VOL. 68.

(9 Besworth St., Boston, Mass.)

BOSTON, SATURDAY, FEBRUARY 7, 1891.

\$2.50 Per Annum, Postage Free.

NO. 22.

#### TABLE OF CONTENTS.

FIRST PAGE.-The Rostrum: Is there a Sixth Sense SECOND PAGE.—Is Civilization Just to Workingmen? Man and His Relation to Deity. Poetry: When Sam'wel Led the Singin'. Banner Correspondence: Letters from Massachusetts, Michigan, Oregon, Indiana, Texas, New Jersey, Vermont, Minnesota, Pennsylvania, Connecticut North Carolina, and New Hampshire, etc.
THIRD PAGE.—Pearls. February Magazines. Cured when

the Doctors Failed. Vivisection. The Extinction of FOURTH PAGE.-Mediumship with the Early Christians

Christ Badly Needed in the Creedal Temple. The Psychical Research Society. Socialism Defined. Once More The Medicos! Emma Abbott's Charities. The Doc tors in New England. Interview with Mr. Tebb, etc. FIFTH PAGE. Newsy Notes and Pithy Points. The Massachusetts Woman Suffrage Association. New Advertisements, etc.

SIXTH PAGE .- Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Shelhamer-Longley. To Inves

REVENTH PAGE.-A Vision. New Publications. Medic in Boston. Miscellaneous Advertisements. EIGHTH PAGE.-Meetings in Boston, New York and Else

The Rostrum.

IS THERE A SIXTH SENSE?

An Inspirational Lecture BY MRS. CORA L. V. RICHMOND.

HE very elaborate proposition was brought before the French Academy of Science some ten or fifteen years ago to incorporate with or add to the five senses of man another that might be termed a sixth sense. This was introduced with the most scholarly argument, showing

that very many things that occur in connection with human beings cannot be explained under the usual category of the five senses: things which seem to be as much the result of a natural perception as seeing, hearing, smelling,

tasting and feeling.

A few years ago a series of articles appeared in an American periodical giving distinct evidences of the growth in the world of a certain new faculty, and that nothing in the range of usually accepted science could explain the which some people are endowed, viz., through the spirits of the disembodied; others have degated to the artist and poet caused him to rank as such in his day, nevertheless this gift of inner perception carried him so far that he could personify an idea. At least the school to which he belonged, leading down to the last century, declared that his sensitiveness was such that he could see forms and faces where other people could not perceive anything; and he magnified his vision in spirit to such a degree that he personated as actual entities the various passions of love, hatred, despair, and all of the finer affections, and these became powers that peopled the air. Some supposed that he was really mad; but it was no greater madness than that which made Danté or Milton people the infernal regions with demons and paradise with angels; no greater madness than that which enables people when passing from mortal life to see the spirits of those who have passed before, and who apparently come to receive them and welcome them to the other world. Theology admits the visions of the dyingsaints; theology admits the gifts of the prophets and seers of old. but steadily denies any endowments or gifts by which the present race may enter into communion with spirit powers. At the same time theology insists upon that rare experience known as the "change of heart," insists upon the recognition of the presence of the Holy Spirit, insists upon the perpetual consciousness of the presence of God and if this is not to be attained by spiritual gifts, how are the people to experience religion?

Science has relegated to the domain of imagination and superstition all this class of facts; but at the same time the world of science has been compelled to listen to just such papers as that introduced into the French Academy; to receive just such evidence as has been repeatedly introduced into the British Association of Science since the formation of its psychological department; is compelled to read in the secular press; daily, weekly, monthly and quarterly, publications of ever-recurring and increasing accounts of ghosts, haunted houses, second sight, repetitions of old-time miracles: ingantaneous healing; healing by faith-our pud prayer-cure; and this in an age which is supposed to be entirely free from superstition and imagination! Something has to be done. The world of science is getting anxious. There are certain things occurring in the world which science cannot explain unless she has new terms and admits a new department into her palm. Just as gradually, and almost as swifty as possible, science is preparing to do this; is endeavoring to take possession of the facts of ancient and modern history that bear upon the psychological department of man's nature and appropriate them and give them some convenient classification, some shelf, in the laboratory, some place where they will not be troublesome nor bothersome.

There is an equal basis of anxiety in the theological schools. Theology is very anxious to taken from the professor of magic, and simply

either proving their satanic origin, or to make a flank movement and appropriate these facts, adapting them to the creeds of the church. Now the Roman Catholic Church could easily do this, because miracles have never ceased in the Roman Catholic Church; they have been permitted so long, as they are canonized and authorized, there is no harm in them; but if they are not under the authority of the church, spiritual gifts are from Satan. The evangelical Orthodox teachers have already disposed of mesmerism, clairvoyance, psychology and all kindred topics, under the one term of satanic influence; but the trouble is this will not do, as the heads of the church are rapidly dispensing with a personal Satan and a literal hall: so the time is coming when there must he some other solution, or they will stultify themselves in their own pulpits. So the difficulty now remains of accepting the manifestations that are in the world and classifying them with real Christian experiences, or of endeavoring to explain them in some other manner. We leave the theologians to the performance of their task.

The facts are in the world, not withstanding the utility of the present age; not withstanding the extreme practical nature of all the pursuits in human life; notwithstanding fairy stories have been exploded; even the traditions of childhood have given place to the bare and barren every-day facts; notwithstanding you have told your children over and over again that there is no truth in Santa Claus: that they must not live in the realm of imagination; notwithstanding that the mills, shuttles, steam engines, railways and steamships have carried to every quarter of the world the astounding intelligence that this is a material age, a practical age, an age in which men have not time to dream dreams nor see visions, it is absolutely true, and can be proven by the collection of the facts published in the present day, that more people do see visions, that more people do dream dreams; more people do have premonitions and warnings; there are more haunted houses, there are more ghosts, if you choose to call them so, walking abroad in the world, and recognized; more people healed suddenly by seemingly miraculous intervention than have occurred in any period of human history. It is also true that you may enter the kinds of experiences and perceptions with | company of intelligent people at church, theatre or private soirée, or public lecture, and you all history a few persons have been able to see | will find more people ready to think upon subjects that pertain to the realm that has usually been able to see the spirits of persons in the been called supernatural; you will find more form, apparently at a distance from their people ready to talk upon psychology, mesmerbodies: others have been able to hear sounds ism, occult force, psychic force, and art magic; sense of touch may be more correct, you may spirit in the universe, as it fully explains that which could not be heard by their associates; you will find more people ready to discuss the have better possession of your sensations, but other realm whose manifestations are simply such as have not been called insane, or mad, various facts of these subjects; you will find the intuition that is behind sensation is the more and more perfected in the world, because that more people are interested tric. Even William Blake, whose genius as an meaning of impressions, premonitions, dreams spirit that propels itself through matter, gov- spirit-world, because it does this we say we and warnings than ever before. Instead of outgrowing the fortune-teller and the dream- tarian age obey its behests. book, the whole world by some sort of common consent is obeying the premonitions, following the warnings of the dreams. Even speculators, the very last men in the world who would be accused of being superstitious, have their favorite signs when they are going on 'change; they obey certain premonitions or warnings. whether it be the sign of the rising of the new moon, the sign of dropping something upon the street, you will find that each individual has his or her individual premonition and warning. There are family traditions in every household; certain kinds of dreams mean certain things; a white horse may mean death, three raps upon a window or a door may mean something else; these are handed down even to the present generation, so that the wraith, ghost, or appearance in especial states or dreams is the signal to each family of something. But more than this: there seems to be an intelligent and growing interest in the facts connected with this realm, whatever it may

If you only had these signs, tokens and wonders, all the world would be delighted. It would be such an astonishingly delightful thing to meet evenings and discuss these probabilities and possibilities, such delightful and mysterious conversations, to talk about artmagic and occult-force, to go back into the dreamy days of the Orient and get something from India, and peruse the various things that have been translated into English by Edwin Araold, whose powers have the general charm of that delightful realm that transcends the human senses. So it would be delightful to experiment in mesmerism, or psychology, or with a "sensitive" in slate-writing or something of that kind. But there is one difficulty in the way in the midst of this dreaming, and dabbling, and dipping one's fingers in the occult; in the midst of this speculation and delightful thought that comes from the unsolvable and mysterious, there is one open sesame that explains the whole, that spoils the dreamof the dreamer, who does not wish to go too far; spoils the imaginings of the one who delights in things absolutely unsolvable, destroys those who would fain take up with a subject that can only be talked of in a whisper, or in finely-woven sophisms that are never really defined; destroys the name of sensitives, psychics, all those uninterpretable things; that difficulty is Spiritualism. It is the bugbear of science, the terror of the church, and it is the one term that explains the whole. To have things explained that you want to keep mysterious; to have a real bona fide proof of something that you desire forever to keep hidden; to have evil and good placed in their proper relations in the world, and explained as to their future results; to have every artifice suddenly

to take away the dream and the poetry that intelligences of the universe govern, all of hovers around some poets, and the romance that has been written in the heat of a kindled imagination, and to show that all this is not only solvable, but it is true and solvable in the realm in which it belongs, viz., the realm of the spirit, is to deprive a large portion of the seekers of the mysterious of their greatest mankind on the proper basis, and reveal the correct solution of everything that is in the

Now, people say, arguing from the standions the ears for hearing, and then if the sounds are produced by the ears? The course of nature is to make the light, and then through long ages of vivifying the atoms, first shining upon atom and molecule, and then through them, until, through the complicated processes of unfoldment, the God of nature through light made the vision that was to see the light: that would deafen your ears, of tuning the atoms to softer vibrations, until, like the sound of the sea-shell, the human ear could be adjusted to receive the vibrations that would not jar upon the finely-tuned nerves! Sounds there were millions of ages before man was born, such thunderous sounds in the great archways of eternity as would have made him it is not, merely because others having it do mad could he have heard them; but now by the process of ages of refinement these sub- Christian science, Spiritualism is not metastances and sounds have been gathered together in harmonious accord, are adjusted and | Spiritualism is none of these. If Christian sciattuned, and hearing is the result. Just as distinctly false is the philosopher's reasoning, that out of added brain-cells new thoughts are evolved; that man grows mentally by having a larger brain to think with. If man had no mind, there would be tigrowth; it is thought say we wage no war with any people who are that creates the germ and makes it possible

for him to grow. So, in the spirit, it is the quality of spiritual thought that has made this "added sense," as the people term it. Nor is it an added sense. Sensation is one thing, but perception and In- any other name than Spiritualism, if that other tuition are quite another. It is in the realm of perception and intuition that we are talk- | ject, as Spiritualism is the only name that ing to-day. No sixth sense is in the world at | clearly, fully and freely explains them, withall; your eyes may be more clear, your ears out mystery, without secrecy, without any may be more carefully attuned to sound, your | external formula or rule between spirit and onstitutes the power of the erns matter, and continually makes this utili-

Spiritual growth is the unfoldment of that which already is, from its own realm to expression in another realm, and that other realm is your present life. The spiritual realm was, and is, and will be. If you should go blind and deaf and dumb, if the whole world should be smitten with physical paralysis, the spiritual realm still would be; would go on evolving other means to express itself through this dumb, blind and deaf material universe. Even if the organic universe were blotted out suddenly, that great law of spiritual growth would formulate other worlds, kingdoms would rise and pass out of the great evolution of matter, new expressions of spirit would take place in the newly-formed

It is useless to use the subterfuge, the falsehood, or denial, or to make use of terms that are meaningless, when there is the correct term in the world. We wage no war with those people who are ignorant, who do not know that there is a spiritual realm, and cannot intelligently speak the word spirit. We wage no war with the metaphysicians, the Christian scientists, theosophists, the psychic researchers, or any other class of people who stand tremblingly upon the verge of the spiritual realm for the first time. But an intelligent Spiritualist who has known for forty years that there is a spiritual realm, that it is occupied by intelligent beings, that they have palpable powers of communication through some of the spirits that are in human form, as released birds through some who are still encaged: to those who have been familiar with this spiritual power from the first; who understand that clairvoyance is an endowment that was first awakened by spiritual intelligence: who know that when the mesmerist finds his nower superseded and the subject has gone beyond him, that it is the intelligence of a disembodied spirit acting upon the subject; who also know that the gift of healing practiced by spirit mediums and spirit healers for the past forty years was the intelligent action of disembodied spirits upon the mediums curing the sick; who know also that the growth of this spiritual faculty in the world for forty years is owing exclusively to the fact that Spiritualism has been here by name, has denied the existence of death, has treated the human spirit as immortal, has developed its media for the purpose of ministering through them to spiritual growth-for people like these not to ualist knows that it is Spiritualism, and that

directions we have stated, and is desirous of | from an intelligent, conscious, acting source; | senses; it is a power which only the spiritual | we revere your sincerity, we wage no war with whom are 'individualized, all of whom are conscious of what they are doing, all of whom are aware of it, and employ legitimate spiritual forces to do everything that is done spiritually in the world.

To say that there is a reservoir of intelligence up to which some one climbs and dips pleasure; but at the same time it is to reinstate | up a few drops of spiritual knowledge for the world; to suppose that there is a faculty that grows up unconsciously within man and then blossoms out into spirit, is to place the basis of all that is spiritual on the most fallacious point of the senses and of matter, that this foundation possible. The basis of all spiritual sixth sense, coming into existence, is to create action in the universe is consciousness; there a new spiritual realm. Blind are the eyes that is no unconscious action of spirit, whatever else will not see. Follow the course of nature, and you do unconsciously. The intelligent force ask her if she fashions the eyes, and then if the | that governs and directs spiritual power is carlight grows out of them? ask her if she fash- ried forward consciously. A medium may be unconscious, because the medium is not, in such a case, the source; but the spiritual gift comes from a conscious source, is exercised intelligently and consciously; the one performing knows that it is done. The employment thousands of ages relighting and rekindling of subtle words, like these external ways of explanation, though superficial, are very well: they serve in the infancy of the race for those who are unable to think, walk and act alone Through long periods of chaos and of sounds | but it becomes absolutely childish to return to infantile terms when one has passed a certain degree of education and unfoldment.

Let us not place Spiritualism upon a false basis; let us not forsake its true meaning when we know its meaning to be true, because others profess that which is not true concerning it; let us not declare it to be a thing which not know what they have. Spiritualism is not physics, Spiritualism is not psychical research; ence is true, Spiritualism is false (we mean in its basis, not in its results); if Christian science heals the sick, that has no significance; but if Christian science annihilates the universe to do it, that is quite another thing. Now we intelligently or sincerely or ignorantly pursuing what they believe to be true; but when we know that Spiritualism is an open explanation of all the spiritual facts that are occurring in the world to day, even if they are called by name explains them as well we would not obthe world is growing to the unfoldment of the have no right to use any other term. As Spiritualists we would be false to that which is proven to deny the truth of this solution.

If it is that Theosophy has something better, the world will certainly know it by-and-bye But there can be, in our opinion, nothing larger than infinitude itself, nothing more ex pansive than the universe; everything that relates to the spirit of man in the universe is included in the word Spiritualism; while to deny the existence of any human spirit eternally is to deny the existence, or the possible existence, of all.

Let others have their fragmentary beliefs. let them have their solution of the occult and the mysterious; the one fact remains that but for the light of Spiritualism in the world today, death would not be conquered, and the other world would not be an open realm, the visions of seers would not be explained, the gift of healing would not be, as it now is, a direct gift from the spiritual existences; there would be no explanation because there would be no basis upon which to justify the explana-

The manifestations of Spiritualism accord with the manifestations of past ages that were not understood, thus demonstrating that they occurred as they occur to day, not only prov ing that Spiritualism is evidence of the past, but they occur as independent evidence of their own, explaining the past, and giving promise of the future; Spiritualists have no reason to have recourse to the Bible to justify the authenticity of Spiritualism, but theologians have great need to have recourse to Spiritualism to substantiate the Bible. The only intelligent believers in the phenomena recorded in the Old and New Testaments that are distinctly spiritual are the Spiritualists of to-day because they know that similar manifestations occur now. If theologians were alert, if they were alive and aware, they would say: We have need of Spiritualism to prove our basis against the Materialist, for the Materialist denies the manifestations of past time, and says these are but superstition and tradition; but the Spirit ualist says to the Materialist, what do you do with the manifestations of to-day? Are these the results of tradition and superstition in the laboratory of the chemist, in the study of Mr. Zoellner, in the places of scientific men who have investigated, are these tradition and superstition? The Materialist either has to refuse to witness the phenomena, or he cannot the needs of the world, and has awakened this longer deny them. In every instance where any one has not taken that stand, and has wituse the word which they know explains the nessed the phenomena with intelligence and whole, is, to us, stultification. Every Spirit | fairmindedness, he has been compelled to admit their truth. If true to day, why not two of its own propositions. Children are born it is the power of disembodied spirits acting thousand years ago? If true to-day, why not with clairvoyant powers; do not laugh at them upon mortals, that enables them so leal the six thousand years ago, or ten thousand, or when they speak of playing with spirit-chilsick, to see visions, to cast out the depressing twenty thousand, for that matter, as long as dren; do not call it imagination and send for

nothing that is growing up in the world as aware of possessing spirits? dispose of the facts that are increasing in the say-whatever is real in this direction comes a metaphysical pursuit upon the five other We say to the Church: Although we respect, not laugh at them if you are a skeptic when

your individual beliefs; although your creeds being man-made we do not accept them, still we know better than you do that the spiritual manifestations recorded in the life of Christ were true; we know better than you do that the apostles were endowed with the gifts of the spirit; we know better than you do that every manifestation of the presence of angels and ministering spirits recorded was not only possible, but most likely did occur, and that thousands of manifestations that are not recorded also did occur. Spiritualists can say this, but can say at the same time: We have no need of that Book as evidence; we accept it as the record, so far as it goes, of the spiritual manifestations of inspired and divine lives. Now you have need of Spiritualism; you have need of it to conquer the materialism that is In the world. It will not be long before you, my reve end friend and brother, will be citing the metafestations of Modern Spiritualism to prove the miracles in Galilee. The same may be said to the realm of science. We have no need of materialistic science to demonstrate and sanction Spiritualism; every intelligent man or woman, every human being who has the faculty to discern the ordinary occurrences of daily life, can have evidence of the manifestations of Spiritualism.

Now to be spiritually endowed is one thing, to have evidence of the facts of Spiritualism is quite another, and the majority of Spiritualists have evidence of the facts of Spiritualism. Among that large number there is a minority who have spiritual endowment. Now in this we do not mean those who are simply mediums, for many mediums are not as much spiritually endowed as those who are not mediums; we mean endowed with this spiritual perception. The gift of mediumship is one thing, but a spiritual endowment, a spiritual perception, a spiritual nature, is quite another. Never confound mediumship with these, although the most precious gifts from the spirit-world may flow to you, and the world is benefited by these. No matter how lowly or imperfect the instrument is, remember also that the message that is worth having at all is worth having regardless of the source through which it comes. If you are anxious to know about that other world, to hear from your spirit-friends, you will receive it; you do not question the position of the post office clerk, nor the telegraphic operator, and the medium is that. If you are very critical, place a moral mirror before yourself, and you will have plenty of occasion to criticise. But there is that in Spiritualism which means also something more, infinitely more: it means that, taken for the most part, the people who accept Spiritualism would not have done so had there not been something within them that prompted them to be bray enough, longing enough, aspiring enough, wishful enough to do so.

Forty years ago there was a tremendous agitation in the church; this agitation was just making its way into the small country towns in many places in New York, and all over New England, but particularly in Western New York it seemed to express itself there more. there was a seeming vibration of liberality among the churches coming to the outmost Universalists; people became independent in their theological views, were not bound in their religion. Into these minds Spiritualism dropped as naturally as the seed into the soil. It is perfectly useless to say that Spiritualists are either feeble in mind or lacking in the moral growth, or have no spiritual perceptions; if they were thus correctly described they would have refused Spiritualism at that day, if they would not at the present day. It perhaps requires little or no moral courage to be a Spiritualist to-day; it is no particular evidence of exaltation, of intellect, or of any very great mind: but it did require it forty years ago, it did require it when Church and State and society alike were paralyzed with terror or with soorn at the alleged communion between the two worlds.

Meanwhile Spiritualism has been carried forward most carefully; through its various states of investigation there have been those who have most judiciously seen to it that it did not become a popular movement, because if it were popular those who have no spiritual wish, nor longing, nor desire, would rush into it blindly. Just here let us say a word to you Spiritualists: Do not be so anxious to make proselytes. do not care if there are ten or ten hundred in your halls, only pray most fervently that those who enter Spiritualism hereafter shall do so as thoughtfully, as intelligently, with as sincere wish for spiritual truth as in the past; pray most fervently that there may be even an added growth, and that more may come unto the name of Spiritualism who are ready for its truth, and you will do it a much greater service than to seek to augment it in the numbers of believers. One individual endowed with the qualities of truth, of honor and fervency, no matter what his intellect or so-called social position is, is worth ten thousand superficial believers. Remember this.

The spiritual growth that we discover in the world, that we have no need to call by the term of a "sixth sense." is the one immortal faculty within man. Intuition is the faculty of the perception of the spirit, which will grow in the world as you make room for it in your lives; as you express its promptings it shines and exalts the desires, and gives you the explanation influence of daily life. It is no sixth sense, it is human beings have existed and have been the physician when they see visions; do not punish them if you are a church-member: do

BANNER OF LIGHT.

and the new earth are here, their glowing banners are in the breezes, their heralds have been at your doors; they already stand fully revealed before you; and you who see with the vision of the spirit may perceive and understand. The world is being prepared to enter into its higher possessions, to enter into its larger domain. Happy are they who, having been blind, now can see; who, having been deaf, now can see; who, having been deaf, now can hear the harmonies of the celestial kingdom; who, having been devoid of understanding, now can comprehend; and happier still will be the whole world when, without still will be the whole world when, without pride, without ostentation, without any external forms of devotion, without any sacrifice, other than that which comes from within, the voice of the spirit shall hold sway, and man shall enter upon this broader, more wonderful shall enter upon this broader, more wonderful and more divine existence, fully aware that it is by the rightful endowments from within; is by the rightful endowments from within; movement that has set aside the necessity of fully aware that he clasps hands with the most we can say is that the masses of mankind aware that angels and ministering spirits have aware that angels and ministering spirits have but opened that other realm in the Father's kingdom to be daily and hourly the possession of man while on the earth, and although all the five senses may sink into oblivion, that one supreme endowment shall still pervade and possess matter by the divine gift of perception through intuition.

#### Is Civilization Just to Workingmen?

The regular monthly meeting of the True Commonwealth Club, of Washington, D. C., held on Jan. 12th, was addressed by Henry C. Adams, Ph. D., Professor of Political Economy in the University of Michigan. His lecture was entitled, "Is Civilization Just to Workingmen?" We regret that our space will not permit the publication of the whole lecture. We must be content with a comparatively brief

He began by saying that "it is a well-known fact that large numbers of men are strangers to that feeling of contentment that comes from a sense of just treatment. They do not complain of not possessing things—that is, horses, houses, fine raiment, etc., but that they have not had a fair chance in the struggle for existnot had a fair chance in the struggle for existence. If asked the question, they cannot say who treats them unfairly. They only feel the galling of a yoke of which they cannot rid their necks; and so we hear their cry like helpeless children in the night. Has this cry, which is going up from all Christian lands, the essential element of justice in it? Is it an honest cry?" The professor here defined what he weeklyngmen and first negatively cry?" The professor here defined what he meant by workingmen, and first negatively. They are not those who draw dividends, or speculate in land values, or get elected to Congress. No complaint arises from these classes. The class that complains is made up of those who depend upon physical strength and skill of no very high order as a means of livelihood.

The speaker defined civilization to be the laws and habits, or fashions of the times, found in the state and church, also in the constituin the state and church, also in the constitu-tion of industries. It is the inheritance of the present from the historical past. "It is not industry, but the rules of industry; it is not the church, but the thoughts running through the structure of the church; it is not the state, but the purposes that find expression in the

The injustice of civilization is found in the fact that burdens are not equally distributed nor benefits justly apportioned. The workingman contrasts his privileges and opportunities, his toil and folied hopes, with the opportunities and successes of other men. Thus the injustice of modern civilization to him stands clearly revealed. revealed.

The speaker said that modern civilization had destroyed a property right which laborers once enjoyed—a right which formerly secured to them not only a living but a guarantee of fair treatment. He said this might sound strange to those who live in the sunshine of modern times when the law holds all subjects of the state as equal before it. He then defined property as a right granted by law, or custom hardened into common law. A property exists for those who are benefited by the right. He then quoted history to show that in the old feudal times the industrial guilds, authorized by law, gave the workingmen advantages which they have lost in modern times. For example, The speaker said that modern civilization they have lost in modern times. For example, the employer could not discharge a hired man

without giving him three months' notice.

He quoted from the Elizabethan labor code a section which reads that "Employment should yield unto the hired person, both in times of scarcity and times of plenty, a convenient portion of wages." These rights were not chimerisal for the workingmen could enforce them special quito the hired person, both in times of contracting than he aces spiritually form of the contracting that the property of the contraction of the contraction

they declare that they see a spirit laster or brother floating before their vision. We have known little children to be punished by a development of the spiritual structure that is responsionable to the punished by a development of the spiritual structure that is responsionable to the punished by a development of the spiritual structure that is dright. The speaker claimed that one result of our communication with Delty. We need no substitutionary accrifice, but we do require a structure that is dright. The speaker claimed that one result of our communication with Delty. We need no substitutionary accrifice, but we do require a substitution to be laughed to scorn by their parents because they talked of invisible playmates, real to them. Rather encourage this power in the world; make room for it in your lives; over if it does crowd out some of the demands of mammon; if it does crowd out some

the morning is a pleasure; but to labor after weariness supervenes is painful. The general idea expressed was that about four hours of formerly were.

The workingman of to-day should share proportionately with the capitalist in the benefits arising from modern inventions in the application of the forces of nature to the means of producing wealth. He said: "History records a religious movement that broke the power of the church a political movement that broke gan. This is the criticism which history flings in the face of modern civilization." He showed that wealth is increasing at a much greater ratio than population, and that this increasing wealth it being the showed that the increasing wealth it being the showed that the showes of the showes of the showes of the showest statement of the showest showes of the showest creasing wealth is being absorbed by a few. "Nature," he said, "is working for man, and asks no pay." He then proceeded to show that

asks no pay." He then proceeded to show that the benefits arising from nature's work are not justly distributed, and held that this is unfair.

The monopoly of the means of transportation and distribution of the products of industry were shown to be one of the chief causes of injustice to workingmen. The lecture, as a whole, was not only able and scholarly, but showed a sentiment of altruism which met with a hearty response from the very intelligent. a hearty response from the very intelligent members of the club and their invited guests

a hearty response from the very intelligent members of the club and their invited guests who were privileged to hear it.

