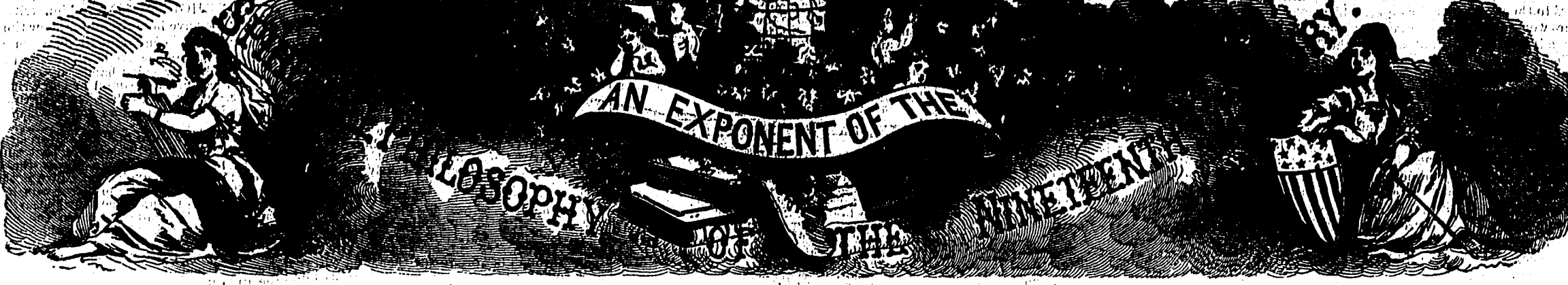


BANNER OF LIGHT.



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The Rostrum.

IS THERE A SIXTH SENSE?

An Inspirational Lecture

BY MRS. CORA L. V. RICHMOND.

THE 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 kinds of experiences and perceptions with which some people are endowed, viz., through all history a few persons have been able to see the spirits of the disembodied; others have been able to see the spirits of persons in the form, apparently at a distance from their bodies; others have been able to hear sounds which could not be heard by their associates; such as have not been called insane, or mad, have been relegated to the class called eccentric. Even William Blake, whose genius as an 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 Dante 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 dying saints; 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; instantaneous healing; healing by faith-cure and 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 realm. Just as gradually, and almost as swiftly 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 dispose of the facts that are increasing in the

directions we have stated, and is desirous of 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 hell; so the time is coming when there must be 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, notwithstanding the utility of the present age; notwithstanding 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 no 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 company of intelligent people at church, theatre or private soiree, or public lecture, and you will find more people ready to think upon subjects that pertain to the realm that has usually been called supernatural; you will find more people ready to talk upon psychology, mesmerism, occult force, psychic force, and art magic; you will find more people ready to discuss the various facts of these subjects; you will find that more people are interested in the subtle meaning of impressions, premonitions, dreams and warnings than ever before. Instead of outgrowing the fortune-teller and the dream-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 wealth, 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 be.

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 art-magic 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 Arnold, 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 dream of 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 taken from the professor of magic, and simply say—whatever is real in this direction comes

from an intelligent, conscious, acting source; to take away the dream and the poetry that 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 pleasure; but at the same time it is to reinstate mankind on the proper basis, and reveal the correct solution of everything that is in the world.

Now, people say, arguing from the standpoint of the senses and of matter, that this sixth sense, coming into existence, is to create a new spiritual realm. Blind are the eyes that will not see. Follow the course of nature, and ask her if she fashions the eyes, and then if the light grows out of them? ask her if she fashions 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 thousands of ages relighting and rekindling them, until, through the complicated processes of unfolding, the God of nature through light made the vision that was to see the light: Through long periods of chaos and of sounds 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 mad could he have heard them; but now by the process of ages of refinement these substances and sounds have been gathered together in harmonious accord, are adjusted and attuned, 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 no growth; it is thought 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 intuition are quite another. It is in the realm of perception and intuition that we are talking to-day. No sixth sense is in the world at all; your eyes may be more clear, your ears may be more carefully attuned to sound, your sense of touch may be more correct, you may have better possession of your sensations, but the intuition that is behind sensation is the perception that constitutes the power of the spirit that propels itself through matter, governs matter, and continually makes this utilitarian age obey its behests.

