

VOL. 69.

GOLBY & RICH,
19 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, MARCH 28, 1891.

(\$2.50 Per Annum,
Postage Free.)

NO. 3.

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The Spiritual Rostrum.

Address of J. Clegg Wright,
Before the First Society of Spiritualists at
Adelphi Hall, New York, Sunday,
March 8th, 1891.

IN the last century the bent of the public mind was in the direction that recognized a great spring of power controlling and forming the universe. The development that has taken place in the sciences since the French Revolution has changed the character of this public opinion. For the purposes of religion we have a God; but the real God has passed away from the theology of to-day. The God of devotion is but a poetical ideal. The sweep of a hundred years has killed the reality of religion. There is but one church in Christendom with any amount of real sincerity, and that is the Roman Catholic Church. Outside of that the churches in this country are merely Sunday clubs in which certain articles of faith are lightly touched. The religious element in the present state of society is a sham. There is a want of religious integrity, though the external emblems of devotion remain. This has come through the educational development that has taken place. The common schools of our country are destroying the old religious idea. The moment you educate men you improve their thinking capacity. Religions necessarily have their strongest hold in ignorant communities. The finished, educated man will have less religion than the ignorant man. There was more devotion among the Greeks under Polytheism than at any other period.

Unquestionably the time will come when these churches will have women as priests and preachers. Men will cease to follow theology as a profession. Women will take it up and will be the religious teachers of the twentieth century. Man is out of place in the pulpit as he would be as a dressmaker, and as a woman is out of place as a blacksmith. Woman is naturally the religious teacher. She is more sympathetic and more poetic than man. In the past women have been kept at home to wash the faces of their children and to teach them to say their prayers. Long habit has made woman a religious character. The pews in the next century will be filled with women and children. Men will be elsewhere.

Then there will come a time when man will occupy the pulpit again. But it will have ceased to be regarded as the pulpit is now. It will be a platform—a place where men will come to discuss the spiritual nature of man. Religion will have passed to a higher stage. It has long been a matter of faith and dogma—it is "believe or be damned!" The hangman inspires no fear in those who do not want to commit murder. Those who do are not restrained by fear of him. I would not commit murder if there was no law against it. The law does not help me to be good. I am no better than my constitution allows me to be. Place me where the circumstances are stronger than my principles, and I will fall. The environment will be more powerful than my conscience. We are getting into freedom, and not into socialism. It is incidental in the flux and reflux of civilization. For its development socialism sometimes comes also.

I make these remarks because I have here several questions from which I have selected these: "Are the public schools beneficial? How do they compare with the Roman Catholic schools? Was not religion born of fear, and will not knowledge cast out fear and religion with it? Will we not then have more morality and less religion?"

After the singing of a hymn, Mr. Wright, under control, spoke with great impressiveness and effect in answer to this question read by Mr. Newton:

"If the transcendental ego was higher and better in a disembodied state, what was the object of embodying it?"

"The object of embodying the ego," said Mr. Wright's spirit control, "is not a correct way of putting the question, because the question implies that in some controlling power there existed the selection. An object supposes an end as well as a beginning. There is a time in the question when there was a settled state of the ego's existence. It is difficult, I admit, to frame a question like this. No doubt the mind of the questioner had something like this in it: For what purpose did the transcendental ego express itself in the body?"

To answer this question thoroughly I should

have to take you back into that state of nature when organized phenomena did not present themselves as they are presented now. This atom, man, had existence upon the earth, but had not capacity, consciousness or reason of any kind, any more than you can find consciousness or capacity in an atom of earth. But the spirit existed. I call it spirit-existence, because it is distinguished from atoms devoid of consciousness. It is only when this atom man comes into a realization, through manifestations of spirit, such as we have in phenomena, that conscious existence began. Consciousness must express itself, when the atom enters into certain relations with other atoms. If its isolation had been permanent the atom would never have evolved consciousness. It would have left us as destitute of consciousness as an atom of water. The immutability of the law is seen in the changes through which consciousness passes from its lowest known form to its highest—the atom, man, in the germ. By this, man, the germ, passes from the hypothesis to the reality of consciousness. When the surroundings are modified, a change in the living form becomes at once apparent. With the change come modifications of the mechanical consciousness. Looming up in the process of natural evolution comes the mechanical consciousness which we see in the life of the child. The child is conscious of its existence, but has no conception of the philosophical consciousness. A child a year old does not analyze or philosophize. When it analyzes, and is brought face to face with the external world, it produces a developed consciousness. With this come sentiments and emotions which modify the character and conditions of the man. So out of these things is developed consciousness and intellectual development.

Proceeding in this order of progress, man passes from the physical world by a process called death. This death is but a change. Man has had in the body some acquired habits by which to more rudely express itself. These become the foundation of the elemental development of a spiritual body. And this term spirit characterizes another mode of consciousness. The spirit, on the death of the body, becomes a body spiritual, in which the relation of the soul is manifest. But this independent, continuous change from the bodily structure is a change of environment, and in it is developed the first of the senses called clairvoyant and psychometric. Some men and women develop these senses before the change called death. In these cases they are rudimentary. After death they pass from the rudimentary to the mature. They bring man face to face with another class of phenomena, which is called spiritual. So the change from bodily consciousness to spiritual consciousness is natural and easy, as the change from the mechanical consciousness of the child to the philosophical consciousness of the thinking man. There is a higher man, emotionally and consciously.

This is the real law throughout nature. Man is no exception. He is not a favorite. He stands in no more favor than any other organism in the universe. In his vanity he has claimed for himself qualities and advantages which he has denied to other organisms. But he stands in the same relation to the universal law as an archangel or a tadpole.

While man is developing the possibilities of active consciousness, he is not lessening the possibilities of that activity. A misconception of the working of this law has led to the picturesque but mistaken idea of metempsychosis. They have fallen into the error of the doctrine of reincarnation, forgetting that the body is the workshop, in which the atom man can unfold the power of consciousness. The mistake was made by the inspired thinkers of India. Great civilizations existed there before the Western civilization took its rise. The atom man was acknowledged, but not his development of consciousness. Reincarnations appeared to be necessary. But evolution does not work in that way. It works continuously, but not by reincarnation—the lesser can go to the greater, but the greater can never be contained in the less. The developed consciousness can never come back into the state of natural or mechanical consciousness. Memory is a product of consciousness, being capable of distinguishing between the self and the non-self, the me and the not-me. This point reached by a man, he can never come back into a mechanical state. It is done also with cerebral activity. It has advanced, and its next development must be in a spiritual body, where the clairvoyant and psychometric senses are developed. In the round of a man's spiritual experience, he first beholds the friends dear to him. The moment a soul passes into the spiritual world, the forms of bodies known to him come to him. His memory of past experiences and friends is awakened. When the spirit comes back through either physical or mental mediums the conversation is about physical sensations in the earthly life, pain or states of disease in the organism when the change occurred. Sensations are more easily transmitted than perceptions, and perceptions than ideas. This law holds in all psychological phenomena. So, unless a spirit comes in contact with spiritual things, he remembers only physical experiences. As a spirit I used to tip a table. They called me a dark spirit because I sometimes tipped the table the wrong way, and was made to say things I did not want to say. One old lady prayed for me as a dark, wicked spirit, just because my telegraph apparatus was not in working order.

