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Literary Department

Written for the Banner of Light.

HARMONY'S DREAM.

BY EMMA J. GOMPF.

The name of the town doesn't matter-it is in the southern part of Connecticut, and as pleasant a place as one would wish to see.

The three sat in Harmony's little "parlor' at the close of a cool day in the early summertime, just as they had been grouped for a twilight chat scores of times in each of the many years of their acquaintance. Three girls who were good friends.

The burning wood crackled and blazed, and the blaze leaped chimneyward as they watched it, and then, as over and over again in the past. their eyes followed its half-dying and again brightening. This fire-light of Harmony's held a peculiar relation to the three; it was much like an orchestra at a play. When there was joyousness on the part of the girls, they felt it emphasized in the cheery chimney-roar; if it happened that there was a gap of silence in the room, the dull flame kept unobtrusive company; if a shadow oppressed any or all, unmistakable comfort was to be found in the low murmur of its burning. Indeed, this wood fire was almost an intelligence in itself, and ship.

eyed, olive-skinned, bright Eulalie Wood, whose fearless, honest way of meeting every person and every happening was her greatest charm; Violet Gray, golden-haired and petite, whose face would remind you of nothing so much as of the bell-blossom of a delicate lily; and-Harmony. No one ever made much progress in describing Harmony Alvord. Sometimes I think I can analyze her, feature for feature, and name shades and expressions regarding her, but I always fail-these things are so small a part of her!

Eulalie caught up the fire-tongs and gave a half-burned stick a little poke; then she settled herself more comfortably in the great easy-

"Harmony," said she, "there's a queer look on your face to-night-what is it? We're waiting.'

A slight flush swept over Harmony's face; it embarrassment. Violet -- "sweet Violet" she was called—observed, and in her characteristic way quietly went over to the piano and struck a few low chords.

But Eulalie-"Come! Harmony. Don't you think we know your countenance? There is something new there, and you must tell. Violet, come here and be quiet. If it is something pleasant, Harmony, we want to know it; if sorrow, you have no friends so true. I cannot quite tell which."

There was a firm persistence in Eulalie's words and manner which bespoke even more than her strong friendship for Harmony-but neither of the others knew it.

Violet continued playing until she heard Harmony's voice; then she knew there was no need for the music.

"It is nothing," Harmony was saying, "nothing; or-not much; not worth your listening to. Only a-a dream. I suppose it has little truer to the best there was in him. The left an impression on my face which you, dear friends, are quick to discover."

Violet played again, a lighter strain.

Then said Harmony, "If it is worth hearing, you have the right to hear it. Possibly it but no mystery—it was perfectly plain where

"Harmony," came from the piano, in Violet's gentle tones, "did not we three agree, long ago, that the honest thought and experience of any conscientious human being were well worth knowing by others as conscientious?"

"That is true, my dear," replied Harmony. "Well, I will tell you." Last night I was to the world asleep dreaming. You know what we call this sleep: I-my soul-left the body, temporarily. I went away. It was a somewhat long journey that I took, and a strange one to me. I wish I could show you the beautiful region that I remember so well-I don't know where it is. Magnificence and delicacy exquisitely intermingled-great old trees, moss covered rooks, wild flowers, and as far as the eve could reach into the distance, a mass of freshgreen swaying fern-fronds.

I left the roadway, and wandered slowly in existence. among the trees of the deep wood. As I moved the song of an occasional wood-bird rang out | They always won when they were partners.

I, 'there is enchantment here, and some great good will follow from my coming.'

"I stood looking upward at the branches of the trees, so old, so majestic, when suddenly I felt a thrill and a rush as of many a voice of the Long-Past, through my own being. I was filled with the Presence of the old wood. I lingered long and listened to the voices, until I felt strong—in the strength of pure spirit.

"When I left the wood and continued my journey, I did not feel alone—the Presence accompanied me. On and on, through shaded vales and over hills, with the rose-tint in the western sky fading, and the quiet of evening

"As dusk came on 1 found myself-at my journey's end.''

Harmony paused. Her eyes, always unfathomable, were even more so than ever before. in the faint glow of the well-burned embers. She made a movement as if to arise.

"And at the end?" Eulalie's tones were searching-clear, and she bent forward toward Harmony. "At the end," said Harmony, a little un-

eteadily, "I stood before a large, comfortablelooking structure, a country hotel, I should think. On the veranda were several ladies and gentlemen."

Harmony reached up to the mantel, and took a match from the case.

Eulalie caught her wrist in a detaining grasp. There is more," said she.

"One looked at me as I approached—a face I can never forget." The match broke forth in a blaze, a flood of gas-light filled the room, and Harmony Alvord stood erect.

"A song now," said she; "come, Violet." A wonderful depth of sweetness attuned Harmony's voice as she sang.

