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The Spiritual Rostrum.

The Manifestations the Basis of Spiritualism.

A Lecture given before the First Society of Spiritualists at Aceiphi Hall, New York, Sunday, Feb. 1st, by HUDSON_ TUTTLE.

[Especially Reported for the Banner of Light.]

Mrs. Emma Rood Tuttle recited two original poems

which gave the lesson for the hour.



A Mr. Tuttle substantially said: MODERN SPIRITUALISM came in answer to the demands of the age, and as a reaction against the cold Materialism which was rapidly extending in every walk of life. If there is an immortal life,

a demonstration is demanded. The Christian religion made no attempt to reply to the attacks upon it, by direct evidence. It produced the scattered instances of spirit manifestations in the Bible, and pointed to the resurrection of Jesus as proof that there is a life after the death of the body. It was said in reply that Jesus, being a God-man, furnished no criterion for ordinary men, and hence for them his resurrection proved nothing.

Yet that was the best the churches could do. They could bring the miracles, and silence discussion by claiming that the age in which they were possible had passed, and they could not be expected at present. Demonstration of this fundamental pr oposition of religion must not be expected. It must be accepted by

But the age had grown too keenly analytical to believe with blinded eyes, and there was danger of a blank and dreary skepticism entering even the pulpit itself.

There was one means of escape, and one only-the demonstration of the existence of man beyond the grave. This could be accomplished only by those who had passed through the portals of death.

I by no means would be understood as conveying the thought that there were no spiritual manifestations between the time of those recorded in the Bible and the present. These had been in every intervening age, and among every generation, but often were met as witchcraft or the works of Satan, and all who had anything to do with them was suspicioned.

Belief in immortality is the basis of all religious systems. The human mind craves it as a necessity whereby it may complete the promises of this life, yet without evidence those who thought most on the subject were depressed with doubts, and unwillingly regarded death the terrible end. For more than eighteen hundred years the churches had attempted to make the way clear, and yet doubt increased with the advancement of intelligence. At this critical moment, in an obscure dwelling, amidst an obscure family, there were rappings heard, and a little girl asked questions, and was answered intelligently, the force showing thereby that it was intelligent.

Ghosts had appeared before, but the orthodox ghost disappears the moment it is seen. No one speaks to ghosts, and they do not themselves engage in conversation. This new order of ghosts was held and talked with. That was in the memory of men not old, who recall the eagerness of a few, and the storm of censure and abuse of the many. There had been phenomena of like character at other places, but public attention was first attracted to the rappings at the home of the Fox family.

Was the world waiting and ready to receive the glad tidings? The answer is given in the rapid extension of the grand philosophy resting on the phenomena. The Paris Figuro estimated that the members of the Spiritual Congress which met in that city last year represented a constituency of twenty millions. Compare this with the growth of Christianity for its first four hundred years. Spiritualism has made more converts in forty years than did Christianity in the first five hundred years after its advent.

The number of its outspoken converts gives no criterion of its power and hold on the people. All, from the most bigoted to the atheist. hope it is true, and in numberless households. when the shades are drawn, the departed are invoked. A liberalizing influence has gone abroad, and the churches take entirely new and different views of the immortal state.

How has this been accomplished? By lec-

spect, the sermons which have been preached heart which mourned, would outweigh it all. from immemorial time. The logic is good, but in newspapers and books have all accomplished a great work in disseminating the truth; but writers, like speakers, must have facts in great abundance on which to repose for confirmation.

After all, when we wish to know what has been the invincible power which has popularized Spiritualism, it must be answered manifestations. They are free to all. Wherever there is convened a harmonious circle, there spirit friends may come, and, under favorable conditions, converse with them.

Do you grow weary with manifestations? smile when a Spiritualist asks me that. Outgrown what? Outgrown the desire to con- seasons spirits are "permitted" to communiverse with my departed friends? I have for the presence of those who have written through allow them to be closed. me, and felt the calm assurance of their influence; yet I would endure great inconvenience for the sake of hearing those dear to me rap out their names and respond to questions.

We bear constantly that we ought to grow out of the phenomenal stage, which is the A B C of Spiritualism. I pray I may never grow out of it! Really, I do not want to become so severely intellectual that I will no longer desire to hear the repeated assurance that the departed are near.

If I did, it would be selfish to deprive others, or inform them that the witnessing of phenomena is obsolete, and altogether on a low plane.

When one class of children pass from their A B C's are the books destroyed, and the study of the alphabet thrown out of the school? Rather is it retained for the new class just entering. In like manner there is a new class ever coming to the A B C of phenomena, and they find as they advance in knowledge that with this alphabet of manifestations they are able to interpret the profoundest questions relating to the spirit world in all ages of the past and present. Oh! the manifestations are delightful, beyond the power of mortal tongue to tell! Outgrown! When one's friends are away in distant lands we write to them, and their replies fill our hearts with gladness, we never weary of receiving their messages. When they return the hours are only too short when they are with us, and how long the intervals between their visits! How much more enjoyable the coming of one who has passed through the gates of death—who became invisible, lost to our senses, and mourned as one annihilated

The loving mother, who clasped the beautiful child in the hour of its mortal illness, and felt the heavens grow black and the day chill as its life slowly faded from view; who strove to hold the little one from the clutch of the destroyer, only to see its spirit pass out, the contrary, by awakening attention to the like a bird from its cage, leaving only the broken bars in her shuddering arms; what would she not give for one whispered word-the slightest rustle of an angel's robe-assuring her that it still lived?

love which knows not decay, or the power of

death?

I know a mother whose child of four years departed, unblessed by the baptism of the priest, and, according to her belief, lost. Oh! what agony of roul was hers. Not only the loss of her darling, but the fear that it was suffering, and must forever suffer as no pencil can portray. That mother sought the means of communicating with her child. She went with fear and foreboding that she was doing a wicked act, one condemned by the Bible and forbidden by her Church. She went when the shades of evening concealed her, and thickly veiled. If her child was in purgatory she could not receive a message. If she did receive a message, who could say that it was not from an avil source?

She went, and the response to her desire was the name of her child and a childish sentence revealing its identity. The thickly-falling tears of that mother were of unspeakable joy. With that childish sentence the fear of hell forever vanished from her mind. Heaven itself received new attractions, and death and the grave had lost their victory!

After such an experience shall we say to this mother: "You must not give attention to the manifestations, but leave them and become versed in the philosophy"?

She might forcibly reply: "No; I did not weary with my child when in its earthly body; I weary not now. Its coming is a benediction to me. I am constantly growing more sensitive and feel its presence. It will be heaven indeed when I hold direct communication with her. Then I can watch her growth as the angels care for her, and shall see her grow tall and beautiful as the years go by. I shall not weary, and as to philosophy—how could I have learned more? The manifestations have dispelled all the gathered superstition and ignorance of my life, and in place of the gloom of despair brought to me a heaven of joy.'

Is it not certain that the manifestations are the rock on which the temple of Spiritualism rests? Is it not certain that, mediumship as the means of communication is the one thing of vital importance? -

Yet, strange to say, there are Spiritualists. who, on all occasions, speak disparagingly of phenomena and sneer at mediumship! They would have it believed that the demand for manifestation had passed, and henceforth over what has been!

turned in that direction, but the lectures are for the hour, a single rap which identified and is known, so much remains to be learned. If of themselves baseless, and like, in that re- brought a message from one departed to a one of these rough-and-ready investigators

the vitality of living facts is wanting. Writers | branches lost in the clouds of heaven, and all | process; that the likeness of a sitter can be nations may gather under its shade and par- produced instantaneously to me is preposterlife and the vigor of growth, there comes a suggestion that it is withering and already an investigating commissioner. dead. No more fruit may be eaten, and poor humanity must be content with hearing the endless talk of those who fortunately tasted, reciting how sweet and savory it was!

No. It is idle to attempt to disprove such absurdity. The manifestations are produced through laws fixed and indestructible, and whenever there is a spirit wishing to communicate, and a mortal on this side to receive Have you outgrown them? Why, I always such message, it will be given. There is no arbitrary power by which at certain times and cate. They are free acting intelligences, and more than thirty years stood, as it were, in now that the gates are opened they will never

INVESTIGATION OF PHENOMENA. For something over forty years Spiritualists have been constantly investigating the phenomena. If you should ask those who believe how they came to accept, the response would be, unfailingly: We investigated, and were convinced by the impregnable logic of facts. We egan with the determination to know whether spiritual manifestations were fraudulent, and

e were overwhelmed by the array of evidence

in their favor. When we hear it repeated, as it constantly is, that scientific men ought to take hold of this subject, we ask. Have they not? Has not Prof. Crookes published a record of investigations which in any other department would have been accepted by his confreres as conclusive? Have not Butlerof, Varley, and A. R. Wallace nvestigated, carefully and consistently? Prof. Robert Hare, whose testimony as an acute and accurate observer never was questioned, gave years to experimental and crucial tests, and

every result confirmed his belief. You remember he began as an uncompromising skep tic and infidel. There is this peculiarity-all who have honestly investigated have become convinced of the reality of the phenomena. True, some investigators have arrived at opposite conclusions—the Seybert Commission, for instance. Seybert wished to assist the Cause which represented so much to him, and unwisely set certain scientific men to the work. It was a mistake, and more harmful than any method he could have adopted. The investigation had to be made to win the legacy for the college, and as a flame—who comes and assures us of the the farce was enacted. The Report is written the language of a clown; the members evidently thought the whole affair a huge joke, and the secretary compares himself to a goose-

bery fool. Such a report from a committee of

high scientific standing would have been vi-

tally damaging to a cause of less vitality. It

subject. Ability to count the stars or penetrate the realm of microscopic beings does not necessarily qualify one for the observance of spiritual laws. A German scientist spent eighteen years in the dissection of a caterpillar. He could trace every muscle and every nerve fibre, and knew all that is possible to know about the creature. He had keen observing faculties, yet would he be qualified by his special study to observe spiritual phenomena? On the contrary, would not the narrow range of thought for that eighteen years disqualify him? Would not that caterpillar cover his vision and pre-

vent him from seeing anything else? Some very peculiar methods of investigation have prevailed. In the first place, all mediums are to be regarded as frauds until they prove themselves otherwise, and the burden of proof rests with them.

This is not common law, but it is law to this class of investigators.

Still more interesting, the medium must acquit himself not in the line of psychic laws and conditions, but under such as the investigators choose to make, even, as they ofttimes are, wholly opposed to the spiritual influence. They would take mediums, who, if genuine, must be exceedingly sensitive, and bind harsh cords around their wrists, courtplaster over their mouths, shut them in a cage, nailed or knotted to a chair, and stand outside ready to grab whatever may appear! Under such conditions if clear and perfectly satisfactory manifestations are not presented they cry fraud!

If manifestations did appear, when every spiritual law is ignored, it would be more consistent to say they were not spiritual.

If we search the whole world over for the truth we shall not find it unless it be in ourselves. When we contemplate deeds of greatness we comprehend only the traits of character which touch responsive chords in ourselves. The plodding boor can no more understand the motives of a Corday or Joan d'Arc, the self-forgetfulness of the martyr, than he can a problem in higher mathematics.

The pure mind finds purity even as the lily finds exquisite perfume in the coze; while by the impure, purity itself is misconstrued and innocence counted as scheming villany. ... The mind cannot reach a level above itself. If its purpose is dishonest, it will meet with dishonesty. If it is a fraud, it will attract fraud and meet it at every step, and truth itself will, in its distorted conception, take the form of falsehood. Investigators have rights, and mediums Spiritualists should be content with talking have rights also. They have the right that all investigations be conducted on the lines of spir. I tions. They are free as the sunlight to all

should go into a photograph gallery and say to Here is the mighty tree of Spiritualism with the operator: "I desire to investigate your take of its fruit. And now while it is full of ous, and the claim of a charlatan; I believe you are a first-class fraud, and I appoint myself as

> Very well," replies the accommodating art ist. "Sit down, and I'll prove to you that it is possible in less than a second.'

Then the artist adjusts his camera.

"Ha!" cries the rough and ready, "you can't hoodwink me with that device. You have a dark cabinet and a confederate. Oh! now, my dear fellow! you are exceedingly clever, but I'm not to be hoodwinked. If you cannot take my photograph without a dark box you are a self-confessed fraud, and I shall publish you as such."

To complete the comparison he ought to write a report, asserting that he had killed photography.

We are informed that ordinary men and women have not the training essential for correct observation, and ought to leave spiritual manifestations to the attention of those who have prefixes to their names. A society was organized in England for the purpose of the examination of spiritual or psychic phenomena, and a branch was established in Boston. It did not thrive well on American soil. Few not Spiritualists cared for its purposes, and Spiritualists were well-satisfied with the methods which had so well sustained them.

The Psychic Research Society pursues nearly the same route in investigating spiritual phenomena that the Scientists have in their researches in mesmerism. Investigators of ability had examined that subject and written clearly of its claims to public attention. Yet for nearly a century the learned physicians and scientists ignored the subject or passed it by with a sneer. Only yesterday some one of their number, more curious, began to look into the matter; others followed. They found a series of phenomena entirely new to them; which, oblivious to everything that has been written on the subject, they exploitered as a discovery and named hypnotism! They did not produce an original line of investigation; they gave no facts not paralleled by the early investigators of mesmerism; they made no generalization or theory; they simply accepted mesmerism, after ridiculing it for a hundred years, gave it a new name, and claimed it as entirely their own. Nobody knew anything about it until they discovered it; nobody can know anything about it except through their investigation. And more: they people to have anything to do with-terribly dangerous-and they want a law making it a crime for any one to hypnotize who is not a 'doctor!"

The Psychic Research Society have pursued nearly the same course. The small share of rehas, however, had no retarding effect, rather search given to spiritual phenomena has added nothing new nor been different from that famillar to all Spiritualists; yet a far higher value is attached to the attenuated reports, as though all that has gone before or is outside is of no value. After a while the conclusion will be reached, and the scientists of the Psychical Society will have made a discovery. They will have discovered that spirits communicate. It will be fresh and new, and will receive a new name - Psychicism, probably; and the next step will be to pronounce dabbling with spirits for common people exceedingly dangerous, and a law making it a crime for any one not a scientist to consult a medium.

There has been a change since the day of shaken down the strong citadel of his doubts, and compelled him to believe in existence after | follows: death, he went before the American Association of Science, and requested the privilege of reading a paper on the subject. With a sneer he was told that there was no time; yet that body of several hundred members sat for hours thereafter discussing the important question of why roosters crow at midnight!

We have expected such treatment from the church, and are receiving even harder usage. They have rebuked us as dealing with the devil, or ignored us for forty years; but all the time been absorbing the doctrines of Spiritualism, which have slowly eliminated the terrible portions of their creeds, as the existence of a devil, eternal punishment, hell of fire; broken the force of all these dogmas; made the ministers who preach liberal ideas most popular: Been absorbing these doctrines to such extent that

ism is taught in the Bible: We always believed in guardian spirits: The Scriptures tell us of the New Jerusalem, which is an exact discription of the Summer-Land. Go too, with your name-you are excellent church-members. Well we are confused, for we were not orthodox when we set out twenty or twenty-five years ago. We were then wide apart, and as we have made some growth in thought, we hope, ought to be still wider asunder. The churches must have met us a great deal more than half way. They have been seized by this mighty gulf stream which flows through the ocean of spiritual being, and drifted onward unknown to themselves.

We are glad that no "pent-up Utica" confines the bounds of the belief or the manifestatures? The ideas of the new philosophy of life | Let me tell you that though I should talk | Itual laws and conditions, as far as these are | who seek. Nowhere else is it more true: strength of knowledge.

have been disseminated by lectures, attention | with the tongue of an angel, and delight you | known. We shall blunder at best, for so little | "Seek and ye shall find." On this rock of manifestations rests the grand temple of spiritual knowledge. From them will come the new Science of Spirit. Oh! the future is notithe bleak headland overlooking the sea of oblivion as the Materialists would have us believe, all bleak and desolate, with black lethean waters breaking forever on its rocky base!

Oh! no. In the light of Spiritualism it is aglow with splendor, and from every cleft and terrace to its light-crowned summit we see the forms of the departed—the good, the pure, the noble of earth, those who are near and dear to us! And they beckon us onward, onward, through the marshes, over the stony pathways, up the steeps, to that evergreen shore where partings are unknown, and we shall find rest in eternal activity, in ways most congenial to the realization of all the possibilities of the soul of which we dream.

Jesus and Vicarious Atonement.

We find the following brief statements of the views of Miss Abby A. Judson, (daughter of the celebrated evangelical missionary of that name) on the above subjects, in the columns of the Minneapolis press-having appeared there as abstract reports of two lectures delivered by that lady to the Spiritualist Society over, which she presides:

SPIRITUALISM OF JESUS.

There was nothing supernatural about Jesus. He was natural, and obeyed nature's laws. Her laws, defined as infinite beings in movement, govern not only physical existence, but spirit existence, both in the body and out of the body. A miracle being against nature, Jesus did not work miracles. He was probably the greatest mediator, or medium, between the physical world and the spiritual world that has yet lived. Tempted by an evil spirit to misuse his rare powers for selfish purposes, he resolved to use them only to benefit mankind. His mediumship was perfectly normal. He had never tasted alcohol, being a Nazarene. He had perfect vigor of body, lived out of doors, always walked, and thus kept in harmony with the magnetic currents of the earth, was temperate in all respects, was indifferent to moneymaking, and relied wholly on the powers above. Healing currents streamed from him on the sick who believed he could heal them. Long nights of spirit-communion recuperated his rowers. There was nothing supernatural about Jesus. Healing currents streamed from him on the sick who believed he could heal them. Long nights of spirit-communion recuperated his powers. He did not raise persons from the dead, because that is against nature, but he brought three out of a trance. He was transfigured, and Moses and Elias were materialized in the presence of Peter, James and John. After his crucifixion he materialized a number of times. If we may depend on the statements of his admiring friends, he was a perfect character, and is worthy of our earnest imitacharacter, and is worthy of our earnest imita-

THE BLOOD ATONEMENT.

Jesus, though born and bred a Jew, was no-bly free from race prejudice. The two main tably free from race prejudice. The two main doctrines of his nation were the existence of one Supreme Being, and that he was to be propitiated by blood sacrifices. Both notions were derived from their Semitic ancestry. Jesus derived from their Semitic ancestry. Jesus taught that God is spirit, and that outward worship is unimportant; that the heart must be pure, and that thoughts and feelings are actions; that we must do to others as we want them to do to us; and that those who do kind acts will go to bliss, while the unkind will suffer for ages and ages. For such radical teachings he suffered a bloody and cruel death. After his death some of his followers built up a system. Paul, the most learned, the strongest-minded and the most Judaic, combined Judae. system. Fall, the most learned, the strongest-minded, and the most Judaic, combined Juda-ism with Christianity, and said the old sacri-fices typified the death of Jesus, and that faith was better than works. John, who wrote his gospel about sixty years after the crucifixion, claimed that Jesus was God. The teachings of James were more like those of Jesus than were l'aul's. Paul meant right, but his system is not what Jesus taught. The church made a mistake in following Paul.

A Clock Strikes Mysteriously. A writer in the Western Daily Press. Bris-

tol, Eng., who says he is not a believer in Spiritualism, illusions, or warnings of any kind. says he has been "sorely puzzled" by the fol-Prof. Robert Hare. You remember how filled lowing story of what happened a few nights with enthusiasm over the evidences which had prior to his writing, the accuracy of which he can youch for. He then gives the "story" as

"Two ladies and a gentleman, friends of mine, were sitting together, when they were suddenly startled by the servant rushing upstairs in a state of breathless excitement, exclaiming that she had distinctly heard a very old clock, which was standing on the mantelpiece in the kitchen (and which was thoroughly out of repair, and had not been wound up for seven years,) repeatedly strike. They immediately ridiculed the idea, but the girl being so emphatic on the subject, they all went down stairs to prove the authenticity or otherwise of the girl's statement. To their great surprise they heard the same sound (which was of the nature of a muffled bell) proceed from the clock, and struck at intervals of about three minutes. They proceeded to open the clock, and all watched the hammer and gong, but there was no movement of any kind; yet "Two ladies and a gentleman, friends of but there was no movement of any kind; yet still the solemn sound was heard. The followstill the solemn sound was heard. The following morning my friend made a more minute examination of the clock, and found the gong absorbing these doctrines to such extent that if we do not collect our forces and define our position at once and more fully, we shall not have a distinctive plank to stand on.

Why, they say all there is good in Spiritual. The bours of the following night."

> CARE OF THE INDIANS .- The Cambridge, Mass., Civil Service Club recently addressed a memorial to the Washington authorities in the line of its regular political action, and added thereto the following request on behalf of the Indiana:

west on benau of the Indians:

"Belleving that the recent troubles with the Indiana afford convincing evidence that a change in the manner of appointment of the officials of the Indian Bureau is imperatively demanded, we respectfully urge that the civil service rules may be extended, with proper modifications, to include all officers employed under this Bureau."

Is the power of personality something that can be acquired? is the question that will occur to one nterested in making the most and the best of his wn life. This personality is threefold: it is physical. volving grace of form and of movement; it is mental, involving a well-stored and well-disciplined intellect: it is apiritual involving psychological culture. intuition and the divineness of love as well as the

For the Banner of Light. TINES Received from Spirit David Barker, Post of Maine, through Miss Lizzie Ewer.

I never cared for the creeds of men, Nor the hem of a priestly robe, And to-day as I come and unite again On your old familiar globe,

I am farther still from falsehood and cant, From the Ancient Order of Good, And nearer the heights, where I meet the want Of the Human Brotherhood.

Some poet has sung in a recent rhyme Of the garb that once had clad My soul, as he sat on the shore of Time, Where his soul with the song was sad. Then I waved a hand, by him unseen,

As I stood on the "Other Side," And I sought in silence his mortal mien When I came "across the tide." Oh! brother, sing now by the sounding sea

The song that never shall cease Till the waves that roll tumultuously Have a glad refrain of Peace.

And let there be seen on the shores of Maine The light of the "Morning Star," Till the Orient ocean proudly gain The Occident's ear afar,

And tell the people of far-off lands That the reign of Right is here; That error recedes when Truth demands The rule of a Higher Sphere. Portsmouth, N. II.

Banner Correspondence.

Pennsylvania.

PITTSBURGH .-- Of Mrs. Abby N. Burnham's four weeks' engagement in this city William Fleming writes: "She gave very general satis-Fleming writes: "She-gave very general satisfaction to a constantly increasing attendance. As an exponent of the philosophy of Spiritualism upon its religious and practical side, she proved to be a very pleasing and entertaining speaker, illustrating much that she said with facts and incidents of her own experience.

At the close of each lecture she gave a number of readings and tests, which were generally recognized.

ber of readings and tests, which were generally recognized.

Mrs. Burnham is an earnest and willing worker, doing all she can for the progress of Spiritualism and the best interests of the soci-

y for which she labors.
I have been an attentive reader of the BAN-NER OF LIGHT from its first issue, and I have admired the course it has pursued. At all times and under all circumstances it has been frue to the best interests of Spiritualism. Its firm and dignified attitude in the defense of mediums; its brave and persistent efforts against the doctors plot to force out of practice all magnetic and clairvoyant physicians; its earnest and effectual work in spreading abroad throughout the whole civilized world a knowledge of the phenomena and philosophy of Spiritualism, render it worthy of the ighest commendation of every true Spiritu-

My attention was first attracted to spirit phenomena by those at Rochester in 1848. Pre-vious to that time I had experimented with mesvious to that time I had experimented with mes-merism, and was thereby frequently brought face to face with experiences that could not be solved in any way except by referring them to supermundane intelligence. I am thank-ful I have been permitted to live in the dawn of the spiritual dispensation, and that it has been my privilege to commence investigation on the lowest round of the ladder. Oh! how very thankful we were when, after sitting for weeks or even months, we were rewarded by even the tiniest rap from the spirit forces. In weeks or even months, we were rewarded by even the tiniest rap from the spirit forces. In those days we never even dreamed it to be within the bounds of possibility that we should be privileged to see our spirit friends in apparently fully materialized forms, and converse with them, they fully identifying themselves to us, as they are now able to do."

WILLIAMSPORT.-E. K. Prettyman writes: "The BANNER OF LIGHT is a most welcome visitor to me, and I have come to realize that I visitor to me, and I have come to realize that I cannot be happy without its weekly appearance at my office. Our city contains about thirty thousand inhabitants, and there is quite a sprinkling of Spiritualists here, but not a sufficient amount of funds available to support a monthly lecturer. I am, however, satisfied there soon would be were some one to come here and organize a society. Is there not some one in the ranks of Spiritualists who will do so? We will all do what we can to further the establishment of a spiritualistic organization, and work for its support."

Texas.