Spiritual growth is the unfolding 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 worlds.

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, the 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 engaged; 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 power 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 during 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 the needs of the world, and has awakened this spiritual growth for people like these not to use the word which they know explains the whole, is, to us, stultification. Every Spiritualist knows that it is Spiritualism, and that it is the power of disembodied spirits acting upon mortals, that enables them to heal the sick, to see visions, to cast out the depressing influence of daily life. It is no sixth sense, it is nothing that is growing up in the world as a metaphysical pursuit upon the five other

senses; it is a power which only the spiritual intelligences of the universe govern, all of 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 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 foundation possible. The basis of all spiritual action in the universe is consciousness; there is no unconscious action of spirit, whatever else you do unconsciously. The intelligent force that governs and directs spiritual power is carried 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 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; but it becomes absolutely childish to return to infantile terms when one has passed a certain degree of education and unfolding.

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 it is not, merely because others having it do not know what they have. Spiritualism is not Christian science, Spiritualism is not metaphysics, Spiritualism is not psychical research; Spiritualism is none of these. If Christian science 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 say we wage no war with any people who are 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 any other name than Spiritualism, if that other name explains them as well we would not object, as Spiritualism is the only name that clearly, fully and freely explains them, without mystery, without secrecy, without any external formula or rule between spirit and spirit in the universe, as it fully explains that other realm whose manifestations are simply more and more perfected in the world, because the world is growing to the unfolding of the spirit-world, because it does this we say we 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-by. But there can be, in our opinion, nothing larger than infinitude itself, nothing more expansive 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 to-day, 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 explanation.

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 proving 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 Spiritualist 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 longer deny them. In every instance where any one has not taken that stand, and has witnessed the phenomena with intelligence and fairness, he has been compelled to admit their truth. If true to-day, why not two thousand years ago? If true to-day, why not six thousand years ago, or ten thousand, or twenty thousand, for that matter, as long as human beings have existed and have been aware of possessing spirits?

We say to the Church: Although we respect,

we revere your sincerity, we wage no war with 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 friend and brother, will be citing the manifestations 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, 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 criticize. 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 brave 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 scorn 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 of its own propositions. Children are born with clairvoyant powers; do not laugh at them when they speak of playing with spirit-children; do not call it imagination and send for the physician when they see visions; do not punish them if you are a church-member; do not laugh at them if you are a skeptic when

NEWSY NOTES AND PITHY POINTS.

A THOUGHT.

A thought impressed me:
"I was a thought indeed,
Or was I never would
Have gone to seed."

Professor Bronson says a thought
With potent influence is fraught;
That 'tis a thing material in its might,
And comes to damn, or fraught with sterling light!

There is a Club in Boston, composed of Boston's acknowledged *ills*, 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 find.

THE LATE PENNSYLVANIA MINE HORROR.—Over one hundred miners were by an explosion at the Mammoth Mine, near Youngwood, Pa., Jan. 27th—rushed 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 assured 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 State.

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 and did honor to Scotland'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 Ohio in 1837.

The March *Century* will contain an account of the Panama route and General Fremont's posthumous paper describing his part in the Conquest of California.

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 physics 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.
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.
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 (7), 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 deposed 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. S. 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 author of "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 addler.—*Saratoga 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 worshippers of Asia; while near Grenoble, in France, is a fiery fountain still burning that is said to have been burning in the days of Julius Cæsar.

REMONSTRANCE PETITION.

TO THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF MASSACHUSETTS.

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 Degrees, 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.

NAME.

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. 16th, 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.

"Mr. Blackburn took such a prominent part in regard to spirit phenomena," said Mr. Burns, "that his name will stand in the recording 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 Disbury, near Manchester. Subsequently 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 late 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 free 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 phenomena of the most satisfactory character, such as direct writing, and the passing of papers out from under lock and key. Mr. 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* says: "During many years Mr. Blackburn did what few Spiritualists do: he not only believed, but he translated 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 throw 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 treatment.

Donations.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:
From Albert Lovejoy, \$1.00; Cella 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, \$6.75.

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 justice, "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 "Austrian 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 forty-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 his illness, the patient lived on a pint of water a day and two or three spoonfuls of Bovril.

