

BANNER OF LIGHT.



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Original Essays.

A NEW MOVE.

BY HUDSON TUTTLE.

An eight-page pamphlet has been sent out as a "prospectus for the formation of the Psychical Investigation Association, to be composed chiefly of ministers of all denominations, scientific experts, professional men and disciples of different schools of philosophy, coöperating for the scientific investigation of Modern Spiritualism."

The "Call" is signed by Rev. Minot J. Savage, Rev. Edward A. Horton, Rev. R. Heber Newton, Mary A. Livermore, Rev. Edward Everett Hale, B. O. Flower, and Rev. T. Ernest Allen.

We cannot for a moment believe that B. O. Flower, R. Heber Newton or Mr. Savage knew the contents of this strange document which bears their signatures. For assumption and self-assertion it has never been equalled.

It begins by saying that it has no connection with the Psychical Research Society of which Mr. Savage is a member, nor with any other in which Spiritualism has taken a wide hold:

"Is the movement founded on truth or delusion? Does the world know? And, if it does not know, is it not time for a few truth-loving persons, approaching the subject in a serious frame of mind to investigate it, guided by purely scientific method? Is it not in the best interests of humanity that this matter should be settled once for all?"

Here it is implied that the manifestations have never been investigated by the "scientific method," or approached "in a serious frame of mind," and that there is great doubt about them. What of the researches of Profs. Hare, Crookes, Varley, A. R. Wallace, and a score of other eminent scientists? Is it possible for the proposed Association to find the peers of such, and bring them to the investigation? What is the scientific method so glibly spoken of? Will any of the signers to the "Call" inform us what is the new "scientific method" of observing spiritual facts? Science is classified knowledge, and its first step is the observation of facts. Spiritualists and doubters have been observing for over forty years, as closely as gospel ministers can do.

The aim of the "Callers" is not confined to observation. They would bring together "the conditions under which psychic science must exist, as far as they can be known a priori and provisionally upon the one side, and logic, the scientific method and psychology upon the other, we shall seek to formulate the method of psychic science." Do they not know that psychic science has already been formulated? The very expressions used show that the writers have read the book recently issued on that subject, the theories and conclusions of which their investigations, if honest, can only confirm with a stronger array of facts.

Who are the most desirable members of this Society? Spiritualists? Those who have devoted years to observation and investigation? By no means.

First of all, "ministers of all denominations." Why are they so admirably qualified? "Because of the intimate connection of any truths discovered to theology and general welfare of humanity, and because, occupying the generally acknowledged position of conservators of morals, they are committed not to approve anything immoral, should such be shown to constitute an integral part of Spiritualism." It would be impossible to find outside of theological writings as twisted and unique a paragraph as the above. The study of theology has nothing peculiarly qualifying for "scientific research." On the contrary, it has a tendency in the other direction; and so far as ministers being "conservators of public morals," it is exceedingly difficult for them to take care of their own, and statistics prove that the average morality of the clergy is below that of the other professions.

But a contingency may arise. Spiritualism is to be investigated on scientific grounds; but if "anything immoral" be shown, the clergy will be at hand to condemn it. This is the first time a scientific truth was adjudged by "morality"! Suppose Darwin had taken a priest into the fields of Nature with him, and every time he made a discovery should have turned to that priest and asked him if it was moral? A truth does not ask to exist at the pleasure of a "minister of the gospel," or of any one. If, after investigation of the phenomena, there is absolute evidence of their spiritual origin, what will be done if the ministers pro-

nounce the subject immoral? Are they not sure to do so if the tendency is away from their dogmatic views? And is it possible that this should be otherwise?

The second choice of members includes all "professional men: doctors, lawyers, civil engineers, mechanicals, chemists, physiologists, and others, and trained specialists in philosophy, logic, psychology, biology, etc."

The third choice is "disciples of dominant schools of philosophy, and others who are advocates of the spiritualistic and every other hypothesis that is held at the present time to be an explanation of the phenomena."

Thus the Spiritualists, who are the most interested, are the last and least important members of this society. Why is this? The animus of the whole affair is disclosed by one word in the following sentence: "We wish the phenomena under consideration to run such a murderous gauntlet that only those vitalized by truth can emerge at the end of the line."

What is a gauntlet? Among the Indians two rows of warriors stood facing each other, armed with deadly clubs, and the criminal was forced to run between the lines. Every one strove to brain him as he passed, and the chances were extremely small that he gained the end. This is the "murderous" ordeal this self-constituted society, in which ministers are to take the leading part, demands of Spiritualism!

If it by chance escapes the blow of club, the slash of sword, the scourge of whip, or the cowardly pistol-shot, and prove itself founded on incontrovertible facts, then the ministers may come in and pronounce anathema because it is immoral!

As the identification of a single rap destroys hell, endless punishment, the devil, and the narrow localization of heaven, man's fall and all dependent dogmas, the phenomena may well be pronounced, from a theological standpoint, demoralizing and reprehensible.

Spiritualism, in the hands of this new Association, is not only to be investigated, but made to run a "murderous gauntlet"! And this at the hands of a set of men who previously knew nothing of the subject, and whose interests are all in its condemnation!

The vital facts of Spiritualism have been as well observed as those of Geology. The latter conflicts with the teachings of the ministers quite as much. Why do they not organize an association to investigate the claims of that science, as would be eminently proper, and when the facts were found to conflict with the Bible condemn it as immoral?

The modesty and correctness of views of Dr. Dalton, who for thirty years was Professor in Columbia College, and for many years President of the College of Physicians and Surgeons, who had devoted his life to the study of the brain, are commendable. When a friend asked his opinion about a strange mental freak, and said that his research on the brain fitted him for the study of Spiritual Phenomena, he replied: "Not so; it rather disqualifies; for I should have to begin at the beginning, as I know little or nothing in that department of knowledge."

Nearly all the leading newspapers have taken up the subject, editorially, in a manner that indicates the awakening of a profound public interest. Spiritualism is making such rapid advancement something must be done, either to stay its tide or absorb it. The latter process has been going on until the churches have lost all hold of their creeds and the ministers of their flocks.

No earnest Spiritualist can object to any society or association honestly endeavoring to investigate for itself, and sensitive and mediums generally will be grateful to have the fraudulent sifted from the genuine; yet we cannot understand how any medium, who has self-respect and the dignity of the Cause at heart, can submit to the dictation of a self-constituted tribunal.

Spiritualists who expect any great advantage to their Cause from any outside influences are doomed to disappointment. Those who count the stars with the telescope do not expect assistance from those who pursue the study of microscopic beings. The mathematician expects nothing from the chemist. The geologist does not appeal for a solution of his problems to the engineer or architect. Spiritualism, after almost a half century of investigation, boasting an array of names surpassed by no other line of research, does not require the assistance of the eighty thousand preachers of this country, who have stood arrayed in solid phalanx all these years against it, to inform the world if it be true or false, moral or immoral.

The "Call" closes with a request for criticism and suggestion; and we have freely spoken. Yet we may be too severe, and the printed words, unintentionally misrepresent the true meaning of the signers.

Most assuredly if the clergy and all others who are on the "edge of doubt" would unite for the purpose of honestly investigating the manifestations, and would as honestly admit the conclusions to which they arrive, there would be benefit; but they must not arrogate the right to investigate for others, or imply that their researches will have more weight than those gone before. If they have been asleep all these forty years, others have been awake. The world has been going right ahead, and all they propose to do has been done far better, in our opinion, than they can do.

It must not be forgotten by these new psychic investigators that "this question has been settled once for all" many times before. It was "settled" in the very beginning by the "Buffalo doctors," as the snapping of a toe joint, it was "settled" by Faraday, as unconscious muscular action. It was "settled" by Dr.

Carpenter as "unconscious cerebration." It has been settled by the ministers every Sunday since its advent as fraud, or the work of "the devil." It has been settled as being electricity, magnetism, hypnotism, and "hallucination"; yet it will not remain "settled." It is invulnerable to such attacks, and the follies of its so-called friends and the assaults of its open enemies only increase its prosperity.

The signers may be all quasi-Spiritualists, although not one of them has thrown his or her influence on that side, and may be actuated by the best intentions, but the following they desire may not be thus spoken of. We can judge the signers only by their own words. The Rev. Edward A. Horton, in an interview with a reporter of the Boston Globe, Feb. 11th, expressed himself freely, so freely, in fact, as to add somewhat to the explanation of the "murderous gauntlet" of the investigation. He said:

"So far as I have information, I should say that the greater part of such phenomena as table-tippings, rappings, materializations, etc., are deceptions, delusions and frauds; and I am disgusted at this playing on the sacred feelings of individuals who have lost their friends."

This is a sweeping assertion of one who says directly afterward: "I don't know that I ever attended a séance; I am totally ignorant of spiritual manifestations." This is softened by the following: "But what I do think of Spiritualism is that there is a great deal in its philosophy, so to speak, which is eminently true." As it is not the "philosophy, so to speak," but the "facts," that the Society proposes to investigate, the honeyed words expressed for one are not applicable to the other.

Spiritualists must know, "once and for all," that the true investigation rests with themselves, and that they may look for nothing elsewhere. Knowing this, they should stand under their own banner, which the spirit-world has flung to the breeze of heaven, and allow no hand to write another name on its sunny bars.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. WILLIS.

NO. XVI.—FROM THE THIRD CENTURY TO THE DAWN OF MODERN SPIRITUALISM.

About the year 300 the beautiful Perpetua Vivia was torn in pieces by wild beasts before a heartless crowd in a public square. During her imprisonment she was blessed by the most beautiful visions, radiant with celestial glory. The strength imparted to her in these blissful and holy seasons of angelic communion bore her above all trials, all suffering, and kept her soul serene and undaunted. She prayed for a special vision from heaven to tell her if she must die, and her prayer was granted. Her spiritual eyes were opened, and she beheld a golden ladder that reached from her lonely cell into heaven. Swords and lances were about it, and a great dragon lay at the foot of it. She was terrified by the aspect of this fierce monster, but an angel who had died a martyr stood upon its shining rounds, controlled the dragon and beckoned her up. She ascended, and found herself in a beautiful garden, where was a shepherd tending white sheep, and he offered to her the bread of life. The vision faded, and she knew that she must die. But the dragon was indeed controlled by angelic power; for when led out to be torn by the fearful beasts she was in a spiritual ecstasy or trance, and to all appearances was utterly unconscious of her sufferings. With a radiant smile upon her face, and eyes in which shone the glory of the celestial, she climbed the heavenly ladder of her vision, and entered the beautiful garden, leaving her mangled body a wreck behind.

We come now to the age of Constantine, who reigned in the fourth century. His life, if not altogether noble, yet has some grand points. He did not adopt Christianity entirely from disinterested motives. For a long time he wavered between idol-worship and the new faith, but he finally prayed to the Christian's God, "and went forth to battle." In the course of the march he saw about noon a luminous cross above the sun. On it was inscribed the motto: "Under this sign thou shalt conquer." It is asserted that the entire army beheld this remarkable phenomenon. The historian Eusebius declares that Constantine told this to him personally, and affirmed it with an oath. No wonder that the Emperor afterward adopted the cross upon his standard, and made a sort of amulet of it. It was always carried by him on great occasions, and he made the sign of the cross habitually upon his forehead. He was a devout believer in spiritual signs and wonders, and skilled in the art of Theurgy, which, as we have seen all along, was simply the art of developing mediumship. His son Constantine succeeded him. During his reign the church was torn and convulsed with doctrinal dissensions that it was death to spiritual gifts, and they were much less frequently manifested, although we find them abundant in sects outside of the church.

We have already spoken of the Montanists. They were earnest, enthusiastic Spiritualists, and were looked upon by the early church very much as Spiritualists are by the church of today. They called them enthusiasts, fanatics, fools. They had in their ranks mediums of all the different phases of development; prophets, clairvoyants, or "discerners of spirits," as they were then termed, and healing and impressional mediums.

One of their most wonderful mediums lived in the time of which we are treating. She was a beautiful woman of noble birth, by name Priscilla. She was a clairvoyant and inspirational medium. The fire of inspiration rested upon her. Heaven opened before her. She trod its courts, and heard the angels sing, and they talked with her and revealed to her the truths she longed to grasp. Friends opposed

and remonstrated with her. When they came to see her she knew their thoughts before they spoke them. If they were ill she told them their disease and prescribed its remedy, and her clear, spiritual sight searched the future, predicted coming events, and brought back the secrets of the past, to the amazement of her friends and family. She felt, as many of her similarly gifted sisters of to-day feel, a commission resting upon her to go forth from her home of beauty and attractiveness and preach the glowing inspirations that would not be stayed, but came rushing to her tongue in fervid eloquence. She preached, she prophesied, and she told in her meetings what the angels said to her. Proud bishops and priests were disgusted with the influence and power that this woman was gaining over the minds of the people. They said: "We must drive the devil out of this woman." So Priscilla was summoned before them; but the spirit that inspired and controlled her was too much for them; it was wiser than they all; they could do nothing with it, and they went away declaring that the demon would not go at their bidding. Then the bishop wrote to them that Priscilla must be inspired, and he endeavored to allay the quarrel that even then was beginning to spring up because women felt called upon "to serve the Lord," according to the dictates of the spirit.