A few evenings after there was a gathering of congenial friends at Eulalie's home. It was one of her "evenings," as she designated the modest little affairs, with a humorous air of pretentiousness. Albeit, one of Eulalie's evenings was always eagerly looked forward to, and each and all of her friends were sure of acquiring at Eulalie's one more of the real gems for Memory's casket.

The especial beauty of being a friend of Eulalie's lay in the fact that all her other friends were sure to be your friends when once you met them. There was that in Eulalie that brought the three girls into closer companion- drew all about her that should know each other-like the different parts of a fine archi-The three: There was tall, slender, dark- tectural structure, all these people needed

each other. Eulalie knew many people well; Harmony Alvord very few. Eulalie lived in the world. was of the world, in the best sense; her pure, noble character was plainly stamped upon her every act and thought. Harmony would never | pshaw! Nothing like that," replied the docevoke such a statement, simply because she was not understood by people generally. A few among her acquaintance were aware of a marvelous influence emanating from Harmony, attracting them in a mysterious way-

they could never tell what the influence was. Harmony was at this gathering of Eulalie's. And her father, Dr. Alvord, too. Since the death of Harmony's mother, long years before. when Harmony was only a child, the doctor had been his daughter's chaperon or companion in her social enjoyments. The doctor was much beloved by all the young people, and great was the disappointment whenever he was was short-lived, but sufficient to tell of her prevented from joining them in their merrymakings. There was no one quite like the doc tor, in their opinion.

A shadowy figure, of fine-gold hair and filmy white drapery, in the recess of the bay window, was Violet Gray. The doctor sat not far from her.

Robert St. Clair, attorney-at-law, tall, broadshouldered, with fine, frank blue eyes that looked straight at one, exactly as he moved in walking-Robert St. Clair was present. He stood at a little distance from Eulalie as she

Eulalie was tireless in her endeavors for the perfect enjoyment of her guests; moving about from room to room, thoughtful for all, she had little leisure. Once, however, she stopped for a moment to look at Robert St. Clair, his strong figure outlined against the wall-drapery. Just to look at this man gave one a clearer idea of real manliness; made a fellow-being a close observer could see at once, looking at St. Clair, the unusual combination, in his personality, of finest, strongest intellect and tenderest affection. A charm there was about him, in lay his attractiveness: Robert St. Clair was mentally keen and powerful, morally high as the stars, and in friendship honest and true.

Eulalie was at her best that evening, and as St. Clair caught her glance her dark beauty struck him as never before; there was a lustre in her brown eyes that was new to him. Dr. Alvord noticed it too, then looked over at Violet and smiled.

"A game of whist!" cried the doctor across the room. Eulalie, where's a table? Ah! right here, in this corner, cosey as you please.

beat-here. St. Clair, find somebody and play with us." It was at that moment that Harmony ap-

proached. Robert St. Clair did not see Harmony with half the vividness that illumined otherwise. his gaze as it dwelt on Eulalie; but he was hardly conscious again that night of Eulalie's

Violet and the doctor played well, and won. with the clearest, most joyful sound I have The doctor laughingly declared that it was a forth in marvelous splendor.

ever heard, and I wondered if I had in some | matter of mental conversation and mind-readway entered Paradise itself. 'Surely,' thought | ing, that it was utter folly for any two to play against them.

Harmony did fairly well-but luck was against St. Clair; no one ever had poorer hands than he, and nothing would change the tide the whole evening long.

Eulalie seemed very unlike herself as her guests, one after another, bade her good-night -Violet and the doctor, Harmony and Robert St. Clair among the last. The hue of her eyes had deadened until all brilliancy was goneonly the dusk like a starless night was left. The sweet face of Violet Gray was shadowed as she, alone, noticed the change.

The doctor reined in his horse one morning before Eulalie's door.

Then he walked leisurely along the pathway, humming a snatch of a tune, stopping for a moment here and there to examine a blossoming shrub. Stepping up to the porch he seated himself.

The windows and doors were open, and the doctor peered through the screens as he rapped on the floor of the porch with his cane. He never troubled himself to stand and ring the doorbell on a summer's day at Eulalie's His first idea was always to make himself comfortable.

"Anybody sick here?" he called, through the screen door. "I'm drumming up patients Business is dull-at this time of the year."

A ripple of laughter from within, then appeared Eulalie, with a welcome beaming in her face that only Dr. Alvord could inspire. Behind her came Violet Gray, who was making a morning call. The blue of Violet's eyes was contrasted this morning with the most deli cate of rose-color-Violet was blushing prettily. And her embroidery silks had become suddenly tangled—the doctor's call was a surprise!

Eulalie did not stop on the porch, but ran down the steps and out on to the lawn. Bright patches of flowers bloomed here and there, and Eulalie dipped her hand among them as she flashed back a smile at the doctor.