FLATONIA.-E. Eidelbach writes: "Having been acquainted with Mrs. Sue J. Finck of Galveston several years, and learning of her development for the interesting phenomenon known as independent slate-writing, with my wife and a lady friend I visited her for the purpose of witnessing it, and had three sittings for that purpose. We sat in an upper room, at about 10 A. M. or 3 P. M. It being the month of August, and warm, every door and window was open. A small table, covered with a dark was open. A small table, covered with a dark cloth to exclude the light, was used. The slates were washed and dried in our presence, my wife assisting, and then held by Mrs. F. under the table on the palm of one hand, her other hand resting on the top of the table. No pencil was used, and if one was put on the slate it was thrown out in the room in a very short time. After the slate had been placed under the table, we could hear the sound of writing as if done with a pencil. At the signal of three raps, Mrs. Finck handed us the slates with messages written on them upside down and backward, so that we had to use a looking-glass to read them. The messages were mostly from our spirit children and friends, expressing their love and joy at being able to commune with us. All were very satisfactory to us. At our last scance we were still more and very

At our last scance we were still more and very agreeably surprised. Instead of written messages on the slate, we found thereon a bunch sages on the state, we found thereon a bunch of rosebuds and honeysuckle flowers, fresh from bush and vine, and so wet that the water stood on the state. I had often read of flower seances, but had never attended one. These seances, but had never attended one. These buds and flowers were brought into the room in bright daylight without being seen by either of us. I know there was no possible chance for any one in mortal form to have brought them in. Such things are very hard to believe unless personally witnessed. In this case, the

unless personally witnessed. In this case, the medium was above all shadow of suspicion. To satisfy any one who may doubt my statement, I can only say: Do as I did; go, see, and judge for yourself.

I am writing this unsolicited by any one, much less Mrs. Finck, for I do not know where she is at present. The last I heard of her whereabouts was through her son, A. A. Finck of Galveston, who wrote me she was then in Dallas. Her book, 'Lifting the Veii,' I can recommend to every Spiritualist and investigator. Would we had thousands of such mediums as Mrs. Finck; if we had, the world would be just that much better. She has comforted many a sorrowing heart, and shed light in many a dark place."

Missouri.

ST. LOUIS .- E. W. Gould writes: "Some weeks since I reported the opening of our new hall and its dedication by Miss Jennie new hall and its dedication by Miss Jennie B. Hagan. Miss Hagan remained with us, to our great edification, during the month of Dedember, and was succeeded by Miss. Shehan of Cincinnati, whom we were only able to retain one Sunday on account of her previous engagements. Those only who know of her great value as a lecturer and a practical worker in the spiritual vineyard can appreclate our disappointment in parting with her so soon. She was succeeded by Bishop A. Beals, favorably known as an inspirational lecturer and singer, who occupied our platform very satisfactorily the remainder of the month of January. We had anticipated obtaining the

and the state of t

services of Mrs. Hichmond and Mrs. Hading, but were prevented doing so by reason of their sickness. Fortunately, Mr. Frank T. Ripley came to our relief on Sunday, Feb. 1st, and will remain as our speaker for the month.

Mr. Ripley needs no culbay from any one. Though a stranger to all here his efforts on his first appearance were so satisfactory to our people that his success at once became assured, and I feel confident he passesses just the kind and I feel confident he possesses just the kind of mediumship we need at the present time. His ability to attract an audience was illustrated yesterday. In the morning he had a small audience; at the conference in the after-

small audience; at the conference in the afternoon a very respectable one; in the evening a
very large one—in fact, the largest we have lad
since the organization of our new society. As
an inspirational lecturer and singer we have
had no superior. Add to those Mr. Ripley's
psychometric ability, and I feel safe in saying
his gleanings in this field will be profitable to
our people, and satisfactory to himself."

The leading papers of St. Louls gave-very
fair mention of Mr. Ripley's lectures. The Republic of the next morning said of the Sunday
evening service: "There was quite a large audience present, among whom were noticed
many prominent business men and their families. Ex-Mayor Joseph Brown introduced the
speaker of the evening and of the month, Mr.
Frank T. Ripley of Boston, who delivered a
very learned address while under the influence
of the spirits, and performed some very wonderful things in psychoretry."

of the spirits, and performed some very wonderful things in psychometry."

The Globe-Democrat closed a brief summary of the lecture upon "Who and Where is God?" by saying: "Mr. Ripley's logical reasoning seemed to impress the audience very favorably."

Massachusetts.

PLYMOUTH. - Nellie E. Burbeck writes: The Spiritualists of this place held a meeting on Saturday evening, Jan. 31st, at the house of on Saturday evening, Jan. 31st, at the house of Mr. C. E. Ryder, and formed an association for the purpose of holding public meetings and social circles, that there may be developed a more thorough knowledge and understanding of the Spiritual Philosophy, choosing the following as its officers: President, Galen E. Pratt; Vice-President, Miss Sarah A. Bartlett; Secretary, Mrs. Nellie E. Burbeck; Treasurer, Miss Priscilla S. Bartlett: Advisory Committee, Mrs. M. S. Thomas, Miss Jennie Meadon, Mr. Chas. E. Ryder. It was a very harmonious meeting, and the Society starts out with a good feeling, numbering some thirty members.

and the Society starts out with a good feeling, numbering some thirty members.

The first public gathering under its management was held Sunday evening, Feb. 1st. It was an experience or fact meeting. The exercises opened with singing by the congregation, followed by an invocation by the controls of Mrs. Ryder. Facts were related and remarks made by the President, Miss S. A. Bartlett, Dr. Drisko of Lynn, Miss Jennie Meadon, and Mrs. Phinney. There was a good attendance, and the closest attention was paid throughout.

The impression upon those present could be only pleasant and lasting, and lead to much thought."

FALL RIVER .- A correspondent writes, Feb. 1st: "Prof. J. W. Kenyon has just closed a month's engagement with the Spiritual Ina month's engagement with the Spiritual Investigating Society of this dity. He is a speaker of no ordinary ability, and his inspiration is felt throughout the entire audience. He has a full and clear enunciation, making it possible for all to understand. At the close of his lectures one frequently hears it said, 'I could have listened another hour without being tired.' Societies with unfilled dates, or those making up their lists for another season, should correspond with him. At present he is in New Bedford, but is intending to settle in Providence, R. I. Mrs. Kenyon is a fine test medium when in health."

WORCESTER.-Mrs. A. W. Wilcox writes The ladies propose to hold a Grand Fair the coming summer at Onset, for the purpose of coming summer at Onset, for the purpose of obtaining means to beautify the place where so many gather during the heated months of summer for pleasure and comfort; and it is earnestly hoped that all ladies coming to Onset this summer will prepare articles as contributions to the tables, and that gentlemen help in this effort to beautify and add to the attractions of good old Onset. Later on other notices will appear, informing those who wish to contribute where and who to correspond with. They can bring articles with them, or send them, as they choose. It is hoped all who make Onset a summer home will feel interested, and do all they can for the proposed Fair."

Michigan.

GRAND RAPIDS. $-\Pi$. W. Boozer writes: "The agitation of the subject of organization is ever present with us, yet we make no advance. To do this, it is necessary that we begin right. Have we not made a mistake in putting our first efforts into the philosophy instead of the phenomena of Spiritualism? While all agree that the one is a necessity to the other, agree that the one is a necessity to the other, it is conceded that the phenomena constitute the foundation, which in the building of our structure should go in first. Hence we should begin with the organization of the phenomenal part of Spiritualism: the philosophical would then naturally follow, and as growth came the parts would reach out to each other in one compacts and complete experiences. parts would reach out to each other in one compact and complete organization. Sensing the need of the times, and with the object of supplying a want not filled, we have organized a Spiritual Phenomena Association, a legally incorporated organization, properly qualified to do business, own property, receive bequests, and give protection to whoever may work under its auspices. its auspices.

Its auspices.

Its purpose is to encourage the right presentation of the most perfect forms of any and of all phases of what are known as Spiritual Phenomena, in the city of Grand Rapids, Mich., for the benefit of all who honestly desire to know what truth there may be in these phenomenal manifestations. We recognize that the phenomena are the foundation of the whole structure; but we agree that both its phenomena and its phlosophy shall go hand in hand, and this movement is in recognition of an important factor in the great work.

Membership requires no form of belief or un-

belief. Our creed, if we have any, is of four words, WE WANT TO KNOW—the truth concerning Spiritual Phenomena. So that, though Spiritualists are the originators of this movement, liv is not required that its members shall be be-lievers or skeptics, religious or infidel: these are matters outside the purposes of this organi-zation—for each to settle for himself or herself, retaining the most complete liberty of opinion on all subjects, Spiritual Phenomena included. We only agree in this. that we want to know We only agree in this, that WE WANT TO KNOW, and that we will fraternally cooperate as a means to that end. Further particulars may be had by addressing the writer of this."

California.

SAN FRANCISCO.—A correspondent writes: The BANNER OF LIGHT has ever been a welcome messenger of love and light to me, and I have read its pages with devotional interest many, many years. My dear mother, who long since passed to her spirit-home, was a reader and subscriber for THE BANNER when I was a child, and possibly was one of its first readers, consequently it is, as a well tried friend, ever welcome. We have been highly favored for a month or

two past in the way of spirit-communications, through the mediumship of Mrs. E. A. Wells. Her public and private scances have awakened a lively interest in Spiritualism and its phenomena. She has given many convincing tests to skeptics, sufficient, it would seem, to set their minds thinking of the great hereafter. I

in this city-so a correspondent informs us. Of her closing service the Daily Telegram, 20th Of her closing service the Dally Telegram, 20th ult., says: "Mrs. Itlehings closed her series of three lectures at the Grand Opera House last night. The audience was large, and the interest seemingly intense. She auswered about a dozon questions with undoubted satisfaction to her heavers. Her words fall with much force because of her almost matchless elecution. There is never a wrong inflection, emphasis, or expression of countenance... Her admirers are not confined to people of any one shade of opinion. All who hear her become impressed with her honesty and carnestness, even if they disagree with her conclusions."

South Dakota.

ABERDEEN .- A correspondent writes that to awaken an interest in Spiritualism in a community strongly garrisoned by orthodox forces, Mr. E. Bach held meetings at his house the past fall and winter. This move called forth several attacks from the elergy, who, protected by their pulpits, did so without fear of molestation by those who questioned the infallibility of their opinions. The subject became a prominent topic of discussion, and The Saturday Ploneer opened its columns to a correspondent, who,

opened its columns to a correspondent, who, among other things, said:

"I have heard the three Christian sermons and Bach's Spiritualist lecture, and I infer from all that I have heard that the one lonely pleader for his vilified faith has thoroughly frightened the combined ministers of Christ, and that they are fully convinced they must either secure his scalp, and stop his conversions, or forfeit their luxurious pulpits and fat parsonages, as the people will begin to doubt, and refuse to support them. I am morally certain that as the matter stands to day Mr. Bach could depopulate the churches if he chose to set up an opposite altar dedicated to the shades of those who have passed to the other side. I do not know this plucky old gentleman, with his grand and expansive conceptions, but since his

those who have passed to the other side. I do not know this plucky old gentleman, with his grand and expansive conceptions, but since his lecture I am resolved to seek his acquaintance. It is evident that he is not the only Spiritualist in town, but he seems to be the only one brave enough to stand up before the multitude and, after explaining to them a belief so pure, so humane and so sensible as to put the Jewish chronicles to the blush, declare that this is Spiritualism and he is its champion.

Dr. Keeling saw the need to stifle the growing interest in favor of Spiritualism. He preached a sermon upon it—so sincere, just and liberal that it reacted in favor of the ism, and the gentleman had hard work to get out of a bad fix... Dr. Shelland's sermon was laughable. He ridiculed the jugglery of Hermann and let Spiritualism alone. Young Mr. Wallace next tried his hand. He does n't care to investigate it personally; he can get his information from current literature concerning Spiritualism; it is from books only that the Christian religion is obtained, and it can hardly be necessary to go further than books to squelch its compatitor. Of course after this be necessary to go further than books to squelch its competitor. Of course after this acknowledgment of his ignorance of his subject, his arguments fell flat, and the most that can be said is that his lecture was a mass of unnecessary and ineffective abuse."

The writer, after admitting that he is not a Spiritualist, closes by saying:

"The Christians are losing ground, and unless they inculcate Spiritualism into their doctrines (and nothing is easier, for Christ was a Spiritualist,) their days are numbered. For their creed consists of a blind, traditional faith, and the Spiritualists have knowledge and scientific proofs of their tenets."

Maine.

KNOX.-M. J. Wentworth writes: "Shortly after my last writing a number of Spiritualists and others met at Mr. Clark's and held the and others met at Mr. Clark's and held the first parlor meeting. It was opened with singing, and an invocation and lecture were given by the writer of this. Dr. Colson followed with interesting remarks upon organization as necessary to help on the good work Spiritualism has to do and assured us he was with us to do whatever he could to aid in bringing truth to those who seek it.

Mrs. F. Durham, under control of her guide, said our spirit friends had long contemplated an organization for the advancement of truth and for the interchange of thought and liberal and spiritual culture, and gave words of en-

and spiritual culture, and gave words of en-couragement, bidding all be earnest workers. Mrs. A. Clark remarked that some had said to Mrs. A. Clark remarked that some had said to her, If Spiritualism is true, Spiritualists should make more effort to bring it to others. She thought as Spiritualists we should be more earnest to help and comfort others as we have been helped and comforted. Miss Hicks, in her impressive manner, spoke words of truth, followed by Mrs. Cunningham and others, whose earnest words for Spiritualism and spiritual and intellectual development were listen-

itual and intellectual development were listened to with close attention.

The friends were unanimous in favor of an organization, and decided to call it The First Spiritual Association of Belfast.

Mr. Clark was elected President; Mrs. F. Durham, Vice-President; Mrs. J. Y. Cottrell, Secretary; Mrs. J. Cunningham, Treasurer.

After the election of officers the Society decided to hold a series of parlor meetings, having lectures when they could have a speaker, and readings, recitations, facts and conversations and free expression of opinion for all who met with them;

tions and free expression of opinion for all who met with them:

Thus the good work goes on, and I doubt not excellent results will follow the several meetings to be held at the houses of members.

Friends and Spiritualists, is not this a movement in the right direction? Cannot others open their homes, that within them the loving,

helpful angels may bring their tidings of great joy to those who will receive this truth?"

New York. WATERTOWN. -- Mrs. Mary C. Lyman writes: "At the Davis Temple I am yet en-

gaged, with glowing prospects of greater good for our advancing Cause. The sunbeams of fortuth melt into tangible expressions of wis-dom and love, placing their diamond setting as a light to illuminate the winding pathway of

the earnest investigator.
Thursday evening, the 29th ult., the Ladies'
Progressive Union held an entertainment,
which was well patronized, from which the
Union realized a fine benefit. The entertain ment consisted of an oyster supper and an ex-cellent display of musical ability by the best talent in the city."

Connecticut.

COLCHESTER .- Mrs. L. A. Williams writes: I have subscribed for the BANNER OF LIGHT, read it many years, and consider it to be extremely valuable. It is a great comfort to me."

After Life.

The following beautiful extract from the writings of George D. Prentice is republished at the request of a correspondent:

"It cannot be that earth is only man's abid ing-place. It cannot be that our life is a bub-ble cast upon the ocean of eternity, to float a moment upon its surface and then go into nothingness and darkness forever. Else why is it that the high and glorious aspirations leap like angels from the temples of our hearts, and forever wander abroad unsatisfied? Why is it that the rainbow and the cloud come over with that the rainbow and the cloud come over with a beauty that is not of earth, and then pass off and leave us to muse on their faded loveliness? Why is it that the stars which hold their festival around the midnight throne are set above the grasp of our. limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty are presented to the view and then taken from us, leaving the thousand streams of the affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than earth. There is a realm where the stars will be spread out before us like the islands that slumber on the ocean; and where the beautiful beings that here pass before us like visions will stay in our presence forever."

The Boston investigator is requested to copy the

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The Graves in the Looking-Glass. Intuitive Recognition of Spirit-Presence and

Power.

The sight of a little country school-liouse brings to mind the days of boyhood and the pleasant face of my kind old school-mistress. I close my eyes, and in a moment fancy myself again in the quaint old building. It had the ancient arrangement of seats running around the house on three sides, and a continuous desk fastened to the walls behind them. The desk fastened to the walls behind them. The desk was a bare, slanting board, and the seats were wooden benches without backs. At times the pupils faced the teacher, and at others turned their backs to her, as they were obliged to do when writing. In turning they had to swing over and back like the boom of a sail-boat. A great Franklin stove stood in the centre of the room. When the teacher sat at her little desk, her pale face shown in profile against the background of the blackboard behind her, the effect was just the reverse of the cut-paper silhouettes common in the time when photographs were unknown.

Such a school-house is still standing in the Rye street district, South Windsor, Connecticut, and such were its interior arrangements

Such a school-house is still standing in the Rye street district, South Windsor, Connecticut, and such were its interior arrangements fifty years ago. At that time Maria L. Mills came thither from Vermont, and taught the district school for a salary of one dollar and a quarter a week and "boarded round." It is sadly suggestive that the average attendance of children half a century ago was thirty, and is now less than one-half that number. Of those thirty children the now venerable teacher knows of but few that are living. Sewing was one of the accomplishments taught at school in olden times. With their earliest knowledge of the alphabet, girls were taught to work the letters on canvas. With very pardonable pride she showed me a piece of work stitched of canvas, and rather ambitiously purporting to be a "Genealogy of the Mills Family,"done by herself more than sixty years ago. Her mother understood the long-lost domestic arts of spinning, weaving and dyeing, and taught them to her daughters.

Jemmy Bissell was a man of some note in the locality during his life. Not James nor Jimmy, but Jemmy. His mother survived his birth but a short time. When asked what she would have her child named she feebly answered, "Call him Jemmy" and thus it was spoken

The light of that house went out when Ellen died. The venerable family doctor, who had been a frequent visitor, avoided the house for months. Meeting him, the mother asked why he did not call as before. He answered: "I can't bear to. Every time I come in sight of your house I whip up my horse to get by as quick as I can." For years the child's playthings were scattered about the house just as she left them.

The boy Homer grew up a promising youth, the mother's hope and father's pride. The latter owned a good deal of real estate in the vicinity, including several mill-privileges. When a flood came fears were felt for the safety of a saw-mill dam, and that of a grist-mill half a

saw-mill dam, and that of a grist-mill half a mile below. The upper dam gave way. Mrs. Bissell heard the shouts of the men who had been trying to save it, proclaiming the disaster. She ran down the road to see the effect when the now resistless flood struck the lower dam. Her husband and boy were trying to pull up the flash-boards. Down came the raging torrent, tearing away the dam, and bearing all before it. Jemmy and Homer were safe on the other side, but out off from her by the roaring waters. They were compelled to travel for a long distance along the stream above in

roaring waters. They were compelled to travel for a long distance along the stream above in order to cross and return home. But the time was coming when they would be separated from her by deéper, darker waters, to cross and return in mortal form no more.

While still in manhood's prime Jemmy Bissell prepared a plot of ground, containing perhaps an acre, pleasantly situated on the opposite side of the highway, not far from his house, for a family burial place. His wife Amelia was the first one to be laid to rest in this quiet spot more than fifty years ago. Jemmy was buried there twenty years ago. Ten years later Homer was laid beside his sister Ellen. A plain, brown stone monument marks Jemmy's grave; hard by another perpetuates the memory of his father, a soldier of the Revolution, who died in his ninety-ninth year; the parents of the widow are buried there, and the names of many of her near kindred are inscribed upon the groups of head-stones. Further away are the graves of others not akin save by the kinship of common humanity. The ground is spacious enough, and Jemmy Bissell was willing to give the stranger and the pauper a narrow, bed in the same enclosure. So he deeded the lot to the town for a free burial ground, only requiring that it should be kept properly fenced. He and his slumber on in serene tranquility, crumbling to dust, as is the common lot all undisturbed by the contiguity of stranguility for the stranger. quility, crumbling to dust, as is the common lot, all undisturbed by the contiguity of stran-

gers.

The house in which the widow lives, and has lived so long, is no longer her own. Some years ago, at the wish of others having an inter-est in it, she surrendered her claim, and the estate was sold. The owner does not care to estate was sold: The owner does not care to occupy the house, and so it remains to the widow, as for a half century past, still her home, whatever the deeds may say.

"We have no title deeds to house or lands, Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands, And hold in mortmain all their old estates."

And hold in mortmain all their oid estates."

Many well-to-do relatives and friends have importuned the widow to give up her lonely life and live with them. To me she said:
"They are out of patience with me. They say-I ought not to live here alone when they would be glad to take care of me. But here I have spent the best part of my life; here my children were born; here they and my husband died; here I closed their eyes. Do I ever want to leave this place? I never shall till I am obliged to." obliged to.

obliged to."
Against the wall langs a life-size portrait of Jemmy—a good and pleasant face—that of a kind and generous man. Under the picture of Homer stands his melodeon, unused and silent, yet a treasure to the widow now. For years his overcoat, hat and muffler remained where he hung them when they were last worn. A Bible, given her by Jemmy fifty years since, shows by its well-worn pages how much it has been read. She said:

"I have never felt so bad in the world but I could find something in the Psaims to comfort me. I am often lonesome in company, but never when alone. But I am not alone. I have lain at night and heard my boy speak to me as plainly as he ever did, when I knew there was no mortal but myself in the house. I have been in the graveyard over there and heard Ellen say plainly:

"I am not there. That which made me dear to you is not buried here—only the casket."

"This communion is my joy. I don't know what it is to be lonesome."

The widow has lived to bury her husband and both her own children. Of seven brothers and sisters only one survives. The broken links that weaken her hold on carthly life are united to strengthen the chain that is drawing her gently to the life beyond.

"The stranger at my freside cannot see

"The stranger at my fireside caunot see The forms I see, nor hear the sounds I hear; He but perceives what is, while unto me All that has been is visible and clear."

I had been told that a certain easy-chair, always standing in a particular position, was the widow's accustomed and favorite seat. When she so far honored me with her confidence as to invite me to take this seat, the reason for her preference was apparent in an instant. Before me on the wall hung an old-fashioned plain looking-glass, remarkably clear, which has been in her family unbroken for ninety-eight years. It reflected the graveyard across the way with wonderful distinctness. In the centre of the glass was the monument of Jemmy, with the group of headstones around it. I could almost read the inscriptions, so graphic was the shadow-picture.

Sitting here day after day, while the clock on the corner shelf keeps the only record of the flying hours, the widow looks backward to the shadowy past, and forward to the mystical fu-I had been told that a certain easy-chair,

shadowy past, and forward to the mystical fu-ture, feels the gentle touch of unseen hands, listens to the spirit voices, and is comforted. Waywood, Conn. S. B. KEACH.

LIST OF SPIRITUALIST LECTURERS.

[We desire our List of Lecturers to be at all times reliable. Therefore we ask those most interested to inform us of any changes that from time to time may occur.]- ED. B. OF L.

smeatic arts of spinning, weaving and dyoing, and taught them to be radual them to be radual them to be radual them to be radiation and the relationship of the state of the coally during his life. Not James nor Jimmy, but Jemmy. His mother survived his birdinates the coally arting his life. Not James nor Jimmy, but Jemmy. His mother survived his birdinates are the coally during his life. Not James nor Jimmy, but Jemmy. His mother survived his birdinates are the coally during his life. Not James nor Jimmy, but Jemmy. His mother survived his birdinates are the coally during his life. Not James nor Jimmy, but Jemmy. His mother survived his birdinates are the coally during his life. Survived his birdinates are the coally during his life. Survived his birdinates are the coally during his life. Survived his life of grave. Jemmy was one of the early sections of which his life in the long line descended from John Bissell, who came from England to Piymouth, the life of the long life of him six children, and left first the life of him six children, and died fifty-three years ago. A year afterward Jemmy married his deceased wife's sister. Maria, the school-mistreed his house of two did his life of him six children, and them. The natural feminine tact that made her successful has a teacher had still an amount of the successful has a teacher had still an amount of his life of him six during his life of him had them. The natural feminine tact that amade her successful has a teacher had still an ample field for its exercise. Her young charges were trained and educated with patent and unremitting care. The house which then been a spatious brick structure, that used to be considered the finest residence in that part of what is now South Windoor. When he first be an apacious brick structure, that used to be considered the finest residence in that part of what is now South Windoor. When he first be an apacious brick structure, that used to be considered the finest residence in that part of the mother's who come of the survey of t

M. F. HAMMOND, Northport, L. I. N. Y.

M. M. HALE, 46 Russell street, Charlestown, Mass.

W. A. HALE, 46 Russell street, Charlestown, Mass.

W. A. HALE, 46 Russell street, Charlestown, Mass.

B. HAINEAGU, cor. 18th and Plums atreets, Cincinuati, O.

Miss. M. H. HELLAND, 38 Moreland Terrace, Boston,

Miss. Bel. HELLAND, 38 Elm street, Cincinuati, O.

Dir. W. R. JORGELYN, Santa Cruz, Cal.

DR. P. T. JOHNSON, Battle Cruz, Cal.

DR. W. R. G. KIRDALL, Lebanon, N. H.

MISS. B. J. G. KIRDALL, Lebanon, N. H.

D. M. KING, Mantua Statlen, O.

F. L. KING, Care BANNER OF LIGHT, Boston, Mass.

MISS. A. G. KIRDALL, Lebanon, N. H.

D. M. KING, Mantua Statlen, O.

F. L. KING, Care BANNER OF LIGHT, Boston, Mass.

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MISS. ZAJDA BROWN-KATES, 2234 Frankford Ave., Phil., Pa.

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MISS. ZAJDA BROWN-KATES, 2234 Frankford Ave., Phil., Pa.

MISS. A. LUGAN, 841 Market stroet, San Francisco, Cal.

MISS. M. W. LESLIE, Lebt Box 37, Meirose, Mass.

MISS. M. W. LESLIE, Lebt Box 37, Meirose, Mass.

MISS. A. LIEWIS, Brooky-LUTHER, Crown Point, Ind.

MISS. SENSENGER, 105 Cross street, Cloveland, O.

MISS. H. S. LAWE, 30 Voress treet, Cloveland, O.

MISS. H. S. LAWE, 30 Voress treet, Cloveland, O.

MISS. A. LEWIS, Brooky, A. & Zastl Brainfroe, Mass.