Grand work is that man doing who seeks to harmonize his actions with the law of universal progress. He can face the opposition of the world. I see the storm, behold the lashing of

the waves, and the darkness that creeps upon the face of the deep. I wonder if that rock can stand. When the calm, blue sky comes back, I see it brighter for the washing it received. So with those who stand for truth."

Spiritualism the Hope of the World.

Inspirational Address by
MRS. R. S. LILLIE,
In Berkeley Hall, Boston, Sunday, March 15th,
1891.

(Reported for the Banner of Light by Augusta Frances Tripp.)

The brain being the storehouse of thought, what becomes of those who have given the thought? First, although the brain is the storehouse, it is only temporarily so; it is the instrument made use of to convey thought while on our mortal pilgrimage; the thought itself belongs to eternity. While this is the case with me, I make use of another brain as a temporary reservoir of thought. It seems to those on the mortal plane that in reality theirs is the supreme, while the other is temporary. It is like the bodies in which we live or the garments we wear. As you make use of these garments, so we make use of the brain; when we find it unfit for use and lay it aside, we call this laying aside death. The exchanging and interchanging of thought—does this seem the limit of the soul? We can only express ourselves in a degree or measure, not satisfactorily. None of you will say you have been able to express yourselves as you would wish. The brain and lips are not obedient to the highest impulse. This grander, higher thought is the part of us that at the hour of death triumphs. This is the principle of life that is indestructible.

Up to the advent of Modern Spiritualism nothing had satisfactorily explained the problem of our being; nothing had settled the question of immortality. Other religions have done their work for mankind. Hope and faith are good, but knowledge excels. It is through Spiritualism we have this knowledge instead of faith. We make this claim thoughtfully. We have been looking toward a book as a record of what God was and is, rather than to a belief that God is a living principle as powerful for good to-day as in the past. Other constructions, broader interpretations, have taken the place of the older doctrines. The doctrines of the church have led from one difference to another until these differences have become innumerable. Hatred rather than love has been the ruling power. There has grown bitter hatred between the external lines of doctrines; every step of the way they have hated each other. We stop now and consider something is needed to assure us of immortality—something that shall appeal to the senses. This voice has pushed man onward to the doctrine of the soul's immortality. Orthodox teaches us that death is a finality. It has been and is telling us what it believes of God's wrath, his love, and what it believes heaven to be. With this condition man is hungry, but still fearing to leave the old posts, and he reasons this way: If you are right, will it not be as well to keep in the church, subscribe to its tenets, etc. will we not be well? and if you are wrong, we shall still be as well off.

What is the hope of the world? It is the hope of immortality. How many would give up life to-day if they thought this was all there was of it, with its tears, its sufferings and poverty? And looking at it would they not say, "What is the use of keeping it up any longer?" But the hope of immortality is beckoning onward. We have been able to conquer death. All the hope the ministers can give after we accept their plan of salvation is, "Blessed are the dead who die in the Lord." But what of those who do not die in the Lord? Those known by their good deeds and their fidelity to truth and honor, who could not accept of this plan of salvation? The cry of the heart has been like Rachel, mourning, and would not be comforted. But Spiritualism has come as an advent of the truth of immortality—not modern, because it is not the first time it has been here; in all ages there have been such manifestations as to leave a comforting hope. But the ignorance of the present lends some say it is the work of the present, and some say it is the work of the past, who let him loose? and acknowledging that the devil is the stronger, that God, the omnipotent, the omnipresent, the infinite, maker of all things, has allowed such a mockery to answer the hungry cry of the soul of where are our dead? Can you worship such a God?

But Spiritualism, as the hope of the world, comes in and says, here are the evidences. Who are the evidences? The mediums of to-day. Our mediums are your old-time prophets; our mediums of to-day are the seers of the past, who beheld by dreams and visions; who spoke in unknown tongues and by prophecy; who healed by the laying on of hands; who at times were uplifted and transfigured; and they were called apostles. Those who cannot believe, laugh and ridicule the modern seer. If there is a professing Christian spirit here he ought to have this sign: "These works shall ye do in my name." Look at the Christendom today. Over the broadest and clearest thoughts of this age you will find something needed. There is something in this movement called Spiritualism, for if Spiritualism is not what it claims to be, then there is no proof in this day of skepticism that we live in a future state. If it is true, these things occur to-day, and it proves the central claim that we desire. If it is not true, then it is time some wise, thoughtful, deliberate minds put a stop to it. Friends, it may be time, but the scientific and I want ask you to explain away the tiniest rap it has ever produced. Science is accumulated knowledge in any direction, so we say Spiritualism is a science. Twenty or thirty years ago, Edmonds, Zöllner, Crookes and others attempted to put the scientific test to Modern Spiritualism. We are glad the movement has become important enough to be investigated. Spiritualism is the only science or religion that claims to bring any evidence of immortality. If you have not received evidence you are unfortunate, but sufficient numbers have to testify. The time is not far distant when all barriers will be laid aside, and all Christians will leave the externals in the background and accept the proof of Spiritualism. The learned, wise and honest ones want it now; they need it; they are be-

ginning to see that it is to give them their immortal inheritance. Do you doubt it, you who have it in your homes? Not a doubt; it is a certainty. It is no longer a disputed question. The land of thought unexplored is ours, and while we hail with joy the new movement that says, let us go forth and investigate, we hold out our hands in welcome to them. If, after ten years of careful investigation, the wise body should say, there is a great deal in it, there is a power behind it, it is something, but beware of it, it's dangerous, you will laugh at them. You know cold water is dangerous if the right use has not been made of it; so some have made a misuse of Spiritualism. If they come after ten years and acknowledge the truth, you will be glad for them; but it will not disturb you who have learned it long ago. No earnest or wise Spiritualist seeks to proselyte in any case. If they are hungry, give them bread; if they knock, let them in. If you open the door too soon a draught will come in. You will say to that mother: "What's the matter? Why do you mourn? Your daughter lives and stands by your side; is with you constantly." This wipes the falling tear and gives hope. We are not seeking to build up other isms, but we do desire to help humanity.