The history of this sect establishes clearly and conclusively the continuance of spiritual gifts or mediumship for five hundred years after the death of Jesus.

The reign of Constantine was brief: He was succeeded by his cousin Julian, called the Apostate. From the history of Julian we learn that he possessed undeniably that peculiar combination of the spiritual and physical temperaments, that peculiar blending of the magnetic, electric and odyllic forces that constitutes the mediumistic quality. From his childhood he had dreams and visions, in which he beheld spirits, and conversed with them. At a very early age he was baptized into Christianity, and until he was twenty he was carefully educated in it; but no doubt owing to the possession of this sensitive, mediumistic temperament, he became deeply interested in the old philosophies, in the Grecian mysteries, and the occult sciences generally. He became a disciple of Maximus, a wise and learned philosopher of the Neo-Platonist school. With him he studied the science of Astrology, and learned to evoke spirits, and distinguish the signs of their presence. His brother was murdered by the Emperor Constantine, and he himself was thrown into prison, and kept there seven months. Through the influence of the Empress he was released at the expiration of this time, and permitted to retire to Athens, where he gave his undivided attention to the sacred sciences. The High Priest became his intimate friend and companion, and initiated him into the famed Eleusinian mysteries, and they had such a powerful effect upon his susceptible spiritual nature that he renounced his Christianity, and became again an enthusiastic worshiper at the old Pagan shrines.

When he became Emperor, his first act was to re-build and re-adorn all the Pagan temples and shrines, and restore all the sacred mysteries and ceremonies. He believed that spirits were employed as messengers between heaven and earth; that sometimes they dwelt in temples for a season, and animated statues and human beings, when evoked with suitable prayers and ceremonies for a noble purpose. He affirmed that he lived in constant communion with those spirits; said they often waked him with a touch, and declared that on these occasions he could see their forms, and hear their voices.

One of the most noted events of Julian's reign was his attempt to re-build the Temple at Jerusalem. On account of his hatred of the Christians the Jews received his unexpected proposition with enthusiastic delight. From all quarters they flocked to the ruins of their holy temple. They poured out their treasures like water. Men and women of the highest rank labored with their own hands at removing the ruins, and making ready the site for a magnificent new edifice. The sacred work went on amidst intense enthusiasm. After the excavation had proceeded to a considerable depth terrific explosions took place, and fierce volumes of flame burst forth, scorching the laborers, who fled in terror from the scene. The Pagan historian, Ammianus, gives a detailed account of these striking phenomena. The Jews were awe-stricken and discouraged at what they considered so evil an omen, and the undertaking was abandoned. It would, however, have been renewed undoubtedly, but for the death of the Emperor.

He became involved in a war with Persia, and was mortally wounded in battle. He died in his tent after a reign of great activity and brilliancy that lasted only twenty months. It had been predicted to him again and again that he would die in battle, and he met his fate with philosophic calmness. When dying he conversed with his weeping friends Maximus and Priscus, and others, who crowded into his tent, with the utmost calmness and composure, begging them not to disagree with unmanly tears his departure. After giving directions for the disposal of his private property, he said: "I have learned from philosophy how much more excellent the soul is than the body, and that the separation of the nobler substance should be a source of joy rather than affliction."

Well said, oh Pagan Emperor. Thy lofty faith, the result of thy Spiritualism, puts to blush the whole Christian world of to-day, whose materialistic views, after the lapse of nearly nineteen centuries of Christian teaching, hold them in servile bondage to an imagin-

ary grim tyrant, whose misdeed fills them with terror, plunges their souls into grief and despair, and drapes their persons, even, in the blackness of darkness, thrown about them by the sombre habiliments of woe.

We pass by the reigns of Iovian, Gratian and Theodosius, not because they fail to yield us testimony, but because its abundance would swell our manuscript beyond all reasonable limits, pausing only to briefly refer to a few prominent instances of mediumship.

Basili, who belongs to this period, was a medium of great power and widespread renown. He kept his spiritual powers keenly alive through his ascetic habits. He had one very beautiful form of manifestation. While preaching, a snow-white dove would often appear upon his shoulder, coming no one could discover from whence, and sit there, visible to the entire audience, throughout his discourse. And also of Gregory of Nazianzen. He was one of the few child-mediums of whom ancient history reports. He saw spirits and conversed with them, and had visions and dreams all through his childhood.

Jerome and Ambrose and Chrysostom were also mediums. Their lives were filled with trances and visions and works of beneficent healing, and they were guided by impressions and led by the spirit.

The history of Augustine and his mother, Monica, is full of beauty and interest, full of wonderful evidence of spirit power and influence and spirit inspiration.

Augustine through his boyhood gave no promise of greatness; on the contrary, he was a vicious, evil-disposed youth. He had a bad father, whose influence over him was pernicious, and he seemed to take delight in pat- terning after his sire. He was sent away to be educated, but he loved mischief far better than he loved books. His mother was a spiritually-minded woman. She had faith in aspiration. She believed in sending outward and upward the soul's desire, and she tried to make her son realize the efficacy of such seeking. He did pray, but it was that some power would keep him from receiving a merited chastisement at school for his evil doing.

When he was sixteen he had become so proficient in vice that his mother's heart was almost broken. Still she did not despair, and she never for a moment relaxed her intercessions with heaven. Through the weary years, now grown longer and sadder because of doubt and fear, and hope deferred, there went ever up to the angels the ceaseless cry of this mother-heart that her son might be led into a pure and useful life. The warmth and tenderness of this magnetic life flowing ever toward him from his mother's heart could not fail of its mission. It surrounded him as an illuminated aura. It penetrated the crust of his sensuality, and became a protecting presence, a shielding, guiding power. It spoke in ever-pleading tones to his consciousness; it was the voice of his Redeemer.

He did not importune heaven in vain. The listening angels answered that mother's prayers. They threw an influence upon Augustine that induced him to go and hear the celebrated Ambrose, who told in glowing language of the divine presence as the protecting love of his life. He rebuked the Manichean philosophy to which Augustine had become a willing convert, which made sin to be a natural expression of the body, as heat is of the sun.

Augustine went from the presence of the great preacher with an awakened conscience that brought vividly before him his past life, with its innumerable violations of his better self, and as he thought of it all he heard a spirit-voice chanting in musical tones the words: "Take up and read, take up and read." He opened a Bible that lay near him, and his eye rested on the words: "Not in rioting and drunkenness," and at once a light as of noon-day shone around him, and he knew that his redemption drew near.

Monica was overcome with joy at her son's changed career. She was ready to die now, for she felt that her work was well done on earth. Who can doubt that mother's prayers, waiting only the condition of aspiration for the truer and higher in Augustine's heart to pour about him the light of their spiritual presence? He became one of the great preachers and teachers of his time, and did a mighty work for the new faith.

Thus are we afforded another striking instance of how heaven selects its workers. History is full of them, and almost invariably they are persons possessing strong mediumistic temperaments that can be acted upon by spirits.

The evidence is abundant and positive that all the early Christian Fathers believed in the continuance of spiritual gifts and practiced them. Augustine enumerated seventy well-authenticated miracles in his own diocese that occurred within two years. He was very careful to guard against deception; gave each reported miracle a most searching analysis, and ruled none to go on record that could not be substantiated by facts and testimony deemed indisputable.

We are well aware that from this time on, down to the fourteenth or fifteenth century, these remarkable spiritual gifts were not as common as they had been. The church had become dogmatic, ecclesiastical, aggressive and arrogant. Its spiritual vitality rapidly declined. The history of its spiritual life becomes unreliable because so largely mixed with legends of monkish origin. But enough is fully authenticated and corroborated to demonstrate the impossibility of finding even one century that did not develop precisely the same spiritual power that were exercised by the apostles. It is possible for us to take up each century down to the present, even through the dark ages, when spiritual life seemed almost extinguished, and show conclusively by authentic facts of history that no link is wanting in this glorious chain that binds all the centuries in one golden circle of spiritual blessing.

THE CANDY PULL.

You kin talk about y'r op'ras, y'r german, an' all
Y'r affectionate receptions an' them pleasures o' the
You kin rest upon y'r choicelates an' y'r creams an'
But none of them is ekal to a good old candy pull.
For there isn't any perfume like the 'lasses on the
A bubble an' a dancin' as it keeps a risin' higher.
While the spoon goes stirrin', stirrin', till the kittle's
No, I don't think ther's nothin' like a good old candy
It's true we miss the music, an' the ballroom's crush
But ther's n't any bitter that stays behind the sweet.
An' I think the world'd be better, an' its cup o' joy
more full.
If we only had more pleasures like the good old candy
pull.

—A. B. Lucas, in *Minneapolis Journal*.

The Spiritual Bostrum.

Address by Mrs. Milton Rathbun,
Delivered Feb. 1st, during the Services at the
Opening Session of the Society of Spiritual-
ists now meeting in Knickerbocker Conserva-
tory, New York City.

(Reported for the Banner of Light.)

It is indeed a pleasure to welcome this new
Society, whose chosen standard-bearer is noted
for her indefatigable and successful efforts to
promote the cause of Spiritualism pure and
undefiled; whose aim and teachings are among
the highest and the best; whose presence ever
brings sunshine to the weary and comfort to
the sorrowing; whose ministrations are under
the wise guidance of the progressed of spirit-
realms; and whose motives are noble and dis-
interested—Mrs. Nellie Temple Brigham! [Applause.]

We are not cast down nor disheartened by
the constant changes connected with the public
advocacy of our Cause, for we know the work
goes on, proportionately, in deep under-cur-
rents which do not trouble the surface of our
individual and collective lives. We are certain
that Spiritualism stands more firm, more se-
cure to-day than ever before; that its adhe-
rents in the present greatly outnumber those
of the past; that over all lands the sorrowing
find comfort, the weak are strengthened, the
blind are led, the sick and weary are healed
and ministered unto—as Spiritualism alone can
meet these darkened conditions of suffering
humanity.

Progress leaves its mark everywhere. While
yet a few of our daily papers descend to vilify
and traduce, for the sake of catering to a de-
mand for sensational reading, the more reliable
and respectable of their number have, at last,
reached the mile-post marking the spot where
toleration and justice often, if not al-
ways, hold sway. The time when we, as Spiritu-
alists, shall have a fair hearing before the
public mind, is approaching—although not so
near as we could wish. We must continue to
exercise patience, bearing in mind that Modern
Spiritualism is but young, and crude, and
chaotic; comforting ourselves with the fact
that no other philosophy, science or religion
has advanced so rapidly as this "New Dispen-
sation."

Let us take heart, then, and begin, in this
new society, a more earnest warfare for the
truths which Spiritualism represents. Let us
so regulate our daily lives that all about us
may be elevated by our influence; that all may
see the light which shall illumine our pathway
if we but live up to our principles and the wise
guidance of our spirit-friends, who are ever
ready and anxious to help us "toward the
mark and prize of our high calling." To be
successful in our efforts to elevate humanity
by disseminating the philosophy of Spiritu-
alism we must be earnest, honest, loyal and cou-
rageous; above all we must show by our daily
living that we practice what we preach; that
we live in the spiritual as well as in the tempo-
ral, that we abide by the spirit of the law; that
we regard this life but a probationary span
preceding our entrance to the experiences of
the higher life, whose gateway is called death;
that we not only have faith and hope con-
cerning, but knowledge of that life to come;
that for us death hath lost its sting and the
grave its victory.

Spiritualism brings to us not only the blessed
assurance of the just reward of joy and
peace if our lives on earth have been regulated
and governed by right and pure motives, but
the equally sure punishment for violation of
law and willful disobedience. As we sow and
build here, so shall we reap and inherit "over
there." It behooves us, then, to overcome self-
ishness, and all habits tending to enchain or
drag our spirits downward. "Like attracts
like." If our lives are aspirational; if we wish
for good in our solitudes and in our associa-
tion with our fellow-mortals, we shall attract
spirits—in the mortal form, and those exar-
cated—who are good and striving to be better,
purer and higher spiritually. If we stifle or sil-
ence the promptings of our better natures by
sensual indulgences we shall call to us those
who are on a low plane of existence. We see,
then, that aside from the happiness and peace
of mind to be gained by righteous living our
safety lies in that pathway alone. May we be
wise in choosing day by day, hour by hour, mo-
ment by moment, the right path for our feet.
We cannot avoid discipline in its various guises,
but we can accept our trials, sorrows and losses
bravely, seeking to profit by them. For every
blow which prostrates us we can rise in greater
strength; for every loss temporal we can
add to our spiritual gains; for every sorrow
we can count upon added joy and a greater
share of the sunshine of contentment in this
brief circuit of earthly scenes or in the eterni-
ties of the grand hereafter.