MISS. A. LEWIS, Brooky, A. & Zastl Brainfroe, Mass.

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MISS. A. LEWIS, Brooky, A. & Zastl Brainfroe, Mass.

MISS. A. J. LEWIS, Brooky, A. & Zastl Brainfroe, Mass.

MISS. A. J. LEWIS, Brooky, A. & Zastl Brainfroe, Mass.

MISS. A. J. J. MONES, 16 Statley street, Earlied, Liverpool, Eag.

MISS. A. D. A. SASTLE, BROOKY, A. & Zastl Brainfroe, Mass.

MISS. J. J. MONES, 16 Statley street, Earlied, Liverpool, Eag.

MISS. A. SASTLE, MASSELET, WORKER, A. WALLES, A. D. W. A. B. PASSE, BUSK

· Will also attend funorals.

PROF. CROMWELL'S CREED.

The following lines, from the pen of Prof. Cromwell give an idea of the rational, philosophical and Spiritual bent of his mind regarding the life that is and that which is to bo:

From nowhere I came, without knowing why My life should be spent in learning to die. I know I am where no atom is lost, And Nature provides for me without cost The beauty that lives in both light and shade; For sunbeam and cloud alternately aid Beneficent earth to yield from its breast The manifold gifts with which I am blost.

And Nature takes care that every change of season shall yield to not disarrange The effort of youth, which yet has to fill Its portion of work by favor or skill.

The leaves in decay will nourish the root of trees which must bear their annual fruit; Eternal is life when once it is born, As surely as night is followed by morn: Light is unfailing and shadows display The forms which obstructits-genial sway. Though three score and ten of years I may fill, And wintry age my members may chill, Though thinking may wear my power of brain, Past recognition of pleasure or pain, Yet know I the force which ripeus the years

Can easily turn to jewels my tears. The snow's gentle fall to mantle the earth Till summer shall give to flowers new birth, Is evidence of omnipotent power, That paints the rainbow where glistens the shower.

The horizon seems a circle to me,
Its centre where'er I happen to be.
What folly 't is then for man to pretend
That where vision fails there life has an end?
I know other worlds than this greet the eye,
As star after star I see in the sky;
Beyond them afar there surely can be
Of gems many more than those which I see;
There's much known to man apart from his sight,
Like perfume and song, unseen by the light.
Then why should I seek to know of my end

Then why should I seek to know of my end, When Nature is both my father and friend? I asked not to come, I care not to stay, And leaving I know is not far away; So living to help, by word and by deed, The rest of mankind, whatever its need: I feel that the cause of my being here Is worthy of love much more than of fear.

A WONDERFUL WOMAN: SARAH ANN GOLDSBROUGH-HER LIFE AND WORKS.

BY J. J. MORSE.

(Special Correspondent of the Banner of Light.)

Knowing that the BANNER OF LIGHT ever keeps in the van, and that it endeavors to supply its myriad readers all over the globe with the best as well as the latest information upon the subjects they are interested in led your correspondent to make a personal visit to the lady whose name heads this article, and to conduct a systematic inquiry into her labors and practice, the far-reaching effects of which are felt not only throughout the United Kingdom. but on the Continent of Europe, in Canada, the United States, and Australia as well. Let it be premised that Mrs. Goldsbrough is a medium and healer, an earnest and consistent Spiritualist, a woman of largest sympathies, an excellent and true-hearted wife and mother. These points borne in mind, the rest of what follows will be easily understood:

In the interview with your correspondent, Mrs. Goldsbrough was good enough to say that she was born at Rothwell, near Leeds, in the County of Yorkshire, on September 26th, 1841. She is therefore now in her tiftieth year. At an early age she was taken in charge by a grandan early age she was taken in charge by a grand-mother, which lady bore the soubriquet of the "Wound Doctor," as she enjoyed wonderful repute in such matters. The subject of this sketch little thought that the observations made in early years would become stepping-stones in after-life to the enormous work she was subsequently called to by the spirit-world. was subsequently called to by the spirit-world. Her early religious training was received among the Wesleyan Methodists. At the age of seventeen she occupied a position in a drug store at Leeds, and during this period she met and married her husband, the result being a most happy union, and a family of ten bright, intelligent children—singular to say, composed of five boys and five girls.

The first introduction to Spiritualism that

"We sat for many months for development. None of the sitters knew anything of my having any knowledge of herbs, medicines, or wounds and their treatment, though I had done a little in these things ever since leaving Rothwell. Yet from the first, both through Mrs. Riley and her daughter, it was repeatedly affirmed that if I embraced spiritualism, and sought the help of the spirits, nothing could prevent my name becoming a household word. My eldest son was, clair-voyantly, seen under, as we then thought, most impossible circumstances, taking part in the business, but the vision has been actually fulfilled to the very letter! Just after my introduction to Spiritualism I was taken seriously ill, my friends fearing there was no hope of my recovery. I was, indeed, almost 'dead,' when I offered up an earnest aspiration to the Ali Wise for help, and silently vowed, if I could be restored to health, to devote the remainder of my days to suffering humanity. Suddenly, as if in answer to my prayer, a caim and holy inspiration entered into my whole being, and, in a manner that no words can describe, a something spoke within me, and in so doing impelled me, in turn, to also speak. I was scarcely able to utter a sound, yet managed to make my friends understand me, and, to their astonishment, it was found that I was dictating a prescription! It was compounded and duly taken, and in the result, though at the time it was communicated I was almost at my last, I was down stairs within four days, to the amazement of my husband, friends and medical attendant. Since then I have given thousands of prescriptions, examined, spiritually, multitudes of patients, and, under the guidance of the good spirits, have been able to effect cures without number of the affilicted and suffering hosts who have visited me. I feel unutterably thankful that the spirits selected me for this great work, and I trust I may long continue to help my suffering fellow-creatures."

No words can convey the tpansparent truthfulness and sincerity accommanying the ab

No words can convey the transparent truthfulness and sincerity accompanying the above recital. One felt, indeed, in the presence of a sublime enthusiasm, born of the deepest con-

Your correspondent was next taken in charge by Mr. Goldsbrough, and was then put in pos-session of many interesting particulars con-cerning the method of treatment, the reception

by Mr. Goldsbrough, and was then put in possession of many interesting particulars concerning the method of treatment, the reception of patients, the preparation of remedies, and so on, most of which information is sufficiently interesting to be briefly reproduced.

Patients are ushered into a commodious and comfortably furnished waiting-room, which is always liberally supplied with Spiritualist pamphlets and periodicals. A cheerful fire blazes in the spacious fire-grate, cheerful pictures adorn the walls, and the few simple "rules" that patients must conform to are neatly framed, and placed over the mantelpiece. The consulting-room is elegantly and tastefully furnished, a thoroughly bright, cheerful and cosy apartment. In this Mrs. Goldsbrough takes her seat at 9 A. M., and, with the exception of a recess for the midday and evening meals, remains there until 8 P. M. every day, except Sunday. Her average consultations run up to nearly one hundred each day. But, in addition to personal consultations, there is an enormous letter practice from virtually all parts of the world. Every "case" is registered, as is also the nature of each and all prescriptions, so a complete record is available for reference. The clairvoyant examinations and prescriptions are desoribed as more than wonderful, while the cures effected sometimes border—so patients assert—upon the miraculous. The waiting and consulting rooms are upon the ground floor, while on the floor above is the book-keeper's department, wherein, are portly ledgers, bulky cash, order, prescription books and registers, masses of correspondence, active clerks, with one of the sons as general manager. The place is full of business here, and well it may be, considering the innumerable details that need attantion.

Until recently, the two houses, in Great Russell street, were the entire seat of operations; but so great has become the work that, spacious as are these houses, they are now utterly inadequate to the increased demand for room. while the cures effected sometimes border—so patients assert—upon the miraculous. The waiting and consulting rooms are upon the floor above is the book-keeper's department, wherein, are portly ledgers, bulky cash, order, prescription books and registers, masses of correspondence, active clerks, with one of the sons as general manager. The place is full of business here, and well it may be, considering the innumerable details that need attantion.

Until recently, the two houses, in Great Russell street, were the entire seat of operations; but so great has become the work that, spacious as are these houses, they are now utterly inadequate to the increased demand for room. For it must be understood that all the remetal work of the tolling citizens of the considering the increase of my neighbors has left his order for dental work this week in another State, because he will not submit to the extortion of men who have signed and are clamoring for a dental work, carried away by citizens who go on business trips, visiting their relations, and on excursions, and will take the advantage while the oppressive terms of the trust doctors, while the poor, who cannot so escape, must remain at home and be bled.

Now why do these dentists clamor for this

dies préscribed through Mrs. Goldsbrough are actually prepared under the personal supervision of herself and husband. After giving up room after room, occupying both basements and each rear yard, the utmost difficulty was encountered in finding proper space; so it was at last resolved to erect a building solely devoted to the manufacturing of the remedies, and the purel, compercial affails connected with their despatch, and the purelistic connected with their despatch, and the purelist connected with the collection in the connected with the connected with

the fine concrete floor and the really first-class drainage arrangements, at once make themselves understood. Here is stored an immease quantity of timber for the manufacture of packing-cases. So great has become the publio demand for some of the always current remedies that, for instance, some thirty thousand bottles of the "Embrocation," used for rheumatism, sprains, etc., etc., are made and sold every year. The cases mentioned afford severy ourity during transport, and by the peculiar system of packing adopted it is extremely rare for a bottle to get broken.

On the ground floor there are huge receptations of the state of the system of the state of the system of

On the ground floor there are huge recepta-cles for storing the various remedies ready for shipping or immediate use—embrocation, pills ointments, powders, pain-killen, magic paint, and what are described as the "bodies" for various medicines. Here is a massive cup-board, under lock and key, and upon it being opened there stood disclosed an innumerable array of glass bottles, earthen jars, metal can-isters and carefully secured packages containisters, and carefully-secured packages, containing tinctures, essences, powders, and what not beside, used in the compounding department beside, used in the compounding department upstairs, while near by stand six enormous, and specially manufactured, earthenware "compounding pots," in which the embrocation is made. Ebony "agitators," worked by machinery, amalgamate the contents of these "pots," and everything is ensured that will avoid waste or failure. Of course the inevitable telephone, burglar and fire alarm are here, for no business place of importance is complete without such in these days. The usual iron safe and clerical appurtenances, all substantial, are here, too, and another son is in charge:

charge Upstairs are the filling and packing counters, and two forty gallon, rustless from boilers, in which are manipulated all the extracts and decoctions manufactured from the roots, herbs and barks, that are stored in bags, barrels, packages and cases at the end of this floor. Every improved appliance that can save labor, ensure cleanliness, prevent the contamination of the productions, and secure the best results, of the productions, and secure the best results, has been unstintedly introduced. On this floor are packed and distributed annually some ten thousand boxes of ointment, over twelve thousand of the various powders used, upward of forty thousand bottles of medicine, and about eleven thousand boxes of various pills. Clean and tidy girls are busy filling, wrapping, packing, and attending to all that is incident to getting the various remedies ready for handling in the sale department. Mr. Goldsbrough is a generous employer, and, consequently, his helpers give him willing aid. After a thorough inspection of the factory and warehouse, your inspection of the factory and warehouse, your correspondent bid adien to his genial guide, and, as he homeward wended, he fell a thinking

and, as he homeward wended, he fell a thinking upon all he had heard and seen.
What did it all mean? Here is a simple-minded, honest woman of the people, devoid of medical training, with no pretensions to more than ordinary ability, moving in a respectable but ordinary social sphere, and yet her name is literally a household word in countless families! Ten years ago she was unknown outside her own little circle of friends. To-day her fame is broadcast. How did it come about! Let learned divines, professors and medicos Let learned divines, professors and medicos condemn, sniff or sneer, as they choose, the sim-ple truth is that the results, all too briefly told ried her husband, the result being a most happy union, and a family of ten bright, intelligent children—singular to say, composed of five boys and five girls.

The first introduction to Spiritualism that Mrs. Goldsbrough received was in 1879, at the hands and in the home of Mrs. Riley and her daughter, both highly esteemed mediums, residing in Bradford, in which town Mrs. Goldsbrough then resided, as she does now. To quote her own words:

"We sat for many months for development. None of the sitters knew anything of my having any knowledge of herbs, medicines, or wounds and their treatment, though I had done a little in this article, have been brought about by the spirits! Yes, by the spirits! And because they found a fitting, faithful, devoted and self-deny ing servant to work through. Here is a woman prescribing for over twenty-six thousand partients in a year, curing most, relieving many literally lifting numbers from their grave succeeding where doctors have failed. Is in not marvelous in this hard-hearted, money of the sitters knew anything of my having any knowledge of herbs, medicines, or wounds and their treatment. Hone I had done a little in this article, have been brought about by the spirits! Yes, by the spirits! And because they found a fitting, faithful, devoted and self-deny ing servant to work through. Here is a woman tients in a year, curing most, relieving many literally lifting numbers from their grave succeeding where doctors have failed. Is in not marvelous in this hard-hearted, money of the spirits! Yes, by the spirits! Yes, by the spirits! And because they found a fitting, faithful, devoted and self-deny ing servant to work through. Here is a woman tients in a year, curing most, relieving many literally lifting numbers from their grave succeeding where doctors have failed. Is in not marvelous in this hard-hearted, money of the spirits! And because they are succeeding to the spirits! And because they are succeeding to the spirits! And because they are succeeding to the spirits! And because t done freely for suffering humanity? In all the writer's long experience of Spiritualism and mediumship on both sides of the Atlantic, he knows not another case like unto this. As a wonder in mediumship, as an amazing work of

knows not another case like unto this. As a wonder in mediumship, as an amazing work of the spirits, it is without a parallel.

While to those who judge everything by "how much is there in it?" the material success of this woman's work is an eloquent testimony of the "use" of mediumship, for the sale of over ten thousand remedies a year must, of course, mean a considerable return. But, to the honor of this good soul, and also of her worthy husband, let it be said, they are generous with their means, doing good by stealth, not letting their right hands know what their left hands do, and in all things they are all that good Spiritualists, and true men and women should be.

Your correspondent also made independent inquiries, and was gratified to learn that all he has herein set down was abundantly corroborated from other sources; so he feels fully justified to offer this brief outline of a truly spiritual work, being done by a most worthy woman, to his friends, through the columns of the BANNER OF LIGHT, with the certainty that all who read it will agree with him that Mrs. Goldsbrough is indeed a wonderful woman.

Medical Trusts in Maine.

Certain of the dentists and doctors of Maine being on the war-path to secure for themselves legal privileges in that State, to the exclusion of all other orders of practitioners, Dr. Rouse gives these bigots a sharp arraignment in the columns of The Bath Independent-from which we condense the subjoined:

"The people do not thank you [the M. D.'s] for "The people do not thank you [the M. D.'s] for the attempt you are now making to put them in bondage by asking the representative of the people to sell them out, like Judas Iscariot of old, for thirty pieces of silver, by establishing a dental and medical registration board for the Free State of Maine, and they will not have such a law aimed at their constitutional right to choose their own doctor.

The people have not sent in any petition for any such laws; they do not want them; but

The people have not sent in any petition for any such laws; they do not want them; but the doctors, supported by a certain class, are sending in petitions praying for a law to protect the people from the people, and for the doctors of dentistry and the doctors of medicine to be appointed by law as a protectorate, To grant them a law allowing them to form the most despotic trust against human liberty—that of protecting your own life, and that of having the liberty of conscience to choose your own doctor when you pay your own bills...

Taxes are high enough now, without paying a dentists' registration and a doctors' registration Board thousands of dollars each to sit on soft cushions in large easy-chairs at the [unnecessary] expense of the tolling citizens of the

Dr. Rouse writes us from Bath: "One of THE BANNER petitions that I put into other hands has been sent in from our district as a remonstrance to the Dental Registration Bill. It has the name of Hon. Arthur Sewall, the President of the Maine Central Railroad, a Director in the Mexican Central Railroad, as also the owner of the largest wooden ship in the world, but lately launched from this port, Benjamin Green, the owner of the cotton mills at Brunswick, Me., Judge Hall, who is a man of remarkable sound judgment, and many others; so here are materialists of property and brains also to oppose any doctors' registration laws, dental or medical. My petition of over eleven hundred names will be reserved for use when the doctors of medicine put in their bill.

I shall appear before the Committee when the Dental Bill is ventilated, and a successful clairvoyant and magnetic physician has promised to go with me. I do n't see any chance for failure, and I believe in our success."

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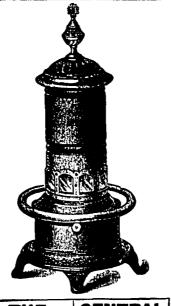
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The Weekly Discourse; Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. RICHMOND. VOLUME V.

NRS. CORA L. V. RICHMOND.

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NO. 2-THE COMMUNION OF SAINTS.
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No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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



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

"From the Third Century to the Days, OF MODERN SPIRITUALISM," is the title of No. XVI. of that valuable exegesis of "The Spiritual Facts of the Ages," which Dr. F. L. H. WILLIS is now especially contributing to THE BANNER'S columns. It will appear next

"Duplex Personality."

Under the above caption the Washington, D. C., Evening Star of Feb. 3d publishes a lengthy letter from the pen of Dr. Elliott Coues, in which that gentleman sums up his opinion and conclusions concerning the trance experiences of mediums in general and those of Mrs. Piper in particular, the lady with whom Mr. Hodgson of the Psychical Research Society held a series of sittings for investigation, notice of which (with the results obtained) was given in our last issue.

In this letter Dr. Coues states that he has himself thoroughly investigated the phenomena occurring through the organism of Mrs. Piper, and that he can attest to the reliability of the report made by the members of the Psychical Society in reference to this lady's abnormal powers. Referring to the application of the case of "Dr. Jekyll and Mr. Hyde," by the Evening Star, to that of Mrs. Piper, the writer says:

writer says:

"I have maintained for years, and often published my conviction, that we are not the single individual which our persensility appears to the world to be, but that there is in us as a part of us—and the most essential part of us by far—a different and distinct individual, of which we are ourselves but seldom and dimity conscious, and which is still more rarely shown to those about us. Our physical and mental personality, by which we are each of us known to be such and such and thus recognized by others, is one thing. It is always different, sometimes very different, from our real and true selfhood—that literally 'individual' ego—that 'I am I' of the philosophers. In our outward personality and in our conscious intellectual life we may be but a bundle of notions, more or less unreal, acquired by sensation and perception in our course through this life, while our inward individuality may remain but little affected, if affected at all, by our surroundings and experiences. One of the most profoundly significant facts of human nature to me is this, that most of us live and die in comparative if not in absolute ignorance of our real selves. In some rare moments—hr some dreams—in some crises which violently move us the true self may assert itself to such degree that it is recognized for what it really is. It obtrudes upon our natural intellects and dominates them for the time; the threshold of consciousness is shifted for the moment, the mental horizon is extended, and in the new perspective we catch a glimpse—it may be but a dim and hazy glimpse—of that which we truly are. That is an extension of consciousness by which, in other words, we 'see ourselves'—not at all according to the trite simile—'as others see us,' but as the soul sees the translent personality she has acquired by her experiences in the flesh."

According to the above Dr. Coues admits that

According to the above Dr. Coues admits that human beings have a soul, that, under certain circumstances, is capable of asserting its power and expressing its superior knowledge beyond what the outer, or physical self, can really manifest; thus in the abnormal state the soul "sees the transient personality she has acquired by her experiences in the flesh." Having gone so far, one would suppose—with the result of the careful and scientific investigations and experiments of Alfred Wallace and Prof. Crookes in mind—that the erudite Doctor would admit also that it is possible for the soul, when entirely freed from the mortal body. to so exercise its superior knowledge as to overcome the restrictions of matter sufficiently to convey proof of its intelligence and power to earth for human enlightenment and elevation. But not so; for, after expressing his conviction that we have two natures, a physical and a psychical, so adjusted that normally they appear as one, and that under certain circumstances, as with Mrs. Piper, these natures may be distinctly separated and expressed, Dr. Coues continues:

"I do not suppose or admit for an instant that the Phinuit consciousness is another individual—that he is, as he claims, the ghost of a dead French dector who enters into and takes possession of Mrs. Piper's is, as he claims, the ghost of a deat French dector, who enters into and takes possession of Mrs. Piper's person. That he proclaims and strictly maintains himself to be such is nothing to the point. Nor is it anything against Mrs. Piper's established good faith and honesty that she may believe him to be such when she is in her normal mind, or that when she is 'him' she is foolish or tricky, or given to putting on airs, assuming supernatural sources of information and proclaiming her(him)self to be in direct communication. With the spheres supernal, where he brings messages to the living from the spirits of the dead. In all the long, patient and carefully planned experiments which have been tried with Mrs. Dr. Piper-Phinuit nothing has been discovered of his (or her) sources and means of information that may not safely be explained by the known facts of telepathy or thought transference. That is to say, 'Dr. Phinuit' knows nothing but what he is able to extract from those who interview him in the person of Mrs. Piper.

ife picks their brains, to use a common expression, and is often very adroit in fishing for such information. But the most curious thing about it is, he is able to get at things which are not consciously present in the mind of the sitter at the time. For example: In the year 1800 perhaps I fell down and raised a bump on my head, which somebody attended to for me; and Dr. Phinuit should-inform me of the fact, and even give the name of the person (now dead, say) who tied up my bruise. That would seem startling enough, and might pass for a message from an identified deceased relative at first sight. But it is obvious, on second thought, that I must have known of the accident myself; that it must have made an impression upon me at the time that in the course of years became wholly obliterated from my normal consciousness—that is to say, forgotten; but which, nevertheless, had never been effaced from my other and deeper consciousness, but lay hidden and dormant there during the forty years, and which could be at any time fished up out of my subconsciousness by the subconsciousness of another person brought into telepathic rapport.

That such, in general terms, is the true explanation

rapport.

That such, in general terms, is the true explanation of the actual facts I have no doubt. The application of similar principles enables us to see our way pretty clearly into some of the most obscure phenomena of mental and psychical activities, as those concerned in the production of clairvoyance, clairaudlence and the like, including the whole range of the matters commonly called hypnotic or mesmeric, and those still more startling manifestations known as phantasms of the living astral bodies and the like."

We have given the above space to the ab-

We have given the above space to the abstract from Dr. Coues's communication, that our readers may see how puerile are the attempted explanations of these psychical researchers concerning the phenomena of trance mediumship.

It "is nothing to the point" that the intelligence manifesting through Mrs. Piper's organism-and giving information which that lady never could have known-claims to be the spirit of a French physician named Phinuit. Although Dr. Coues and the members of the Research Society who have had sittings with Mrs. P. state their convictions that the lady is thoroughly honest in her outward self, yet in her "duplex personality" they set her down as an unmitigated liar, inasmuch as the intelligence (Phinuit) cannot be what it claims; but must be, in the opinion of the researchers, the second or psychical self of Mrs. Piper that is busy "picking the brains" of the astute investigators with whom it-the "duplex personality "-deals.

Dr. Coues is very apt in supposing a case in which for forty years the occurrence of a fall, with its effects, should lie dormant in his memory until it were "fished out" by the "adroit Phinuit" and given as a test of spirit identity! But it would be very much more to the point if he had confined his example to some experience that had really occurred to a sitter in the presence of Mrs. Piper, or Phinuit; for instance, that of Mr. N.'s father, as described in our article in last week's BANNER, as given in Mr. Hodgson's report, who Phinuit affirmed was soon to die, and that he, P., would try to influence him in making his will, etc., etc. Subsequently the death of N.'s father occurred as predicted, and shortly after Phinuit mentioned the fact, describing the state of the will and also the executor who had been appointed, all of which was found to be correct. Now, although at this later sitting N. knew that his father had died, and so might claim that Phinuit "fished" the fact out of his brain, he did not know what was in his father's will, nor what the man was like who had been chosen executor; nor did he learn these facts till later; and therefore Dr. Coues's idea that "Phinuit knows nothing but what he is able to extract from those who interview him in the person of Mrs. Piper" will not cover the ground

Neither will such attempted explanations settle the phenomena of trance mediumship with any one of the spiritualistic media of the day. Thousands of accredited instances are extant where communications have been given through the organisms of our mediums filled with undoubted evidence of the authenticity of their claims.

It may be "nothing to the point" that an entranced medium lays aside her personality for the time, and exhibits entirely new characteristics, which, however, belonged to one who has passed from the flesh, but who claims to be the manifesting intelligence, and of whom the medium never heard. It may be "nothing to the point" that the purported spirit not only relates facts in his past life that his sitter has been familiar with, but also incidents that the sitter did not know but afterward learns were true. It may be "nothing to the point" that the intelligence displays a marvelous knowledge of the lives of the friends it claims to remember, as well as of its own past career: but the thousands of intelligent persons in this country alone who have been convinced of the immortality of the soul through just such revealments as these, prove that the claims of trance mediumship are founded upon something more than the "fishing out" of forgotten facts from torpid memories on the part of a clever sub-consciousness of a sleeping woman.

Neither will these subterfuges of a so-called scientific society—in evading the really scientific position of willingness to accept the truth, however much it may conflict with the world's previous opinion, and in seeking any possible hypothesis in explaining the cause of the mental phenomena of mediumship rather than to attribute it to excarnated intelligences-avail in staying the march of human knowledge in this direction, or in detracting from the claims of the manifesting intelligences that they are the spirits of human beings who once dwelt upon the earth. Surely the "scientific researchers" must bring forward some more weighty and reasonable explanation of the phenomena they encounter in the name of mediumship than they have as yet disclosed, before they can expect ready acceptance of their conclusions by an intelligent and reasoning public.