The lecture was discussed briefly by Prof. John M. Gregory, Ex-President of the Industrial University of Illinois; Hon. Carroll D. Wright, Col. Richard J. Hinton, Paul T. Bowen, J. L. McCreery, Mrs. Clara B. Colby, editor of the Woman's Tribune; Prof. Lester F. Ward, Rev. M. G. Kemball, Charles Frederick Adams, and Mrs. M. E. Wallace, of New York City. The speakers all complimented the lecture upon its ability and sentiment, and without exception condemned the selfish competition of modern so-called civilization. Indeed, Col. Hinton voiced the general sentiment in saying that, "This is not civilization. Society is in a state of interregnum, between the barbarism of the past and the civilization of the future." Dr. Bland explained the principles and objects of the club briefly for the benefit of guests who had not attended before, and read a letter from Mrs. Imogene C. Fales, of Bar Harbor, Me., President of the Sociological Society of America, in which she expressed her hearty sympathy with the principles of the club, and desired to become a member. She was unanimously elected a corresponding member. Quite a number of persons present also joined the club. The announcement was made that Prof. Richard T. Ely will address the club at the February meeting.

Man and His Relation to Deity. ABSTRACT OF AN ADDRESS BY W. J. COLVILLE.

[Reported for the Banner of Light.]

On Friday, Jan. 23d, Mr. Colville addressed a large audience in the Unitarian Church, Broad and Spring Garden streets, Philadelphia, on "Man and His Relation to Deity." The lecture, which was received with the closest attention, was an attempt to discover the basis on which a common theory of human life and destiny could rest, acceptable to free and earnest thinkers of all schools of opinion.

Man cannot be his physical body, or his organism cannot be himself, unless every state-ment and deduction of physical as well as of spiritual science is false. Man knows himself here and now as a conscious entity, and the real point to be considered is, what is the entity we call man? It being necessary to concede the eternity and infinity of something, we postulate Infinite Spirit as the uncaused

cause of all things.
We cannot think of any life as outside the infinite, and therefore we accept as logical the "statement of being" contained in the Acts attributed to Paul. Man is conscious of life, but his life is the universal life. Spiritual man is a divinely-begotten form into which divine influx continually proceeds. Now, while man is never out of God, he appears to live from himself; but he no more lives from himself outwardly than he does spiritually, for every breath we draw is an inhalation before exhalation. We see in the correspondential order of nature numberless illustrations of the

I tell ye what, when he struck up
The tune, an' sister Hanner
Put in her purty treble—ell?
That's what you'd call sopranuer—
Why, all the choir, with might an' main,
Set to, an' seemed a flingin'
Their hull souls out with ev'ry note,
When Sam'wel led the singin'.

An' land alive! the way they 'd race
Thro' grand old "Coronation,"
Each voice a chasin' t' other round—
It jes' beat all creation!
I alius thought it must a' set
The bells o' heaven a-ringin'
To hear us "Crown Him Lord of All,"
When Sam'wel led the singin'.

When Sam'welled the singin'.

Folks did n't sing for money then;
They sung because 't was in em
An' must come out. I uster feel—
If parson could n't win 'ein

With preachin' an' with prayin' an'
His everlastin' dingin'—
That choir 'd fetch sinners to the fold,
When Sam'wel led the singin'.

#### Banner Correspondence.

Massachusetts.

LOWELL.-Ed. S. Varney writes: "On the 9th of January Mrs. Susan Whitman of this city, widow of the late Christopher Whitman, or 'Father' Whitman, as he was lovingly or 'Father' Whitman, as he was lovingly called, passed to the higher life at the age of seventy-nine years. The dear old lady has made a glad exchange of worlds, and in company with her recently-ascended husbaud is gathering spiritual strength and recuperation in the peaceful valleys of eternal rest.

The Spiritualist Sunday meetings have during January been mainly conducted by local talent. Ou the opening Sunday E. S. Varney was the speaker. His afternoon theme was 'Bible Marvels and Modern Facts,' his treatment of which consisted of a comprehensive

Bible Marvels and Modern Facts, his treatment of which consisted of a comprehensive compilation and comparison of the spiritualistic facts of the New Testament and the phenomena of to-day. The Banner of Light Message Department received special commendation, as a source of consolation to mourning hearts. At the seven o'clock service Mr. Varney read William Denton's lecture, 'Garrison in Heaven,' a cutting satire upon the orthodox hell, and a caustic arraignment of the unreasonable idea of the immaculate conception of sonable idea of the immaculate conception of

At the two o'clock meeting, Jan. 11th, Mr. Thomas T. Shurtleff, Clerk of the Society, and Chairman of the public services, read, to general acceptance, Ingersoll's lecture upon Thomas Paine. In the evening the rostrum was occupied by Mr. Robert Lord of this city, recent convert who explains the contractions of Contractions. was occupied by Mr. Robert Lord of this city, a recent convert, who spoke upon 'Original Christianity, Engrafted Christianity, and Spiritualism.' It was an address of much interest and value, delivered entirely without notes, as is Mr. Lord's invariable custom. Mr. Lord is one of nature's orators, ever ready to say something worth hearing. He would make a fine inspirational speaker.

E. S. Varney again spoke for the Society on the afternoon of Sunday, Jan. 18th. He read three short, original essays—'Salvation,' in which he claimed that we are to work out our own salvation by and through the powers

the various conceptions of heaven entertained by the various religious sects; Mrs. Ann W. Pillsbury, a noble woman and veteran medium, spoke soulfully of individual spirituality and angel influence, and Mr. A. B. Plimpton referred to our old-time workers who are dropping by the wayside and passing to that higher life of ever-widening activity and unfoldment. In the evening Mr. T. T. Shurtleff read William Denton's pamphlet, 'Is Spiritualism True2' Edgar W. Emerson, the well-known test medium, was with us Jan. 25th, interesting all with his words of spiritual instruction, and convincing them by his remarkable mediumship of the fact that their 'dead' live, and Sunday, Feb. 1st, that enthusiastic, spirited Sunday, Feb. 1st, that enthusiastic, spirited lecturer, Mrs. Clara H. Banks of Haydenville, Mass., occupied our platform."

PLYMOUTH. - Sarah A. Bartlett writes: "I would like to say a word of praise for Mrs. Susie Thomas, a medium formerly of Taunton, Mass. She came to Plymouth in September 1890; although an unconscious medium for not Mass. She came to Flymouth in September, 1890; although an unconscious medium for not quite two years, she has entered into the work heart and soul; she has held circles—free—at her home several times a week to people to whom the word Spiritualism was hardly known; she has held many private circles, and I hear they are very satisfactory. Her courtol has the power to relieve the sick; as an instance, the following may be noted: A gentleman called who was afflicted with rheumatism, and not able to attend business. After one treatment he was able to resume his work the next morning. He was a skeptic, and to him the cure was perfectly marvelous. She has friends in Lynn, Campello and Taunton, who will be pleased to hear of her success in the work.

Mrs. Sally Finney, who is a clairvoyant writing and test medium, has also done good sefvice for Spiritualism. For thirty years she has been a medium, at times for undeveloped spirita, helping them out of their darkened condition to something better. Her experience would fill yolumes. For two years she has given

own experiences as a church-member from 1834 to 1851, and said he felt that Spiritualism had given to him a better incentive to true living than Christianity had done. The visit throughout was a pleasant one—and the example of Mr. Dennett, in bearing witness before a local pastor when Spiritualism was about to be preached upon, is recommended to the friends in other localities in like circumstances.

Michigan.

GRAND RAPIDS .- "Senex" writes: "One of the veterans of our Cause is laboring in this city at the present time, and we think is worthy of a sketch from our hands:

worthy of a sketch from our hands:

Sophronia E. Warner-Bishop began her work upon the spiritual rostrum in the fall of 1848, in the county of her birth, Ashtabula, O., and for the entire period since, except five yearsfrom '74 to '79—has been constantly before the public as a lecturer and medium. She has spoken from East to West and North to South, and has held thousands spellbound by the eloquence and logic of her guides. Many veterans in the Cause will remember the noble Mohegan Indian, 'Ostracon,' and his wife, who spoke through her organism then, and will rejoice to know that they still industriously and faithfully work with her.

Mrs. Bishop will be remembered in the East by many as having spoken in Boston when Dr. H. F. Gardner was conducting the meetings in Music Hall. Her early companions in the field were Prof. J. S. Loveland, Sarah A. Byrnes, Warren Chase, Thos. Gales Forster and others whom we might mention; she has traveled thousands of miles, and delivered hundreds of lectures free of expense to associations who were struggling for an existence.

thousands of miles, and delivered hundreds of lectures free of expense to associations who were struggling for an existence.

She is stopping at 185 Barclay street during her labors in Grand Rapids, and she should be promptly engaged by societies and camp-meetings for the ensuing year. We know they will be well repaid for their efforts to secure her, as her powers have increased in depth of inspiration, and the improvisations given through her are gems of poetry."

Mar. 1881. F. Levelyn written: "Helen Struct.

Mrs. Effle F. Josselyn writes: "Helen Stuart-Richings has just closed an engagement here that in every way was marked with success. The lectures were eloquent, inspiring and practical, pointing to the future, and yet holding us to the remembrance that it is the work of the now that will make that future blessed. Questions were answered in a clear and concise manner, in every instance giving satisfaction.
Our Christian science friends attended in large numbers and approved, although our speaker told them plainly that they had nothing that Spiritualists had not had all along.

ing that Spiritualists had not had all along.
Mrs. Richings gave us one of her bright entertainments, which every one enjoyed.
The Society voted unanimously to ask Mrs. Richings to come to us again in May, and we regret, in this instance anyway, that May does not unite itself to January. However, we believe the time will come when our speakers will universally be retained for longer than one month at a time, and that thereby greater good can be done."

good can be done."

Oregon. ASHLAND.-N. W. Bonney writes: "Mr.

Schlessinger, test medium from San Francisco, spent several days here, and by his convincing proofs of the truth of spirit-communion created deep interest in Spiritualism, and prepared a deep interest in Spiritualism, and prepared the way for a course of fine lectures on 'The Spiritual Philosophy from a Bible Point,' by Moses Hull, and the verdict comes from all classes who listened to him that never has there been such a course of lectures delivered in this city or vicinity. The people were astonished at the new interpretations he gave to the old Scriptures, showing that what has been supposed to be the infallible Word of God is simply a record of spiritual phenomena, nothing more, nothing less, and is paralleled in Modern Spiritualism. None of our preachers did him the honor of listening to him, but many of their flocks did, and were astonished at the did him the honor of listening to him, but many of their flocks did, and were astonished at the blindness of their pastors in regard to Spiritualism, and were pleased and charmed as Moses, in his inimitable and eloquent manner, portrayed to them the value of the Spiritual Philosophy as a help to right living here, while at the same time our loved ones, qualified by their experience in spirit-life, encourage and guide us by their words of cheer and their wise counsel. The Society feels pleased at the success of its first effort to lave lectures here on the

one of nature's orators, ever ready to say something worth hearing. He would make a fine inspirational speaker.

E. S. Varney again spoke for the Society on the afternoon of Sunday, Jan. 18th. He read three short, original essays—'Salvation,' in which he claimed that we are to work out our own salvation by and through the powers of individual efforts in thought and deed; that we are all in need of salvation—the salvation of ur ligher natures from the domination of the lower. 'Have You Found Jesus?' that is, have you tried to emulate his high moral character?' have you, in your every-day life, by 'little deeds of kindness, little acts of love, become imbued with the Christ-principle?' Reason and Consclence,' a historical retrospect and comparison, as well as a plea for loyalty to conviction, for untrammelled thought and investigation.

At the conclusion of Mr. Varney's readings, Robert Lord made a ten-minute speech upon the various conceptions of heaven entertained by the various religious sects; Mrs. Ann W. Pillsbury, a noble woman and veteran medium, spoke soulfully of individual slipirituality and angel influence, and Mr. A. B. Plimpton referred to our old-time workers who are dropping by the wayside and passing to that higher the proposed to be 'dead' friends is possible.

There is a powerful physical medium here, hardly known to be such by the community at large, in whose presence table-tipping and rich the public to his séances. A favored few, who have vitnessed the manifestations, say the sounds are as loud as could be made with a heavy hammer. A spiritual wave has went to be 'dead' friends is possible.

There is a powerful physical medium here, hardly known to be such by the community at large, in whose presence table-tipping and the effect of inducing people to form private to effect of inducing people to form private community at large, in whose presence table-tipping and the grow have vitnessed the manifestations, say the sounds are as loud as could be made with a heavy hammer. A spiritual tyne have b members of our Society, who have helped to make these lectures a success, but my letter is already too long."

Indiana.

RICHMOND.-A correspondent says: "Mrs. Helen Stuart-Richings is meeting with a remarkable degree of success in her efforts to make known the truths of Spiritualism here abouts. Sunday, Jan. 25th, she lectured to a deeply interested audience at Grand Rapids, and on the afternoon of the next day reached deeply interested audysines, at Grand Rapius, and on the afternoon of the next day resched this place, somewhat exhausted, but was so fully recuperated by her guides as to be able to appear before a large and appreciative audience at the Grand Opera House in the evening. She was introduced by Richard A. Jackson, and was enthusiastically welcomed. Our local press, The Telegram and The Palladium, alluded to her in commendable terms. The latter spoke of her as 'a very talented lady, an interesting and entertaining talker, and a deep student of psychological subjects. The Telegram said: 'Various questious were sent up to her to snswer, most of them quite difficult. One referred to creation, and another requested her opinion of the Young Men's Christian Association. If any were present who suspected that these questions would lead the speaker into an attack on the Bible and on Christianity they were mistaken. Her tribute to the life, character and teachings of Jesus of Nazareth was certainly a fine one."

T. M. Holmes of Brooklyn, who was ably assisted by Mrs. Howard, a splendid elocutionist; Feb. 1st. Mrs. T. M. Holmes again. At no distant day I hope to be able to report that a Spiritual Society has been incorporated in Newark."

Vermont.

MOUNT HOLLY .- M. J. Holden writes, Jan. 20th: "We have held circles for some time, and have received communications from spiritfriends, had various kinds of manifestations: raps, touches by spirit-hands, messages written on the table, the sound of the writing being distinctly heard, bells have been rung, and we have long heard voices and the clapping of hands hands.

we nave long heard voices and the diapping of hands.
On the night of Jan. 25th, after sitting a short time, we heard something that sounded like a crayon being drawn across the table, when the medium exclaimed, Here is the picture of Danlel Packer (a minister who used to preach in this town). Then the pictures came rapidly, and the names of those the medium knew were called, while the names of those she did not know were written underneath the pictures. There were twenty-five pictures drawn, of men, women and children. When the drawing ceased, the controlling spirit, a Mrs. French, made some statements in writing on the table, regarding the rarity of this particular phenomenon. We asked who the artist was, and the reply was that he was known in spirit-life by the name of 'Star of Light,' but to us as one of the old masters."

Minnesota.

MINNEAPOLIS. - J. H. Randall writes: Spiritualism in this city is flourishing, and promises much for the future. There are three meetings well attended every Sunday. I have just closed an engagement covering the time for over two months. At the commencement the audience was small, but it continued to grow until the large hall was filled. During the same time I have delivered two lectures each week to a large class here in spiritual and men-tal science, and two lectures each week on the same line of thought at Long Lake, Minn., be-side several lectures before the Farmers' Alli-ance on topics of interest to the people in that

ance on topics of interest to the people in that movement.

I have been engaged to serve Miss Abby A. Judson's Society of Spiritualists in Minneapolis as lecturer, commencing Feb. 22d and continuing through the Sundays of March; during the same time I will have an evening class in Mental and Spiritual Science, and will respond to calls for evening lectures in the country. Address, 10 Seventh street South, Minneapolis, Minn."

Pennsylvania.

PHILADELPHIA .- "Field" writes: "The cause of Spiritualism is making no particular stir in this city. The First Association has had some division over Parkland Camp Grounds, but it is expected that all will yet be pleasantly settled, and that ground retained for use of the Spiritualists.

The Fourth Association has suspended. The conference meetings here seem to possess much of interest, for they attract large attendances.

Mr. and Mrs. Kates have closed meetings for the present, owing to engagements elsewhere. They held an interesting meeting Sunday, Jan. 25th, at Keystone Hall, lately used by the Fourth Association, when urgent requests were made for them to remain here, and institute a new society, in place of the one just disbanded. It is hoped to do so ere long. All the local mediums seem quite prosperous."

Connecticut.

BRIDGEPORT.-Daniel Fey, Secretary pro tem., writes: "Oscar A. Edgerly concluded his six weeks' engagement with our Society Sunday, Jan. 25th, giving two excellent discourses. The concluding lecture of the evening was one of the best of the course—the subject being 'The Evolution of the Divine Idea.' The address elicited many manifestations of appreciation from the large audience present. We feel that Mr. Edgent's guidence present. dress elicited many manifestations of appreciation from the large audience present. We feel that Mr. Edgerly's guides in their work among us have met the needs of our people, and we unite in wishing him good speed in his work. We hope he may be constantly employed, as we feel that his talents as a speaker and test medium are such as are worthy of the constant patronage of the public."

North Carolina.

RUFFIN.-James Dods writes: "Pardon my not sooner informing you of the decease of an old subscriber to the BANNER OF LIGHT, A. A. Spalding. Mr. Spalding, while enjoying tolerable good health at his advanced age, was seized with a chill in bed early on the morning of the 5th of December last, which quickly de veloped into pneumonia, and he passed away on the afternoon of the 9th, about 3:30 o'clock, aged seventy-eight years.

He was an implicit believer in Spiritualism,

and was also, as near as frail humanity ever attains to what his immortal countryman, Robert Burns, called 'the noblest work of God,' viz.: 'an honest man.'"

New Hampshire.

ROCHESTER. - J. R. Pickering writes: Messrs. Colby & Rich: Your letter of Jan. 21st came duly to hand, containing check for ten dollars, which amount was forwarded to you by Bro. Joseph P. Hazard for Mrs. Picker-ing's benefit, for which Bro. Hazard has our incere thanks I hope and believe we shall be able to aston-

ish many through her power yet, and that be-

Between fifty and a hundred Indian women and children were killed at the battle of Wounded Knee Creek. All hall, thou Angel of Civilization and Messenger of God to men of peace and good will that prompteth the agents to rob and debauch the Indians, and urgeth the soldiers to kill them! Let us swell with pride on account of the glorious deeds of the brave men who are teaching the savages of the plains what true civilization means.—Twentieth Century.

Health Resorts.

"Pyrhus was counseled to take the repose he was sbout to seek with so much fatigue." He must have had wise counsellors. And would it not be well for many in our day to take the counsel to themselves? For example, those not only who seek repose from the cares and worries of business, but also, and more especially, those who go abroad to seek health, "with so much fatigue." A tour of one's own city or neighborhood will often afford more pleasure and recreation than one has ever dreamed of. How many are there in any of our large cities who have seen all the objects of interest? It is only strangers who do so. While enjoying home comforts, so necessary to the invalid, and making yourself acquainted with the attractions of your own neighborhood, try the Home Treatment of Drs. STARKEY & PALEN. If you wish further information, and to examine the testimonials of many who have tried it, write for our brochure, sent free. It is a book of 200 pages, glving a full account of Compound Oxygen, its nature, decovery and results. Address Drs. STARKEY & PALEN. 1529 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

#### Penrls.

And quoted odes, and jowels five words long, That, on the stretched fore-ringer of all time, Sparkle forever."

The Soul's true self is that which closest lies To that dumb Mighty Heart whence all things rise.

We are all, more or less, idolators.... We love specifics better than regimen, and observances better than self-government. The moment our belief divorces itself from character, the mechanical element begins to gain upon it. and tends to its logical conclusion in the Japanse prayer-mill .- O. W. Holmes.

THE GREAT TRANSITION. When Time doth fall asunder, The Soul shall know

No fearful change or sudden wonder, Nor sink the weight of mystery under,

But with the upper rise and with the vastness grow

When God walks the earth, his footsteps are often centuries apart .- Ben Hur.

Speak to Him, thou, for He hears, and spirit with

Spirit can meet-Closer is He than breathing, and nearer than hands and feet.

—Tennyson's "Higher Pantheism."

Every action becomes more certainly an eternal mother than an eternal daughter.-Richter.

> Who bides his time-he tastes the sweet Of honey in the saltest tear; And though he fares with slowest feet, Joy runs to meet him, drawing near; The birds are heralds of his cause,

And, like a never-ending rhyme, The roadsides bloom in his applause Who bides his time.

-James Whitcomb Riley It is the record of the mellow and ripe moments would keep. I would not preserve the husk of life,

#### February Magazines.

but the kernel .- Thoreau.

St. Nicholas.-Much information is given of "How the Mails are Carried," in an interesting paper by Max Bennett. A delightful story of New England life is that of "Mehitable Lamb," as told by Mary E. Wilkins. An interesting contribution to this number is A Little Girl's Diary in the East," being extracts printed as they were written by a girl ten years of age during travels last year in Egypt. Italy and "Elfie's Visit to Cloud-Land" is continued, with its many surprises, and the story of "The Golden Fleece," by Andrew Lang, is concluded, as also is the pleasing serial, "Lady Jane." The frontispiece of this month is in recognition of its most notable day, the 14th, and illustrates a poem by Helen Gray Cone, entitled, "An Old Time Valentine." The other poets of this number are Louise Chandler Moulton, Mary E. Wilkins and Oliver Herford, and Malcom Douglas contributes an amusing lingle about "A Family Drum Corps." New York: The Century Co.

THE ARENA.—Alfred Russel Wallace gives the sec ond and closing part of his paper upon "Phantasms," considering in detail their nature and why they appear, urging at its close "that nothing less fundamental and far-reaching than the agency of disembodied intelligences acting in cooperation with our own powers of thought-transference and spiritual insight, can afford a rational and intelligible explanation of the whole range of the phenomena." A deep ly-interesting article on "New Discoveries on the Planet Mars" is contributed by the distinguished French astronomer Camille Flammarion, of whom a portrait is given; a map of the planet accompanies the article, showing its continents, oceans, etc. B. O. Flower presents a vivid pen-picture of the extremes of human life in his paper, "The Froth and the Dregs." Prof. Buchanan writes of "Consumption Cures and Microbicides," Helen London of "Morals and Fig Leaves." Boston: The Arena Pub. Co.

MAGAZINE OF ART .- "The Portraits of John Ruskin" are made the subject of the leading paper, illustrated with seven portraits at various ages from three and one-half years upward, the frontispiece being a photogravure reproduction of that of Millais, painted at the time Mr. Ruskin's writing first attracted general attention. "The Proper Mode and Study of Drawing," is an interesting paper by W. H. Hunt, illustrated by himself. Another of much interest, and finely illustrated, is "Mr. Brocklebank's Collection," by E. R. Dibdin. A carefully-written account of "Belvoir Castle and Its History," one of the most stately of English homes, is contributed by F. Stephen son, with seven illustrations. Harry Furniss gives eight engravings and interesting letter-press as a humorous artist's view of "The Illustrating of Books." New York: Cassell Pub. Co.

AMERICAN LAW REGISTER.-The latest received number gives the conclusion of the able consideration of "The Law Governing an Original Package," by John B. Uhle, and a review of the proceedings of Morris et al. v. Powell, in an appeal from the Cir. cuit Court of Henry Co. to the Supreme Court of Indl ana. Philadelphia: The D. B. Canfield Co.

OUR LITTLE ONES .- The commendable trait of caring for pet animals and treating them kindly is incul cated on nearly every page of this number in stories and pictures, the frontisplece representing "The Shoemaker's New Pet," a monkey, while rabbits, guinea pigs, doves, bantams, squirrels and white mice surround him. Boston: Russell Pub. Co.

#### Cured when the Doctors Failed.

A ten-year-old son of W. Scott Harris of Bayonne, N. J., was last August seized with cerebro spinal meningitis, and for twelve weeks was attended by the best physicians in that section, including two celebrated specialists. At the end of that time, a council was held and the physicians decided that everything had been done for his recovery that was possible, and that there was no hope for him. The patient was then unconscious, and it was thought that the end was very near.

In this extremity, says the Carbondale (Pa.) Advance of Jan. 16th, republishing the account from the Susquehanna Journal of the Tuesday previous, some one suggested the magnetic, or laying on-of-hands, treatment, and Mr. Harris, remembering to have heard of Mr. George Starkweather as possessing a mysterious power in his organism that had enabled him to several times effect oures of rhoumatism and neuralgia by simply rubbing his hands over the affected parts, and that bandages which he had drawn through his closed hands had retained soothing properties for days, telegraphed him to come to Bayonne The latter at once responded to the summons, and upon his arrival immediately commenced his treat ment. Improvement was noticeable at once, and in a week the boy was pronounced out of danger. He is now, with his father, visiting in Susquehanna, and is

The cure, for such it was, occasioned no little excitement in the neighborhood where performed, hundreds of people, including many physicians, coming to see the wonderful magnetic healer, until finally it was necessary to refuse admittance to all except the immediate friends. The physicians in that locality who were acquainted with the case regard the effects of Mr. Starkweather's treatment as little less than

NEW MUSIC.—We have received from the publishers. White Smith Company, Boston, Mass., the following: For plano-"Fiddle and I Waltz" and "Gondoller Waltz," for four hands, Otto Roeder; "Relter-lled," F. Behr. Vocal—"Beautiful Moonlight," S Glover; "Playmates," Harry Dacre; "Welcome Home," male voices, C. A. White; "Berenade" and "By the Autumn Sea," John Wiegand, "Mother-in-Law March," E. Simon; "Two Johnnies in Love," E. Forman; "Home, Dearle, Home," J. L. Molloy; "Ten | Be sure and use that old and well-tried remedy, Mrs. Responses," C. C. Morse; "Blue and Gray," quartette, words by George Edmund Hasie, music by George H. It soothes the child, softens the gums, allays all pain,

#### Vivinection.

To the Editor of the Banner of Light: Glad are we to know that some protest is being made against the horrible and useless practice of vivisection.

Thousands of helpless animals, such as dogs. pigs, cats, rabbits, and even horses, have been and are being slowly tortured to death by this practice. At this late day we begin to consider whether after all much knowledge has been gained by these agonizing methods. It is high time that we find out whether there is a necessity for any case of viviscotion; if not, then the Society for the Prevention of Cruelty to Animals should proceed at once to the prosecution of all—either persons or colleges—who are found guilty of it. What more awful suggestion of suffering can be attained than by the thought that the veins and nerves of all the vital organs in the living subjects are laid bare, and many times without even anæsthetics to relieve the misery of the victims? A case is cited where all the spinal-nerves in the back of a dog were laid bare by certain practitioners. me that we find out whether there is a neces a dog were laid bare by certain practitioners. In this condition he threw his fore legs around the neck of a witness, lapped his face and moaned most piteously. Many cats have been incised to find certain nerves, and when found they have been torn out by the roots. Rabbits and pigs have been put into a cage with a glass side—a fire built and they slowly roasted to death. This was done in order to see how they were affected by the process.

Thousands of rabbits have been used by Dr.

Thousands of rabbits have been used by Dr. Koch in experimenting in the injection of his lymph, and watching the effect upon them. As yet but little has been scientifically proved in its favor, but the daily papers, fond of filling their columns with sensation, are loud in its praise, and are claiming much more for it than does Dr. Koch himself.

In the love of science and humanity we write this. We have watched the records, and write this. We have watched the records, and now can present proofs from those that have experimented largely, that very little, if anything, has been gained by these terrible practices. We hope the minds of all those who would alleviate the suffering of these poor dumb oreatures, and would be what God meant we should be, protectors, instead of persecutors, of that which is below us in the scale of heing will be profoundly stirred grainst the

ors, of that which is below us in the scale of being, will be profoundly stirred against the continuance of such supreme tortures.

