so that we shall come to learn and to know of those laws which are as yet mysterious to our minds; and also do we ask help from those bright angels who gather from other worlds that will unfold and purify our inner natures.

We seek for the highest influences, that we may grow in beauty beneath their ministrations, putting forth those gifts of the spirit which belong to the higher life and the higher activities alone.

We ask for the blessing of the divine life to rest upon each one in our search for knowledge, in our struggles to attain that which is highest and best, now and in the coming time. Amen. We turn at this hour unto thee and thine angels, ask-

Questions and Answers.

CONTROLLING SPIRIT.-Your questions are now in order, Mr. Chairman.

Ques.—[By F. Perry, West Hanover, Mass.] What is done with, and what is done for, a child say one year old, when it first enters into spiritlife; does the child suffer any fear or alarm from those it first sees in spirit-life?

Ans.—The child passing into the spiritual world seldom suffers any unpleasant emotions, for the little one is taken in charge by kind and loving hands, and cared for by those tender hearts who are in sympathy with it and its needs. We all know that childhood responds spontaneously to the affection bestowed upon it by kindly hearts. We know that in its innocence and simplicity and purity the child knows but little fear when even stranger faces beam upon it, if those faces are alight with the glow of love. So is it with the little infant passing into the higher life: it is received by those who will guard it as some precious gift. It is cared for and trained, surrounded by kindly influences, given beautiful objects to gaze upon, and the highest and most levely at-tributes of its being are thus appealed to and

diviner life to parent hearts or to mortals upon earth. This is because that which is holiest and best in the human life is appealed to and trained by those wise and tender guardians who take charge of the little ones as they need to be at the other world.

pass to the other world.
You are not to suppose that only the favored children of homes on earth are thus received and cared for: even the little outcasts, passing out through neglect or abuse, or because of out through neglect or abuse, or because of some adverse condition of mortal life, are received and thus tenderly guarded in the spiritual world; even the child of degradation and of sin, that passes from the physical life is received and carefully trained by intelligent and tender-hearted souls of the eternal world, who recognize in every human being a blossom for heaven—a child of God.

Q.—C. A. Klock, Lincoln, Neb., writes: I am led to ask the following questions from reading a question and answer that were given at your Circle May 20th, concerning the request of Queen Victoria to Parliament, to enact a law prohibition marriage among the extreme poor. Would ing marriage among the extreme poor. Would it not be better to forbld dealings of financial spec-ulation between human beings, instead of enacting a law to prohibit marriage, and is not the former practice more of a violation of God's law than the latter? Would it not be wise for the than the latter? Would it not be wise for the Queen to instruct Parliament to enact a law to provide labor for her subjects, so that they can support a family? Has not God provided enough to sustain life for every one of his children at all times if it were properly distributed? Could human beings be rightly developed for spirit-life under the restrictions of such a law as Queen Victoria suggests should be enacted?

A—It may not be ressible for any notautate

A.—It may not be possible for any potentate or for any officers or form of government to enact a law which shall forbid individuals from enact a law which shall forbid individuals from entering into speculative business pursuits, while the various forms of industrial life exist as they do to-day. It will be necessary to re-move from individuals the incentive for thus entering into speculation, in order that this course of procedure may be abolished, and the question arises in earnest minds, how can this best he done? best be done?

We believe that the remedy for an evil which exists, and which must of necessity appeal to all thinking minds as an existence, cannot be found especially in the enactments of any legislative government, but must be sought in the system of universal education. This evil of which we speak is that of the population of the earth by the lower, more ignorant classes. Personally we believe that there is an overproduction of these lower human beings, bred in sin reared in sougher and misery the chil

his kind, and thus forming the institution of marriage, and establishing the home circle, the family relation, all of which we believe has been designed by a wise and overruling intelligence; therefore we are not surprised, nor must we blame human belings, however lowly in the scale of human development they may be, should they thus be impelled or attracted into the marriage relation, and it is for the wiser, self-contained and well-informed members of society to so surround those human belings who are more unfortunate than themselves with such educational advantages as will instruct are more unfortunate than themselves with such educational advantages as will instruct them in the laws of nature, instruct them concerning the laws of their own being, of their own physical organisms, of their own mental or interior natures, that they may learn to wisely govern their emotions, to exercise self-restraint, and to be ready to wait until that time when they shall not only have developed health of body and mental vigor, but also have entered into a line of industrial labor by which they will be able to support a family, before they take it upon themselves to bring such into the world. the world.

Through education alone do we think the question can be solved, and yet it is right for

question can be solved, and yet it is right for men and women to think upon it and to dis-cuss its various points, to seek a solution of its problems. It is right for earnest minds to make suggestions, and if in the thought and the wisdom of the many it should be deemed wise to enact legislative restraints, even so may this be done, that a higher order of social life and of human development may be estab-lished upon the earth.

Your correspondent wishes to know if it would not be more wise for Parliament to enact laws by which labor should be supplied to every individual, rather than to enact restraints against the expression of the natural emotions or the natural

every individual, rather than to enact restraints against the expression of the natural emotions, or the nature of humanity.

We think it would be wise for every form of government upon this globe to so adopt a system of protection for its people as will assure to each one the means of gaining a respectable livelihood. We do not see that this will be done by monarchical forms of government. Monarchies, that subsist by taxing the people to an enormous extent, will not be likely to hold out to their subjects any vital form of protection and assistance which will insure to each one a comfortable living. Republics that are established by the people and for the people will be more likely to do this in the coming time: but if we look forward far enough into the dawning centuries, and with eager vision pierce the mists of change and of revolution—not revolution established by force of arms, but the natural development of progress—we may behold each form of government that now exists as a monarchy laying aside or developing out of that condition into what we believe is a higher system—that of a republic established by the masses; and undoubtedly republics can, if they will, through the law and desire of their people, outline and adopt such a system of protection as will afford help and give industry to every healthy individual. We believe the time is coming when this will system of protection as will afford help and give industry to every healthy individual. We believe the time is coming when this will be done: all of those who have health and strength will be placed in schools of training, even in their youth, and given such instruction as will develop the highest traits of their nature and draw out their best talents, so that they shall be trained to take hold of some manual or some mental labor that will afford a competency to them, in order that they may gain a living in comfort and without fear for the future, and that these governments will provide for those who are maimed and incomprovide for those who are mained and incompetent to labor, so that there shall be no destitute anywhere; there shall be no almshouses built, no need of charitable institutions, because the wealth of the country and the wealth cause the wealth of the country and the wealth of brains and hands shall be put into a general treasury, from which all shall receive that return that shall insure a beautiful and a comfortable life for each one.

Parliament may not enact laws for this, because kings and queens, lords and ladies, people in high station, must learn, must unfold that higher natures must come under the

their higher natures, must come under the laws of the grander educational power, before they will be willing to see any good in such an idea as this, and when they come to that plane of understanding through which they can receive the poor, unfortunate creature as a child of God, and consequently as a brother or a sister, they will cease to be lords and ladies, or high potentates, and will have become as of the general people, children of a republic alone.

Your correspondent wishes to know if any legislative enactment restraining the lower classes from entering the bonds of wedlock should be established. Would not these creatures of restraint be unable to unfold their

tures of restraint be unable to unfold their spiritual natures through such deprivation, as (fod intended they should develop them?

Well, that is a question which no finite spirit can answer; that is a subject each mind may study for itself. We do not yet know what God has intended should be the experience or fate or ultimatum of any soul. We do not dindly intuences, gaze upon, and the highest and tributes of its being are thus appealed to and drawn forth.

You have never heard, in your experience of the works and claims of Spiritualism, of a little child returning from the spirit-world exhibiting any signs of the baser passions, of the lower nature of humanity; you never learn of a little one coming back with any expression a little one coming back with any expression a little one coming back with any expression and in love and innominately in love and in love and innominately in love responsibilities, and through their own wild desire or actions throw upon the world little waifs that are in need of instruction and care. We cannot say that the Divine Spirit intends any such experience to come to these unfortunates. From our own personal standpoint we should say it must be the will of the Divine Spirit that these classes should be taken in charge by those who are well informed by in charge by those who are well informed, by the thinking, respectable individuals who form society, and placed under such systems of training as shall call forth the higher qualities of their natures, that they should be surround-ed by such influences and associations as would help to unfold the keener activities of their beings, so that they might come into a condi-tion of industrial life which should indeed place them upon a higher plane than they occupied at first, which would enable them to gain the ability to care for themselves and for the families which they have begotten. We be-lieve the blame rests with humanity. We be-lieve the responsibility is invested in those

higher classes that have the knowledge, and yet, having the knowledge, act not upon it. We believe that it is the duty of Parliament, We believe that it is the duty of Parliament, and of every form of governmental life in every country upon the globe, to establish a system of instruction and training that shall be provided free to every child in its domain. No matter how weak or how undeveloped the stock from which the child has sprung, that little life should be taken in charge and be placed in schools of training and of education, that it may not grow up in ignorance and surrounded by the haunts of vice; and if this is done every year by every government upon done every year by every government upon the globe, we can assure you that in the course of a hundred years you will find no outcasts, no homeless waifs, no ignorant, vicious lives; you will only find an industrial race of people; you will only find an industrial race of people; and if now and then one comes forth, because of inherited habits, tendencies or appetites, the whole atmosphere being infiltrated and permeated by this higher influence, this grander state of existence, one will not flourish in deceit or crime, but will imbibe the general atmosphere and be vitalized and uplifted by it.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Dec. 12th, 1890. Rev. Henry Morgan.

lative government, but must be sought in the system of universal education. This evil of which we speak is that of the population of the earth by the lower, more ignorant classes. Personally we believe that there is an overproduction of these lower human beings, bred in sin, reared in squalor and misery, the children of vice and ignorance. Certainly we know that there are hosts of these misguided and undeveloped human beings walking the face of the earth to-day, and it is no wonder that certain minds ask: "Would it not be well for legislation to be called into practice in forbidding this over-production of such a class?" We believe the time is coming when this will be regulated by wise minds, but perhaps the day has not yet dawned. We know that man and woman were created with all the attributes of human nature for wise purposes. We know that there is instilled within them this divine principle of affection, which flows out through the physical life and awakens the social nature, drawing human beings together, each seeking

ing those needs.

and the various questions that arise concerning those needs.