We published a characteristic message in our last issue from our old friend Dr. Samuel Grover, who was for many years occupied in healing the sick in this city. He possessed excellent healing powers, and did a great deal of good before passing to the higher life. He says that he is still deeply interested in the teachers and mediums, and that he is as much appropriate questions at our Circle-Room as ever interested in the labor of its healing mediums, "for I know," he says, "that they are imparting strength to the weary and restoring health to the afflicted"; and yet with these facts before us, is it not strange that a Boston Representative, elected by the people, should introduce a bill into our Legislature, which, if it has any real significance, has it in the direction of an effort to prevent people being healed by magnetic treatment?

The spirit concludes his remarks by saying he is glad to see those who are qualified to work in that direction going out into the field of medical reform, healing the sick by and through natural laws, instead of having the afflicted ones brought under the influence and care of the old monopoly and its system of drugs and potions. We hope the Committee on Public Health will procure THE BANNER and read Spirit Dr. Grover's remarks entire.

Veferan Spiritualists' Union.

The adjourned meeting of this new organization was held at the Spiritual Temple, on Back Bay, Thursday evening, Feb. 5th.

After the usual preliminaries, under the au spices of the temporary Board of Government, the Committee on Constitution reportedwhich report was subsequently adopted, after some discussion, and several amendments. The following is the Instrument as now officially

PREAMBLE.

Realizing the necessity for more efficient work in the cause of Spiritualism, and for a more thorough un-derstanding of its basic principles; and believing that by cooperative action this can be more easily accom-plished, we agree to unite under the following:

CONSTITUTION.

plished, we agree to unite under the following:

CONSTITUTION.

Art. I.—This Association shall be known as the VETERAN SPIRITUALISTS' UNION.

**Art. II—Its objects shall be to enroll, organize and acquaint the advocates and adherents of Spiritualism; to aid, encourage and inspire those who demonstrate and declare its truths; to gather, arrange, classify and record the important facts connected with the movement, and the lives of those most active, earnest and able in its service; to solicit bequests and donations from all Spiritualists who desire, through its agency, to alleviate the necessities of the slek or destifute among its members; and to formulate plans for further action along lines consistent with the advance of modern thought.

**Art. III.—The Officers of this Society, who shall be chosen annually, shall be a President, three Vice-Presidents, Recording and Corresponding Secretaries. Treasurer, Historian, and five Trustees—who shall serve, one for one year, one for two, and one for three, one for four and one for five, all of whom shall constitute a Board of thirteen Directors, the President being chairman of the same.

Art. IV.—The Duties of the President, Vice Presidents Secretaries and Treasurer shall be such as usually pertain to these offices.

The duties of the Trustees shall be to receive and hold all bequests, donations and other property of the Association, invest and disburse the same by order of the Board of Directors. All money in excess of \$300 in the hands of the Treasurer shall be paid over to the Trustees.

The duty of the Historian shall be to gather, arrange the data of the same.

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the Board of Directors. All money in excess of \$300 in the hands of the Treasurer shall be paid over to the Trustees.

The duty of the Historian shall be to gather, arrange and classify such facts as accord with the purposes of the organization.

Art. V.—There shall be three Degrees of Membership: Life, General and Honorary.

Life Membership shall be conditioned upon the fact that the person has paid into the treasury of the Union the sum of Twenty-Five Dollars.

General Membership shall consist of all persons who have been open, avowed and active adherents of Spiritualism for Five Years, have signed the Constitution, and have paid an annual due of One Dollar.

Honorary Membership shall be conferred by vote of the Association.

Art. VI.—The Annual Meeting shall be held on the Third Tuesday of October, at such place as the Board of Directors shall deem advisable, due notice having been given; and Special Meetings shall be held at the call of the Directors.

Art. VII.—This Constitution may be altered or amended by a two-thirds' vote of the members present at any annual meeting, or at any special meeting called for that purpose, one month's notice having been previously given.

A Committee was appointed to nominate'a

A Committee was appointed to nominate'a list of permanent officers for election - said Committee consisting of Jacob Edson, Mrs. Clapp, Dr. Storer, M. T. Dole, Mr. Lewis, Mrs.

Lake and Mrs. Woods. Adjourned to meet at the same place on Thursday evening, Feb. 12th, when the report of this Committee will be received and acted

War Against Spiritualism.

The Spiritualists are increasing so rapidly all over the world that the Orthodox clergy, as well as the Unitarian preachers, are combining to squelch the alleged "heresy." initiative of the new move in this direction, we understand, is the issuance of an eight-page pamphlet, as a prospectus, for the formation of a Psychic Investigation Association, to be also composed of disciples of different schools of philosophy, which are expected to cooperate for the alleged scientific investigation of Modern Spiritualism.

We shall next week present our readers a cogent criticism upon this "new move," by one of our ablest correspondents and firmest Spiritualists, Mr. Hudson Tuttle of Berlin Heights, O., who has had many years' experience in the investigation of the Spiritual Phenomena and its Philosophy, and who fully understands the animus of its enemies.

We coincide with the venerable Shaker of Mount Lebanon, N. Y., Elder F. W. Evanswho is a deep thinker and an excellent manwhen he says: "If all men and women are born free and equal,' how is it that some men set themselves up over others in the name of some god whom those others know no more about than they themselves know about him. to compel those others to believe or disbelieve. to do or not to do, as they determine?" In our opinion, if a certain class combine to injure, or to diotate to another class, they will These doctors were successful in their practice, and find themselves put hors du combat before they even begin to marshal their forces, as was the result when the celebrated (?) Harvard College committee of five attempted to prove mediumshin a fraud but was signally defeated, and failed to make its promised report. We prophesy that this "latter day" effort will culminate as did that at the time Dr. H. F. Gardner and the mediums met the said committee in the Pavilion on Tremont street, Boston, in 1857.

Danvers Insane Asylum is very hadly overcrowded, according to the report of the Legislative Committee that recently paid it a midnight visit. The bedrooms were all full. and some two hundred patients were stretched on cots in the corridors. The Danvers building cost the round sum of \$1.800.000 only a few years ago, and now Senator Gleason says that what is needed is another new Asylum able to receive one thousand patients. What is more needed, in the opinion of many people, is a thorough overhauling of every insane asylum in the State, and some increased safeguard in law which shall prevent any citizen of Massachusetts from being deprived of his property and liberty unless the fact of lunacy shall be proved beyond question previous to his incarceration.

The question has been often put, and has been several times answered in these columns, namely, "What is the condition in spirit-life of the person who commits suicide?" Notwithstanding this fact, we are from time to time in receipt of the question above quoted, with the request that it be sub-Cause of Spiritualism, in the work of its mitted to the Spirit Intelligences who answer meetings. The question was more fully considered in The Banner of Feb. 7th, the Intelligence going into analytical points to establish his hypothesis. His explanation of the condition of such unfortunates is at least in our view highly interesting, as it discusses a question every reflective mind desires information upon.

> It seems next to impossible to get our Government to be right in its policy toward the Indians. Why it is so we cannot comprehend. Has selfishness so enveloped our public men that they cannot distinguish right from wrong-or what?

If you wish to see what "the latter day saints" in titls city propose to do, just buy the Boston Daily Globe of Feb. 10th, in re Modern Spiritualism. MEAN

Mrs. Cora L. V. Bichmond,

We are gratified to be able to announce, is improving in health, and a line from her husband expresses the hope that she "will soon be as well as ever." Mrs. Richmond is too valuable a worker to be spared from a field where the harvest truly ingreat, while the divinely-gifted reapers are five. We learned through our medium several days ago that Mrs. Richmond's principal guide, Mr. Ballou, was anxious to keep her (Mrs. R.) in the form for some time to come, and thought he should succeed in so doing, as he had much work yet to perform through her organism for the benefit of our common humanity.

Vaccination.

It is announced that the Committee on Health will give a hearing against Vaccination at Room 16, State House, Boston, Mass., Friday, Feb. 20th, at 10 A. M.

William Fleming, under "Banner Correspondence" this week, tells of personal experiences, and the condition of affairs in PITTS-BURGH, PA.; Mrs. Mary C. Lyman reports good progress in WATERTOWN, N. Y.; Nellie E. Burbeck chronicles the organization of an association to hold public meetings in PLY-MOUTH, MASS.-while a correspondent has a cheering word from FALL RIVER; the success of Mrs. Helen Stuart-Richings in RICHMOND, IND.-through witness borne by the secular press-is set forth; E. W. Gould tells what is going on in St. Louis, Mo.; by extracts from a letter to The Saturday Pioneer, a correspondent gives proof that the Cause is onward in ABERDEEN, SOUTH DAKOTA; Mrs. A. W. Wilcox, writing from Worcester, tells of a Fair -now in preparation—to be held at Onset Bay, Mass.; E. Eidelbach writes from FLATONIA, Tex., 'giving descriptions of phenomena witnessed in presence of Mrs. Sue J. Fink; a correspondent in SAN FRANCISCO, CAL., endorses the mediumship of Mrs. E. A. Wells; H. W. Boozer tells of a new organization in GRAND RAPIDS, MICH.; a-friend writes that a Children's Progressive Lyceum has just been established at NATIONAL CITY, CAL.; E. K. Prettyman writes of WILLIAMSPORT, PA., as a promising field for spiritual missionary work.

Our friend, Mr. David Wilder, late of this city, who passed to spirit-life on the 16th ultimo, has been heard from by us since he left his earthly form. While receiving a prescription from our good spirit-friend, Dr. Rufus Kitredge, Jan. 21st, through the medial instrument, Mrs. M. T. Longley, the Doctor remarked: "I have met Mr. Wilder. Mrs. Conant and I

have already enjoyed an hour with him, and we referred to old experiences which he had with Mrs. Conant and her guides many years ago. Mr. Wilder is alert, and ready to under-stand the spiritual life. He wafts you greet-

Here is a specimen of the latest "Doctors' Plot" humbug: The New York State Board of Medical Examiners assumes to dictate to Doctors whether they may advertise. The insolence of Medical Combines in threatening to prosecute such people as presume to mind their own business in their own way is among the most conspicuous of "regular" nuisances!!!

It is too late in the day for politicians to practice intolerance, and the party or administration that resorts to it must prepare to resign a trust they have outrageously abused.

Remember that Mr. J. Frank Baxter

sight-seeing who doubt its truth. In the early days of Mesmerism as well as Spiritualism, he says he heard much of clairvoyance in connection with the practice of medicine, and he well knew physicians who consulted clairvoyants for the purpose of ascertaining the diagnoses of their patients' diseases. very often prescribed medicines suggested or advised by these mediums. We have had for many years just such experiences, wherein "regular" doctors consulted clairvoyants in this city when they had patients whose cases they did not understand, as we have been present very often at such sittings, and have subsequently learned the result of the diagnoses given the doctors, which proved to be correct, as the proper medicine was given, and their patients invariably recovered. Yet with these facts, known to thousand of people in the different States, the "regular" doctors as an organization-are now, and have been for over sixteen years, endeavoring to have laws passed debarring these very clairvoyants from using their gifts in healing the sick.

The Nationalist Magazine for February announces that a convention is called to meet at Cincinnati Feb. 23d, to be composed of delegates from the Independent Party, the People's Party, the Union Labor Party, the late Federal and Confederate Soldiers, the Farmers' Alliance, the Farmers' Mutual Benefit Association, the Citizen Alliance, the Knights of Labor, the Colored Farmers' Alliance, and all other organizations that support the principles of the St. Louis agreement of December, 1889, for the purpose of forming a National Union Party based upon the fundamental ideas of finance, transportation, labor and land, and the transaction of other legitimate business in the furtherance of the work already begun by these organizations, "preparatory," says the Call, "to the united struggle for country and home in the great political conflict now pending, that must decide who, in this country, is sovereign- the citizen or the dollar."

The above is in perfect harmony with the message given by Spirit William Lloyd Garrison at our Public Free Circle Dec. 19th, and printed in THE BANNER of Jan. 31st. to which the reader's special attention is referred in this connection.

MRS. CORA L. V. RICHMOND'S LECTURES, 88 delivered each Sunday, are published the Saturday fol-lowing in "The Weekly Discourse," an octave pamphlet containing it exclusively, the publication constituting at the close of each year a volume of four hundred pages, and upward; the fifth is just now reaching its termination. The price is \$2.50 per annum. Past volumes will be supplied and subscriptions received by William Richmond, Rogers Park, Ill."

DR. F. L. H. WILLIS gave the first lecture of his month's engagement with the Cincinnati Union Society of Spiritualists Sunday, Feb. 1st. His morning subect was, "If a Man Die, Shall He Live Again?"-that of the evening, "The Wonderful Laws of Spirit Control." Large and very attentive audiences were present at both services. This series of lectures gives promise of being interesting and instructive in the highest degree.

The Progressive Spiritualist Society of Grand lapids, Mich., sustains lectures every Sunday at 10:30 A. M. and 7:30 P. M.; conference every Thursday at 7:30 P. M., Elks' Hall, 38 North Ionia street. Eme F. Jos. selyn is President; H. W. Boozer, Vice President; J. B. Josselyn, Secretary and Treasurer.

NEWSY NOTES AND PITHY POINTS.

The best of all is to do right because it is right. If that is impossible, the next best thing is to do right because you do n't dare to do wrong.

The gerni theory assumes that the cause of disease is the bacilius or microbe, which exists in countless numbers and microscopic size. According to this theory, health consists in keeping these germs in quarantine. But the good sense of the people will reject this

theory.

Kossuth, the great Hungarian patriot, is passing his old age in the bitterness of poverty. He is eighty-four years old, feeble and sad-hearted, and will not long remain unclaimed of death.

SHOOTING STARS,—"Curses, like chickens, will come home to roost"; "charity covereth a multitude of sins"; "resist not evil and it will flee from thee"; "neither do I condemn thee—go, and sin no more."

Paper wall arsenic poisoning has come to the surface again in this city. THE BANNER warned the people against it several years ago, but those who believed in old theology instead of spiritual truth took no notice of our warning. Now the homeopaths have taken hold of the matter, and the bread-and-butter daily prints are debating the subject.

The Prospectus of the BANNER OF LIGHT, the oldest journal in the world devoted to the Spiritual Philosophy, is published in our columns this week. The BANNER is a handsomely-printed and ably-edited journal, its corps of contributors embracing many of the most advanced thinkers and able writers of the day. Specimen copies are sent free on application.—

Havre de Grace (Md.) Republican.

Washington dispatches of the 10th inst. aver that the United States Government is about to enlist into its army two thousand young Indians-in separate companies-for use as scouts and light cavalry.

Probably few of our citizens are aware that there is living in Erin, seven miles southeast of this city, says the Hartford (Ct.) Press, a lady who is nearly one hundred and fourteen years old, yet such is a fact. Katle Bauer, who is now living with her son-in-law, Joseph Messenger, has undisputed evidence that she has attained to that remarkable age.

There is an old lady living in Polk county, Florida, who is quite a genius. She can write poetry, and set it to music, and has written two books. She hunts phosphate, plants trees, clears land, works in an orange grove, can knit dresses, make neat shoes, plait hats of palmetto, and make flowers out of shucks.

ANOTHER MINISTER GONE WRONG.-If special dispatches to the daily press are to be believed, the ecclesiastical court of the Protestant Episcopal Church, before which Rev. C. S. Daniel, minister in charge of St. Chrysostum's Mission, was tried on charges of misappropriating funds, immorality, violation of ordination yows, and general unministerial conduct, has returned as its verdict that three of the charges have been proven, and recommends that he be deposed.

HALL'S JOURNAL OF HEALTH. - Dr. Sheppman contributes further remarks upon "The Hygiene of Motherhood." Included in the general contents are articles upon Mind Reading and Clairvoyance. New York: 340 W. 59th street.

The newest fads in chinaware are the engagement cup and saucer, now sent with congratulations in place of flowers. (P. 8 .- To her letter announcing her engagement, "Imperishable tokens preferred.") Jones, McDuffee & Stratton announce an attractive exhibit

Mr. Colville in New York.

A correspondent writes that Mr. W. J. Colville is neeting with success in his work in New York, and is displaying his usual untiring energy and constant labor in voicing the messages from the higher spheres of life, for which he has so long been a sympathetic and responsive instrument; vibrating to the subtle powers that, flowing from the realms of spirit, impinge upon the minds of men, and through him it becomes vocal, revealing to earth's children some of the fruits

garnered from the experiences of men and women who have passed ages upon ages in spheres far above this mundane plane.

He has two meetings each Sunday at 8 Union Square in New York, and in Brooklyn on Sunday evenings, and gatherings in private parlors almost every evening in the week, and is gathering around him many appreciative souls.

Remember that Mr. J. Frank Baxter lectures in the Berkeley Hall, Boston, next Sunday. Be on hand early.

Clairvoyance an Aid to the Physician.

A writer in the R.-P. Journal hits the nail squarely on the head when he says that clairvoyance, since the origin of Spiritualism in this country, has, among other things, become a well established fact, and there are but few who have witnessed this mode of the sunday and there is such a spirit of harmony and spirit of harmony and such as the such a spirit of harmony and spirit of harmony appreciative souls.

On Thursday evening, Feb. 5th, Mrs. M. E. Wallace, of 219 West 42d street, New York, whose earnest devotion to and love for Spiritualism and for all earnest workers in its fields is well known, opened her beautiful home to her friends, giving them an opportunity to meet in social enjoyment, and pay their respects to Mr. Colville, for whom she gave the reception.

As is always the case when this glitted medium and charming lady opens her house to her friends, it was spirit of harmony and spi

ovement, and there is such a spirit of harmony and

inant and intellectual people known to the spiritualistic movement, and there is such a spirit of harmony and tender, loving helpfulness that perpetually pervades that home, it is so infilled and enfolded in angelic love that descends and rests upon it from the higher spheres, that all who enter it feel its influence, and the spirit of harmony seems to take possession of each guest, and the effort to serve and please seems general. This was presminently the case on this occasion.

It has been written that "from the fullness of the heart the mouth speaketh," and there was no exception to this in this instance.

The higher life that Spiritualism makes possible, and the duties it carries with it, was the theme, and universal brotherhood the keynote of all the speakers, among whom were Mr. W. J. Colville, Mr. J. W. Fletcher, Mrs. M. A. Gridley, and Mrs. M. E. Wallace. Mr. J. Franklin Clark introduced the several speakers and musicians; Mr. J. W. Currier rendering some very sweet and tender improvisations upon the organ, Mr. Baldwin, Mrs. McCune and Mrs. Gage contributing songs.

An hour was given to social intercourse before the speaking and music, which then occupied the evening up to eleven o'clock, but so pleasant did each seem to find it to be there, that the midnight hour had struck before the last of the guests had departed, leaving with the hostess their grateful thanks for the pleasant and instructive evening her hospitality had given them.

CHEAP LANDS and Homes in Kentucky, Tennessee,

Georgia, Alabama, Mississippi and Louisiana, is the title of a Pamphlet issued by D. G. EDWARDS, General Passenger and Ticket Agent Queen and Crescent Route-containing correct County Map of these States. Mailed free, on application, to any address.

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

Mrs. Juliette Yeaw has only April 26th disengaged before July. July 14th and 16th engaged at Harwich Camp-Meeting; Aug. 5th and 6th at Lake Sunapee; Aug. 8th to 23d inclusive, Temple Heights, Me.; Aug. 25th to Sept. 6th inclusive, Etna, Me.; Sept. 13th, So. Hanson

Henry H. Warner speaks in Lynn, Mass., Feb. 15th, in the evening, and afternoon and evening, Feb. 22d. Address for season of '91 and '92, 9 Bosworth street,

Mrs. H. S. Lake will speak at Harwich, Mass., July 24th and 26th; at Onset July 31st and Aug. 2d; at Cassadaga, N. Y., Aug. 7th, eth and 11th; at Sunapee, N. H., Aug. 16th and 18th, and at Niantic, conn., Aug. 23d.—She is speaking the Sundays of the present month (February) at Willimantic, Conn. Will return to the Spiritual Temple, Boston, March 1st. Permanent address, 52 Worcester street, Boston, Mass.

Mr. J. Frank Baxter will occupy the Berkeley Hall platform, Boston, forenoons and evenings of the next two Sundays, Feb. 16th and 22d. He desires his audiences to be prompt and seated on time. [See regular notices in spiritual and daily city papers.]

Dr. F. H. Roscoe of Providence, E. I., will becure in the Westminster Church, Fall River, Mass., on Sunday, Feb. 15th, at 2 and 7:30 P. M.

Mrs. Abbie N. Burnham spoke Feb. 1st, afternoon, in South Hanover; in the evening in West Hanover. in South Hanover; in the evening in west manover.

Mr. J. W. Fletcher lectures every Sunday morning and evening at Conservatory Hall, Brooklyn, N. Y.; Wednesday evenings at 510 6th Avenue—New York Psychical Society; every Friday evening and Sunday afternoon, Adelphi Hall, New York. Address 268 West 43d street, New York City. Can be engaged for the first three Sundays in May.

Dr. Margurite St. Omer of Hudson, Mass., will answer dalls to lecture, give platform tests and psychometric readings wherever her services are required—her terms within the reach of all societies.

An Extended Popularity.-Brown's Bronchini Trockes have been before the public many years. For relieving Coughs, Colds and Throat Diseases they have been proved reliable. Sold only in boxes. Price 25 cents.

Springfield, Mass., and East Hartford, Ct. -The steady and heavy snow-fall of Baturday night and Bunday last deterred and disappointed many from attending the Graves Hall spiritual meetings on

and Bunday last deterred and disappointed many from attending the Graves Hall spiritual meetings on the latter day; still, about one hundred gathered in the atternoon and nearly two hundred in the evening—by far the largest audiences anywhere assembled in the city during the day, said report, and when it is considered that Spiritualism is not the favored belief in this vicinity as is that in Orthodox theology, and that a door fee is necessitated to aid in supporting the spiritual meetings, while the churches are opened free, the audiences of last Bunday speak decidedly of a great interest in Spiritualism in Springfield.

No one here calls out so many, enthuses the people to greater degree, or leaves more favorable and lasting impression than Mr. J. Frank Baxter, who was the speaker on this occasion. With his effective selections for playing and singing, his poetical gems, his logical and timely lectures, and his peculiar and unique exercises in mediumship, all on Sunday were more than pleased and entertained—they wore instructed and benefited.

Thursday and Friday evenings, Feb. 5th and 6th, Mr. Baxter was in East Hartford, Conn., the latter evening privately entertained, and the former calling out an audience which completely filled, the roomy Wells Memorial Hail. His lecture on "The Soul and the Body" was a remarkable production, and proved intensely interesting to both Spiritualist and skeptic.

Theseance with which Mr. Baxter closed the evening was remarkable in particulars, and the audience was nonplussed to explain, unless either Mr. Baxter was ecached and imposing, or his claims to spirit aid and honesty were accepted; and let it be said while many inclined to the latter possibility, yet none were found willing to consider Mr. Baxter other than an honest, though by some a deluded or misdirected man. Rest assured he has aroused thought in East Hartford. He will lecture in Springfield again the first two Sundays of April, when it is expected he will again develon government. The Ladies' Ald Society of Spri

SCRIBE.

FOR NERVOUS HEADACHE USE HORSFORD'S ACID PHOSPHATE. Dr. F. A. ROBERTS, Waterville, Me., says: "I have found it of great benefit in nervous headache, dyspepsia and neuralgia. I think it is giving great satisfaction where it is thoroughly tried."

Norwich, Conn.-Mrs. R. S. Lillie addressed good audiences in Grand Army Hall Sunday, Feb. 8th. The choir did excellent work with the aid of Mr. Lillie, who was in fine voice, and sang a solo which touched

who was in fine voice, and sang a solo which touched many hearts.

"The Rise and Progress of Religious Ideas" was the subject selected for the afternoon address. Mrs. Lillie said in opening that man was by nature a religious being—although denied by some skeptical minds because of the difference of our understanding of what true religion is. The people of all ages have ever looked onward to something beyond the grave; and every religious system that exists to-day and ever has existed has been the expression of man's higher and better self. The speaker followed along the line of progression until Spiritualism was evolved as the direct result of the rise and progress of religious ideas—every step having been underlined with spiritual manifestations.

The evening theme was a "Recital of Experiences in the Spirit-World by a Spirit." The speaker said

The evening theme was a "Recital of Experiences in the Spirit World by a Spirit." The speaker said that Hope and Faith had, by and through the teachings of Spiritualism, grown into a knowledge of the realities of the spirit-world. After a very interesting recital of varied experiences in spirit life, the controlling intelligence said among the richest were the schools prepared for the children, and their development into perfect manhood and womanhood. A picture of beautiful homes in the spirit-world was presented, wherein every soul finds opportunity to overcome all mistakes and gain true nobility of character. A fine improvisation upon "Children in the Spirit-World" closed the address, which the audience had listened to with breattless interest.

Mr. and Mrs. Lillie occupy our platform again next Mr. and Mrs. Lillie occupy our platform again next Sunday. Mrs. J. A. Chapman, Sec'y.

7 Thames street.

Fitchburg, Mass.-Mr. Edgar W. Emerson has just closed a very successful two weeks' engagement with our Society. Feb. 1st at 2 P. M. he spoke upon "Individual Selfishness," giving conclusive evidence that it was the great barrier to all political and social

that it was the great barrier to all political and social progression.

Last Sunday evening his subject was "Ancient and Modern Spiritualism," which was treated in a very able and logical manner.