"I think it more likely that you are drumsome of my choicest pansies." And the doctor's coat was soon adorned.

'I have been thinking," said the doctor, after a few moments, "of an enjoyable outing we could take-our own little party, you know. Guess what it is!"

"Oh! what is it, doctor? A steamer excursion?"

The physician's nose went up. "An outing," I said.

"A camping expedition in the woods, where we could fish, and bathe, and-and-

"And be eaten alive by mosquitos, and get short of provisions, and catch rheumatism-

Well, what is it?" asked the girls, eagerly. 'Do tell us?"

"Simply a coaching trip up over the Berkshire hills, in Massachusetts," answered the doctor, and then waited for their comment.

He was not disappointed. "Oh!" they exclaimed; and "Lovely!"
"Splendid!" "Delightful!" was the chorus, as the idea burst more fully upon them.

The physician looked very complacent. And he looked handsome, too, in the eyes of the girls. Dr. Alvord was fifty years old, and gray to an extent that would be considered alarming by some; but, in his case, each silvered hair was an added line toward perfect beauty. There are such people, you know, beside whom a person any younger seems not half so beautiful.

"But how-when shall we go?" began the girls, eager to lay plans. "And who will go, doctor?

'Oh! I'll arrange it all," he answered. "You just go ahead and get your dresses ready-and be in a hurry, too. And be sure and have warm flannel-none of your nonsensical silks and muslins. We shall be out in all sorts of weather, and in an atmosphere decidedly different from home. No thin shoes, either. Get the thickest leather you can find, and the heaviest soles. We will go in our own style, Bohemian-like, and leave Lenox and those ultra-fashionable towns for the last day or two. We will just go for the pure enjoyment of the scenery, the air and the solitude."

"How can you leave your patients?" asked Eulalie, as if anxious to encounter any obstacles at once; then she added, mischievously, 'the ones you are drumming-up, I mean."

"I am going to take them with me; that is what I was drumming them up for." And the doctor arose and strode down the walk in very good spirits.

"You really will go?" called Eulalie, watching him as he stepped into his carriage. "Just see whether I will!" returned Dr. Alvord, looking back as the carriage turned the

It was not an unpleasant morning when they started. The sky was not perfectly clear, and the probabilities were that in the two or three days to elapse before they had traversed the "Now for the partners: Violet, we two will route marked out, there would be a decided rainfall. But the doctor said he had calculated it just that way, so that by the time they reached the hills the sun would necessarily shine—there would be no excuse for it to do

These calculations, much to the amusement of the rest of the party, proved to be correct For the first three days cloud, rain, fog and drizzle enveloped them; then, as they began to ascend the hill roads, the sunshine burst

Nothing could have given the coachers such pleasure as this especial trip. Eulalie's eyes regained their brilliancy, and a dash of red soon appeared in her usually pale cheek. Vio let, who was of the frail, ethereal type, seemed to be a good subject for the physician's fatherly care; at any rate, if to watch her continually lest a day's ride be too arduous, and to cut short the hours of travel to suit her strength-if that was Dr. Alvord's duty, he fulfilled it most faithfully.

One day Harmony astonished them all by exclaiming, as the horses were about to take one of two branching roads, "Not that way, father! Not that road-the other!"

"The other!" replied Dr. Alvord. All eyes turned in surprise on Harmony. "Why, what do you know about the road? You have never been here."

"I don't know," replied Harmony, in a rather low tone. "I don't know why, but it seemed as if we ought to go to the left. Of course you know best, though." The left it shall be, then," said the doctor.

'It makes little difference in the distance, and we shall reach a stopping-place in good season.' How the merry company chatted! How they enjoyed each mile of the lovely scenery The doctor wrapped Violet's shawl about her shoulders, so that no breath of wood-damp

should reach her. St. Clair was sitting beside Harmony. No one would have thought of wrapping Harmony in the folds of an extra shawl-Harmony, the picture of health and strength. Dampness, disease, weakness, none of the common ills of life found lodgment with Harmony Alvord. Eulalie was looking ahead. Suddenly the

color left her face and she murmured aloud. The call of a bird had drawn her attention to a transcendently beautiful spot by the wayside, where fern-fronds and wild-flower blossoms fringed the edge of a wood. "Ah!" said she, "this is-Harmony, look!"

Robert St. Clair felt a little nervous tremor at his side. Harmony was looking.

It was past the close of the day when the coaching party arrived at the Mountain House ming up a boutonniere," said she. "I'll give you in Blandford. Lights shone from all the windows of the old hostelry, and guests were moving slowly about, some in conversation, and others silently enjoying the quiet of the moun-

The coachers were very weary. They stood for a moment on the veranda, taking a last breath of the pure out-door air before entering. The doctor was looking down at Violet with a tenderness that was more than fatherly, and which he did not attempt to disguise.