The Ethics of Trade.

At the First Spiritual Temple, Boston, Sunday afternoon, March 15th, the guides of Mrs. H. S. Lake announced the above as the subject to be considered, and in dealing with it she said:

"The whole system of exchange of labor products, as now conducted in the world, is not conducive to the highest moral development of man. He who, either by muscular or mental superiority, succeeds in placing his fellow at a disadvantage in the struggle for maintenance, regards the result as legitimate in the realm of trade.

It is assumed by some that value is determined by necessity; whereas neither necessity nor desire should regulate value, but merely the cost of production. Whatever is devised, or executed, or brought forth by the ingenuity of man, is susceptible of being legitimately estimated as to value.

To pass commodities to and from between men and nations, allotting to each individual his just compensation for the efforts expended in the production and distribution of these, constitutes the ethics of trade.

It is the 'science of human duty,' an understanding of which is perhaps more essential to the welfare of man than any other question which can engage his attention.

It is frequently asserted that the needs of the individual vary, and that, therefore, it is not essential that all should receive equal compensation for efforts put forth. Viewed from the spirit side, no statement can be more erroneous. There is, inhering in all, the same possibility of attainment; that development and growth come about by contact of the conscious ego with environment. The result of this contact means capacity. To be born into material states necessitates certain relations with material products and conditions. To obtain these products and conditions obligates the individual to act, the act brings into being both faculties and things; the need is that which will enable him to become outwardly all that interior possibilities presage.

Were I to assert that to-day those are possessed of most, for the satisfaction of these needs, who have expended most effort to obtain the same, you would be justified in calling me either a falsifier or a fool. The fact that this is so only exhibits the absence of that moral sense in trade which has its prototype in the religious dishonesty of the creeds; i. e., that is, an ego who has not seen.

Every child should be thoroughly instructed in industrial morality; in the ability to estimate value as to time, effort and exchange. This cannot come at once, but it can be brought about, and a system can be devised which will, with approximate certainty, enable labor to reap its just compensation.

The conscience of the community can be so aroused that he who now contributes little or nothing (not by reason of incapacity, but indisposition) to the service of the race—which, in the last analysis, is self-service as well—will refuse longer to subsist without tendering an equivalent. I affirm this with confidence, observing the progress which the sentiment of man has undergone relative to 'chattel slavery.' That this institution fell under the pressure of a great spiritual force presages the downfall of the present immoral and unjust commercial relations which now so universally obtain.

To hasten this reconstruction of society upon the solid basis of scientific morality, is the imperative requirement of the present age."

Insanity and Suicide.

Mrs. Ada Foye's Lecture in Odd Fellows Hall, Denver, Col., March 15th, 1891.

Nearly three hundred people assembled in Odd Fellows Hall to hear Mrs. Ada Foye's lecture on "Insanity, Obsession and Suicide." The meeting was opened with prayer and song, after which Mrs. Foye read from Luke concerning the casting out of devils. She said:

"It is not pleasant to speak on this subject, or rather these subjects, for there are three in one; but I do so because the question has been asked me, 'What is the state of the suicide in the other world?' and I feel that I cannot avoid the subject.

On this earth a spirit is constantly oppressed by the environments of the individual. Many people are sorely troubled and think that life is not worth living, and would not live were it not for the ties they have made on the spiritual side of their natures.

There are many who have such a hard time here that if they think the next life is to be but a continuation of this, they want no more of it. But the revelation of Spiritualism gives them hope.

There are many persons who do not know what obsession means. Obsession is the controlling of a spirit in this world by a spirit in another world. Some persons seem to be obsessed or possessed, and commit acts that they make it seem that they are not acting of their own will, but of the will of a demon. I wish I could say that there was no such thing as obsession. Now there are persons whose spirits leave this life filled with sins, and come back to this earth, and find a suitable medium or sensitive person of whom they can take possession.

If the spirit comes back to do good, then that obsession is good; but if the spirit is bad, then the problem for us to study is how to exorcise these undeveloped spirits. Christ knew how. If you are afraid of becoming obsessed by bad spirits, put yourself in a positive con-

dition, and elevate yourself out of their element. The best way to keep them off is by prayer.

It has been a question with many persons as to what insanity is. Some insane persons, while they talk and act unpleasantly, there seems to be a method in their madness. A case in the Worcester, Mass., Insane Asylum shows the method some deranged persons have. The maniac was offended by the physician, and he laid a plan to get even. After a long time he lured him to the roof of the building, and threw him to the ground. I think that eighty per cent. of the inmates of the asylums are obsessed, and if a man having good spiritual power could go to them he could exorcise those spirits, and make them whole!

In an insane asylum in California I caused two undeveloped spirits to leave two patients, and the subjects are sane to-day.

I think that, instead of being huddled together, patients should be separated and treated separately, and they would be more apt to get well. To cure insanity we must go to the root, and find out what caused the derangement. It is a deep subject, and is something the medical fraternity should carefully look into.

Some assert that Spiritualism makes people insane. I have visited many insane asylums, and have made it a study to find out how many are insane from Spiritualism. In one asylum, having 2,800 patients, I found only two who were insane on Spiritualism, and one of those two had, previous to going insane, attended a Methodist revival, and it is a mooted question whether it was Spiritualism or Methodism that deranged his mind; but of course Spiritualism had to take the blame."

"The question was sent to me last Sunday, 'What is the Condition of the Suicide in the Spirit-World?' I will say that it depends on the condition of the mind and life at the time of death. If his mind was diseased, why he was not responsible for his act; but if he was in his right mind, and committed the act deliberately, he will be held responsible. Some men think that they can get rid of their troubles and perplexities by committing suicide. It is not so. You cannot get away from yourself. You may destroy the body, but the soul lives, and when you die you will take up your life beyond just where you left off in this. What, then, is the use of committing suicide? The suicide is to be pitied and his condition deplored, and the enlightened spirits in the other world do pity him.

Spiritualism teaches that many men who look with scorn upon the poor suicide are very much worse than the suicide himself if the masks were dropped from their faces.

