

BANNER OF LIGHT.

AN EXPONENT OF THE
PHILOSOPHY OF THE
NINETEENTH

VOL. 68.

COLWY & RICH,
9 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, FEBRUARY 14, 1891.

(\$2.50 Per Annum,
Postage Free.)

NO. 23.

TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Medium: The Manifestations of the Basis of Spiritualism; Jesus and Vicarious Atonement. A Clock Strikes Mysteriously.

SECOND PAGE.—Poetry: Lines. Banner Correspondence: Letters from Pennsylvania, Texas, Missouri, Massachusetts, Michigan, California, Indiana, South Dakota, New York, Maine, and Connecticut. After Life. The Graves in the Looking-Glass. List of Spiritualist Lecturers.

THIRD PAGE.—Poetry: Prof. Cromwell's Creed. A Wonderful Woman. Medical Trusts in Maine, etc.

FOURTH PAGE.—"Duplex Personality." War Against Spiritualism. Veterans Spiritualist Union. New Notes and Pithy Points. Mr. Colville in New York. Movements of Platform Lecturers, etc.

FIFTH PAGE.—Meetings in Boston and Elsewhere. New Advertisements, etc.

SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Sheilamer-Longley. New Publications.

SEVENTH PAGE.—February Magazines. Obituary Notices. Mediums in Boston. Miscellaneous Advertisements.

EIGHTH PAGE.—Cleveland (O.) Notes. Meetings in New York and Philadelphia. Meetings in Brooklyn and Elsewhere, etc.

The Spiritual Rostrum.

The Manifestations of the Basis of Spiritualism.

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

(Especially Reported for the Banner of Light.)

Mrs. Emma Reed Tuttle recited two original poems, which gave the lesson for the hour.

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 proposition of religion must not be expected. It must be accepted by faith.

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 suspicious.

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 forces 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 *Figaro* 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 lectures? The ideas of the new philosophy of life

have been disseminated by lectures, attention turned in that direction, but the lectures are of themselves baseless, and like, in that respect, the sermons which have been preached from immemorial time. The logic is good, but the vitality of living facts is wanting. Writers 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 a converted a harmonious circle, there spirit friends may come, and, under favorable conditions, converse with them.

Do you grow weary with manifestations? Have you outgrown them? Why, I always smile when a Spiritualist asks me that. Outgrown what? Outgrown the desire to converse with my departed friends? I have for more than thirty years stood, as it were, in the presence of those who have written through 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 hear 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 as a flame—who comes and assures us of the love which knows not decay, or the power of death?

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, 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?

I know a mother whose child of four years departed, unblest by the baptism of the priest, and, according to her belief, lost. Oh! what agony of soul was hers. Not only the loss of her darling, but the fear that it was suffering, and must forever suffer as penance could 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 ever 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 evil 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 Spiritualists should be content with talking over what has been!

Let me tell you that though I should talk

with the tongue of an angel, and delight you for the hour, a single rap which identified and brought a message from one departed to a heart which mourned, would outweigh it all.

Here is the mighty tree of Spiritualism with branches lost in the clouds of heaven, and all nations may gather under its shade and partake of its fruit. And now while it is full of life and the vigor of growth, there comes a suggestion that it is withering and already dead. No more fruit may be eaten, and poor humanity must be content with hearing the endless talk of those who fortunately tasted, recting 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 such message, it will be given. There is no arbitrary power by which at certain times and seasons spirits are "permitted" to communicate. They are free acting intelligences, and now that the gates are opened they will never allow them to be closed.

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 began with the determination to know whether spiritual manifestations were fraudulent, and we 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 *confères* as conclusive? Have not Butler, Varley, and A. R. Wallace investigated, 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 skeptic 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 the force was enacted. The Report is written in the language of a clown; the members evidently thought the whole affair a huge joke, and the secretary compares himself to a gooseberry fool. Such a report from a committee of high scientific standing would have been vitally damaging to a cause of less vitality. It has, however, had no retarding effect, rather the contrary, by awakening attention to the 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 been 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 prevent 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 acquaint himself not in the line of psychic laws and conditions, but under such as the investigators choose to make, even, as they oftentimes are, wholly opposed to the spiritual influence. They would take mediums, who, if genuine, must be exceedingly sensitive, and blind 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 ooze; while by the impure, purity itself is misconstrued and innocence counted as scheming villainy. 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 have rights also. They have the right that all investigations be conducted on the lines of spiritual laws and conditions, as far as these are

known. We shall blunder at best, for so little is known, so much remains to be learned. If one of these rough-and-ready investigators should go into a photograph gallery and say to the operator: "I desire to investigate your process; that the likeness of a sitter can be produced instantaneously to me is preposterous, and the claim of a charlatan; I believe you are a first-class fraud, and I appoint myself as an investigating commissioner."