I am interested in that which looks to the elevation of the race above those things that bind it down to carnal life. I am decidedly interested in the progress of the temperance movement. I hope to see it slip along over city and State with tremendous force. I think, indeed I know it is growing in power, and I am glad of that. I will be more glad when I see every rum-shop in the land closed for want of patronage. Of course we do not look for that in this generation, or in the next; but I think it is sure to come, for the good that is in man must triumph over that which is degrading. I have a larger hope for the race than I had when I was here. I think less of the evil in man and more of the divine goodness; that is, I can see, perhaps, a little more clearly that all are stamped with the imprint of the Divine Creator, and that sometime, in some manner, that likeness must show itself in the progress, in the effort and the achievement of this humanity, individually and as a whole.

I come back, Mr. Chairman, to speak a few words to my friends and to the public, because I would not have you think that I am asleep, awaiting the sound of the great trumpet to arouse me to an understanding of life and its movements. Oh! no; I find I am vitally awake, and I would like to have it known; if we make mistakes concerning theological ideas, if we are misled in notions of the future, why, after we come to find where we have gone wrong we should feel strong enough and manly enough

misled in notions of the future, why, after we come to find where we have gone wrong we should feel strong enough and manly enough to make the confession of our wrong ideas, or rather mistakes, and I am very willing to do that. I was outspoken when in the body. I am outspoken now, on any of these subjects that demand my attention. Although I seldom make utterance through mortal lips, yet as an individualized intelligence I am busy in the other world, working in those lines and by those methods which attract me, and trying to do what I can to better the race.

those methods which attract me, and trying to do what I can to better the race.

I will not take up more of your time, sir. I just thought it would do me good, and perhaps bring some idea to the mind of some one here, if I would come and say a few words from The Banner platform. I think a little more highly of the Banner of Light than I used to do, and I hope my friendly advances will be taken in the same spirit they are made. I was known in your city and its vicinity as Rev. Henry Morgan.

Sarah E. Sturgis.

I was kindly invited to come and speak, hoping that I might reach my friends who are yet in the earth-life, but who understand very little of that which takes place with a spirit after the body is laid to rest. I come from Alameda County, Cal., and I would like, if I can, to get to Jennie Sturgis and to Frank. I don't know as I will succeed, but I thought it would do no harm to make the attempt. I was assisted to come by some good friends, who are standing near in spirit-form. I send my love to those who are left on earth, and want them to realize that nothing came to me that was unpleasnear in spirit-form. I send my love to those who are left on earth, and want them to realize that nothing came to me that was unpleasant through death. I did not suffer in the body nor tremble in the spirit. I felt only a drowsy, quiet sensation steal over me, that was one of pleasure rather than pain; and when I roused from it, and opened my eyes, it was to gaze upon angel faces that were kindly bending over me with their welcome smiles, so I had nothing to fear; and it has all been beautiful to me since then, in the quiet companionship of friends, and in the new labors that have come to me on the other side. I want my friends here to feel that it may be just the same with them. They do not like to think of death; some of them will not talk of it, because they want to keep the idea away from their minds as long as possible. I think if they will try to familiarize themselves with it, and will ask for the presence of their spirit-friends, some of them by and bye will feel the influence, and know that it is only peaceful and sweet that comes from the higher life. Sometime I hope to be able to give something in private to my personal friends and the members of my family; something that the world has nothing to do with, which will be evidence of the return of the spirit, and I will work for that end. Sarah E. Sturgis.

I had an extended experience, and many years of earth-life, before called from the body. I ought not to feel that I was in any way cut ought not to feel that I was in any way cut short in my career, nor do I, for that discipline which came to me has been of great advantage on both sides of life. I am proud to call myself a Bostonian, proud to belong to this part of the country, and to identify myself with its movements. I am bne who was interested in business affairs, in social interests, and in political matters. I think I kept alive to the spirit of the times, and I have felt myself thoroughly alive to all things in which I could take an interest even since I have been a spirit. Men call me dead, and speak of me as one who is of the past. But not so, friends; I am alive, is of the past. But not so, friends; I am alive, and one who is present, belonging to the now, just as much as I belonged to the then, that is

gone.
I lived in Chelsea, Mr. Chairman, and I have friends in that little city, many friends here in Boston, and friends in other places of the good old State, and to each one of those who are relatives, who are very close to my heart, to all with whom I have associated in the past, or spent a pleasant hour, in whatever circle or de-partment of life it may have been, I send my partment of life it may have been, I send my greeting, my kindly remembrance. All I desire is to have them know that life is continuous. I do n't understand quite yet whether it really commences with our birth on the mortal plane or not. I doubt it very much, but still I have not learned sufficiently of that to make a clear statement; but I do know, from my experience, that it does not close with the death of the physical form: it seems to be taken up just

clear statement; but I do know, from my experience, that it does not close with the death of the physical form; it seems to be taken up just about where we laid it down—that is, if we do lay it down at all, which did n't seem to be the case with myself. I feel younger, more spry and active than I did the last few years of my life, so that I am in a better condition, and I am very glad to give this report.

I have been in my life, sir, interested and actively engaged in the cotton and woollen trade, and also somewhat with the brokerage business. I have employed my energies and exercised my vitality in such ways as attracted me, and I am glad to say I still have energies left that may be employed to useful ends.

I might discourse to you at greater length concerning my ideas of things, of the interests of this country, and also of its business prospects. I try to study ahead a little, but I shall not take your time, for I see a great many other spirits pressing around, with eager faces, wishing to make themselves heard, therefore I thank you for this privilege accorded to me so kindly, and will retire.

Henry Carter.

Henry Carter.

I hail from St. Louis. .It is rather a long dis-

I hail from St. Louis. At its rather a long distance from your office, and you are all strangers to me, but I have been told this is a cosmopolistan place, where everybody may come, and all are welcome to make themselves heard who can get a hearing. I am thankful to get in. It is not the first time I have tried, and so I can say to those who do not get here to-day: Be not discouraged, your time may come after a bit.

Here I am, Mr. Chairman, to send my greetings to my friends, and to tell them I am an acting to my friends, and to tell them I am an acting to my friends to get out of the tired body. I say fortunate enough, because I find I am not hampered to the extent that I was, I can get about sor readily, I can see as many things that are passing at different points, so that I count myself as one of the fortunate, though at first I would rather have staid on the earth and been have been called out.

I want my friends to get interested in spirit I want my friends to get interested in spirit.

I hail from St. Louis interest it is a gloritous truth, as we well know, and deserves to some out to, and they is a cosmopolis of that kind. If my husband will go to her, or some out it is a cosmopolism of that kind. If my husband will go to her, or some out the some of the good friends moothing the will do all I can to come: and they call the backing that it can got, from some one, I will do all I can to come: and they call the knowledge one in this in up to them fars' Williams, who is a medium of that know, ledge of the know, ledge one; I will do all I can to come: and some of the good friends moothing the will do all I can to come: and some of the good friends moothing the will do all I can to come: and some one, I will do all I can to come: and some one, I will do all I can to come: and some one, I will do all I can to come: and some one, I will do all I can to come: and some one, I was from Mrs. Lessie Milbank. My little will the Mrs. Please of forming as ort of social union of all the well-tred Spiritualists of this

that I ought to have done; it did not command my attention as I wish it had. I could not find that in favor of it which I might have done, but yet it seems to me I had my work to do in my own way, among my own followers, and that I could not have done it as well in any, other place or depurtment of labor; so I do not complain, either of myself or, any other. I only rejoice that I live in an immortal world, and have the observable in any and the lessons of life, the needs of humanity and the various questions that arise concerning those needs.

communication. I don't suppose they know much about it, perhaps nothing, but there is no reason why they can't learn; there is a good atmosphere about them for the encouragement of this Spiritualism, and it seems to me there are places not far away where they can really learn something of what is going on in the other world. I call on them to make the attempt, to give me a chance of giving them a private communication, and I will do my best to bring along some other good spirit friends who have gone out from that section of the country. Henry Carter.

Dr. Samuel Maxwell.

It is a long time, Mr. Chairman, since I have spoken through the public print, and yet as a spirit, interested in the progress of Spiritualism, as one strongly interested in the movements of humanity as it strives to rise higher in the ranks of reform, I am often back in contact with mortal life. Principally, just now, I am exercised over the thought and the action of medical men and of scientific physicians. I am very well pleased that they are studying so earnestly, strongly, all the while to if possible gain knowledge concerning the human family, to such an extent as to be able to overcome disease, if possible; then there would be not each of the progress of spiritualises, and the will be of the contact with mortal life. Principally, just now, I am exercised over the thought and the action of medical men and of scientific physicians. I am very well pleased that they are studying so earnestly, strongly, all the while to if possible gain knowledge concerning the human family, to such an extent as to be able to overcome disease, if possible; then there would be not an extent as to be able to overcome disease, if possible; then there would be not an extent as to be able to overcome disease, if possible; then there would be not an extent as to be able to overcome disease, if possible; then there would be not an extent as to be able to overcome disease, if possible; then there would be not an extent as to be able to overcome to the contact of the done in this present century to any extent, because the human family must be taught, educated up to an understanding of itself and its physical environment, so that future generations may be born with healthy bodies and

tions may be born with healthy bodies and sound minds.