In this life most men are seldom what they seem. They are one thing and seem another. Here it is possible to deceive; but in the other world men see each other as they are, and spirits who visit this world see us as we are, and the belief that the spirits of those we love do see us has a tendency to keep us from evil, for what man would commit a misdeed if he knew that his angel-mother were by his side to see him? That is what Spiritualism teaches us, and it is a great safeguard. Spiritualism is a great religion, and is growing rapidly. It is evidently to be the religion of the future.

The Religious World tells its readers that there are twelve million Spiritualists in the United States alone. It is bound to grow, and no power on earth can stop it. Fact.

At the conclusion of the lecture Mrs. Foye received for this report, Mrs. Foye received communications for a number of persons in the audience, and then every one was invited to write the name of any deceased friend whom they wished to communicate with on a slip of paper and fold it up securely so the name would not show. Then the slips were taken to her and emptied out on the table in plain sight of all. A disinterested party was invited to go up and handle the ballots. When one was picked up having the name enclosed of a present, two raps on the table were heard, and Mrs. Foye wrote the name of the spirit on a piece of paper. The ballot was then opened, and the name written by the medium and the one on the slip sent up corresponded exactly. A gentleman in the audience acknowledged the spirit and received a communication.

An Eastern Mystery.

What is known as the "secret mail" of India has for more than a generation perplexed the English mind, and is still a profound mystery, although numberless attempts have been made to explain it. Every one who has lived long in Asiatic countries is aware that the accurate knowledge of important happenings at a distance is often possessed by the natives a considerable time before it is obtained by the government, and even though special facilities had been provided for the transmission of the news. This was frequently and conspicuously illustrated throughout the Sepoy rebellion. Happenings occurring hundreds of miles away were usually known in the bazaar hours, and sometimes days, before the news reached the authorities, and the information obtained was regarded as so trustworthy that the natives speculated upon it even to the full extent of their fortunes. Indeed, upon one occasion the "secret mail" beat the government courier by fully twelve hours, although every endeavor had been made to secure the swiftest dispatch.

The Hindus themselves say, when they consent to talk about it at all, that they depend neither upon horses nor men, and have no secret code of signals, but that they do possess a system of thought-transmission which is as familiar to them as is the electric telegraph to the Western world. Any one may accept this explanation that will. But though most people, with less fondness for the mysterious and a better knowledge of the weaknesses of the Hindus for making riddles of the simplest facts, will look for a more prosaic explanation, it remains to be said that none has been forthcoming. The "secret mail" is an indubitable reality, and no Westerner has ever succeeded in solving its mystery. If news is transmitted by signals, no one has ever seen the signals; nor if there is a vast system of stages in operation, covering hundreds and thousands of miles, has any one ever come across any of its machinery. And indeed it would seem that some means of communication must be at the command of the natives more rapid than horses or runners.—Providence Journal.

They got the information by and through their spiritual mediums, as thought travels in the air and intuitive minds drink it in!—En. B. or L.

"As a people," remarked the auctioneer, "we think a great deal of the family Bible. Everywhere I go, every piece of furniture may be battered and spoiled, but in the midst of the ruin the family Bible is up in the corner looking as nice as when purchased forty years ago!"

THE HYDESBVILLE RAPS.

AN ANNIVERSARY FORM.

BY DR. DEAN CLARK.

'Mong great events which history writes
On her most sacred page,
We honor one which most invites
The homage of this age.

Of all the annals of the past
Which future pens shall name,
This one in glory shall outlast
And brighter grow in fame.

For no event has yet occurred
So fraught with good to man,
None has the world so deeply stirred,
And none in future can.

Year eighteen hundred forty-eight,
The thirty-first of March,
We hold as the most sacred date
On time's triumphal arch.

It marks a Dispensation's birth
Like unto those of old,
Beginning the "New Heaven and Earth"
By ancient seers foretold.

No trumpet's voice nor bugle blast
Announced it to the world,
No cannon thundered when it passed,
No banner was unfurled;

No Sinai quaked inspiring fear
Of some dread presence nigh;
No flaming star did then appear,
A token from on high;

But quiet as the gathering dew
Distills from midnight air,
The angel host, concealed from view
To lift the veil, were there.

No sound they made but tiny raps,
Like rain drops on the roof,
Like muffled drum-beats' frequent taps,
Or distant clattering hoof.

Yet those faint raps were not so small
In import as in sound;
No "voice from heaven" 'er did call
With meaning so profound.

Though then 't was thought a small affair,
That soon would come to naught,
They now are talked of everywhere,
And millions give them thought.

For those weird raps were tokens grand
Of wondrous things in store,
Which now occur in every land,
Increasing more and more.

Banner Correspondence.

New York.

BROOKLYN.—Dr. John C. Wyman writes: "I had the pleasure of delivering an address last Sunday evening, March 15th, before the First Spiritualist Society of New York, N. Y. (by invitation of the President, Mrs. E. V. Vittum), on 'Materialistic Agnosticism versus Spiritualistic Knowledge,' in which I contrasted the positions of these two opposite schools of thought, and showed that Spiritualism proves conclusively how unscientific are the views held and the arguments advanced by materialists. The subject having been advertised in the daily papers, quite a large audience gathered in their pleasant hall, among whom were a considerable number of well-known materialist thinkers. Several of these, at the close of the meeting, inquired of the President where they could witness some of the phenomena referred to in my address. This gave her an opportunity to direct them to Mrs. Myers of New York, who is a medium for independent slate-writing, and they said they should visit her, as they wished to investigate. Certain it is that if they do so they will be long have cause to change their present opinions. I mention this incident as an evidence of the power of our spiritualistic arguments and proofs, when rightly presented, to command the attention of disbelievers, and make them desirous of examining psychical phenomena for themselves.

Through the active efforts of Mrs. Vittum and her co-workers, Spiritualism in New York (which has long been dormant) is commanding the attention and respect of the most intelligent and progressive people. The outlook is very encouraging for the future usefulness of the society, as the audience are steadily increasing. Mrs. Nellie J. T. Brigham, Mr. Bowen and other eloquent speakers have lately occupied the platform, and it is the intention of the President and her associates to secure the best talent possible, in order that the claims of Spiritualism may be presented so logically and convincingly that the highest class of thinkers may be attracted to its Sunday evening meetings, and the rapid advancement of the spiritualistic cause be accomplished.

Everywhere and at all times do I hear the BANNER OF LIGHT praised for its royal feast of spiritual truths furnished so continuously, and especially are its editor and associates to be congratulated for their efforts to secure harmony among all classes of Spiritualists throughout the world.