"Pardon me," said a voice beside Harmony I think this is your glove -

withdrew.

But just at this time Harmony Alvord did what she had never done before-succumbed to what is popularly known as a swoon; she never called it that.

"Bless my heart!" exclaimed the doctor, 'Harmony is all tired out. Who would have thought it of her ! "

Eulalie's eyes were luminous with a minging of sympathy, tenderness, exultation. Robert St. Glair turned toward her and said. in his direct way, "You are stronger than she.

after all!' Eulalie was radiant.

> Written for the Banner of Light. OUR NEW YEAR GREETING. BY MARIETTA F. WILLIS.

We send to all mankind to-day Our New Year Greeting, and we pray That Heaven may have for them in store R'en greater blessings than before: But if perforce new sorrow comes To cloud their now so happy homes May heaven give strength to each to bear What is allotted to each share; For clouds and rain must come to all The flowerets, lest their petals fall Neath too much sunshine, though so fair When rain has freshened all the air. And human flowers are oft more blest By care and pain than joy and rest. For often by the chastening rod

Man's heart is nearer drawn to God, And sorrow wrings the heart to pray As it ne'er could when light and gay. And yet, I do not wish to show That we had best be full of woe: But take each trial as it comes. Make joy and gladness in our homes Bear pain and grief with patient heart, Still bravely doing our best part. While unto heaven oft we pray To guide and help us on our way.

And now our kindest wish we send: May angels' lives with your lives blend So closely, that you'll almost hear Their benedictions, sweet and clear; And sense their sweet lips closely pressed To your fond lips, so glad, so blest; And feel your darlings' arms around Your necks, so softly, gently wound, And hear their music, low and sweet, Lifting your souls their souls to meet; R'en see their faces, oh! so bright. All radiant with heaven's own light. Oh! may your dear ones gone before Bless all your lives forevermore. Cambridgeport, Mass.

A girl in Dexter, Me., possesses a faculty, which mystilles, her friends. When blindfolded and provided with a photograph, she can describe the person or object portrayed in the picture, and she will also describe the objects in any picture or print after merely running her nuger-tips over the surface.—Truth Seeker, New York.

Original Essays.

SPIRIT GUIDANCE.

Some Singular Men and Teachings; Lorenzo Dow and His Inspirations, etc.

BY M. R. K. WRIGHT.

How true it is that some men and women are subject to the influence of strange emotions, and the manifestation of remarkable impulses and powers of mind. In every age of the world, and in every country, there have been both political and religious prophets and reformers-men and women who have taken the initiative in thought and general progress, and who have stirred up the sleepy and unapprehensive multitudes of the common people by the force of their genius, inspirations and personal magnetism. These leading advocates of new ideas and convictions have been persons of intuitive purpose, of restless activity, of unyielding ambition and will. When honest, they have pursued the straight line of conscientious desire and a self-satisfied judgment. They have been the impressible subjects of imperative mental demands, and the devoted exponents of original views and opinions, new doctrines and revelations. They have taught advanced and progressive theories, and have stood in the fore-rank of all promoters of social, moral and intellectual advancement and change.

St. Patrick was a representative exponent of principles of temperance and habits of purity. His opinions were deeply enstamped upon the minds of the people of his own age and country, and his work and character are still held in the highest regard and veneration by all Catholic religionists and temperance-loving communities.

Charles Fourier devoted his life to teaching doctrines of social reform. He believed that the condition of mankind might be improved by a union of interests. Mr. Fourier was an untiring advocate of his own wellstudied conceptions of social and domestic harmony, and although his ideas never proved to be practically successful, and he died without realizing his hopes and promises, his inspirations were, no doubt, mainly correct, and the sincerity of his effort to better the social state of the world has never been questioned even by those who have regarded him as a visionary propagandist of the social order. William Wilberforce, while at school in Yorkshire, England, at a very early age, became deeply impressed with the terrible nature of the traffic in human beings, and for forty years of The gentleman stopped speaking, suddenly, his life did everything in his power to abate and looked closely at Harmony, as if trying to the crime and shame of slavery. At first his recall her identity. The next moment he views met with strong opposition, but being bowed with exceeding reverence, and then eventually successful in his work he was universally esteemed and honored as an earnest benefactor of the colored race.