There is in Philadelphia an Anti-Vivisection Society. It is located at 1706 Chestnut street. I hope all who feel that they have a duty to help on a movement in this direction will send there and obtain from its managers documents which will give proof of what I have written. Let Spiritualists give a power and impetus to this good work.

SARA E. HERVEY.

Boslon. Mass.

#### The Extinction of Animals.

A startling publication on the rapid extinc

A starting publication on the rapid extinction of the aboriginal animals of this continent is about being issued by the Smithsonian Institute at Washington.

The buffalo has already become practically extinct within the present generation. It was only a few years ago that the "passenger pigeon" flew by millions in the Ohio valley, but there are now but few of them left and but there are now but few of them left, and they will soon be extinct. Domestication has alone saved the native American turkey from

utter extinction.

The great Arctic sea cow, which was found The great Arctic sea cow, which was found in great numbers by Behring's expedition in 1741, is no more. Only sixty years ago that proud seabird, the American auk, flew in countless numbers off the coast of Newfoundland. A single shell of one of these birds was lately sold at auction for fifteen hundred dollars. The last member of this once prolific tribe here follow under the hunter's rife. tribe has fallen under the hunter's rifle. The beautiful Labrador duck is no more also, the last specimen of it having been seen in 1870.

last specimen of it having been seen in 1870. Of the few aboriginal animals that still survive it is only a question of a comparatively short time before they will be extinct. That the seal is doomed is well understood. Last year 875,000 hair seals were slaughtered for leather and oil in Behring Sea. Even the alligators are not spared. They, too, must soon disappear under the increasing demand for reticules, pocket books, and other fancy articles. Meanwhile a zealous chase is kept up for the Meanwhile a zealous chase is kept up for the birds of the air, and every creeping thing that can be made to adorn fashion and luxury.

can be made to adorn fashion and luxury.

The same mania is rampant all over the world for the extermination of the animal tribes. The elephant is being killed in Africa for its ivory at a rate which will soon exterminate him. Before half a century has passed the huntsman will stand alone over the completed extermination, with nothing to shoot at but the human race. but the human race.

There is something sad in all this. Half the fascination of books of travel will depart when the wild hills and forests and the rugged coasts cold in their desolation, with no living to animate them. And what is it all for?
Largely to gratify idle fashion, the vanity of
ornament, and the wanton passion of the huntsman for killing.
It is high time that Congress should step in

and erect some barrier against unreasoning greed, and the wanton slaughter of the few native animals that still survive. It will soon be too late. CHARLES HUME.

A writer in the Cambridge (Mass.) Tribune has the following in the course of an article on the Necrology of 1890:

"The ranks of literature march on without the cheery step of JOHN BOYLE O'REILLY, exile, patriot, editor and poet. A. life reads like a romance, his verses sing then. elves into

'—The people smile at the death-word, for the mystle voice is clear.
The singer who lived is always alive; we harken and always hear.'

The sudden death of the poet BERNARD CAR-PENTER was another summer-morning surprise. The sensitive nature, the sensuous tastes, the intense vision, which are the poet's tastes, the intense vision, which are the poet's birthright, were supplemented in him with wide classical learning...B. P. SHILLABER was a unique figure in the annals of literature. Do we not owe something to Mrs. Partington and Ike, who brought us many a smile, who never degenerated into vulgarity, and who violated the sanctities of our mother tongue without stirring our indignation?"

#### 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 ourself 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.

PAMPHLETS RECEIVED .- Chaney's Annual, with the Magic Circle Astrological Almanac for 1891. 16mo, pp. 116. Bos ton: Occult Pub. Co.

On Double Consciousness. Experimental Psychological Studies, by Alfred Binet. With an Introductory Essay on Experimental Psychology in France. 8vo, pp. 93. Ohicago: Open Court Pub. Co.

Science versus Religion. By T. O. Widdlcombe, Philadel phia, Pa. 12mo, pp. 16. New York: Truth Seeker, 28 Lafayette Place. Ritualism and Dogmatic Theology. A Beries of Essays on

the Causes of the Declension in the Society of Friends. Bearing also on Creeds and Confessions of Faith and Rational Religion. By Thomas H. Speakman. 8vo, pp. 48. Philadelphia: Friends' Book Association.

God in the Constitution. By Robert G. Ingersoll. 8vo, pp. 12. Buffalo, N. Y.: H. L. Green.

The Force in Nature. A Sunday Lecture before the Beform Congregation Keneseth Israel. By Joseph Krauskopf, D. D. 8vo, pp. 12. Philadelphia: 1827 Park Ave.

Land Currency. A Treatise on the Important Subject of No Tax. By Stephen Maybell, author of "Civilization Civil-ized." 8vo, pp. 56. San Francisco, Cal.: 265 Clara street.

If the Baby is Cutting Teeth, Winslow's Soothing Syrup, for children teething.

cures wind colle, and is the best remedy for diarrhoea.

Marriage a Hundred Years Hence.

A popular presumption exists at the present time that all girls wish to marry, and fall to do so only because they lack an eligible opportunity, writes Edward Bellamy in The Ladles' Home Journal. This presumption exists on account of the obvious fact that women, being able with difficulty to support themselves, have in general a greater material interest in marriage than men have. Surely there can be few in-cidents of an unmarried woman's condition more exasperating than her knowledge that because this is the undeniable fact it is vain for her to expect to be popularly credited with the voluntary choice of her condition. She must endure with a smile, however she may rage within, the coarse jest or innuendo, to which it would be worse than vain to reply. Nationalism, by establishing the economic independence of women, without reference to their single or married state, will destroy the presumption referred to by making marriage no more obviously desirable to one sex than to another.

While we declare that the spirit-world is a locality, and that it holds a position in space, we also affirm that it is not wise for returning spirits to attempt to give its precise location. Suffice it for you to understand that there is a spiritual world; that those friends of yours who have passed from earth have there an abidingplace; that they have a home adapted to their needs and requirements; that they are surrounded by conditions calculated to unfold their best powers; that they are permitted to come into association and to live in social conditions with those whom they love, and that employments are open to them through which they may express the best powers of their beings. Understanding all this, realizing that no spirit is homeless, no soul is lost, for the boundless love of the Omnipotent embraces all, let this suffice for you until you pass to that eternal world and investigate its laws and conditions for yourselves.—Spirit John Pierpont.

Ayer's Sarsaparilla purifies the blood, and expels all poisonous elements. Sold by druggists.

#### To Correspondents.

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

HENRY C. H., PROVIDENCE, R. I.-The best way to de velop such mediumship is to sit quietly—with unbiased mind, free from anxiety—with one or two congenial friends, earnestly asking the help of good spirits. Have pencil and slate under cover for use if required. You may have to sit many months before results are gained.

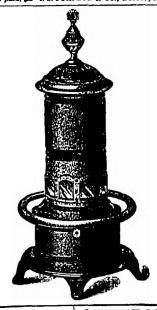
### EVERY MOTHER Should Have It in The House.

Dropped on Sugar, Children Love to take Johnson's Anodyne Linherst for Croup, Colds Sore Throat, Tonsilitis, Collo, Cramps and Pains. Re-lieves Summer Complaints, Cuts, Bruises like magic

THINK OF IT.
In use over 40 YEARS in one family. In use over 40 YEARS in one family.

Dr. I. S. JOHNSON & CO.—It is sixty years since I first learned of your Johnson's Anodynk Limiern; for more than forty years I have used it in my family. I regard it as one of the best and safest family remedies that can be found, used internal or external, in all cases. O. H. INGALLS, Deacon and Baptist Church, Bangor, Me.

Every Sufferer From Rheumatism, Sci-ture, Surgical Science, Science, Science, and Red Science, and Red Science, and Red Science, and Red Science, and the science of th



#### CENTRAL THE CRAND DRAFT OIL HEATING STOVE

Ask your house furnisher if he knows what they are. Wideawake dealers wanted for agents.

Our beautiful 93-page book, showing over 250 libutations of gracefully designed Olf and Gas Stoves, sent to any one for 10 cents in stamps. (The postage alone on this book costs 8 cents.)

CENTRAL OIL STOVE CO., CHICAGO. SAN FRANCISCO

GOLD MEDAL, PARIS, 1878.



No Chemicals are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one centa cup. It is delicious, nourishing, strengthening, RASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

When I say oure I do not mean merely to stop them for a time and then have them return again. I means radical oure. I have made the disease of FITS, RPI. LEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to oure the worst cases. Because others have falled is no reason for not now receiving a ours. Send at once for a treatise and a Free Bottleed my infallible remedy. Give Express and Post Office, H. G. ROOT, M. C., 183 Post 1 St., N. Y. Jan. 10.



CAIN ONE POUND A Day.

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE

# SCOTT'S

Hypophosphites of Lime & Soda IS NOTHING UNUSUAL. THIS PEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SOLD BY ALL DRUGGISTS. AVOID SUBSTITUTIONS AND IMITATIONS. ~~~~

#### BRIGHT NEW 1891

Needs the brightest and best of music. The 2,000,000 readers of this ad, are all invited to provide themselves with music or music books from our complete and varied stock. Send freely for lists and information.

SOME OF OUR NEWEST BOOKS.

SONGS OF IRELAND. \$1.00. Choice, revised col ection of very favorite songs. 66 songs. 144 pages.
POTTER'S RESPONSES AND SENTENCES. 75 cts.; \$6.75 doz. A timely and good collection, which will be welcomed by many choirs. More than 50 short pieces, with a number of Glorias, Chants, &c.

PRAYER AND PRAISE, Cantata. Ballard. A good and easy cantata, for a Choir or Chorus. 50 cents; \$4.50 per

MASONIC ODE. Fithian. A new, most convenient book of easy and good music, perfectly fitted for the masonic ritual. Much needed. 60 cts.; \$6 doz.

COMIC AND MINSTREL SONGS, \$1.00. 46 merngs, well calculated to make time pass cheerfully. BANNER FOLIO. Violin and Plano. Winner. Large number of popular melodies, skillfully arranged for Violin, with Piano accompaniment. \$1.00.

MANDOLIN AND PIANO DUETS. Winner Any Book mailed, post-paid, for retail price.

OLIVER DITSON COMPANY, Boston. C. H. DITSON & CO.,

867 BROADWAY, NEW YORK CITY. Sept. 6.

#### LOUNGE BED 57 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. 80fa Beds, \$20 to \$50. Send for circular. Our Lounge Beds need no mattress. S.GRAVES&SON,

681 Washington St., Boston. PAR PICES A HEAR ROISES CURES by Fock's INVISIBLE TUBULAR EAR CUSHIONS, Whispers heard. Confortable. Successful where all Benedles full. Sold by F. MISCOX, ealy, 8628 Br'dway, New York. Write for beach of proch FREE. 13teow

#### **NEW AND BEAUTIFUL SONGS,**

#### With Music and Chorus.

BY C. P. LONGLEY.

With fine Lithographic Title-Page, bearing excellent Pol-traits of C.P.LONGLEY and Mus. M. T. SHELHAMER LONGLEY, and representing a Spiritual Scene of much significance and beauty.

LONGLEY, and representing a Spiritual Scene of much significance and beauty.

"We will Meet You in the Morning."

"Little Birdle's Gone to Rest."

"Open the Gates, Beautiful World."

Echoes from Beyond the Veil," with flute obliga

"Sweel Sunmer-Land Roses."

"Gentle Words and Loving Hearts."

"Your Darling is Not Sleeping."

"Your Darling is Not Sleeping."

"Your barling is Not Sleeping."

"What Shall Be My Angel Name?"

"Glad That We're Living Here To-day.

"Ever I'll Remember Thee."

"Love's Golden Chain," rearranged.

"All are Walting Over There."

"Onen Those Pearly Gates of Light."

"They "Il Welcome Us Home To-morrow."

"Mother's Love Purest and Best."

"There are Homes Over There."

"On the Mountains of Light."

"The Angel Kisseth Me."

"Live to Think of Old Times."

"We'll All Be Gathered Home."

Thirty cents each, four for \$1.00. The last nine Songs on this list are also published with plain title-pages, which sell for twenty-five cents per copy, or five copies for \$1.00.

For sale by COLBY & RICH.

#### The Writing Planchette.

CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic direle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

to use it.
PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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

For sale by COLBY & RICH.

#### STELLAR SCIENCE.

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

I will write Higgraphical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$\frac{1}{3}\$; Consultation fee \$\frac{3}{3}\$; at office, 266 Tremont street.

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

ton, Mass.

OPHINX. Anti-Materialistische Monatsschrift
für die wissenschaftliche Untersuchung der "mystischen" und "magischen" Thatsachen, mit Beiträgen von
Carl du Prei, Alf. Russ. Wallace, der Professoren Barrett und
Gouez, mehrerer Brahmienen u. s. w., herausgegeben von Dr.
Hübbe-Schieden. Subscription: gl.75 for six months, \$3.50

per annum. Address COLBY & RÍCH, 9 Bosworth street, Boston, Mass. THE CARRIER DOVE. An Illustrated Weekly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms; \$2.50 per year; single copies, 10 cents. Address all communications to THE CARRIER DOVE, \$2 Ellis street, San Francisco, Cal.

A LCYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 15 cents in stamps with his order. STAR PUBLISHING CO., 35 Sherman street, Springfield, Mass. H. A. Budington, Editor. Subscription, 51.00 a year. THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturday, at \$2.00 per year, in advance. Advertising Rates are reasonable, and will be turnished on application. Specimen copies FREE to any part of the world. THE WAY PULLISHING CO., Cincinnati, O.

THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism, 51.00 per annum. Address BLISS & BUROSE, 223% Fifth street, Detroit, Mich.

street, Detroit, Mich.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$3.00 a year, \$1.00 for six months, 8 cents per single copy. Address J. P. MENDUM, Investigator Office, Patie Memorial, Boston, Mass. CONOMIC SCIENCE; or, The Law of Balance in the Sphere of Wealth. By JORL DENSMORE, with Introduction by Lois Waisbrooker.

A workingman's exposition of the law through which wealth centralizes in the hands of the few to the injury of the many.

Paper, 25 cents, postage free.

For sale by COLDY & RIOH.

# GENTS WANTED A remarkable book on Billie Proprincing THE ADVANCING KINGDOM OF THE ADVANCING KINGDOM OF SUPERALY ILLUSTRATED, BELLE TO EVALUATION STREET THE STREET STREET STREET Groundars and Terms Boston of St. Louis. Business 2242.

#### BANNER OF LIGHT: THE OLDERT JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery Pince), Corner Province Street, Boston, Mass, COLBY & RICH, Publishers and Proprietors.

ISAAO B. BIOU......BURINESS MANAGER, LOTHER COLEY.......EDITOR, JOHN W. DAY......ASSISTANT EDITOR, Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EDERT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing
A LITERARY DEPARTMENT
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Spiritual, Philosophical and Seion
Miso.

NDC. EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events.

BYIRITMESSAGE DEPARTMENT,

REPORTS OF SPIRITUAL PHENOMENA, and

CONTRIBUTIONS by the most talented writers in the

world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: 

Postage Free. Specimen copies sent free.

SPECIAL NOTICE.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our pairons can remit the fractional part of a dollar in postage stamps—ones and twos preferred. Perred.
ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time.
Subscriptions discontinued at the expiration of the time

Busici plants a manufacture address of The Banner is to be changed, our patrons should give us two weeks' previous notice, and he careful to give in full their present as well as future address.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be

sent to any address free. Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their re-pective journals, and call attention to it editorially, will be intitled to a copy of the BANNER OF LIGHT one wear, provided a marked copy of the paper containing it is forwarded to this

#### OUR AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 101 State street, Chicago, Ill.;) The office of The Truth-Seeker, 28 Clinton Place.

Philadelphia, Pa.-J. H. RHODES, M. D., 722 Spring Garden street; at Academy Hall, 810 Spring Garden street and at all the Spiritual meetings. Pittsburgh, Pa.- J. H. LOHMEYER, 4 John strees. Oleveland, O.-THOMAS LEES, 142 Ontario street. (Room 2).

San Francisco, Cal.-J. K. COOPER, 748 Market street Chicago, III. CHAS. MACDONALD & CO., 55 Wash-ngton street.

Troy, N. Y .- W. H. VOSBURGH, 609 River street. Bruttleboro', Vt.-E. J. GARPENTER, 2 Market Block Providence, R. I.-WM. FOSTER, JR., 50 Battey st. Detroit, Mich .- AUGUSTUS DAY, 73 State street.

Rochester, N. Y.—ALFRED JACKSON, Arcade Book nore; WILLIAMSON & HIGBEE, 62 West Main street. Springfield, Mass.- JAS. LEWIS, 63 Pynchon street. Lity Dale, N. Y .- G. F. LEWIS, Publisher of the Day

Washington, D. C.—The Roberts Bookstore, D. MUN. CEY, Proprietor, 1010 Seventh street, above New York Ave Milwankee, Wis.—OTTO A. SEVERANCE, 135 6th st. Nt. Louis, Mo.—E. T. JETT, 802 Olive street. Memphis, Tenn.—JOHN LANG, 221 Main street.

Denver, Col. G. D. HENCK, 1624 Curtis street. Grand Rapids, Mich.-MR. DAVIDSON, corner of carl street and the Arcade. Australian Book Depot. CHAS. H. BAMFORD, 87. Little Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL (10 Spruce street), where advertising contracts may be made for it in New York.

#### RELIGION OF MAN

Ethics of Science.

BY HUDSON TUTTLE.

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 servite 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 RRLIGION OF MAN and the system of Ernices as treated in this work. The following are the titles of the chapters:

PART FIRST-Religion and Science.

Introduction; Religion; Fettshism; Polythelsm; Monothelsm; Phallic Worship; Man's Moral Progress Depends on his intellectual Growth; The Great Theological Problems—The Origin of Evil, the Nature of God, the Future State; Fail of Man and the Christian Scheme of Redemption; Man's Position, Faic, Free-Will, Free-Agency, Necessity, Responsibility; Duties and Obligations of Man to God and Himself.

and Hinself.

PART SECON ID—The Ethics of Science.
The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Selfish Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; Its Man Free? Culture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment —Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self Culture; Marriago.

320 pages, finely bound in muslin. Sent postage free for \$1.50.
For sale by COLBY & RICH.

#### oceanides, A Psychical Novel.

BY ERNST VON HIMMEL,

Author of "The Discovered Country." The favor with which the author's previous work was received will attract many readers to this. Its scene of action is more in this sphere of life than was that of the other. A story that partakes more of the conditions of earth than heaven is told, interwoven with which are theories purporting to be advanced by a spirit, of the correctness of which a divergence of views will be likely to exist among those who required its nargas.

12mo, paper, pp. 418. Price 50 cents. For sale by COLBY & RICH. SENT FREE. RULES

TO BE OBSERVED WHEN PORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. 1 19 19 17 17 Comprehensive and clear directions for forming and cou-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books pub-liabed and for sale by COLBY & RICH.

#### PRICE REDUCEDO Life as it Is in the World Beyond.

The author, in his preface, says: "The assumption is that the author of the letters comprising this little book has become an inhabitant of the world beyond, and that, having learned something of its conditions and ways, he communicates to his wife horn what he has seen, heard and experi-Faper, pp. 194. Price 25 cents, For sale by COLBY & RIOH.

#### Stepping Stones to Health. BY W. J. COLVILLE.

Three Inspirational Lectures: HEREDITARY INFILE.
ENGES—How Acquired and How Mastered. SPIRITUAL.
ECHNOR OF HEALTH AND HEALING. KARMA: OB,
BRULENGE. POEM, entitled "Our Greatest Need, and
the Divine Attributes."

Price 25 searce.

Price 25 cents.
For sale by OOLBY & BIOR.

#### BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Colby & Rich, Publishers and Hockellers, D. Besworth Sirves (Sermerly Menigemery Place), corner of Freeline Sirves, Messien, Mess., keep for sale a complete assertment of Spiritual, Prostreate accompanies and Miscellaneous Books, at Wholesale and Metali.

Thrus Gath.-Orders for Books, to be sent by Express, must be accompanied by all or at least hall cash. When the mency forwarded is not sunclent to fill the order, the baleace must be paid 0, 0, D. Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order, We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the Banner of Light and orders for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 6 cents for any sum under \$5.00.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

address of the writer.

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

## Panner of Pight.

BOSTON, SATURDAY, FEBRUARY 7, 1891.

[Bntered at the Post-Office, Boston, Mass., as Second-Class Matter.]

Publication office and Bookstore No. 9 Bosworth Street, corner Province Street, (Lower Floor.) WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

#### COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAO B. RICH. BUSINESS MANAGER.
LÜTHER COLEY. EDITOR.
JOHN W. DAY. ASSISTANT EDITOR.

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

Before the 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-CRESSIVE 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.

#### Mediumship with the Early Christians.

In his invaluable historic and exegetical series of papers publishing in THE BANNER on "The Spiritual Facts of the Ages," Dr. Willis has clearly shown that the early Christians 'received the phenomena of mediumship simply and naturally, not regarding them as supernatural or miraculous, but as the normal the spiritual nature. Jesus "-continues Dr. Willis-"inculcated the truth that the great spirit of the universe, ever active and ever present, bestows blessings upon man through agencies, and these agencies are both spiritual and mortal." With this grand truth the early Christians were inspired. It was with them neither idle dreaming and vague fancy, nor the dull, cold formalism of the past; it was a living faith, a present reality, a conscious wit ness. And signs and wonders followed.

Dr. Willis takes up the thread of the recital and the discussion naturally growing out of it, in Number Fifteen of his series, which recently appeared in these columns. He remarks that through several centuries, as we have undeniable proofs, the gifts of mediumship continued in full force, and the signs and wonders were so abundant and so positive as to be recognized and claimed by the early church as its great means of grace. This flatly contradicts the aşsumption of the present-day churchly opponents of Spiritualism, that the age of communication with the spiritual world ceased forever with the age of the apostles. The disciples in the days following Jesus and Stephen, and Paul and John, like their greater examplars, willingly laid down their lives for the sake of the spiritual revelations they had re-

Dr. Mosheim, in his Ecclesiastical History, says, "It is easier to conceive than to express how much the miraculous powers and the extraordinary divine gifts which the Christians exercised on various occasions contributed to extend the limits of the church." And he proceeds to state that while the gift of foreign tongues gradually ceased when a number of nations became enlightened with the truth, the other gifts with which God favored the rising church of Christ, according to numerous testimonies of the ancients, "were still conferred upon particular persons (mediums) here and there." Here is the open and complete refutation of the constantly-repeated assumption that these spiritual gifts ceased at the death of the apostles.

The Apostolic Fathers, successors of the Apostles, in their writings possessed by us, show that the idea of a cessation of open spiritual communion was not thought of for centuries after the Apostolic age. Dr. Willis recites the names of the most noted of them. For a long time, he says, their writings were held to be just as sacred and just as authoritative as those of the now accepted New Testament. No reading could be spiritually more interesting or instructive than Dr. Willis's historic and biographical comments on some of these Fathers, beginning with St. Ignatius, in one of whose epistles he gives an account of in no instance was he willing to state that the only, who will be immediately responsible to how the spirit came upon him, compelling him which he was entirely ignorant. It is an exact but it may also have, been the result of, i start any private industry; [Labor will be the conclusively show that he is still level-headed. Her address is No. 9 Porter street.

description of the manner in which mediums of to-day are influenced and controlled. Ignatius, for his faith and works, was condemned to be torn to pieces by wild beasts. This was nearly two hundred years after the death of Josus on the cross.

Polycarp, appointed Bishop of Smyrna by St. John, suffered martyrdom for his faith A. D. 147, when a very old man. His fate had previously been portrayed to him in a vision, declaring to him that he should be burned alive. A voice, heard by many of the brethren present, spoke aloud to him while he was going to his place of execution:

Origen, one of the most distinguished of the early fathers, states his belief in miracles as a means of conversion. Justin Martyr lived one hundred and fifty years after Christ, and declared that the gift of prophecy was active in the church in his day. The life of St. Anthony, born two and a half centuries after Christ, and the Father of Christian Monasticism, was a continued revelation of mediumship. And so on through a long list of prophets and seers, male and female, during the first three centuries of the Christian era. Well may Dr. Willis exclaim—" How rich and abundant are the evidences of the fact of the continued presence and power, in the early Christian church, of these spiritual gifts! How clearly do we behold what earnest faith, simple piety can do in opening the spiritual eyes, in unfolding and developing spiritual gifts!"

It is perfectly true, as Dr. Willis declares, that we should have to mention almost every illustrious name written on the page of early history in order to present a faithful record of the mediumship of the past. One fact, he adds. shines forth brilliantly from the history of the mediumship of this early period, and that is, that in almost every instance the great desire was for purity of life and power to bless and redeem the world from suffering and from sin. When, he most pertinently inquires — when shall the same desire fill the hearts of men again, so that they find in spiritual life the highest means of helping forward the world. not to a belief merely in spiritual power as manifested through phenomena, but to a truer physical, a higher moral, and a diviner spiritual life? When indeed?

#### The Psychical Research Societies

In this country, we said in our issue of Jan. 31st, are managed by entirely incompetent men. As proof of this assertion we point to the following abstract from the Boston Record of Wednesday, Jan. 28th:

"There was a large attendance at the meeting of the American branch of the Society for Psychical Research last night at Association Hall. Prof. William Watson presided. Secretary Richard Hodgson read a report of some experiments in automatic writing by T. Barkworth. The Secretary also made a report of some sittings with Mrs. Piper in America. He thought that there was no conscious imposture on the part of that celebrated medium, and that her normal waking state had no notion of her trance condition.

The principal personality that purports to manifest itself in her trance is Dr. Jean Phinuit, a French physician. Among other personages that have purported to control her at times are Sebastian Bach, Longfellow and Mrs. Siddons. Secretary Hodgson said that the most important statements that Mrs. Piper or Dr. Phinnit had made to him related to deceased friends -names, incidents, etc. Some of these statements concerned people who had died in Australia, and related to things which no one but Mr. Hodgson himself could have known. Psychometry, telepathy, thoughttransference or simple coincidences might explain nany of the true statements made to many different people by Mrs. Piper.

The most remarkable case of a prophecy made by Mrs. Piper coming true was furnished to Secretary Hodgson by a friend whose word was not to be doubt ed. The friend, M. N., visited Mrs. Piper about the end of March, 1888. She said that in six weeks would occur the death of a near relative of his from which he would realize some pecuniary advantage. M. N. was led to think of his father, who was advanced in years. At a previous meeting Mrs. Piper had described M. N.'s father accurately, not, however, as his father, but as a near relative. M. N.'s wife, to whom he was at that time engaged, went to Mrs. result of the unfoldment and development of Piper's house a few days later, and the medium said that M. N.'s father would die in a few weeks. About the middle of May M. N.'s father died suddenly of heart failure in London. Previous to this, Mrs. Piper, as Dr. Phinuit, had said that she would endeavor to influence M. N.'s father about certain matters connected with the will before he died. Two days after the receipt of the cable message announcing M. N.'s father's death in London, M. N. saw Mrs. Piper, and she spoke of his father's presence and sudden arrival in the spirit world, and that Dr. Phinuit had endeavored to influence the deceased about the will. Dr. Phinuit described the state of the will, and also the principal executor, who would make certain dispositions in M. N.'s favor. On M. N.'s arrival in London, three weeks later, he found the will materially as Dr. Phinuit had stated, and the principal executor to be such a man as had been described. M: N.'s sister. who was at their father's bedside during his last illness, said that the sick man had complained of the old man who sat at the foot of his bed and persisted in discussing his private affairs.