I have heard a good deal, Mr. Chairman, as have numbers of spirits with me, of this increase of inoculation which is going on rather considerably in the present day. Why! they are coming to inoculate the physical system for all sorts of diseases—for the cure of hydrophobia, for the prevention of smallpox, and by-and-bye it will be diphtheria and every other form of disease that flesh is heir to. Now, in the present time, we hear of the same practice for the ent time, we hear of the same practice for the cure of consumption. Some of my old friends in Philadelphia have asked what spirits think of this method; and although there are many other minds, scientific and better practiced other minds, scientific and better practiced than I, who might answer more fully, yet, as I have an opportunity of speaking here to-day, I will say that so far as I know spirits are adverse to this method; I have seen and heard a good many intelligent men and women in the spirit-world discussing this subject, and all that I have listened to agree that this practice of introducing foreign matter into the tice of introducing foreign matter into the physical systems of mankind is a pernicious one, whether it be to introduce a globule of corruption taken from some other animal form, or to infuse into the system some highly poisonous element, or in some other way to in-oculate an individual with extraneous matter; oculate an individual with extraneous matter; it is most unwise, because, study the case as you will, you cannot foresee what the effects will be, either in the system that is practiced upon, or in the generations that are yet to be born. Some of our scientific minds are at the present time talking it over and studying it. They express themselves forcibly on the question. I have heard several say that if this introduction of foreign matter does not hyand. troduction of foreign matter does not by and-bye break out in other forms of disease fully as evil in their effects as the one sought to be cured, it may have a detrimental effect upon the brain; again, that in some individuals there may be produced a tendency to paralyzation of the nerve-centres; in others an acceleration of brain-force so as to produce insanity, and in others disease of the blood which will termi-

nate in scrofula, or something of that sort.

Now, I give this just as I have heard it, just as I believe it is true from our spirit-side of life, and I would hesitate long before I allowed a physician to experiment upon me or mine in this direction; so I tell my friends, be very careful how you move in any such matter as

careful how you move in any such matter as this, because you cannot see what the results will be by-and-bye.

I give my greeting to all workers and old friends. I am interested in medical reform and in the impartation of magnetic forces through healing agencies and agents to mankind: that is, I believe that a knowledge of hygiene and the laws of life, how to regulate the daily habits and conduct and living by the laws of nature, will do all that is necessary to cure disease, or to prevent it before it has

laws of nature, will do all that is necessary to ence, and know that it is only peaceful and sweet that comes from the higher life. Sometime I hope to be able to give something in private to my personal friends and the members of my family; something that the world has nothing to do with, which will be evidence of the return of the spirit, and I will work for that end. Sarah E. Sturgis.

George McBride.

My name, Mr. Chairman, is George McBride.

I aws of nature, will do all that is necessary to cure disease, or to prevent it before it has made its encroachments.

I am glad that Spiritualism is growing. Some of my friends will say: "It is not; it is losing ground." But I don't think so; it seems to me it is growing. I cannot see so much of local enterprise and organized effort in regard to it by its adherents as I have seen in the past, but none the less I feel it is making its way into countless homes and among families of all stations in life, carrying its influence, doing its work, helping to elevate the race above the clouds of ignorance, error and superstition. Dr. Samuel Maxwell.

Mrs. Jessie Milbank.

Oh! this is so very strange to me, and I have been living in such a strange condition during the last two weeks. Only such a little while the higher life.

It is beautiful around me; pleasant faces

It is beautiful around me; pleasant faces give me smiles, and the homes that I see are very sweet. There is so much that is quiet and peaceful that I have been resting; and yet it does not seem as if I needed rest so much as I need to come back and tell the dear ones that I live, and that I love them. I hardly know how to speak at this place, but please send my love to my husband, and tell him I do not wish him to mourn my absence, for I can be with him, and I can help him, I think, after a little while, when I get more accustomed to this life and these laws, help him in his life, and to understand things that will tomed to this life and these laws, help him in his life, and to understand things that will come up, and that he would like to know. Perhaps, too, I can guide him how to move in regard to his own affairs in the home, and I will do what I can; but just now all I can do is to send my love, and to say I am alive, and not dead, as it is said of me.

I had hopes and aspirations, and it seems as if I might have staid here. I was young to be cut off so early, and at, some moments I feel sad, and wish I was right back in the body; but then again the sadness goes when I see all the life and beauty around me, and I think perhaps it is, as some of the good angels say, all

haps it is, as some of the good angels say, all

haps it is, as some of the good angels say, all for the best.

I don't want Robert to grieve. I want his life to be happy, and I hope he will try to make it so. I am with my dear mother. How beautiful she seems to me! How bright all things are where she is in spirit! and that association is so good to me it helps me understand these things.

You will excuse me, Mr. Chairman, if I do not express myself just according to your rules.

beautiful she seems to me! How bright all things are where she is in spirit! and that association is so good to me it helps me understand these things.

You will excuse me, Mr. Chairman, if I do not express myself just according to your rules. I do n't know anything about them; but I was assisted to come here, because I felt so anxious to reach my dear friends, and tell them of my life and of my affection. I hope it will do them good. The spirits around me say that I can, in a little while, be strong enough to help them here, and that there are those on this side who are mediums who help such as I to come and manifest tangibly to their friends. I want my dear nose to give me an opportunity if they can. I know there is a lady in our city, and they call her Mrs. Willams, who is a medium of that kind. If my husband will go to her, or some one, I will do all I can to come; and perhaps I can bring him just the knowledge and the evidence of immortal life that will do him good. I am Mrs. Jessie Milbank. My husband is Robert W. Milbank. I lived in New York City, way out toward Harlem.

John Meyrick.

Good afterioon, Mr. Chairman. It is over two years since I left the body. I thought it was quite time to come back and report my self. I do n't feel as aged and helpless as I did before the change came to me. I feel better prepared to take part in the concerns of life. Not that I wish to come back either to take the clause for some and the presence of a good many of the prepared to take part in the concerns of life. Not that I wish to come back either to take the relivous were larged in the cause for some years—and uniting them in harmony and in before the change came to me. I feel better prepared to take part in the concerns of life. Not that I wish to come back either to take the clause for some prepared to take part in the concerns of life. Not that I wish to come back either to take the clause for some prepared to take part in the concerns of life. Not that I wish to come back either to take the clause for some prepare

George F. Davis.

George F. Davis.

It is very gratifying to a spirit to be able to step into such a place as this and announce himself. The years go by, and those who have gone out from the body find their places filled, the great crowd surges on, and no vacancy is left because of one or because of many that have gone out. That is well, and we should not repine at it, because there are other worlds and other labors for those who go on; yet we cannot help taking an interest in the affairs of this life, and this old world, with which we have had to do. One who has for many years gained an experience, and taken part in the movements of business and practical life in this country, must of necessity feel himself more or less a part of it, and be reluctant to give it all up and turn away.

I find it so, though the years have gone by since I was here in my energy, doing my portion and filling my place; yet I come, Mr. Chairman, to send my renewed greetings to my friends and former companions, if I may so express it, in Cincinnati, Ohio: and not only in the Queen City, but also to friends across the river, in Kentucky and in parts of Ohio. I have had friends in various places, and I feel warmly attracted to those who are left on this side of life. I give a good account of myself as

have had friends in various places, and I feel warmly attracted to those who are left on this side of life. I give a good account of myself as far as I can. There is very much I want to know yet. I have many things to learn, and no doubt I have some trying experiences to meet. I have met discipline since passing from the body, and if I could come back now, with a life to live on earth, bearing the knowledge with me that I possess, I could avoid making some mistakes, and could perhaps do better than I did here. I find it is what they all have to say on the spirit-side; but we don't come back in that way; the knowledge and experiback in that way; the knowledge and experience we have gained are for our guidance, I

presume, just where we are.

I have met a good many of my fellow townsmen on the spirit-side, and they would all like to give greeting and some word of remembrance to their friends here. Dr. Clendenning wishes he could reach his friends and those with whom he was associated. He did not believe in this Spiritualism—it was not attractive. with whom he was associated. He did not believe in this Spiritualism—it was not attractive to him. He was rather pronounced in his religious convictions, and he says he can see clearly what a mistake he made, and that he only would like to give some light and knowledge to those he has known who are still on earth, that they might understand more quickly and more vitally the things of the spiritual world than he has done. Well, I may say that, too, and with truth, and I suppose many others could say the same. I will not further trespass on your time, sir. You may announce me as George F. Davis.

Elizabeth Lewis.

I have only a few words to say, but I have I have only a few words to say, but I have been waiting to say them a long time, hoping almost against hope to get here just to send my love to my friends, and to tell my boys I have been watching over them with a mother's love. Many years have gone, and yet I do not find myself any the less capable of manifesting my affection toward those who have seen strange things and have passed under the rod of affliction more than once. Changes pleasant and changes unpleasant have met their lives, and I from the spirit-world have seen and understood: from the spirit-world have seen and understood; so at last I come, bringing the affection of my heart and speaking a good word of recognition for other good friends who are in the spiritual world also.

John has said to me: "Forget not that I, too, would like to have them remember that I once Oh! this is so very strange to me, and I have been living in such a strange condition during the last two weeks. Only such a little while ago I was here in the body with my dear husband, and with my friends, those whom I loved so much, and now they tell me I am a spirit in the higher life.

Daniel Farrar.

Now, Mr. Chairman, before you close, per-Now, Mr. Chairman, before you close, permit me, as an old Spiritualist and resident of Boston, to give greeting to friends whom I see here in your audience, and to my friends and my children who are not present in your Circle-Room, but to whom my thought and love go out with warm respect and recognition. I feel that it is quite time for me to express myself through your medium. I am highly gratified with the spiritual world as I find it, for it is very much what I expected it would be. I cannot explain to you that part of its life which is most interesting to me, because words fail, and then I do not count myself a speaker by any means. The social reunions with the friends that we have here, the many pleasant meetings we hold, even the spirit pleasant meetings we hold, even the spirit-circles and levees that we participate in, Mr. Chairman, are very pleasing, I assure you. Why! many of the old workers and mediums and speakers that we knew in the past gather together at times over there and hold just a grand spiritual jubilee. We have a glorious time, not only with ourselves, in exchanging thought and experience, going over the past and talking about that which has occurred, but we also get into communication friends. but we also get into communication, friends, with spirits of a high grade that do not occupy the same world that we do, but are in advance, and that are very learned in science and in general knowledge. We have our instruments

I find plenty to do to keep me busy." And so she does; she always did. Daniel Farrar.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 19.—William Lloyd Garrison; Fanny Briggs; Joha Konney; James E. Dodigo; Stephen Burns; Mary Frances Washburn; Thomas Hooker; Wando; A. B. Meachain.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLLY) As per dates will appear in dus course.