It is hardly possible to tell from whence the influences come that prompt, guide and govern the human mind in its many varying modes and moods of action and conduct. All new movements are conceived in the psychologic relations of sense-control, and whether right or wrong, successful or otherwise, they present marked evidence of intellectual design, foresight and character, and especially when viewed from the standpoint of history and the natural aptitudes of the human intellect. Martin Luther's life-long service to the cause of religious reform, and the zeal and restless energy of John Wesley and his coworker of the Protestant faith, are decided instances of the manifestation of this extraneous power as exerted upon persons of sympathetic and inspirational susceptibilities,

Jemima Wilkinson asserted that her mission was pointed out to her by the Divine Spirit. She said she heard a voice from heaven calling her to go and preach to the world. She followed the counsel of this unseen visitant, and went forth to teach the doctrines for which she entertained such devotion, and which gave her the distinction that she subsequently enjoyed. Joanna Southcott claimed to have had very much the same kind of spiritual advice and experience. She said that her mission was that of a prophetess and an instrument in the hands of Divine Providence. She was to labor for the establishment of a new and holy kingdom upon earth, and she proved the sincerity of her belief and purpose by the zeal and earnestness which she displayed and the sufferings she endured in her religious and public efforts and life.

The ordinary mind is not apt to understand or realize much concerning the object or application of that psychologic law that prompts and swerves the thoughts and purposes of men and women who labor under the conviction that they are the chosen agents of heavenly command, and who believe in their appointment to some exalted and useful mission. This state of mind is subjective, and, however much it may lead to mistaken ideas or teachings, it is surely of ultra-natural origin,

Joseph Smith, the Mormon Prophet, was as sincere in the belief of his divine opportunities as were any of the old Bible prophets. Like them, he tells us of angelic guidance and communion. Hear what he says: "I was praying for additional faith in the promises of the Scriptures, when, on a sudden, a light, like that of day, only far purer and more glorious, burst into the room, I was shocked at the appearance of this light. In a moment a personage stood before me surrounded with a great glory. This messenger proclaimed himself to be from God, and informed me that I was chosen to be an instrument in his hands

to bring about the purposes of a New Dispen-

There is a close likeness presented in the experience of all spiritually-minded thinkers and 5th, with the above heading, was a very sugsages of the prophetic class, and the same law gestive one, containing several points which of mesmeric actuation seems to be involved in the thoughtful reader may elaborate to a them for similar or concurrent objects. One of the most remarkable instances of personal sincerity and belief in the guidance and pro- orime, because it cannot decide the degree of tection of heaven, in a spiritual or apostolic any individual's intentional guilt in the compoint of view, is afforded in the case of Emanuel Swedenborg, the Swedish Seer. He claimed to be in constant communion with the dead for many years of his life, and was, by special permission, in frequent social intercourse with angels and "the Lord." Swedenborg's honesty has seldom been questioned, but a close analysis of his doctrines and teachings involves the question of his want of selfanalysis of his own opinions and impressions, or as to whether he was not led into a trap of intensely mystical visions for ulterior and inscrutable reasons. Certainly in what he reveals in regard to a future life he has exceeded the measure and power of all the prophets, and laid a foundation for the needful study of psychology and the laws of intro mental action.

It was quite different in the case of Lorenzo Dow, the eccentric Methodist preacher, who figured so conspicuously in this country as a traveling missionary in the early part of this century. This enthusiastic advocate of John Wesley's views-colored and changed by his own idiosyncrasies of thought-was naturally of a kind and prayerful disposition, yet as stubborn and independent as an anchorite. He had the most unbounded confidence in his numerous dreams and visions, and faithfully followed their intimations and suggestions. He wore long hair, and was extremely awkward in his personal appearance and manners. In his narrative of his early-life experience he tells us that while he was engaged in prayer upon one occasion, a "voice" advised him to go forth and preach the gospel. He was very reluctant to follow this counsel, and there and then entered the protest of inability, but "the voice" urged him on to duty with encouraging words. On the 20th of January, 1796, he had a very impressive dream. He says: "I thought I was in a strange house, and that a messenger came in and said to me, 'there are three ministers who have come from England, and who will, in a few minutes, pass this way." I followed the messenger out, and he disappeared. I ran over a wood-pile, and jumped upon a log to get a good view of the ministers. Soon they came over a hill from the west toward me. The foremost dismounted, and the others, one on a white and the other on a red horse, disappeared. I said to the first, Who are you?' and he replied, 'John Wes ley,' and he walked toward the east. Turning round, he said: 'You are called to preach the gospel; linger not between hope and fear.' I listened to his words with amazement, and turned partly around to consider, when, looking again in his direction, I noticed he had gone, and I saw him no more.

How like the abnormal realizations of the old time seers! While most of them attributed such experiences to the direct agency of a Divine Being, it would appear upon comparison of many cases, and all the facts at our command, that these influences and visions are rather the product of some interested and discerning spirit, some departed friend or relative, than the work of an Infinite Creator.