We have no roses without thorns—no sun-
shine without alternate shadows; darkness
follows light, sorrow presses upon our joy,
grief succeeds our rejoicing; our fairest fruits
are hollow and rotten at the core; in fact, all
seems to be ordered to carry out the great pur-
rifying and refining process which shall one
day, sooner or later, purge our souls of dross,
and enable us to stand forth redeemed indeed.
Surely we can welcome, then, the bitter with
the sweet, and bare our heads to the tempest
as well as to the sunshine and balmy atmos-
phere. We can never be strong while contin-
uously shielded from adversity; like the housed
plant, we shall sicken for conditions promotive
of health and vigor.

Our duty is plain; we can evade or omit its
performance, but we cannot avert or set aside
the consequences of such a presumptuous
course. Spiritualism embraces all truth; there-
fore, when we espouse its Cause, and strive
to become true Spiritualists, we have every-
thing to gain—nothing to lose. No church can
offer a truth which Spiritualism has not, nor a
comfort, a blessing, a consolation which it

cannot confer! Then how blessed are we when
enrolled under the banner of Spiritualism!
May we all stand firm, loyal to the truth, cou-
rageous as to our convictions; clothed with hu-
mility yet self-reliant, and ever ready to re-
spond to all demands upon our knowledge
of the truths discovered in the vast domain
of spiritual facts, principles and philosophy!
May we be wise in seeking and accepting
counsel and guidance from the progressed in
spirit-spheres; may we accept truth from all
sources. As we grow in wisdom, we shall grow
in humility; as we unfold in purity our souls
shall glow with beauty; as we grow in love we
shall draw in close communion the lovely; as we
grow in strength we shall become a refuge and
stronghold to the weak and wavering; as we
grow in light, or are spiritually illumined, we
shall become beacon-lights unto those groping
in darkness; as we grow in knowledge we shall
become guides or instructors for the ignorant.
In no avenue of progression can we advance
without positive gain, not only to ourselves,
but unto those with whom we mingle.

Shall we, then, sit idly waiting for our mis-
sion? Shall we be content to drift on the sea of
life? Nay, nay! Rather let us take the oars,
and work with a will! No matter how tem-
pestuous the waves, we shall surely reach the
port where the waters are calm, and we can
safely rest, happy in the consciousness of work
well done—in the recompense which is the sure
and just reward vouchsafed to the faithful.

In the great army of Spiritualism we know
this new-born society will take its stand fear-
lessly, with its doors wide open to the right, but
closed to all questionable methods; willing to
be slandered, yea, persecuted, if need be, for
the sake of preserving its standard of purity
and integrity. We predict for it a career of
usefulness beyond the power of mortal computa-
tion. With the right hand of fellowship we
bid it "God speed." When we shall all have
been translated to "our home beyond the
river," may its tide of usefulness still flow on;
may its membership increase, not only in num-
bers, but in strength, until there shall be no
society greater in power, size, or good accom-
plished. May we, as individual Spiritualists,
plant our feet so firmly upon the rock of eter-
nal truth that naught in heaven or on earth
can remove us therefrom; and when the death-
angel comes to bear us to spirit-land may we
welcome him as the messenger of good-will,
and a friend indeed.

The Reviewer.

THE SALEM SPY. Reminiscences of Charles
H. Foster. By George C. Bartlett. With
Portrait. 16mo, cloth, pp. 156. New York:
United States Book Company, Successors to
John Lovell Co.

The author of this book was many years with Mr.
Foster, associated with him in a business capacity.
At the urgent request of a leading New York artist,
who knew of this relation, and who insisted that it
was his duty to give to the public a thorough and
complete account of the manifestations which he (Mr.
Bartlett), with his friends and acquaintances, had wit-
nessed through Mr. Foster's mediumship, he acceded
to his wish, and this interesting and serviceable
volume is the result.

The author met Mr. Foster for the first time in New
York in 1870. He then knew nothing of Spiritualism,
and had seen none of its phenomena. At Mr. Fos-
ter's request, he, with two gentlemen, strangers to
him, from the South, sat at a table. All were aston-
ished at the result, and our author said to Mr. F.: "If
this is true, you can revolutionize the world, and—
make a fortune. He replied that he was not a busi-
ness man, did not understand how to advertise, and
as regarded revolutionizing the world, that Mr. B.
had yet to find out how unpopular mediums were, and
what great opposition there was to Spiritualism. He
concluded, however, to follow the suggestion, and Mr.
Bartlett, after surmounting many difficulties—the
publishers declining to give the card an honorable
position—at length succeeded in having it placed
under the head of "Amusements" in the *New York
Herald*. From that day, until his final sickness put
a stop to his labors, Mr. Foster had, says Mr. Bartlett,
more business than he could attend to. The book is
entirely filled with accounts, many of them reports
published in American and foreign papers, of spirit-
manifestations of the most astounding character as
having taken place in his presence. "Unlike other
mediums," says the author, "Mr. Foster needed no
special conditions. All times, all days and all places
were alike to him. Raps in answer to questions came
at his bidding, standing at the corner of the street,
in the grocery store, in the café, or riding in a stage."

Mr. Foster's tour in foreign lands was a continuous
line of the triumph of spirit over matter. While in
Paris he was, says Mr. Bartlett, the object of distin-
guished attention. He was an invited guest of Em-
peror Napoleon, and frequently held séances with
him. The Empress, and members of the Imperial house-
hold, among his patrons and friends were the Duke
and Duchess Persigny, Duke d'Aumale, and others of
the nobility. In Belgium he was equally favored, re-
ceiving from Ex-King Leopold a diamond ring as a
token of his regard. In England he held séances with
the Duke of Wellington, Lord Palmerston, Edmund
Yates, Robert Browning, Alfred Tennyson, Ritten-
bach, Dr. Ashburner, and others prominent in public
and social circles. He lived some time with Bulwer
at Knebworth, Eng., where the novelist was writing
his wonderful work "A Strange Story." In which
spiritual phenomena are discussed, and strongly illus-
trated. Bulwer, says Mr. Bartlett, was much inter-
ested in Spiritualism. He once said, in speaking of
the phenomena, "No man knows how they are, nor
denies that they are." He would never allow any one
to rail at Spiritualism or its phenomena.

In 1874 Mr. Foster went to Australia, reaching Mel-
bourne March 13th of that year. At first the people
took but little interest in the work he had come among
them to do; but soon after he was, says the author, be-
sieged by a multitude, all his time was engaged many
days ahead, and he was finally obliged to leave with-
out seeing all who desired to meet him.

While abroad Mr. Foster, because of his remarka-
ble media gifts, received letters from persons of dis-
tinguished rank soliciting interviews. Though he
placed but little value upon these autographic treas-
ures, giving them away by scores, including dozens of
letters from Dickens and Thackeray, to those who
did, he left a bulky folio of them, the seals on their
envelopes bearing crests, bars and shields of dukes,
earls, lords and others. Among the collection are let-
ters from Stewart Hobhouse of the Byron family,
Lady McDonald Lockhart (niece of Sir Walter Scott),
Ruskin (the famous art critic), Lady Elizabeth Byron,
J. Milner Gibson, Thomas Browne, Sir Greville Smith,
Lord Napier, Ed. Montague Manning, William How-
itt, Sir Emerson Tennant, Robert Chambers, Emily
Faithful, and many other celebrities. "One from E.
Bulwer-Lytton requests a séance for himself, Sir Hen-
ry Rawlinson, Lady Powlett (daughter of the Earl of
Lonsdale), and Mrs. Wm. Disraeli (Countess of Beacons-
field).

The appearance of this book at this time is very op-
portune. Were there no other evidence of a life be-
yond this, and of open communication between those
who have passed thither and who remain here, than
is given on its pages—but its multiplication in this
country alone is by tens of thousands—it would
be sufficient to convince every prejudiced person
who holds human evidence to be of any appreciable
value, that those facts are not simply matters of be-
lief but of knowledge, and that, too, without the or-
ganization of ponderous bodies of scholarly men and
women to ascertain it. Those who form such bodies
may be learned in many things, but in this subject a
little child might lead them.

Banner Correspondence.

New York.

ROCHESTER.—Latham Gardner, a medium
reading at 118 Jones street, writes under date
of Jan. 31st: "Yesterday, as I walked the street,
I heard my name called. I answered; then
the voice said: 'I am brother Hiram (he passed
up higher some time in the '70s). I have come to
say to you that some of your old friends are fol-
lowing you, and wish me to ask you to go and call
on one of your friends, whom you will find high
up in a block on a corner.' In an hour I was
with the friend alluded to, not knowing why.
He said, 'My friend, I have come in obedience
to the voice.' Soon spirit said through me to
the friend, 'I am Lyman, and I am the man
that was knocked out of the earth-life by a
young man many years ago—friends standing
by say that I may say about fifty—in this city,
for my money. I received the blow, and the
soon after got the rope. We have met since,
and he is now here with me. Now, sir, I never
saw you while in the earth-life, nor you me; and
I never saw or tried to talk through this
man before. Some of the friends here wanted
me to try him and see how well I could tell the
story.'

After the talk I had a desire to know how
much truth there was in it. I called on an old
citizen, who was here at the time the murder
was said to have occurred, and he confirmed
the truth of the story in every particular. He
said there was great excitement in this city at
the time, for it was the first murder and hang-
ing in this county. The money was found in a
box in the Old Dutch Church, corner of
Hill and Elizabeth streets. Barrie, the murder-
er, was of French Roman Catholic parentage.

CASSADAGA.—G. F. Lewis writes: "On
Sunday, Feb. 1st, at the church of St. John the
Evangelist (Episcopalian), New York City, the
preacher said:

"The Lord's house has changed character to
an alarming extent. The lower part of the city
is full of wrecked churches and institutions,
and the tide is sweeping up town. It is sug-
gested that this is the survival of the fittest. It
is rather the survival of the richest, a survival
of the most favored class of people. Our wealthy
churches are little better than wealthy club-
houses. They come to a standing still, and en-
counter the Christian religion. These vain
proud, puffed-up, mortgaged institutions are
not the ones to be strengthened. If there is
the religion of Christ, we don't want it."

When John sent two of his disciples to Jesus
asking if Jesus was the Christ or, Jesus an-
swered, 'Go and show John again those things
which you do hear and see: The blind receive
their sight, the lame walk, the lepers are
cleansed, the deaf hear, the dead are raised up,
and in all have the gospel preached to them.
Whatever else it may be, the religion taught
and practiced in the fashionable churches of
Christendom is not a religion for the poor; it
has none of the marks or signs of being the re-
ligion of Jesus."

PECONIC, L. I.—S. D. Corwin writes: "I
have been a subscriber for the BANNER OF
LIGHT for about eight years, and through this
time it has been wholly satisfactory to myself
and wife in all its features. We cannot mea-
sure the actual good that has been received
from it, but we know it to be much. The
paper is an absolute need, and we would suffer
without it."

Massachusetts.

HAVERHILL.—Jennie S. Johnson writes:
"The first public meeting of 'The Mediums'
'Order of Beneficence' was held Sunday, Feb.
8th, in Red Men's Hall, through the courtesy
of the First Spiritual Society. It was ad-
dressed by the guides of Mrs. M. F. Cross and
M. Milleson, afternoon and evening. Good
audiences were in attendance, and the meet-
ing in all ways a successful one."
The order was instituted last November, and
is now thoroughly organized. In behalf of the
best interests of Spiritualism everywhere, and
the protection of its mediums in particular,
the writer solicits correspondence in reference
to organizing similar Orders throughout the
world. Realizing to some extent its great
need, we have taken the initiatory steps in
this special work, and trust that these few
words concerning this 'new departure' in spir-
itualistic labor will appear in the hearts and
heads of mediums everywhere, and provoke in
them an earnest desire to know more of 'The
Mediums' Order of Beneficence."

BOSTON.—A correspondent, "R," writes
that an account of a remarkable cure made in
Hallowell, Me., in 1847, where the writer lived
at the time, may be of interest now that there
are indications of a renewed effort to legislate
in favor of the doctors against the interests of
the people, and gives it as follows: "A young
lady was attended by Dr. John Hubbard (at-
tending physician for a serious case of throat
trouble, which resulted in total loss of speech
(I think for about two years), and given up as
incurable by the doctor and his assistant. About
the year mentioned there came to H. a Prof.
Spencer, giving lectures on mesmerism (Spencer's
father was in President Polk's cabinet), and gave
some wonderful manifestations of healing by laying
on of hands. One night the young lady above
mentioned was brought to the hall for the doctor
to treat. He rubbed her throat and neck a short
time, then said, 'Lay your hand on the forehead of
this lady, and she will be cured.' The lady was
light and astonished of the four or five hundred
in the hall. The case was reported at the time
in the *Hallowell Gazette*, and certified to by
fifteen or twenty prominent persons who
were knowing to the facts; but the M. D.s
would not sign the published account."