SARATOGA.—Lyman C. Howes says: "Robert H. Kneeshaw came here from Montreal last fall, and is doing valuable service to the sick. His healing powers are of a superior order, and he is much liked as a speaker. The suicidal habit of changing speakers every month prevents him from doing the good work here for which he is qualified. Societies wanting a good speaker, one up with the times, and intellectually clear and strong, will do well to give him a call. Recently a Social was held for the benefit of the choir at the home of Geo. W. Burroughs. It was one of the happiest unions of souls I have ever seen. About \$7.50 resulted for choir uses, and new books will extend the musical resources, but can hardly improve the music.

The Society is making arrangements for Anniversary exercises the 28th and 29th. The BANNER OF LIGHT, Better Way and Progressive Thinker are introduced and favorably noticed each Sunday. The audiences at Saratoga are never large—no matter who speaks—but they are appreciative. Dr. D. B. Mills is the President, and is an efficient officer. When he deems it necessary, he helps out with tests, which, I am told, always give the best satisfaction. He is also a good healer."

Maine.

PORTLAND.—A correspondent ("Aquila") writes March 16th: "During the past two weeks the First Society of this city has had the pleasure of listening to some very able discourses through the mediumship of Mr. Henry H. Warner of Boston. Not alone the work for Spiritualism does Mr. Warner find appreciation, but among the temperance people as well, as will be seen by the following from the Daily Press:

"Last night, in Reform Club Hall, a goodly number of people were assembled to listen to a public address delivered by Chief Templar Warner of Blackstone Lodge of Boston, under the auspices of Arcana Lodge, No. 1, of Portland. A young man, Mr. Warner, evidently has studied the order of Good Templars, and has the interests of the order at heart. Chief Templar William Kelley presided, and after a short history of the order, relating to the manner of its formation in New York in 1851, Mr. Warner spoke of some of the work being done at the present time, saying: 'In the Lodge in which I formerly sat, the members went out into the broad ways and brought in men who had been overlooked or neglected by the church, and as a result there are many new members of the order who do not belong to any church.'"

Mr. Warner is an eloquent and logical speaker, and should be steadily employed. During his stay among us he made many friends, and the Cause of Spiritualism in all its phases was ably and clearly upheld as a potent factor in the evolution of man's nature, and of the present era in particular. We hope to hear him again at no distant day, and promise a good attendance.

For the Spiritual Temple the veteran worker

Joseph D. Miles on the first and second Sunday of March did some grand work, and it is wonderful how the tests came so rapidly and accurately through his mediumship."

Ohio.

COLUMBUS.—Edw. L. Beard writes: "We have had what might be called a revival in spiritual circles in this city. Mrs. Seerey of Dayton, O., has been with us. Spiritualists and many others have received much benefit from her visit; for, besides converting a number who have heretofore known nothing of the return of our spirit-friends, she, as a good and pure medium, has strengthened our belief in the beautiful knowledge Spiritualism imparts. The meetings were largely attended, and a great many were turned out to the bank of a room. The time of the medium was all taken during her stay with us, from seven A. M. till midnight, and often longer, and most of the parties who visited her obtained grand results."

Mrs. Seerey is a 'trumpet medium'; that is, she receives her communications from the spirit-world by means of a trumpet, which I suppose enables them to speak in a louder tone of voice. I attended one of the circles on the 23d day of February, (the day on which the Eliot and Osborn fight occurred, in which Mr. Osborn and Mr. Hughes were killed). One of the medium's guides, Dr. Sharpe, came and said Mr. Osborn was there, and wished to speak to my father. He then left and Osborn came, but was so weak he could scarcely raise the trumpet from the floor. Finally he succeeded, but could scarcely whisper. His groaning was heard, and he alluded to the event as having been 'awful.' He called me by name, and told me part of our last conversation; and also stated when we had last met, two things I am sure no one but myself knew. Mr. Osborn and my father and myself had a number of times discussed the subject of Spiritualism, and I believe that to be the reason of his coming to the circle.

There were a number of other tests given, and some singing, some of the speaking being in German, some in a loud tone of voice and some in whispers. At a private sitting in the afternoon of Feb. 20th, I received numerous evidences of the beautiful truths of Spiritualism, the best one of which was the reading of writing as fast as I wrote it, the room at the time being so dark I could not see the paper on which I wrote. This test was given by a sister of mine, who passed out of this life at the age of three months, some twelve years ago, which fact shows that there is a growth in the spirit-world as well as in this life.

At this same sitting a lady, who has come to me many times through other mediums, came and said she would be one of my guides. She gave me a short lecture on the bank of a stream, and sang several of her favorite songs, and told me of her husband, with whom I am well acquainted. She also recited a poem entitled, 'Kindness.'

I also received other tests; my grandmother came and sang her favorite song in her natural tone of voice. An uncle of my father's came, who had been dead a number of years, and told me how he met his death, which was accidental. He said that he had taken some land and a stream, and he fell in and was drowned. Of the facts of the statement that he made to me I was not aware, but upon inquiry I found them to be true."

New Hampshire.

CHARLESTOWN.—Mrs. S. A. Jesmer Downs writes: "Having been for the last four years out of health, and not in active service as a medium, and living in a place where there are no Spiritualists to my knowledge, my whole soul was never more desirous for the prosperity of the Cause of Spiritualism than at present. It has been my great wish to be so far restored as to give comfort to the bereaved by messages from the departed, and to be instrumental in healing the sick, my former medical work. To the kind friend who has been the means of giving to me such food for thought, namely, the BANNER OF LIGHT, I am truly thankful. The issues of Feb. 28th and March 7th are especially gilt-edge numbers. The article by Hudson Tuttle in regard to the Psychological Research Society voices my sentiments, and I doubt not those of the majority of your readers. I do not deny that some of the members are good and true, and their motives pure; but I do not see the drift of this late uprising and outcry about investigation. For over forty years there has been a constant searching for facts, during which hundreds of mediums and their most crucial tests, until the circulation of the blood was nearly suspended and vital force exhausted, to satisfy skeptics. The day of martyrdom ought to be past, and in its place a patient, untrifling investigation, with proper conditions and due consideration for the mediums. Let us hope and pray that the mediums may be true to their work, and the manifestations of spirit power and presence such that no one dare question their verity."

Connecticut.