Secretary Hodgson would neither accept nor reject the spiritualistic theory in the case of Mrs. Piper. The only other alternative, so far as known, was the auto-hypnotic trance where sub-conscious self represents different personalities."

Mr. Hodgson, however, failed to explain how it was possible for the "sub-conscious self" of the medium in the hypnotic trance to represent the personality of individuals she had never seen or heard of in her waking moments. or that were not in the mind of the sitter while with the medium, as he instanced by several accounts of experiences with Mrs. Piper. Some of the spirits described as present in his sittings, through the medium, Mr. H. had never known, and only by subsequent inquiry of friends was he informed that such persons had lived and died, as described.

The possible explanations of the members of the Psychical Research Society hardly cover the description of the affairs of M. N.'s father. his sickness, and foretelling of his death-as mentioned in The Record report—all of which was subsequently verified; nor the statement of M. N.'s sister—who was at their father's bedside in London-"that the sick man had complained of an old man who sat at the foot of the bed and persisted in discussing his private affairs": which complaint accorded with the avowed intention of the spirit control of property of these workers; with it they will Mrs. Piper, who claims to be an old physician, father concerning matters connected with his

will before he died. Several instances of accurate descriptions of spirits, of correct information related through the entranced medium, concerning excarnated intelligences, and of positive predictions—afterward fulfilled to the letter-all independent of the "waking" mind of Mrs. Piper, were given by Mr. Hodgson at the Tuesday meeting; but phenomena were really produced by spirit-in-

The state of the s

part, mind-reading, of the exercise of a second self, aroused by the hypnotic trance in the medlum; in part by "very good guessing"; andin the case of the accurate predictions that had been made-by "simply coincidences."

We leave our readers to judge if such reasoning upon any scientific subject of study arises in the minds of competent men.

#### Christ Badly Needed in the Creedal Temple.

To show that the spirit of speculation is just as much in the churches as out of them, and that. the injunction to "put money in thy purse" needs no such repétition in their hearing as Shakspeare's well-known character makes, let us briefly recite what was done not so very long ago by a Western church in this same worldly spirit, as told in the columns of the Chicago

The church in question had the usual accompaniment of a large and burdensome debt. Finally it pitched upon a shrewd device for its extinguishment-and something better. First the debt was extended for five years, at six per cent. interest per annum. Next, the sum of twenty thousand dollars was subscribed for an investment fund by members and others, to be used in the purchase of a tract of land near some growing city in the West, which would be certain to improve in value. Then a sharp dealer in real estaté was sent out on a tour of discovery by these subscribers, who visited in turn the new cities of Helena in Montana, Spokane Falls, Tacoma, Seattle, and Salt Lake City. It seems the Mormons were good enough

Finally the real estate agent decided to make a purchase of forty acres of land contiguous to existing improvements in Helena, for which five hundred dollars an acre were paid. In his report to his principals he gave good and sufficient reasons for his final choice of location. The forty acres thus purchased were deeded in a body to a trustee, under condition that when sold he, the trustee, was to refund to the subscribers the amounts respectively put in by them, with ten per cent, annual interest added. Next, the taxes and expenses of sale were to be paid, and then the remainder was to be handed over to the church.

for them, when it came down to making money.

The expectation is, says the Chicago Herald. that at the present rate of Helena's growth the tract will come into demand for building purposes probably within three years, and car tainly within five, at the price of twenty dollars the foot, or what is equivalent to four thousand dollars an acre, or one hundred and sixty thousand dollars for the whole. Deducting from this handsome sum all the sums subscribed, the expenses and commissions of sale. the church whose debt is to be relieved in this way will benefit by the large amount approxi mately of one hundred and twenty thousand dollars, without costing anybody a cent, or involving the slightest risk.

Does any reader of this recital of "a new way to pay old debts" wonder at the purse-pride. the worldliness, the feigned aristocratic feeling, and the pompous phariseeism that lolls in private cushioned pews, for which the churches of the time are chiefly distinguished? How the fat-fed preachers in their pulpits delight to ridicule and denounce "wicked" Spiritualism, and deal damnation round generally on all other sinners who could n't get into a real estate ring in time!

#### Socialism Defined.

Alice Oldham writes in the National Review of London, that amid the perplexing contradictions in professing Socialism, there are certain cardinal principles common to all forms of Socialism, and constituting its essential na-

Its aim is an economic one. It professes to offer a system of industry that will, in the first place, produce all the necessaries of life for our huge population much more abundantly and with much less labor and waste than the system now in vogue. In the next place, it offers a system which will distribute the wealth more equally, so that those who have produced it shall enjoy a rightful share of it, thus removing the unnecessarily great wealth of some and the terrible poverty of others.

This, she says, is the core of Socialism. If it can do what it thus asserts it can do, it will undoubtedly triumph; if it cannot, it will fail. She pronounces all the religious, ethical and political opinions which various schools have imported into this question wholly extraneous to Socialism.

Socialism unsparingly condemns and is pledged to subvert the system of private capital and confpetition, which produces great wealth among capitalists, great poverty among the workers, and a continual state of war between the parties. To understand it, she says, is no easy matter. It assumes a thousand forms. It is held by men deeply imbued with the noblest and most fervid and religious feeling; such men as Frederick Dennison Maurice and Charles Kingsley in England, the leaders of the Roman Catholic Socialism in Germany, and the members of the American Communistic Societies, and on the other hand by agnostics and materialistic atheists. There are Socialists whose ethics enforce the severest self-denial and simplicity of life, and Socialists whose morality is merely the aim of obtaining the fullest gratification of desire for all. Socialism is professed by extreme democrats, and by those who believe in strong autocratic government. Anarchists and Nihilists would propagate it by methods of reckless violence and destruction; while the German school, the most powerful form of Socialism at present, trusts to the natural progress of society to bring about the condition of things desired.

These are the propositions which Socialism makes, according to which the abundant production of wealth and its fair distribution will be effected: Let every man in the community become a worker, choosing work he is best fitted for; do away with the idlers; let all the capital, private and public, of the community be massed together and made the collective procure material and machinery, with which that he would endeavor to influence M. N.'s by means of labor they will produce the various commodities that constitute wealth, this wealth to be divided among the whole of the workers, either equally or in the ratio of the share each had in producing it.

Taken in a body, the workers constitute the State, which thus holds all the capital used for production and distribution in its hands. Men, corresponding somewhat to our Government, will be appointed as managers or stewards the workers for all their arrangements and ac to act and speak involuntarily, and to utter telligence. It might have been given "by an tions. Enormous individual wealth will be warnings and predictions upon matters of extraneous intelligence," the narrator said, impossible. No one can save his earnings to

RESTREE OF THE SECOND

lot of all, and it alone will be held in honor. All who will work for them will have good homes, food and clothing. A good system of education, free to all, will be established, which all will naturally desire for their chil dren. Every one will be free to spend his earn ings as he chooses. The entire system of stocks and shares, interest, speculations and all the complicated dealings of the money market will come to an end, since no private capital will

exist except for consumption and personal use. There are two essential parts of Socialism, common to all schools: the critical and destructive side, dealing with our present system and its evils, which all Socialists alike expound most definitely and clearly; and the constructive side, expounding the system they would substitute, which is much less clearly stated. The chief difficulty in understanding Socialism is alleged to arise from the very varied views held by the different schools as to the details of the system, and especially as to how it is to be initiated and realized.

#### Once More-The Medicos!

Success in relieving the sick should rightfully rate at all times above the mere possession of a diploma; this the people should remember, no matter what doctors' plot laws" have to say to the contrary.

Here is a case in point, the moral of which is selfevident: A gentleman employed at one of the great money centres of Boston (and whose name is in our possession) informs us that on one occasion recently a lady who called there on business incidentally mentioned the case of a man she knew who was a great sufferer from a chronic difficulty: Some eight or ten Allopathic and Homeopathic physicians had essayed to help him, but their remedies failed to reach his case, she said. Knowing that our informant possessed powers of healing by laying on-of-hands, which he exercised in a private way (but made no demonstration of them in public), she asked him if he would call on the sufferer, and make an attempt to relieve him.

He consented, and treated the man-gratultously. we understand-some ten times with great success; he intended to have given him a few more treatments to add cumulative backing to the persistence of the cure, when, unexpectedly to himself, he found that his patient had been called to make a journey of twentyfive miles (a feat before impossible to him); the whilom invalid returned in two weeks' time, having experienced no trouble whatever from his journey, and is "all right" at the present time, as far as his olden difficulty is concerned.

The M. D.s of Massachusetts have, for more than a decade of years, been trying to foist upon our statute books a law which shall make constructive criminals of gentlemen who, like the one just mentioned, persist in curing, when the "regular" methods fail; but, thanks to the liberality and far-sightedness of our legislators, such efforts to abridge the people's liberties have utterly failed-as they ought.

We now perceive that an order was adopted in the Massachusetts House of Representatives Jan. 28th (introduced by Mr. Presho of Boston) as to regulating the practice of medicine by registration of medical decrees. It was referred to the Committee on Public Health. Those who are opposed to the enactment of any such law should be on hand before the committee at the time assigned for the hearing, which will undoubtedly be announced in the daily prints. Parties who have been relieved in the manner above stated it seems to us should be on hand to bear witness to what the "irregulars" have done for them, and to protest against all circumscription of patients' rights in this Commonwealth.

#### The Deadly Lymph,

Which this paper cautioned the public to beware of the moment we read the particulars of Dr. Koch's inoculation process for the cure of consumption-but which warning was not heeded-has resulted as we then intimated it would, namely, that the remedy would prove worse than the disease, and it has, for the first patient in this country, George M. Bradley of New Haven, Ct., died on the 2d inst.; while it is said that another patient, the son of Prof. Blake, who has been under treatment for nearly two months, is at the point of death. And what is the most astonishing is the fact that while this death-dealing process is going on right in our very midst by the diploma physicians, a member of our legislature should introduce a bill for medical registration! Is it not high time the people waked up to this important issue?

Landlord Goodwin of the Crawford House, this city, is a natural-born orator. He reminds us more of Wendell Phillips than any other public speaker. He speaks without notes, and rounds his periods equal to a Beecher. We had the pleasure of listening to his address before the Boston Royal Arcanum, of which he is President, at its banquet in the Crawford on Wednesday evening, 28th ult., while he discussed the merits of one of the grandest philanthropic organizations extant. He informs us that the Order in its entirety is composed of one hundred and fifty thousand citizens of the United States. The evening's entertainment was enlivened by vocal and instrumental music; but the best feature, or rather the most amusing, were the queer utterances of the phonograph.

Cremation is gaining in popular favor in turope. The City Councils of Offenburg and Heidelburg in Baden have decided to erect furnaces. The government in Basel has formally granted to all citizens of the canton the right to choose between being buried and being burned. A crematory is being erected in Manchester at a cost of \$37,500. A second Convention of Cremationists is soon to be held at Milan. This only goes to show that good sense is getting the better of handed-down religious superstition. No wonder the grippe sails through the air all over the world at times to sicken the living when they have to breathe into their lungs the putrid atmosphere exhaled from millions of decomposing human bodies.

The Rev. Joseph Cook Feb. 2d started his yearly Monday "talk" in Tremont Temple to a motley crowd of listeners who never pay Of course Mr. Cook's goose would not be fully cooked, in his estimation, until he basted it well by attacking Spiritualism. If he would only look after "the devil" he so glibly talks of in the Church he would be thanked for so doing.

Theologians are beginning to learn that Col. R. G. Ingersoll is a pretty good sort of a man-barring his opposition to superstition. Even the Boston Evening Record commends him for his interesting statement in condemnation of fox and hare hunters, who take delight in seeing these helpless animals torn to pieces in the name of "sport."

John Gage, whose name has been familiar for years as that of an old-time Spiritualist and outspoken reformer, recently passed to spirit-life from his home in Vineland, N. J., at an advanced age. We shall next week more fully refer to his demise.

Rev. M. J. Savage of this city announced from his pulpit last Sunday that he should not

ताकार प्रतिकृतिक होता । १३६ वेस योजन विभाग स्थाति । १९५८ वेस वर्गा के अल्लाक के अल्लाक होता है कर का स्थाप स्थाति ।

contra setal at

Emma Abbott's Charitles.

Before a large audience in the hall at 35 Rudy street, says the San Francisco Chronicle of Jan. 19th N. F. Ravin, an ex-liaptist preacher and a leader of the Progressive Spiritualists, delivered an address upon the life and death of the deceased prims donns, Rmma Abbott. While not contending that Emma Abbott was a professed believer in Spiritualism, the speaker sought to show that she was, in truth, & Spiritualist. He cited the fact that she was not a member of any church, but that in her will she had given to all churches alike, both Protestant and Cathlle. The speaker held that Emma Abbott, through spiritual communication, was cognizant of her approaching death, and, having that knowledge, had telegraphed and secured in a hotel in Denver the very room in which her husband died. The speaker drew a vivid picture of the death of the songstress, and quoted her last words: "My next booking will be; heaven, and my next song will be with the angels."

Presenting the womanly woman, the striving actress, the tender, gracious heir to four millions of money, earned by her genius, he told the following anecdote of Miss Abbott's last visit to San Francisco.

There was lying, dying of consumption, in the southwestern part of this city, when Emma Abbott arrived here, a young man who had heard her sing time and again. He begged of his family to take him to the theatre and let him once more hear Miss Abbott sing "The Last Rose of Summer." His pleading prevailed; but when the night arrived a rainstorm set in, and the dying man was forced to remain indoors. The next day she heard of his desire, and, despite the advice of friends, took a carriage and went to the man's bedside, where she sang to him,

"She was a noble woman," concluded the speaker, 'a woman who knew the wretchedness of life and did her best to alleviate it." With a glowing picture of the future of the singer on the "other shore." the speaker closed his address, urging all women to follow Emma Abbott's example of charity toward all and malice toward none.

#### The Doctors in New England.

The M. D.s of Massachusetts are on the warpath again-at least it looks so. On our fifth page will be found the heading of a Remonstrance Petition protesting against the latest move made in their interests. Readers of THE BANNER who are citizens of the "Bay State" are requested to cut out said petition, paste it upon sheets of paper, and circulate for signatures in their immediate neighborhoods. Such Remenstrances, when filled with names, can be sent to this office, from whence they will be forwarded to the proper parties in the Legislature.

The CONNECTICUT M. D.s, we understand, are moving for a "Medical Practice Act" the present session. which shall give to them a practical monopoly in the "Nutmeg State." Connecticut's proverbial shrewdness should prevent the people of that State from giving the medicos so good a bargain-to their own (the

It is reported that but one State-New Hampshire -in New England now has on its statute book a doctors' plot law; and the true animus of such legislation is to be seen in the fact-of which we are informed by friend E. B. Craddock of Concord-that the Regular Doctors in the Granite State, having won a victory over the irregulars, are this session turning their guns on their whilom allies, the Homeopaths, and are trying to have them legislated out of all places of honor and profit-whereat, the Homeopaths are properly excited; and steps are taking to fight the new Aliopathic gerrymander to the bitter end.

MAINE is astir; Dr. Rouse informs us that the Allopaths are trying for a Medical Registration act. A strong petition against such bill has just been forwarded to Representative John O. Shaw at Augusta, among the signers being Hon. Arthur Sewall, Judge Hall of Richmond, Benjamin Greene of Brunswick

#### Interview with Mr. Tebb.

Mr. William Tebb, President of the London Society for the abolition of compulsory vaccination, who has been making a tour of the world in the interests of that organization, reached Melbourne, Australia, the latter part of last November. A lengthy report of an interview with him immediately following his arrival was given in the Melbourne Age, from which we learn that he was to have an interview with Mr. Langridge, the Chief Secretary, with the object of urging that the compulsory clause in the Vaccination Act at present in force in Victoria be rescinded, and the law assimilated with that which is now in force in New South Wales, Tasmania, Queensland, Switzerland and many other countriés.

Mr. Tebb gave to The Age his arguments in favor of the crusade in which he is engaged. Asked what precautions he would substitute, Mr. Tebb replied "Universal sanitation, by disinfection and isolation. In New South Wales and other places which I have mentioned these means have been proved to be most efficient to prevent the spread of smallpox. This is now the mode of dealing with it at Leicester, a town of one hundred and forty thousand inhabitants. Only four per cent. of the children born in Leicester are now vaccinated, and since the principle has been relinquished the mortality from infantile diseases has been greatly reduced."

Mr. Tebb added that he had also found as the result of careful inquiry and investigation that in the Sandwich Islands, in the West Indies and in British Guiana. all places which he had visited, one of the chief cause of the spread of leprosy was vaccination. The Presidents of the Boards of Health at some of these places confirmed his opinion in their official reports.

Mr. and Mrs. Tebb are expected to arrive in London about this date. We are gratified to learn that Mr. Tebb's health has been much improved by the experiences of his extended travel.

#### A Reform which Must Come.

The question of appointing matrons for police stations, says a New York writer, is receiving a great deal of attention now, and much pressure is being exerted upon the authorities to accomplish this needed reform. The fact that during the past year nearly seventy thousand women were compelled to take refuge in the police stations as lodgers, is sufficient to show how important the subject is. "These women." he says, "were not guilty of crime or misdemeanor, yet they were relegated to the sole care of men, without being afforded the common courtesies of decency." Agitation of the public attention should be kept up unremittingly till this needed reform is obtained.

#### Reciprocity

With all the nations of the earth is coming-sometime -when statesmen's views shall become more and more expanded in the right direction, as they surely will be. The banquet of the Boston Merchants' Association at the Vendome on Friday evening, Jan. 30th, was an occasion to be remembered, as ringing speeches were made by the various' speakers in favor of this important doctrine of reciprocal dealing, nationally

#### "The Cassadagan."

The two numbers of a paper bearing the above name, issued in 1890, were so well received by the friends of the Cassadaga Lake Free Association, that the management has concluded to issue ten consecutive numbers, monthly, in 1891, commencing with February, as the organ of that Association. For terms and specimens address A. E. Gaston, Meadville, Pa.

It is unfortunate that publication should have been made of the fact that the sun is thirteen hundred thousand times larger than this earth. There will now be men who will want the sun.

Mrs. Mary Morse, a fine trance medium, has been for some time very ill, and is still confined to her bed. We have sent her five dolaccept the "call" to Chicago. This goes to lars, and hope the friends will do likewise.

#### NEWSY NOTES AND PITHY POINTS.

A THOUGHT. A thought impressed max "I was a thought indeed, Or else it never would Have gond to seed.

Professor Bronson says a thought With potent influence is fraught; That it is a thing material in its might,

And comes to damn, or fraught with sterling lighti

There is a Club in Boston, composed of Boston's acknowledged elite, who meet occasionally and pound one another until they draw blood-the more savage the onslaught the better they like it; and they publish statements over their own signatures that such brutish pastime is respectable! Even some of our "city fathers" have no fault to flud.

THE LATE PENNSYLVANIA MINE HORROR.—Over one hundred miners were-by an explosion at the Mammoth Mine, near Youngwood, Pa., Jan. 27thrushed into eternity without a moment's warning, leaving families who were dependent upon them for support. This is one of the saddest events of recent date. Fire damp, it is reported, caused the explosion. Mining is the most dangerous and the worst paid of all human callings.

We understand that the directors of the San Francisco Golden Gate, which paper was recently changed from a weekly to a monthly, have just decided to suspend the latter. Our correspondent informs us that he has advised the friends of the Cause there to subscribe for THE BANNER, which he assures them is the best advocate of Modern Spiritualism in the world. What our California friend says in our behalf is true, and we hope and trust that strong efforts will be made by the friends on the Pacific coast to increase the circulation of THE BANNER in their rapidly growing

The one hundred and thirty-second anniversary of the birth of Robert Burns was celebrated in Boston by a grand ball in the Mechanics' Fair Building on Thursday evening, Jan. 29th, in which three thousand did honor to Scotia's bard.

Women to the Front .- A bill has been introduced into the New Hampshire Legislature to extend the right of suffrage to women in that State owning taxable property. Good. Hope it will be enacted.

Another "minister of the gospel" has been sent to prison for two years for forgery. This time in Texas. Had the culprit been a Spiritualist he would have got ten years, most likely, as the judge would have considered Spiritualism on trial in his person; but the Rev. gent being a Presbyterian, no blame is attached to that denomination. It makes all the difference in the world whose ox is gored.

The sudden death (either from heart failure or cerebral hemorrhage) of Hon. WILLIAM WINDOM, Secretary of the Treasury, immediately after his great speech on the silver question before the New York Board of Trade and Transportation, sent a thrill of horror through the large assembly present at the grand banquet at Delmonico's on the evening of Jan-29th. Mr. Windom was twice Secretary of the U. S. Treasury, five times elected a U. S. Representative, and three times a U.S. Senator. He was born in

The March Century will contain an account of the Panama route and General Frémont's posthumous paper describing his part in the Conquest of Cali-

Prof. Cromwell, who has been lecturing in this city of late, is an excellent poet, and a humorist withal, as the following shows:

THE DOCTOR.

A dreary spot, a lowly cot,
Describes the scene on view;
With physic's art it is my part
A kindly act to do.
I find alone a man full grown
More helpless than a child;
He cannot speak; his look is meek,
As if by sleep beguiled.

As if by sleep beguiled.

I feel his head—it weighs like lead
Upon my helping hand;
His limbs are stiff; it seems as if
He were in spirit-land;
I smooth his hair, where silver's glare
Has gained supremacy;
I ask his name and whence he came
For Echo's mockery.

For Echo's mockery.

I close his eyes as thus he lies,
And wonder if a friend
He ever had that would feel sad
To witness thus his end.
I almost think I see him wink,
With an expression droll;
He moves his head—he is not dead—
He's only drunk, poor soul!

Father Crafts, who was wounded in the only battle of the late Indian uprising, pays a high compliment to the press for suggesting a searching investigation of the Indian Bureau affairs by its representatives. There would be no whitewashing in such an investigation, because it would be brains vs. policy.

There is much contention at Sweethome (?), Ore., over the possession of the Evangelical Church. The church was broken into and barricaded by one faction and stones were thrown at the minister. All devout followers of the gentle Nazarene! The courts will have to settle the matter.

A new Spanish steamer has arrived at the Caroline Islands and another massacre of Spanish troops has taken place. Residents and natives of the islands attacked the Spanish garrison unexpectedly and killed ninety soldiers and civilians. The troops retaliated by attacking the native stockade, and a terrible fight ensued. The islanders were driven into the jungle, where the Spaniards followed them, but they were repulsed with heavy losses, the natives being armed with Remington rifles and shooting down the soldiers in large numbers. The Spanish captain shot himself rather than fall into the hands of the natives.

Prof. Koch's portrait has been printed on cotton handkerchiefs, which are advertised to be "good for nasal catarrh." and sell rapidly in Berlin.

Rev. James Buchanan Drysdale has been denoted from the Episcopal ministry in Brooklyn, N. Y.-so the daily papers say-for some "irregularity."

Some enterprising reporter-whether in England or the United States it does not appear-having started the "yarn" that Mr. Gladstone intended to retire from the leadership of his party, and from political life, the Press Association has felt called upon to announce the truth-i.e., that the statement is utterly unfounded. We wish the "grand old man" a longer term of usefulness and success in the place he so worthily fills.

The Official Congressional Directory, compiled by W. H. Michael, Clerk of Printing Records at Washington, Second Edition, corrected to Jan. 15th, 1891, is a work of great value to all connected with the U. 8. Government, officially or otherwise, to visitors at the Capitol and to the public generally. For a receipt of a copy Mr. G. A. Bacon has our thanks.

"THE NEW NATION," Mr. Edward Bellamy's new weekly paper, has made its appearance. It is a twenty page small quarto sheet, and its contents, contributed by able writers, are such as might be expected under the good judgment and editorial supervision of the "Looking Backward." Some of the characteristics that are to make it a journal distinctive from all others are succinctly stated, and the leading features of Nationalism clearly outlined. Office, 13 Winter street, Boston.

It has been decided by the Supreme Court of Georgia that a church may be sold to pay the preacher-the case being one in which the pastor levied upon the property for arrears of pay.

The man who gets into a bad scrape is not the expert fiddler.—Scranton Truth.

It is affirmed that centuries before the Christian era fountains of gaseous flame spouting from the earth near the Caspian Sea were objects of pilgrimage and adoration to the fire worshipers of Asia; while near Grenoble, in France, is a flery fountain still burning that is said to have been burning in the days of Julius

#### REMONSTRANCE PETITION.

TO THE HONORADLE, THE SKNATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF MARBACHURRTTR

We, the undersigned, citizens of Massachusetts, respectfully represent that the Order presented by Representative Presho of Boston, to Regulate the Practice of Medicine by the Registration of Medical Degress, is a travesty upon the good sense of the citizens of this Commonwealth; and has no practical application outside the ranks of the so-called "Regulars." We therefore protest against and oppose the same.

ADDRESS.

In Memoriam: Charles Blackburn.

As mentioned by us last week, the transition of Mr. Charles Blackburn occurred in London on the morning of Jan. 15th, at the age of seventy-nine. Mr. James Burns delivered, four days later, an address in recognition of the event, and commemorative of the great service Mr. Blackburn rendered the cause of Spiritualism, and the protection he gave to its mediums.

service Mr. Blackburn rendered the cause of Spiritualism, and the protection he gave to its mediums.

"Mr. Blackburn took such a prominent part in regard to spirit phenomena," said Mr. Burns, "that his name will stand in the records of the movement as that of a historical character. I am not aware how the subject was first introduced to him, but I may say that when I instituted the Progressive Library, nearly thirty years ago, and began to import spiritual literature from America, Mr. Blackburn gave me my first order; it was a subscription to the Herald of Progress, by A. J. Davis. Then Mr. Blackburn lived at Didsbury, near Manchester. Bubsequently he came in for an inheritance, as I have heard, and then came to reside in London as a private gentleman. I could earnestly desire that all who possessed wealth would put it to such good use as Mr. Blackburn did. He became acquainted with the mediumship of Miss Florrie Cook, and the last sentences of Mr. Crookes's 'Researches' thank Mr. Blackburn for his kindness in rendering it possible for Mr. Crookes to have for so long a time iree access to such valuable mediumship for the prosecution of his investigations. In other words, Mr. Blackburn, it would appear, sustained the medium, and made it possible for her to devote her powers to the cause of science. ... In more recent years Mr. Blackburn was the happy recipient of spontaneous phenomens of the most satisfactory character, such as direct writing, and the passing of papers out from under lock and key. Mrs. Cook and her daughters resided with Mr. Blackburn, and the young ladies being mediums, he had ample opportunities for spirit communication and manifestation of a far more satisfactory character than can be obtained in promiscuous circles under mechanical tests and contrivances."

In a notice of Mr. Blackburn's demise London Light In a notice of Mr. Blackburn's demise London Light

"During many years Mr. Blackburn did what few Spiritualists do: he not only believed, but he trans-lated his belief into acts."