Convincing tests followed each service, which were readily recognized and provide your residence.

readily recognized, and proved very satisfactory.
Monday evening, Feb. 2d, the Society held a benefit
at Mrs. S. S. Applin's; Mr. Emerson entertained the at Mrs. S. S. Applin's; Mr. Emerson entertained the large company with remarks and spirit descriptions, and Mrs. E. M. Martin answered sealed letters in a very satisfactory manner; musical and literary exercises completed the evening's entertainment.

Mrs. Sarah A. Byrnes will occupy our platform next Sunday.

No. 89 Forest street.

Lynn, Mass. -Codet Hall. -Spiritualists of Lynn hold meetings in Cadet Hall, 28 Market street, every Sunday at 2:30 and 7:30. We are doing finely, and a Sunday at 2:30 and 7:30. We are doing finely, and a great many young people are taking an interest in our glorious belief. The attendance last Sunday was unusually large, considering the inclemency of the weather. Owing to the storm Mrs. A. E. Cunningham was not present as advertised; home talent occupied the platform afternoon and evening. The service opened with music, led by Kate M. Hovey, who furnished excellent music for the Society, followed by Mr. Huot, who gave a large number of tests; Mrs. Dowd followed, who also gave many tests, which were all recognized.

nized.
Next Sunday we have with us Mrs. J. E. Wilson and Walter Anderson of Boston, Mrs. Dowd, Mr. Huot and others.
T. H. B. JAMES, Cor. Sec'y, 88 South Common street, Lynn, Mass.

To create an appetite and give tone to the digestive apparatus, use Ayer's Sarsaparilla.

Bridgeport, Conn.-Prof. W. F. Peck gave two powerful discourses Sunday afternoon and 'evening His afternoon subject was "Vicarious Atonement," in which he trenchantly dissected the Orthodox theory in which he trenchantly dissected the Orthodox theory of salvation. In the evening he spoke to a good audience on the subject of "Marriage from a Spiritual Standpoint." This was one of the most valuable discourses ever given in Bridgeport; and if our young people especially would heed the instruction conveyed, the next generation would be a great improvement upon the present. Mr. Peck goes to West Winsted from here.

MRS. S. A. BLINN.

Providence, R. I., Slade Hall (corner Washington and Eddy Streets).—The Spiritualist La-dies' Aid Society met in its room as usual Thursday afternoon, Feb. 5th. Supper at 6 P. M. Conference at 8 P. M. was opened by the President, Mrs. M. A. Waterman; poem by Mr. J. Carroll; remarks by Vice-President Mrs. Sarah Osborne; recitation by Miss Florie Salmon; song and plano accompaniment by Mrs. Scott, under control; remarks by the controls of Mr. Richardson and Miss Florie Salmon.

SARAH D. C. AMES. Sec'u.

SARAH D. C. AMES, Sec'y.

Newburyport, Mass.-Sunday, Feb. 8th, we had for our speaker Miss Jennie Rhind, who lectured very acceptably for our Society, and gave her audience many thoughts of an ennobling nature. Miss Rhind is a sincere worker; her visions were highly appreciated, and their lessons will long be cherished.

Oscar A. Edgerly held a test circle on Friday evening, Feb. 6th, which was largely attended, and all were satisfied.

Next Sunday we have Mrs. Cerris E. Loring of

Next Sunday we have Mrs. Carrie F. Loring of Braintree, who is a great favorite here. F. H. F.

Hartford, Ct .- The circle of the First Society of Spiritualists on the evening of Feb. 8th, 1891, called out a good audience. Tests were given by Walter D. Hayward, formerly of Brooklyn, N. Y., new of Hartford. Nearly all of them were recognized. He will give tests from the same platform, Feb. 15th, at 7:30 P. M. L., Chairman.

New Bedford, Mass.-Mrs. Carrie F. Loring of East Braintree was the speaker for the First Spiritual Society last Sunday, giving two spirited addresses, teeming with instruction, beside affording many tests and messages of a positive and convincing character. Next Sunday Mr. Edgar W. Emerson occupies our platform for the first time.

Haverhill, Mass.—The first public meeting of the "Mediums' Order of Beneficence A was held in Red Men's Hall last Sunday. A report reaching us at the moment of closing this week's issue, will be given next week.

Hillsbero Bridge, N. H.-Mrs. Kate R. Stiles spoke in Odd Fellows Hall, Feb. 1st, at 1 and 6 o'clock P. M., to large and appreciative audiences. She spoke again on Sunday evening, Feb. 8th, and was listened to with marked attention. H. C. COLBY.

Rockland, Me.-The First Spiritual Society has recently been reorganized on a legal basis. ' A letter giving particulars is unavoidably deferred until next

Meetings in Boston.

Epiritual Mactings are held at the Banner of Light Hall, 9 liosworth street, every Tuesday and Friday after-noon, Mrs. M. T. Longley occupying the platform, J. A. Bhellmaner, Chairman. Those interesting meetings are free to the public.

to the public.

First Subritual Temple, corner Newbury and
Execter Streets.—Spiritual Fraternity Society: Sunday,
"Temple Fraternity School for Unideen" at 11 A. M., Lecture at 2M P. M., by Br. R. B. Storer. Tucsday, Industrial
Union at 75 P. M. Wodnesday, Sociable at 75 P. M. E. A.
O. Sauger, Societary.

C. Sangor, Scoretary.

The Boston Spiritual Temple Society, Merkeley Mall.—Services at 10% A.M. and 7 r. M. Social Conference at 3 r. M. Seats free; public cordially invited. William Boyce, President; George S. McOrllis, Treasurer.

First Spiritualist Ladies' Aid Society.—Organized 1837; incorporated 1832. Parlors 103! Washington Street. Business meetings Fridays at 2% r. M. Teasured at 8 r. M. Public meeting, with music, addresses, tests, etc., at 7% r. M. ins. E. Barnes, Pres; Mrs. A. L. Woodbury, Secty.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 2% and 7% r. M.; also Thursdays at 2 r. M. Dr. W. A. Hale, Chairman.—Orliders' Progressive Lyceum meets Sundays at 10% A.M.

Dwight Hall, 514 Tromont Street. composite

Dwight Hall, 514 Tromont Street, opposite Berkeley.—Spiritual meetings at 2% and 7% p. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut

Ladies' Industrial Society will meet at Twilight Hall 789 Washingtonstreet, every Wednesday afternoon and even-ing. Circle at 4, Supper at 6, Entertainment at 7½. Ida P. A. Whitlock, President.

Twilight Hall, 789 Washington Street.—Sundays, at 10% a. M., 2% and 7% P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10% A. M., 3% and 1% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor. Rathbone Hall, 694 Washington Street.—Spiritual meetings every Sunday, at 2% and 7% P.M.

Ohelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month Friends cordially invited. Mrs. M. L. Dodge, Secretary. Cambridgeport, Mass.—Meetings are held Sunday evenings at Odd Fellows Hall, 548 Main street, Cambridge port, at 7½ o'clock. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets. - The regular Sunday services were held in the Library Room, instead of the main auditorium. Owing to illness, Dr. H. B. Storer was not present with the Society on this occasion. It was announced from the platform that Dr. Storer expected to engage in his accustomed duties within a few days. His place on Sunday afternoon was supplied by Mrs. A. C. Bristol.

A. C. Bristol.

The first feature of the exercises was singing by the congregation. The congregational singing is a comparatively new movement in the Temple work. The idea was first practicalized by the formation of the Temple Choral Society, under the leadership of Mrs. rempie unoral society, under the leadership of Mrs. Jennie Bowker. A song service is held before the Sunday afternoon exercises, which calls forth enthusiasm and earnestness on the part of the people. We regard this as an important element of our work, because it reaches the heart. Through the heart the head is vitalized.

regard this as an important element of our work, because it reaches the heart. Through the heart the heat is vitalized.

Mrs. A. C. Bristol was introduced as the speaker of the afternoon. She prefaced her lecture with a poem of her own, entitled, "When this Old Earth is Righted." The paper which Mrs. Bristol presented for consideration was upon the subject, "Social Education." She stated that the social organism was controlled by a law as perfect as is that which unfolds the plant or the tree, and that this law is revealed by the subjective being flowing outward. The different institutions of society are its organs, and they are harmoniously related to the whole. The methods through which we will ultimately realize this harmony are coöperative. In this law the rights of the individual and those of society are clearly defined. Mrs. Bristol showed by reason and by fact that our system of popular education, as at present conducted, is inadequate to the demands of a deeper manhood and womanhood. The youth brought under its regime become, in a large proportion, the subjects of their selfish desires for personal gain. The competitive system, which is disastrous to the well-being of society, is reinforced through the methods which base our public school system. Education in physical science alone will not develop the true man or woman. The curriculum of popular education lacks moral vigor, and does not afford spiritual nutrition.

The paper was a philosophical research into a besetting evil which threatens our social health and happiness, false methods of education. It induced reflection and elicited thoughtful interest on the part of those present. Mrs. Bristol has addressed the Society on a former occasion.

It is expected Dr. Storer will be present en next Sunday afternoon. Elizameth C. Sanger, Seo'y.

First Spiritual Temple Fraternity School.—Owing to the stormy weather last Sunday the at-

FIRST SPIRITUAL TEMPLE FRATERNITY SCHOOL -Owing to the stormy weather last Sunday the attendance was small. The lessons from our cards were "Manners of Children" and "Spiritual Growth," fully explaining the lesson of the Sunday previous, "The Golden Rule." Among the answers was the following by Miss Hattle Dodge:
"Do to others as you would that they should do to you; what a beautiful rule this is. How pleasant it is to know that you are doing all you can to make the world better.

to know that you are doing all you can to make the world better.

Always have a kind word for every one, it matters not if they have not walked in as straight a path as you have, for by a single kind word you may give them courage to do better.

How much more beautiful it is to know that you have helped some one over the rough places of life, than that you have tried to pull them back. A kind word or action will cost you nothing, but it may give you and those about you a great deal of happiness.

True happiness can only be derived by helping those about you. If persons do not do just as you think right, try to show them wherein they are wrong, as they may see the error of their way and try to do better. Never wait to perform a kind action, but do it when the opportunity permits.

Do not talk about any one; if you have no good to

when the opportunity permits.

Do not talk about any one; if you have no good to say of them do not say anything. Every one has some good qualities, and if you look for the good instead of the bad you will be sure to find them. Before criticising other persons be sure that you are as near perfect as it is possible for you to be.

By cultivating a spirit to do good to every one you not only benefit them, but you also win the respect and love of those about you and show a good example to others."

We shall remember our forty-third anniversary on the 31st of March. We shall celebrate it as our Spiritual Christmas, with appropriate music and recitations. Next Sunday we shall have for our consideration "What and Where is Heaven?" and endeavor to impress the minds of our children with the truth that heaven is a condition—not, as has been taught, a faroff place.

1 Fountain Square, Feb. 9th, 1891.

Berkeley Hall .- Mrs. C. Fannie Allyn closed a very successful engagement with the Boston Spiritual Temple Society last Sunday. The following subjects

Temple Society last Sunday. The following subjects were given her by the audience for the morning discourse: "Spiritual Unfoldment," "Nationalism," "Socialism as Viewed from Spirit-Lite," which were handled with much ability.

In the evening she read, at the request of a gentleman in the audience, portions of the tenth chapter of Acts, and commented thereupon—proving that if the Bible was true Spiritualism was true; and if according to the Bible people used to believe in trances, clair-voyance, healing by laying on of hands, etc., why should not the people of to-day believe the same? But little of the Bible would be left if all the Spiritualism in it were taken out, she said.

Both lectures were listened to with a great deal of interest.

Interest.

The music by the male quartette was especially

The music by the male quartette was especially good.

In spite of the inclemency of the weather a fair-sized audience attended the second in the series of conferences held in this hall every. Sunday at 3 p. m.—showing that these meetings are interesting the public. The spirited remarks of Mr. Tuttle of Lynn, Mr. Hawkins from Nova Scotia, Mr. Tuttle of Lynn, Mr. Hawkins from Nova Scotia, Mr. Tuttle of Lynn, mr. Hawkins from Nova Scotia, Mr. Tuttle of Lynn, Mr. Hawkins from Nova Scotia, Mr. Tu

America Hall, 724 Washington Street.-Notwithstanding the stormy weather of last Sunday good audiences were in attendance. In the absence of Dr. Hale (who was speaking in Plymouth, Mass.)
Miss Nettie M. Holt presided, to the acceptance of all,
The afternoon service opened with an address by
Thomas Dowling of Malden. Mrs. M. A. Brown made
solve this conundrum?

remarks and gave tests, as also did Mrs. A. Smith. Dr. Byron I. Haskell spoke feelingly upon the Indian question and the present frouble; he also gave several tests. Charles W. Capell gave tests, and answered mental questions.

Reening.—Invocation, and an address by the controlling intelligence of Mrs. R. Bimpson. Dr. Newton again favored us with remarks and tests. Mrs. I. E. Downing, after remarks under control, gave a large number of proofs of spirit presence, recognized by their interesting details. A friend from Chelsea made an address that contained many strong points of interest relating to Spiritualism and Spiritualists. Mr. Edward Tuttle followed with instructive remarks, together with tests. In closing, "White Flower," through her medium Miss Holt, gave tests which were received with much approval. The services throughout the day were interspersed with excellent music, Miss C. Campboll, planist, F. F. Harding, cornetist, Miss Grace Holton, soloist.

Thursday, Feb. 5th.—After an invocation and remarks by Dr. W. A. Hale, addresses were made by Dr. B. I. Haskell, Mrs. H. Stratton, Dr. W. A. Towne, Miss Nettie M. Holt, and Edward Tuttle, interspersed with tests. Services are held by this Society every Thursday afternoon at 3 o'clock, and Sunday at 2:30 and 7:30 p. M. Good test and speaking mediums always participate.

N. B.—All who wish to enjoy an evening's entertainment should remember that the drama "Blow for Blow" is to be given in this hall Thursday evening, Feb. 2th, at 8 o'clock, doors open at 7 o'clock, for the benefit of this Society: Admission only twenty-five cents.

M. M. Holx, Sec[†]y.

THE GHILDREN'S PROGRESSIVE LYCEUM was held in America Hall as usual last Sunday morning. with

THE CHILDREN'S PROGRESSIVE LYCEUM was held in America Hall as usual last Sunday morning, with good attendance. In the absence of the Conductor, good attendance. In the absence of the Conductor, Dr. W. A. Hale, Assistant Conductor, Wm. F. Falls, took charge. The lessons were especially interesting and instructive. The recitations by the children were excellent, and well enjoyed by all, and the Grand March was executed in an interesting manner.

Every Spiritualist, as well as other friends of the children, should remember the musical and literary entertainment to be given for the benefit of the Lyceum Thursday evening, Feb. 12th, in this hall, to be followed by a social dance. Music, Poole's Orchestra, Willis Milligan, accompanist. Programme in full in last BANNER.

M. M. H., Sec'y pro tem.

Dwight Hall, 514 Trement Street.-The developing circle at 11 o'clock last Sunday was well attended. At the afternoon session, owing to the continued illness of Mrs. Heath, the meeting was in charge of Mrs. I. H. Frost. Music, led by Prof. Peak, and an invocation from Mrs. Frost, preceded remarks by Mr. J. E. Hall, who said that the hope he had when young had changed to knowledge of the spirit world and the continuity of life. Death is simply throwing off the mortal, and becoming immortal.

Mrs. Dr. Sara E. Hervey said Spiritualists should not ignore spiritual manifestations because they do not come through mediums who are as perfect in their lives as we wish them to be.

Mrs. Dr. Loomis-Hall gave clear and interesting tests and readings, remarking that the better we live, and the more spiritual we become, the more will spirits be attracted to us, and we shall know of the hereafter. Mrs. Thurston gave tests and readings. attended. At the afternoon session, owing to the con-

and the more spiritual we become, the more will spirits be attracted to us, and we shall know of the hereafter. Mrs. Thurston gave tests and readings.

Mr. F. A. A. Heath read an extract from a message in The Bannen given by Spirit John Pierpont, regarding the locality, homes and social surroundings of the spirit world.

Dr. Barker closed the meeting with a plea for more earnestness in this work.

Eventny.—Music and an invocation by Mrs. Frost. Mrs. M. W. Leslie said we have been too much in the habit of speaking of our friends as "passing over the river," which is not literally true, because they do not go away, but are around us. The leaving the physical body does not change the spirit: there are the same desires, the same likes and dislikes, slightly modified by the conditions and associations of another state of being. The law of progression is infuencing the human mind as it controls everything, and our friends are living a life of activity.

Mrs. Dr. Bell of Cambridgeport gave the names of several spirits, clairvoyantly seen by her to be present. Several readings were given by her spirit control. Mrs. Ella Higginson read very finely "Over the River They Beckon to Me." and was heartly applauded. Dr. A. D. Haynes of Charlestown said that when spirits come to us, they do so with messages of love that bring to us consolation; and the better we live, the more advanced the spirits who come to us.

Mrs. Thurston gave additional tests, and Mrs. Frost closed the meeting with tests and readings.

HEATH.

Eagle Hall, No. 616 Washington Street. Wednesday, Feb. 4th, meeting opened with singing after which an invocation by Miss Simpson; Mr. Anderson sang, and remarks, tests and readings by psychometry were made and given by Mrs. J. E. Wilson, Mrs. Dr. Bell, Mrs. A. Wilkinson, Mrs. Dowd and Mrs. Chandler-Bailey; Mme. Bayard of the Jubilee Singers contributed a song; Mr. Anderson gave tests; closing remarks by the Chairman, Dr. Mathews. Sunday morning, Feb. 8th, the customary developing and healing circle was held, with satisfactory results. The healing process was demonstrated by Drs. Mathews, Kingsbury, Blackden and Willis. Atternoon.—Services opened with vocal music by Mme. Bayard and an invocation by Miss Simpson; Mr. David Brown made an address, followed by tests that were recognized as correct; tests and psychometric readings were given by Mrs. Dr. Bell, Mrs. Wilkinson and the Chairman, Dr. Mathews, all remarkable for accuracy, being interspersed with good music. after which an invocation by Miss Simpson; Mr. An

markable for accuracy, being interspersed with good music.

Evening.—Services opened with singing by Mme. Bayard; Mr. Riddell made the opening remarks; Mrs. J. E. Davis and Mrs. A. Wilkinson each gave psychometric readings, all recognized as correct; remarks were made by Drs. Blackden and Mathews, the latter giving tests psychometrically. Several choice selections of music were interspersed. Though the elements outside were unpropitious, there was good harmony within, and the several services were enjoyed by good numbers.

Meetings will be held in this hall every Wednesday at 3 P. M. and Sunday at 11 A. M., developing and healing circle, and regular services at 2:30 and 7:30.

F. W. MATHEWS, Conductor.

First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street.—Regular business meeting called to order last Friday at 3 P. M., President Mrs. A. E. Barnes in the chair. Five persons were admitted as members of the Association. The Ladies' Ald, Banner of Light, and private individuals have contributed to make Mrs. Ireland comfortable and supply immediate wants. All the officers made monthly reports, showing that the work of the Society is progressing. Applications for membership are constantly received from cities and towns all over New England. Donations of about twenty-five dollars in cash have been received during the past month.

Evening exercises consisted of addresses by Dr. Hale, Dr. Smith, Dr. Eames and Mr. Tuttle; readings, Mrs. Bates; plano solo by Miss Nellie Burnett; vocal selections by Miss Amanda Balley.

The weekly supper is a great success under the management of Mrs. Archer.

A. L. W. meeting called to order last Friday at 3 P. M., President

Independent Club, Twilight Hall, No. 789 Washington Street.—This organization has been holding very pleasing meetings of late on Tuesday holding very pleasing meetings of late on Tuesday evenings. On the evening of Feb. 3d a fine array of talent took part in the exercises. The music was furnished by Miss Seavey of Canton, Mass., and one of the features of the evening was a trio by Mrs. Gany, Miss Brown and a lady whose name we were unable to learn. A short address was delivered by H. H. Warner, and this was followed by Mr. Dowling and several others in good terse remarks.

Senex.

The Ladies' Industrial Society metat Twilight Hall Feb. 4th, afternoon and evening. A large delegation from Providence was present. Circle at 4, supgation from Providence was present. Circle at 4, supper at 6. Mrs. Whitlock opened the evening's entertainment with remarks. Mrs. Chandler followed with tests. Mrs. Martin answered sealed letters to the satisfaction of all. Miss Florie Salmon of Providence made renarks, under control, and gave a song and a recitation. Mr. Whitlock and others closed the meeting with remarks. The Martha Washington Party will be held on Feb. 25th, instead of 23d.

Mrs. H. W. Cushman, Sec'y.

What are we coming to when the editor of a religious newspaper steals a minister's horse? Whe can

Engagement Cups & Saucers.

We have on exhibition in the Art Pottery Rooms (3d floor) an extensive display of the finest specimens of Porcelain ENGAGEMENT CUPS AND SAUCERS, of unique shape, with exquisite decorations, gleaned from the best potteries in Great Britain, France, Austria and America, costing from the low cost to fifteen dollars each.

In the DINNER SET HALL (same floor) are the new designs of Brown-Westhead, Doulton, Havilands and Chinese. Complete services and course sets, as well as novelties in TEA-WARE. In the Glass Department are the newest designs of exquisite outtings, adapted to Wedding Gifts, from the best foreign and domestic makers.

Jones, McDuffee & Stratton,

CHINA, GLASS AND LAMPS, 120 Franklin Street, Boston. PARALYSIS.

Fearful Increase of This Terrible Disease.

Road This and You May Prevent Becoming One of its Victims.



It is an alarming fact that paralysis is becoming more and more common, and the medical profession have discovered at last a remedy which is almost certain to cure this terrible disease, if taken in time. What started the furore for this medicine among physicians was the wonderful and almost miraculous cure of Alexander Horn of the Marine

Failed to Heed the Asylum, Philadelphia, Penn.

First Symptoms. Thousands of physicians all over this country are to-day prescribing the same mar-velous remedy which cured him and made him able to walk again, when for twenty-one years before he had been so paralyzed that he had not lifted his foot from the floor. Some doctors recommend and prescribe this medicine openly, others secretly. At any rate it seems unfair that sufferers should pay a fee to physicians when they can purchase at any druggist's for \$1.00 per bottle this wonderful remedy, which is acknowleged at the present day as the great paralysis cure and preventive.

The remedy is Dr. Greene's Nervura, and J. S. Phillips, Esq., the prominent notary public of Philadelphia, was the first to certify to Mr. Horn's remarkable cure and thus bring it before physicians and the public. In talking with the well-known John S. Doremus

Esq., 283 Ellison street, Paterson, N.J., he referred to the really astonishing curative powers of Dr. Greene's Nervura in the following emphatic terms: "Miss Pauline Rowe had a terrible stroke of paralysis, and having myself received such great benefits from Dr. Greene's Nervura, I persuaded her to use it as a last resort. She did so, and the change since taking this medicine has been most remarkable. Surely through the mysterious effects of this wonderful curative remedy, Dr. Greene's Nervura, Miss Roe has received a new lease of life. I shall be ready at any and all times to testify to the remarkable restoration to health of this lady, and the wonderful effects of Dr. Greene's Nervura.'



PARALYZED.

Afterward Miss Pauline Rowe, of 806 Seventh Avenue. New York, herself substantiated the facts: "The suffering I endured," she said, "was unbearable. My speech was impaired, my mouth drawn to one side, and the pains in my head were maddening. I used Dr. Greene's Nervura, and before I had used a bottle I felt a marked improvement, and now I feel myself again. It gives me great pleasure to recommend all troubled with nervous complaints to

use this really wonderful medicine." Mrs. J. Fisher, of 44 Vanderbilt Avenue, Brooklyn, was restored from paralysis by the same remedy in a

Now that all may recognize the approach of this treacherous disease, and take it in time to surely preent it, the first or premonitory symptoms are given. Paralysis is curable, and it can always be prevented by Dr. Greene's Nervura if taken in

Among the first symptoms will be noticed a mervousness and restlessness, with weak and tired feeling in the limbs and general sense of exhaustion; any unwonted exertion will be followed by great fatigue,

and the weakness will be very marked. These symptoms will often be accompanied by bad feeling in the head, and the person often wakes each morning more tired and languid than on retiring. As the disease progresses there will be a coldness and bad circulation in the feet and limbs, followed after a time by a slight numb-

Sudden Stroke. ness or tingling, at first hardly noticeable, but gradnally becoming more marked. Among the first symp-

toms, also, are a weakness, tired feeling or trembling of the limbs, with an exhausted sensation. Proofs like the above cures are almost certain guarantee that all similarly affected can be cured by Dr. Greene's Nervura. Do not hesitate for a moment when perfect restoration to health is within reach By no means neglect the first symptoms, for they surely lead to prostration and paralysis. Save yourself from the terrible disease while there is time by the use of this wonderful remedy and prevent

a serious or fatal issue. Dr. Greene's Nervura is purely vegetable and perfectly harmless, and is for sale at druggists' for \$1.00 per bottle. Dr. Greene, of 34 Temple Place, Boston, Mass., its discoverer, is the famous specialist in the cure of nervous and chronic diseases. The doctor has devoted special attention to the treatment of all forms of chronic diseases through letter correspondence, and will give by mail his opinion and advice in any case free of charge. The perfection of this system renders

a complete cure almost assured, as his successe in treatment by correspondence is wonderful and une-N. B. Send for symptom blank to fill out, or

write Dr. Greene about your case, and a carefully considered letter, fully explaining your disease, and giving you'd perfect understanding of all its symptoms, will be returned, free of charge. The Idea of Re-Birth.