Maine.

ROCKLAND.—A correspondent (S.) writes:
"The First Spiritual Society of Rockland has
recently been reorganized on a legal basis, and
has set out in earnest to raise a fund sufficient
to buy or build a suitable place for meetings.
We want a home of our own, where we can
meet when we please and hold sweet com-
munion with our own associates and friends, and
with the many dear ones who hover about us
from the spheres of angel-life, willing and an-
xious to impart to us knowledge of the life to
come, and aid, cheer and guide us along this
life's checkered pathway. We have many
proofs of their presence from those who meet
with us, and we give in number of speech
strength and in influence, and are long to ac-
cumulate sufficient means to secure a home or
house for social greeting and spiritual com-
munion. Some kind-hearted, generous lover of
our grand endeavors may be prompted to give us
material aid in so good a cause. One great ele-
ment of strength in our society is harmony
and unity of purpose. We are willing to let
the majority lead and govern, and shall strive
to prevent discord among us as follows: President,
F. W. Smith; Vice-President, James Adams;
Corresponding Secretary, Mrs. Gena S. Fair-
field; Financial Secretary, Mrs. Ezra Whitney;
Treasurer, Mrs. James Adams; Directors,
James Adams, G. W. Berry, J. W. Clark and
Mrs. J. L. Rhodes, all of Rockland. Meetings
every Wednesday, afternoon and evening."

District of Columbia.

WASHINGTON.—A correspondent writes:
"The Spiritualists of this city have good rea-
son to be proud of the position that the Cause
holds in the estimation of the thinking people
here. The cause, which was at one time a
flourishing Lyceum, meets at Grand Army
Hall, every Sunday at 10:30 A. M.; lectures at
11:30 and 7:30 P. M. Mr. Edson, our President,
is the right man in the right place, and gives
his unqualified support to every speaker who
is fortunate enough to be invited upon this
platform."

The meetings were opened by Mrs. A. M.
Glading in October, followed by Miss Jennie
B. Hagan in November, then Mrs. L. S. Lake
of the Hub in December, and last month (Jan-
uary) Mrs. Nellie T. Brigham; all did most
excellent work in their own different ways—

winning golden opinions from the general
public, and warm words of praise from their
many friends.

Mr. Clara Field Conant is our
speaker; she is fearless and outspoken in her
enunciation of the truth, and is doing a good
work. If we may judge by the many words of
praise heard on every side at the close of her
addresses, and the crowded houses that greet
her. Last Sunday evening every seat in the
spacious hall was filled; many went away, and
many remained standing through the entire
service, which consisted of music by the choir,
lecture by Mrs. Conant, followed by tests by
Miss Maggie Gaul of Baltimore, Md. The ut-
most attention was paid by the audience until
the close of the programme.

Thus the good work goes bravely on at the
nation's capital."

Arkansas.

VAN BUREN.—Jerome Turner writes: "In
The Arena, some months ago, appeared Dr.
Buchanan's startling predictions of wonderful
and calamitous phenomena to take place in the
near future. The so-called scientific world
made light of these predictions, and the illiter-
ate many will be apt to treat them as the utter-
ances of an enthusiast. It may be that the Doc-
tor, in his rôle of prophet, may have ventured
a little too far, yet wonderful and startling as
his predictions are, if there be anything in the
revelations of geology it is certain that since
the original formation of this planet, and since
it commenced its journeyings round the sun, it
has been the scene of vast and more wonderful
and startling phenomena than those predicted
by Dr. Buchanan. Then why may not these or
similar phenomena occur again? for we are to
understand that the same natural law that
wrought those phenomena is still in operation.
Spiritualism is steadily gaining ground every-
where, and it is only a question of time, and
not a distant time either, when it will 'cover
the earth as the waters cover the great deep.'"

Pennsylvania.

PARKLAND.—Charles F. Peterson writes:
"A reception was held at the residence of Dr.
Gill and wife Feb. 8th, that day being the an-
niversary of the birth of the lady. The occa-
sion was a very pleasant one. Among those
present were Mr. and Mrs. J. B. M. Fiffeld,
the oldest settlers of Parkland. A sumptuous
repast was enjoyed, and music, games, and the
recognition of our spirit-friends in the
festivities, rendered the evening one
that will long be remembered by all who were
present."

Michigan.

BOWEN'S MILLS.—S. R. Pierson writes: "I
am well pleased with the BANNER OF LIGHT.
I look upon life much differently than I did be-
fore investigating Spiritualism. I have been a
reader of THE BANNER many years; it is the
first paper taken up and read by my family.
The Message Department is well worth the
subscription price."

Decease of Charles Bradlaugh.

At a meeting of the Secular Society of Pittsburgh, Pa.,
Jan. 31st, 1891, the following resolutions were passed:
Whereas, By the death of Charles Bradlaugh the
world has lost one of the foremost and most fearless
champions of civil and religious liberty, who died a
martyr to the cause he espoused; therefore,
Resolved, That in Charles Bradlaugh we recognize a
man whose brilliant attainments were supported by
an indomitable courage and unswerving persistency
which enabled him to push to a successful issue, be-
fore his death, the great object for which he con-
tended.

Resolved, That the members of the Pittsburgh Secu-
lar Society hereby desire to express their sense of
grief at the loss of one of the most faithful and most
sifted co-workers of the free-thought world, and to
record the pleasure and profit they have experienced
in his brilliant intellectual attainments.

Resolved, That we hereby extend our deepest sym-
pathy to the bereaved relatives and friends of the de-
ceased, and even in the sadness of their affliction,
they may yet find consolation in knowing that the
work of his private qualities and the value of his
public services are properly appreciated.

Resolved, That a copy of these resolutions be prop-
erly engraved, and sent to the family of the deceased,
and that a copy be sent to the daily press of this city,
and the American and English free-thought papers.

F. C. KNIGHT,
W. S. HARRIS,
HARRY HOOPER, Committee.

In Memoriam.

STEVEN E. W. MARTIN, one of the most prominent
Spiritualists of Chicago, Ill., passed to spirit-life from
his home, 666 West Monroe street, that city, on last
Wednesday evening, his decease being the result of
heart failure.

Mr. Martin was one of the firm of Case & Martin,
the largest establishment in the line of pie-baking in
the United States. His business he had conducted
himself for the past quarter of a century. He was
born in Maine fifty-seven years ago, and lived in
Chicago over thirty-three years. He had many friends,
and the world lost a great benefactor by his transi-
tion. He was always ready to help the needy, and
providing entertainments and benefits for the needy.

Mr. Martin was a firm believer in Spiritualism and
physical phenomena. He was a devoted friend of the
Ladies' Society, and even in the sadness of their affliction,
they may yet find consolation in knowing that the
work of his private qualities and the value of his
public services are properly appreciated.

He leaves a wife and one daughter.
The funeral took place Friday at 1 P. M. Rev. Dr.
Thompson, of the People's Church, officiating. The
interment was at Rose Hill Cemetery. VENITAS.
Boston, Mass., Feb. 10th, 1891.

A New Book.

HORONDA: A STORY OF A RACE. 350 pages,
bound in cloth; illustrated by 50 plates
(photo-engravings) and large maps, with Ap-
pendix and Notes. Written under inspira-
tion by Henry H. Warner, Boston, Mass.

The above is a book I have written under the in-
spiration of the intelligences who have guided me in
my work so far. I have accepted them as truthful work-
ers, because they have fulfilled every promise they
have made.

Many things in the book are new to me, and yet I
feel their power of truth. I am desirous of putting the
book in the hands of the publishers (for whom it is
ready) at once, in order to place it on the market by
the 1st of May. The price of the work will be \$2.00
per copy.

I append a synopsis of a few of the chapter titles, to
give an idea of the character of the book:

Introduction; Origin of Man; Myths; The Land and
The People; Downfall of Korde; Wars of Heros;
Education; Sentience; Divers Symbols; Manu-
fatures; War and Weapons; Colonization; The Fatal
Marriage; and Years of Sorrow. These are the prin-
cipal headings. HENRY H. WARNER.
Boston, Mass.

VICK'S FLORAL GUIDE FOR 1891 is an elegant
book of over one hundred pages, each nearly 10x12
inches, illustrated with hundreds of fine wood cuts
and several large colored lithographs, the cover titu-
lature bearing a very attractive picture-printed in
sepia. Descriptions are given and instructions for
planting and cultivating everything that can be de-
signed in flowers, bulbs and vegetables, including
scores of novelties and rare and curious plants that
have been tested and found worthy of cultivation. A
dime sent to James Vick, Rochester, N. Y., will se-
cure a copy and the amount returned in seed with the
first order.

The Origin of Diseases.

"As to the origin of diseases, that must be obvious."
This is the opinion of a thousand years ago; but
now, after twenty centuries of experiment and in-
vestigation, the origin of diseases is not obvious at all.
Not knowing the cause, it should seem difficult to find
the proper drug to administer. As we have no time
to devote to the study of the origin of diseases, we
search, why not try a remedy which is not a drug, but
a vitalizer, inhaled into the lungs, absorbed into the
blood, and which, reaching every organ of the body,
restores the system to its normal state? Such a
remedy is Compound Oxygen. We have hundreds of
testimonials.

Our brochure of 200 pages contains a mass of evidence,
testimonials, and interesting reading matter, even for
well persons. Send for it. It gives the history of Com-
pound Oxygen, its nature and results, with records of
cases pronounced incurable; but still they were cured
by our Compound Oxygen Treatment. Address: DAs.
BRAXYER & FAIR, 1023 Arch street, Philadelphia, Pa.,
or 120 Sutter street, San Francisco, Cal.

February Magazines.

GOLDENWATER'S GEOGRAPHICAL MAGAZINE.—"The
Inland Ice of Greenland" is the subject of the open-
ing paper, one of the illustrations being of land seen
rising above the ice. In "A Republic Our Negroes
Founded," an interesting sketch of Liberia is given,
with photo-engravings of a street in Monrovia, and of
an island in mid-stream where the first homes were
built, and called, because of the determined spirit ex-
hibited by the early settlers, "Perseverance Island."
"Our Troubles with the Sioux" gives a very fair ac-
count of late events, one of the illustrations being a
clear, life-like and, as we judge, correct portrait of
Sitting Bull, the tragic death of whom the writer says
"was not only a deplorable event, but a terrible blun-
der. Not a gun had been fired by the Indians until
their discontent had been turned into fury by the
death of Sitting Bull." A map of the Sioux reserva-
tion is also given. Of other contents are "Popular
Mistakes About the Sahara," "The Bering Sea
Question," "Reform in Spelling Geographic Names,"
"Our Northwestern Fishing Grounds," a "Young
Folk's Corner," and "Hints for Teachers." New
York: 107 Nassau street.

NEW ENGLAND MAGAZINE.—A portrait of Gilbert
Stuart is the frontispiece, and given with portraits of
Allston, Fisher, Cheney, Harding, Allyn Clark, and
other artists, in illustration of a very readable ac-
count by Samuel L. Gerry of "The Old Masters of
Boston," with a profusion of fine pictures. St. Johns-
bury, Vt., is described in "A Model New England
Village" by Ed. A. Starr. Another finely illustrated
article is one by A. R. Willard descriptive of "The
Hindoo Gifts to Cambridge," including exterior and
interior views of the City Hall and Manual Training
School, including an outdoor drill of the Fire Brigade.
Sara A. Underwood contributes her views of "Wom-
en's Work in Science." A biography and portrait is
given of William Morris, the English "poet, artist,
prophet and agitator." In the "Experience of a New
England Clergyman During the Revolution," Mrs. A.
L. Hill gives reminiscences of Ezra Stiles, who became
pastor of the first church in Newport in 1755. Addi-
tional to the above are stories, poems, an interesting
"Editor's Table," etc. Boston: 86 Federal street.

LADIES' HOME JOURNAL.—Edward Bellamy fore-
shadows "Woman in the Year 2000." A symposium
of writers contribute "Vocal Hints and Musical
Hints." This month's is the series of "Unknown
Wives of Well-known Men," is Mrs. P. T. Barnum,
with portrait. Oliver Optic gives his picture and
"How I Write My Stories." In the way of complete
stories we are given "The New Baby," by Josiah
Allen's Wife, "Grandpa's Hornet's Nest," "A Gospel
Child," and others. Mrs. Whitney continues her
serial, and home and practical matters are dealt with
in "Getting Ready for the Dressmaker," "How to
Cure a Cold," "Use and Abuse of the Eyes," "Helps
for Women Stenographers," "All About Flowers,"
etc. Philadelphia: Curtis Pub. Co.