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. 26th.

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

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 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 Melancon 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:

President, Mrs. Julia Ward Howe; Vice-Presidents, William I. Bowditch, Mary A. Livermore, John G. Whittier, Emma W. Batcheller, Mrs. Ralph Waldo Emerson, Hon. George F. Hoar, Elizabeth Stuart Phelps-Ward, Hon. William Claflin, Abby Morton Diaz, Hon. Oliver Ames, Ednah D. Cheney, Hon. Jos. B. Long, Mrs. J. Eastman, Col. T. W. Higginson, Ada G. Candler, Hon. John E. Fitzgerald, Mrs. James Freeman Clarke, Theodore T. Weld, Susan S. Fessenden, Seth Hunt, Hon. W. W. Cropp, Maria S. Porter, Hon. C. C. Coffin; Corresponding Secretary, Henry B. Blackwell; Recording Secretary, Mrs. O. Augusta Cheney; Treasurer, Frances J. Garrison; Executive Committee, Lucy Stone, William Lloyd Garrison, Judith W. Smith, Amanda M. Lougee, John L. Vining, Kate C. Benson, Peter Tarbell, Adelaide A. Claflin, M. F. E. Billings, Rev. Adm. W. Taylor of Burlington, Eva Channing, Elsie A. Hilt, Esther T. Boland, Adelaide H. Howland, Alice Stone Blackwell, Luella T. Ames, Abby E. Davis, S. E. D. Currier, Zilpha H. Spicer, George Eastman (with power to add to their number).

Following the election Mrs. Ednah D. Cheney spoke upon "Women in Hospital Work." She said that the fitness of women for the care of the sick did not fall to be recognized long before there was any organized effort to educate them for this duty. She then traced the various stages of development through which the work of women has passed to reach its present importance, and closed by remarking that notwithstanding the many obstacles that have been thrown in the way, it is that in all hospitals women should take an active and responsible share in the administration of the hospital on an equal footing with men, not as visiting committee or ladies' aid associations, but as superintendents, trustees, presidents, secretaries, treasurers, or whatsoever offices they may be able to fill.

Mrs. Cheney, whose address was full of suggestion and of helpfulness, was followed by Miss Cora A. Robinson, A. M., L. B., who spoke for her college, Bryn Mawr, and for the American Association of Women, N. J., who bequeathed to it its private fortune, left in the hands of trustees, who have so ably administered it that the college has a firm financial basis, and is relieved from the precarious existence of an unendowed institution. It opened with twenty-four students, and now has one hundred and thirty-five. A bright outline of the suffrage revival in Worcester in 1883 was given by Rev. Ada C. Bowles.

A statement of the principles of the Association was announced in a series of resolutions reported by Mr. H. B. Blackwell, and adopted. They reaffirmed those offered by Wendell Phillips at the First National Woman's Right Convention in 1850, congratulated the friends of the cause, and the partial revival during the past forty years of the social, industrial, legal, political and religious disabilities of women, citing, among others, the Wyoming triumph, and asserted "that it is historically creditable to the men of Massachusetts that they hold their own mothers, sisters, wives and daughters politically lower than the men they pardon from the State Prison."

The first address of the afternoon was by Dr. Emily Blackwell, Dean of the Woman's Medical College of the New York Infirmary, who spoke of the need of women in the medical profession, and the advance that had been made in the years since her sister, Dr. Elizabeth Blackwell, took her diploma as physician, the first woman in this country to be so honored, while she spoke of the need of the second.

Curiously enough, some of the great universities of Europe were the first to establish the precedent of admitting women. The University of Paris led the way, and conferred its first woman's degree upon Dr. Mary Putnam Jacob in 1877. The Swiss University of Zurich followed, then the University College of London. Separate colleges for women in Boston, New York and Philadelphia had previously been opened, but the foreign universities first opened the doors to men and women alike.

Prof. Eugenia Morgan of Wellesley College spoke of that institution as an illustration of the success of the movement in behalf of women, and in closing referred to the filling of the woman's life, and its perfect rounding by the duties of the patriot and citizen, as well as of the teacher and housekeeper and friend.