BY FRANCESCA ARUNDALE. Including a translation of an Essay on Re-incarnation, by Karl Heckel. With a Preface by A. P. Sinnett, author of "Esoteric Buddhism." 12mo, cloth, price \$1.25. For sale by COLBY & RICH.

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

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 3, 18w

We call attention to the testimonials of DRS. STANSBURY & WHEELOOK on fifth page.

Jan. 17.

tf

DR. STANSBURY'S Spirit Remedies.

Read the Testimonials: DR. STANSBURY-Your Elixir of Life makes old men young and happy. Five dollars a bottle would not be too much. It has done wonders for me. GBORGE SIMPSON, 251 W. Market street, Akron, Ohio.

I am using Dr. Stansbury's Throat and Lung Healer, and it has done no more good than all other remedies that I ever used. I think it a most wonderful medicine, and recommend it to all troubled with throat and tung complaints.

MRS. W. H. FRENKAN.

mend it to all troubled with throat and lung complaints.

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

SEWELL SOUTHARD, Witcasset, Mains.

Your Blood, Kidney and Rheumstic Remedy has made life pleasant for me. It is truly a most excellent remedy. ASAA. LANE, Witcasset, Mains.

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EFF Send your case to be diagnosed free by Dr. STANS-BURK'S Band. who have made many marvelous cures Address DRS. STANSHURY & WHEELOGK, 436 Shawmut Avenue, Boston, Mass., or OOLEY & EICH, D Hosworth street. Agents wanted.

Feb. 14.

MONEY MATTERS.

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pay.

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Dr. S. H. Holbrook

AS taken Rooms at No. 19 Tremont Row, Boston, Mass., where he can be found on Tuesday and Thursday of each week, from 10 A. M. to 8 P. M. Also in Salem on all other days at 13R Essex street. Oxygen Treatment given. He extends a cordial invitation to all invalids, especially those who have been given up as incurable by other physicians, to call and see him. By his wonderful glit called intuition, he is enabled to correctly discern and successfully treat the most difficult cases with Nature's remedies: roots and herbs, combined with ozone. Especially Bronchial troubles, Asthma, Catarrh, Consumption, all nervous diseases, Neuragia, Epileptic Fits, Dyspepsia, Liver, Kidneys, all skin and blood diseases, female weaknesses, &c. The Doctor has a lady assistant always accompanying, him, who possesses this gift. Patients visited at their homes if desired.

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Send 10 cents to DR. FELLOWS, Vineland N. J., for his "Private Counselor," a book for WEAK, NERVOUS MEN. It sets forth an external cure which imparts strength and vitality No medicine given. Mention BANNER. 13wis*

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 86 Berkeley street, Boston. Hours 10 to 7. is Nov. 16.

Mrs. M. R. Stebbins,

Clairvoyant Physician, 1366 Washington st., Suite 6, Boston. Feb. 14. PROF. BEARSE, Astrologer. Office 172 Wash-Ington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written; horoscope free. Reliable or Business, Mar-riage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible.

OR, ELECTRICITY.

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

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

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

A Ergament of House-Talk.

prising the book:

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Formal Introductions.
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The Fourth of July.
The Reception.
Mr. and Mrs. Allison Go Home.
Sunday and Other Days.
Going to the Country.
An Eventful Day.
Tests of the Sixth Sense.
Sunday in the Country.
Monday Morning.

A Rainy Day.

Monagy morning.

A Rainy Day.
Game of "Interruptions." The Judge's Stery.
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Message Department.

SPIRITUAL MEETINGS Are held at the Hall of the Banner of Light Es tablishment on Tuesdays and Fridays of each week at 3 o'clock P. M., PREE TO THE PUBLIC.

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

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

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

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

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

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

Letters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the Banner of the medium.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

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

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

Spirit Invocation.

Oh! thou Eternal Spirit of all Existence, thou who art all goodness and strength, the life of the sunshine and the power of the storm, thou Divine Intelligence, we worship thee in spirit and in truth, not with servile speech or bended knee, but with the heart's true devotion, offering up our aspirations and our praises for the things and the experiences that are ours. We thank thee that we are living here, in this day and generation, participating in the scenes and events of time, watching the progress of the years, and knowing that humanity is constantly unfolding in new knowledge, in a higher conception of thy truths, in a grander realization and comprehension of thine omnipotent laws.

Oh! it is indeed good to be here, to realize that we are thy children, partakers of thine eternal inheritance, that we can never die, for although change may come to the external form, although experience after experience may reach the mind, yet the entity, the ego, will constantly live and move, and be vitalized with that energy which comes from thee. This is enough to fill our souls with wonder and with awe, to cause us to praise thee more and more, as the consciousness of eternal life grows upon our spirits.

Oh! our Father and our Mother God, we would at this time learn of thee and of thy works from thy ministering angels who come from worlds beyond, filled with the spirit of love and tenderness, to reach human hearts below through their ministrations and their utterances. May the souls of thy children on earth be uplifted and comforted, may consolation be brought to mourning hearts, and may some word of instructive truth be spoken that shall find a needy mind waiting to receive and be enlightened by it. We ask thy benediction to rest upon us forevermore.

Questions and Answers.

Ques .- [By Mrs. T. W. Thompson, La Junta, Col.] I am clairvoy ant, but as frequently see those still in this life as those who are in spirit-life; sometimes get impressions whether spirit or mor-tal, but oftentimes cannot determine. Can you tell why this is so?

ANS.—A natural clairvoyant may, when the perceptions are fully unfolded, behold things or persons at a distance as readily as he can behold the same close at hand. The spiritual sight is exercised in all directions, so that it may penetrate the physical atmosphere and behold either material bodies or the spirits of persons who dwell on earth, and who are at a distance. We cannot tell exactly how such a seer sons who dwell on earth, and who are at a distance. We cannot tell exactly how such a seer can always distinguish between decarnated and incarnated intelligences. Generally, in the experience of a clairvoyant, there is some distinguishing feature with a spirit who has laid down the robe of flesh. Sometimes they appear as in a cloud, or surrounded by a halo of light, or with some other mark of their ascension above the material environments, which marks above the material environments, which marks those who still belong to the physical body do not wear. We should think, if your correspondnot wear. We should think, if your correspondent were to study closely these appearances which she describes, she would, after a time, come to learn which belong really to the spiritworld and which are still enthralled by the physical form. Then, again, it seems to us that being so sensitive a medium, she might draw to her side spirit guides who can, after a time, impress her mind with this information which she seeks; and we would advise her to sit for the development of her medial qualities entire, so that a band of such attendants may be formed, who will undoubtedly be of great service to her in coming time.

Q.-"Inquirer" writes: M. Flammarion, the Q.—"Inquirer" writes: M. Flammarion, the great French astronomer, gives it as his opinion that the planet Mars is inhabited, as, he says, we see in it continents, seas, coasts, capes, bays, rivers, waters, snows and clouds, showing the various effects of the seasons, etc. To your correspondent's view, this is all mere speculation. Now, it seems to your inquirer that spiritual intelligences ought to have a better insight than the people on our earth upon so important a subject, and he would be pleased to hear from some spiritual astronomer—to learn, if possible, whether it is known that Mars is in reality inhabited by mortals, or not? Do enlighten us. Are the planets (including the moon) in our solar system inhabited by intelligent beings similar in nature to the denizens of the earth?

A.—Spirit intelligences, through various media, have many times informed mortals that the planet Mars, as well as other planets in your solar system, not to speak of other worlds of light in the universe, has human habitation. Your correspondent, in regard to M. Flammarion, says that this astronomer's idea concerning. of light in the universe, has human habitation. Your correspondent, in regard to M. Flammarion, says that this astronomer's idea concerning the planet mentioned is merely speculative, and wishes to gain information from the spirit-world. Well, what we may give to you on this subject may seem only speculation also, because we cannot bring any demonstrable/proof at the present time that the planet Maks, or any other world in space, is inhabited by human beings. We think the time will come when, independent of that which is brought to the world through medlumistic agencies, scientists will have so come en rapport with the zones of stars and planets of the heavens as to gain much more information concerning them. We believe that by and by telescopes or other instruments will be constructed so delicately, so perfectly fashioned in their parts, so carefully sighted, as to reveal much that is wonderful concerning the life and activities of the heavenly bodies. Mars, we repeat, is inhabited by a human race, resembling your own people in many respects, men and women filled with potential force, of great will-power and positive activity, and the world in which they dwell presents to them such conditions as affort the best means for their advancement and growth. By and bye, we think, Mars will open before you much concerning its life that you do not now understand, and the researches, studies and even speculations of such minds as that of M. Flammarion will all assist in bringing forward this time, when your mentality and when your instruments will reveal something grander and more worthy of note.

It has been told to you by returning spirits, and has been advanced as an idea by scientists from time to time, that the moon may be inhabited. We know that it has been called a dead body, swinging in space, and not habitable' in condition or atmosphere by human beings; but we have also been told that while one slde of the moon presents an arid appearance, the other slde may present conditions that are highly favorable for huma

mediums refuse to allow spirits who are—in their opinion—beneath them to control their organisms? Would it or not be better to allow such spirits to control, and then educate them into higher and better conditions?

higher and better conditions?

A.—A whole sermon might be preached upon this question, but we have not the time to elaborate it in detail just now. A medium who is not well developed, who does not fully rely, or have reason to rely, upon the wisdom and protection of his spirit guides, may be pardoned for hesitating to allow crude, weak minded and ill-conditioned spirits to control his organism or take possession of his mentality, because if such spirits should gain the ascendency over him, and he had not strong and helpful guides to care for him, he must of necessity be psychologically affected by their tendencies and inclinations.

Now, unless such a medium was surrounded

and advice of his friends on earth whom they may reach, and in that way may become better and wiser and stronger in their spiritual life. Thus such undeveloped intelligences may be stimulated by coming into the earthly atmosphere for good and beneficent ends.

Sometimes a good medium is willing to allow a crude and ignorant spirit to make use of her

sometimes a good medium is willing to allow a crude and ignorant spirit to make use of her organism, hoping it will benefit that spirit, instruct and elevate him to a higher plane of thought and conduct. But perhaps the spirit is one that does not seem to be affected for good by the privilege afforded him. He seems to delight in making false statements, in trying to mislead those whom he communicates with one earth in playing mischievous pranks. with on earth, in playing mischievous pranks, so that he is, from the first, unreliable, and has not been taught or benefited by his coming; and in such case a medium is thoroughly justified in refusing to sit for the approach of the spirit, in becoming so positive as to ward off the influence or the encroachments of that inthe influence of the encroachments of that in-telligence, and, in short, shutting him out al-together from her atmosphere. Mediums and their friends on earth who have studied the law of their mediumship, and those who are associated with them, as well as the guides on the unseen side, must use their own judgment, and must scrutinize every case which appears before them, and generally they will be able to decide what is the best sourse to

Q .- Is will an effect of cause in an individual? A.—Will, or that potential force manifested in human nature which gives a positive direction to the bent of mind, or to the activities of the body, is certainly produced by cause, as much as is everything else in the universe. It springs from human intelligence strongly applied. Sometimes it is applied in a beneficent direction, so that its activity produces only good results, and at other times it is misapplied so that apparent evil ensues from its acgood results, and at other times it is misapplied, so that apparent evil ensues from its activity, yet is it the positive force of the human intelligence, making itself felt and understood. Tracing back the operations of the human family as far as possible, we are still confound ed, and unable to explain or define from whence it sprang. We know that there must have been expectation to have given it expression and possible to the strength of the property of the strength of t something to have given it expression and potentiality, and we are content to accept the cause of this intellectual and positive activity to be that of the Supreme Intelligence, the Infinite Will, the Divine Wisdom of the Universe, and until we are supplied with some higher or better cause, we shall continue to accept this.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

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

[Continued from last week.] Lotela, the Indian Maiden.

How do, Tony brave? How do, everybody? Lotela goin' to speak for the spirits now. Please tell all the good people Lotela and the spirit-band are very much obliged for the beautiful flowers, and the evergreens, and all the good

Lewis W. Nute.

There's a spirit here that would like to conmunicate with his friends at Milton, N. II. He says that he understands life very differently from what he did when he was in the body. from what he did when he was in the body.

"I do n't express any regrets for the course took in the disposing of my affairs, but I have a little larger knowledge now, and it seems to me if I was back on earth I would be able to direct matters more in accordance with the

truth."
This man means the truth in regard to teaching mankind concerning the interior life and religious duties. I should not wonder if this religious duties. I should not wonder if this spirit was in some way connected with the church. He do n't seem to be a preacher, but interested in the church, and he feels that he understands more about the religious life of man than he did here. He says the future condition, or the hereafter, is very unlike what he supposed it was, but he sends greeting to his friends, is able to understand his surroundings and the situation, and feels thankful that he is a living man. I get the name of Lewis W. Nute.

J. T. Pierce.

Another brave; don't seem as if he had been gone a great while. I learn that he went rather suddenly. The name is J. T. Pierce, and he had business on Lexington Avenue, New York City. He wants to tell his friends that he comes back into earth-life and takes notice of what is going on. He wants them to know that he can do so, and is able to send them word of his condition. He don't feel that he is altogether acquainted with the spirit-world yet, and has no description of it to send them, only that it seems to be as natural as this world, and the people there live a good deal as they do here, with their homes, their occupations and their sacial meetings, very much as you understand human nature and human life to be.

John H. Lockey.

Now I must tell you of another brave, and I get the name of John H. Lockey. He was a business man, well known and quite active. He filled more than one position before the people, and something comes like as if he represented his townspeople in the State. This spirit is very anxious to send just a word of resented his townspeople in the State. This spirit is very anxious to send just a word of greeting to his friends and recall his memory to them. He dislikes having them think hie is dead—that means gone out, and he has not gone out, like the light of a candle, but he lives now, with his energies and his personal power alive and seeking expression. He says he is quite satisfied and highly interested in the spiritual world; he has been met by friends and given warm welcome, and it seems to him to be a duty to come back and give an account of himself, and say to all: This is a wonderful life, and I am glad and happy to live in it and to send this word back from beyond the grave that man does not die when the body perisheth. This spirit comes from Leominster, Mass.

little seems to be given. There must first be a state of preparation and of growth before the perfected condition can arrive, and if they will remember this I think they will persevere for a while longer, and perhaps the end will bring so much of satisfaction from the invisible world that they will be pleased because of what they have done. March joins main much love, and by and-bye we hope all our friends will be ready and willing to come out into the light of this spiritual truth, and not seek to hide away from it for fear of what the world will say."

R. L. Roberts.

or take possession of his mentality, because if such spirits should gain the ascendency over him, and he had not strong and helpful guides to care for him, he must of necessity be psychologically affected by their tendencies and inclinations.

Now, unless such a medium was surrounded on earth by high influences and associations, by discreet and wise friends, who loved the truth, who loved honor and integrity, and who would watch his steps, as well as carefully scrutinize the movements or desires of those spirits who possessed him, and were capable of giving them and him guidance and wise counsel, there would be danger for the medium, and no help for the encroaching spirits. On the other hand, if a medium has a band of intelligent helpers on the spirit side, and is so well conditioned on the physical as not to fear the advance or the influence of undeveloped spirits, then can he afford to allow them to possess his organism for a time, that they may be assisted, through the magnetic qualities of his nature, and those of his spirit attendants, as well as by the influence and advice of his friends on earth whom they may reach, and in that way may become better and wiser and stronger in their spiritual life. Thus such undeveloped intelligences may be stimulated by coming into the earthly atmosphere of my friends, to partake of their life, and give to them my affectionate attentific, and give to them my affect and send a word in my own name, after all these to cause he was an officer, I think, in the command of solders. He is interested in what is cause he was an officer, I think, in the cause he was an officer, I think, in the command of solders. He is interested in what is going on here. He don't want his friends and people to think that he has lost his interest in them, or that he has none in the spirit world and its doings. He says both sides of life have a great interest for him, and the lose of life have a great interest for him, and tis doings. He says both sides of life have a great interest for him, and its send a word in my own name, after all these years of silence, that the friends on earth may know I live. They may consider that I have only been on the frontier, doing my duty, and that, at last, I have found the means of sending a dispatch to them, and reporting that all is well.

I get the name of R. L. Roberts.

Isaiah Atkins.

I see an old brave now, and he calls himself Isaiah Atkins. He says he belonged down on the Cape, and he would like to send his rethe Cape, and he would like to send his remembrances to people in Provincetown and places near by. He says: "Tell them that we have the privilege of sailing back into this port once in a while and bringing news of the other shore. Many friends have come to us, each bringing his own word and his own records, each meeting his own experiences, but all glad to step upon the other shore, and to feel they are at home. By-and-bye, when the fair winds of heaven blow each one of our friends who still walk the earth into the haven of rest in spirit life, we shall have a grand social meeting, and all will rejoice that life continues forevermore." inues forevermore.

Laura C. Julihn.

A young lady spirit wishes to send her love and her tender sympathy to her father, and to her friends in Washington, D. C. She says: "I am delighted with this beautiful summer-land, and its genial associations. Music enters into my life, and gives me the greatest pleasure. I find so much enjoyment in it, as I listen to the great artists, and realize what the harmony of the spheres really is. The flowers bloom around me, unmindful of winter storms, which cannot me, unfindful of winter storms, which cannot reach them in my beautiful home, and really it would be ungrateful in me to feel sad because I have been transplanted from the mortal life to the spiritual world, yet sometimes a wave of sadness comes over me as I think of the friends and the conditions which I left here, of the ties that held me, and the life that afforded my minfand spirit such takens of tender afforded my mat held me, and the life that afforded my mind and spirit such tokens of tender affection, yet I know that I shall be happier and stronger in the spiritual world than I could have been on earth, and I am glad to be able to come and to send a few words to my father and friends." She says she lived on 5th street, and I get a queer name, Laura C. Julihn.

Another spirit comes with this one, an older lady: she stands a little heart. I don't see her

another spirit comes with this one, an order lady; she stands a little back; I do n't see her very plain, but I should think she was the mother of the first one, and she also sends out a recognition and a remembrance of love to friends in the earthly life. The father's name is Dr. M. L. Julibn is Dr. M. L. Julihn.

William Clapp.

A gentleman comes to our circle, and with him a young man. They wish to send word to their friends of their meeting in the spiritworld, and of their welfare. I don't seem to world, and of their welfare. I don't seem to get any particular message, only the desire to send love and remembrance, and to say, from the younger spirit, that he is glad now that he is out of the body. These spirits come from this city, up the Highland way. I get the name of William Clapp. It is not the spirit by that name that came a little while ago, and sent a message, it is another man that has that name, and the young spirit, the boy, has been in the spirit-world only a very little while.

James Walker.

There's an old gentleman comes to me and gives the name of James Walker, from Charlestown. He wishes you would send word to his people and friends that he is all right; he is quite satisfied with the spirit-world, and has no fault to find. That is all I get from him.

Hester Barnes.

A spirit is here who was, I should think, between thirty-five and forty summers old when she went away. She comes in that way now, and gives me the name of Hester, Barnes. She and gives me the name of Hester. Barnes. She says she has friends and relatives in Baltimore. They won't be looking for any message from the spirit-world, but she thought if she could make herself known here it would give her power to get nearer to them at home, and to perhaps use some medium there. She says she has several times appeared before a medium in Baltimore and tried to send something by her to her friends, but has not succeeded in giving her name, though the medium has described her in a public meeting once or twice, and given other things that belonged to her life. Now she comes here to give her name, and thinks perhaps she will be able to do that some other time nearer home.

John B. Meers. An old brave comes who lived in Boston, He

An old brave comes who lived in Bostott. He had a good deal of money, and it kind of weights him down in the spirit-world because he had so much and didn't do any practical good with it. He says he left it to a friend. It has been worrying him. He wishes he had felt moved to make a more practical and widespread use of his means, because he feels there is so much need of doing good in the world. This comes to him in spirit-life and makes him uneasy and restless. He says to his friends, and especially to the one that he left his means to: Be sure and do the best you can with what belongs to you; do n't hoard it up, and do n't leave it in such ways that it will not be scattered so as to do good work. I do n't get it very clear. He seems clouded, and has been told to come here and speak publicly, because it, would relieve his mind. He says if he had the power he would talk right out to those he knows, because there are many things he might say to them which perhaps if he could impress on their minds would do them good. They ought to know about this spirit-life, and what its conditions and relations are to the human soul. It is not so well to walt until you get there to learn your lessons, because if you see many places and times where you might have done good works, and might have accomplished more useful results for your fellow-creatures, it will make you feel disturbed; but if you see where you have done good with those things which were given to you to do with, then you will feel happier on the spirit-side.

Elizabeth Hartwell. you do not now understand, and the researches, studies and even speculations of such minds as that fast of M. Flammarlton will all assist in brings and even speculations of such minds as that fast of M. Flammarlton will all assist in brings and the researches that seem and the seem to the observable of the seem and the seem to the observable of the seem and the seem to the observable of the seem and the seem to the observable of the seem and the seem to the observable of the seem that it is easily to come back and give an account of the minds would do them good. They ought to send this word back from beyond the grave that man does not die when the body perish, and has been advanced as an idea by scientists from time to time, that the moon may be infent time to time, that the moon may be inhabited. We know that it has been called a dead body, swinging in space, and not habited that man does not die when the body perish, and has been advanced as an idea by scientists from the other will an space, and in the seem that are highly favorable for human and animal existence upon it. We have green on personal that the highly favorable for human and animal existence upon it. We have green on personal that the highly favorable for human and animal existence upon it. We have green on personal that the seem have joined a private circle, sonally to think this is so, but we cannot give not be one of my personal friends in Ocaliand, Cal. This is what in the minds of some of my personal friends in Ocaliand, Cal. This is what the search of human and animal existence upon it. We have green on personal friends in Ocaliand, Cal. This is what the search of the conditions that the finds in the search of human and animal existence upon it. We have green an arid appearance of human inference of human and animal existence upon it. We have green an arid appearance of human life upon any of the existence of human life up

the world to battle with it and to gain its experience. She says: "I have often tried to send them my love, to give them a thought or a token of my presence with them, but they had no idea that spirits gould return and watch over their friends in any particular way. Now I find the opportunity to send a word of love, and to say that the years come and go; though the shadows lengthen over the lives of my dear ones, though sometimes their experiences are thard to bear, yet a father and a mother watch over them from the eternal world. Other friends come and go, bringing their tokens and their spiritual light to bless the way of these dear ones on earth, and after a time, when the discipline has been all met, they will come to us in the life beyond, where we shall count up the knowledge of the past and realize how we have grown and gained from its experiences."

Daniel Raymond.

Now I see quite a few spirits here, but I cannot get much from them. I am going to give you the names, if I can, and where they come from. One brave has been gone about four years. He comes from Cincinnati, or very near there. I think it is from the city. He has been here two or three times, trying to give something, but he don't come up near enough to us for us to get anything very tangible. The name is Daniel Raymond.

Flora Grant.

And then there's a young spirit that do n't seem more than fifteen. I do n't know as she is that old; every little while she flashes before me, and then I lose sight of her again. I do n't know where she comes from. She is anxious to send her love home to her friends, and I think especially to her mother. I get, in connection with her, the name of Flora Grant. Perhaps somebody will see it in the paper, and know who it is.

Belle Adams.

Another one, I should take to be about twenty, somewheres, perhaps a little more or less, and her name is Belle Adams. She holds up a flower, a rose with two buds and two green leaves. It seems to be something to be recognized, and with it she seems to bring, oh! such a strong desire to reach out to some one in the body. I think there is a young man in the body, too, that she wants to reach, if she cau, and give him a message. She hopes she will be able to do so in private sometime.

William Willard.

Here is a man in about what you would call middle life; I cannot tell just how old. He stands a little back, and seems to be reaching up and looking over something. I see a name over his head in bright letters—William Willard. He was a working man. I think he used carpenters' tools; he has a hammer and a mallet. It comes to me that he has been waiting ever so long to try to give something to his friends, that they might know he lived, and had not gone away off beyond the clouds.

Charles W. Strong and Frank Jones.

Now the name of a spirit comes to me, Charles W. Strong. I think he knows some of the people right in Boston, round this place. He has been gone quite a good while, and I do n't think he has been able to come back through any medium; but he would like to good worst he his but he would like to send greeting to his friends, and tell them he is all right in the friends, and tell them he is all right in the spirit-world. A young brave comes with him. I get the name of Frank Jones. He seems to be about twenty-five or thirty years of age. He comes from Springfield way. I give this because these spirits are so anxious. They have been pressing around so much that Pierpont chief said Lotela had better tell what she could for them; it might help them, and it might possibly be seen by some of their friends.

Marcus Turner.

A spirit by the name of Marcus Turner is here; he comes from Maine, somewhere. He did n't know about spirit-return, but has been studying it up since he went over.

Henry Ward.

Another one comes who calls himself Henry Ward—who lived a good while in the body, has been over a few years, and has a good many of his friends over on that side; while a few are living here, that he wants to have learn something about the immortal world. This brave has a scar on the side of his head; perhaps somebody will know him by that.

Good moon; Lotela wishes you all a "Happy New Year," and hopes you'll have a good time through all the twelve moons.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Jan. 2.—Levi Hooper; Henry Loring; Charlotte Strong; Sarah A. Stanwood; Joshua Hill; Lotela, for Amanda M. Tenney, David Lincoln, A. Brainard, Emma V. Carr, Charlie Swift, Joshua F. Lamson, Beulah, Frank Washburn, Diana Atwood Storrs, Rehecca Ames, Charlotte Adams, Henry Tufts, Mary Morse, Dr. W. Byford.