Jan. 16.—Erastus Brownson: Lawis Hayden: Mary Root;
Loverett Saistonstall; Julia Mackintoshi C. H. Fling; Maria
Barnard; Dr. Henry W. Webb; Maggie Mahoney.

The Indian.

HAPPY GREETING TO THE RED MEN

Roll back the tide of hunter-life, When Nature's God bore rule; Ere Art's device in Nature's strife Had taught in Error's school!

When God in clouds or in the wind The red man's senses knew, And great Manitou, to his mind. Was ever good and true.

No creed, no dogma held him down In basest slavish fear Of hate and direful gloomy frown From spirit realm so near.

His life with peace was truly spent In childlike faith and love; And mind to mind, with pure intent, In spirit kindness strove.

No warring thought, no social strife-But senses truly blaud-He lived in this a natural life,

And hoped for Summer-Land. Then may we not in love aspire To joys that should abound Around the Indian's council fire,

On his once hunting ground? In brotherhood we'll meet him there, If we cannot do so here, And join the merry "dance of Peace,"

And smoke the pipe of cheer. No tomahawk or scalping knife Shall brandish in that light; For implements of death and strife Are banished out of sight.

No warring elements shall feed The fires of baleful breath; For Love's eternal, brightest meed Shall be our untold wealth.

An Indian's Wooing.

LOVE STORY OF PRETTY ELAINE GOODALE. No society engagement has caused more talk in Boston than has the news of that which has come from the Indian frontier of the woolng and winning of Elaine Goodale, the poetess, by Dr. Eastman, the graduate of Dartmouth and of Boston University.

Dr. Eastman's college story is interesting; and how he came to meet Miss Goodale is more interesting.

During the summer—that of 1890—Dr. Eastman, as he must now be called, happened to

man, as he must now be called, happened to read a book of verses called "Apple Blossoms," written by Miss Goodale when she was but fifteen years old, and later other of the same poet's works came into his hands. He conceived a fondness for them, but this alone would hardly have been enough to make a ro-

Miss Goodale was not only a poet; she was an Indian enthusiast. She taught in Gen. Armstrong's Hampton school three years, then went to teach in a day school among the Sioux at the Lower Brule agency, Dakota, and is now superintendent of schools in the Sioux coun-try, though of late she has been employed as nurse at the Pine Ridge agency. It was out there that she met Dr. Eastman,

1.3

It was out there that she met Dr. Eastman, who received the appointment as government physician not long after his graduation. They were prepared for each other in temperament, education, sympathles and age—he is twenty-eight and she twenty-seven—and naturally it did not take long for each to find the other out, especially in a country and under conditions where sympathies are quick to express themselves.

themselves.
Miss Goodale is very beautiful, as well as educated, and she has determined to devote her life to the work in which both her betrothed and herself are vitally interested.

"I never, never knew him to do a wrong thing," says
Dr. Wood, who provided Dr. Eastman's education.
"He never tasted liquor in his life, and never used to-bacco. He believes rum is the curse of the Indian as it is of the white man. In Boston he was amember of the Shawmut church, but never felt called to be a preacher thread?"

two people anke: Why? Because no t

Dr. Eastman believes that the Indian trouble is entirely due to mismanagement.

"What my people want," he says, "is some one with intelligence and education sufficient to enable him to interpret accurately the provisions of our treaties with the Government, and not leave the office of interpreter in the hands of ignorant half-breeds and white agents who have acquaintance with the rudiments only of either language."

Starvation the Cause.

A letter to the New York Freeman from Father Craft, the Catholic Indian Missionary, who was fatally shot through the lungs in the Indian fight at "Wounded Knee," says that from the beginning of treaties with the Indians they have been disappointed, cheated, starved, deprived of both their own customs and those of the whites, which they had fondly hoped to assume with the aid of the Government, and in every way abused, mocked and discouraged. In their despair General Crook brought them hope. Their confidence in him led them to hope that he would be able to realize their anticipations. His death was their death blow, and they so felt it. Their fears and despair after Crook's death were increased by a further reduction of rations and a delay even of these. Mr. Leo, who took the census, made grave mistakes; counted less than the real numbers and made reports of preservity that of these. Mr. Leo, who took the census, made grave mistakes; counted less than the real numbers and made reports of prosperity that did not exist. The rations estimated for the reduced numbers were not sufficient for half even of these. The Indians were more than ever in abject misery, starving without hope of redress and without hope of living in any way. It is not to be wondered at that they believed in a Messiah, and listened to every one who promised hope. Interested whites took advantage of this state of affairs, and howled for troops. These troops came. Interested whites again came to the Indians and persuaded them that the army had come to complete their destruction. The Indians did not light, but ran away in fear and despair.

not fight, but ran away in fear and despair.

All this Indian trouble can be traced through
all its-phases to its true cause—starvation, abject misery and despair, the cause of which is
the outrageous conduct of the Indian Department for many years.

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

New Music.—We have received the following from the publishers, White-Smith Company, Boston, Mass.: Instrumental-"Hurdle Race Galop," C. A. White; "Spanish Fandango" and "Sabot Dance" (in Faul Jones"), A. J. Caldicott; "Bourree" and "Paul Jones Waltzes" and "Quadrille," Robert Planquette; Jones Waltzes" and "Quadrille," Robert Planquette;
"Happy Hearts Galop," John T. Clark; "Marche
des Troubadoura," C. O. Stearns; "La Valge des
Nymphes,", Irving, A. Blossom; "The Latest Fad
Schottische," Frank H. Russell; "Menuet," J. J.
Paderewski; "Nocturne," by A. Whistler; "Yours
Always," waltz, by A. G. Crowe. Vocal—"I Walt
for Thee," trlo, arranged by E. H. Balley; "Sweet
Katle O'Connor," Harry Dacre; "Shadows of the
Past," Geo. Howard; "The Flowers' Review," FourPart Song, Franz Abt; "The Knight Rode Gaily,"
"Shamrocks and Kisses," "Flowers for My Colleen,"
and "Nora Daly," all by Duncan B. Harrison.

The Folio. by the same publishers, has a good

THE FOLIO, by the same publishers, has a good table of contents for January—a full-page portrait of Gen. W. R. Alger furnishing the frontispiece.

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Dec. 6.

ASTROLOGY.

K ANDERSON, No. 101 Boylston street, Boston. Office hours 10 to 6. Mondays at Waltham. Jan. 3. CANCER and Tumors CURED: no knife book free. Dr. Gravion & Dr., No. 163 Em 8t., Oindinnatt, C.

MRS. JENNIE CROSSE, Business, Test and IVI Medical Medium. Six questions answered by mail, 50 conts and stamp. Whole Life-Reading \$1,00. Magnetic Remedies prepared by spirit-direction. Address 83 Tremont street. Lynn, Mass. 2w Jan. 24.

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Octtage, Orescent Beach; Revere, Mass. Terms, \$1.00. Hours, from 9 A.M. to 5 P.M. tt. Oct. 11.

DIAGNOSIS FREE. SEND two 3-ct, stamps, lock of hair, name in full, age and 5 sex, and I will give you a CLAINVOYANT DIAGNOSIS OF YOUR ALLMANTS. 'Address J. C. BATDORF,' M. D., Principal, Magnetic Institute, Grand Rapids, Mich. im Jan. 3. Mediums in Boston.

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CONTAINING vitalized forces for the healing of the sick and the development of mediumship.

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Clairvoyant Physician,

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Jan. 17.

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SPECIAL attention given to Paralytics, or those paralytically inclined. Powerful Magnetized Paper sent by mail on receipt of \$1.00. Jan. 24.

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Miss A. Peabody,

J. N. M. Clough,

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HATTIE C. STAFFORD,

456 SHAWMUT AVENUE, BOSTON, MASS. Sundays and Thursdays, 2:36 P. M.; Fridays at 8 P. M. Jan. 10.

Florence K. Rich,

TRANCE AND BUSINESS MEDIUM. Development of Mediumship a specialty; also Diagnosis of Disease. Consultation daily. Hours 9 to 12, i to 6. 115 West Newton st. Boston.

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 night. Boston. Do not ring. Jan. 17.

Mrs. A. E. Crane, TEST and Business Medium. Magnetic Treatments. 8½ Bosworth street, Room 4. Boston. Hours 9 to 5.

Mrs. H. B. Fay, MADISON PARK HOTEL. Sterling street, Suite 6, Boston, Mass. Séances Thursday and Saturday, at 2:30 P. M.; Wednesday at 7:30 &w* Dec. 27.

Mrs. Alden, RANCE MEDIUM. Medical Examinations and Mag-netic Treatment. 43 Winter street, Boston. Jan. 3.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tre mont street, Boston. Private sittings daily. Circles Wednesday afternoons.

Miss J. M. Grant, FIEST and Business Medium. Office Banner of Light L. Building, 8% Bosworth street, Room 7. Hours 9 to 6. Jan. 3.

MRS. H. W. CUSHMAN, Musical, Test and Business Medium. Six questions answered by mail, \$1,00. Also examination by lock of hatr, \$1,00. Circles Thursdays at \$230. 104 High street, Charlestown.

M. H. S. M. J. BUTLER will receive her pa-tients on Tuesdays and Thursdays, from 9 to 4, at \$75 Columbus Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. 13an. 2.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston.