FREE THINKER'S MAGAZINE.—A portrait of Mrs.
Emma Moody Tuttle is the frontispiece of this month's
issue, and editorially is given a brief biography of that
talented lady, with selections from her recently pub-
lished volume of poems, "From Soul to Soul." Susan
H. Wixon reports an interview held by her some years
since with Moody, the revivalist, in which the latter
was obliged to say that his catechism knew too much,
and that she would "create a rebellion in heaven in
half an hour." Prof. Rawson writes of "Another
Church Propaganda," and H. E. Crosswell upon "Prob-
ing Nature." Buffalo, N. Y.: H. L. Green.

CASSELL'S FAMILY MAGAZINE.—New chapters of
two serial stories and two complete stories are given
this month, the latter being "By Word of Mouth,"
and "Their Mysterious Business." Details of "The
Coming Census" (English) are given by Alex. Knox.
An illustrated ballad in a humorous vein, named,
"The Stranger," is contributed by J. F. Sullivan. A.
G. Payne informs "The Keynote of Dinner," and Phyl-
is Brown informs the reader "How to Choose a
House." New York: Cassell & Co.

THE QUIVER.—"The Old Quince Tree" is a love

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 7 o'clock; the services commence at 8 o'clock precisely.

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

On Friday Afternoon Mrs. LONLEY, under the influence of her loved ones, will give spiritual messages to the friends of her loved ones of earth as 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, and who progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All persons as much of truth as they desire—no more.

It is our earnest desire that those who recognize the messages of their spirits will verify them by information out of the fact that they are true.

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

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

QUESTIONS ANSWERED.

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

Report of Public Séance held Dec. 9th, 1890.

Spirit Invocation.

O! Holy Spirit, thou Divine Essence of all Intelligence and Power, thou Soul of all Wisdom and Truth, we turn our thoughts unto thee at this hour, seeking to know of thy nature, earnestly longing to understand who and what thou art. From a consideration of thee and thy word, we believe in the existence of law, we may grow confused in mind, and fail to recognize thee, save as some abstract principle; but from a thought of thine immensity, which permeates all space, we may fail to comprehend the nearness of thy relationship to the human family, but when we come to realize that thou art the fire which kindleth the human mind with mental activity, that thou art the light which filleth thy human creature with sight, and illuminates the entire surroundings of his life, that thou art the power that flows into and through the human heart, drawing out its best emotions, unfolding its tenderness and the beautiful elements which are sent forth to other lives, thus creating the harmony of home, of social union, and of the blessed association between heart and heart, we may come to understand something of thy great and glorious character. O! we may indeed call thee our Divine Parent, for we feel that in thee we live, move, and have our being; that thou art the pulsating life we draw all that is active, all that is animate of our own natures, and that we dwell in thee as thou dost dwell in the human family forevermore.

We praise thee for the influences and the associations of this time. We bless thee that we may come into the presence of thine angels of light, and receive from them instruction that will improve our minds and expand our knowledge; that we shall gain from their companionship such stimulus and power as will help to unfold our own mental thought and give it greater action.

We thank thee, our Father, for all the blessings of existence. We praise thee for these beautiful flowers that bloom before us in the midst of wintry chill; in their loveliness we behold a manifestation of thy work, of thy power. We know they have been placed before us by friendly hands, and we bless the giver, knowing that in the gift loveliness and purity of thought abide. And we thank thee, our Father, for these blossoms shed their light and fragrance to bless mankind, so do thy wondrous works, thy spiritual messengers of heaven, send forth their influence of peace and kindly ministrations to benefit the spiritual life of thy children here. We thank thee for all these glorious works, for the heart of mankind beating with love and sympathy and kindly feeling, for the mission of messengers of peace, who do thy will understandingly for earth's children, and for all things in life, for these have come from thee, and must ultimately show that they are of good.

Questions and Answers.

CONTROLLING SPIRIT. You may now present your questions, Mr. Chairman.

Q.—[By J. H. W., Watertown, Mass.] What is the condition in the spirit-world of one who commits suicide? Does he deliver himself, by taking such a course, from the mental or bodily life that oppress him?

A.—We replied to a similar query last week concerning the spiritual condition of one who had taken his life from an overdose of morphine. In that reply we gave instances of the spiritual condition of certain intelligences on the other side who had passed to that life through the deliberative act of suicide. We may repeat here that the condition of the suicide in that spirit-world depends altogether on himself, and on the environments which he has created, through his own career, in that other life.

One may commit suicide, and find himself in a most unhappy condition in the spirit-world. He may see that he might have remained on earth, and by cultivating the principles of patience and of fortitude he could have surmounted the difficulties which assailed him, and have presented a lesson of moral worth to all his neighbors and friends. Not having the facilities on the spirit side for working out the plans in his mind that he may desire, being limited because of the cramping conditions of his own interior nature, he will feel as if crowded, and unable to express himself even as well as he did on earth. It is a truth that many spirits find themselves far worse off at first, in the other world, than they did here, because they have not earned anything better than that which has come to them or they are attracted to, and they will receive just according to their desires. This is a law of nature; call it a law of God, if you will, it matters not; it belongs to the interior nature of mankind, and exercises itself with unerring persistency.

Now an individual may commit suicide, and yet feel himself perfectly justified in doing so. If he can satisfy his own conscience after he steps aside from the body, and can realize that he did only what was right according to his best lights, then his condition will not necessarily be a very unhappy one in that other world. Again, you must remember that a great many who have committed that deed were not, at the time, responsible really for the act; they were unbalanced in mind; and had they been in a better condition, they would not have even contemplated the deed. One, under such circumstances, awakened to his true position in the spirit-world, may feel unhappy, because he may desire to be back with his friends, and to help them fight the battles of life. Perhaps some dear one has been dependent upon his exertions, and he realizes the beloved must suffer and struggle because of his act. It may be that this knowledge brings uneasiness and pain and sorrow to the spirit, but he will not condemn himself because of the act, for he knows perfectly well that he was irresponsible at the time, and really did not know what he was doing.

The worst punishment, the most bitter sorrow, the keenest remorse that make up the sum total of unhappiness or of punishment in the spirit-world are created solely by self-condemnation. If a man comes to face his own life, and through the awakened sensibilities of his spiritual nature shrinks from the contemplation, knows that he has willfully done wrong, he ceases for the time to regard himself as afflicted with incurable maladies he is compelled to suffer the most excruciating tortures, and within the most intense agonies, when, by the administration of a simple drug, they can be speedily freed (that is, apparently) from such pain. Is natural or spiritual law, or both, violated by one who performs such service for a suffering fellow-mortals? And if so, what is the nature of the punishment that he entails upon himself?

A.—There is a difference of opinion among

medical and scientific minds in the spiritual world upon this very subject. A certain school of students take the ground that when an individual here is known to be afflicted with an incurable and painful disease, so that he suffers in mind and body, it is only humane for some competent and philanthropic school of individuals to be granted the power to administer a painless drug to this sufferer, in order that his spirit may quietly slip out of the tortured body. Another class of thinkers on the same subject declare that one man, or a body of men, have no right to take upon themselves the power for a human life to close its career on earth. They hold that a spirit may gain untold experience, and round out in development, gaining knowledge and understanding of law and of human nature, through the very period of suffering entailed upon him by such an incurable disease. Therefore you see we cannot give a direct statement concerning the position of spirit-intelligences upon this subject. To our mind the question would naturally arise: Who shall decide in a case of disease, whether the individual is in such a condition that his case is hopelessly incurable? Even your best physicians, in nine cases out of ten, declare while there is life there is hope, and you have seen or heard of instances of seemingly incurable disease, attended with great suffering, that have been removed, and the patient restored to health. The law of magnetism properly understood, and its principles skillfully applied by human and well-qualified healers, would, we believe, in nine cases out of ten, in ninety-nine out of one hundred, either greatly relieve the patient of his suffering, or remove the disease entirely, and restore him to health.

We know of many earnest, intellectual, benevolent spirits in the other world, and we know of some such characters on earth, who really believe it would be most wise and humane to quietly ease a great sufferer of his pain by giving him that which would sever the spirit from the body if it was fully believed that recovery was unattainable, and we grant that there is much to be conceded to them from their side of the question; and yet we should hesitate long, even though we were convinced of the incurability of the case in hand, before we should decide to rob a fellow-creature of his life and experience in contact with matter, even though he suffer through his continuance with it.

Q.—[By L. P. D., Martinsville, Ind.] Germ-life is first, then expression in form follows. Are the life-germs uniform? or are they the same before they express themselves in matter through various forms?

A.—We think your correspondent is confused in his ideas concerning germ-life, that applying principally to the physical manifestation of life, and being generally so understood by the world. Germ-life, produced in the physical organism, develops into activity, and finally expresses itself through organized form. That which vitalizes the germ, just as well as it vitalizes the organic form, springs from spirit. We believe it is a potential power, not fixed in the semblance of atomic form, or even of the germ or of the cell, but manifesting itself through vibrations as an electrical force, and giving to this outward organism the power, the activity, the life which goes to make up a human intelligence.

Q.—Are not these life-germs the beginning of all forms, from the lowest to the highest?

A.—Undoubtedly, the germs, so called; and yet even your scientists will hesitate in declaring that the word germ is anything more than a term used to prevent confusion in the mind in the contemplation of the lower forms of active life, the first or basic manifestations of existence on the planet. They belong simply, we may say, to the external life; they are actuated by that potential force which we have a right to call spirit, or intelligent power, for lack of a better name.

Q.—Has not the life-germ that is now expressed in my organism come up through all the lower forms of expression to what it now is in its present body? and does it not clothe itself with what is known as the spirit body as it passes from the material form?

A.—Your correspondent evidently believes in the law of evolution; so do we; and yet we must bear in mind, in the consideration of his questions, that we can apply the word germ only to the physical, and the word force more especially to the spiritual. He wishes to know if the germ-life of his organism has not come up through the lower forms of created existence, gaining through the grades of unfoldment; and in one sense we can say yes; that the germ-life of his organism has undoubtedly drawn its vitality, physically speaking, its power of expression, even, and of taking its place and manifesting through a human organism, from those other forms of life and activity that have gone before. Evolution declares to us that there is constant development of the complex from the simple, the higher from the lower forms and manifestations of life; and we may apply this principle to that physical form of existence, which belongs to the corporeal frame of man, just as much as we can to the laws of any department of nature; but ever beyond and above this comes the action of the potential force called spirit, working upon and through the physical, helping to unfold the material conditions, and also seeking the expression of its own positive power through these instrumentalities afforded to it by various parts and portions of the human organism.

Your correspondent wishes to know if the spirit body is not possessed by the spirit when it passes from the physical organism. We can say yes to that part of his question, if this is what he means. The spiritual body is made up partly of elements, and even atoms or forms of atomic life, generated and sent off by the activities of the physical body, and in part by elements and forms of atomic life that are created by the spiritual atmosphere, and which together go to make up a spirit body that invests the soul-principle when it comes to withdraw from the physical organism.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Lonley.

Report of Public Séance held Jan. 2d, 1891.

Levi Hooper.

I am very well, and I am very glad to say a word to mortal life through some such method as this. I am in the body I might indeed be called an old man; but still, I feel that the spirit-form I feel filled with strength. I know it is a duty I ought to perform to come back from beyond the grave, and out of the silence of death to speak with words of power of the endless existence for mankind. It seems almost too good to believe, to find not only myself as a living, conscious man, filled with the memory of the past, and freed from the physical troubles that will assail those who live on earth, but also to meet old friends and neighbors who had parted company with me, and others long before, and to find them well contented, and doing their part in a brighter world; but it was all true, and I found I had many things to learn. Others came over to the spirit side that I had known, some who were dear to me. After a time my companion was called, and it did me good to see her joy and her surprise in finding the home-life so bright and so natural, and myself waiting to give her greeting. She would like to speak to her friends; but somehow she cannot seem to come close to me, to give her own words, and then she shrinks a little from coming out in this way, and so I have come to speak for her and for myself, and to say that death has only been a friend to us both.

We have friends and kindred on the spirit-side, many who perhaps would give words of greeting if they could. There are the Graveses and the Hoopers, and others, all safe in our Father's kingdom, and there seems to be plenty of room for all.

I will not keep your time, Mr. Chairman. I am grateful for this privilege. I should be ashamed to say I had not grown or learned anything since I passed away. I know that I have; my knowledge has increased, my understanding of life has widened, and I trust it will be so with me for all the coming time. I send

my greetings and that of my wife to friends in Walpole, N. H., and in other towns of the Granite State, hoping they will receive it. Levi Hooper.

Henry Loring.

If my friends could know that they may hold communication with me, they perhaps would ask what I am doing on the other shore, and I have come to answer that question. I am traveling from place to place, partly on business, and partly to learn of the country and its people. I am fond of moving about; I was accustomed to it, and I think it suits me very well. I am making a lot of connections with earth-life, sometimes coming in contact with people here through whose atmosphere I can gain knowledge or news of what is going on. That does me good; I like to keep informed and up to the times.