While in Ireland, in 1799, Mr. Dow became very much disheartened and discouraged. Speaking of his feelings at that time, he says:

"I saw nothing but death before me. I had no money to get back to America. I had no trade. The family I was stopping with could not be expected to entertain me long. My feelings were terrible. I laid down in despair and fell asleep. I dreamed that I saw a person put leaven in a bowl of meal. It leavened and leavened until it ran over on the ground;

"This dream," he continues, "strengthened my confidence in God, and I thought my way might possibly be easier than I expected, although unknown to me. While we were at tamily prayers a Scotch soldier came in and invited me to preach in the Barracks, which I did several times. I soon preached in other Barracks. At one place a revival was started, and a society was formed, and I was soon quite well engaged; thus verifying my wonderful dream."

Some time after his return to America Mr Dow visited the State of Virginia, and upon one occasion when preaching took his text from Thomas Paine's "Age of Reason," to the great discomfiture of his Christian friends, some of whom got up and left the house where he was discoursing. Speaking of himself and his appearance at that time, he

"I was looking rather ragged and dirty; my pantaloons were worn threadbare, my coat and jacket were worn through, as also my moccasins, and I had only the smallest part of a dollar left."

While in Tennessee in the spring and summer of 1803 the attendance at his meetings was very large and enthusiastic, and in some places the people were attacked with the "jerks," with extraordinary manifestations of grunting and swooning. Concerning these peculiar phenomena he says: "I regarded it a work of Divine power intended as a sign of the times, and given to convince people of the reality of the gospel." While in Liverpool in 1803 he restored the speech of a person who had been dumb for years; and upon many occasions his followers were specially benefited by coming in contact with and receiving his personal influence. He suffered all the pains and privations so common to the early apostles, reformers and sages, preached out of doors, was imprisoned, hunted and hooted at by threatening crowds that stoned him in the streets. and from whose hands he several times barely escaped with his life. Christian ministers for a long time discouraged his preaching, and shunned his presence and his meetings, as well as supported all sorts of opposition to his meth- are born where only one can be fed. But even in these ods of work and general sentiments. Throughout his entire career he was honest and earn, est, yet extremely irregular or eccentric in his actions and utterances, and truly it may be said that he was a martyr to his own peculiar ideas, religious conceptions, convictions and inspirations.

Notwithstanding his tenacious Methodistic proclivities, and the conventional methods of faith and discipline which had been impressed upon his very plastic temperament by the church or by his service to it, we find Lorenzo Dow was a man of very liberal and progressive views, and he gave as much evidence of spiritual guidance in his life and teachings little more he might have touched his hands to the as many of the ancient or modern seers and ground for support as some quadrumanous animals of spiritual guidance in his life and teachings giography of the sold in source

matical attacked and market constitution

TREATMENT OF CRIMINALS.

The leading article in THE BANKER of Dec. profit. But I shall only note one at this writing, t. e., that "society has no right to punish

mission of any crime whatever.' I have long held this opinion, and its correctness has been more apparent from year to year, with my experience in intercourse with society and its methods of handling the irregularities of its members. The core of our socalled penal legislation has been vengeance, based on the grim dogmas of Orthodox theology. God would punish, for that purpose having created an ever-burning hell of fire and brimstone, with an omnipotent devil, who is not only the jailor and tormentor in charge of hell itself, with legions of minor devils or underkeepers, but a ravager at will on the earth, where he is ever going forth as a roaring lion, seeking whom he might devour. Such being God's machinery and methods of dealing with the wicked, society made its code more or less hellish and brutal, that it might inflict pain solely and simply as a punishment. So our prisons were made as gloomy and uncomfortable as possible, and their inmates treated with a harshness and brutality akin to the dealings of God in his administration of divine and human affairs. But these things are of the past, and prison discipline has steadily humanized and improved as the thought and good sense of the people have outgrown the dogmas and polity of Orthodox theology.

I conceive that the only true course is to cut oose altogether from the idea of vengeance; eliminate altogether from our criminal procedures the idea of punishment as such, that is, subjecting a man to just so much deprivation of liberty or estate, as a measure compensating the crime the offender may have committed.

No judge or jury ever make a critical analysis of the mind of the culprit they may have before them, or trace the subtile influences, ante and subsequent natal, which have been the motive and main-springs of his acts. Let me illustrate: Some years ago, a gentleman connected with the management of the correctional institutions and pauper asylums of the State of New York, found a name so common and frequent that the fact caused him to query how it had happened. He entered upon an investigation which proved quite laborious, involving much time in the examination of records covering quite a territory. He persevered, and as a result found that some fifty years before a woman by the name of Jukes had an illegitimate child, from whom had sprung a progeny numbering a hundred or more, all belonging to the destructive and dependent classes. This is a record which should cause society to pause and ask itself many serious questions, mainly this one: Was it not possible to have prevented this stream of crime and pauperism which had so insignificant a beginning?

Pertinent to the foregoing facts permit me to quote ex-Governor Seymour of New York. At the session of the Prison Association. of which he was then President, held in Baltimore some ten years ago, in his opening address be said:

"It is a hard thing in any community to find an indictment against any man, for any crime whatever, which is not at the same time an indictment against the community itself."