MARGUERITE BURTON, Business Medium.

Bix questions answered, or reading, 50 cents and two stamps. Hours 10 to 5, 7 to 9. 1472 Washington st., Boston.

Jan. 17.

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic. 258 Shawmut Avenue, Hotel Johnston. 1w*

MRS. J. C. EWELL, Inspirational and Medical Physician, No. 36 West Springfield street, Boston.

SARA E. HERVEY, M. D., Psychometrist and Magnetic Healer, 59 Clarendon street, Boston. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown.



GEN. GRANT

for months previous to his decease almost wholly by the use of BOVININE, as the following letter selected from many others will testify:

"THE J. B. BUSH MANUFG. CO.:—
"During the last four months of his sickness, the principal food of my father, Gen"eral Grant, was **BOVININE** and milk; and it was the use of this incomparable food
"alone that enabled him to finish the second volume of his personal memoirs.
"October 1st, 1885.
"FRED D. GRANT."

Dr. J. H. Douglas, General Grant's physician and faithful friend, cordially endorses the above statement regarding BOVININE.

Mediums in Boston.

Dr. Abbie K. M. Heath,

Magnetic Treatments and Vapor Baths.

MEDICINES and Magnetized Paper furnished as required
Circles Tuesday afternoon, at 5 o'clock. Private Sittings
109 F. M. Names, Dates, Losses, Business Prospects, etc. Terms, 81.00.

Terms, 81.00.

Gives Sittings and Advice by Letter. Write your full name and age, ask no ten questions, enclose 81.00 and stamp, and address me at Hotel Simonds, 207 Shawmut Ave., Boston, Mass. Jan. 24.

Mrs. J. M. Carpenter WILL see patients at her residence, 303 Warren street, Boston (Roxbury District), on Tuesdays, Wednesdays, Thursdays and Fridays. (Take Warren street Electric Cars on Shawmut Avenue.) 8w* Dec. 13.

Mrs. Lizzie Kelley,

PSYCHOMETRIST, Business, Test and Trance Medium Gives private stitings daily. Public circles every Sun-day and Thursday evening at 7:30, at her pariors, 828 Wash-ington street lw* Jau. 24. Seer.

M ISS J. RHIND. Private stitings on Business, Examinations on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours \$106. 31 Common St., Boston, Jan. 24.

Miss L. E. Smith, TEST MEDIUM. Private sittings from 10 to 12, 2 to 4. Circle Sunday and Wednesday at 2:30, Tuesday and Priday at 8 P. M. 344 Shawmut Avenue, Boston, Jan. 24.

HAS removed to 8 Cottage Place, off 1242 Washington street. Circles Sanday evening, 7:45; Thursday, 2:30 P. M. Sittings dally, gl.00. Magnetic Treatments. Jan. 24. Dr. M. Lucy Nelson,

Mrs. C. Mayo-Steers

MAGNETIC, Massage and Baths. Unsurpassed for Nervous and Chronic Diseases. 81 Boylston street, Boston Jan. 24. Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magneti Treatments. 165 West Brookline street, Boston. Jan. 24.

Dr. E. W. Clark, MAGNETIC and Massage Treatments, Office hours 10 A.M. to 7 P.M. 29 Dwight street, Boston. 1w* Jan. 24

W. A. Mansfield, SLATE WRITER, 282 Columbus Avenus, Boston. Hour 2 to 5 P. M. 4w* Jan. 17.

Mrs. T. F. Dean, No. 687 Shawmut Avenue, Suite 2, Bos

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Sept. 6.



OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. These FOOT BATTERIES a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter, in all weather! These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful MAGNETIC INSOLES. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those tired, all gone, worn-out feelings? A pair of our MAGNETIC FOOT HATTERIES will act like a charm on your blood, and give you a sensation of warmth and vigor at once. You can bind these Batteries upon any part of the body and experience a genial warmthand comfort at once. Try a pair of them quick, \$1.00, or three pairs for \$2.00, any size, by mail. Our book, "Phain Road to Health," FREE. Eastern Agencies.—HELEN A. SLOAN, 178 Tremont street, Boston, Mass. DR. J. H. WARN, Hotel Gladstone, New York.

CHICAGO MAGNETIC SHIELD COMPANY No. 6 Central Music Hall, Chicago, Ill. Jan. 3.

LOUNGE BED TO Graves' Latent Improved. Thousands have used and commend them. People prejudiced because of other kinds are enthusiastic in favor of this invention when they come to see it in its perfect shape as a lounge, for it does not betray the least sign of a bed. Sofa Bede, \$20 to \$50. Send for circular.

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OF NEW YORK THE best investment of the present time is alife insurance policy, maturing. In 10, 15, or 20 years, and at the end of that time paying you about 4 per per cent; in addition to protecting your life through all: those years. Pamphlets, rates and values, for any age, sent on application to

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES TREE, with a VALUABLE TREATISH on this disease to any sufferor who will send me their Express and P.O. address.

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Nov. 1. 10teow 10teow

JOHN W. FLETCHER. BUSINESS AND TRANCE MEDIUM, 268 West 48d Street, New York City.

A LSO Electrician and Magnetist. Advice on development, and private seances attended at residences.

Jan. 3. Mrs. Stoddard-Gray and Son, DeWitt

C. Hough, H OLD Materializing Scances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 22 West 34th street, New York. Daily Sittings for Communication and Business. 13w Jan. 10.

DR. DUMONT C. DAKE, 499 FIFTH AVENUE, NEW YOKK CITY, phenome-nally successful in "curing incurables." Send for Sw Sw Jan. 24.

Lizzie Preston, PSYCHOMETRIC Reader and Spiritual Healer, will treat the suffering in body and mind every Tuesday, Wednes-day and Thursday, between 1 and 4 P.M., at 52 West 12th street, New York City. 4w* Jan. 24.

DR. F. L. H. WILLIS

May be Addressed until further notice,

46 Avenue B, Vick Park, Rochester, N. Y. D.R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrihe can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotiata 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 Referenced and Terms.

Jam. 3.

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening. 151 Lexington Avenue, Brooklyn, N. Y. Jan. 10.

A NSWERS to sealed letters by R. W. FLINT, 67 West 23d street, New York. Terms \$1.00. RUPTURE POSITIVE CURE. By mail. Sealed, Box 3, Smithville, Jeff. Co., N. Y. 1y Dec. 20.

Massage Treatment, MRS. HANNUM.

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Cheap Lands and Homes in Kentucky. Tennessee, Georgia, Alabama, Mississippi and Louisiana,

Is the title of a Pamphlet issued by D. G. EDWARDS, General Passenger and Ticket Agent Queen and Crescent Route, containing correct County Map of these States. Mailed free, on application, to any address. 8w Jan. 17. PSYCHOMETRY.

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

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.
SEND four 2-ct. stamps, lock of hair, name, age and sex,
we will diagnose your case FREE.
Nov. 29.
Address DR. J. S. LOUCKS, Shirley, Mass.
13w*

Mrs. R. Collins, NATURAL HEALER, Magnetic Physician, formerly of P. Boston, has now resumed business. Many years prac-tice. Will visit patients at homes; also Developing Mo-diums. Treatments \$1.00. 29 Faulkner street, Malden, Mass. Jan. 17.

ASTONISHING OFFER. DEND three 2-cent stamps, look of hair, name, age, sex, one Dieading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Jan. 10.

Jan. 10.

Live

APITAL WANTED, either in large or small amounts, in a Company that promises large returns on the investment. The business has already been very seccesfully and profitably established in New England. In order to establish the business in New York; a small part of the Company's stock will be offered for a short time, at a very low price. For further information, address DR. 9. W. FOWLER, Business Clairvoyant (placing of investments a specialty, By Bosworth street (Banner of Light Building, Room By, Boston.

MRS. M. C. RIZER, Clairvoyaut, 622 South Water street, Wichita, Han. Readings, or will answer ton questions, by jetter for one dollar, "W" " " shan. 17.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me

L the place and date of their birth (giving sets) and 35 cents,

Send 10 cents to DR. FELLOWS, Vineland N.J., for his "Private Commelor," a book of the New York, Nenvous Men. It sets forth an external cure which imparts strength and vitality. No medicine given. Mention Banner. Nativities written at prices proportionate to the detail defunded by the name of the set of the

Banner of Light.

BOSTON, SATURDAY, JANUARY 24, 1891.

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 9 Bosworth street, every Tuesday and Friday after-moon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairbian. These interesting meetings are free

First Spiritual Temple, corner Newbury and Exeter Streets,—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Ohlidren" at 11 A. M.: Locture at 28 P. M., by Mrs. H. S. Lako. Tuesday, Industrial Union at 74 P. M. Wednesday, Sociable at 74 P. M. E. A. C. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Mall.—Services at 10% A. M. and 7 P. M. Seats free; pub-lic cordially invited. William Boyce, President; George S. McCrillis, Treasurer.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 2% and 7% P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.—Children's Progressive Lyccum meets Sundays at 10% A. M. Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2% and 7% P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Lycenue, Boston.

Ladies' Industrial Society will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and even-ing. Olrole at 4, Supper at 6, Entertainment at 7%. Ida P. A. Whitlock, President.

Twilight Hall, 789 Washington Street.—Sundays, at 19½ a. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 016 Washington Street.—Sundays at 10½ a. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Rathbone Hall, 694 Washington Street.—Spirital meetings overy Sunday, at 2% and 7% P. M.

Ohelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets.-Last Sunday afternoon, Jan. 18th, a lecture was delivered through the mediumship 18th, a lecture was delivered through the mediumship of Mrs. H. S. Lake upon "Righteousness; What It Is, and How Attained." The central thought was that the right relation of each individual soul to all others is "righteousness"; the attainment of this relation is brought about by the slow unfoldment of spiritual consciousness, which reveals a law of true social adjustment as definite as any known physical law. He who is truly "righteous"—that is, rightly related to all being, everywhere—cannot suffer; ill will flee from him, because there is no attracting element; the debt of ignorance having been discharged, the soul is harmonized and free—hence happy. An understanding of this law is attained only by hourly application of each revelation of right, however insignificant it may appear.