Dr. Emma B. Culbertson and Miss Sarah P. Eastman, of the University of Vermont, spoke of the progress of the movement, giving the story of their founding, and the intent, which had, in each case, been fully carried out, and Miss Elizabeth Deering Hanson for her alma mater, Boston University.

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

For the Children's Lyceum.

The following is the programme of the grand musical and literary entertainment for the benefit of the 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, at 8 P. M.

Music, Poole's Orchestra, Prof. Milligan, accompanied by Overton's Orchestra. Selections, 1. A. Ireland; 2. Song-Selected, Miss Grace Holton; 3. Reading, Miss Flossie Butler; 4. Concert Recital, Miss Lizzie and Master Nolan; 5. Broom Drill, J. B. Hatch, Jr.; Prompter; 7. Song and Dance, Miss Flossie W. Hatch; 8. 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, Grace Scales; 15. Autograph Solo, Miss Alice Donnelly; 16. Song "Water Cresses," Miss Jessie Judkins; 17. Bone Solo, Samuel Kramer; 18. Trio Sketch, "The Good-Natured Man," J. C. M. Lizzie and Master Nolan; 19. Duet-Selected, Jeppie and Alice Barnes; 20. Butterfly Dance, Baby Lou; 21. Piano Solo, Bertie Newton; 22. Society Character Sketch, Messrs. Harris and Stafford. To be followed by a social dance till 12 P. M.

Call on us for a V.

HORSFORD'S ACID PHOSPHATE FOR IMPAIRED VITALITY and weakened energy, is wonderfully successful.

Decesse of a Lyceum Worker.

Passed to a higher life from North Scituate, Mass., on the 26th ult., Mrs. Esther G. wife of Alva 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.

Funeral services were held at her late residence by Mrs. N. J. Willis on Wednesday, and a memorial service was held on Sunday, Feb. 1st, at the Lyceum session, Mrs. Carrie A. Babcock, of 21, Pine Street, and Mrs. D. J. Bates, addressed 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.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

Mrs. Josephine R. Stone will answer calls to lecture and give platform tests and psychometric readings wherever her services are desired. Address her 81 Common street, Boston, 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, 10th 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. 7th to 10th; Judson Spiritualists Society, Minneapolis, Minn., Feb. 22d to March 30th. Will make engagements for evenings, Sundays and Mondays in all cities where desired. Present address, 18 South street, South Minneapolis, Minn. Permanent address, 220 Monroe street, Chicago, Ill.

Address Mrs. Sophronia 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 lecture season of 1891-92. Lectures before associations and camp-meetings, Sundays or week evenings. Address, 9 Bowdoin street, Boston, Mass.

Mr. J. Frank Baxter spoke Sunday, Feb. 1st, in Springfield, Mass., and will speak there also next Sunday, Feb. 8th. He will speak during this engagement for one or two evenings in East Hartford, Ct.

G. W. Kater and wife have closed their labors in Philadelphia for the winter, and will visit the Spiritualists of Pittsburgh during February, Dayton, O., month of March. Address them 2234 Frankfort Avenue, Philadelphia, Pa.

Dr. D. J. Stansbury, the well known medium for independent state-writing, has returned from a trip to California, and will be at his Boston office, 443 Shawmut 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.

Dr. J. K. Bailey has, during January, lectured, held parlor sances, etc., at the Chas. Center, Kan., Madison, Neb., Lehigh, Webster City, Cedar Falls, Nashua, and at the Wardell Schoolhouse, St. Ansgar, Ia. His home address is 812 South Washington Avenue, Scranton, Pa.

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 his engagements.

Prof. J. W. Kenyon speaks, Feb. 8th, in Providence, R. I., Feb. 15th, in Andover, Mass., and 22d, in Brockton, Mass. March 15th to May 1st 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, N. Y. 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; BANNER 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 appear 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.

We call attention to the testimonials of DR. STANSBURY & WHELOCK on fifth page. Jan. 17.

J. J. Morse, 40 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 Colby & Rich.

To Foreign 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 per 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 colleges, trustees, and individuals with whom safety is the first consideration.

You may receive full information, and references to prominent business and professional men, by addressing

THE PROVIDENT TRUST COMPANY,

36 Bromfield Street, Boston, Mass.

Dec. 13.