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

Then the artist adjusts his camera. "Hal!" 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 exploited 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 have found out it is dangerous for common 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 research given to spiritual phenomena has added nothing new nor been different from that familiar 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 Psychic 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 Prof. Robert Hare. You remember how filled with enthusiasm over the evidences which had shaken down the strong citadel of his doubts, and compelled him to believe in existence after 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 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 this is good in Spiritualism is taught in the Bible: We always believed in guardian spirits: The Scriptures tell us of the New Jerusalem, which is an exact description 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 manifestations. They are free as the sunlight to all who seek. Nowhere else is it more true:

"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 not the bleak headland overlooking the sea of oblivion as the Materialists would have us believe, all bleak and desolate, with black lethan 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 steps, 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 money-making, 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-communication 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 imitation.

THE BLOOD ATONEMENT.

Jesus, though born and bred a Jew, was notably 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 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 Judaism with Christianity, and said the old sacrifices 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 Paul'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*, Bristol, Eng., who says he is not a believer in Spiritualism, illusions, or warnings of any kind, says he has been "sorely puzzled" by the following story of what happened a few nights prior to his writing, the accuracy of which he can vouch for. He then gives the "story" as follows:

"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 still the solemn sound was heard. The following morning my friend made a more minute examination of the clock, and found the gong firmly screwed down to the wood, and on being knocked would emit no sound. Stranger still, a relative of the family was lying ill in another part of the city, and expired during the hours 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 Indians:

"Believing that the recent troubles with the Indians 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 interested in making the most and the best of his own life. This personality is threefold: It is physical, involving grace of form and of movement; it is mental, involving a well-stored and well-disciplined intellect; it is spiritual, involving psychological culture, intuition and the divineness of love as well as the strength of knowledge.

[illegible]

Paper, 25 cents; postage free.
For sale by COLBY & RICH.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

He 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 1880 perhaps I fell down and raised a lump on my head, and Dr. Coues told me of the fact, and even gave me the name of the person (now dead, say) who died by my bruise. That would seem startling enough, and might pass for a message from an identical and 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 telephatic 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 physical activities, as those concerned in the production of clairvoyance, clairaudience 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 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 at all.

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 revelations 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 exorcised 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 Cause of Spiritualism, in the work of its teachers and mediums, and that he is as much 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.

Veteran Spiritualists' Union.

The adjourned meeting of this new organization was held at the Spiritual Temple, on Black Bay, Thursday evening, Feb. 6th.

After the usual preliminaries, under the auspices of the temporary Board of Government, the Committee on Constitution reported— which report was subsequently adopted, after some discussion, and several amendments. The following is the Instrument as now officially endorsed:

PREAMBLE. Realizing the necessity for more efficient work in the cause of Spiritualism, and for a more thorough understanding of its basic principles; and believing that by cooperative action this can be more easily accomplished, 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 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 devote the necessities of the sick or destitute 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 consist of a President, 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 Directors, the President being ex-officio 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.

Art. V.—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 and classify such facts as accord with the purposes of the organization.

Art. VI.—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 duly elected 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. VII.—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 Board.

Art. VIII.—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 list of permanent officers for election—said Committee consisting of Jacob Edson, Mrs. Clapp, Dr. Storger, 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 upon.

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." The 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 Psychical 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. Evans—who is a deep thinker and an excellent man—when 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 dictate to another class, they will 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 mediumship 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 1887.

The Danvers Insane Asylum is very badly 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 submitted to the Spirit Intelligences who answer appropriate questions at our Circle-Room 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 unfortunate 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?

Mrs. Cora L. V. Richmond.