I have friends in this part of the State, Mr. Chairman, and I send them my words of remembrance and respect; I hope they will not think of me as dead, because I feel thoroughly alive. I went from the body suddenly. Sometimes there came over me a sense of something to come; sometimes I felt a strange but brief sensation. Now I know it was a physical disturbance, that somewhat annoyed me; but really I did not expect to go quite so suddenly or so soon, yet I have no fault to find. It was as well, I think, perhaps better than to have had a long time of preparation. Anyhow, I find myself all right on the other side; I feel strong and active; I don't know but I am as well off as most other spirits, and I have dear friends here who are very congenial to me. I have not met any friends in the city of Portland, Me. Somehow, it seems to me, they will learn of my return, and perhaps it will interest them. I send them greeting; I want them to know I hail them from the spirit-world. I am interested now in the communication of spirits, and sometimes I visit circles and mediums, to try to get into contact with them so as to make my presence felt. I know there are mediums among my friends whose powers might be brought out for useful work, and I hope, in company with other spirits, to do something to help forth these powers, and set them in operation. You may call me Henry Loring.

Charlotte Strong.

My name is Charlotte Strong. I come here from Baltimore, hoping to reach my friends in that city, whom I wish to have learn of spirit-returns. They have heard of it, I think, and perhaps they are a little interested, but I want them to be enough so to wish to welcome those friends of theirs who have passed from the body back into communication with them.

I send my love, and wish to say that the dear friends with me also send love. Lydia says: "Don't forget to speak for me. Tell my friends that I am remembered well each one, and the many pleasant times we have had the past." Hattie, too, wishes to be remembered; and, indeed, all those who have passed from earth have a conscious life beyond, and they are indeed made happy when the friends on this side think of them, and feel that they would like to renew the associations of the past. We do not want any one to think of us as having died, but rather as having changed conditions, as coming into a new and a greater life, and as able to return and give a thought and loving attention to the dear friends of earth.

Sarah A. Stanwood.

It may be a shock to my friends to be told that I have come back from beyond the grave to speak to them. Perhaps they will not believe it is so, yet I feel that I must make the trial; and I have been here, trying to come, almost ever since the week I passed away, because, finding I can do this, has made me anxious to send a word. Tell my friends, please, that I am happy now, and that I feel it is best. I do not at all forget the dear ones here; they are still as dear to me; but I know that this is the spirit-world is well for me, and for those who are with me there, and I know that sometime the dear friends and relatives of this life will come and join us over there. I see things differently now concerning the life after death. It seemed strange to me at first, and I could hardly realize my surroundings. I am getting used to it now, and I am very much pleased with the life I have found.

There is a church of "The Holy Spirit" on that side of life where I live, but it is not one of dogma or of opinion, nor is it confined to a special sect; it is a church where all may worship according to the light of their souls, and where teaching and wisdom are brought to them by high spirits who understand so much of the true life and its meaning.

My friends may be surprised that I should speak in this way, but we learn many things if our eyes are open and our minds looking for knowledge after we pass from earth, and I have learned some things which I know are good for me.

I was away from New York City. My husband's name is Frederick Stanwood, and mine is Sarah A. Stanwood.

Joshua Hill.

When I was told about this office, a good many years ago, I got the idea, Mr. Chairman, that it was only meant for those spirits who once lived in Boston, or very near by, so they might get back into nearness to their friends and send them out a word; and I thought to myself, Well, I am an old Bostonian, and I think I will visit that place and say what I have to tell. I came here, and I have been coming here off and on ever since without the opportunity of getting in a word. I saw spirits in all places, from the North and the South, from Maine and California, waiting to give their words to friends on earth. Well, at first I was disposed to growl a little over that, because I thought it was so widespread there was not much more chance for a Boston man to get in than there might be for one who lived in Mexico; but I have been learning lessons by watching these intelligences coming back, each one giving the word that was most important, and all doing their part; not a spirit, however, that I ever sat down and thought, after they left, that something more than might have been said that was more important than all the rest. I find this a cosmopolitan place; everybody is welcome, and I am glad of it.

I have waited so long, Mr. Chairman, I have quite got over my growling, and at last have found an open way to slip in for myself, and to greet my old friends in this city (a good many of them have gone over, and some of them while I have been waiting to say a word to them that I have said on the other side). There are some left on the other side who remember me and my activity, who may perhaps be pleased to hear I have got back. Now I hope they will; but if they are not I can't help it. I have come to say my word. After all these years I ought to have a great story to tell about the spirit-side, and I might if I was in private, talking to my friends, but I don't forget this is a public meeting, where all who can ought to have a chance to speak. I can say, however, that the spirit-world is a great world, and filled with positive energy. I don't quite know as yet whether this positive force vitalizes the atmosphere from the human beings who are there, full of energy, or whether the human beings are lifted plumb up with this energy from the atmosphere itself, and if the world at large is just a great reservoir of that power. It doesn't matter, anyhow.

I find very few lazy people over there, but plenty who are full of active eagerness to do something and to somebody. That is just what I like; what I liked when here. Perhaps I was a little at fault in some of my views. No doubt of it; but I must say I never would or could try to help a lazy fellow along. I didn't think he was worth helping; if he had no disposition to help himself, I didn't think it was worth my while to trouble myself about him. But if a poor chap came along that was willing to do, and anxious to find something, I put him right to work. I was very glad to give him a lift, to try to make his life a little brighter. So you see I don't like laziness in anybody, and I don't like to mix up with those who do on the other side.

Now I think I have talked long enough. Just tell them old Joshua Hill has got back, and sends his regard to all who care to receive it.

Lotels, the Indian Maiden.

Lotels gain' to talk now to you for the spirits.

Amanda M. Tenney.

There's a spirit here who calls herself Amanda M. Tenney, and she wishes to send her love to friends in Lawrence, Mass. She says she has friends there; that is where she lived; and she wishes them to know that she occasionally comes back to this life to see how they are getting along. She is satisfied to be out of the body. She feels better, more free, and better able to express herself as only to send her love. She doesn't have much to say, only to send her love. If any one wishes to communicate with her, she hopes they will go to a medium and help her to come.

David Lincoln.

Here's a spirit, a man that calls himself David Lincoln, and says he comes also to send word back home that he is not dead. They think he is; they call him so; but he is more alive than he used to be when walking around in the mortal form. He says: "I would like to have the boys know I have seen them and know just what has been done. I have no word to say about it here. I have done with all the things of the body, and it is well that I should be. Tell John if he has a mind to give me a chance some day to come back and talk with him, I will do my best to give him some information about both sides of life. This spirit is from Greenwich, Mass."

A. Brainerd.

There is one who stands a little way off; he is not an old man, and he seems to have had a good deal of strength. I don't think he was sick very long before he went away, but he was pretty sick for a little while. He doesn't want to speak for himself, but he says he would like to send word to his friends in Ohio, to the boys and others, that he is well fixed. He also says that he aims high and seldom loses his toss. He has something to say to somebody he met in Denver, Col., just before he went out of the body, and he is looking around for an opening to get in and give it, but he doesn't want to do it in a public place. It seems to me it was some one that was kind to him, or had something to do with him in his sickness before he went away. I think he was a sporting man; he didn't get the first name in full, only A. Brainerd.

Emma V. Carr.

Here's a young lady spirit who has not been away a great while; I should think she was about twenty summers old. She comes with a very bright face, though I get from her that some of her friends are sad because she has left them. She wants them to know she has not left; she can see them and mingle in association with them now as in past days. She is happy in her new life, because it opens such pleasant studies to her. And I see that she is making music, and singing, and I should think, in singing, because that atmosphere comes with her. She would like to have her people know of this, and of what beautiful music she listens to in the spirit-world. She sends her love to all, and does not want them to think she has died. The name Emma V. Carr comes to me, and she is from Springfield, Mass.

Charlie Swift.

Some one comes, down in the hall, quite back, and I don't get near to him. He is a young man; he doesn't seem to come up close, but keeps making motions to attract me. He wants to be known, and to give his love to his friends. I think they must be near here, somewhere, though it doesn't come to me. I get the name of Charlie Swift. I think he has got something to say sometime, through some medium, that he feels ought to be said before a great while. Some one in the body is anxious for advice concerning matters that he is a little acquainted with. He would like to give it, but has not been able as yet to get the right channel to do so. Perhaps it will help him, my speaking for him.

Joshua F. Lamson.

A spirit, a man, gives me the name of Joshua F. Lamson. He says he belonged in Newton, not far from here. He wants to give his greeting to friends, and then he has stepped out of the old state in every respect and left it behind, but has gone on to a spiritual world, where he has found many things of service to him. He doesn't seem to have much to say, only desires to send word and give his name to let his folks know he can do so.

Beulah.

A bright spirit here seems to be the guide of some one that is a medium, and she has given a good many messages or ministrations, it comes to me, through that lady, whoever she is, to the earth-people. This spirit has come here anxious to send a few words to friends, and especially to her medium, because she has been desired to do that, and especially because her medium is a little troubled about her personal affairs, and wishes the spirit-world could give her some guidance and information concerning them. I get from this spirit that the lady may lay aside her anxiety. The matter is working out slowly but surely, and she will see that the cloud has not been as dark as she feared it would be. The spirit will try to continue faithful, and to do the best she can, and just as far as possible they will bring the conditions to brighter this side for her and make her work more easy to accomplish. And I get that this lady don't live near here, but quite a way off. She reads THE BANNER, and will see and understand what is given. The spirit gives the name of Beulah.

Frank Washburn.

I see a spirit who was about forty years old, I should think, when he went away; that he had a dark beard, dark hair, and was quite a tall man, not very stout. He has a pleasant face. With him comes the name of Frank Washburn. He is a little way off. I can't get what he wants very clear, only that he would like to reach his friends on this side. He has never been able to communicate, but he wants them to know how he stands in the spirit-life. It seems to me there was something connected with his earthly life, in a business way, that was kind of tangled up, and he was troubled over it here; but there was also something that seemed strange to other people, who didn't understand it, connected with it. I don't get it clear what it is. I don't think they want me to know, but this spirit would like to say that everything has been explained and straightened out to his satisfaction. He doesn't think he would have the past any different from what it has been, because it has proved so much service to him. I can't get it—where he comes from.

Diana Atwood Storrs.

A beautiful spirit comes close to the band this afternoon, and says: "Now that you are speaking so kindly for the spirits who come to you, will you please say a few words for me to my dear husband and his precious companion? I feel it a great joy and privilege to be allowed at any time to give a word through mediumistic agencies. I feel that it is a blessing that we cannot too highly appreciate. I come with so much of love and appreciation in my heart for those dear ones of earth, for all that they have done for me as a spirit. The loving associations of my home-life, and the tender care I received when I was in the body, have all been treasured up to me as sweet memories, which add so much beauty to my spirit-home; and now that, as a spirit, I can come into the atmosphere of my dear husband and his home-life, and know that I may gather there of the sympathy and wealth of their hearts for my advancement and good cheer, and for the blessing of our dear children on the spirit side, it gives me joy indeed."

Our little ones who are with me are like those whom they would lead toward the heavenly life; and we all seek earnestly to give only that light of truth which shall be helpful to those who are seeking knowledge, as well as in some way to be of use to those dear ones who know not of the future life and its relationships.

There is much that I might say, but I will not at this time. I could give a benediction of love from the beautiful world of spirits. I come filled with thanksgiving and songs of cheer for the life that is mine, for the work I have to do, and because of my present condition. I have been lifted out of the clouds of mistiness that physical life brought to me, into the clear sunlight of the angel-world.

My husband is Joseph Storrs, of Hartford, Conn., and I am Diana Atwood Storrs.

Rebecca Ames.

Now a name comes to me first before I see the spirit; Rebecca Ames. The spirit stands a little way off, with a sort of cloudy shroud around her, so I don't see her face clear. She wants to reach her friends, and she says she is in Brooklyn. It isn't an impression so much as a voice I hear, as if it is an impression that comes to me from that spirit. She has something to give, and something to show as a token of her presence. She is holding up her hand now; I see it through the clouds; it seems to have in it a bell— that rings, you know. This spirit, I think, was a young lady, and she had some work in her mind she was getting ready to do; something to follow, some study or profession; I cannot get it quite clear, but she was taken to her hunting-grounds. Her friends felt very sorry she was cut off so early, and she doesn't want them to think she was cut off so early, but wants them to feel that she is in a higher school in the spirit-world.

Charlotte Adams.