DR. STANSBURY,

443 Shawmut Avenue,

INDEPENDENT STATE-WRITING, Trance, Medical and Business Mediumship, Magnetic and Medical Treatment for all diseases. Spiritual Development a specialty. Parties at a distance can send sealed letters. Write for circulars and terms. Feb. 7.

A Good Offer.

DR. FREDERICK THAYER, Mental Magnetic Healer, Clairvoyant and Psychometrist. Send 2 cts. stamps, full name, age, sex, and lock of hair. I will give a clairvoyant diagnosis of your ailments, and will give you three mental magnetic treatments at your home free. Jacksonville, Fla. 685. Feb. 7.

Stellar Science.

I will give a test of it to any person who will send me the following: 1. A photograph of the face, 2. A card of address, 3. A card of address, 4. A card of address, 5. A card of address, 6. A card of address, 7. A card of address, 8. A card of address, 9. A card of address, 10. A card of address, 11. A card of address, 12. A card of address, 13. A card of address, 14. A card of address, 15. A card of address, 16. A card of address, 17. A card of address, 18. A card of address, 19. A card of address, 20. A card of address, 21. A card of address, 22. A card of address, 23. A card of address, 24. A card of address, 25. A card of address, 26. A card of address, 27. A card of address, 28. A card of address, 29. A card of address, 30. A card of address, 31. A card of address, 32. A card of address, 33. A card of address, 34. A card of address, 35. A card of address, 36. A card of address, 37. A card of address, 38. A card of address, 39. A card of address, 40. A card of address, 41. A card of address, 42. A card of address, 43. A card of address, 44. A card of address, 45. A card of address, 46. A card of address, 47. A card of address, 48. A card of address, 49. A card of address, 50. A card of address, 51. A card of address, 52. A card of address, 53. A card of address, 54. A card of address, 55. A card of address, 56. A card of address, 57. A card of address, 58. A card of address, 59. A card of address, 60. A card of address, 61. A card of address, 62. A card of address, 63. A card of address, 64. A card of address, 65. A card of address, 66. A card of address, 67. A card of address, 68. A card of address, 69. A card of address, 70. A card of address, 71. A card of address, 72. A card of address, 73. A card of address, 74. A card of address, 75. A card of address, 76. A card of address, 77. A card of address, 78. A card of address, 79. A card of address, 80. A card of address, 81. A card of address, 82. A card of address, 83. A card of address, 84. A card of address, 85. A card of address, 86. A card of address, 87. A card of address, 88. A card of address, 89. A card of address, 90. A card of address, 91. A card of address, 92. A card of address, 93. A card of address, 94. A card of address, 95. A card of address, 96. A card of address, 97. A card of address, 98. A card of address, 99. A card of address, 100. A card of address, 101. A card of address, 102. A card of address, 103. A card of address, 104. A card of address, 105. A card of address, 106. A card of address, 107. A card of address, 108. A card of address, 109. A card of address, 110. A card of address, 111. A card of address, 112. A card of address, 113. A card of address, 114. A card of address, 115. A card of address, 116. A card of address, 117. A card of address, 118. A card of address, 119. A card of address, 120. A card of address, 121. A card of address, 122. A card of address, 123. A card of address, 124. A card of address, 125. A card of address, 126. A card of address, 127. A card of address, 128. A card of address, 129. A card of address, 130. A card of address, 131. A card of address, 132. A card of address, 133. A card of address, 134. A card of address, 135. A card of address, 136. A card of address, 137. A card of address, 138. A card of address, 139. A card of address, 140. A card of address, 141. A card of address, 142. A card of address, 143. A card of address, 144. A card of address, 145. A card of address, 146. A card of address, 147. A card of address, 148. A card of address, 149. A card of address, 150. A card of address, 151. A card of address, 152. A card of address, 153. A card of address, 154. A card of address, 155. A card of address, 156. A card of address, 157. A card of address, 158. A card of address, 159. A card of address, 160. A card of address, 161. A card of address, 162. A card of address, 163. A card of address, 164. A card of address, 165. A card of address, 166. A card of address, 167. A card of address, 168. A card of address, 169. A card of address, 170. A card of address, 171. A card of address, 172. A card of address, 173. A card of address, 174. A card of address, 175. A card of address, 176. A card of address, 177. A card of address, 178. A card of address, 179. A card of address, 180. A card of address, 181. A card of address, 182. A card of address, 183. A card of address, 184. A card of address, 185. A card of address, 186. A card of address, 187. A card of address, 188. A card of address, 189. A card of address, 190. A card of address, 191. A card of address, 192. A card of address, 193. A card of address, 194. A card of address, 195. A card of address, 196. A card of address, 197. A card of address, 198. A card of address, 199. A card of address, 200. A card of address, 201. A card of address,

Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light, 220 Broadway, New York, on Tuesdays and Fridays, at 8 o'clock P. M. FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be open at 8 o'clock; the service commences at 8 o'clock precisely.

On Tuesday Afternoons the spiritual guides of Mrs. M. T. Longley will occupy the platform for the purpose of answering questions propounded by inquirers, during practice 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 spiritual guides for consideration. The questions and answers will be published each week under the above heading.

On Friday Afternoons Mrs. Longley, under the influence of her guides, will endeavor to communicate with their loved ones of earth an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil—according to the conditions of their existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions of such 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 spiritual guides, and they do not desire that any of their friends in earth-life may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to the messages 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. 24, 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 or of joy, that we have realized, that we return thanks to 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 must 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 comprehend, oh! Father, something of the realities and of the laws of life, as 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 there is much of suffering, something of the realities and of the laws of life, as 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 there is much of suffering, something of the realities and of the laws of life, as 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.

Questions and Answers.

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

Q.—[By B. N. Kinyon, Des Moines, Ia.] Can there be anything without a cause? or can anything be different from its cause?

A.—From all human experience, past or present, and from all that we can determine of the future, anything that exists cannot be conceived 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 that every series upon series of causes and effects, each one produced by something which has gone before, 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?

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 dependencies upon anything 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, awayed to an extent by his surroundings, associations and conditions of life, governed to a degree by inherited tendencies or appetites; therefore he 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 preordination; but that he is a creature of free will. Admitting that he is dependent upon others, that he is actuated by the force of circumstances in his daily life, yet there is, when fully developed, rise above the hereditary conditions 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 universe, and which enables 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; and he who has 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—no report has it—committed suicide by taking morphine. What would be the 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 the suicide is never justifiable, because we are not able to understand 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 wish to harm no one, and who followed his natural sympathies, and who was active, and expressed himself toward his fellowmen, he had developed into a spiritual condition while on earth which was not unlovely by any means. If, through the force of circumstances, or through the action of some inherited taint in his nature which he had been unable to overcome, or because of sickness or threatened mishap pressing upon him, which he could not counteract by any philosophical reasoning of his mind, or by any resolve to battle with it on the mortal side, the man was led to take this step, it is not for us to judge of

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 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 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.

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 those who committed suicide purposely, whose condition has not altogether been an enviable 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 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 suicide. 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 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 under unfavorable, inhospitable 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 was urged to understand 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 surging impulses which would lead downward, as calling 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 firmness of a hero, knowing nothing of the spirit-world, understanding nothing either of the rewards or punishments that a future experience 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 desired 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 might have been helped; perhaps his spirit needed to be disciplined which it did receive on earth; at least, it will be a guide to him by-and-by when he becomes strong under the magnetic assistance 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, the result being multiplied had we the time to repeat them to you. One beautiful soul in the spirit 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 the room, she succeeded in taking an overdose of a powerful medicine, which sent her spirit to the body. Deeply, deeply, and with much thought on the part of this soul, the deed was done. In the spirit 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 care.

This was a case where the spirit itself had to be its own judge, and to other than 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 pain.

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

Report of Public Séance held Dec. 26th, 1890.

Dr. Samuel 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 desires 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 unkindly of their interests or of the blessed work of our spiritual Cause that I do not speak publicly and give it my endorsement? Oh! no; I am deeply interested in the movements of Spiritualism, in the work of its teachers and its mediums. I am as ever interested in the labor of its healing mediums, for I know that they are imparting strength to the weary and restoring health to the feeble; and wherever I can use my magnetic forces I am ready to do so, though I do not speak my name or give the word that I am by.