Act Sunday there will be special services, con-sisting of lectures and music, commemorative of the birthday of Thomas Paine. It is hoped that the admirers of this brave and illu-

It is hoped that the admirers of this brave and illumined man will present their tokens of remembrance in the form of flowers, books, poems, pamphlets, pictures or whatsoever souvenir they choose to bestow upon the Temple work in this direction.

School for children at 11 a. M. Song service at 2:15 P. M. Usual Wednesday evening social at 7:30. Lecture to women each Friday afternoon at 2:30.

ture to women each Friday afternoon at 2:30.

At the weekly Social, which occurred on Wednesday evening, Jan. 14th, Mr. F. A. Wiggin, of Salem, Mass., lecturer and test medium, was present and addressed the meeting. Mrs. H. S. Lake first occupied the platform, speaking for fifteen minutes in her usual easy and earnest manner; at the close of her remarks Mrs. Lake introduced Mr. Wiggin as the speaker of the evening, who, entranced, delivered a short address, which contained good thought.

At the conclusion of the address Mr. Wiggin, still entranced, gave a number of communications, some of which were recognized as tests. One of the communications was of such a nature that its correctness was doubted by the person to whom it was addressed; but in reconsideration of the statements presented, their authenticity was proven, and a test was established.

lished.

During the evening the vocal duet, "Oh! Wert Thou in the Cauld Blast," was rendered by Mrs. Jennie Bowker and Mrs. Lizzie Bin. Mrs. Lake offered closing remarks, and the meeting was adjourned.

ELIZABETH C. SANGER, Sec y.

FIRST SPIRITUAL TEMPLE FRATBRNITY SCHOOL Last Sunday the obsequies of the veteran Spiritual-

FIRST SPIRITUAL TEMPLE FRATBRINTY SCHOOL.—Last Sunday the obsequies of the veteran Spiritualist, David Wilder, who passed to the higher life Jan. 16th, were fittingly observed. He was a constant attendant at our school, every alternate Sunday giving us lessons from Spirit Newton's book, and we shall miss his visible presence very much, though conscious that as a spirit he is with us to aid and bless our labors. Our school services were opened by the choir, led by Mrs. Jennie Bowker in singing, followed by Miss Grace Dyar with an appropriate reading, after which the children read from our cards the Memorial Service, the lesson of which was that if they embrace the truths of Spiritualism death will have no terror. Sunday before last we had for our subject, "The Benefits of Spiritualism," last Sunday "The Harm that a Misuse of it involves." Among the responses was the following from Lizzie M. Nolen:

"It is, I think, very much easier for us to discern the benefits of Spiritualism than its harm. Everything has its good and bad effects, and Spiritualism is no exception. There are many things in it which are very easy for those who have their own material objects in view to counterfeit; and this has, perhaps, been the cause of more harm than aught else. There are many things, polsons, for instance, which in the hands of one who understands their use, are very important and indispensable, but in the hands of an ignorant person, or one unaccustomed to their use, become very dangerous. It is the same with the knowledge of spiritretura. Controlled by wise and intelligent persons, who have the advancement and welfare of the community at heart, it is of great benefit, but to those who employ it only for the furthering of selfish and mercenary motives, it had better be unknown. But many people judge Spiritualism from this side of the question, either being too prejudiced or too ignorant to know that there are two sides to this, as well as every other wide. These people can show evidence of fraud, and consequently deem it al

r eighty two years. ALONZO DANFORTH. 1 Fountain Square, Jan. 18th, 1891.

Berkeley Whill The Boston Spiritual Temple Society held its usual services at this hall on Sunday last. The morning discourse was upon "United Effort," and was called forth by a question in reference to the new organization, the Veteran Spiritual Union. The spirit controlling said this was a movement in the right direction; that the time had come for a permanent organization of Spiritualists for the purposes specified by those who are starting this matter. He also said that the movement had its origin on the spirit side of life, and he hoped that such wise enactments in the way of rules governing the organization, etc., would be brought about as would insure its permanency. After our upward of forty years advancement it was time that Spiritualists made provision for their aged, also for the worn-out mediums and workers in our Cause, that they should not be obliged to be placed in homes for the aged or fairm when the majority are not in sympathy with them, and where although they may be cared for as far as physical necessities are coacerned, they starve for spiritual food and sympathy.

The subject of the evening was "The Way of Truth."

Mrs. Lillie speaks in this hall next Sunday morning last. The morning discourse was upon "United

Truth."

Mrs. Lillie speaks in this hall next Sunday morning and evening for the last time until March, as she is to speak in Norwich, Ct., the entire month of February, when the platform at Berkeley Hall will be supplied by those earnest and ever faithful workers, C. Fannie Allyn and J. Frank Baxter.

The quartette continues to supply excellent music at each session. Seats are free and all are welcome.

Windows.

America Hall, 724 Washington Street. On Sunday last, despite the inclemency of the weather, good audiences were in attendance. The afternoon services were opened with an invocation and

non services were in attendance. The aternon services were opened with an invocation and
remarks by the chairman. Mrs. C. E. Bell and Mrs.
A. Smith gave tests, and Dr. Eames spoke in referende to the methods of revivalists. Mrs. I. E. Downing, under control, gave many clear tests, and Miss
Nettle M. Holt supplemented remarks with many fine
tests, all of which were correct.

Reving—Invocation and remarks by Dr. Hale.
Miss Holt followed with a short address, which was
very clear and to the point, and was listened to with
much interest, supplementing the same with tests.
Mrs. I. E. Downling followed with tests, the correctness of which was readily apprehended. The services, which were interspersed with excellent selections of music, closed with a test-séance by Dr. Hale
that in, all, its features was very interesting.

Thus day, Jon. 18th.—Largely attended and very
interesting services. Invocation and remarks by the
chairman appened the exercises, followed by remarks
from Mr. X. Tautie, Mrs. A. Wilkins and C. D. Fuller.
Tests of striking interest and promptly verified were
given through the organisms of Mr. Tuttle, Mrs. Robert Shackley, Mrs. Nellie S. Thomas, Mrs. Wilkins,
Mr. C. D. Fuller and Dr. Hale.
Usual services every.
Thursday alternoon at 3 victock and every Sunday at
2.30 and 7.30 p. M.

Thus Children's Prochessive Lyceum was

held in America Hall as usual last Sunday morning at 19:80, with a good attendance. The lessons were taken in order, and carefully considered. Mrs. C. P. Longley's talk to the children was replete with instructive suggestions. The exercises by the children were of great interest, and much enjoyed. A marked degree of progress is notlocable in the Lyceum since it steries.

degree of progress is noticease in site of the started.

A musical and literary entertainment, followed by a social datice, will be given Thursday evening, Feb. 12th, in the same hall. Tickets are for sale by the children and officers of the Lyceum at twenty five cents each. It is hoped that every spiritualist, and all interested, will procure them for themselves and friends, and thus help a great and good work.

M. M. H.

Dwight Hall, 514 Tremont Street.-At the developing circle in the morning Mrs. Dr. Heath described development as the term is generally used by

Spiritualists.

The afternoon meeting opened with music, and an invocation by Mrs. Heath, who spoke of the elevating tendency of Spiritualism, and the nearness of the spirit-world. Dr. B. F. Barker said that in order to be guided and lifted up we should be pure in our lives and conversation, and try to benefit humanity, and make the world better for having lived in it. Mrs. M. W. Leslie, speaking of the power of prayer, and the inspiration that comes to us, said: "Prayer brings us in harmony with good spirits, and with the Great Spirit. God's gifts are bountful, and it is impossible to deprive any one of them." She closed by giving evidences of the presence of departed friends. Mr. F. A. A. Heath remarked that many in the church believe the truths of Spiritualism, but bound by church rules, fear to acknowledge their source. Miss Berse gave names and descriptions of spirits present. Miss L. E. Smith described spirits, and gave a number of psychometric readings. Mrs. Dr. Heath closed the meeting with hames, descriptions of spirits, and readings.

Evening.—Singing, led by Mrs. Benniett; invocation

meeting with pames, descriptions of spines, and sings.

Evening.—Singing, led by Mrs. Benniett; invocation and remarks by Mrs. Heath.

Dr. W. A. Towne remarked that we do not get rid of the red men when we kill the body. They come back and render good for evil, rather than as what is supposed to be their natures would lead them to do. Dr. Towne gave several descriptions of spirits present.

Mrs. M. W. Leslie, controlled by "White Fawn." gave names of spirits present, among them Joseph Stearns and Edward Carney; the latter a fireman, who lost his life in the Summer street fire two years ago.

ago.
Mr. Jay Chaapel spoke for the Indians, closing with a plea for the rights of woman generally accorded her by the Spiritual Philosophy. Mrs. Josephine R. Stone gave, remarkable readings and tests. Mrs. Tor. Bell of Cambridgeport gave, in closing, proofs of the nearness of departed friends.

Eagle Hall, No. 616 Washington Street .-Wednesday, Jan. 14th.-Meeting opened with sing-Wednesday, Jan. 14th.—Meeting opened with singing by the congregation, and an invocation and remarks by Miss Simpson. Madam Bayard contributed a song, Mrs. J. E. Wilson remarks and tests. A song was sung by Mr. Walter Anderson. Tests and psychometric readings were given by Mrs. Besse, Mrs. Wilkinson, Dr. E. H. Mathews, Mrs. Chandler-Balley and Mr. Anderson, interspersed with songs by Mme. Bayard and Mr. Anderson, closing with remarks by the chairman, Mr. Mathews.