Another spirit comes up before me, a larger woman, and an older one. She lived in Boston, had a place of business here, and a good many friends. She feels that she would like to come back and express herself in remembrance of her friends, and to try to have them think of her. She doesn't want them to say that she is dead. (That is what a good many of them say. I guess none of 'em want their friends to say that, it makes 'em feel as if they were off, out of the way.) She wants them to think of her as being around, looking after things, and taking an interest in the old city—that is, Boston. She says she has been to some of the circles where spirits come to show themselves. She did show herself once or twice, but couldn't tell whether she was recognized. She thinks she has got hold of it now, so that if any of her friends go to a medium of that kind she will be able to come, so they may know she is really there. I get the name of Charlotte Adams.

Henry Tufts.

Here is one who calls himself Henry Tufts. He was getting along in years when here. He says he has got people in Cambridge, relatives and friends, and he thought he would like to say a word—sort of put out a feeler—to see if he will be recognized and accepted. He doesn't want to intrude, but would like to have his people know he can get around in this way, and that it would do him good to have them believe he can come. He is in good condition, and has been ever since he went over. There are lots of things he would like to have done, things he ought to have done when he was in the body. Some things he wishes he had not done, but he doesn't sit and brood over them all the time, and not try to do anything. He thinks the best way is to try to do the best you can as you go along, and if you make mistakes do all you can to rectify them and make somebody else happy. I guess he's a pretty good sort of a man. I don't believe he did very much that was bad.

Mary Morse.

Here is one who calls herself Mary Morse. She has had a drawing back to Belfast, Me., for a long time. Somebody she knows lives there—some one that she thinks a great deal of and feels as if they needed her. When she was here she always liked to do what she could for neighbors and friends; if they were sick or in trouble she wanted to help 'em. She feels the same way now, so that when any one she has known is in distress she feels as if she must go to them right away, while they could not go to her, and know anything about her. She came around here to see if she could get in a word, thinking it might help her in some way to reach those she has known.

Dr. W. Byford.

I see a very nice-looking spirit who has been talking here with two or three other men, and they seem to be interested in some medical case, but I don't get what that is. Now he turns from the others, and fixes his mind on the medium, and I get this from him: "I would like to express my cordial greeting and my affectionate remembrance to my friends and associates of the earth, and if you make mistakes, I would like to feel that it is all of death to die, nor all of life to live, because I have passed through the change, and find that I, as an intelligent man, capable of pursuing studies and experiments, and practicing in the vocation which appeals to me, live in another world; and as I see that human beings pass through the process of dissolution, as far as the external form is concerned, and as I find that we are possessed of a body here, through which to gain experience, and through which to manifest our thought and individuality, and that the same processes of change may come to us in this world, that we may be enfranchised still further, and assisted to rise to higher planes of thought and of employment, therefore I tell my friends I know not what is beyond me; but I know that I am a living man, and that I possess consciousness and intelligent activity, that gives me reason to believe I shall find these still beyond, and go on as a progressive spirit."

I have reviewed some of my ideas and methods of the past, others which I held still remain with me; but I have done this because of the enlarged view and the added knowledge which has come to me.

It seems to me that this spirit came from Chicago, because that is where my mind goes from him. I get the name of Dr. W. Byford.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Jan. 9.—Susan Williams; D. F. Austin; Mrs. J. W. Stansbury; Ambrose Deal; Sarah E. Wilson; Freddie Snow; Anson J. Stone.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONLEY)

As per dates will appear in due time.

Feb. 13.—J. H. Harter; D. F. Clapp; Sarah Frances Fisher; Mary A. French; Controlling Spirit, for Burd Goddy, Michael Cronin, John Fike, Stephen Harris, Thomas Reed, Dr. J. B. Moore,

MRS. B. F. SMITH, TRANCE MEDIUM
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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 21, 1891.

Science and the Ghosts.

Referring to the association of clergymen who have recently banded together to investigate ghostly phenomena, a Maine contemporary, the *Levee Journal*, dwells at length upon the qualifications needed for that unenviable task. "Whoever successfully takes these interesting phenomena," it says, "must be more than a specialist in ethics, philosophy or theology. A knowledge of electrical phenomena, of mental physiology, of nerves of the human mind and body physiologically, we believe, will be the necessary equipment of the discoverer of the naturalism there is yet hidden in mysticism."

We have observed similar reflections in a great number of newspapers. If we may judge by our contemporaries, the theory that all ghostly phenomena can be explained in a few words as willful and unmitigated frauds has been very generally abandoned. Among editors, as among the clergymen interested in this investigation, there appears to be a growing impression that the fraud theory will not do; at least, not always. It will probably not be denied that there are many frauds to gull the gullible, but after these are sifted out we gather that there remains something which men of intelligence and candor are unable to declare is fraud; something which, if there is any deception, the so-called "mediums" are themselves deceived.

The difficulty is in getting an impartial investigation. What is called an impartial investigation is often a most prejudiced determination to vindicate the notion that nothing exists in the ocean of infinity except what can be dipped up and measured in the pint pot of so-called "science." It is like minnows in a brook denying that there are any whales in the ocean; or like the dwarf in Stanley's "Dark Continent Africa," asserting that there is nothing else on earth but their interminable forest. The truth is, as any one can see who looks about him with any breadth of mind, that, compared with the mighty mysteries of the universe, the most civilized man, the most learned scientist, is as pitifully ignorant, so far as human knowledge goes, as Stanley's forest-bound dwarfs are of the wonderful world in which we live.

Having broken away from the superstitions and idolatries of former ages, men are now falling into another kind of idolatry—the worship of Science, and belief in its infallibility; whereas we know that Science is but the collective name for the sum of poor finite human knowledge; a knowledge which is clearly unable now, and probably always will be, to grasp the whole truth about the universe and the works of its Founder. Science at best can grope but a little way into the darkness, and there it loses the light. The sciences of physics and chemistry look like the connected links of a chain, but where are the two ends? What links lie beyond reach? And how long is the chain? Does Science see nearly the whole of it, or are the few links that lie within its reach only an infinitesimal part of something that stretches from eternity to eternity, and from the remotest limits of space to the confines of the universe? Science in the presence of such questions is as helpless and bewildered as the mid-African traveler would be.

Science is great, but its vision extends only a little way, and there are limits beyond which it is not to be trusted. It is yet in its infancy, and its range of vision is enlarging all the time. What it pronounces impossible to-day is the accepted fact to-morrow. It may well be that such phenomena as the associated clergymen are going to investigate have in them nothing "supernatural." The question is: What things are natural? Those who approach the investigation with an unshakable and uncompromising belief that nothing is possible that the crude "science" of to-day is thus far unable to explain, cannot be impartial investigators, because they practically assume as settled the very question which is at issue. No one who is a blind idolater of "science" as it exists to-day can be a competent judge, any more than a confirmed believer in ghosts or spirits can be. What is needed is men of intelligence who are open to conviction, who will recognize the truth and the regularity of consequences. And where can such men be found? Most men seem to be prejudiced either for or against the hypothesis of the Spiritualists.

Mr. Colville in New York, Brooklyn, and Elsewhere.

(From Our Special Reporter.)

Sunday morning, Feb. 15th, W. J. Colville addressed a large audience in Union Square Hall, New York, on "Beauty in Place of Ashes." The speaker said that now, as in ancient days among the Hebrews, the priestly and prophetic schools of thought are struggling with each other for ascendancy in the popular mind. Prophets advocate beauty, priests decorate foreheads with ashes. As a symbol of repentance ashes may be suggestive, but as an emblem of man's existence on earth they will be the plaint of the pessimist, and are never heard singing the psalm of the optimist. The season of Lent is of very ancient date, and carries us back far beyond the commencement of the Christian era. All nations observe fasts as well as feasts, and feasts always follow fasts, as fasts follow feasts. Lent is a season of fasting, and the bright side consists in the fact that people pay some what less attention to gayeties and dissipation, and devote more thought and time to spiritual considerations. Recreations which do not recreate and pleasures which do not please are better abandoned than pursued, and if for forty days a number of people are ready to sacrifice some worldly folly and take some spiritual exercise, Lent is a great blessing to them.

The dark and gloomy side of Lent is that it is a mind an undue attachment to externals, an elaborate, overweighing regard for ritual, and the false opinion that what is eaten or not eaten conduces to spirituality. Now food is an important question, and it is almost universally admitted that the human body is made of food, and that the human mind is made of food. Food is not a matter of indifference, and we need carefully to watch our tendencies lest we sink into the refined barbarism of Rome when catering to its fall.

Plain living and high thinking usually go together, though it is recorded of some of the greatest musicians that their appetites were positively voracious, and that they certainly did give people a sense of hunger. It is not the amount of food or even the quality of it, but the object of it, the immense amount of care and attention bestowed upon its preparation. Simplicity and abundance may well go together; people may be well fed and yet fare very plainly. The higher education of women is greatly neglected when they "sore" tables, and no home is rendered half so happy and attractive by a bustling, fault-finding Martha as by a loving and lovable Mary.

Good restaurants are plentiful, but there is a charm in home, and that charm is lacking where the wife and mother is worried over her cooking—heated, tired and irritated through the vain endeavor to hold the affections of her family by an appeal to their stomachs. A home-maker is more than a good caterer; it is indeed the perpetual catering to appetites which mars the peace and serenity of many a home. Beauty does not wear sackcloth, nor is it the result of starvation, but it must be moral instead of sensual to be lovely and enduring. Toilet is not far wrong when he characterizes mere animal beauty as repulsive to the higher sense. Over-fed people are always sensual, and usually unhealthy. Food should be regarded as a beautiful correspondence to spirit. It is a mistake to think that such should be partaken of in peace and joy, as spiritual food dominates the race, far less food will be eaten, but far more nutrition will be derived from what is consumed.

In the afternoon a forcible lecture was delivered on "Pentecost as a Means of Moral Growth." The music was good and the poems pleasing on both occasions.

Sunday next, Feb. 22d, Mr. Colville will lecture at 11 o'clock on "The Light of the World," and at 3 p.m. on "George Washington as an Ideal." Special patriotic music. All seats free; voluntary contributions.

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Your health is a citadel. The winter's storms are the coming enemy. You know that this enemy will sit down for five long months outside this citadel, and do its best to break in and destroy. Is this citadel garrisoned and provisioned? The garrison is your constitution. Is it vigorous or depleted? How long can it fight without help? Have you made provision for the garrison by furnishing a supply of **SCOTT'S EMULSION** of pure Norwegian Cod Liver Oil and Hypophosphites of Lime and Soda? It restores the flagging energies, increases the resisting powers against disease; cures Consumption, Scrofula, General Debility, and all Anæmic and Wasting Diseases (especially in Children), keeps coughs and colds out, and so enables the constitution to hold the fort of health. **Palatable as Milk.**

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Meetings in New York.

Adelphi Hall, corner of 52d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Meetings for manifestations and general conferences at 2 1/2 P. M. Friday evening, at 8 o'clock, meetings devoted to lectures, tests, psychometry and other phenomena, are held in this hall, Mrs. M. E. Williams presiding.

Union Square Hall, 9 Union Square, near 14th Street and Broadway.—W. J. Colville lectures every Sunday at 11 A. M. and 3 P. M. All seats free. Voluntary offerings. BANNER OF LIGHT and other literature on sale in vestibule.

Academy Hall, 57 West 25th Street, N. E. corner 4th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

The Physical Society meets every Wednesday evening at 810 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Kalckerbocker Conservatory, 44 West 14th Street.—Meetings every Sunday morning at 10 1/2 o'clock, and evening at 7 1/2 o'clock. All seats free. Voluntary offerings. Miss D. V. Cushman, 224 East 59th street.

First Society of Spiritualists, Adelphi Hall, Seventh Avenue and 52d Street.—Mr. and Mrs. Hudson Tuttle are speaking for the First Society of Spiritualists of New York during the present month. The lectures are very able and exceedingly interesting. Mr. Tuttle treats his subjects in a masterly way. Mrs. Tuttle adds much to the interest by reading at each service an original poem. These are so familiar to the Spiritualists of our country that we hardly need speak of their excellence.

Immediately after the service Sunday morning, Feb. 15th, a meeting was held for the annual election of trustees for the coming year. There were four trustees elected, three to fill vacancies caused by expiration of term, and one to fill the vacancy caused by the death of our esteemed friend and co-worker, Mrs. Leah Fox Underhill.

The Board consists of nine trustees, elected for three years, and the terms of three expire every year. The present trustees are: Erastus H. Benn, Henry Van Gelder, F. S. Maynard, C. E. Lum, Henry J. Newton, Lucius O. Robertson, Mary A. Newton, Mrs. Milton Rathbun, Mrs. Lucius O. Robertson.

At the next regular meeting the officers for the coming year will be chosen from the Board. The afternoon meeting for manifestations, presided over by Mrs. M. E. Williams, was the largest of the season, every seat being filled. After the introductory remarks by Mrs. Williams, Dr. Henry Blade was the principal speaker, giving a description of his visit to the spirit-world. Afterward he was entranced by the spirit of a Scotchman, who interested the audience deeply by his profound philosophy.