True, eminently true. Take our criminals as they run. Begin with their childhood and trace them up through infancy, youth and adolescence to maturity, and see if they have not legitimately blossomed and fruited as destructives or dependents. At the same time preventive measures and saved them to themselves and society, made them fair, average citizens.

Under such circumstances as I have set forth, am I not correct when I say that no judge or jury can rightfully assume the function of declaring the punishment to be meted out to a culprit whom they may have before them? They cannot measure his mental or moral responsibility; they have no laws whose power can reach and bring to view the recondite agencies which have produced a criminal, and unless they can do these things, there is no right to punish. Society has a right to protect itself, but in doing this it must see to it that its policy shall not make a bad matter worse by brutalizing its victim, to make him an 1shmaelite when he shall have served his sentence and be sent out from prison into the WILLIAM FOSTER, JR. community.

50 Battey street, Providence, R. I.

IDIOT. GENIUS AND PROPHET. BY W. A. CRAM.

May not the following obituary possess certain merits not always characteristic of those written for the coasion: namely, long consideration, later develop ments, and test of time?

Popular obituaries do not always wear well, because vanting just these time confirmations of verity. We would forestail the criticism-"too late in the day "by entering the plea that we do not write from plous duty, but through a very worldly motive, simply to present the subject as a psychological study. The facts are from our own observation, and the word of mouth directly from the brother of the subject, who lived in the same home and noted his wave more than sixty years. The brother, still living, is Mr. Edwin Lane of Hampton Falls, N. H. We offer no other certificate of the truthfulness of this account:

GEORGE G. LANE, IDIOT, GENIUS AND PROPHET, Died Feb. 18th, 1883, aged 66 years.

We cannot believe that God, or Nature, ever blunders though often his works to our dim crude seeing and knowing appear like carelessness, or mistakes, as when in pity we behold the idiot, or innocent help less creatures starving by the millions, because through nature's law or God's purpose a thousand very facts of existence we sometimes catch glimpses of nature's beneficent meaning later on, discovering in the idiot's life a law of righteousness and equal promise of eternal good; in the starving millions of animals the hope as well as the sadness of evolution

and heredity. Nature, in what are called her "sports," or abnormal Nature, in what are called net sports, of conditions and promises of life altogether beyond the ordinary, but destined through the progress of the ages to become the common possession of mankind. The subject of this paper was, we think, a case in point. Let us consider him briedly as an idiot. He was a little below ordinary height; when standing upright, commonly stooping very much as he walked, his long arms and bands hanging far forward, one could easily imagine that stooping a little more he might have touched his hands to the ground for support as some quadramanous sinimals ground for support as some quadramanous sinimals do. His body was long and heavy, his legs very short,

so that in walking he made the lilting, jerking move-ment characteristic of animals trained to walk up-right. Phrenologically speaking he had a finely de-veloped forehead, large and full. The occiput rose into a peculiarly high point, with a deep depression on each side. He had a good appetite, was healthful and strong—so much for the physical man. His manners marked the idiot. His speech a stranger could not understand, being a compound of grunts, and half stammered words supplemented with uncouth gestures. He would move about the farm picking up things here and there, piling them in strange places, soon moving them again, seemingly without purpose or use. I saw him once standing in the horse-stall, his head bent over the manger soberly and diligently chewing hay, evidently quite seriously thinking him self at home in the business. While eating his ordinary meals he would eat voraclously a while, head low down, then stop and grunt, lifting his head sideways, quickly glancing up as if startled, then go on again. On funeral occasions at the house he was very serious, sharply watching and imitating others. apparently that he might becomingly conform, shedding tears and applying his handkerchief to his face duly with the mourners. He was not altogether deficient in musical taste and ability. He would sit for hours with a board two or three feet long resting on his knees, and rub ribbon-blocks over it in various ways, producing different sounds in a kind of method of his own, forming a crude harmony at times. In this he found great enjoyment, often leaning back in his chair and laughing heartily at some strange combination of sounds.

In warm weather he found an instrument of grander proportions, using the whole side of a long, old-fashoned barn, rubbing the pet ribbon-blocks up and down as far as he could reach upon the different boards, that gave forth each a somewhat different sound. In a crude way he seemed to play upon the various boards, as an organist touches the keys of his instrument. After years of this kind of perform ance, the boards on the side of the barn were worn in many places quite thin. His education, if we may so call it. was limited to learning most of the letters of the alphabet, so as to know them singly at sight; but he was unable to form them into words or to distin guish words, so far as could be discovered. He could count as far as five or six, beyond that he became confused in the way we understand as counting. Thus far the idiot. THE GENIUS.