Sunday morning, Jan. 18th.—The customary developing and healing circle was fully attended. Treatments were given by Drs. Mathews, Brown, Black den and Willis.

Afterwoon.—Services opened with singing by the congregation. Dr. E. A. Blackden gave the opening address, followed by Mrs. J. E. Davis, Mr. David Brown, Mrs. J. E. Wilson, Dr. Allan Toothaker, with remarks, and Mrs. Dr. Robbins, Mrs. Wilkinson and Mrs. Dr. Bell with tests, music being interspersed.

Evening.—Singing by Mr. Anderson assisted, by Mr. Bartlett; remarks by Mr. Riddell. Remarks, tests and psychometric readings by Mrs. J. E. Wilson, Mrs. Dr. Bell, Mr. Anderson and the chairman, Dr. Mathews.

Meetings will be held in this hall every Wednesday at 3 r. M. and Sunday at 11 A. M., developing and healing circle, and regular services at 2:30 and 7:30 r. M. Anderson and regular services at 2:30 and 7:30 r. W. Mathews. ing by the congregation, and an invocation and re

First Spiritualist Ladies' Aid Society, Parlors 1931 Washington Street.-Well attended sessions held on Friday, Jan. 16th. Two well-known Boston business men were proposed for membership. Nearly one hundred last year's members have renewed for the year 1891. Mrs. Maria Adams, after a long absence, caused by the sickness and death of her husband, was present, and received the sympathy and best wishes of all the members. The Auniversary committee are arranging the programme for the usual celebration.

usual celebration.

The evening exercises consisted of remarks by Dr. A. H Richardson, Dr. Byron Haskell, Dr. Smith, Miss Josephine Webster. Mr. Jacob Edson, Mrs. Kate R. Stiles, Mr. Tallman, interspersed with musical selections by Miss Amanda Balley. The various topics discussed were ably handled, the evening being passed pleasantly and profitably by all. The hall has recently been redecorated, and now presents a very attractive appearance.

A. L. W.

The Ladies' Industrial Society met Jan. 14th In Twilight Hall, 789 Washington street, at the usual hour. Circle at 4, Supper at 6. A business meeting nour. Urcle at 4, Supper at 6. A business meeting was held, at which officers for the ensuing year were chosen, as follows: President, Mrs. Ida P. A. Whitlock; Vice-President, Mrs. Kate R. Stiles; Secretary, Mrs. H. W. Cushman; Treasurer, Miss Martha Moore. Work, supper, entertainment and relief committees were also chosen. Mrs. Stiles, our new Vice-President, was called on, and in the course of appropriate remarks thanked all for their confidence in electing her to fill that position. Mr. Hocking made remarks, Miss Purs Lawriberg and the properties of the propert Burnham gave a reading, Mrs. Dowd tests, Mrs. Burnham and others spoke finely.
There will be an entertainment Jan. 28th. a Grab-Basket and Dance.
Mrs. H. W. Cushman, Sec'y.

Consumption Cured.

An old physician, retired from practice, had placed in his hands, by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

New Bedford, Mass.-Mr. F. A. Wiggin of Salem was the speaker for the First Spiritual Society Jan. 4th and 11th, and we feel as though he did a good work and 11th, and we feet as though he did a good work here. His lectures were all instructive and interesting, the tests following each lecture being nearly all recognized. Tuesday evening, Jan. 5th, Mr. Wiggin kindly gave the Society a benefit in the form of a test circle, which was largely attended; some of the tests given were simply marvelous.

Last Sunday M. Milleson, the spirit artist, of Groveland, occupied our platform. Notwithstanding the unfavorable weather, we had the largest audiences of the year, the evening session testing the capacity of the hall, all paying the closest attention, thus showing the interest taken in Jecture and descriptions of the spirit drawings done through the Professor's won-

the spirit drawings done through the Professor's wonderful mediumship.

Next Sunday Miss Nettie M. Holt of Charlestown will be with us, followed Feb. 1st by Mrs. E. C. Kimball of Lawrence.

SEC'Y.

Providence, B.I., Slade Hall (corner Washington and Eddy Streets).—The Spiritualist Ladies' Aid Society met in its room as usual on Thursday afternoon, Jan. 17th. 1891. Supper at 6 P. M. Evening meeting, at 8 o'clock, was opened by the President, Mrs. M. A. Waterman; remarks by Mrs. Hazzard, recitation by Miss Florie Salmon, reading, by Mr. J. Carroll, remarks by the controls of Miss Florie Salmon and others; closed with readings in a glass of water by Mrs. Hazzard.

8. D. C. AMES.



of all in leavening strength. - U. S. Government also commended them to friends, and they have proved THE CHILDREN'S PROCHESSIVE LYCEUM was Report, Aug. 17, 1889.

Meetings in New York.

Adelphi Hall, corner of 634 Street and 7th Avenue.—The First Holety of Spiritualists bolds meetings overy Sunday at log A. M. and 7M F. M. Meeting for manifestations and general conference \$125 F.M. Union Square Ifali, S. Union Square, near 14th Street and Broadway.—W. J. Colville leatures every Sunday at It A. M. and S. M. All sents free, Voluntary of-ferings. Banness of Light and other literature on sale in-

Arcanum Hall, 57 West 35th Street, N. E. cor-ner 6th Avonna.—The Progressive Spiritualists boldser-vices overy Sunday at 3 and 8 r. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-ductor. The Psychical Sidelity meets every Wednesday evening at 510 Sixth. Avonue, between 30th and 31st streets. Good mediums and speakers aiways present. Investigators and the public cordinly welcomed. J. F. Snipes, President, 26 Brondway.

Grand Opera House.-Mr. Colville's lectures in Grand Opera House, New York; have interested many persons who have been attracted by the location and

Grand Opera House, New York; have interested many persons who have been attracted by the location and publicity of the building, though a more home-like hall has been now secured in deference to the wishes of many subscribers. On Sunday, Jan. 11th, the rain fell in torrents during the entire day, thereby limiting the attendance, though by no means preventing an assembling of the zealous ones. The lectures on "An Open Door, Which No One Can Shut," and "A New Earth the Expression of New Heavens," were pronounced masterly addresses by all who heard them. Excelent music added greatly to the attractiveness of the proceedings. Mrs. Geraldine Morris and Wm. Baldwin rendered valuable service.

On Sunday, Jan. 18th, the audiences were larger than the week previous, and the lectures made a very favorable impression. The morning discourse was on "The Attributes Necessary to the Perfect Man." The lecturer spoke in substance as follows:

"Any discussion of man which does not include an equal consideration of woman is too painfully one-sided to meet any of the requirements of liberal thought. No attribute which can be pronounced worthy in one sex can be other, than worthy in the other. Take courage, for example; everybody praises brave men. but there is surely nothing admirable in cowardly women. True courage is of the soul, and Shakspeare spoke truly when he said that an accusing conscience is the source of cowardice. Gentieness is a quality most beautifully displayed by mutitudes of noble, graceful women, but are not the finest specimens of manhood men who combine extreme gentieness with intense vigor both of thought and action? Sympathy with the woes of others is a doubtful excellence; it is often more of a bane than a blessing to those to whom it is extended; but heroic, patient, vital sympathy with one's endeavors to rise above the chains of adversity, is regal helpfulness, and must be assigned a lofty place. is regal helpfulness, and must be assigned a lofty place in morals.

Is regal helpfulness, and must be assigned a lofty place in morals.

The present restless and chaotic condition of public thought is due to the awakening of the public conscience in connection with the public intellect. Both are working together, and the insatiable demand of the hour is for a philosophy of life and a scheme of education which will train equally the 'intellect and the emotions. The woman-side of humanity is emotional, the man-side is intellecual, but every human being is esoterically both man and woman. Character is bi-sexual; education must, therefore, be co-education in every sense of the term to meet the needs of the oncoming age. When we peer below the surface which is always agitated, and gaze into the calm, clear depths of man's serenest consclousness, do we not find that men as widely apart in their views as Felix Adler and Father Ignatius are, after all, attempting to accomplish the same result by different methods? Both would rejoice in the conversion of a sinner, and though their theological views may be as far asunder as the poles in practical life, both recognize the same fruits of the spirit as testifying to the goodness of the tree on which they grew. There can be no mistake on one point, and that is that unselfishness is the key to all progress; and let no one demur at the word, and seek to defend self preservation or self-culture under a false title; for the most unselfish people are those who see the utmost necessity for self-culture, for without the higher practice of it altruism is impossible.

In the universities of the future soul-culture will

self-culture under a false title; for the most unselfish people are those who see the utmost necessity for self-culture, for without the higher practice of it altruism is impossible.

In the universities of the future soul-culture will supersede dogmatic theology. A natural development of the moral sense will drive out artificial moral restrictions. When people are self-governing, the outward machinery of government becomes very simple, and runs very easily; thus there is a meeting point for extreme socialists and extreme individualists; but it is on higher ground than either party at present occupies. The legend of the knights who fought over the shield which was gold on one side and silver on the other, explains very perfectly the cause of so much heated controversy among those whose desire it is to better human conditions. Subjects must be treated from more than one side to be treated wisely. While in the arena of dispute wed on oit see the true issue; therefore the truly wise ones are they who withdraw from the noise and heat of combat, and betaking themselves to the mountain sanctuaries of inward contemplation listen to "the voice of the silence." And when that voice speaks it is not the voice of any solitary individual, but the utterance of the common "higher self" of humanity; and this higher self being immortal speaks through the myriad tongues of angels, and it is but one voice, no matter how numerous may be the lips that utter it."