NORWICH.—Mrs. J. A. Chapman writes: "Dr. Geo. A. Fuller, of Worcester, Mass., was cordially welcomed to our platform Sunday, March 15th, and delivered two very interesting discourses, 'The Decline of Faith and the Advent of Reason' being the theme of that of the afternoon. Among the many indications of the decline of faith the speaker noted the multitude who are leaving their own thinking and building for themselves a religion founded upon science and reason. The unrest in the churches shows clearly that faith is declining, and dogmatic theology losing its hold on the minds of even the church people themselves. The time is near when the teachings of science will take the place of blind faith, and reason be the guiding star of humanity."

The Gospel of Science, or the Religion of Man, was the subject of the evening address. The speaker said that the import of Gospel was 'glad tidings.' After a fruitless study of the religions of the past, we turn to science to realize the glad tidings of truth and knowledge of this life and the life beyond the veil. The need of a religion that is practical and will benefit humanity in every department of life was presented in eloquent words by Dr. Fuller."

Massachusetts.

HAVERHILL.—O. P. Hurd writes: "At Red Men's Hall, March 16th, our meetings were unusually instructive and interesting. Mrs. Sarah A. Byrnes spoke afternoon and evening to appreciative audiences. She will speak for us April 20th for the last time in the present course. Mrs. Byrnes is always welcome. We believe she is second to none on the spiritualistic platform. We would that more of our brothers and sisters might be induced to hear her, whatever their belief."

CAMBRIDGEPORT.—Elizabeth H. Morse writes: "A meeting of the Ladies' Social was held Tuesday evening, March 10th, at the residence of Mrs. J. V. Smith. A large number were present, and the entertainment was of a high order. The ladies are making preparations for a fair. The next meeting will be March 24th, at the house of Mr. J. W. Haines, 234 Broadway."

Wisconsin.

ANTIGA.—Nick Becker writes: "Do spirits come back and commune with mortals? That they do, there is not the least doubt in my mind; for during the last four years they have hundreds of times been to my home and demonstrated their presence. They have manifested by raps, table-tipping, slate-writing, with pencil and without; they have been felt and seen by my children, my wife and myself. Nights too numerous to mention have I seen them standing by my bedside, with arms full of beautiful flowers, and sometimes I see them floating over my bed with flowers such as I have never seen on earth. This is no delusion; for my wife sees them also; she has seen them in another room through a plastered and papered partition, where material objects could not reach. They are always with us, and ready to help when it is needed."

Last winter I was very sick with La Grippe.

I asked help of the spirits one night, and soon after the bed I lay on was lifted from the floor and let down three times, I suppose as an answer to my prayer. Soon after I went into what seemed to be a trance, and in that condition I was taken along a country road, and came to a place where three men were camped in a tent. In front of the tent they had a fire, and on it they were cooking what looked to me like weeds. They noticed my coming, and as I approached one of them called me, and said, 'Young man, you are very sick; drink some of this tea which I have made, and you will be better in the morning.' I took it, and drank a cup full. He showed me the plant of which it was made, and told me the name, which I have now forgotten. I returned home, woke up in the morning, entirely well, and went to work. Now I was cured, but I cannot account for it, and I give it for what it is worth."

Another time my little boy burned the whole inside of his hand into a big blister. He cried continually, and my wife did not know what to do. When I came home from work, I told her to sit down in the rocker with the boy, and say nothing, and in ten minutes he would be all right. Then I called to my mother, who was in the spirit-world, to come and cure that boy if it was in her power. She then here stated that mother could cure at all times while in this life by passing her hands over the burns. In an instant I was aware of her presence, and in less than ten minutes the boy was quiet, did not cry again, and that hand did not bother him any more. Now, is it not reasonable to think that my mother cured that burned hand, and that she still possessed power in the other world to do so? I could give instances of spirit manifestations sufficient to fill a volume. Any one can get these manifestations in their own homes if they so desire and try."

Michigan.

GRAND RAPIDS.—Sarah Graves writes: "I have been reading your good paper for a number of weeks, and some influence tells me to write to you, and I obey. I used to take THE BANNER, but got interested in the Religio-Philosophical Journal, and took it until I became dissatisfied with the editor and his course, not only with the mediums, but with his abuse of other Spiritualist editors."

I have resided at Grand Rapids, Mich., many years, and when I have been traveling over the country speaking in the cause of Spiritualism. I have been to California four times, and the second time met Mrs. E. L. Watson, and the now arisen Warren Chase. He was the first one that I ever heard speak on Spiritualism."

I could tell of many incidents of spirit-power that I have witnessed in the last thirty years of my investigations. I have traveled over my own State with Sister Lydia Ann Pearson, as well as with other mediums, speaking in groves and school-houses; but of late years my work has been mostly in Grand Rapids. I see others have written of the Progressive Spiritualist Society here. That was not the first. The Spiritual Union was formed first; but even before that some of us had our conference meetings, and they increased in number until we had to have a larger hall. And now we have a large hall, and have had meetings for over two years. They have had our good Brother Moulton some of the time, Dr. A. B. Spinney, and Mrs. S. W. Bishop for a month. The rest of the time we have had home talent and test mediums. There never has been a greater interest in Spiritualism in Grand Rapids than now, and I am glad it is so."

The Doctors' Plot.

(From the Boston Daily Advertiser.)

NO MEDICAL MONOPOLY.

Even if there were no other objection to the pending bill for the regulation of medical practice in Massachusetts, the measure would be objectionable because it proposes no real remedy for alleged evils. It mistakes quantity for quality. A person might attend a chartered medical school three years, and at the end of that time know less than a grammar-school child who has mastered "the three R's." It is notorious that scores of chartered medical schools are conducted for revenue only. They require neither previous training nor natural capacity as a condition of entrance. Their instructors are impostors, their examinations farces and their diplomas as unblushingly for sale as is the vote of a Tammany ward heeler. The word "reputable" which is used in the bill to define schools authorized to confer diplomas would mean in practice about as much as the word "gentleman" on the door of a railway station waiting-room.

On the other hand, such a cast-iron rule would compel all candidates for the profession to pass through a prescribed curriculum, whether there was any need of it or not. The son of a physician who has been carefully taught by daily observation and instruction in his father's office for five years would find himself legally on a par with any conceited booby who set out to study medicine without knowing whether the heart or the lungs are the organs by which circulation of blood is controlled. The reason why all such attempts as the present have failed in the past is that the smut of medical bigotry has been on them. Apparently the ruling motive of their promoters has been to get the State to establish a particular system of medical practice, just as in European countries particular systems of religion are established, and to put nonconformity under a ban. Now the people of New England long to see the State established in a free and open Church, and their objections to an established medical order are not less pronounced. To be sure, the pending bill evinces a wholesome sense of former mistakes in regard to asking too much, and it is framed in such a manner as to allow more than a single system of therapeutics to be legally recognized. For this improvement the public will feel thankful; but it is to be feared that some time may elapse before the recollection of former medical heresies will have wholly passed away.