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 is great, while the divinely-gifted reapers are few. 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 10, 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 Pittsburgh, Pa.; Mrs. Mary C. Lyman reports good progress in WATERBURY, N. Y.; Nellie E. Burbeck chronicles the organization of an association to hold public meetings in PLYMOUTH, 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. Booser 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 from 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 Kirtledge, 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 he referred to old experiences which he had with Mrs. Conant and her guides many years ago. Mr. Wilder is alert, and ready to understand the spiritual life. He waits you greeting."

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 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 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. These doctors were successful in their practice, and 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 thousands 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, as delivered each Sunday, are published the Saturday following in "The Weekly Discourse," an octavo 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 subject was, "If a Man Die, Shall He Live Again?"—that of the evening, "The Wonderful Law 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 Rapids, 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 Tenth street. Elmer J. Joselyn is President; H. W. Booser, 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 don't dare to do wrong.

The germ theory assumes that the cause of disease is the bacillus 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 theory 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 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.—Have of Grace (Ald.) 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. Katie 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 Folk 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, plant hats of palm-leaf, 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. Chrysostom's Mission, was tried on charges of misappropriating funds, immorality, violation of ordination vows, 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. S.—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 meeting 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 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.

On Thursday evening, Feb. 5th, Mrs. M. E. Wallace, of 219 West 42nd 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 has the warmest affection. As is always the case when this gifted medium and charming lady opens her house to her friends, it was filled to its full capacity with some of the most brilliant 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 harmoniousness to take possession of each guest, and the effort to serve and please seems general. This was prominently 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 Mrs. 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 be that they were there until a late hour, and 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 Union 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 Monday's mail to insure insertion the same week.)

Mrs. Juliette Yeaw has only April 26th disengaged before July. July 14th and 15th, engaged at Harwich Camp Meeting; Aug. 5th and 6th, at Lake Sunapee; Aug. 9th to 23d inclusive, Temple Heights, Me.; Aug. 25th to Sept. 6th inclusive, Etta, 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 Bowditch street, Boston.

Mrs. H. S. Lake will speak at Harwich, Mass., July 24th and 25th; at Onset July 31st and Aug. 2d; at Casadaga, N. Y., Aug. 7th, 8th and 11th; at Sunapee, N. H., Aug. 16th and 17th, and at Niantic, Conn., Aug. 23d. She is speaking the Sundays of the present month (February) at Williamstown, 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, for some time, and evenings of the next two Sundays, Feb. 15th and 22d. He desires to be addressed to be prompt and seated on time. (See regular notices in spiritual and daily city papers.)

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

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

Mr. J. W. Fletcher lectures every Sunday morning and evening at Conservatory Hall, Brooklyn, N. Y.; Wednesday evenings at 510 6th Avenue—New York Spiritual Society; every Friday evening and Sunday afternoon, Adelphi Hall, New York City. Address 288 West 43d street, New York City. Can be engaged for the first three Sundays in May.

Dr. Marguerite St. Omer of Hudson, Mass., will answer calls 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 Bronchial Troches 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.

Maurice Baker & Co.,
PORTLAND, ME.

Message Department.

SPIRITUAL MEETINGS

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

FREE TO THE PUBLIC.

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

On Tuesday Afternoons the spiritual guides of Mrs. M. T. Longley occupy a room in the Banner of Light Building, 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 person in charge, will be given the same consideration. The Questions and Answers will be published each week under the above heading.

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

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence.

Letters addressed to the Editor of the Banner of Light, and not, in any case, to the medium.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

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

Spirit Invocation.

Oh! thou Eternal Spirit of All Existence, thou who art all goodness and strength, the life of the sun and moon, the power of the stars, the life of the earth, the life of the human race, 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.

Oh! it is indeed good to be here, to realize that we are thy children, partakers of thine eternal inheritance, that we can be made, through thy power, to be one with thee, and that we can be made to be one with thee, and that we can be made to be one with thee.

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 forth from thy throne, 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, may the light of truth be kindled in the hearts of the ignorant, may the blind be made to see, may the deaf be made to hear, may the lame be made to walk, may the poor be made to be rich, may the sorrowing be made to be glad, may the dying be made to be happy, may the living be made to be wise, may the whole world be made to be one, may the whole world be made to be one.