Another correspondent, "P. A.," writes: "There is no doubt of a 'sensational' among Spiritualists in this city, but it has not been caused by circulars or ministerial activity in the line of investigation, but by the large numbers of strangers that are attracted to the various places on the consequence of the sensation produced in other quarters by newspaper reports. Live Spiritualists are well acquainted with the fact that the Rev. Heber Newton has a decided leaning to our Cause, and they very well know that no 'public' séances are being held by Henry Blade, who might attend—as some of them have done, and are doing to-day—a séance, and without any breach of propriety deny that he had attended a 'public' séance. Many devout churchmen pay their monthly dues to local Spiritualist Societies. Mrs. H. J. Newton and others can give positive evidence to this.

The Society of Spiritualists, which is under the wing of the First Society, has held two meetings already. Mrs. M. E. Williams is the President, and Mr. J. W. Fletcher lectures on each occasion. Beside this, the President gives descriptions of spirit presence, which alone has excited much interest and attracted many persons, and in the near future she will have spirit materializations. Mr. Fletcher, in addition to lecturing, gives psychometric readings, and universal satisfaction.

At the last meeting the President made an interesting address on the change coming over the popular mind in regard to Spiritualism. She quoted from a sermon by the Rev. Minot J. Savage in which he said that "Science is nothing but organized common sense, and man will never know anything but in the light of science." Commenting on this she wondered how he could get those facts outside of Modern Spiritualism.

Mrs. J. W. Fletcher said mediumship is not understood by the people, or even Spiritualists, and the greatest and best gift which God has given to us is an honest, straightforward, reliable and trustworthy medium.

In a short address Mr. Fletcher said that Spiritualists have replaced the vicious statement by the grand and immortal fact of individual responsibility, and concluded thus: "Be honest, square, truthful, just men and women, and the better you are the warmer, fairer and happier your life will be hereafter. Religion teaches you to believe something; Modern

Spiritualism tells you that if you have human kindness in your heart and charity in your speech, you have the essence of religion in your soul, which will be developed into something better and grander than was ever received by mortal mind."

At the Mediums Conference, held Sunday afternoon, Mrs. Williams presiding, there was an animated discussion of the pros and cons of the new ministerial association for investigating Spiritualism. Mr. J. Newton hailed it as a good omen for the spread of the philosophy, and other speakers said that if these ministers became satisfied of the truth of Spiritualism according to their own methods, and that the manifestations would come up to the standards which they set down, it would be a great impetus to the Cause.

The President differed from this view, and in earnest accents said so. She doubted very much if those ministers were Spiritualists after all, because of the conditions they would impose upon mediums. It was a preposterous thing to expect mediums "to run the murderous gauntlet of armed investigators," to help them in settling the question. Those who have tolled and slaved in the face of the united opposition of press and pulpit have not "settled" the question, and it is assuming too much for those men to undertake to effect right off that which mediumship itself has not completely done after all those years. The President said she would undertake to prove to each individual minister the truth and facts on which rest Modern Spiritualism, but she would not submit to their unheard-of conditions.

The President's opening address was on "The Signs of the Times," in which she was glad to say looked encouraging for the Cause.

Dr. Slade described a visit which he had made in spirit to the world beyond the stars. His guides, he said, showed him those who in life through some indulgence of the brain were idiots, and in the great beyond they were the brightest of the stellar world. He was also shown the animal and vegetable worlds.

Mr. Newton quoted Judge Edmonds to prove that animals exist in the next life, and a reader of the little would have mistaken that, not alone do animals exist after this life, but that they were said to draw carriages occupied by armed warriors!

An experience meeting followed, in which many interesting things were told.

Academy Hall, 57 West 25th Street.—The Progressive Spiritualists met as usual last Sunday. G. G. W. Van Horn, test medium and psychometrist, presided at the afternoon and evening meetings. The exercises were interspersed by music, finely rendered by Miss Naegeli; Mr. Beach, Dr. Williams, Mr. Hill (of Philadelphia), G. G. W. Van Horn, Mr. Lagrange (P. Cushman), Mrs. Haverson (of Haverstraw), Mrs. M. E. Williams and others, interestingly participated in the exercises. C. O. G.

If the Baby is Cutting Teeth.—Be sure and use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

Norwich, Conn.—On Sunday P. M., Feb. 15th, the usual eloquent address was given by Mrs. Lillie, the subject being, "The Universality of Truth." The speaker said that in all ages and from time immemorial of the world there has been a struggle between superstition and bigotry—no age having had all of truth. As far back as human history reaches there have been glimpses of the light which we have to-day.

All the ages past have waited for the dawn of Modern Spiritualism to prove, what the churches have for years tried to maintain by faith, i. e., that we are immortal beings. Spiritualism teaches an infinite wisdom, and a higher religion, and a plan of salvation for all by their own efforts. A fine improvisation closed the session.

The evening subject, "Home, Husband and Children," was of special interest to all. "Home" was the foundation of the power of the power of the human race. The speaker said that in our efforts at reforming the evils of society we had worked in the wrong direction; that it is a self-evident fact that the prayers and sermons of religious systems had failed to accomplish the work of true reformation.

The teachings of Spiritualism emphasize purity of living as the only means of escape from the consequences of wrong-doing, and the man or woman who fails in making application of these teachings is not a true Spiritualist.

Homes must be ruled by love. Fathers and mothers should live the highest and noblest lives, and the children will be more perfect. The home circle should be filled with sunshine and sunlight. The speaker carried us outward to the homes in the spirit world where all are united, where love is the ruling power, and we find the fulfillment of our highest hopes and aspirations.

Mrs. Lillie as soloist has never been better appreciated; and in connection with the quartette the musical exercises have been excellent.

Mrs. Lillie has been making an effort to introduce the BANNER OF LIGHT to our people more fully, and has sold several copies each Sunday.

Next Sunday memorial services will be held for members who have gone to the higher life the past year. Mrs. J. A. CHAPMAN, Sec'y.

7 Thames street.

Minneapolis, Minn.—The following platform was adopted by the Association of Progressive Spiritualists on Feb. 8th, 1891:

We, the undersigned, residents of Minneapolis, Minn., do hereby associate ourselves together under the name of Progressive Spiritualists. As Spiritualists, we know that the spirit survives the death of the physical body, and that there is intelligent communication between the living and the so-called dead. We claim the spirit Progressive, because we know that progression is the law of existence, both now and hereafter. As Progressive Spiritualists we accept all true spiritual manifestations as being direct proofs of the continuity of life; and we desire, by works of humanity, truth and love, to develop ourselves while on the earth plane, so that our advancement may be more rapid after we leave the physical body.

ABBY A. JUDSON, President.

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Meetings in Brooklyn.

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

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7 1/2 o'clock. Good speakers and mediums always present. Porter E. Field (33 Powers street), Secretary. Services held under the auspices of the Ladies Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10 1/2 A. M. and 7 1/2 P. M. W. J. Colville.

Everett Hall, Bridge Street and Willoughby Avenue.—W. J. Colville lectures every Sunday at 7 1/2 P. M. Spiritual Conference, Test and Experience Meetings are held Tuesday evenings at Mrs. M. C. Morrell's rooms, 151 Lexington Avenue, near Franklin Avenue Station. Good speakers and mediums in attendance. Also meetings every Friday at 3 P. M. sharp. Mrs. M. C. Morrell, Conductor.

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

Conservatory Hall.—"How Shall Spiritualism be Investigated? or A Word on Psychological Research," was Mr. J. W. Fletcher's subject on Sunday evening. The address was listened to with marked attention, and followed by many tests.

Next Sunday Psychometrical Séance in the morning. Clairvoyant Séance in the evening.

It is not what one says, but everybody who knows it praises Johnson's Anodyne Liniment.

Haverhill and Bradford, Mass.—Mrs. Ida P. A. Whitlock of Boston spoke for the first time in Britain Hall before the Union Fraternity last Sunday, commanding large audiences—that in the evening being especially large.

In the afternoon her subject was: "Some of the Causes of Modern Thought." In the evening the question for consideration was, "Is Spiritualism a Fact or a Fancy?" The answer to this inquiry was interestingly and instructively given, and in some measure referred to the recent step of inquiry taken by the Commission which has been formed to inquire whether Spiritualism is a truth or a delusion. It was suggested that what shall be ready settled in this research will be what is reached through individual experience; that will be substantially the only settlement that can be made of this question.

Out of the personal experience and observation of the individual soul will come the revelation, and the chief settlement of the prime facts of that philosophy which is shaping and directing human destiny. In connection with each address many excellent and satisfactory tests were given.

Next Sunday Mrs. A. E. Cunningham of Boston will occupy the platform, speaking and giving tests.

Lynn, Mass.—Cadet Hall, 98 Market Street. Spiritualist meetings were held here Sunday, Feb. 15th, at 2:30. A good audience was in attendance, and the interesting services were opened with appropriate music, led by Kate M. Hovey. Mrs. Har and Mrs. Nora Dowd gave many recognized tests, etc.

At 7:30 the hall was filled—being over two hundred present. The services of the evening were opened with music followed by Mrs. Nora Dowd with many convincing messages and tests.

Next Sunday, Feb. 22d, at 7:30, we have with us Mrs. Abbie N. Burnham of Boston, Mrs. Dowd, and others. THOMAS H. B. JAMES, Cor. Sec'y.

88 South Common street.

Quincy, Mass.—We had a very successful meeting on Sunday evening, Feb. 15th—Miss Nettie M. Holt giving some fine tests.

On the interesting of the 18th Mrs. Nellie F. Burbeck of Plymouth was with us for the first time, and proved a grand success as a speaker and test medium.

Mrs. I. E. Downing speaks Sunday evening, Feb. 22d. HENRY GURRUCK, Chairman.

A fact that all men with gray and many-shaded whiskers should know, that Buckingham's Dye always colors an even brown or black at will.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10 1/2 A. M. and 7 1/2 P. M. in the hall 516 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; Samuel Wheeler, Vice President, 114 Wallace street; Robert A. Thompson, Secretary, 414 Venango street.

The Second Association meets every Sunday afternoon at 3 1/2 in the Church, Thompson street, below Front. T. A. Arnold, President, 122 North Third street.

Keynote Spiritual Conference every Sunday at 3 P. M., southern corner 10th and Spring Garden streets. Will Ham Burbottom, Chairman.

Plymouth, Mass.—On Sunday evening, Feb. 8th, Dr. W. A. Hale of Boston occupied the platform of the Spiritual Society here. His lecture gave general satisfaction; the tests were very good, and nearly all recognized. Dr. Hale is always a welcome speaker in Plymouth.

Sunday evening, Feb. 15th, we had the pleasure of listening to the young and deservedly popular lecturer and medium, Oscar A. Edgerly of Newburyport. His theme was "The Religion of Naturalism," in dealing with which he showed the vast difference in a religion based upon the feudalism of past ages and that where nature teaches its disciples to see, read and understand Delity in all things. He gave quite a number of tests and descriptions which were readily understood. Mr. Edgerly came among us an entire stranger, and will occupy our platform next Sunday evening, 22d, when he will no doubt meet with a warm greeting. NELLIE E. BURBECK, Sec'y.

Newburyport, Mass.—Mrs. Carrie F. Loring of East Braintree was with us last Sunday, for the second time this season, and was greeted by a good audience. In the afternoon she described the ascension of the spirit from the body at death, as seen by her at the bedside of a young man. Her narrative was very interesting and instructive. She also gave a number of tests. In the evening the audience was double that of the afternoon, and Mrs. Loring, instead of giving a lecture, devoted the time to tests; a large number of spirits came, and gave facts by which they were identified. Great good has been accomplished in this city by this gifted medium, who has kindly consented to come to Newburyport again March 15th. Sunday, March 1st, we are to have Mrs. Emma Miner. F. H. F.

Haverhill, Mass., Red Men's Hall.—Mrs. E. C. Kimball was with us last Sunday, the 15th, with the most gratifying results, our receipts being more than at any previous Sunday in the course. Her treatment in the afternoon of "Death in the Light of the Harmonical Philosophy" was very convincing and intelligent, and called our closest attention to the end. Her lecture in the evening upon "Spiritualism a Fact," was satisfying to all. Her tests were the most convincing of any to which it has been our privilege to listen. Next Sunday Mrs. Emma Miner will be with us afternoon and evening. O. P. HURD, Pres.

Bridgeport, Conn.—A letter alluding in appreciative terms to the services of Mrs. Jennie K. D. Conant in Bridgeport, will receive attention in our next.

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EVERY SKIN AND SCALP DISEASE, WHETHER TENDING, disfiguring, humilitating, itching, burning, bleeding, scaly, crusty, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Purifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, with the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infatigable to attest their wonderful, unfailing and invaluable efficacy.

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Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

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