In plain truth, it has not been shown that the public's life and health would be better protected under the proposed law than they are now, when every one is free to choose his own doctor. Some of the most eminent physicians in the world were, and are, called by less eminent practitioners "irregulars." Some of the most precious discoveries in medical science owe their discovery to other than regular physicians. In fact, it is true in medicine as in every other branch of human knowledge, that the most original and useful discoveries have been made by those who have not been bound by the shackles of the regular order.

Because we cannot advocate the restrictive measures now under discussion, it does not at all follow that we would have no means employed to prevent or punish injuries liable to be inflicted on the public by ignorance and quackery masquerading as medical science and skill. In the first place, false representations of whatever kind should be sternly interdicted. If any man or woman takes money from the suffering whom he or she has deceived by pretending untruthfully to have graduated from a school of medicine, let the penalty be swift, certain and severe. In the second place, there ought to be no objection to requiring every one claiming to be a physician to place on record, in some designated office accessible to the public, a truthful statement of just what the man has mastered "the three R's." If the statement has been with other facts as bear upon the question of competency. In the third place, if a bill were presented to the legislature providing for examination of applicants for medical license, such examination to be confined to matters common to all systems of therapeutics, such as anatomy, physiology, surgery, and the elements of hygiene—the examination to be conducted by a non-sectarian body, a plan of that kind would, at all events, be far more effective than the one so justly urged against other schemes, and could hardly fail to find favor with persons who are more interested in the public welfare than in private or professional advantage."

Diphtheria has often been cured with Johnson's Anodyne Liniment when doctors gave up

A Spiritualistic Marriage Ceremony Solemnized in Dadworth's Hall Nearly Thirty Years Ago.

To the Editor of the Banner of Light:

I found recently in a copy of the Herd of Progress, published nearly thirty years ago in New York City by Andrew Jackson Davis, an account of what I believe to be the first marriage ceremony in the history of Spiritualism solemnized in a public hall before an audience of Spiritualists. Thinking it may be of interest to many readers of THE BANNER to-day as a relic of "ye olden time," I send it to you for republication. I had forgotten the incident myself, but this record of it brings it most vividly before me.

I was filling a lecture engagement at the time at Dadworth's Hall, New York, and the ceremony was performed in the presence of a fine audience. I had the honor in those days of frequently seeing in my audience such men as Dr. John F. Gray, Hon. John W. Edmonds, Dr. R. T. Hallock, Charles Partridge, Esq., Dr. S. B. Brittan, Dr. A. D. Wilson, Wm. Fishbough, and W. S. Courtney, all of whom were my warm personal friends, deeply interested in my public work, and from whom I received many words of encouragement and congratulation that remain to me as pleasant memorials of a coterie of remarkable men, every one of whom has passed within the veil, and joined that great crowd of encompassing witnesses that surround us, still active workers in the cause they loved to serve while in the flesh.

On the evening in question I had an exceptionally brilliant audience, and the entire exercises were marked by an intensity of interest that was very gratifying.

The article referred to is headed:

A PLEASANT OCCASION.

A Marriage at Dadworth's Hall.
Mr. Willis's Sunday evening discourse on the "Development of Love in the Human Soul," was happily appropriate to the wedding ceremony at the close of the lecture. The couple whose marriage was consummated at that time will enjoy the best wishes of a large audience who will long remember the occasion. It certainly has never been our privilege to witness—as a mere spectator—a more interesting celebration of the marriage sacrament.

With the addition of the excellent music furnished by Miss Turner and Mr. Gross, the evening proved singularly replete with good things. The following is a report of the ceremony:

Mr. Willis said: "I welcome you, my brother and sister, to the threshold of a new and beautiful life. I believe that the divine love, the love of all laws are enacted within the human spirit. The flow of life from heart to heart, the earnest call of affection, the responsive throbs of sympathy, the gentle tender touch of admiration—all these external signs of interior life began when the first man and sister, to extort from you any promises, or lay upon you any obligations. You have pledged your vows to each other in the sacredness of your own souls, covenanting together at the only shrine of affection. My part is simply to pronounce these words which shall unite you in that external relation recognizable in the eye of the law as marriage."

"But did I not through my intuitions perceive this union, I could not find mutual adaptation of character, or ceremony, or law, or law of sympathy, or law of attraction. I should not dare to take upon myself the responsibility of pronouncing the words that are to bind you in the external relations of marriage. But I do so willingly and cheerfully comply with your request."

"Will you join your right hands?"
In the presence of the ministering Angels of Heaven, and these witnessing friends of earth, I do, by virtue of the authority vested in me by the laws of the land, pronounce you, Edgar and you, Emma, husband and wife; and what has been thus solemnly joined together, both by the internal and the external law, no man can ever put asunder."

So it is today, my brother and sister, may Heaven's choicest blessings cluster richly around your pathway. I could wish that no trials might ever come to you—that no clouds might ever overshadow you; but this might not be the part of wisdom. But if such clouds should come, and you, may they serve to draw you nearer unto each other, and to the heaven of Truth and Holiness whose portals are within the Soul."

DR. F. L. H. WILLIS.
Rochester, N. Y., March 16th, 1891.

Tennyson's Dream.

WAINED OF THE AWFUL FATE OF A FRIEND—ROBERT BROWNING'S STORY.

Dr. Sarah Hackett Stevenson tells of an afternoon spent some time ago with the poet Tennyson and Robert Browning. The conversation turned upon presentiments and clairvoyance, and Lord Tennyson, while unwilling to acknowledge any belief in either, related a remarkable instance of the former which occurred to himself. One evening while sitting in his study writing, he seemed to feel the presence of a very strange person near him. He was unable to shake off the impression. He tried to read and to smoke, but it was no use, for it seemed that the friend was there appealing for aid. This distressed the poet, and he went out and walked several miles, trying to dispossess himself of the thought, but it was of no avail. He could not rid himself of it, and finally retired only to dream of his friend as being in great agony, and crying out to him for relief.

Some two months afterward the poet heard that the friend who had been an explorer, had been killed and eaten by cannibals, and that this had occurred at or very near the time he had been so troubled about him.