I am impelled sometimes, Mr. Chairman, to assist my friends in the mortal through spiritual ways. We are obliged to work in accordance with natural law, as are you on earth; we cannot violate or supersede any law in its operation, but if we seek to understand the law we may very often work in harmony with it, and bestow some helpfulness upon mortal life.

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 in this way—eased them of their pain and brought sleep in a weary head, and that they might for a time forget the troubles of the flesh and the mental turmoil 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 comfort, solace and employments that 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 know that they felt my influence and my personal 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 laws, instead of having the aid 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."

Some of my friends are connected with the church, in high standing, and they are very devoted to 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 also 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 not describe it to them, for they would not understand; 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 occupations they would say: "Oh, no! it cannot be that; it is such a beautiful existence apart from the 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 sympathy, but also for self-protection and defense against the onslaught of skepticism and scoffers outside the ranks of Spiritualism, also for the purpose of uniting for the protection of those among us who are unfortunate, or who have grown worn and weary in the work, and are in need of sympathetic assistance 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, now, and they were the sentiment of the meeting led or inspired so much by the ideas of the spirit-world as to have it expressed as coming warmly from the hearts of those still encased in physical flesh.

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 to order and to inter-act, thought, in reading and in writing, anxious to so combine their forces as to unite in harmony, in oneness of purpose, for a useful end.

To-day we express our thought on the subject from the spirit 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 with us upon this question, and they have said: "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."

I feel that this is an important movement. 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 desiring to express their thought. 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 helpful 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 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. We must be united, and 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 better the pathway of humanity, bright and better because of its existence, such a union will certainly bear with it an influence all over the world which will prove a benediction to mankind. John Pierpont.

John W. Edmunds.

Occasionally, Mr. Chairman, it gives me great pleasure, and I may say it benefits me,

to come here and express my thought through your instrument; to keep in 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 move, and I trust it will not be allowed to fall, either in its inception or later on to collapse. I, as a spirit, was profoundly interested in the establishment of the New York Alliance; but I have been forced to confess that that society has proven, in these latter days, almost useless in its efforts; it has no practical 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 can be a home for Spiritualists and a stronghold for Spiritualism.

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 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 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 the land.

I only come to give a thought, Mr. Chairman, as to call the attention of my New York friends to the world's onslaught. 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. Edmunds.

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 the opportunity of expressing my views 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, 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 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; I can't say a great deal, and perhaps I may; it will depend on circumstances, and whether I find that the instrument I want to use or not; but I will give my influence, and I will try to wake people up.

There are a good many in our city that need waking up; they have fallen asleep, and have seemed to think that the machine would run without their aid. They don't want it thrown away, exactly, but they don't want to do any special work, and want just to be along to dream their dreams of future bliss and to take their ease; but I am going to wake some of them up, 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.

I am not a dot nor a drop of oil, not a bit of it; we have got plenty of it all through the States; but somehow some of the outside scoffers that do not 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 not amount to much, and there is plenty of inharmonious all through the ranks, and if they will let us alone long enough we will pull ourselves to pieces. Now you know I don't wonder they talk so; we have given them a lot of work to do just that. But we've got through with giving them that chance. Now 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 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 the same, too. He is ready to take up the fight just what is wanted, and I am ready to fight with 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 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 not believe in little, puny, weakly organizations; they don'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.

Dec. 26 (Continued)—Lola, for Lewis W. Mote, J. T. Pierce, John H. Lecky, Clara Ames, E. L. Roberts, Sarah Atkins, Laura C. Jullia, William Clapp, Joe Walker, Helen Barnes, John B. Moore, Elizabeth Hartwell, Daniel Raymond, Flora Grant, Belle Adams, William Willard, Charles W. Strong, Frank Jones, Marcus Barker, Henry Ward.

THE MESSAGES GIVEN THROUGH MRS. M. T. LONGLEY.