Questions and Answers.

Q.—[By Mrs. T. W. Thompson, La Junta, Col.] I am clairvoyant, but frequently see those still in this life as those who are in spirit-life; sometimes get impressions whether spirit or mortal, but often cannot determine. Can you tell why this is so?

A.—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 other 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 can always distinguish between deparated 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 those who still belong to the physical body do not 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 spirit-world, and which are still attached to 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 great French astronomer, gives it as his opinion that the planet Mars is inhabited, as, he says, we see in its workings, seas, clouds, rivers, rivers, cities, 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 our 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 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 Mars, 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 mediumistic agencies, scientists will have some 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, and so perfectly fashioned, in their parts, as to be fully 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 afford the best means for their advancement and growth. We think, 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 forth 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 think 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 side of the moon presents an arid appearance, the other side may present conditions that are highly favorable for human and animal existence upon it. We have reason personally to think this is so, but we cannot give you any proof of this, any more than we can of the existence of human life upon any of the planets; we mean, that which shall be exact, scientific evidence to human judgment.

Q.—[By G. M., Washington, D. C.] Should

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

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 ascendancy 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 for good and beneficent ends. 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 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 intelligence, and, in short, shutting him out altogether from her atmosphere. Mediums and their friends on earth who have studied the law of the spirit, and who are well conditioned on the spirit side, 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 course to pursue.

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 activity, yet it is 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 confounded, and unable to explain or define from whence it sprang. We know that there must have been 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 Sance 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 things.

Lewis W. Nute.

There's a spirit here that would like to communicate with his friends at Milton, N. H. He says that he understands life very differently from what he did when he was in the body. "I don't express any regrets for the course I took in the disposition of my affairs, but I have a little larger knowledge now, and I am glad 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 spirit was in some way connected with the church. He doesn'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 doesn'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 social 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 greeting to his friends and recall his memory to them. He dislikes having them think he 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 perishes. This spirit comes from Leominster, Mass.

Clara Ames.

I see now a young lady who gives me the name of Clara Ames, and says that she has dear friends in Oakland, Cal. This is what I get: "I have seen an awakening interest, in the minds of some of my personal friends on earth in regard to Spiritualism. Two of them have joined a private circle, hoping to get manifestations from the other world. I have watched them, and I am assured that one of my friends has medial power that can be developed so that she may write messages from the spirits that approach her. I encourage them to continue their investigations, and not to be discouraged because so

little seems to be given. There must first be a state of preparation and of growth before the perfect 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. Marcella joins me in much love, and by-and-by 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."

H. L. Roberts.

Here's a spirit I call chief, and I do that because he was an officer. I think in the command of soldiers. He is interested in what is going on here. He doesn'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 he likes to live in contact with home. He comes from Metuchen, N. J. He says: "Be kind enough to give my greetings to the boys—the comrades of Post 44—and to all my friends. Tell them I am not idle, but I stick fast to the post of duty, ready either to give a command, if necessary, or to take one from my superior officers. I have met many of the boys on the other side, and joined in grand reunions, which have been very pleasant to me. I feel that in coming back to the earth I can draw on the sympathy and on the warm friendship of those I have met with in the past, and of my dear personal friends, who are so close to me in loving memory and regard. I am a man of good instincts, and I have been anxious to come and enter the atmosphere of my friends, to partake of their life, and give to them my affectionate attention in return. It is very grand to me to be able to come back from over the border and 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.

Isiah Atkins.

I see an old brave now, and he calls himself Isiah Atkins. He says he belonged down on the 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 recollections, each meeting his own experiences, and all glad to step upon the other shore, and to feel they are at home. By-and-by, 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."

Laura C. Jullihn.

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 general associations. Music enters into my life, and I give the greatest pleasure. I find so much enjoyment in it. 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 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 me such a rich and 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. Jullihn.

Another spirit comes with this one, an older lady; she stands a little back; I don'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. Jullihn.

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 spirit-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 younger 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 Charles-town. 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 is a recognition, and she comes from 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 the name that she belonged to here. 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 had a good deal of money, and it kind of weighs 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 left it to make a more practical and widespread use of it, 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; don't hoard it up, and don't leave it in such ways that it will not be scattered so as to do good work. I don'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 has 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 wait until you get there to learn your lessons, because if you see many places and times where you might have done good, and might have helped more people, 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.