#### The Indian Troubles.

While the delegation of Northwestern Indian Chiefs are being pacified with junkets and promises in Washington (D. C.), which will never be fulfilled, the public press is discussing the seriousness of the Indian question. The February number of The Forum contains an interesting article upon the subject of the late troubles that throws much light upon the situation which led to the recent uprising: According to the writer the Indians are allowed for subsistence only seven dollars per capita yearly, a fraction less than two cents a day. The soldiers who are kept on duty in the Indian country cost the Government about one thousand dollars each yearly. It is not to be wondered at that the Indians rise up and want to fight. Compelling them to live on two cents a day is practically starving them. They have shown remarkable patience and forbearance in the face of such

#### Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS

Amounts received since last acknowledgment. From Albert Lovejoy, \$1.00; Celinda A. B. Libby, 25 cents; S. S. Metzler, \$1.17; M. J. Tilson, 50 cents; H. R. Henning, 50 cents; Mrs. Amelia Glover, \$2.50; Geo. O. Hatch, 75 cents; Albert Morton, \$2.00; Susan L. Porter, \$5.75.

A rather good story comes to us from Australia. of an English ecclesiastic, lately deceased. He was a Justice of the Peace, and presiding one day at a country police court, he observed that a certain witness. apparently with a view of escaping all risk of perjury, held the Bible in such fashion that when the oath was administered his lips came in contact with his thumbnail instead of "Kissing the book." "Witness," sternly exclaimed the lynx-eyed justiciary, "kiss that book, sir. You may deceive the Almighty, but you cannot deceive ME!" This, says The Harbinger, caps the currently reported story about one of the esteemed ministers of the "Australian Church," who, in the course of his sermon, said: "It is stated by Christ, and there is some wisdom in the observation," etc.

On Thanksgiving day Robert Park of Newark, N. J., was seized with ulceration of the stomach, and took to his bed, which he did not leave for nearly for ty-six days. Dr. Wendell, the well-known Newark physician, who attended him, found that he was unable to retain any solid nourishment on his stomach: and, during the whole period of this illness, the patient lived on a pint of water a day and two or three spoon fuls of Bovinine.

An inspirational discourse, delivered on one of the closing Sundays of last year by Mrs. M. Kline, having for its subject "The Cross, Crown and Star," is given in full in The Daily News, published at Van Wert, Ohio, in its issue of Sunday, Jan. 25th.

On our eighth page the Secretary of the America Hall Spiritualist meetings in Boston announces a projected benefit for this Society (the first it has ever had since its inception) on Thursday evening, Feb.

Read the statement on our third page of remarkable cure effected by laying on-ofhands, after the regular doctors had given up

If it's sciatica, bathe with Johnson's Anodyne Liniment, pressing the muscles and nerves hard

Lynn, Mass.-Feb. 1st the initial meeting of the Progressive Spiritualists was held at Exchange Hall, 14 Market street. In the afternoon the service was 14 Market street. In the atternoon the service was opened with music by the Fantom Sisters, followed by a reading by Mrs. Atherton, who afterward lectured on the subject: "Our Creed"—the theme being ably handled. Mrs. Kendall also gave some fine tests. In the evening music by the Fantom Sisters, an original reading by Mrs. Atherton, a lecture by Mrs. Atherton on "True Spiritualism," and tests by Mrs. Kendall, comprised the exercises.

Next Sunday, afternoon and evening, Mr. H. H. Warner of Boston will lecture and give tests.

F. M. ATHERTON.

#### The Massachusetts Woman's Suffrage Association

Celebrated the anniversary of its organization by meetings in the Melonaon and Tremont Temple, Boston, on Wednesday of last week. The first business of the morning was the election of officers for the ensuing year, resulting as follows:

suing year, resulting as follows:

\*\*Prestdent\*\*, Mrs. Julia Ward Howe; \*\*Vice-Prestdent\*\*,

William I. Bowditch, Mary A. Livermore, John G.

Whittler, Rmma W. Batcheller, Mrs. Ralph Waldo
Emerson, Hon. George P. Hoar, Elizabeth Stuart
Phelps-Ward, Hon. William Clailin, Abby Morton
Diaz, Hon. Oliver, Ames. Ednah D. Tevrey, Hon.
John D. Long, Mary F. Eastman, Col. Tevrey, Hon.
John D. Long, Mary F. Eastman, Col. Tevrey, Hon.
John D. Long, Mary F. Eastman, Col. Tevrey, Hon.
John D. Long, Mary F. Eastman, Col. Tevrey, Hon.
John D. Long, Mary F. Eastman, Col. Tevrey, Hon.
John D. Long, Mary F. Eastman, Col.
John D. Long, Mary F. Eastman, Web. Col.
John J. Long, T. E. Elling, Province, J. Gartison, J.
Kaccutic Committee, Lucy Stone, Wees J. Gartison, J.
Kaccutic Committee, Lucy Stone, Wees J. Gartison, J.
Kaccutic Committee, Lucy Stone, Wees J. Gartison, J.
Kalling, Kate C. Ireson, Peter Tar, Long, John J.
Kalling, Kate C. Ireson, Peter Tar, Long, John J.
Kalling, Kate C. Ireson, Peter Tar, Long, John J.
Kalling, J. Lang, J. La President, Mrs. Julia Ward Howe; Vice-Presidents, William I. Bowditch, Mary A. Livermore, John G. Whittier, Emma W. Batcheller, Mrs. Ralph Waldo

riend.

Dr. Emma B. Culbertson and Miss Sarah P. Eastman spoke respectively for Vassar and Mt. Holyoke Colleges, giving the story of their founding, and the Intent, which had, in each case, been fully carried out, and Miss Elizabeth Deering Hanscom for her alma mater, Boston University.

The last addresses were made by Mrs. Charlotte Emerson Brown on "Woman's Clubs," Mr. William Lloyd Garrison on "Women as Political Helpers," and Mrs. Anna Gaston Spencer on "The Ploneers." The meeting closed with singing by the Hutchinson Family.

#### For the Children's Lyceum.

The following is the programme of the grand musi-Children's Progressive Lyceum, under the direction of Dr. W. A. Hale, to be held at America Hall, 724 Washington street, Boston, Thursday Feb. 12th, a

Music, Poole's Orchestra, Prof. Milligan, accompanist. 1. Overture, Orchestra; 2. Recitation, Alice Ireland; 3 Song—Selected. Miss Grace Holton; 4. Reading, Miss Flossie Butler; 5. Concert Recital, Miss Lizzie and Master Nolan; 6. Broom Drill, J. B. Hatch, Jr. Prompeter; 7. Song and Dance, Miss Flossie Waite; 8. Reading, "The Blacksmith's Story," C. K. Harris; 9. Harmonica Solo, Robert Sheridan; 10. Song, Baby Lou; 11. Reading—Selected, Miss Marie Falls; 12. Mandolin Solo, A. D. Coule; 13. A Story—Selected, J. C. Nolan; 14. Reading, Gracie Scales; 15. Autoharp Solo, Miss Alice Bonney; 16. Song, "Water Cresses," Miss Jessie Judkins; 17. Bone Solo, Samuel Kramer; 18. Trio Sketch, "The Good-Natured Man," J. C., Miss Lizzie and Master Nolan; 19. Duet—Selected, Jepple and Alice Barnes; 20. Butterfly Dance, Baby Lou; 21. Plano Solo, Bertle Newton; 22. Society Character Sketch, Messrs. Harris and Stafford. To be followed by a social dance till 12 r. M. Music, Poole's Orchestra, Prof. Milligan, accompa Call on us for a V.

Horsford's Acid Phosphate for Impaired Vitality and weakened energy, is wonderfully successful.

#### Decease of a Lyceum Worker.

Passed to a higher life from North Scituate, Mass., on the 25th ult., Mrs. Esther G., wife of Alba P. Smith.

As a true and fond wife and mother she fulfilled life's mission, and her acts of benevolence and charity will remain as a grand memento to her memory. Always cheerful, her presence at the Children's Progressive Lyceum and in social circles will be missed. She without fear or favor was ever ready to affirm her belief in Spiritualism.

Runeral services were held at her late residence by Mrs. N. J. Willis on Wednesday, and a memorial service was held on Sunday, Reb. lst, at the Lyceum session, Mrs. Carrie A. Nott officiating. Appropriate resolutions were offered by D. J. Bates, adopted and placed on the records a copy being tendered her husband, whose belief in the Spiritual Philosophy has borne him through the saddest of life's trials.

D. J. B. Passed to a higher life from North Scituate, Mass., on the

### Genuine Canton Chinaware.

We have recently landed from ship Charles S. Whitney, from Hong Kong, 96 packages of DINNER WARE, completing an extensive exhibit of

### Old Blue Canton, Old Blue Mankin (Fitzhugh), Canton Medallion, Canton Celadon,

To be had in service complete, or separate pieces as required. In our Dinner Set Hall will be seen upwards of one hundred shapes and designs of attractive Dinner Sets, including the DRESDEN BLUE ONION (always readily matched), the SCHON-BRUNN, CELESTE ANTWERP, and the Haviland designs.

Jones, McDuffee & Stratton, Fine China, Glassware and Lamps, 120 Franklin Street, Boston.

Morements of Platform Lecturers. (Notices under this heading must reach this omce by Monday's mail to insure insertion the same week.)

Mrs. Josephine R. Stone will answer calls to tecture and give platform tests and psychometric readings wherever her services are desired. Address her St Common street, Hoston, Mass.

Geo. A. Fuller, M. D., formerly of Lookout Mountain, Tenn., is now located at 42 Portland street, Worcester, Mass. He will lecture for the Worcester Spiritualist Society Feb. 8th, 15th and 22d. He has some dates unengaged in March and April. For terms he may be addressed as above.

J. H. Randall will be in the service of Spiritualists at Appleton, Minn., Feb. 2th to 16th; Judson Spiritualists Society, Minneapolis, Minn., Feb. 22d to March 30th. Would make engagements for evenings, Sundays and Camp-Meetings anywhere desired. Present address, 10 Seventh street, South, Minneapolis, Minn. Permanent address, 220 Honore street, Chicago, Ill.

Address Mrs. Sophrenia E. Warner-Bishop at 185 Address Mrs. Sophrenia E. Warner-Bishop at 185 Barclay street, Grand Rapids, Mich., for engagements for the season of 1891-92.

Henry H. Warner will accept engagements for lec-ture season of '91-92 for lectures before associations and camp-meetings Sundays or week evenings. Ad-dress, 9 Bosworth street, Boston, Mass.

Mr. J. Frank Baxter spoke Sunday, Feb. 1st, in Springfield, Mass., and will speak there also next Sun-day, Feb. 8th. He will speak during this engagement for one or two evenings in East Hartford, Ct. G. W. Kates and wife have closed their labors in Philadelphia for awhile, and will serve the Spiritual-ists of Pittsburgh during February; Dayton, O., month of March. Address them 2234 Frankford Avenue, Phil-adelphia, Pa.

Dr. D. J. Stansbury, the well known medium for in-dependent slate-writing, has returned from a trip to California, and will be at his Boston office, 443 Shaw-mut avenue, on and after Feb. 8th.

Dr. F. H. Roscoe can be engaged to lecture and give psychometric readings for March 20th, 30th and 31st, by addressing him at his residence, No. 430 Broad street, Providence, R. I.

Street, Providence, R. I.

Dr. J. K. Balley has, during January, lectured, held
parlor séances, etc., at Clay Center, Kan., Madison,
Neb., Lehigh, Webster City, Cedar Falls, Nashua, and
at the Wardall Schoolhouse, St. Ansgar. La. His
home address is 812 South Washington Avenue, Scran-

A correspondent writes that "Harlow Davis, the well-known platform test medium of San Francisco, Cal., is located at 540 Wabash Ave., Chicago, Ill. He has engaged Henshel's Hall, 517 West Madison street, for the month of February. Societies desiring to engage his services after that time can address him as above."

above."

W. L. Jack, M. D., of Haverhill, Mass., can be found at 149 State street, Springfield. Mass., for a few days—probably to Feb. 14th only. He then returns to Haverhill to fill engagements.

'Prof. J. W. Kenyon speaks, Feb. 8th, in Providence, R. I.; Feb 15th, in Attleboro, and 22d in Brockton, Mass.; March 15th to May 10th inclusive he will officiate for the Providence Society. He has March 1st and 8th unengaged, and desires calls therefor.

Bishop A. Beals has been laboring the past month at St. Louis, Mo.

Mr. J. W. Fletcher lectures every Friday evening in Adelphi Hall, 52d street and Broadway. He can be secured for a few Sundays during the spring months. Address 268 West 43d street, New York City.

#### Aid for Mrs. Pickering.

Since last report the following sums have been received in aid of this invalid medium: Mrs. J. B. Lamb, \$1.00; E. A. L., \$2.00; Ann Daggett, 50 cents; Ban-NER Reader, \$1.00; S. Russell, \$1.00; Mrs. L., \$5.00.

Plymouth, Mass.-The Spiritualists of Plymouth have formed an Association for the purpose of holding public meetings, the first of which took place last Sunday evening. A letter from the Secretary, giving a list of officers chosen and other items of interest, will ap-pear in "Banner Correspondence" next week.

#### SPECIAL NOTICES.

Three Hours More. - Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 3. 13w\*

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

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 act as agent for the BANNER OF LIGHT and keep for sale the publications of

To Foreigu Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

#### ADVERTISEMENTS.

#### MONEY MATTERS.

You ought to know of a Company here in Boston, which is organized for the express purpose of safely investing the funds of those who need a better rate of interest than the Savings Banks

pay.
It makes a specialty of investments for cohleges, trustees, and individuals with yillon's
safety is the first consideration.
You may receive full information, and references to prominent business and professional
men, by addressing
THE PROVIDENT TRUST COMPANY,
36 Bromfield Street, Boston, Mass.

Dec. 13.

#### DR. STANSBURY, 443 Shawmut Avenue,

INDEPENDENT SLATE WRITING, Trance, Medical and Business Sittings. Magnetic and Medical Treatment for all diseases. Spiritual Development a specialty. Parties at a distance can send scaled slates. Write for circulars and terms.

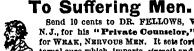
#### A Good Offer.

D.R. FREDERICK THAYER, Montal Magnetic Healer full name, age, sex, and lock of hair. I will give a clairvoy ant diagnosis of your aliments, and will give you three mental magnetic treatments at your home free. Jacksonville, Florida, Box 685.

#### Stellar Science.

I WILL give a test of it to any person who will send me the place and daté of their birth, giving sex, and 25 cts. I will write blographical and predictive letters from the above data; also advice upon any matter in answer to questions sent. Fee, 31 and 2 ct. stamps. FREDERICK THAYER, Jacksonville, Florida, Box 695.

#### Dr. E. A. Blackden, 224 TREMONT STREET, Room 23, Boston. Magnetic spirational Speaking, Writing and Translating Medium. Letters answered, \$1.00.



N.J., for his "Private Counselor, for Weak, Nervous Men. It sets forth an external cure which imparts strength and offently No medicine given. Mention Banner. Send 10 cents to DR. FELLOWS, Vineland

#### Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berke ley street, Boston. Hours 10 to 7. is Nov. 16. MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Statlon, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons. Platform test speaking. MRS-H. DEAN CHAPMAN, 22 Winter street, 3w\*

#### Special Inducement for Purchasers.

All purchasers of C.P. Longley's book of beautiful songs,

"Echoes from an Angel's Lyre," will receive
as a premium one copy of the same author's songs with
sheet mixed, bearing lithographic, title-page, with portraits of hir and Mrs. Longley. Also a copy of grand
temperande song and music entitled "Grand Jubilee, or
Marching Away." Purchasers may select the premiumthey desire from the list of songs in our advertising columns. Price of book postpaid, \$1.12.

For sale by COLBY & RIOH.

### -EAT-**Perfect Bread**

Nature's Great Vital Energy Recuperator. MADE ONLY FROM THE FAMOUS

#### ARLINGTON WHEAT MEAL. Facts are Stubborn Truths.

Flour as the control of the withdrawal of the test meeting portion of the wheat, leaving the internal or starchy portion. See the facts, is chemistry we find that in 100 parts of meetings (the facts) of the withdrawal of the test meeting (first portion). See the facts, is chemistry we find that in 100 parts of meetings (first parts,—an impoverishment of over three quarters.

Wheat has an ash of 17.7 parts.
Flour an ash of 11 parts,—an impoverishment of over three quarters.

Wheat has 8.2 parts of Phosphoric Acid,—an impoverishment of about three quarters.

Wheat has 0.6 Lime and 0.1 Soda,—an impoverishment of five-sixths Lime and Soda each.

Wheat has Sulphur 1.5; Flour has no Sulphur. Wheat has Sulphur 1.5; Flour has no Sulphur. Wheat has Sulphur 1.5; Flour has no Sulphur. The ARLINGTON WHEAT MEAL is a perfect food for Infants and Children, containing all the material for a strong and vigorous constitution.

It is a Positive Cure for Constitution.

#### It is a Positive Cure for Constipation.

It is a Positive Cure for Constipation.

It is a PERFECT FOOD for the DYSPEP-TIC, as it is in the best condition for the gastric juice to act upon, furnishing the power to digest, feeding the nerve centres, etc: For the BRAIN WORKER it is unsurpassed, containing all the phosphatic properties which the active brain demands, and without which it is incapable of endurance.

"Dogs fed by Magendie (vide Kirk and Paget's Physiology) on flour died in forty days; other dogs fed on wheat meal bread flourished and throve." The three-fourths impoverishment of the mineral ingredients proved fatal to the first. Where Phosphorus, the physical element of all vitality, is wanting in food, the same will be wanting in the system, and the body will come short in vital energy, or the power of endurance. Thus the wasteful expense of living on the basis of superfine flour is enormous and foolish.

THE FAMOUS

#### THE FAMOUS ARLINGTON WHEAT MEAL

Is recommended by all physicians, has been on the market for the past 18 years, bearing the highest reputation. Being ground from the best pure wheat, it furnishes to the public the means of supplying a PERFECT FOOD. Its quality as it leaves the Arlington Mills is guaranteed to be of superlative excellence and purity. Packed in barrels and half-barrels. Ask your Grocer for it, and use no other.

BEWARE OF IMITATIONS.

SEND FOR CIRCULAR.

SEND FOR CIRCULAR.

SAMUEL A. FOWLE, Proprietor, ARLINGTON, MASS.

#### DR. STANSBURY'S Spirit Remedies. Prepared under Control of an Ancient Band.

CLIXIB OF LIFE TONIC AND NERVINE.

LIXIR OF LIFE TONIC AND NERVINE.

LA most wonderful invigorator. \$1.00 per bottle; six bottles for \$5.00.

RIBODD, "HIDNEY AND RHEUMATIO REMEDN", "Purely vegetable. The greatest Blood Puriner yet discovered. \$1.00 per bottle; six bottles, \$5.00.

CELERENE. A very yleasant, harmless and wonderfully efficacious Nervine. \$1.00 per bottle.

THROAT AND LUNG HEALER will cure any Cold or Cough, if taken in time. \$1.00 per bottle.

WILD-FIRE LINIMENT.—Superior to all others. In Liquid or Powder. Price 50 cents.
PS YCHO-HY GIENIC PILLS.—Purely vegetable. \$0 cents per box.

The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DRS. STANSBURY & WHEELOCK, 443 Shawmut Avenue Boston, Mass. Agents wanted. Also for sale by GOL-HY & RICH.

I believe that Dr. Stansbury's Throat and Lung Heale will do all that is claimed for it. I had a very bad coughod long standing, and it has helped me wonderfully. It glyes me great pleasure to make this statement, that others similarly affected may find relief.

Wiscusse, Marie.

Wiscusse, Marie.

I had a very bad cold a year ago this winter, was under the doctor's care three months and got no relief. I bought a bottle of your Throat and Lung Healer. It gave me immediate relief. In one week's time I was entirely cured. I recommend it to every one troubled with a cough.

SEWELL SOUTHARD, Wiscauset, Maine.

DRB. STANSBURY & WHELDOK - Your Throat and Lung
Healer has cured my wife of a severe cough of long standing. It is superior to any remedy I have ever known.

SAMUEL HOFFMAN.

SAMUEL HOFFMAN.

I am using Dr. Stansbury's Throat and Lung Healer, and thas done me more good than all other remedies that I ever used. I think it a most wonderful medicine, and recommend it to all troubled with throat and lung complaints.

MRS. W. H. FREEMAN.

Your Blood, Kidney and Rheumatic Remedy has made life pleasant for me. It is truly a most excellent remedy. Asa A. Lang, Wiscaset, Maine. Dr. Stansburky—Your Ellxir of Life makes old men young and happy. Five dollars a bottle would not be too much if I could afford it. It has done wonders for me. George Simpson, 251 W. Market street, Akron, Ohio. Jan. 24.



DISCOVERED AT LAST.

A process of producing Ærated Oxygen or oxygen highly ozonized at a **NOML**-NAL COST. This is the FIRST STEP FORWARD IN TWENTY-FIVE YEARS. It is a source of universal satisfaction among physicians and invalids that SCIENCE has at last come to their relief and produced a LIQUID OXYCEN for the **HOME** treatment of all diseases by inhalation that can be sold for **ONE-THIRD** the **PRICE** of any socalled oxygen on the market.

The only oxygen treatment indorsed by the entire medical faculty. We send FREE our book of WONDER-

FUL CURES to any address. A FREE TRIAL at Boston office, 9 Herald Building, 19 Beekman Street, New York, 70 State Street, Chicago, 394 Congress Street, Portland, Me. ÆRATED OXYCEN COMPOUND CO.,

Nashua, N. H.

MANY REMARKABLE CURES Of Diseased Men, Women and Children have been and are being wrought by the power of Spirits through

### DR. G. A. PEIRCE,

Spirits' Magnetic Healing Medium, Botanic and Chairwoyant Physician, Test, Trance, Lecturing, Clairaudient, &c. Treatment by Letter Correspondence, any distance, by Diagnosis the person's disorders, if curable, &c., Prescriptions of simple needed remedies, with advice, and one or more spirits' celebrated magnetized medicated powerful Healing Papers, upon receipt, with order, of a lock the patient's hair or recent writing, statement of age, sex, full name, residence, description of liness, and \$1.00 for a trial, which may be all will need to cure; or \$2.00 for a more Full Treatment, surer to benefit. Letter Address, P.O. Hox LRUS, Lewiston, Maine. ist. Jan. 20.

MRS. D. A. DEARBORN, Electric and Magtyl netic Healer, will receive her patients at her home,
de 295 Taber street, comer Harrison Avenue, Roxbury. Medical advice free Wednesdays from 2 to 7.2 m. Every Wedness,
day evening; until further notice, meetings will be hold
int. 294 Taber street. All questions answered by Mrs.
D. A. DEARBORN and Mrs. BAKER from a spiritual stands,
point.

### Message Department.

SPIRITUAL MEETINGS Art held at the Hall of the Banner of Light Es tablishment on Tuesdays and Fridays of each week at 8 o'clock P. M., PREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be epen at 2 o'clock; the services commence at 3 o'clock pre-cisely.

J. A. Shelhamen, Chairman.

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

On Friday Afternoons Miss. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

their loved ones of earth an opportunity to do so.

It should be distinctly understood that the Messages obtained 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 sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

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

#### QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Dec. 2d, 1890. Spirit Invocation.

For the prosperity and joy, for the trial and discipline of the human family, we thank thee, oh! our God; for the personal experience, whether it be of sorrow and pain, or of harmony and of cheer, we return thanks unto thee, because we realize that only through struggle and effort, under the shadow as well as in the light of the sunshine, nature everywhere perfects her works; growth and development take place with the varying conditions that sweep over the earth, and we may understand that in human existence, as well as throughout the physical universe, the same great law maintains, that unfoldment can only come through such experiences as these. So may we same great law maintains, that unfoldment can only come through such experiences as these. So may we comprehend, our Father, something of the realities and of the laws of life; so may we learn to look upon thee as the great intelligence, the supreme wisdom, who doeth all things well, and according to the rules of justice and of right. We realize that in this world is much of suffering, much of weariness and pain; we understand that there is much of wrong doing; human beings struggling with the conditions that assail them, and unable to overcome these lower propensities, may be led into evil ways, yet would we know that all of this is because of the lack of unfoldment, because of the processes of growth that are going on in the world be led into evil ways, yet would we know that all of this is because of the lack of unfoldment, because of the processes of growth that are going on in the world and in the human family. But while we recognize these things, we would not be contented to have them remain so; we would ask that an outpouring of spiritual light and strength may be felt by the people, may be brought into individual lives, may be unfolded, so that human hearts shall be stirred, and those who are more fortunate shall feel sympathy and kindliness of spirit and charity toward those who are in want, or sit amid the ashes of desolation, or are assailed by the fires of iniquity. Oh! may there go forth from angel friends, and from lotty souls on earth, such an influence of helpful cheer as will affect these unfortunate lives, as will assist in bringing them out of the shadow, in helping them to find that which they most require, whether it be human sympathy, or elevation of mind and thought, or the things of this temporal life which are needed by each one.

We ask thy blessing to rest upon all, and may we all be uplifted and stimulated by the spiritual inspiration that comes from the better land. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman. QUES.—[By B. N. Kinyon, Des Moines, Ia.] Can there be anything without a cause? and can anything be different from its cause?

Ans.—From all human experience, past or present, and from all that we can determine of present, and from all that we can determine of the future, anything that exists cannot be con-ceived of without a cause. Every event which we observe in human life has had its preceding cause, and will in turn produce some result: the entire chain of sequences moving on and

on to an indefinite end.

We gaze at the universe at large, beholding its magnificent array of matchless works, from the starry worlds above our heads to the minute forms of earth beneath our feet, and we behold only that which is subjected to the law of animation, the law of activity. We are taught that each of these forms, from the world to the grain of sand, has been produced by some power, that some cause brought it as an effect of that operation into existence; therefore, gazing back into the past as far as it is possible for the human mind to penetrate, we find only series upon series of causes and effects, each one produced by something which has gone he fore duced by something which ha and each one producing an effect by its very existence, by the operation of the law through and within which it constantly acts.

Q.—[By the same.] Can there be free will without the same being independent of any cause and any or all consequences?

any or all consequences?

A.—We presume that an absolute free will, exercised by a human being, would be entirely independent of all causes, of all relationships, of all dependences upon anybody or anything in the universe, and this, of course, we cannot understand. Each human being throughout the entire world is in a measure a creature of circumstances, swayed to an extent by his surroundings, associations and conditions of life, governed to a degree by inherited tendencies or appetites; therefore lie cannot be absolutely independent, even in the direction of his mental activity or will power. And yet to an extent we claim that man is not a creature of fate and foreördination, but that he is a creature of free will. Admitting that he is dependent upon free will. Admitting that he is a creature of others, that he is actuated by the force of circumstances in his daily life, yet there is that in the immortal spirit of man which can, when fully developed, rise above the circumscriptions fully developed, rise above the circumscriptions of material life, and even of hereditary conditions, and express itself as, to all intents and purposes, an independent free moral agency; and we know that when this spiritual power belonging to the soul itself, drawn from the vital forces of the Supreme, and which relates man to the Infinite, is stimulated and unfolded, it enables the individual to rise above the varying conditions of material life, to suppress all circumstances and surroundings which may have governed him in the past, and to exercise his indwelling spiritual vitality in positive ways. This is not an inheritance, this spiritual activity, of the few; it belongs to all mankind; each individual being a child of God or of the Supreme Intelligence, must have this as his Supreme Intelligence, must have this as his heritage, though many are unable to unfold it during their mortal career.