As per dates will appear in our course. Jan. 22—23—24—25—26—27—28—29—30—31—Feb. 1—2—3—4—5—6—7—8—9—10—11—12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27—28—29—30—Mar. 1—2—3—4—5—6—7—8—9—10—11—12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27—28—29—30—Apr. 1—2—3—4—5—6—7—8—9—10—11—12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27—28—29—30—May 1—2—3—4—5—6—7—8—9—10—11—12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27—28—29—30—Jun. 1—2—3—4—5—6—7—8—9—10—11—12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27—28—29—30—Jul. 1—2—3—4—5—6—7—8—9—10—11—12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27—28—29—30—Aug. 1—2—3—4—5—6—7—8—9—10—11—12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27—28—29—30—Sep. 1—2—3—4—5—6—7—8—9—10—11—12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27—28—29—30—Oct. 1—2—3—4—5—6—7—8—9—10—11—12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27—28—29—30—Nov. 1—2—3—4—5—6—7—8—9—10—11—12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27—28—29—30—Dec. 1—2—3—4—5—6—7—8—9—10—11—12—13—14—15—16—17—18—19—20—21—22—23—24—25—26—27—28—29—30.

Nov. 26 (Continued)—Lola, for Lewis W. Mote, J. T. Pierce, John H. Lecky, Clara Ames, E. L. Roberts, Sarah Atkins, Laura C. Jullia, William Clapp, Joe Walker, Helen Barnes, John B. Moore, Elizabeth Hartwell, Daniel Raymond, Flora Grant, Belle Adams, William Willard, Charles W. Strong, Frank Jones, Marcus Barker, Henry Ward.

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TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

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

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

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Immortality Demonstrated Through the Mediumship 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. M. Peebles. Ancient, Medieval and Modern Spiritualism. \$2.00, postage 12 cents.

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

After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion. By Giles 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 Little. \$1.25.

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 \$1.50.

A Vision.
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, whose 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 madman.

While listening, on the occasion referred to, to the remarks of Mrs. Lillie relative to the 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 be 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: "It is for this I have brought it." At this juncture other spirits appeared upon the scene, and they succeeded in enabling 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 desire, the benevolent object he had in view, he said to me: "Tell this vision to the people, for, like one of old, I fear 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 stanzas — whether 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 importance than their personalities.

THE POVERTY OF RICHES.
For what art thou living, oh! mortal below?
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 door.
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 evermore."
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 be 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
stealth.
Nay! to the "Kingdom" is not paved with gold,
Nor! often the path leads through hunger and cold.
KATE R. STILES.

New Publications.
OCEANIDES. A Psychological Novel. By Ernst von Himmel, author of "The Discovered Country." 12mo, paper, pp. 418. Boston: Ernst von Himmel Publishing Company, 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 hears.
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 denies the occurrence of certain spirit phenomena generally 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. 604. 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. Philadelphia: T. B. Peterson & Bros.
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Miss J. M. Grant,
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Mrs. A. E. Cunningham,
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Mrs. Alden,
TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. 5w

Mrs. H. B. Fay,
MADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Seances Thursday and Saturday, at 2:30 P. M.; Sunday at 7:30 8w Jan. 31.

Mrs. A. E. Crane,
TEST and Business Medium. Magnetic Treatments. 84 Bowdoin street, Room 4, Boston. Hours 9 to 5. Feb. 7.

Dr. Fred. Crockett,
MAGNETIST and CLAIRVOYANT. Consultation free. 1222 House, 1222 Washington street, Boston. Jan. 24.

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Seer.
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Mrs. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 4, at 370 Columbus Avenue. No arrangement for interview at the store of W. S. Butler & Co. can be made for patients. Jan. 8.

Mrs. H. W. CUSHMAN, Musical, Test and Business Medium. Six questions answered by mail, \$1.00. Also examination by look of hair, \$1.00. Circles Thursdays at 2:30. 104 High street, Charlestown. Jan. 10.

Miss Helen A. Sloan,
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W. A. Mansfield,
SLATE WRITER. 292 Columbus Avenue, Boston. Hours 2 to 5 P. M. 4w Jan. 17.

Mrs. T. F. Dean,
No. 687 Shawmut Avenue, Suite 2, Boston. 4w

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Mrs. J. C. EWELL, Inspirational and Medical Physician, No. 96 West Springfield street, Boston. Jan. 10.

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

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