Here's a spirit, an elderly lady, who calls herself Elizabeth Hartwell. She has two children living in Worcester, both grown up, with homes of their own. Perhaps they have almost forgotten her, but she has remembered them, and watched over their lives as they grew and went out into

the world to battle with it and to gain its experience. She says: "I have often tried to send them a word, but I have not been able to do so. I have often tried to give them a thought, or a token of my presence, but I have not been able to do so. I have often tried to 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 hard 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, and to take 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 doesn'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 don't seem more than fifteen. I don't know as she is that old; every little while she flashes before me, and then I lose sight of her again. I don'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, somewhere, 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 can, 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 carpenter's 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 don't think he has been able to come back through any medium; but he would like to send greeting to his 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 I feel about the time that I had better tell what I 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 didn'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.

2nd.—Lewi Hooper; Henry Loring; Charlotte Strong; Sarah A. Stacey; David L. Lott, for Annandale; Temney, David Lincoln, A. Brainerd, Emma V. Carr, Charlie Swift, Joshua F. Lamson, Reuben, Frank Washburn, Diana Alwood Storer, Rebecca Ames, Charlotte Adams, Henry Tute, Mary More, Dr. W. W. Norton.

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

Feb. 6.—Samuel W. Adams; 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. 20th, 1890.

He was born in Littlefield, N. Y., Aug. 12th, 1802, a 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.

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 moved 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 with the Union, and he was active 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 enterprises 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 unassailable, Mr. Gage was resolute and positive in his convictions, but 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 Spiritualism. His faith in that doctrine, in fact, dated from the time of the 'Tochewick' knockings, and so long as health permitted he devoted much of his time to investigating the phenomena of 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, he would have been 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 sickness Mr. Gage had purchased a certificate of stock in the Philadelphia Cremation Society, and, in accordance with his wishes, his body was taken to the crematory at Germantown, Pa., on Jan. 2d.

A Morbid Sentiment.

"This is a misery to be born, a pain to live, a trouble to die. The future of the world that I see is not of us and so alluring. We think a course of the Compound Oxygen Treatment would have caused the writer to take a more cheerful and hopeful view of things. But read for yourself what Compound Oxygen has done for me. It is a pain to live, it is a pain to die, up to the present have been spared the 'trouble of dying.'"

Drs. STARKY & FALEN—"I have this to say: Your Compound Oxygen Treatment has made me a new man. I wish that it was in my power to tell suffering humanity far and near of its good results." RICH. C. ARMSTRONG, Winona, P. O., Jefferson Co., Ky. Drs. STARKY & FALEN—"I am alive yet, thanks to your Compound Oxygen Treatment. I can cheerfully recommend it to any one suffering from pulmonary diseases, indigestion and loss of appetite." C. E. ELY, Lerado, Kan., Oct. 18, 1888. We have given a few testimonials above, but our "Health and Life" is full of them. Send for them by all means. There is evidence enough to convince the most "refractory jury" in the world. Sent free. Address Drs. STARKY & FALEN, 1529 Broadway, Philadelphia, Pa., or 120 Sutter Street, San Francisco, Cal.

Spirit Messages

Through the Mediumship 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 God, 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, even 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.

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 that the Lord works in behalf of the redemption of the world. The outpouring of the 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 fiat gone forth whereby all the world shall work the Lord, work in behalf of the redemption of the world. The oppressors of the poor shall themselves be 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 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 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; therefore it is both a duty and a necessity for our chosen ones to unite themselves together for self-protection. United we stand—alone, 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.

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 that of 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 effort. When this is brought about, then will there be the greatest outpouring of spiritual 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!" Feb. 3d, 1891. EXCELSIOR.

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

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 body 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 Holborn Viaduct, London, Vol. XIII. The Proverbs. 8vo, cloth, pp. 456. New York: Funk & Wagnalls.

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 Bible either begins or ends. We shall do the Bible no honor by recognizing that the 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 "pagan."

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."

Sarah J. Ross

Principal Philadelphia Cooking School.

100