Q.—[By Mrs. T. W. Thompson, La Junta, Col.] A man in this town—so report has it—committed suicide by taking morphine. What would be the condition of the spirit going out under such cir-cumstances?

condition of the spirit going out under such circumstances?

A.—It depends very much upon the condition of the spirit mentally previous to his departure from the body. We are not of those who condemn without hearing the suicide. We are not prepared, even, to say that suicide is never instand just what are all the conditions that affect human life and human mentality. This individual of whom your correspondent speaks committed suicide, we are told, but are not informed what were the conditions surrounding him previous to that act of his. Now if the man was naturally a good, law-abiding citizen, one who loved his fellowmen, at least sufficiently to whish to harm no one, and who allowed his natural sympathies to awaken into activity, and express themselves toward his fellows, he had developed into a spiritual condition while on earth which was not unlovely by any means. If through the force of circumstances or of the spiritual world with he could not counteract by any philosophical reasoning of his mind, or by any resolve to bat the work of the spiritual work of the stands of the spiritual world with he could not counteract by any philosophical reasoning of his mind, or by any resolve to bat the wind his step, it is not for us to take this step, it is not for us to take this step, it is not for us to take this step, it is not for us to take this step, it is not for us to take this step, it is not for us to take this step, it is not for us to take this step, it is not for us to take this step, it is not for us to take this step, it is not for us to take this step, it is not for us to take this step, it is not for us to take this step, it is not for us to take the step of the spiritual world with him until, in the utter wearlines and for more peace, not really brothers and steps in the then, and if the not prove to the world that we call the weath and then he begins to grow, until he can rise and then he begins to grow, until he can when the printing her in the then the plant we must prove to the weath of the soul m

him, and to say that he is of necessity unhappy or plunged in gloom because of that rash deed. We would advise every individual to remain on We would advise every individual to remain on earth just as long as the laws of nature will permit. We would advise each one to attend to the wants and the demands of the physical and of the spiritual. We would desire every human being to live in accordance with nature's rules, so as to grow into harmony with her laws and with themselves, but we know very well all cannot do this, and we know very well all cannot do this, and we know very well that there are many natures so constituted that there are many natures so constituted that they are brought under certain rules of discipline or trial, which do not affect other lives, and the force of these rules of discipline may be long working in the individual, so as to impel him to commit such a deed as that of which your correspondent speaks. which your correspondent speaks.

We have seen many spirits on the other side who entered the world of souls through their We have seen many spirits on the other side who entered the world of souls through their own rash acts; we have seen many who have committed suicide deliberately, intending to separate the spirit from the body; and we have seen others who have come there through suicidal works of long duration, not intending really to separate the spirit from the physical, but having done so just the same, and we have seen those who committed suicide purposely, whose condition has not altogether been an unenviable one. They have in every instance regretted the act, where they find they could have staid on earth and have gained a larger experience and overcome the evils which affected them, and have gained strength of character and of spirit by the discipline. Those who have learned this are for a time unhappy and restless; they see where they made their mistake and how they might have profited by the trials which overcame them. They see, also, how they have left work neglected and undone; how they have brought sorrow upon innocent hearts, and mourning and grief, because of their rash deeds; consequently they have heen themselves made unhappy we their cause of their rash deeds; consequently they have been themselves made unhappy by their mistakes; but we have seen others who have not felt regretful for the deed which they have committed. A man is not of necessity either a knave, a coward or a fool, who commits sui-cide. We know very well that we are making a strong statement, entirely different from what many other minds, at least on earth, may endorse; but we speak feelingly and with

endorse; but we speak feelingly and with knowledge upon the subject.

Not long since, as a personal spirit, interested in reformatory work among decarnated intelligences, as well as among those who are unfortunate on earth, we were drawn in contact with a spirit in the other life who had recently entered that world by his own act. We became acquainted with his condition on both sides of life, and we certainly could not condemn him for committing the deed which severed the spirit from the body. This young man was brought into earth-life under unfavorable, inharmonious conditions; he was vorable, inharmonious conditions; he was obliged to struggle with an erratic nature during the years of his earthly experience; he was the victim of inherited appetites and passions, which, try as he would, he could not overcome. After he had gained years of discretion and manhood, this individual was brought in contact with minds more intelligent, more advanced than his own; he received instruction and kindly counsel from them, and was taught of the higher, better way of life; his spiritual nature was appealed to, and more than ever he came to understand how his unfortunate habits and inherited appetites were tending to degrade his mental and moral nature. More strongly than ever did he attempt to overcome the surg-ing impulses which would lead downward, assailing his nature; and for months at a time he would succeed in overcoming the appetites or the passionate activities, and begin to feel that, at last, his feet were firmly set upon the road of honor and sobriety; but all at once some wild impulse of passion would sweep over his mental and his physical nature, making him almost crazed by its power, and before he was aware, again he would be swept down the whirlpool of temptation. After a while, feeling that he could not overcome this terrible condition of things, that the physical would sweep the mental and moral away from him, in a moment of despair, and yet with the firm-ness of a hero, knowing nothing of the spirit-world, understanding nothing either of the re-wards or punishments that a future expe-rience might bring to him, he deliberately sent a pistol ball through his brain. We found him in the spirit-world surrounded by friends and teachers who desired to help him to be a man, as he himself desires to be. He is not sorry that he took his own life; he feels that he never ought to have been brought into this world under the conditions that his parents and that circumstances gave to him. We do not know whether he ought to have been or not; perhaps his spirit needed just that disciplination in the condition of the condition pline which it did receive on earth; at least, it will be a guide to him by and bye when he becomes strong under the magnetic assistance comes strong under the magnetic assistance and the instructive teachings of his guides, and and the instructive teachings of his guides, and under the activity of his own desires to rise. He will be one largely moved by his sympathies for such fellow-creatures who suffer as he has done, and we have no doubt he will become a ministering spirit unto the same.

Other cases we have seen; they might be multiplied, had we the time to repeat them to

multiplied, had we the time to repeat them to you. One beautiful soul in the spiritual life we met who for many long years was a helpless invalid on earth. With her sensitive nature she grieved that she was a burden upon her friends, who had themselves all they could do to gain a subsistence for their family, and, after a time, when her attendants were out of after a time, when her attendants were out of the room, she succeeded in taking an overdose of a powerful medicine, which sent her spirit from the body. Deliberately, and after much thought on the part of this soul, the deed was done. In the spiritual world she rejoices that she is freed from that body which gave her so much pain and anxiety, and which was then such a burden, as she knows, to the friends who so kindly cared for her. She felt that only could she show her appreciation of their love and attention by removing herself from their and attention by removing herself from their

Care.
This was a case where the spirit itself had to be its own judge. No other soul in the universe has a right to pass judgment upon it, and we are assured that the beautiful spirit is finding peace and happiness in the higher life in ministering unto those who are sorrowful or in

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

Report of Public Séance held Dec. 26th, 1890. Dr. Samuel Grover.

Professional Grover.

Yes, it is a beautiful home for the progressive soul [alluding to the song just, sung by Mr. Longley, "Beautiful Home of the Soul"]—a home full of peace and of power; for the spirit that desires to press on in the attainment of knowledge, for one seeking after truth, ways are open for him to receive and to understand it. For the human being that is contented to rest in his own ignorance, that aspires not for the unfoldment of the spiritual life, there may be darkness and unrest, and this condition will remain with him until, in the utter weariness of his life with that which surrounds him, he cries out for more light and for more peace, and then he begins to grow, until he can rise to that beautiful home of the soul which belongs to every intelligent mind.

A long time has passed, Mr. Chairman, since I spoke through your medium upon this platform, and some of my friends are asking why I do not come and report myself; have I forgotten them? am I unmindful of their interests or of the blessed work of our spiritual Cause that I do not speak publicly and give it my indorsement? Oh! no; I am deeply interested in the labor of its healing mediums, for I know that they are imparting strength to the weary and restoring health to the afflicted;

I have had friends call upon me when they have been in bodily pain, and I have found the moment right to reach them with my spiritual magnetism. I feel that I have assisted them

have been offered to me.

To my dear personal friends I bring my love and my continued remembrance. Many times I seek their presence, and I know that I have been favored in calling to their mind a thought of me. Sometimes they have known I was near by, at other times they would think of me and wonder what I was doing as a spirit, and then I knew that they felt my influence and my per-sonal magnetism, which had inspired, to a great

sonal magnetism, which had inspired, to a great extent, the thought.

I do not come to make an extended speech, Mr. Chairman. I am identified with the spiritual movement, and I am glad that you are holding your meetings in Boston, and that the mediums are doing their work. I am glad whenever one is brought forward to work for humanity; it does me good to see those who are qualified to work in that direction going out into the field of medical reform, healing the sick by natural powers and through natural sick by natural powers and through natural laws, instead of having the afflicted ones brought under the influence and care of the old monopoly and its system of drugs and potions. Tell my friends in Boston and in all places that I still live, and keep track of the world and its movements. Dr. Samuel Grover.

#### Ellen Gray.

I have not very much to say, Mr. Chairman, but I would like exceedingly well to send my love to my friends in Providence. They may be surprised when they hear that I have come back from the land of spirits. Some of them will not accept it, but others are liberal enough in thought to, I think, believe it may be so that I have come, and they may say: "We will accept her love and give her kindly remembrances in return."

in return."
Some of my friends are connected with the Some of my friends are connected with the church, in high standing, and they are very devotional in their lives and practices. Perhaps they will think that this so-called spirit communication is of the evil one, and that it will contaminate them if they have anything to do with it. I hope they will not feel so, because I should be very sorry to have them think that this beautiful truth is of evil. I would like them to get the light while they remain on earth, though it must come to them sometime and somewhere, because the scales will fall from the eyes of those who are blind, who see not, and they will be obliged to understand the real existence of the immortal world.

I will only tell them that I am pleased with my life now and its surroundings. I could

my life now and its surroundings. I could not describe it to them, for they would not un-derstand; their ideas of the future are so vague and intangible they cannot realize that a spirit is a substantial human being, like mortals, and so if I should tell them of my life and its occu-pations they would say, perhaps: "Oh, no! it cannot be that there is ny such beautiful ex-istence apart from this world."

So I bring them my love, and say: If you will

give me an opportunity to speak in private through some medium I will be happy to do what I can to convince you that I live, and can return from the spirit-world to communicate with my friends. My name is Ellen Gray.

#### [Delivered Jan. 9th, 1891, and published in advance.] John Pierpont.

At the meeting held last evening in this hall, friends present expressed a wish to know the thought of the spirit-world, through our medium, concerning the movement on hand, that of establishing a society, with Boston for its centre of union, of Spiritualists, whose purpose should be not only the interchange of social thought and amenity, but also for self-protection and defense against the onslaught of skep-tion and coeffers within the raphe of Spiritual tics and scoffers outside the ranks of Spiritual ism, also for the purpose of uniting for the pro-tection of those among us who are unfortunate, or who have grown worn and weary in the work, and are in need of sympathetic assist-ance and support. We did not think, at the time, it advisable to use our medium to give exit expressed as coming warmly from the hearts of those still encased in physical flesh.

The result, Mr. Chairman, was such as to be

The result, Mr. Chairman, was such as to be gratifying to all present, spirits and mortals. The work of the evening, the sentiments uttered, the thoughts interchanged, proved conclusively that the time is ripe for such a movement to be made, and proved, also, that the friends who had come here in order to interchange thought are in readiness and even anxious to so combine their forces as to unite in harmony, in oneness of purpose, for a useful

in harmony, in oneness of purpose, for a useful end.

To-day we express our thought on the subject from the spiritual world. I am authorized to speak for friends of freedom and of spiritual progress who are in harmony with this work. Many of the old laborers in the vineyard of spiritual reform and truth have taken counsel together upon this question, and they agree with our friends in the mortal that the time has come for concentration of purpose, for union of forces and for organization, to an extent that will bring forth harmonious results to the world. the world.

I feel that this is an important movement.

As I look abroad over the land and discover the disaffection that has arisen in many locali-As I look abroad over the land and discover the disaffection that has arisen in many localities among those who should have been harmoniously united; as I look further and behold the tendency to strong opposition and even persecution toward Spiritualism and Spiritualists outside our ranks, it seems to me that there should be local organizations, and a move for the concentration of our forces in all directions. If this can be started in Boston, who shall say how broad its influence may extend and prove? We do not mean or desire to confine its workers or its movements to this city; we wish to have its work broad and expansive, so as to take in all harmonious souls who desire to approach us. This is the true humanitarian method of work.

Exclusiveness belongs to aristocracy; true Spiritualism has nothing to do with that. You can be exclusive sufficiently to maintain your dignity and to command the respect of the world, but not to such an extent as to seek to bar out pure and helpfuf souls who are earnest and sincere, if they desire to be of service, no matter what their rank or station or race or color may be.

It seems to me that to be effective in our future work for Spiritualism we must be more united; we must prove to the world that we

It seems to me that to be effective in our future work for Spiritualism we must be more united; we must prove to the world that we are really brothers and sisters in heart, and feel that we are not obliged all to hold the same opinions upon a mooted question. We certainly may differ, according to the bent of individual minds; but we can come into harmony, and pay deference to each other's thought, seeking to extract the highest light from such expression as each is able to give.

I will not, Mr. Chairman, occupy much time upon this question, for there are other spirits who have a word to say; but I can truthfully remark that such a movement will certainly carry the blessing of the spiritual world with it if it is established upon the principles of love and harmony; if fraternal brotherhood is the platform upon which it stands, and if the desire is to bless the world, to disseminate truth and banish error from the human heart, and to make the pathway of humanity brighter and better because of its avistence such a

to come here and express my thought through your instrument; to keep en rapport with the good people of earth, and to watch the unfoldment of their progressive ideas and the reaching out of their aspirational natures through the atmosphere of such mediums as our Spiritualism affords to me, is of great good to my spirit. I have been listening to what your Spirit President had to say in regard to the formation of a Spiritualistic Union in your city. I for one consider it a timely and a good fiesh and the mental turmolis of this outward life.

In spirit I feel strong and well. I am associated with good friends and workers on the other side, who busy themselves in the discharge of many duties, and are constantly seeking some new line of labor or to accomplish some good work for humanity. I feel that I can never be sufficiently thankful for the privileges I find on that side of life, for the congenial associates and employments that have been offered to me. life, and I am afraid that no stimulus can be brought to awaken that body to any useful work. I feel sorry for this; I regret it very much, because I know that in the metropolis we need some established organization that

we need some established organization that can be a home for Spiritualists and a stronghold for Spiritualists.

I come here to-day to ask my New York friends what they are doing? if they are asleep? I am told that recently a highly respectable lady, of good family, one whom many of you know or have heard of, has been adjudged incompetent to attend to her own affairs or to give expression to intelligent thought, because she is a little over-credulous in regard to the manifestations of Spiritualism. It is thought by many that mediums, or so-called mediums, have imposed upon her to that degree that she is not responsible for the expression of her thought. Now I ask my New York friends: What are we coming to, if an intelligent being is not allowed to express herself in any line of thought or belief outside of the usual, customary routine, but has to be adjudged insane? Several instances have arisen of late wherein the last testamentary documents of deceased persons have hear contested upon the ground. the last testamentary documents of deceased persons have been contested upon the ground of incompetency to make a will merely because they were in belief Spiritualists.

It seems to me high time that Spiritualists

It seems to me high time that Spiritualists organize themselves in a body, or in a number of societies, for the purpose of protecting themselves from the world's onslaught. I can certainly tell them that unless they do awaken to the situation, and demand the expression of their rights, letting the world know that they are responsible agents, men and women, that they will find themselves crowded harder and harder, and nearer and nearer to the wall, by those who have no desire to see Spiritualism flourish and spread throughout Spiritualism flourish and spread throughout the land.

I only come to give a thought, Mr. Chairman, and to call the attention of my New York friends to their position, for I certainly think they are too apathetic, and need to be aroused.
Mr. Pierpont has expressed my opinion concerning the desirability of bringing Spiritualists into closer harmonious association, and I will not repeat it again. John W. Edmonds.

#### Henry F. Gardner.

I always feel, Mr. Chairman, that when a body of Spiritualists meet together in Boston, to discuss any important question, I have a right to be there, and I feel that I am not encroaching by presenting myself at your circle this afternoon. This platform has afforded me this afternoon. This platform has afforded me the opportunity of expressing myself before to-day, and I am grateful for the privilege. To feel that we are shut out from those places or lines of work that we have been accustomed to frequent or to follow, is a very uncomfortable feeling indeed. I have felt so at times, and I know that other spirits have felt the same; but our mediums afford us open avenues through which we may come to earth, and continue to know what is taking place here. As I listened last evening to the remarks of old friends whom I had stood side by side with in bygone years, last evening to the remarks of old friends whom I had stood side by side with in bygone years, and watched the sentiment of the meeting. I saw more of harmony than I had seen for a long time, and I thought that it indicated something more earnest and more serious, in the direction of work, than had been displayed for twenty years. I think I am right, and I am glad to know it.

Now friends. I come to say I am with you

glad to know it.

Now, friends, I come to say I am with you heart and soul; call on me any time, and I will do my best to help you along in the work. I know I can use a certain kind of influence, which may be vigorous in its own way. Perhaps I won't come to the front, as I used to do, to say a great deal, and perhaps I may; it will depend on circumstances, and whether I find just the instrument I want to use or not; but I will give my influence, and I will try to wake people up.

ple up.

There are a good many in our city that need
There are a good many in our city that need
and have and support. We did not think, at the time, it advisable to use our medium to give expression to our own thought, preferring to listen to the expression of those who had gathered here in the mortal form, not caring to have the sentiment of the meeting led or inspired so much by the ideas of the spirit-world as to have the decreased as a somitor warmly from the hourt. ease; but I am going to wake some of them up and pull them out into the cold atmosphere.

and pull them out into the cold atmosphere.
It will do them good, and brace them up, let
them feel that they have still got good blood
running in their veins that needs to be started,
and I think after a while they will find themselves as young as any of the younger workers,
and quite ready to go and do something for the
good of the Cause.

Spiritualism is not dying out, not a bit of it;
we have got plenty of it all through the States;
but somehow some of the outside scoffers that
do n't know anything about the inside workings are boasting that Spiritualism is on its last
legs, and that its organizations are of no account, its meetings do n't amount to much, and
there is plenty of inharmony all through the
ranks, and if they will let us alone long enough
we will pull ourselves to pieces. Now you know
I do n't wonder they think so; we have given
them a chance to say just that. But we've got
through with giving them that chance. Now
we are going to rouse up and let them see we are going to rouse up and let them see there's plenty of pull to the old movement yet, that its adherents, followers and believers have not fallen away, are not dead, but they are alive, and have got plenty of push and fight in

alive, and have got plenty of push and fight in them still.

Mr. Chairman, I've got any quantity of fight in me yet, and Mr. Berry stands here by me and wishes me to say he has, too. He is ready to take hold and do just what is wanted of him. If you want any fighters from the spirit-side, why, call on those whom you know have got fight and push, enough of it; and if you want spiritual workers to give you higher teachings, and appeal right down to the heart of humanity, to bear consolation and instruction, too, why, there are any number of grand, good spirits right beside you whom you can call upon, and who will respond either by influence or by expression.

Now, Mr. Chairman, you can just say that Henry F. Gardner is to the front, ready to answer when his name is called.

I want to add that I think if you people are going to form a society, you had better start on a big scale. I do n't believe in little, puny, weakly organizations; they do n't amount to anything. Let us start on a big scale, get well organized, have an incorporated body, so you can hold all the money anybody is going to leave to you, and be a power and a force in the world.

#### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

TO BE PUBLISHED NEAT WEER.

Dec. 25 [Continued].—Lotela, for Lewis W. Nute, J. T.
Pierce, John H. Lockey, Clara Ames, B. L. Roberts, Isalah
Atkins, Laura O. Juliho, William Clapp, Jas. Walker, Hestor
Barnes, John B. Meers, Elizabeth Hartwell, Daniel Raymond, Flora Grant, Belle Adams, William Willard, Charles
W. Strong, Frank, Jones, Marcus Turner, Heary Ward.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLLY

THE MESSAGES GIVEN (THROUGH MRS. H. T. LONGLLY)

As per dates will appear in due course.

Jan. 23.—Mary M. Hardy Pérkins; John C. Hill: Robert
Sherman; Fannie T. Snow; James Graham; Mrs. A. E. Rice;
Richard Collings; Fanny Murphy; Henry W. Bickford; Col.
Thomas Loring.

Jan. 30.—Lotola; for G. G. Dyer, Sarah Wheeler, George
Jüllingham, Isaac Nowhall, Amos Smiley, Andrew Cheever,
Sarah Harris, Dr. John W. Hatchins, John Rosite, David
Wilder, Herbort W. Peck, William Foster, Elizabeth Garroll,
Caroline Blake, Hattle Hosea and sisters, Belle Walker, A.
P. Lord, E. B. Phelps, Henry Adams, Mary Morley, William
Strong, Maria A. Jackson, Thomas Martin, Lovey, Dalsy,
Ablgall Cook, John Loring.

Nuova Antalogia, the leading review of Italy, and the Tribune Guidiziaria, a representative of the legal fraternity, have been engaged in a serious and respectful discussion of Spiritualism.

Originated by a physician, Johnson's Anodyne Liniment is prescribed by many regular doctors.

#### TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

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

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

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

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

Apostle of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 18

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

ist. Revised and corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, as Memphis, Tenn., in 1855. Price, \$1.00. Discussion between Mr. E. V. Wilson, Spiritual-

ist, and Eld. T. M. Harris, Christian. Paper, 10 cents, postage 2 cents. Is Spiritualism True? Lecture by William Den-

ton. 10 cents. Gist of Spiritualism. Being a course of five lectures delivered in Washington, D. C. By Warren Chase. 50 cents.

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

postage 10 cents. Spiritualism Defined and Defended. By J. M. Peebles. 15 cents.

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

Is Materialization True? and Eleven Other Lectures. By Mrs. Cora L. V. Richmond. 50 cents. Life and Labor in the Spirit-World: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cloth, \$1.00, postage 10 cents.

Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00. Mediumship; Its Laws and Conditions. Pow

Mediumship; A Course of Seven Lectures by Prof. J. S. Loveland. \$1.00.

Mediumistic Experiences of John Brown. Mind-Reading and Beyond. By Wm. A. Hovey.

Materialized Apparitions: If Not Beings from Another Life, What Are They? By K. A. Brackett. \$1.00. Immortality Demonstrated Through the Me-

diumship of Mrs. J. H. Conant. \$1.25, postage 12 cents. Lifting the Veil; or, Interior Experiences

and Manifestations. By Susan J. and Andrew A. Finck. \$2.00, postage 12 cents. Seers of the Ages. By J.IM. Peebles. Ancient, Mediæval and Modern Spiritualism. \$2.00, postage

12 cents. Addendum to a Review in 1887 of the Seybert Commissioners' Report: Or, What I Saw at Cassadaga Lake. 1888. By A.B. Richmond, Esq. Cloth, 75 cents; paper, 50 cents.

After Dogmatic Theology, What 7 Materialism or a Spiritual Philosophy and Natural Religion. By Glies B. Stebbins. Cloth, 75 cents; paper, 50 cents.

Rays of Light: Two Chapters from the Book of My Life. With Poems: By Mrs. R. Shepard Lillie.

Nature's Laws in Human Life: An Exposition of Spiritualism, which places Spiritualism on trial; evidence pro and con. as to its truthfulness. pp. 308. Price reduced to \$1.00.

An Epitome of Spiritualism. A pamphlet of over one hundred pages. The gist of Spiritualism, its laws and phenomena, in a nutshell. Price reduced to

Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc.

Transcendental Physics. An Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic, etc. 75 cents.

Spirit-Workers in the Home Circle. By Morei. Theobald, F. C. A. \$1.50.

Outside the Gates: and Other Tales and Sketches of the Two Worlds. By a Band of Spirit Intelligences, through the Mediumship of Mrs. M. T. Bhelbamer-Longley, Banner of Light medium. \$1.25. Physical Proofs of Another Life, given in Letters to the Seybert Commission. By Francis J. Lippitt. 25 cents.

Studies of the Outlying Basis of Psychic Science. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. \$1.25.

mortality. \$1.25.

\*\*Missing Link in Modern Spiritualism. By
A. Leah Underhill, of the Fox family. \$2.00.

\*\*Use of Spiritualism.\*\* By S. C. Hall, F. S. A. Being a letter addressed to Clergymen, and others, containing a reply to the off-repeated question, "What is the Use of Spiritualism?" From England. Cloth, 78 cents. And many other Spiritualistic Works of deep interest. Catalogues sent free.

A new periodical devoted to the interests of

Spiritualism has appeared in Santiago, Cuba, entitled

## Fresh To-Day

### Dry To-Morrow.

A complaint often made about cakes and breads. This "peculiar dryness" is caused by the ammonia or alum in the baking powder.

The leavening power of Cleveland's Baking Powder is produced by cream of tartar and soda only, and food raised with it keeps moist and fresh for days.

Cleveland's is the only baking powder having this

To the Editor of the Banner of Light:
The appended lines were inspired in my mind by a vision which presented itself to me a few evenings since while present at a meeting at the rooms of the Ladies' Aid Society of Boston.

As a medium I have come to realize that the most restless and unhappy spirits upon the "other side" are not always to be found among those who have committed what the world calls some great and flagrant wrong, but often they are among those who, when here in the physical life, were looked upon as the world's most respectable citizens - people of wealth and prestige, who perchance would have folded the garments of their self-complacency closely about them and "passed by on the other side" the beggarly thief or the poor magdalen.

While listening, on the occasion referred to, to the remarks of Mrs. Lillie relative to the then proposed plan of sending baskets of provisions to some of the needy ones. I observed the spirit of a man approach the platform and place thereupon a large basket of what had the appearance of being golden coins. The spirit, perceiving that his act had caught my attention, appeared well pleased; and, putting his hand into the basket he drew it out filled with the golden coin, which he immediately tossed into my lap, at the same time signifying to me his intention of distributing his basket of gold among the audience. I mentally replied to him: "Would it were possible for you to materialize the wealth you have brought, that it might help to relieve the necessities of the suffering ones in this great city." The spirit replied: "'T is for this I have brought it." At this juncture other spirits appeared upon the scene, and they succeeded in ena bling him to understand that the gold he had brought while it seemed real to him, was as impalpable as air to the audience there convened. The look of disappointment which passed over his features when he took in the situation as it really was, and not as it had seemed to him to be, was painful in the extreme. Finding he could not carry out, according to his de sire, the benevolent object he had in view, he said to me: "Tell this vision to the people, for, like one of old, I fain would warn my brethren that they come not hither weighed down by the accumulations of material wealth." I arose to reply to the request of the spirit, and almost immediately passed under his personal influence, when he proceeded to relate his own story. I was deeply impressed by the experience, and the next morning wrote the subjoined stanzaswhether under his personal influence I know not, nor does it matter. I am fast coming to recognize the fact that the principles conveyed by either spirits out of or in the physical form, are of far greater import-

THE POVERTY OF RICHES. For what art thou living, oh! mortal below?

ance than their personalities.

To garner up riches as onward you go? If such be thy purpose thy living is vain;

Thy gold may yet prove but a rough, galling chain. What though by the millions thou countest thy store? Not a farthing goes with thee through Death's open

Then pause, fellow-mortal; no longer pursue The wealth that is fleeting, but live for the true.