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

Feb. 6.—Samuel Cowles; Mary Morehouse; William Hall;
George Pearl; Mrs. D. P. Nichols; C. H. Howard; Sarah
Lapham; Edward E. Denison; Juliette T. Burton.

In Memoriam.

JOHN GAGE passed to spirit-life from Vineland N. J., Dec. 29th, 1890.

He was born in Litchfield, N. Y., Aug. 12th, 1802, descendant of an ancient and noble family whose history is traced back to the eleventh century. The founder of the family came into England with William the Conqueror.

founder of the family came into England with Willam the Conqueror.

Mr. Gage's was a long and useful life on the mortal plane. His early days were devoted to work on a farm, and his educational advantages were limited.

He married Miss Portia Kellogg in 1830, and six years thereafter removed to Chicago, making the journey to that city by wagon. There he engaged in the flouring business, and kindred pursuits; and was one of Chicago's Board of Aldermen in his time.

During the Kansas troubles and the Civil War, Mr. Gage's sympathies were in active operation in the cause of freedom. Two of his sons were in the Union army, and one lost his life through disease consequent on his terrible sufferings while a prisoner of war at Andersonville.

The Monthly Recorder of Vineland, N. J., has the following regarding his latter days:

"During Mr. Gage's long residence in Vineland he was identified with a number of euterprises of great benefit to the town. The closing years of his life, however, were free from business cares, and spent in well-earned quietude and contemplation. Of habits strictly temperate and integrity unassaliable, Mr. Gage was resolute and positive in his convictions, but still tolerant of the opinions of others, respecting the belief of all who honestly differed with him. He was liberal in his religious views, and for many years had been a firm believer in Spiritual existence. Industrial education found in him a warm friend and advocate, and had not age robbed him of much of his old-time force and vigor, preventing him from devoting to the project his personal attention, he would have proved his devotion to the Cause by founding an Industrial College in Vineland. He also believed in cremation as the best method of disposing of the dead, and offered land and money toward establishing a crematory at this place.

Previous to his last slekness Mr. Gage had purchased a certificate of stock in the Philadelphia Ure mation Society, and, in accordance with his wishes, his body was reduced to ashes in the Crematory

A Morbid Sentiment.

Spirit Mennagen

Through the Medlumship of Mrs. E. A. Wyman.

We are glad to come and commune with mortals, for we know that the redemption of humanity depends upon our fidelity to the truth that we preach. Love of theod, or God, and fervent love for all mortals and all spirits, are necessary to individual and universal salvation. No soul can be fully perfected while another soul lacks aught that a progressed spirit can supply; therefore we who know the divine law work unceasingly for the uplifting of all undeveloped spirits, whether in or out of the mortal form. We would have you lay this lesson to heart, and work as well as love, eyen as we do. Be brave, be faithful, be loving, be meek in spirit, tender and forgiving; and the Spirit of Truth shall reveal the deep things of God unto you.

Spirit tender and lorgiving, and the Spirit of Truth shall reveal the deep things of God unto you.

Be glad in the truth, for the day is at hand for the outpouring of God's spirit upon chosen mortal instruments who shall perform the work of the Lord. Work in hopeful autloiphtion of baptismal showers of divine grace, that will bring the new Pentecostal Day of peace unto all who will receive and live the truth. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Be strong in faith in the unseen and eternal, for verily I say unto you, "according to your faith so shall it be unto you." Justice crieth aloud in the ears of the Almighty, and the flat hath gone forth whereby all the world shall know that God punishes wickedness in high places. The oppressed, until they turn from their evil ways and love and serve the truth. Evil shall be overcome with good, and the sorrowing hearts of humanity shall rejoice in peace and planty for se hath. Godbeommanded and ing hearts of humanity shall rejoice in peace and plenty, for so hath God commanded, and we, His ministering spirits, seek but to do His will. Be glad, therefore, and work with zealous endeavor to aid us in our purposes.

We rely upon you, even as you do on us. We often come into your homes, and if your eyes could be opened, you would recognize many whom you know and love. Present, therefore, your petitions, but let it be done with a perfect concentration of earnest, lofty and just desire, laying aside all worldliness, emptying yourselves, that each may be filled and replenished with the Divine Power, so absolutely neces-

with the Divine Power, so absolutely necessary for success.

The time is near at hand when the influences or powers represented by individual mediums must combine their mortal instruments in a united body, which shall become so solid a phalanx that no mortal opposition can, by any possibility, prevent the carrying out of their purposes. Long enough have we fought our spiritual battles single-handed, but now the enemies of truth are combining their forces as never before in the history of your planet. enemies of truth are combining their forces as never before in the history of your planet; therefore it is both a duty and a necessity for our chosen ones to unite themselves together for self-protection. United we stand—isolated, singly or alone, we fall. It is just as great a necessity for mortals to combine in harmony of purpose to accomplish an important spiritual work as it is for spirits to do so, and the work now demanding to be done can only be successfully carried out by a strong, harmonious organization—not necessarily strong in the large number of its members, but strong in faith in the Infinite Good, in the power of spirit, and in the united power of human will and prayer. and prayer.

Love the work and all the workers, for each one has his or her duty to perform, and no one is wholly insignificant, though his part may not seem as important as what others may do; not seem as important as what others may do; therefore, be sure to encourage the lowly workers in order that they may be strengthened in all good purposes. Hold up the hands of mediums, give all encouragement possible to chosen spirit instruments, for the more strongly all are united in the spirit of fraternal fellowship, the more power spirits can concentrate upon their representatives, both individually and collectively. We need all the true and faithful ones who are responsive to our call to aim toward greater harmony and more united eftoward greater harmony and more united ef-fort. When this is brought about, then will there be the grandest outpouring of spirit-power ever before known. Take good care to entertain all spirits, for all are children of one Heavenly Father. Be faithful, be trustful, be patient; work and hope, for "All is well!" EXCELSIOR. Feb. 3d, 1891.

Nothing else can equal Johnson's Anodyne Liniment for any form of sore throat. Try it

New Publications.

A LOOK UPWARD. By Susie C. Clark. 12mo, cloth, pp. 215. Boston: Lee & Shepard.
To instruct in Spiritual Science, and to lead to its

adoption as a means of securing perfect freedom from disease, is set forth as the chief purpose of this book. Dr. Quimby of Maine is credited with being one of the earliest exponents of the theory that the hody of man is the externalization of his thought alone, and that health is an eternal fact. Dr. W. F. Evans, whose books in all probability have had a more extended circulation and been more generally studied by those seeking a knowledge of the mental cure than all others combined, is alluded to as having been a worthy John the Baptist" of this new outpouring of the spirit. One sentence from his pen, we are told, quickens the student's trust in the omnipotence of Good and nourishes his highest spiritual growth. The author dedicates her book as a message of freedom to all who are in bondage.

THE PEOPLE'S BIBLE; Discourses Upon Holy Scripture. By Joseph Parker, D. D., Minister of the City Temple Holburn Viaduct, London, Vol. XIII. The Proverbs. 8vo, cloth, pp. 456. New York: Funk & Wagnalis.

After going through the biblical proverbs in the scholarly and homiletic manner characteristic of Dr. Parker, he gives sixteen pages to a consideration of what are termed "Pagan Proverbs," introducing them with the following rather unlooked for admissions and comments:

"There are more proverbs than those which are written in the Bible. But who shall say where God's Rible either begins or ends. . . . We shall do the Bible no dishonor by recognizing all that is biblical outside of it. The Bible is not a book only; it is the beginning of books."

Dr. Parker follows the above with elucidations of Hindu, African, Russian, Chinese, Spanish, Italian, Scotch and other proverbs. Some of these nations might reasonably resent the imputation of being

Household Authority.

"In my schools and in illustrating my lectures I have thoroughly tested all the leading Baking Powders, and 'Cleveland's Superior' Powder has invariably given the best results."

Principal Philadelphia Cooking School,

Pobruary Magazines.

THE UNITURY .- The first of the promised chapters of extracts from the Memoirs of Talleyrand, to appear in The Contury in advance of their publication in England, is the leading attraction of this month's issue. The present installment treats of Talleyrand's rolations with Napoleon Bonaparte, and occupies fifteen pages, a portrait of Talleyrand being given as the frontispiece. The opening article illustrates with pen and pencil" The Georgia Cracker in the Cotton Mills, the "Cracker" being a "shiftless and inconsequent always poor, though always working" class of whites at the South. Gen. Bidwell, a pioneer of '41, contrib-utes a paper of much historic value upon "Fromont in the Conquest of California," illustrated. Following "The Discovery of Gold in California," by J. S. Hillell, with many illustrations, one of which is a view of San Francisco in 1847, and Sutter's Mill, where gold was first found, Marshall's account of the discovery being appended. Ed. Eggleston commences a serial story entitled "The Faith Doctor." W. W. Rockhill supplies an interesting paper upon "Northern Tibet and the Yellow River," lilustrated, Joel C. Harris a "Story of Balaam and His Master," Mrs. Harrison "Penelope's Swains," T. B. Aldrich "A Monody on the Death of Wendell Phillips." New York: The Century Co.

THE ATLANTIC MONTHLY has for its opening number some unpublished letters of Charles and Mary Lamb, collated by W. C. Hazlitt; that charming pioture of "Noto," an unexplored corner of Japan (and scenes leading up to it), which Percival Lowell has been contributing to *The Atlantic*, reaches its eleventh limning (inclusive); "The House of Martha" (Frank R. Stockton) and "Felicia" (Fanny N. D. Murfree) are continued; Josiah Royce furnishes the second paper regarding "Two Philosophers of the Paradoxical"; "The New England Meeting-House" is interestingly written about by A. M. Earle-giving quite a glimpse of the time when the parson was a much larger man" in community than he is at present; "A Long-Unpaid Debt," by William Everett, embodies a very valuable presentation of the story of the old French spoliation claims, which our merchants of the aforetime and their descendants have vainly sought to collect from the back-hanging Government at Washington; there are other articles, reviews and papers of marked worth, as also are the contents of the departments. The poems by Helen Gray Cone and Graham R. Tomson are of special interest. Houghton, Mifflin & Co., publishers, Boston, Mass.

MAGAZINE OF AMERICAN HISTORY .- This month's frontispiece is a portrait of Sir Roderick Impey Murchison, the distinguished geologist and geographer, accompanied by a brief biography. The inaugural address of the President of the American Historical Association at its meeting in Washington, D. C., last December upon "The Demand for Education in American History," is given in full. Mr. E. Spencer contributes a paper upon "The Antiquity of Carriages," illustrated with several engravings of traveling vehicles from the times of the Pharaohs to those of New York in the early days of this century. S. B. Weeks supplies a paper upon "Raleigh's Settlements on Roanoke Island," giving evidence from tradition and history in regard to the colony of 1587, illustrated with a portrait and a picture from a rare antique print of the introduction of tobacco into England by Sir Walter. Of the remaining contents are "Exploring Louisiana," "Capt. Bridge, Founder of the First Iron Works in America," and "The French Army in the Revolutionary War." New York: 743 Broadway. THE NATIONALIST .- The contents throughout are

of practical, substantial merit, dealing with the realities of life, and giving suggestions for the betterment of its conditions. The opening paper by W. S. Felt, "The Credit Foncier of Sinaloa," describes a colony located on Topolobampo Bay, and in the valley of Fuerte River, Mexico. Ed. H. Rogers writes upon "Public Works and Nationalism," and Max Georgii upon "State Ownership of Industries." William Schuyler relates an experience in "Out of the Darkness and Into the Darkness," that thousands in moderate circumstances may profit by; and in "A Common Story," told in verse, Ada C. Stoddard gives a sadly-impressive picture of an unjust outcome of the present state of society. Various matters are treated upon in "Letters to the Editor," and in "Questions and Answers" a list of "Communistic Societies of the United States" is given. In "News of the Movement," it is said that "a sure indication of the trend of general opinion toward the acknowledgment and acceptance of the principles which, for the want of a better word, are somewhat clumsly called 'nationalistic,' is furnished by various of the inaugural messages which have been recently delivered by our State and city magistrates." Nat. Education Association: 77

WIDE AWAKE.-An illustrated ballad of heroism, story of the thirteenth century, in which a lady's right hand is given in exchange for her husband taken prisoner by the Saracens, the authentic facts having been furnished the author, Mary Bradley, by the British Minister at Washington, a descendant of the family, is the leading article. Following is a short story with an ingenious plot "Aunt Dolly's Two Robbers." Lieut. F. P. Frémont contributes a description of "Life at Frontier Forts," illustrated from photographs, one of which is of, a fort in Minnesota built about 1832, and somewhat in the same line, though in a different sphere of life, Wm. Churchill describes "A Fish Army." "Baby Logic" goes to show that in Sabbath observance "circumstances alter cases." Of other contents are "Story of a Hungry Boy," "The Squeaking Fern," "A Little Nobody who Became a Great Somebody," "Diamonds and Toads," "Home-Made Games," and continuations of serials. Boston: D. Lothrop Co.

LATE JANUARY MAGAZINES.-The Luceum Ran nor, Liverpool, Eng.: J. J. Morse. The Medical Tribune. New York: R. B. Gunn, M. D. Food, Home and Garden. Philadelphia: 310 Chestnut street. Electric Power. New York: 132 Nassau street.

AMERICAN LAW REGISTER (January) contains a lengthy consideration of "The Nonsuability of the a report of "A Strange Decision," "The Right to Parental Support," etc. Philadelphia: The D. B.

The presence of dandruff indicates a diseased scalp, and if not cured, blanching of the half and baldness will result. Hall's Hair Renewer will cure it.

Passed to Spirit-Life,

From Littleton, Mass., Jan. 27th, of paralysis, Lucy C. Houghton, aged 58 years and 8 months.

Houghton, agod 58 years and 8 months.

Mrs. Houghton had for many years been a devoted Spirit malist, and at one time was possessed of mediumistic gifts, which she satisfactorily exercised to a limited extent. The cares of her later years, and her devotion to her arged and feeble mother, lately deceased, had prevented much recognized evidence of her powers. Since her mother's transition she has lived alone, and was found alone under the spell of the fatal disease from which she only railled to become subject to another attack, obliterating consclousness, and quickly summoning her to her well-carned rest.

Kind relatives, neighbors and friends unceasingly ministered to her in her last hours on earth.

The funeral was conducted by the writer and Rev. Mr. Prescott (Unitarian). The large number present in the little home, despite the inclement weather and the isolated position, testfield to the love and esteem with which she was regarded.

From Augusta, Me., Mr. Wodbury (of Knox), aged 55

In the funeral discourse my inspirers tenderly portrayed a mother's welcome and the spirit's joy when free from untoward environments.

From his home in Knox, Me., Mr. Philander Pittman, aged

83 years.

Mr. Pittman was a man of good morals and of excellent understanding. He was esteemed by all who knew him.

His transition was natural and beautiful; he was caim and rational till the last—speaking words of gratitude to his niece who so kindly dared for him. By his request the undersigned officiated at his funeral.

M. J. Wentwonth.

From North Weymouth, Mass., Feb. 1st, Mary, wife of From North Weymouth, Mass, Feb. 1st, Mary, wife of Elisha Pratt, aged 80 years 2 months and 18 days.

Quiet and unassuning in thir life, she never wearled in doing for others. In early life she united with the Orthodox church, but upon the advent of Modern Spiritualism became an investigator, and for many years has been a believer in its comforting truths. Her has hours were soothed by the conscious presence of spirit-friends.

But leaves a devoted husband—with whom she has traveled life's journey for nearly sixty years—also two sons. Blessed be her memory!

E. F. Phatt.

Oblivary Notices not exceeding twenty lines published yradditional line will be charged. Ten words on an average make a line. No nearly admitted under this heading!

YOUR COUCH

Has not yielded to the various remedies you have been taking. It troubles you day and night, breaks your rest and reduces your strength. Now try Ayer's Cherry Pectoral, before the bronchial tubes become enlarged or the delicate tissues of the lungs sustain fatal injury. As an anodyne and expectorant, this preparation has no equal. It soothes the irritated membrane, promotes expectoration, and induces repose. The worst cough

Can Be Cured

by the use of Ayer's Cherry Pectoral. Dr. J. G. Gordon, Carrol Co., Va., writes: "I use Ayer's Cherry Pectoral in my practice, aid pronounce it to be unequaled as a removable or address of the control edy for colds and coughs."

"After the grippe - cough. This was my's experience - a hacking, dry cough, with an incessant tickling in the throat, keeping me awake nights, and disturbing the household. I tried a great number of 'cough-cures,' but they gave me only temporary relief. At last I concluded to take Ayer's Cherry Pectoral, and before I had used half a bottle, I had my first all-night sleep. I continued to improve, and now consider myself cured."-A. A. Sherman, Coeymans, N. Y.

By Using

Aver's Cherry Pectoral, many have been saved from fatal illness.

E. D. Estabrooks, Canterbury, N. B., says: "In the winter of 1859 I was a surveyor of lumber in Sacramento, Cal. Being considerably exposed, I took a bad cold accompanied with a terrible cough. I tried several remedies, but they falled to cure me, and it was thought I was going into a decline. On the advice of a friend, I began to use Aver's Cherry Pectoral, and less than half a bottle completely cured me."

Ayer's **Cherry Pectoral**

Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.



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

called oxygen on the market. The only oxygen treatment indorsed by the entire medical foculty.

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My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps it's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it 's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if MRS, H. DEAN CHAPMAN, 22 Winter street, Room 8. you'want to know more about it.

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Feb. 14.

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Special attention given to Paralytics, or those paralytically inclined.

Powerful Magnetized Paper sent by mail on receipt of \$21.00.

Jan. 24.

DR. STANSBURY, 443 Shawmut Avenue,

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J. N. M. Clough, NATURAL, Electric and Magnetic Physician. Specialities
Diseases of the Lungs, Eyes, Brain and Nerves. Office
No. 23 Berwick Park, near Columbus Avenue, Boston. Of
fice hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fri
days and Saturdays. Will visit patients. 8w Feb 14.

Miss A. Peabody,

B USINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 194 Washington street, opposite Davis street, Boston. Feb. 14.

HATTIE C. STAFFORD, 456 SHAWMUT AVENUE, BOSTON, MASS.

Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M. Feb. 14.

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

Florence K. Rich,

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

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and

YY Electric Treatments, from 10 A. M. to 5 P. M. Shawmut Avenue, one flight. Boston. Do not ring. Feb. 14.

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magneti Treatments. 165 West Brookline street, Boston. Feb. 7. 2w*

Dr. Fred. Crockett,

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

Mrs. A. E. Crane,

TEST and Business Medium. Magnetic Treatments. 8½ Bosworth street, Room 4. Boston. Hours 9 to 5. Feb. 7.

Mrs. H. B. Fay, M ADISON 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. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. 5w*

Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tremont street, Boston. Private sittings daily. Circles Wednesday afternoons. 4w* Jan. 24.

MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday eyenings and Friday afternoons. Platform test speaking.

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Bullding, & Bosworth street, Room 7. Hours 9 to 6. Feb. 7.

MARGUERITE BURTON, Business Medium.
Stx questions answered, or readings, 50 cents and two
stamps. Hours 10 to 5, 7 to 9. 1472, Washington st., Boston.

Jan. 17.

MRS. J. C. EWELL, Inspirational and Medi-dal Physician, No. 98 West Springfield street, Boston.

DR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tromont street, Boston. cow 10t*

Catarrh Cured.

Massage Treatment, MRS. HANNUM,

With or without Electricity.

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29. ly

Mrs. R. Collins,

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

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SEND two 2-ct. stamps; look of hair, name in Iuli, age and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR ALLMENTS. "Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. Jus." Fob. 7.

and inten days at least two-thirds of all symptoms are removed.

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

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

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

Mediums in Boston.

Mrs. J. M. Carpenter

WILL see patients at her residence, 303 Warren street, Boston (Roxbury District), on Tuesdays, Wednesdays, Thursdays and Fridays. (Take Warren street Electric Cars on Shawmut Avenue.)

Mrs. Lizzie Kelley,

PSYCHOMETRIST, Business, Test and Trance Medium. Gives private sittings daily. Public circles every Sun-day and Thursday evening at 7:30, at her parlors, 823 Wash-ington street. Feb. 14.

Seer.

MISS J. RHIND. Private sittings on Business, Examinations on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Bunday, 7:30 P. M. Hours 9 to 6: 31 Common st., Boston. Feb. 14.

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

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon Feb. 7. Mrs. T. F. Dean, No. 687 Shawmut Avenue, Suite 2, Boston 4.

MRS. LOOMIS-HALL, Test and Business Medium; Massage Treatment. Sittings daily. 128 West Brookline street, Suite 2, Boston. 2w* Feb. 14. MISS KNOX, Test, Business and Medical Medium. Sittings daily. 486 Tremont street, Boston. Feb. 14.

DR. A. H. RICHARDSON, Magnetic Healer, Jan. 3.

THIS BRIGHT NEW 1891 Needs the brightest and best of music. The 2,000,000 readers

of this ad, are all invited to provide themselves with music or music books from our complete and varied stock. Bend freely for lists and information.

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MANDOLIN AND PIANO DUETS. Winner About 75 popular airs for Mandolin and Piano. \$1.00. Any Book mailed, post-paid, for retail price. OLIVER DITSON COMPANY, Boston.

C. H. DITSON & CO., 867 BROADWAY, NEW YORK CITY. Sept. 6.



OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. These FOOT BATTER-1ES remove all aches and pains from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter, in all weather! These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful MAGNETIC INSOLES. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those tired, all gone, worn-out feelings? A pair of our MAGNETIC FOOT BATTERIES will act like a charm on your blood, and give you a sensation of warmth and vigor at once. You can blind these Batteries upon any part of the body and experience a gental warmth and comfort at once. Try a pair of them quick, \$1.00, or three pairs for \$2.00, any size, by mail. Our book, "Plain Road to Health," FREE. Eastern Agencies.—HELEN A. SLOAN, 178 Tremont street Boston, Mass. DR. J. H. WARN, Hotel Gladstone, New York.

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



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

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DR. FREDERICK THAYER, Mental Magnetic Healer, full name, age, sex, and lock of hair. I will give a clairvoyant diagnosis of your allments, and will give you three mental magnetic treatments at your home free. Jacksonville, Florida, Box 695.

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WILL give a test of it to any person who will send me the place and date of their birth, giving sex, and 25 cts. I will write biographical and predictive letters from the above data; also advice upon any matter in answer to questions sent. Fee, 81 and 2 ct. stamps. FREDERICK THAYER, Jacksonville, Florida, Box 593.

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I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the selence, for a fee of gl; Consultation fee gl; at office, 206 Tremont street. mont street.

Nativities written at prices proportionate to the detail demanded.

Address OLIVER AMES GOULD. Box 1664, Boston, Mass.

July 19.

GARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Ashma, etc., etc., it has no equal. It is warranted to cure Goughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Indiaena, Bronchitts, and Inflammation of the Lungs. It is, free from all oplates and inflammation of the Lungs. It is, and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a Blood Puripier is trailly unrivalled. Abox, taken according to directions; is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, Dr. M. H. GARLAND, 459 Briggs street, Harrisburgh Pa.

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

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John W. FLETCHER,

BUSINESS AND TRANCE MEDIUM, A LSO Electrician and Magnetist. Advice on development, and private séances attended at residences. Jan. 3. 268 West 48d Street, New York City.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

H OLD Materializing Seacces every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 233 West 34th streef, New York. Daily Sittings for Communication and Business. 13w Jan. 10.

DR. DUMONT C. DAKE, 499 FIFTH AVENUE. NEW YOKK CITY, phenomenally successful in "curing incurables." Send for Feb. 14.

Lizzie Preston, PSYCHOMETRIC Reader and Spiritual Healer, will treat the suffering in body and mind every Tuesday, Wednes-day and Thursday, between 1 and 4 P. M., at 59 West 12th street, New York City. 4w* Jan. 24.

DR. F. L. H. WILLIS

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

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

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the nost delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Jan. 3.

MRS. WHITE RUSSOM, Business and Test
Medium. Hours 10 till 8. Ladies only. Six questions
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Monday and Thursday evenings at 8. Admission 26 cents.
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MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening. 151 Lexington Avenue, Brooklyn, N. Y. Feb. 7.

RUPTURE POSITIVE CURE. By mail. Sealed, Book free. Address W. S. RICE, Box 3, Smithville, Jeff. Co., N. Y. ly Dec. 20. GRATEFUL-COMFORTING.

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BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-elected Gocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may say a usual heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortfled with pure blood and a properly nourished frame."—Civil Service Gezette.* Made simply with bolling water or milk. Sold only in half pound tins, by Grocers, labelled thus:



A LL seeking health will find it just what they need. Every physician to be successful should learn and practice it. For Free Reading, Library, College Instruction. Highest Diploma. Address AMERICAN HEALTH COLLEGE, Cincinnati, O. Feb. 14.

THE RISING SUN OF THIS PROGRESSIVE AGE.

SOUL READING, Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

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

MRS. A. B. SEVERANCE, 1500 Main street.

Oct. 4. 6m° White Water, Walworth Co., Wis.

IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address 120 Michigan Avenue, Detroit, Mich. Dec. 6. 28w*

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

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

ASTONISHING OFFER.
SEND three 2-ceat stamps, lock of hair, name, agg, sex; one
Sleading symptom, and your disease will be diagnosed free
by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.
Jan. 10.

Special Inducement for Purchasers, A LL purchasers of C. P. Longley's book of beautiful sengs,

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

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28 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS.