In the afternoon the speaker entertained and edified a large audience with a plain and vigorous statement of the claims and results of spiritual methods of healing. The lecture was entirely free from dogmatism and denunciation; all schools of practice were respectfully alluded to, though the lecturer's position was uncompromisingly metaphysical. "Our friends." said Mr. Colville," who are in no sense dead, but only invisible to mortal sense, do most effectually assist us in our work; happily, those who have ascended to brighter states of consciousness than ours are not sadd

cheered by the very presence in the air about us of a a spiritual joy and peacefulness, so when our thoughts commingle with the happy ones who are above our earthly cares, we gain, by the very fact of such asso-ciation. a boon far greater than language can de-scribe." The poems were greatly appreciated as well as the lectures

scribe." The poems were greatly appreciated as well as the lectures.

On Sunday next. Jan. 25th, Mr. Colville will lecture in Union Square Hall, § Union Square, near 14th street (one block from Broadway), at 11 A. M. and 8 P. M. Morning topic, "Is Theosophy the Coming Religion?" Afternoon, "Have Wa Definite Knowledge of the Spiritual Life?" All seats free; voluntary collections. The BANNER of LIGHT and other approved literature on sale in the vestibule by Miss H. M. Young.

First Society of Spiritualists. - Mrs. C. H. Banks addressed the members of this Society on Sunday last. The subject of her inspirational ad-dress was "The Needs of the Hour." She spoke with Banks addressed the members of this society on Sunday last. The subject of her inspirational address was "The Needs of the Hour." She spoke with vigor and directness, and told her hearers that the greatest obstacles in the way of Spiritualism are indolence and lack of energy and ambition, because of a dread of the scoffs and frowns of a part of the community-should they profess adherence to this Cause. If this tendency is not checked, in the course of a hundred years it will be difficult to determine Spiritualism, wrapped in the gaudy trimmings that have been retained from the time we left the Church, from the Orthodox, faiths; but if Spiritualism-does not remunerate in munificent dividends the exertions put forth in its behalf, then it is not founded on truth and justice. She went on to show the advantages to be had in this life from a careful observance of the Spiritual Philosophy and the rewards which await us in the next world, and to obtain these rich benefits it is only necessary to study well these doctrines. During her remarks she made many salient points that were received with applause by the audience.

Mrs. M. E. Williams presided at the afternoon meeting, which she opened with a brief address on "The Mistakes of Spiritualism." It was full of good things for the Spiritualist and investigator alike to ponder over, and was listened to attentively.

Dr. Slade proved very entertaining in his relation of the many interesting occurrences in his experience as a Spiritualist.

Spiritualist. General Bullard of Saratoga looked at things from General Bullard of Saratoga looked at things from a practical point of view, and contrasted the promptings of human nature with the claims made for it by Christian dogmas, and asked if we can show sympathy for a fellow-creature in momentary pain, how unreasonable to think that the spirits on the other side of life would look on at their less favored brothers doomed (?) to eternal torments without exerting themselves in their behalf. Such doctrines, he said, are disgraceful.

are disgraceful.

Among the other speakers were Mrs. Banks, Mrs. Jennie Holmes, Mrs. Cutler (who lectures in Newark), who also gave tests in psychometry, and Mr. H. J. Newton, who denied the personality of God or

the devil.

The President, referring to the latter topic, said it was hardly necessary to bandy words over that threadbare subject, as it is a pulpable fact to thinking minds that those qualities named "god" and "devil" are part of our own human nature. minds that those quanties in the same part of our own human nature.

In the evening Mrs. Banks spoke inspirationally.
L. A.

Knickerbocker Conservatory. (44 West 14th street.)-Meetings will be held here Sunday mornings at 10:45, and evenings at 7:45, commencing Sunday, Feb. ist, 1891. The speaker until further notice will be Mrs. Helden J. T. Brigham. Miss B. V. Cushman, 224 East 89th street.

Deserving Confidence. There is no article which so richly deserves the entire confidence of the community as Brown's Bronohial Troches. Those suffering from Asthmatic and Bronchial Diseases Coughs and Colds, should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said of them: "I have never changed my mind re-A cream of tartar baking powder. Highest specting them from the first, except I think yet better extremely serviceable."

A few thoughts concerning Malle 5555

Must interest every one afflicted with this terrible disease: To describe this disease to one

Must interest every one afflicted with this terrible disease. To describe this disease to one that has suffered for years the untold agonies of suffection and distress night after night and who (in many extreme cases) would only gladly-welcome death in order to be relieved from such suffering with no prospects of ever being any better is not pleasant to contemblate. All the boasted remedies heretofore claimed to cure Asthma have failed or only given temporary relief. The smoking of leaves and barks, saturated paper and pastiles has been resorted to as the last means for only a temporary relief anything being considered as blessing that will release the grasp of the lingers of death (even for a short time), which seems to be tightening every moment more and more; the sufferer knows that this is Asthma. To-day suffocating, in a few days relieved, and no good reason can be given as to the cause of these sudden changes and return of suffering, only by the poisonous blood acting on the nerves producing the disease. In Asthma there is a SPECIFIC POISON in the most be DESTROYED before Asthma can be

This poison is oft-times inherited and passed through many generations, like Scrofula, never losing its power to produce Asth ma and oft-times affecting the lungs and bringing the sufferer down to a Consumptive grave. Location, with surrounding causes will arouse and set to work this poison in the blood, so that in some sections of the country an

arouse and set to work this poison in the blood, so that in some sections of the country an Asthmatic cannot live, even in one part of a city their suffering is intense, move to another part and they are entirely free from Asthma. Thus you learn that there exists a certain poison in the system, that when certain influences are brought to bear that exist in the Atmosphere in many localities will develope this poison in an unusual degree thereby affecting the NERVES, producing spasms and difficult breathing, which every Asthmatic has had such and experience with, suffering, and no hope of being cured; for having tried every known remedy, exhausted the skill of the physicians, have given up in despair exercise in all its various phases under various circumstances we present a cure for Asthma known as DE. TAFT'S ASTHMALENE, which will entirely destroy this poison in the blood and restore the nerves to a healthy condition and when this is done the spasms will cease, the choking will subside, and the injury done to the lungs will begin at once to be repaired and the nerves restored to perfect health. ASTHMALENE: is unlike all other so called Asthma cures, as it CONTAINS NO Opium, Morphine, Ipecac, Squills, Lobelia, Ether, Chloroform or any other Anodyne or Narcotics, but its combination is of such a nature that it will destroy every particle of this poison in the blood and eliminate it from the system, effect a cure and give a night's sweet sleep. We have received thousands of testimonials from everp State in the Union of the marvelous cures from the use of the ASTHMALENE. We have never published them, for testimonials have been manufactured so extensively and sold so cheap that people have no confidence in them.

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enough of Dr. Taft's Asthmalene to show its power over the disease, stop the spasms and give a good night's rest, and prove to you (no matter how bad your case) that ASTHMALENE CAN CURE ASTHMA, and you need no longer neglect your business or sit in a chair all night gasping for breath for fear of suffocation. Send us your full name and post office address on a postal card. THE DR. TAFT BROS. MEDICINE CO., ROCHESTER, N. Y.

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Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (3) Powers sireet). Secretary. Services held under the auspices of the Ladles' Aid. Mrs. W Evens President.

M. Evans, President Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7½ P. M. W. J. Rand, Secretary.

Everett Hall, Bridge Street and Willoughly Avenue.—W. J. Colville lectures every Sunday at 7.5 p. M. The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock, Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .- There was much interest manifest in Mr. Fletcher's recent lecture upon "Cremation and its Effect upon the Spirit." The subject

manifest in Mr. Fletcher's recent lecture upon "Cremation and its Effect upon the Spirit." The subject was viewed wholly from the spiritual side, and among the points enunciated the following were the most salient: The two great issues of life are birth and death; birth really is simply death to a lower condition, and the entering in upon a higher and more developed one; while death, as viewed from the earthly standpoint, is the laying down of the physical to take up a more spiritual body.

The old method, of burying the body in the earth, has a most detrimental effect upon the spirit, since the spirit can never overcome nor fully conquer the conditions of the body so long as that body is in existence as a body. On controlling a medium, the spirit brings not only a spiritual psychological influence, but also a part of the old earthly one; and both inite in part in the medium controlled, until after a time the state is fully overcome. In cremation, however, this is not the state. Fire is the great purifier, and a body thus treated after death no longer exerts any effect upon the spirit. Some will ask, "Is there any pain to the spirit?" We answer, "No, the condition is like unto passing from a dark room into a very bright one—the eyes are blinded for a moment by the glorious beauty unfolded; all the coffe are here of absolute freedom is the result."

In the evening a séance of marked interest was given. Strangers to the speaker and the subject were selected, and over sixty descriptions given and recognized.

W. J. Colville is delivering a course of Sunday evening lectures in Everett Hall, Bridge street (near Willoughby Avenue), Brooklyn. These meetings are being well attended and attract much interest. The Brooklyn Eagle and Times have given excellent reports of Mr. Colville's utterances, and frequently send competent representatives to the meetings. On Sunday next. Jan. 25th, at 7:30 P. M., the topic will be, "Evolution and Immortality."

Spiritual Conference, test and experience meetings are held Tuesday evenings at Mrs. M. C. Morrell's rooms, 15t Lexington: Avenue, near Franklin Avenue station. Good speakers and mediums in attendance. Meetings are also field there on Friday atternoons at 3 o'clock.

Mus. M. C. Morrell, Conductor.



EVERY HUMOR OF THE SKIN AND SCALP OF IN Energy and childhood; whether torturing, dissigning itching, burning, scaly, crusted, pimply or blotchy, with lost of hair, and every impurity of the blood, whether simple scrotiluous or hereditary, is specially, be managently and economically cured by the Outstoura Remedies, consisting of Constant, the great Skin Charles. nomically cureaby, the courtours hembels, consisting of Curtours, the great Skin Cure, Curtours Soap, an exquisite Skin Purifier and Beautifier, and Curtours Read, solvent, the new Blood and Skin Purifier, and greatest of Humor-Romedies, when the best physicians and all other remedies fall. Parents, save your children years of mental and physical suffering. Bogin now. Delays are dangerous, Cures made in childhood are permanent.

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