The spirit, as well as the body, hath needs, And for their supply it most earnestly pleads List! list to the voice: " I am hungry and cold, And I cannot be fed or be warmed with your gold.

"I only am fed by the thoughts of the mind-The pure, noble thoughts-the broad, unconfined: I only am warmed when the heart is aglow With love that out-gushes to friend and to foe."

'T is thus that the spirit within thee doth plead That thou wilt supply that of which it hath need. Then pause in thy busy and anxious career. The voice of the spirit within thee to hear.

What said the great Teacher to him who inquired The way to the "Kingdom"? "If this be desired Go sell all thou hast and give aid to the poor, And thou shalt inherit the life ever more."

How hard the command! and how deep was the pain In the heart of the youth as he thought of his gain: 'What! give up my worldly possessions? Nay, nay! And in sorrow he turned from the Master away. Ah! true were the words with which Jesus replied.

When he saw that the youth had his counsel denied "How hardly shall they that have riches pass in Through the heavenly gate, the kingdom to win!" Oh! heed well the lesson, and live for the wealth

The treasure of which none can rob thee through

The road to the "Kingdom" is not paved with gold, Nay! often the path leads through hunger and cold. KATE R. STILES.

#### New Publications.

OCKANIDES. A Psychical Novel. By Ernst von Himmel, author of "The Discovered Country." 12mo, paper, pp. 418. Boston: Ernst von Himmel Publishing Company, Hotel Boylete. Hotel Boylston.

While in a musing mood the writer becomes oblivious to outward things, and the form of a man appears to him, whom he is conscious is not the habitant of a mortal body, yet as real and substantial, if not more so than one in the flesh.

This individual proclaimed his mission to be to impart to the author the wisdom of heaven, and immediately another form, that of a lady, appeared, seeming to issue from the man. Some explanation being called for the apparitional man said: "We are an angel; one angel, and not two; she is myself, I am herself. She is the half of an angel, I am the other half, and two halves make one whole; we blend so completely together that at first you did not perceive we bore two forms.... You may call me Victor, you may call her Viola." He then promises to come at a specified hour each day and take Ernst von Himmel out of his body, the condition being that the latter shall write down, for the benefit of mankind, an account of all which he sees and liears.

From this point the book proceeds with a story, strange and weird, somewhat dramatic in its scenes and situations, and advances theories that many will be disposed to question the correctness of, while it demies the occurrence of certain spirit phenomena genorally accepted by Spiritualists as frequently taking place. The contracting parties carry out fully the details of their agreement: One comes promptly at the hour appointed and conducts Ernst through spirit realms; the other makes a record of what he sees and hears, and places it in this volume before the world "for the benefit of mankind."

AMERICAN CHRISTIAN RULERS; or, Religion and Men of Government. Comprising Sketches in American History of Men of Christian Faith and Experience, who have had Connection with the National and State Governments, and the Judicial Departments; Embracing Colonial, Revolutionary and Later Periods; Alphabetically Arranged, with Chronological Index of Early State Governors. Compiled by Rev. Edward J. Giddings. 8vo, cloth, pp. 504. New York: Bromfield & Co.

The plan and purpose of this book is clearly described in the title given above. It includes in its sketches of "Christians" those of many who would find it rather difficult, even in this supposed age of liberality, to successfully pass an examination at Andover of their belief in the dogmas of the evangelical church, and who from other considerations might not be considered as sustaining a "good and regular standing" within its fold.

MARRIED IN HASTE. A Novel. By Mrs. Ann S. Stephens. 12mo, paper, pp. 383. Philadel-phia: T. B. Peterson & Bros.

A new volume of Peterson's 25-cent series.

True Merit Appreciated.-Brown's Brenchini Troches are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles. In a letter from Hon. Mrs. Pery, Castle Grey, Limerick, Ireland, they are thus referred to: "Having brought your 'BRONCHIAL TROOMES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few." Obtain only "BROWN'S BRONCHIAL TROCHES." Sold only in boxes.

### IT PAYS

cines. Many are injured by trying experiments with compounds purporting to be blood - purifiers, the principal recommendation of which would seem to be their "clicafiness." Being made up of worthless, though not always harmless, ingredients, they may well be "cheap;" but, in the end, they are dear. The most reliable medicines are costly, and can be retailed at moderate prices, only when the manufacturing chemist handles the raw materials in large quantities. It is economy,

#### To Use

Aver's Sarsaparilla, the valuable components which are imported, wholesale, by the J. C. Ayer Co. from the regions where these articles are richest in medicinal properties.

"It is a wonder to me that any other than Ayer's Sarsaparilla has a show in the market. If people consulted their own interest, they would never use any other; for it is not only the best, but, on account of its concentrated strength and purity, it is the most economical." — James F. Duffy, Druggist, Washington st., Providence, R. I.

Dr. A. L. Almond, Druggist, Liberty, Va., vrites: "Leading physicians in this city

### Ayer's

years, and have the highest regard for its healing qualities."

"Although the formula is known to the trade, there can be no successful imitation of Ayer's Sarsaparilla. Without having the enormous facilities of the J. C. Ayer Co., it is impossible for other parties to put together such valuable ingredients, at the low cost

### Sarsaparilla

It stands at the head of all similar preparations."-Mark A. Jones, 50 years a druggist, 60 Cambridge st., E. Cambridge, Mass.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5. Cures others, will cure you

Better than Tea and Coffee for the Nerves.

### Van Houten's Cocoas

The Original---Most Soluble.

### DONALD KENNEDY Of Roxbury, Mass., says

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

#### SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonlously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Address,

MRS. A. B. SEVERANCE,

Oct. 4. 6m\* White Water, Walworth Co., Wis.

MRS. B. F. SNIITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, \$1.00. Hours, from 9 A. M. to 6 P. M. tf\* Oct. 11. Or Psychometrical Delineation of Character.

### Mediums in Boston.

#### **ALBRO'S** MAGNETIZED PAPER

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

Asynetized Paper is no new method by which the essences of life are conveyed to the people. Still the theory of its conveyance is little understood.

Thoughts and desires are a substantial entity.

Vitality, born of Magnetism and Electric Currents, is also an atomized substance. Therefore all these being substances, paper can be thoroughly saturated or imbued with them.

Having been before the public for many years in the interest of Mediumship, and especially successful in developing mediums into some of its highest phases, he has found it quite impossible to reach the many who wish his personal attention. Therefore he has given the study of magnetizing paper his closest attention, that he might reach the thousands who desire the development of their powers, and he is confident that the best results can be obtained with all who have these hidden forces and use the paper according to directions.

Mr. Albuvo success in the development of mediumship in directions.

Mr. Albro's success in the development of mediumship in the past is a sumiciont guarantee of the magnetic power contained in his paper. Price of Magnetized Paper is One Dollar per package. Enclose money or postal note. Write your name and address plainly. Address

G. T. ALBRO,

Nov. 22.

55 Rutland Street, Boston, Mass

Developing and Business Medium,

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

Sittings daily from 9 A. M. till 5 P. M. Price \$1.00. Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

CIRCLES. Sunday, at 11 A. M., for Development and Tests. At 8 P. M for Psychometry and Tests. Special terms for magnetic treatment by the month. Jan. 17.

#### GEORGE T. ALBRO,

No. 55 Rutland Street, Boston, M ENTAL and Magnetic Physician for Diseases of the Brain and all Nervous Affections, Rheumatic and Neuralgic troubles.

SPECIAL attention given to Paralytics, or those paralytically inclined. Inclined.

werful Magnetized Paper Sent by mail on receipt of

Jan. 24.

#### **MATERIALIZATION!**

M.R.S. C. B. BLISS. Séances Sunday, Tuesday and Thursday at 2 r. M. Blackfoot and Red Cloud's Magnetized Paper for Development. No. 12 Fembroke street, between Brookline and Newton streets, Boston. Take Shawmut Avenue care.

#### Miss A. Peabody,

DUSINESS, Test and Developing Medium. Slitings daily Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Slitings for \$4.00. 104! Washington street, opposite Davis street, Boston. Feb. 7.

### J. N. M. Clough,

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

#### HATTIE C. STAFFORD,

436 SHAWMUT AVENUE, BOSTON, MASS. Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M. Jan. 10.

#### Mrs. A. Forrester WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. Jun. 17.

Florence K. Rich,

### TRANCE AND BUSINESS MEDIUM. Development of Mediumship a specialty; also Diagnosts of Disease. Consultation daily. Hours 9 12, 1 to 6. 115 West Newton st. Boston. Jan. 24.

Miss J. M. Grant,

#### TEST and Business Medium. Office Banner of Light Building, 8% Bosworth street, Room 7. Hours 9 to 6.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tre-mont street, Boston. Private sittings daily. Circles Wednesday afternoons. 4w\* Jan. 24.

#### Mrs. Alden,

TRANCE MEDIUM. Medical Examination netic Treatment. 43 Winter street, Boston. Feb. 7.

### Mrs. H. B. Fay,

MADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Séances Thursday and Saturday, at 2:30 P. M.; Sunday at 7:30 Sw\* Jan 31.

#### Mrs. A. E. Crane, LEST and Business Modium. Magnetic Treatments. 83 Bowworth street, Room 4. Boston. Hours 9 to 5. Feb. 7.

Dr. Fred. Crockett,

### MAGNETIST and CLAIRVOYANT. Consultation free Moody House, 1202 Washington street, Boston.

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 165 West Brookline street, Boston. Feb. 7.

**Electric Belt Free!** 

away to those who are sick or ailing or suffer-

ing from weakness or disease, and who would be likely to make good agents, if cured, one of our German Electro-Galvanic Belts; regular

price \$5 (U. S. Patent 357,647), invented by Prof. P. H. Van Derweyde, Pres. of N. Y.

Electrical Society and late Professor of Chem-

istry of N. Y. Medical College. \$500 Reward

To introduce it, the undersigned will give

# Catarrh Cured.

The compromise of the specific and the control of Control by Besselet Briefly Green by Harris



THE Late Hou. John Roach, America's BOVININE Great Shipbuilder, Lived Wholly on

for Two Months. His Son, Stephen W. Roach, in a Letter, said: "For more than two months past the nature of the disease from which my father was suffering has totally

precluded the use of solid food, and it was at first feared that, from inability to administer proper nourishment, his strength would fail rapidly. To my great surprise and delight, however, BOVINIE has been able to supply that need of the system, being in a palat highly condensed form, easily assimilated under all conditions." has been able to supply that need of the system, being in a palatable,

### Mediums in Boston.

Dr. Abbie K. M. Heath, Magnetic Treatments and Vapor Baths.
MEDICINES and Magnetized Paper furnished as required. Circles Tuesday afternoon, at 30 clock. Private Sittings 1 to 9 P. M. Names, Dates, Losses, Business Prospects, etc.

1 to 9 P. M. Names, Dates, Losses, Business Prospects, etc. Terms, 81.00.

137 Glives Sittings and Advice by Letter. Write your full name and age, ask me 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 (Roxibiry District), on Tuesdays, Wednesdays, Thursdays and Fridays, (Take Warren street Electric Cars on Shawmut Avenue.)

#### Seer.

M ISS J. RHIND. Private sittings on Business, Examinations on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours 9 to 6. 31 Common st., Boston. Feb. 7.

#### Dr. E. W. Clark, MAGNETIC and Massage Treatments. Office hours 10 A.M. to 7 P.M. 13 Berkeley street, Sulte 1, Boston. Feb. 7.

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 4, at 375 Columbus Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Jan. 3.

MRS. H. W. CUSHMAN, Musical, Test and Business Medium. Six questions answered by mail, gl.00. Also examination by lock of hair, gl.00. Circles Thursdays at 2:30. 104 High street, Charlestown. Jan. 10.

#### Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon Feb. 7.

W. A. Mansfield, SLATE-WRITER, 282 Columbus Avenus, Boston. Hours 2 to 5 p. M. Jan. 17.

#### Mrs. T. F. Dean,

No. 687 Shawmut Avenue, Suite 2, Bos 4w\* MISS KNOX, Test, Business and Medical Median. Sittings daily. 486 Tremont street, Boston.

MARGUERITE BURTON, Business Medium, Six questions answered, or readings, 50 cents and two stamps. Hours 10 to 5, 7 to 8. 1472 Washington st., Boston, Jan. 17.

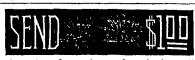
MRS. J. C. EWELL, Inspirational and Medi-cal Physician, No. 96 West Springfield street, Boston.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. Jan. 3.



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

No. 6 Central Music Hall, Chicago, Ill. Jan. 3.



and number of your shoe, and receive by mail a pair of Galvanic Insoles, worth their weight in gold for cold feet and poor circulation, to THE THOMAS BATTERY CO., 117 Public Square. OLEVELAND, OHIO.

CATROLING Diphtheria, and all Throat Discesses, curable by the use of DR. J. E. BRIGGS'S THROAT REMEDY. Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement." Price, 60 cents per bottle, postage 16 cents.

Wor sale by COLBY & RICH.

SPIRITUALISM DEFINED AND DEFENDDED. Being an Introductory Lecture delivered in the
Temperance Hall Melbourne, Australia, by J. M. PEEBLES. Paper, 15 cents, postage free. For sale by COLBY & RICH.

lary ar and A

# BARRYS TRICOPHEROUS

Hew York Advertisements.

Hair& Skin.

An elegant dressing exqueitely perfumed, removes all impurities from the scalp, prevents baldness and gray hair, and causes the hair to grow Thick, Soft and Beautiful. Infallible for curing cruptions, diseases of the skin, glands and muscles, and quickly healing cuts, burns, bruises, sprains, &c. All Bruggists or by Mail, 50 Cts. BARCLAY & CO, 44 Stone St. New York. July 28.

standing have been cured. Indeed so strong is my faith in its efficacy, that I will send Two BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. address. T. A. Slocum, M. C., 181 Penri St., N. Y. , 6m

#### TYPEWRITERS.

Largest like establishment in the world. First-class Second-hand Instruments at half new prices. Unprejudiced advice given on all makes. Machines sold on monthly payments. Any Instrument manufactured shipped, privilege to examine. EXCHANGING A SPECIALTY. Wholesale prices to dealers. Illustrated Catalogues Free.

TYPEWRITER | 70 Broadway, New York. HEADQUARTERS, | 144 La Salle St., Chicago. Nov. 1. | 10 teow

### JOHN W. FLETCHER,

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

10teow

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 Séances every Sunday, Wednesday and Friday evening, 8 o'clock: Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York. Daily Sittings for Communication and Business. 13w Jan. 18.

#### DR. DUMONT C. DAKE, 499 RIFTH AVENUE, NEW YORK CITY, phenome-andly successful in "curing incurables." Send for Greular. "Surables." 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.

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

Jan. 3.

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening. 181 Lexhigton Avenue, Brooklyu, N. Y. Feb. 7.

RUPTURE POSITIVE CURE. By mail. Sealed, Box 3. Smithville, Jeff. Co., N. Y. ly Dec. 20. Massage Treatment,

#### MRS. HANNUM, With or without Electricity. 44 Boylston Street, Room 21, Boston. Mar. 29.

PSYCHOMETRY.

### CONSULT with PROF. A. B. SEVERANCE in all matters portaining 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 195 4th street, Milwaukee, Wis. Jan. 17. A LIBERAL OFFER,

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

### END three 2-cent stamps, lock of hair, name, age, sex, one is leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Jan. 10.

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

#### Mrs. R. Collins,

NATURAL HEALER, Magnetic Physician, formerly of Boston, has now resumed business. Many years practice, Will visit patients at homes; also Developing Mediums. Treatments \$1.00. 29 Faulkner street, Malden, Mass. Jan. 17.

#### ASTROLOGY. K. ANDERSON, No. 101 Boylston street, Boston. Office hours 10 to 6. Mondays at Waltham. Jan. 2.

CANCER and Tumors CURED - no knife/ book free. Drs. Gratiest & Dix. eb. 8. Cincinnati, Q. MRS. WHITE RUSSOM, Business and Test
Medium. Hours 10 till 8, Ladies only. Six questions
answered by mail, 50 cents and stamp. Developing Circles
Monday and Thursday evenings at 8.
Admission scents.
47 Waverly Avenue, Brooklyn, N.Y. 

NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. STONE. For sale at this office, Price \$1.25; cloth-bound copies \$2.00.

DIAGNOSIS FREE:

SEND two 2-ct. stamps, look of hair, name in full, age and Sex, and I will give you a ULATRYOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. O. BATDOER, M. D., Principal, Magnetic Institute. Grand Rapids. Mich. | 120° Feb. 7.

for any Belt we manufacture that does not generate a genuine Electric current. They are daily making most marvelous cures in cases of Rheumatism, Liver, Stomach and Kidney Diseases, Lung Troubles, Nervous Debility, and many other ailments in which medicine fails. Address at once, German Electric Belt Agency, Brooklyn, N. Y.

BOSTON, SATURDAY, FEBRUARY 7, 1891.

#### Meetings in Boston.

Epiritual Meetings are held at the Banner of Light Hall, 9 Bosworth street, every Tuesday and Friday after-noon, Mrs. M. T. Lougley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

Tirst Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.; Lecture at 24 F. M., by Dr. H. B. Storer. Tuesday, Industrial Union at 715 F. M. Wednesday, Sociable at 715 F. M. E. A. C. Sauger Georgiery.

G. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley

Mail.—Services at 10½ A.M. and 7 P. M. Social Conference at 3 P.M. Seats free; public cordially invited. William Boyce, President; George S. McCrillis, Treasurer.

First Spiritualist Ladies' Aid Society.—Organized 1897; Incorporated 1892. Parlors 1031 Washington street. Business meetings Fridays at 2½ P. M. Tea served at 6 P. M. Public meeting, with music, addresses, tests, etc., at 7½ P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Secty. America Hall, 724 Washington Street.—Echo Spiritualists Meetings Sunday at 24 and 74 P. M.; also Turrsdays at 3 P. M. Dr. W. A. Hale, Chairman.—Children's Progressive Lyceum meets Sundays at 10½ A. M.

Dwight Hall, 514 Trement Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut

Lndles' Industrini Society will meet at Twilight Hall, 189 Washington street, every Wednesday afternoon and evening. Circle at 4, Supper at 6, Entertainment at 7½. Ida P. A. Whitlock, President.

Twilight Hall, 789 Washington Street.—Sundays, at 101/4 A.M., 21/2 and 71/4 P.M. Eben Cobb, Conductor. Eagle Hail, 616 Wahington Street.—Sundays at \$\frac{1}{2} \text{A. M., 3\frac{1}{2}} \text{ and \$\text{T} \text{P. M.}\$; also Wednesdays at \$\text{P. M.}\$ F. Mathews, Conductor.

Rathbone Hall, 694 Washington Street.—Spirit ual meetings every Sunday, at 2½ and 7½ P.M.

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

Cambridgeport. Mass. — Meetings are held Sunday evenings at Odd Fellows Hall, 548 Main street, Cambridgeport, at 7½ o'clock. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets.—As announced, Dr. H. B. Storer occupied the rostrum last Sunday afternoon. The lecture was preceded by the usual service of song, and vocal selections were contributed by Mrs. Jennie Bowker. Dr. Storer read extracts from the peem "Questioning" by Oliver Wendell Holmes. He then said: "There floats into my mind this, subject, 'The Trinit's of Life.' In man's life we find the physical, the spiritual, and the soul. The physical is the outward, the soul is the innermost, and the spiritual is the intermediary. We first meet the physical: the intermediary. We first meet the physical to enturies past it has been man's thought to rid himself of the material in order that he may draw into closer relations with the All-Father. Were it not for the senses man could enjoy that higher state for which he is destined. But the body and its functions are as easential to man as any part of his being. They were made holy, and they serve as ministers of the soul's purposes. The central hope of man has revolved around the desire for happiness. The use of the senses has brought happiness to man, and to secure greater happiness he has been led to carry his sensuous functions to extremes. It is by intemperance and over-use that man has made harmful that which was made to be a blessing. As we have be come conscious of the spiritual, man has learned that a still more refused forh of life is about him. He has perceived in his spiritual nature that the senses have been quickened, and that more perfect expressions of life exist. Through the spiritual we are brought into closer harmony with the moving forces of the soul. Man also has reason. The intellect aids him in its researches into the mysteries of the natural world about him. But reason is not all. Faith is one of the finest instincts of the soul. The deductions of Acith are as important as are those of reason. By the asceticism of the Church, and by its Gospel of Salvation, man has been trught false precepts concerning our material life. The body and its functions have Newbury Streets .- As announced, Dr. H. B. Storer occupied the rostrum last Sunday afternoon. The lec-

which and have not learned that the hollest service offered to God is the love which we bestow upon our fellowmen are still earthbound. They find it necesary to secure some instrument through whom they can work out this problem of justice to mankind."

Dr. Storer will be with this Society each Sunday afternoon of the present month.

Dr. Storer will be with this Society each Sunday afternoon of the present month.

Last Wednesday evening the usual Social was held in the lower audience-room of the Temple. The speakers were Dr. Wellington, Mrs. Lake, Mrs. Buck and others. Dr. Wellington read a communication which he had received from Spirit Wilder. The spirit of John Boyle O'Reilly manifested through the organism of Mrs. Lake. The remarks were instructive as to the condition in which the spirit found himself on entering spirit-life. He sought help from Spiritualists in efforts which he desired to make to effect the emancipation of his fellow beings from ecclesiastical and civil bondage.

ELIZABETH C. SANGER, Sec'y.

SPIRITUAL TEMPLE FRATERNITY SCHOOL.—Our

SPIRITUAL TEMPLE FRATERNITY SCHOOL. - Our services last Sunday opened with singing by the Temple choir, followed by reading of Silver-Chain rempie choir, followed by reading of Silver-Chain Recitations. The lesson from Spirit A. E. Newton's Book, Mrs. Cushing teacher, was in regard to "The Pillars of the Human Body," embracing the bones in the legs and feet; of the ill treatment of the latter by the wearing of tight shoes, which prevents the free circulation of the blood, thereby harming the whole body. Our lessons from this book are very instructive as aids in making life pleasant and desirable. Our subject lesson, "Possibilities," was commented upon in a very intelligent manner by many of the children.

upon in a very intelligent manner by many of the children.
Children are given us to educate, enrich their lives and prepare for a grander sphere of existence in spheres beyond. We should imbue their minds with noble aspirations, beautiful ideals, pure thoughts and loving sympathies. Are Spiritualists doing their duty in this matter? During the first twelve years of a child's life the foundation of a noble, brave and virtuous character should be so strongly laid that no after amount of the children weaken it.

ous character should be so strongly laid that no after temptation can weaken it.

The Temple Messenger is hereafter to be combined with The Sower, published by Mrs. Cora L. Bliss at Detroit. Mich., in each number of which the mission of The Messenger will be represented, and the children of our school have the benefit of its teachings.

ings.
Next Sunday the subject to be considered will be "The Golden Rule."
ALONZO DANFORTH.
1 Fountain Square, Feb. 1st, 1891.

Berkeley Hall .- Mrs. C. Fannie Allyn occupied the platform of the Boston Spiritual Temple Society on Sunday, Feb. 1st, at 10:30 A. M. and 7 P. M. Sub-

on Sunday, Feb. 1st, at 10:30 A. M. and 7 P. M. Subjects for the lectures and closing poems were given
her by the audience at her request. Both lectures
were instructive and interesting. Mrs. Allyn speaks
for this society again next Sunday.
In the afternoon this Society inaugurated a series of
social conference meetings; there was a large attendance; spirited remarks were made by Mr. Thomas
Dowling, Mr. W. C. Tailman, Mrs. A. E. Barnes, Mrs.
W. S. Butler and others. It is the desire of the management to make these meetings popular and instructagement to make these meetings popular and instructive, and they extend a cordial invitation to all liberal minded persons to be present and take part in the ercises, which will be held every Sunday at 3 P. M.

America Hall, 724 Washington Street.-The Echo Spiritualists' Meetings. Last Sunday afternoon the services opened with an invocation, and re-

noon the services opened with an invocation, and remarks by the Chairman, Dr. Hale. Dr. Eames made practical remarks, and Mrs. Chandler-Balley gave tests and psychometric readings. Mrs. M. A. Brown, under control of "Lulu Nona." compared the manner of living of the Indians with that of the "pale-faces." Mrs. M. A. Chandler made a fine address and gave several tests. Miss Nettle M. Holt and Mrs. I. E. Downing also gave individual proof that spirit-friends of many of the audience were present to greet them.

Evening.—Invocation by Dr. Hale and an address upon "Mentality and its Cultivation." For nearly three-quarters of an hoar, the controlling intelligence held the attention of his auditors to a portrayal of the evils of business life as indulged in by business men and women, resulting in injury to the physical and loss of the mental powers. In conclusion he suggested a remedy for the great wrong in which society is that involved. Mrs. A. Smith gave tests and delineations, and Dr. Hale, by request, held a seance of one hour, during which his control rapidly announced the presence of spirits, giving names. dates, ages, places, circumstances and details, which were recognized in every instances and details, which were recognized in every instances. Upward of ninety spirits came, some of them in groups; at one time one of eleven gave names in full and were recognized. The audience was composed largely of skeptics, including many prominent.

Report, Aug. 17, 1889.

people of the city and elsewhere, all of whom seemingly were astounded at the wonderful rapidity and
accuracy of the many tests given. The sarvice closed
with singing and the benediction. Excellent music
afternoon and evening.
Thursday afternoon, Jan. 20th, Mrs. Hesse, Ed.
Tuttle, Win. King and Dr. Hale participated in remarks of interest, interspersed with tests. Usuni
services every Thursday at 3; Sunday at 2:00 and
7:80 P. M.

sorvices every Thursday at 3; Sunday at 2:30 and 7:30 P. M.
Thursday evening, Feb. 20th, in this hall, the Society will give its first public entertainment since its organization six years ago, consisting of the presentation of a four-act draina, entitled: "A Blow for a Blow." A company of able artists is now under special training for its rendition. The admission will be twenty-five cents. We trust the friends will favor us with a large attendance.

M. M. HOLT, Sec'y.

THE CHILDREN'S PROGRESSIVE LYCEUM met as usual last Sunday morning in America Hell, with

usual last Sunday morning in America Hall, with sixty-three children present, and a good audience of adults. At 10:30 Conductor Hale called the school to order, and after singing, Mrs. M. T. Shelhamer-Longley offered an invocation. The silver-chain recitations and the lessons of the morning were taken in order, also the grand march was very finely executed. The exercises by the children were very fine. Recitations by Gracie Scales, Baby Lou (song), Lottie Giles, Ammie David, Florence Enslow, Mrs. M. A. Brown, Willie Sheldon, and Miss Ida Burnham (to the latter reader we are indebted very much for her kindness), were enjoyed by all. Remarks were made, by Capt. Holmes and our Assistant-Conductor, W. T. Falls. Mrs. M. F. Butler gave an account of the anniversary at Cleveland. Mrs. Longley's ten-minutes talk to the children was practical and interesting to old and young. The Conductor then spoke of his promised presents to the children who succeeded in bringing in new members, and having theirnames enrolled. He also spoke of the entertainment for the benefit of the Lyceum on Thursday evening, Feb. 12th—a musical and literary entertainment, followed by a social dance. After singing the services of the morning closed with a benediction.

Devight Hall. 514 Tremont Street.—The usual last Sunday morning in America Hall, with

Dwight Hall, 514 Tremont Street.-The largest developing circle of the season was held in this hall last Sunday, over eighty persons being pres-

ent. It was one of deep interest.