BROWN BROTHERS have had a professional experience of afficen years. Send for pamphies of instructions.

MESTH.F. SMITH, TRANCE MEDIUM, holids sittings tally, Fridays, Saturdays and Sundays excepted at Vernon Cottage, Crescent Beach, Revere, Mass. Torms, \$1.00. Hours, from \$4. M. to 6 F. M. 17" Oct. 11. ित्र । मार्च वित्र विद्यालयोक्ती कार्यक्ष देश है । अस्ति स

Bunner of Bight.

BOSTON, SATURDAY, FEBRUARY 14, 1891.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

The celebration of the twenty-fifth anniversary of our Children's Progressive Lycoum on the 18th ult. in as public a manner as was done, revealed the great scope of interest taken in the unprecedented event. The letters received from the officers of the various Lyceums, from Maine to California (list already pub-

The letters received from the officers of the various Lyceums, from Maine to California (list already published), the attendance of the general public and the lengthy reports published by all the prominent newspapers of this city, will naturally tend to stimulate thought and investigation into the subject of Spiritualism, which the Lyceum seeks to propagate. As a marked result, the audience attending Mr. J. Frank Baxter's farewell lecture was over one-third larger than usual, as was also the attendance and interest the last two Sundays (Feb. 1st and 8th), they being the first two Sundays of a brand new speaker in our Forest City:

**Miss Jennis Leys* is a name well honored by those whose Spiritualism antedates 1876. The lady made her initial bow to an extra large audience the first Sunday of this month, taking for her subject, "The Ultimate Purpose of Physical Phenomena," which she treated in a clear, concise and logical manner. Prepossessing in appearance, with a decidedly spiritualism pression on the audience; her voice, though not of the strongest, is clear, and her enunciation of rhythmical phrases fell on the remotest ear in the audience like the gentle showers of summer on the parched earth; not a word was lost. The fair speaker, at the elose of her lecture, was warmly applauded and literally besieged by the friends anxious to grasp her hand and welcome the stranger to our or strum. Miss Leys is the present guest of Mr. and Mrs. Lathrop, 87 Merchant's Avenue, and the last two weeks of her stay will be the guest of Mrs. H. O. Richmond, 627 Encild Avenue.

Indisposition of Mr. Pope.—I am sorry to report our worthy Conductor was taken seriously ill at the close of our Anniversary celebration, and though some better, is yet confined to the house with malarial fever. He has the sympathy of the entire Lyceum, and a host of other friends, who earnes'ly wish for his speedy restoration to health and return to his various dutles.

Thos. A. Black, Treasurer and Assistant Conductor, has demonstrated his fitne

for his speedy restoration to health and return to his various duties.

Thos. A. Black, Treasurer and Assistant Conductor, has demonstrated his fitness for the important positions he holds, by the zealous manner in which he presides over the Lyceum, and other meetings, in the absence of our beloved Conductor.

Mr. John Madden, the senior member of the Lyceum, and one of its original founders, is still incapacitated from work through protracted illness. It is to be hoped that with the coming of balmy spring his usual health and strength will return.

The Butter-Torrey-Baxter reception, arranged for Monday, Jan. 19th, in honor of our fair visitors from Boston, and our speaker. Mr. J. F. Baxter, took place, we are sorry to report, without the presence of the two ladies named. The event was sally marred by the imperative telegram summoning them to New York. The forty or fifty friends who met at the commodious parlors of Mr. and Mrs. Muhlhauser, 110 Walton Avenue, were very pleasantly entertained by Mr. Baxter, who was at his best. Several of the friends contributed to the entertainment of the evening. Mr. B. gave a sketch of his early history as a medium, and before leaving the hospitable roof the company were invited by the hostess to refreshments in the spacious diningrooms.

A Good Month for Weddings.—Within thirty days

A Good Month for Weddings.—Within thirty days no less than three of our Lyceum members have been united in marriage—Albert Derby (guard) to Miss Jennie Fletcher; Ackerman H. Lancken (Secretary) to Mrs. "Dot" Farmer, and Charles Henderson Hicks to Miss Kate Derby, a young lady of twenty years, fitteen of which she has been a scholar in the Children's Progressive Lyceum of this city. The three matrimonial knots were tied by your correspondent, who volces the sentiment of the Lyceum in wishing the triple couples "all the happiness they themselves anticipate."

Hon. A. B. Richmond. — This eminent lawyer of

who voices the sentiment of the Lyceum in wishing the triple couples "all the happiness they themselves anticipate."

Hon. A. B. Richmond. — This eminent lawyer of Meadville, Pa., is expected to occupy our rostrum one or two Snndays in March.

An Unexpected Arrest.—The hitherto orderly session of the Lyceum was suddenly interrupted on Sunday morning, Feb. 1st, by the arrest of one of its oldest members, and without ceremony your humble scribe was hauled to the platform by two officers (the two Guardians of the Lyceum), and the indictment read by the despotic Acting Conductor, Thomas A. Black, charging "One Thomas Lees with promulgating heresies at divers times and places, public and private, running through a series of twenty five years," etc. Before a word of detense could be spoken, a verdict of "Guilty" was pronounced, when Judge Black, entirely on exparts evidence, gloatingly pronounced the sentence that "the prisoner be then and there publicly caned," at the same time drawing out from underneath his coat a highly-polished ebony walking-cane, surmounted by a massive and elegantly-carved gold handle, on which was engraved: "Thomas Lees, from Officers of the C. P. L., Jan. 1891." On receiving this heavy sentence, the culprit swooned and was carried from the court, and the Lyceum session was resumed.

Lost Letters.—A portfolio containing the thirty-five or forty letters received from the various Lyceums and friends in different parts of the country, expressing regrets at not, being able to attend our Anniversary, was lost by or stolen from me at the theatre at the close of our entertainment. The many excellent letters were laid over for reading in our future Lyceum sessions, and are highly valued by the Lyceum and myself. The probable reason of their not being found is, that on the letter of Mr. Wm. F. Nye, of New Bedford, was pinned the five dollar bill he sent to the Lyceum and an an earnest of his regrets. Five dollars reward will be paid any medium or other parties who will lead to its recovery. Yours frat

THOMAS LEES.

Meetings in New York and Philadelphia.

Mr. W. J. Colville's lectures in the Unitarian Church, Spring Garden and Broad streets, Philadelphia, on Friday evenings, have been signally successful. Feb. 6th the church was nearly full, and the speaker listened to with close attention from commencement to close. "I am the Light of the World: A Spiritual Interpretation of the Logos," was the subject of dis-

course.

The speaker said: "As the light of the body is its vital principle, and principle is spirit, so when disciples of truth are styled the light of the world, their teacher tells them they and he are one. 'I am the light of the world' must be taken in connection with 'Ye are the light of the world,' and unless these two 'ayings are coupled, no intelligent gospel teachings can be presented. The divine in man is the world's true and only light, and this light is universal. 'The Light of Asia, or The Great Renunciation,' is a thrill ing poetic history of how divine light broke upon one continent and put to flight the darkness of preceding ages, but 'the Light of the World, or the Great Consummation,' is a record of how light spreads over the whole globe. 'Ex ortents lux' may be a faithful statement of daybreak, but noon must follow dawn; so in the history of the human soul light breaks forth with in; we are inwardly regenerated or introduced to the dormant energies of the true immortal self, and then from within and without the light spreads till the kingdom of heaven inwardly conceived becomes externalized.

Every sociologic and sanitary movement must follow the neutral order of growth which experts corre-

from within and without the light spreads till the kingdom of heaven inwardly conceived becomes externalized.

Every sociologic and sanitary movement must follow the natural order of growth, which exactly corresponds to the spiritual, of which it is the counterpart. All reforms take place in the order of human affection, and are then communicated to the intellect, whence they are finally ultimated in material conditions. To know one's self and the powers of one's own soul is to discover the law, and through its operation become one with the hosts of heaven. Angels and archangels are only progressed human entities. We can claim kinship with the brightest souls who shine in the heavens, and as we discover more and more of spiritual law, spiritual communion will be to us an ever-increasing source and fountain of knowledge and delight.

There are no limits to human achievement; the grandest works of this wonderful age have no precedents; there may be 'nothing new under the sun' in the absolute sense, but there are many things new to us and new on this planet. Forward must be our watchword; instead of regretting the past let us live for the future. We have the light within us, but we must let it shine. Christ formed within us is our own spiritual nature truly developed to the point of complete dominion over sense, in which condition we may expect beautiful homes and beautiful bodies."

Sunday, Feb. Sth, Mr. Colville had two excellent audiences in New York in Union Square Hall, which is very central and popular. "Theosophy Applied in Dally Lille," and "The Spiritual Value of Ambillon," proved fruitful topics in the hands of the inspired speaker. "Ambilton," he said, "is a blessing or a curse, according to whether we use it or abuse it. Its use is cooperative in the fullest degree; its abuse is Ishmaelitic in the extreme. The problem of the hour is to prove to all our rising generation the unity of human interest, and then seek so to cultivate the human will that in the pursuit of happiness and every blessing there ma

gether."
Mr. Bellamy's new organ, just started in Boston, was referred to in appreciative terms, and the uses of such journals clearly stated.

Alluding to the Barnen or Light, the lecturer said was the one spiritualistic newspaper which had weathered all storms, advocated all reforms, treated all classes of workers with kindness and respect, and was therefore entitled to the recognition and support of every progressive thinker in the entire community. The Barner of Light having asked for the opinions of its readers respecting it, Mr. Colville gave his in terms none could mistake, and we are sure the in.

Report, Aug. 17, 1889.

STOP THAT OUGH NOW BEFORE IT REACHES THE LUNGS

BY THE USE OF THE MOST MARVELOUS COUCH MEDICINE IN THE WORLD,

SCOTT'S EMULSION

THE most stubborn COUCHS or COLDS will yield to its subtle powers when all other remedies have failed. It not only stops the cough but heals the irritation of the throat and lungs and at the same time builds up and fortifies the system against the further inroads of disease. In addition to its almost magical effects in these very prevalent disorders it will positively cure CONSUMPTION in its early stages (when the laws of nature are reasonably observed). Abundant proof of this statement will be furnished if required; and in the latter stages of this most terrible disease it will give comfort and prolong life, and in many cases it has effected cures when physicians, had given up all hope. It is very palatable.

SPECIAL NOTICE.—SCOTT'S EMULSION is non-secret, ingredients being given on the label, but they are so scientifically combined that their potency has been wonderfully increased, therefore results are being obtained by its use that, we believe, have never before been obtained by any remedial agent, hence it is prescribed by the medical profession all over the world. Prepared only by SCOTT & BOWNE, Manufacturing Chemists, New-York. Sold by all druggists.

fluences behind the scenes who direct his utterances were the prompting spokesmen.

The music at both services was very pleasing, and

The music at both services was your process. the poems fine.
On Sunday next, Feb. 15th, Mr. Colville's subjects will be at 11 A. M., "Beauty for Ashes; or The Transfiguration of Lent"; at 3 P. M., "The Temptations of Jesus, an Allegory of the Trials and Triumphs of the Human Spirit." All seats free. Voluntary offorings. Afternoon lecture repeated at 7:30 P. M. in Everett Hall, Bridge street, near Fulton street, Brooklyn.
ORION.

A clergyman says, "Johnson's Anodyne Liniment cured me of diphtheria." One among

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street). Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

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

Everett Hall, Bridge Street and Willoughby Avenue.—W. J. Colville lectures every Sunday at 7½ P. M. Avenue.—W. J. Colville lectures every Sunday at ½ P. M.

Spiritual Conference, Test and Experience
Meetings are held Tuesday evenings at Mrs. M. C. Morrell's rooms, 161 Lexington Avenue, near Franklin Avenue
Station. Good speakers and mediums in attendance. Also
meetings every Friday at 3 P. M. tharp. Mrs. M. C. Morrell,
Conductor.

The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .- " From Soul to Soul" was Mr. Fletcher's subject for Sunday morning, and he endeavored to show how a fuller communication could be established between the two worlds. He said that there ought to be a more defined classification of the forms of mediumship and the controlling intelligences. Now persons go to a medium for a medical examina-tion, and they expect a perfect diagnosis of their dis-ease, advice concerning their business, and then a series of test communications as well—all at one sit-ting. The physician is no more the lawyer in the other life than he is here; by passing over the bound-ary line he has not entered into the possession of all knowledge—he has simply a better opportunity of en-larging his own.

larging his own.
Souls in this life are able to help and assist each other; every man who has played the part of a reformer has not lived by his own strength alone, but has been fed by those who were in sympathy with him and his work.

and his work.
Relationships that are simply of the earth, for the most part end when the earth life ceases; but those founded upon sympathy of soul live and abide forever. In the evening there was a large attendance; the audience frequently applauded Mr. F.'s telling expressions on the theme: "Why Does Not God Kill the Dovil?" The wonderful descriptive seance that followed was also highly appreciated.

Next Sunday the subjects are, morning: "What Effect Does Spirit Return Have upon the Spirit?" In the evening: "How Shall We Investigate Spiritualism? A Word to the Psychical Reseachers." Mr. Fletcher will probably lecture here until May.

If the Baby is Cutting Teeth,

Be sure and use that old and well-tried remedy, MRS WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain cures wind colle, and is the best remedy for diarrhosa

Lyan, Mass., Exchange Mall.-The Progress ive Spiritualists' meetings in Exchange Hall, 14 Market street, last Sunday afternoon and evening were attended by appreciative audiences. Good music was rendered by Misses Josie and Emma Fantom. An able and eloquent discourse was delivered by the able and eloquent discourse was delivered by the guides of Henry H. Warner in the afternoon upon "The Aims of Spiritualism." In the evening he spoke upon "The Belation of Modern Spiritualistic Phenomena to Life." The guides handled the subjects through their, medium in a very able and impressive manner, and the audience was very appreciative.

Next Sunday afternoon, Feb. 15th, Mrs. F. M. Atherton and Mrs. Kendall will lecture and give tests, the music to be furnished by Misses Josie and Emma Fantom. In the evening Mr. Warner will lecture, and be followed by Mrs. Kendall with tests. We are looking forward to a very interesting entertainment.

46 Parrolt street.

F. M. ATHERTON.

F. M. ATHERTON.



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

Meetings in New York.

Adelphi Hall, corner of 52d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 10% A.M. and 7% P. M. Meeting for manifestations and general conference at 2% P. M. —Friday evenings, at 8 o'clock, meetings devoted to lectures, tests, psychometry and psychical phenomena, are held in this hall, Mrs. M. E. Williams presiding.

Union Square Hall, 8 Union Square, near 14th Street and Broadway.—W. J. Colville lectures every Sunday at 11 A.M. and 3 P. M. All scats free. Voluntary offerings. BANNER OF LIGHT and other literature on sale in vestibule.

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

The Psychical Society meets every Wednesday even-ing at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, Presi-dent, 26 Broadway. Knickerbocker Conservatory, 44 West 14th Street.—Meetings every Sunday morning at 10% o'clock, and evening at 7%. Speaker until further notice, Mrs. Helen T. Brigham. Miss B. V. Cushman, 224 East 39th street.

Adelphi Hall .- Information reaches us that a narked sensation was caused at the Adelphi Hall

Spiritualist meeting last Sunday when Mrs. M. E. Williams, the President, read a copy of a document which, she said, was being privately circulated among clergymen and others. The object of the circular, which is published in Boston, is in some degree indicated by its title, which is as follows:

"Prospectus for the formation of the Psychic Investiga-tion Association, to be composed chiefly of ministers of all denominations, scientific experts, professional men and disciples of different schools of philosophy, cooperating for the scientific investigation of Modern Spiritualism."

the scientific investigation of Modern Spiritualism."

The projectors of this Association disclaim all intention to "ignore or depreciate the work of the Society for Psychical Research." but propose to fasten their whole attention on "Spiritualism pure and simple."

The new Association proposes to utilize "apparatus through which the 'personal equation' of the medium can be entirely eliminated."

"No work of the society will be more important," it is promised, "than the invention and construction of apparatus which shall exclude legerdemain, aiways to be guarded against." The great emphasis is to be laid upon actual experiments with machines; every other line of work will be subordinated to this.

Mrs. Williams, in discussing the circular, denounced in pointed terms what she called its prejudice and prejudgment.

in pointed terms what she cancents prejudite and prejudgment.

Mr. Henry J. Newton said that Dr. Newton and other signers of this pretentious document had attended spiritual séances repeatedly, and, while professing publicly to be skeptics, had privately declared themselves to be convinced of the truth of Spiritualism, and their dependence on and guidance by spiritual communication through mediums. Rev. T. Ernest Allen. (another signer) he said, was for many years an officer of a Spiritualist society in this city. Another of the elerical signers, he said, had entered into a commercial speculation, which resulted in the formation of a company which was organized to discover oil lands in Pennsylvania, through the mediumship of Dr. Rothermel of Brooklyni

Knickerbocker Conservatory, 44 West 14th Street .- On Sunday, Feb. 1st, a goodly number of people greeted Mrs. Nellie J. T. Brigham as the regu-

people greeted Mrs. Nellie J. T. Brigham as the regular speaker of a new Society in New York City, then convened for its opening service. Judge A. H. Dailey of Brooklyn made the introductory address, which was, as usual marked by logic, earnestness and eloquence; setting forth facts and recalling incidents—replete with pleasant predictions, and felicitous with good wishes. Mrs. Milton Rathbun, being called upon, gave a pertinent address, [which we shall place before our readers next week.—ED.]

Then followed an able address by Dr. Silsbee, who captivated his hearers by his evidences of research into ancient and modern religions, his apt illustrations, and witty conclusions.

Mrs. Brigham followed, and with her usual brightness and eloquence, modulated by her reverent tenderness, crowned the meeting with success. Her remarks were followed by improvised poems (by her guides) upon the following subjects: "Asthetics in Spiritualism," "Compensation," "Pure Thoughts."

The exercises were enlivened by music, vocal and instrumental, led by one of our good mediums. At the close of the service the feeling seemed to be unanimous that this new Society has every reason to hope for a long and useful career. One Interested.—Sun-

Arcanum Hall, 57 West 25th Street.-Sunday, Feb. 8th, G. Q. W. Van Horn, test medium and psychometrist, presided at the afternoon and evening meetings of the Progressive Spiritualists. The exercises were intersparsed with music, finely rendered by Miss Naegali. Mr. Van Horn made a few appropriate remarks, also gave tests and readings. Mr. Blank showed some fine clairvoyant powers. Mr. Edgerly of Salem, Mass., made a short address of interest, The evening was very interesting. Mrs. Stelting of Chicago gave some excellent readings, and improvised poems also, while Mr. Van Horn presented names, descriptions, etc., which were readily recognized.

C. O. G. psychometrist, presided at the afternoon and evening

West Hanever, Mass.-Mrs. Abble N. Burnham of Boston gave a fine lecture at Library Hall, Feb. 1st. which was largely attended. After the lecture, many which was largely attenuou.tests were given—all being recognized.

M. M. A. H.

To Correspondents.

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

We have announced several times that " sealed letters" are not answered at this office; but still people con-tinue sending such for answer to us. Such letters are invariably returned to the writers' address unanswered.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the bell 810 Spring Garden street. Onlidern's Lycenm at 2P. M. Joseph Wood, Preddent; Sammel Whoeler, Vice President, Illi Wallace street; Robert A. Thompson, Secretary, 614 Venango street. The Second Association meets every Sunday after noon at 2% in the Church, Thompson street, below Front T. J. Ambrosis, President, 1323 North Third street. Keystone Spiritual Conference every Sunday at 24 F. M., southeast corner lith and Spring Garden streets. Wil-iam Rowbottom Chairman.

Mrs. B. W. Banks of Haydenville was the speaker be-fore the Union Spiritualist Fraternity in Brittan Hall, speaking in the morning upon Sunday usages and

fore the Union Spiritualist Fraternity in Brittan Hall, speaking in the morning upon Sunday usages and the authority therefor, as has long been held by the nominally Christian world. She spoke also of the wide contrast between the law that would stone a man to death for picking up sticks upon a Hebrew Sabbath, which is considered the authority of the God of the universe, and that fraternal rule that must, in the nature of things, come through the guidance and authority of a being represented as possessed of the elements of infinite love and compassion.

In the evening her theme was the essential importance and necessity for Spiritualists continuing in teaching the philosophy of Spiritualism, and illustrating it by the highest and purest manifestations of its accompanying phenomena. The reasoning and argument of her high inspirational control point ed to the great work accomplished in the past by the teachings through phenomena, and asked for its continuance in the future. Her strong appeal brought to mind, that the appearance of modern spiritual phenomena forty-three years ago did much to arrest the drift of the world into infidelity through the influence of preaching the doctrine of endless torment as the conception and infliction of a being infinite in love. It was reasoned that, of necessity, the philosophy must become weakened in its effect upon the world if it ceases to be attended by illustration through a pure and honest manifestation of the phenomena which brings to human conception a manifestation of spirit power. The gifts of inspirational utterance may be greatly assisted by the exercise of a diversity of gifts through physical expression, and are as much needed by the coming generations as they were by that which has passed, or as they are by the one that is now passing. The address was received with much favor by a large audience, which came together to hear her notwithstanding the storm.

Next Sunday Mrs. Ida P. A. Whitlock of Boston will secure the address.

a manifestation of spirit power. The gifts of inspirational utterance may be greatly assisted by the excise of a diversity of gifts through physical expression, and are as much needed by the coming generations as they were by that which has passed, or as they are by the one that is now passing. The address was received with much favor by a large audience, which came together to hear her not withstanding the storm.

Next Sunday Mrs. Ida P. A. Whitlock of Boston will occupy the platform.

Fall River, Mass.—Mrs. Emma Miner of Clinton, Mass., has just closed a two weeks' engagement, which was silled to the satisfaction of all. Her lectures upon subjects from the audience were very line; they brought light and comfort to many; her poems were gems, and her tests will be long remembered. We hepe this worthy worker will meet with the address she richly deserves. She has made many friends here, who hope to hear her again. Thursday evening, Jan. 29th, Dr. W. A. Hale of Charlestown delivered an eloquent address, and gave a large number of satisfactory tests.

Next Sunday, Feb. 18th, Dr. F. H. Roscoe of Providence, R. I., will be with us. He has a large circle of friends in this city who have been anxiously waiting his coming. Mrs. Hibbert, 7 West Warrenstreet.

Please Don't Forget It.

Please Don't Forget It.

That Dr. H. James' Cannabis Indica is prepared in Calcutta, India, from the purest and best Native Hemp, and is the only remedy either in that country or this that will positively and permanently cure Consumption, Bronchitis, Asthma, Nasal Catarrh and Nervous Debility or break up a fresh cold in twenty-four hours. \$2.50 a bottle, three bottles for \$5.50. Craddock & Co., Proprietors, 1032 Race Street, Philadelphia.

Jan. 3. 6teowis

J. A. SHELHAMER, MAGNETIC HEALER,

WILL treat patients at his office or at their homes, as desared. Dr. S. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing, sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms. Office 81/2 Bosworth Street, (Room 5.) Boston.

Albany, N. Y .- Spiritualism in Albany is steadily increasing, and is drawing a good class of people into a knowledge of its grand truths. A well-advertised, first-

If Little Babies

Could Write Letters

WHAT a host of grateful testimonials the proprietors of the Cuticura Remedies would receive. How their little hearts would overflow in ink. They know what they have suffered from itching and burning eczemas and other itching, scaly, blotchy, and pimply skin and scalp diseases before

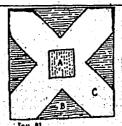
the Cuticura Remedies were applied. Parents, are you doing right by your little ones to delay a moment longer the use of these great skin cures, blood purifiers, and humor remedies? Everything about the

Remedies invites the confidence of parents. They are absolutely pure, and may be used on the youngest infants. They are agreeable to the most sensitive. They afford instant relief in the severest forms of agonizing, itching, and burning skin and

scalp diseases, and are by far the most economical (because so speedy) of all similar remedies. There can be no doubt that they daily perform more great cures than all other skin and blood remedies combined. Mothers, nurses, and children are among their warmest friends.

"ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to mothers, affording information not obtainable elsewhere. Cuticura Remedies are sold everywhere. Price, Cuticura, the Great Skin Cure, 500.; Cuticura Soap, an Exquisite Skin Purifier and Beautifier, 250.; Cuticura Resolvent, the greatest of Blood Purifiers and Humor Remedies, \$r. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

Pimples, Blackheads, red, rough, and oily skin and 'nds prevented and cured by that greatest of all Skin Purifiers and Beautifiers, the celebrated Cuticura Soap, For the prevention of facial blemishes, and for giving a brilliancy and freshness to the complexion, Cutioura Soap is incomparably superior to all other skin and complexion soaps, while rivalling in delicacy and surpassing in purity the most expensive of tollet and nursery scaps. The only medicated toilet scap, and the only preventive of clogging of the pores, the cause of simples, blotches, and blackheads. Sale greater then the combined sale of all other skin soaps



AN ELEGANT FOR 25 Cts.

We will furnish 20 designs for Leds of flowering plants, with full instructions showing names of varieties and number of plants required to fill fine show beds, at a cost of from 15 cents to \$\tilde{\text{st}}\$ each. It requires knowledge and taste, not wealth to possess elegant beds of flowers. Think of a fine bed all summer for a few cents! The design malled with Vick's Floral Guido for 1891, a book of over 100 pages, telling what Bedds and Plants you want, and where to o tain those that never disappoint, on receipt of 10 cents. Now is the time to plan. Send at once.

JAMES VICK SEEDSMAN. ROCHESTER, N. Y.