Robert Browning, who laughingly said that his wife was the only superstitious one in his family, then told of an experience he once had with a man who claimed supernatural powers. Browning discredited his assertions, and the man, wishing to prove that he could do as he said, had an heirloom of any sort about his person.

It chanced that Mrs. B. had provided her husband with some new shirts, which were to be worn with cuff-buttons, much to Mr. Browning's disgust, and that morning he had ransacked the house for the necessary articles, finally fastening his cuffs with a pair of quaint old buttons which had been given to him years before. He showed them to the man, who, after looking at them carefully and examining them with his hands, and then with the aid of a dark room in a house somewhere on the island of Jamaica, in which a powerful man was struck down by three robbers, who took from him everything of value save these three buttons, and left him there to bleed to death.

According to Mrs. Dr. Stevenson this was literally true, though at the time not even Mrs. Browning knew of it, for the buttons had belonged to an uncle, a planter in Jamaica, who had been murdered and robbed as the man described. The cuff-buttons had been found and sent to the planter's mother, who had given them to Mr. Browning, on condition that he should never speak of the sad affair.—Washington Post.

A specious orator addressed a mob by hungry need oppressed; Then cried these people lean and gaunt, 'It isn't logic that we want, But bread, oh, give us bread!'

If you are sick, you want facts, not argument. Here are facts:
DRS. STARKEY & FALEN meet you on just that basis. They have cured thousands of invalids with their Compound Oxygen Gas, and they all gratefully acknowledge the men and women who so heartily endorse this treatment are many well-known through out the United States. Mrs. Mary A. Livermore attests her experience with the Compound Oxygen Treatment. The late T. S. Arthur and Hon. Judge Kenyon, what it has done for them. So do Bishop Bonado, Bishop Castle and other eminent divines. Many reputable physicians add their testimony. The book is worth reading. You get genuine encouragement from its pages. The patients themselves do the talking, and every piece of evidence concludes with the name and address of the witness. Send for the book; it will be forwarded free of charge to any one addressing Drs. STARKEY & FALEN, 1029 Arch Street, Philadelphia, Pa., or 129 Battery Street, San Francisco, Cal.

TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

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

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

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

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

Apostle of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15 cents.

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

Clock Struck One, and Christian Spiritualism. Revised and corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, at Memphis, Tenn., in 1885. Price, \$1.00.

Discussion Between Mr. E. V. Vittum, Spiritualist, and Eld. T. M. Harris, Christian. Paper, 10 cents, postage 2 cents.

Is Spiritualism True? Lecture by William Denton. 10 cents.

Gift of Spiritualism. Being a course of five lectures delivered in Washington, D. C. by Warren Chase. 50 cents.

Witchcraft of New England Explained by Modern Spiritualism. By Allen Putnam. \$1.00, postage 10 cents.

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

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

Is Materialization True? and Eleven Other Lectures. By Mrs. Cora L. V. Richmond. 50 cents.

Life and Labor in the Spirit-World: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cloth, \$1.00, postage 10 cents.

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

Mediumship; Its Laws and Conditions. Powell. 25 cents.

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

Mediumistic Experiences of John Brown. \$1.00.

Mind-Reading and Beyond. By Wm. A. Hovey. \$1.25.

Materialized Apparitions: If Not Beings from Another Life, What Are They? By E. A. Brackett. \$1.00.

Immortality Demonstrated Through the Mediumship of Mrs. J. H. Conant. \$1.25, postage 12 cents.

Lifting the Veil; or, Interior Experiences and Manifestations. By Susan J. and Andrew A. Plunk. \$2.00, postage 12 cents.

Seers of the Ages. By J. M. Peebles. Ancient, Medieval and Modern Spiritualism. \$2.00, postage 12 cents.

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

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

Days of Light: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Little. \$1.25.

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

An Epitome of Spiritualism. A pamphlet of over one hundred pages. The gist of Spiritualism, its laws and phenomena, in a nutshell. Price reduced to 25 cents.

Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. \$1.50.

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

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

Outside the Gates; and Other Tales and Sketches of the Two Worlds. By a Band of Spirit Intelligences. Mediumship of Mrs. M

BY J. W. FORTMIL.

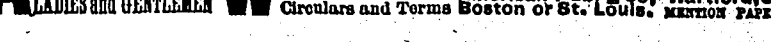
Anna Eva Fay has been starring it of late in Cleveland, O. *The Leader* of that city, puzzled as it admits, at her performance, advertised a materializing séance, to determine its nature. I sent an interviewer to our friend Thomas Leach for information, who is reported to have said: "The lady who last Sunday swooped down on Cleveland on her annual farewell tour, is one of many like her who profit at the expense of the spiritualistic cause. The 'Indescribable phenomenon,' as she is called, is a woman of about 35 years of age, who at the village Fay now in spirit-ville, who in his youth laid claims to mediumship, but early became an apostate to the faith, and adopted the career—disreputable among all honest people—of an exposé of Spiritualism. Her first victim was the venerable Mrs. Miss Anna E. Heathman of Parkman, O., and made her Mrs. Fay, and under his skillful tutelage she soon became the 'Indescribable phenomenon,' as seen at the Star Theatre last Sunday night, and who is now gliding this and that way through the elements she harvested from paying audiences, composed of credulous Spirit-

Now for my second point. One illustration is as good as a hundred.

At the close of a rapping and table-tipping séance, after the party had all moved away from the table, I perceived the latter to be moving. I examined it carefully and found no

Age Group	Total	Male	Female	Male	Female
18-24	100%	100%	100%	100%	100%
25-34	100%	100%	100%	100%	100%
35-44	100%	100%	100%	100%	100%
45-54	100%	100%	100%	100%	100%
55-64	100%	100%	100%	100%	100%
65-74	100%	100%	100%	100%	100%
75+	100%	100%	100%	100%	100%

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$3.00 a year, \$1.50 six months, 8 cents per single copy. Address J. P. MEN-
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peace, and health, and life, having few doctors' bills paid, and a community from disease, would leave a competence, not only to the heads of the household, but in the "coin of the realm." Dr. Koch, with his free advertising, cannot show a tenth as many actual cures of Consumption as can the friends of Erated Oxygen show for this marvelous medicine. It kills the germs and builds up the diseased tissue. The proof is offered freely in the form of an opportunity to test it, without money and without price, their offices in the Chief Cities of the World.

by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.
Jan. 10. 13w*.

Mrs. Eliza A. Martin.

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