The afternoon service opened with music, led by Mrs. Addle Lunt, who furnished most excellent music throughout the day. Owing to the illness of Mrs. Heath the meetings were in charge of Mrs. I. H. Frost of Boston Highlands; the attendance was unusually large. After an invocation by Mrs. Brack Mrs. Heath the meetings were in charge of Mrs. I. H.
Frost of Boston Highlands; the attendance was unusually large. After an invocation by Mrs. Frost, Mr.
Byron I. Haskell of Everett spoke upon the uplifting power of Spiritualism, remarking that we must be true to ourselves and our principles, never fearing to present the truth, and we shall find people ready to hear and profit thereby, even in the churches and where we least expect it; and by uplifting Spiritualism we shall uplift humanity. Mrs. A. Forrester spoke of the sublimity and utility of prayer, and asked for its exercise in behalf of Mrs. Heath. Several readings were given by her control and recognized as correct. Mrs. Dr. Robbins said that no fact is more apparent than this oft-repeated one, "Whatsoever a man soweth that shall he also reap." We are building our homes in the future by the deeds of the present. Several fine tests were given, with names of spirit friends, among them John and James Wilson, Swedes, and well known to a ffiend present. Another control gave very correct readings. Mrs. Dr. C. H. Loomis-Hall remarked that we must help the sick and needy while they live with us, and not wait until they pass over, and then cover their vacated bodies with flowers. "Marcia" gave several very clear psychometric readings that were well understood and appreciated. Dr. B. F. Barker asked, Why wait one for another when there is work for all? We should concentrate our forces, that we may obtain the influence and direction of good spirits to hasten the coming of the time when all bigotry and superstition shall fiee away before the light of spiritual truth. Miss L. E. Smith gave convincing evidence of the presence of spirits, as also did Miss C. W. Knox.

all bigotry and superstition shall flee away before the light of spiritual truth. Miss L. E. Smith gave convincing evidence of the presence of spirits, as also did Miss C. W. Knox.

Evening.—Music and an invocation by Mrs. Frost, after which Dr. Barker, under Indian control, made an appeal to Spiritualists, that they buckle on the armor and go forth in the strength of Divine power to victory.

Mrs. Josephine Stone spoke upon reincarnation, and gave psychometric readings that were recognized as correct. Mrs. Ella Higginson read very impressively "No Sect in Heaven," and was heartily applanded. Dr. C. D. Fuller said we should cleanse ourselves of our sins by doing right, and thus work out our own salvation, instead of looking to another to do it for us.

Names of several spirits present were given, among them George Morgan, who said that he was a Confederate soldier, and died in that service; recognized by a Southern lady, who knew him before the war. Mrs. Dr. Bell of Cambridgeport gave tests and readings, including descriptions and full names of several spirits present.

Peter McKenzle said that it is a blessed thing to know that our friends live and come back to us to guide us, and make us better, and gave several good

know that our friends live and come back to us to guide us, and make us better, and gave several good

tests.

Rev. Mr. Taylor, formerly pastor of a Baptist church in Maine, said that the physical and mental condition of each person present has much to do with the reception of spiritual communication. We must be sympathetic, and in harmony with the influences present. F. W. Baker closed the meeting with a poem.

Engle Hall, No. 616 Washington Street .-Wednesday, Jan. 28th. - Meeting was opened with singing by the congregation, and an invocation by Miss singing by the congregation, and an invocation by Miss Simpson. Mme. Bayard contributed a song. Remarks and tests by psychometry were made and given by Mrs. J. E. Wilson. Mrs. Chandler-Balley, Mrs. Besse. Mr. Tuttle and Mrs. Wilkinson. Remarks by Drs. Blackden, Fuller and Mathews, interspersed with vocal music by Mme. Bayard and Mr. Anderson. Sunday morning, Feb. 1st.—The developing and healing circle was attended by large numbers interested Mayalling themselves of its advantages. Healing treatments were given by Drs. Mathews, Blackden, Willis, Mrs. Dr. Robbins, and Mrs. Dr. Chaudler-Balley.

Afternoon.—Music and an invocation by Miss Simpson. Readings by Mrs Stratter

Afternoon.—Music and an invocation by Miss Simpson. Readings by Mrs. Stratton. Remarks, tests and psychometric readings by Mr. David Brown, Mrs. Maggie Keating Cutter, Mrs. Dr. Woodman, Mrs. Chandler-Bailey, Mrs. Wilson, and the Chairman, Dr. Mathews, with good music interspersed.

Eventing.—Services opened with singing. The invocation by Miss Simpson. Remarks by Dr. Blackden and Mr. L. L. Whitlock. Psychometric readings by Mrs. Wilkinson, Mrs. Dr. Bell. Mrs. M. W. Leslie, Mrs. Chandler Bailey, and Dr. Mathews. The exercises were interspersed with vocal and instrumental music. The attendance during the day was large, and the services appreciated by those in attendance. Meetings will be held in this hall every Wednesday at 3 P. M., and Sunday at 11 A. M. developing and healing circle, and regular services at 2:30 and 7:30 P. M.

First Spiritualist Ladies' Aid Society, Par lors 1031 Washington Street.—A well-attended circle was held on Friday afternoon, Jan. 30th, under the auspices of the Association. Mrs. Shackley, Mrs. Hurd, Mrs. Prentiss and others gave many tests and psychometric readings. Several propositions for membership were received.

psychometric reaumps. Solve of the person of

Twilight Hall, 789 Washington Street. We had a well-attended meeting on Sunday last. Never has the power of Truth's inspiration appeared Never has the power of Truth's inspiration appeared to stir our Conductor. Eben Cobb, as it did in the afternoon's discourse when treating upon: "The Important Relation that Symbols of Thought Hold Toward the Heart Education of the Human Race." Mrs. A. E. King favored us with a stirring, address, and her control. Flossie, gave messages of love; Father Locke, Mr. Jay Chaapel, Mrs. M. A. Chandler, H. H. Warner, Dr. U. Harding and Mrs. Augusta Tripp presented each thoughtful and instructive re-



A cream of tartar baking powder. Highest of all in leavening strength .- U. S. Government

marks; Mrs. James Mahoney read an original poem, eliciling warm applicate.

Excellent readings and tests were given by Miss A. Peatody, Mrs. M. A. Chandler, Mrs. A. Forrester, Pr. C. Harding, Mrs. J. E. Wilson, Dr. H. F. Tripp, Mrs. W. Johnson, Mrs. B. F. Wilson, Dr. H. F. Tripp, Mrs. W. Johnson, Mrs. B. F. Wilson, Mrs. Dr. Woodman, Mrs. W. Brown and Mrs. H. Stratton. Fine music by Father Locke, Bro. Anderson and Mrs. Jennic Cobb.

The Ladies' Industrial Society met at Twilight Hall, Jan. 28th, afternoon and evening. Circle at 4 o'clock, supper at c. We are doing finely, and a great many young people are taking an interest in our glo-rious belief. rious bellef.

In the ovening our President made a few remarks regarding the relief fund, and six dollars were realized for its benefit. A dance from 9 to 11:30 closed the exercises.

There will be a "Martha Washington" dance Feb. 23d, to which all are invited.

MRS. H. W. CUSHMAN, Sco'y.

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.

#### Meetings in New York.

Adelphi Hall, corner of 52d Street and Broad-way.—The First Society of Spiritualists holds meetings every Sunday at 10M A. M. and 7M P. M. Meeting for mani-festations and general conference at 2M P. M. —Friday even-ings, at 8 o'clock, injectings devoted to lectures, tests, psy-chometry and psychical phenomens, are held in this hall, Mrs. M. E. Williams presiding.

Litton Stunger Hall, 8 Union Square, near 14th

MIS. M. E. Williams presiding.

Union Square Hall, S Union Square, near 14th
Street and Broadway.—W. J. Colville lectures every
Sunday at 11 A. M. and 3 P. M. All seats free. Voluntary offerings. BANNER OF LIGHT and other literature on sale in
vestibule.

Arcanum Hait, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. O. W. Van Horn, Con-

The Psychical Society meets every Wednesday evening at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 26 Broadway.

Knickerbocker Conservatory, 44 West 14th Street.—Meetings every Sunday morning at 19% o'clock; and evening at 7%, Speaker until further notice, Mrs. Helen T. Brigham. Miss B. V. Cushman, 224 East 39th street.

The Psychical Society, 510 Sixth Avenue. continues to awaken uncommon interest under the ministry of J. W. Fletcher. As one able not only to preach the truth but demonstrate it, he may be said to be one among ten thousand, and altogether gifted.

to be one among ten thousand, and altogether gifted. The extra public meeting of which I advised you some weeks ago will begin its efforts on Friday evening at Adelphi Hall. Admission twenty cents. Mr. Hudson Tuttle, the downright and upright man and writer-whom A. J. Davis declared "no hypocrite"—with his talented and amiable companion, is dispensing science and refinement before the First Society. The new "Ethical Society of Spiritualists" was inaugurated on Sunday last at 44 West 14th street. Judge Dalley, Mrs. Rathbun. Mrs. Brigham (the permanent speaker) and other able helpers entertained the audience, explained the objects and motives of the movers, and deservedly complimented Miss Cushman, its projector.

Arcanum Hall, 57 West 25th Street.—Sunday, Jan. 25th, G. G. W. Van Horn, test medium and psychometrist, presided at the afternoon meeting, the psychometrist, presided at the afternoon meeting, the exercises of which were interspersed with music finely rendered by Miss Fannie Naegeli. Mr. Van Horn made a few remarks, and gave illustrations of his mediumship. In the evening Mr. Van Horn spoke upon "Spiritualism and the Press," and was followed by Mrs. Jennie W. Holmes, the well known medium for physical manifestations, who, in the course of her remarks, invited all honest press reporters who wished to do so to test her mediumship. She then gave names and personal descriptions of spirits, all of whom were thereby recognized by persons in the audience.

C. O. GRIDLEY.

Union Square Hall .- W. J. Colville's subjects in this hall on Sunday, Feb. 8th, will be: 11 A.M., "Theosophy Applied in Daily Life"; 3 P. M., "The Spiritual Value of Ambition." Afternoon lecture re-peated at 7:30 P. M. in Everett Hall, Brooklyn.

#### 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 7% o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street). Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

Everett Hall, Bridge Street and Willoughby Avenue.—W. J. Colville lectures every Sunday at 7% P. H. Spiritual Conference, Test and Experience Meetings are held Tuesday evenings at Mrs. M. C. Morrell's rooms, 161 Lexington Avenue, near Franklin Avenue Station. Good speakers and mediums in attendance. meetings every Friday at 3 P. M. sharp. Mrs. M. C. Morrell, Conductor.

The Woman's Spiritual Conference meets at par-ors No. 21 St. James Piace, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .- The "Attributes of the Human Soul" was the subject upon which Mr. Fletcher discoursed at some length on Sunday morning. He discoursed at some length on Sunday morning. He held that the attributes of the human soul were like unto those of the divine mind, since the soul was an emanation of the divine. The body has a narrow sphere—for the moment only; the mind, susceptible to so vast an amount of training, may be changed in its expression until its identity will become almost wholly lost, but the soul remains the same, and becomes the potent power, ever asserting itself: Justice, Wisdom and Love are its attributes pertaining to the universal laws of life. The home, state and country mark the boundaries of human selfishness, but in the realms of the soul all lands are fatherland, all peoples God's people. ples God's people.
The lecture throu hout was closely followed, and

The lecture throu hout was closely followed, and frequently applauded.

Next Sunday evening Mr. Fletcher, by request, will speak upon "Why Does not God Kill the Devil?"

The Society held a "Reception" on Monday evening, with a large attendance and successful results.

Mr. Fletcher speaks regularly in New York City Wednesday evenings, 510 Sixth Avenue; Friday evenings, Adelphi Hall.

Johnson's Anodyne Liniment, used external ly, cures rheumatism; not in a minute, however

Haverhill and Bradford, Mass.-Mr. F. A Wiggin of Salem spoke before the Union Spiritualist Fraterulty in Brittan Hall last Sunday, which com-Traternity in Brittan Hall last Sunday, which completed his engagement with the organization during the present lecture course.

In the afternoon the exercises were of ordinary interest, accompanied by exercises in mediumship. In the evening the subject was "Nationalism," and was also followed by the purported presence of many spirits, who announced themselves, and gave brief messages. The interest in listening to the discussion of Nationalism was shown by a very large audience to wait upon the evening service. An original song, set to the tune of "Robin Adair," in harmony with the spirit of the address, was rendered as a solo by Mr. J. P. Hayes.

Next Sunday Mrs. B. W. Banks of Haydenville will occupy the platform at Brittan Hall.

E. P. H.

Haverhill, Mass., Red Man's Hall.-Last Sunday Mrs. Ida P. A. Whitlock spoke and gave tests to large and appreciative audiences at the meetings to large and appreciative audiences at the meetings of the First Spiritualist Society. Her subject in the afternoon, "Lead us Not into Temptation," was very interestingly dealt with. In the evening her theme was "What Have the Phenomena of Modern Spiritualism Done for the World?" in her able treatment of which she held the close attention of her audiences throughout. Her tests were accurate and satisfying, Next Sunday "The Mediums' Renevolent Society" will occupy the hall afternoon and evening at the same time as usual for our meetings. O. P. Hund.

Lynn, Mass,-The spiritual meetings held in Cadet Hall since Sept. 3d have been very successful. There seems to be a general awakening among the There seems to be a general awakening among the people; our hall has been well filled, and we try to please all by getting the best speakers to be had. On Sunday afternoon home talent officiated; in the evening Mrs. Julia E. Davis of Cambridge occupied the platform until nine, and gave some of the best psychometric readings I have ever listened to. She was followed by Mrs. Dowd, who gave quite a number of tests, which were all recognized. She is a fine medium/ Mr. Hewitt made remarks, also Dr. Brown.

G. F. B. James, President.

To strengthen the hair, thicken the growth, stop its blanching and falling out, and where it is gray to restore the youthful color, use Hall's Hair Renewer.

Cleveland, O .- Mr. J. Frank Baxter closed his sories of lectures in this city Bunday evening, Jan. 25th, when he was greeted with an over-packed house. In the audience were many representative individu

In the audience were many representative individuals, their interest having been aroused in listening to Mr. Baxter's theme was, "The Scope and Value of the Spiritual Platform," showing the catholicity of its spirit and the distinctive features of its work whereby its special establishment and maintenance were a necessity. It was a grand exposition, and well merited the generous applause it gained. He prefaced it with Miss Doton's poem, "Great Heart and Glant Despair," and concluded with Prof. Storrs's "Unbelievers," with great effect.

At the close Mr. Baxter gave an hour's séance. Numerous delineations of spirits were responded to, and some descriptions aroused great interest, as under spirit-centrol Mr. Baxter gave an hour's séance. Numerous delineations of spirits were responded to, and some descriptions aroused great interest, as under spirit-centrol Mr. Baxter gave an hour's séance. Numerous delineations of spirits were responded to, and some descriptions aroused great interest, as under spirit-centrol Mr. Baxter gave an hour's effective work in the city and vicinity, and assured him from the Lyceum that he had its best wishes for success, as he should "on the morrow depart for other fields of labor."

A large number sought his hand for congratulation and a hearty good-speed shake.

Mr. Baxter lett for Boston Monday, Jan. 20th.

Miss Jennie Leys was announced for each Sunday evening of February. Thus a glorious month ended, and another most auspiciously opens.

KARL.

Norwich, Conn. - Splendid audiences greeted Mrs. R. S. and Mr. J. T. Lillie Sunday, Feb. 1st, at both afternoon and evening sessions. Mr. Lillie sang at each session with fine effect. Subjects were pre

at each session with fine effect. Subjects were presented by the audience for the afternoon discourse, and poem, the principal one used being, "Did the Soul of Man Ever Have a Previous Existence in Animal Form?" The speaker in a very eloquent manner showed that the soul of man did at present exist in animal form to a certain extent—for we are by manner of living all animalistic in part, as we are all divine in part. The closing poem on "Light" was a fine improvisation.

"The Distinctive Features of Spiritualism" was the theme selected for the evening address, in connection with subjects given by the audience. "Protection" was defined as justice to all humanity. "First Great Cause" was far beyond any understanding or comprehension of the finite mind. We only know that what now exists ever has existed, and ever shall exist in some form or expression; and the vastness of the subject "First Great Cause" is unfathomable. The speaker pointed to the many distinctive features of Spiritualism, and predicted the time was coming when all the world would be as one nation, with one system of government, one tongue, and one religion. The entire address was a masterly effort.

Mr. and Mrs. Lillie remain with us through the month.

MRS. J. A. CHAPMAN, Sec'y.

No. 7 Thames street. Feb. 2d.

Newburyport, Mass.—Sunday, Feb. 1st, we had for our speaker Mr. Oscar A. Edgerly, who was greeted by an audience that fully appreciated his lecture and listened to it with deep interest. His tests lecture and listened to it with deep interest. His tests were good, and it was apparent that he has developed since last here, making his tests of a more direct personal nature by leaving the platform and passing among the audience and addressing the individual to whom the spirit comes. He improves at each lecture, and his progress the last three years has been wonder ful. His sister, Mrs. Grace Patten, is also a fine test medium; she also sketches and paints pictures under influence. Mr. Edgerly is engaged to speak here on the last two Sundays of April.

Next Sunday we are to have Miss Jennie Rhind of Boston, who will, in addition to her Sunday services, hold a benefit circle on Monday, Feb 9th, at hall 54 State street.

State street.

We were favored with a visit from Mr. Arthur Hodges of Boston at our afternoon service last Sunday, appearing as young as he did twenty years ago; we were glad to see him.

F. H. F.

Springfield, Mass.-The largest audience by far this season assembled on Sunday, 1st inst., in Graves's Hall, to listen to the versatile and gifted J. Frank Baxter, a worker on the spiritual platform than whom

Baxter, a worker on the spiritual platform than whom none other is more popular and well known in this vicinity. A fine day and the attractions which Mr. Baxter offered served to comfortably fill the spacious hall both afternoon and evening.

It is unnecessary to review Mr. Baxter's work at length, his methods and practical work are so generally known and appreciated. Suffice it to say his music was fine, his lectures scholarly, pronounced and effective, and his seances unrivalled. This Sunday evening's seance astonished all; and however much may have been anticipated by the large 25sembly, it does not seem possible that any could have been dissatisfied.

Mr. Baxter is assured of crowded houses next Sunday, 8th, when he will speak on The Education of

day, 8th, when he will speak on "The Education of Children" and "Spiritualism as a Religion." SCRIBE.

Fall River, Mass .- Prof. J. W. Kenyon com leted his month's engagement with the First Spirit ual Society of Fall River, giving perfect satisfaction

ual Society of Fall River, giving perfect satisfaction to all. His inspirations are of the highest type.

Saturday, Jan. 24th, he gave us a benefit in the parlors of Music Hall, consisting of fine readings and tests. Jan. 31st his wife gave a test séance, presenting the full names of spirits, also calling names of perfect strangers who were present, and then giving them evidence of the presence of their spirit friends. The séance was opened by Prof. Kenyon's daughter Zula with songs and guitar accompaniment. Last evening Mr. K. closed the meetings by one of the most convincing test séances.

BEC'Y.

New Bedford, Mass.-Mrs. E. C. Kimball o Lawrence spoke for the First Spiritual Society last Sunday to the best of acceptance. Her afternoon remarks upon "Immortality" were attentively listened to, while the tests and messages following carried with them a conviction of truth and a strong evidence of future existence. The evening remarks upon "Mediumship" and "Spiritualism" were interesting and instructive. The subsequent test séance was a wonderful display of this worthy medium's remarkable phase of mediumship.

Mrs. Carrie F. Loring will be with us next Sunday.

Cambridgeport, Mass .- "The Ladies' Social of Cambridgeport held its regular meeting Tuesday evening, Jan. 27th, 1891. Having present a large evening, Jan. 27th, 1891. Having present a large amount of talent, the evening was enjoyed by all. The musical portion was under the charge of Mrs. Harndon, and was considered yery fine. Appreciated readings were also given by Mr. Sinons and Miss Etta Willis. Mrs. N. J. Willis made remarks which were inspiring and were listened to with pleasure by all.

Our next meeting will be held Feb. 10th.

238 Green street. E. H. Morse, Sec'y.

Previdence. R. I., Slade Hall (corner Washington and Eddy Streets).—The Spiritualist Ladies' Aid Society met in its room, as usual, Thursday

dies' Aid Society met in its room, as usual, inursuay afternoon, Jan. 29th. Supper at S P. M., conference at S P. M., consisting of varied exercises: speaking by the President, Mrs. M. A. Waterman, also by quite a number of social members; song and accompaniment by Miss Florie Salmon, under control, also instrumental music by Miss Sadle Reech.

BARAH D. C. AMES, Soc. J.



BAD COMPLEXIONS, WITH PIMPLY, BLOTCHY, OILY Bith, Red, Rough Hands, with chaps, painful finger ends and shapeless rails; and simple Baby Humors, prevented and cured by OUTIOURA SOAP. A marvelous beautifier of world wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequaled for the Toilet, and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, OUTIOURA SOAP produces the whitest, clearest skin and softest hands, and prevents infammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world.

Bold throughout the world. Price 25c. Send for "How to Cure Skin and Blood Diseases." Address Potter Drug and Chemical Corporation Proprietors, Boston, Mass.

Aching sides and back, weak kidneys and rheuma tism relieved in one minute by the celebrated Cuti

### J. A. SHELHAMER, MAGNETIC HEALER,

WILL treat patients at his office or at their homes, as desired. Dr. 8. prescribes for and treats all kinds of diseases. Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidniey complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing, sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10. A.M. to \$2. P.M. Those wishing consultation pletter must state age, sex, and leading symptoms.

Office 81/2 Bosworth Street, (Room 5,) Boston.

### NEURALGIA, RHEUMATISM.

What Causes Most of Our Pains and Aches, and How to Cure Them.



Half the world suffers from nains and aches when there is not the slightest reason for so doing. ' Headache is alarmingly frequent, and leads to serious results. Backache is most common, and keeps thousands in misery. Neuralgic pains of side or chest torment myriads of victims. All this suffering is unnecessary, and can easily be removed. Speaking upon the subject, the well-

Stiff and Lame ing upon the subject, the well-From Rheumatism. known Mr. James Bown, 27 Market street, New York Ofty, said to the writer: "I have been under the care of many doctors for fleural-gis and rheumatism, which I had terribly in my back and side. So badly did I suffer that I was unable to attend to my business for three years, before I came across the right remedy to cure me. This remedy is Dr. Greene's Nervura, and I have been perfectly and completely cured by this wonderful medicine."

Perhaps the most terrible case of neuralgia, and the most wonderful cure on record, was that of Mrs. Louise T. Knight, of 436 Broadway, Chelsea, Mass. She suffered from an alarming attack of sciatica, and for eleven months the pain was so frightful that she could not sleep over ten minutes at any one time. 'My heartfelt thanks," she said, "are due to Dr. Greene's Nervura, for the great benefit I received from that most wonderful remedy. I cannot say enough in praise of it. Before taking up the second bottle there was great relief, and now I am cured, am gaining in strength every day, all due to this good medicine. I wish I could tell every suffering one about its curative powers, and I will answer letters in regard to it or see any one who would like to inouire about it."



Alonzo Patchin, Esq., of Boiceville, Ulster County, Y., spoke with unbounded enthusiasm concerning this remedy: "I suffered," he said, "for many years with a terrible neuralgia in my head and neck, and, oh! dear, how it pained me all through! I took Dr. Greene's Nervura and it cured me completely of the fearful pain. I think Dr. Greene's Nervura the best medicine I ever saw or used."

Doubtless headache torments more people than any other difficulty, but the most aggravated case was that of Mrs. Mary Green, of Basin street, Norristown, Pa. "For over twenty years," she said, "my life was made miserable by frequent and terrible headaches. At times they were so severe I feared I would go insane. I was treated by nearly every physician in this city, but mone could cure me, or even relieve me, except by large doses of morphine. My head would shake so badly it had to be held. No one could suffer more than I did. At last I bought a bottle of Dr. Greene's Nervura, and the very first bottle stopped the headaches, and I have never had any trouble with my head since that time. After suffering for twenty

years I was cured by Dr. Greene's Nervura." Another remarkable cure by this same remedy which has come to our attention is that of Mary M. Dunlap of West Hampstead, N. H., who suffered severely with that very distressing complaint, nervous and sick headache. After telling of her wonderful

Greene's Nervura is the best known remedy for neuralgia and sick beadache, and I earn estly recommend it to all."

From the above it is plainly evident that no one need suffer, when by using Dr. Greene's Nervura, which can be procured at any druggist's for \$1.00 per bottle, a cure is absolutely certain. This remedy is purely vegetable and

That Nervous Headache. perfectly harmless, and can be used by all without the

slightest hesitation. Dr. Greene, of 34 Temple Place, Besten Mines., its discoverer, is the famous specialist in the cure of nervous and chronic diseases. The doctor has devoted special attention to the treatment of all forms of chronic diseases through letter correspondence, and will give by mail his opinion and advice in any case free of charge. The perfection of this system renders a complete cure almost assured, as his success in treatment by correspondence is wonderful and nnequalled.

N. B. Send for symptom blank to fill out, or write Dr. Greene about your case, and a carefully considered letter, fully explaining your disease, and giving you a perfect understanding of all

its symptoms, will be returned, free of charge JUST ISSUED FROM THE PRESS OF COLBY & RICH

### THE SIXTH SENSE

ELECTRICITY.

A Story for the Masses. BY MARY E. BUELL.

BY MARY E. BUELL.

This is a new and pleasing Story so interestingly told that each individual character of its dramatis personse speedily comes to be regarded by the reader as a familiar acquaintance, and all of them as every-day associates. One of these possesses spiritual gifts, being both clairvoyant and clairax-diest; and, added to these, a clear perception of the philosophy and phenomena of Modern Spiritualism.

In the course of the narrative much is explained that is problematic to those newly investigating the subject, and in some instances to long established Spiritualists.

By gradual, almost imperceptible, advances the reader, if not a Spiritualist, is led to apprehend views new to him; and this in so fascinating a way that he at once sees their reasonableness, and is disposed to hope they may be true, though diametrically contrary to long cherished ideas. Thus he is led to continuous thought on new lines, until he finds himself adopting those views as his own.

The following is a list of the twenty-five chapters comprising the book:

A Triagment of Home-Talk.

prising the book:

A Fragment of Home-Talk.

The Youngest Member.

Formal Introductions.

The Bride.

The Fourth of July.

The Fourth of July.

The Reception.

Mr. and Mrs. Allison Go Home.
Sunday and Uther Days.

Going to the Country.

An Eventful Day.

Tests of the Sixth Sense.
Sunday in the Country.

Monday Morning.

A Rainy Day.

A Rainy Day.

Game of "Interruptions." The Judge's Story.

Electrical Presentations.

The Evret Call.

Invisible Liniment.

Remember the Sabbath Day.

Confidence.

Questions and Answers.

Luncheon.

The Last Sabbath.

The Wedding and the Wedding

Journey.

Earth to Earth.

591 pages, substantially bound in cloth. Price 81.85.

531 pages, substantially bound in cloth. Price \$1.25. For sale by COLBY & RICH.