This man on one side was plainly an idiot; on another, was he not a genius, since he possessed certain senses and mental powers peculiar and superior on certain lines, even to the greatest intellects, in what we call the natural development of the mind? Let us keep clearly in view that he could not read the sim plest sentence, that he did not understand a single printed word as we do, that he could not count, or mathematically calculate after our manner or understanding, yet he had a decided literary taste and wonderful mathematical powers and knowledge in certain directions. He manifested great interest in books and papers, in perusing which he spent much of his time, and plainly found intense enjoyment. While reading he did not hold the paper with column perpendicular, but horizontal, reading always from right to left. If any one gave him book or paper with page or column perpendicular, he at once shook his head, and placed it with column horizontal. While intently perusing his paper he would stop occasionally, lean back in the chair, and laugh as if much amused. That he gathered some peculiar impression, entered into some understanding of what was in the paper, was proved in many ways. He would be greatly interested in some part, and carefully lay the paper away till his sister came to visit them at the old home. when he would eagerly go and get the paper, and, pointing to the part that had interested him, would say: "Read-Read." There was another peculiarity about his reading. He would begin to read when it was growing dark, and continue till hardly anything was distinguishable to others in the room. At first thought, one would naturally suppose that he could not see, or really read, but was simply, ape-like, imitating, or indulging in some kind of idiotic amusement. One simple fact among many others destroys such a supposition. He carefully kept the old papers filed away in the garret, hundreds of them in different piles. If, by chance, an article happened to be spok-en of by the family in conversation as having been in a certain paper, six months or a year before, and the desire expressed to see it again, this man would go to the garret, and from a pile of a hundred, in total darkness, select the one containing the article mentioned. and bring it down to the family to read. This he did again and again, yet he could not read a single word

as others commonly read. The mathematical powers of this man were very and leavened until it ran over on the ground; you will find that the community, in a great then it leavened until it ran under the ground majority of the cases, might have instituted majority of the cases, might have instituted seeming thought he would tell the dominical letters. for any year, past or future, that might be named. There appeared to be no limit to his power in this line: He seemed to go through no process of calculation, but at once saw or mentally grasped mathemat ical results, as by some more inward or subtile power of apprehension! His brother again and again proved the correctness of his answers, although the mathematical result that the brother obtained by a halfhour's "hard figuring," this idiot genius attained in a moment. Strangers to test him would often tell him their age, the day of the month they were born. He would immediately tell the day of the week; also the day of the week their birth-day would be in any year to come. Asking him the day of the week that Christmas or fourth of July would fall upon in any year, whether in the eighteen hundreds or three thousands, if so long they exist, he would tell correctly without a moment's apparent calculation, and yet he could not count or reckon in the ordinary way more than a child three years old. His particular literary preference seemed to be for almanacs, often having three or four at hand which he studied and compared When it came near the end of the year he was anxious and urgent to get the new year's almanac.

THE PROPHET.

If we mark quite plainly the idiot and the genius in this man, let us consider also whether he was not somewhat of a prophet, in this, that he foreshowed or foretold in his extraordinary traits certain higher developments of sense and intellect to be attained by mankind. He certainly possessed a clear vision of things in what to our common seeing is total darkness. Because of his abnormal physical develop ment had he prematurely come into the use of some finer seeing organ of vision.

Imprisoned, and with dim dulled senses, in many ways as to the body of this world, might he not have seen and thought at times, in a dim, faltering way through the eyes and mind of the finer spiritual body, growing from, enfolding and permeating this grosses common one we consciously wear and know?through his very idlocy, or partial death as to this world, being born a little into the consciousness and use of the more perfect ethereal or spiritual organism, which the sound and sans can know in fullness of power and light only as they are born through death into the upper world of higher sense and life Thus he foresaw a little where we are blind. Idiot as he was on one side, yet prophet of higher sense and life on another. Nature through sad inheritance or arrested development, sealing his mind and senses in many ways to the delights of this world, was, then, not altogether unkind-opening to him through her eternal law of compensation that higher world and life, sealed in the main from us by the very soundness and completeness of our grosser bodies.

He could not read the printed page as we do; he grasped not its thought as we do; poor idiot on this line, yet somehow he read. May it not be that the printed page gives impressions of one kind to common eight and understanding, and another, finer kind to subtiler senses and clearer understanding; just as the trees, flowers and animals wear ethereal

tion again Ohi God and Nature is there no mistake, no blundering, no ill-will, no injustice to this poor idiot?

We look more deeply into this man's life, and catch dim, fitful glimpses, hear far-off tones and voices of the soul's being just over the borders of our grosser world of sense, and we begin to discorn how this idiot might possess the beginnings of higher powers, senses and conscious life than we know. Bo the unfortunate of this world felt, heard, saw and thought in dim, feeble ways that great upper life, beyond death to most of us, the fortunate children of Nature. If this be true, as we think the higher science more and more confirms, then we see and know, "as through a glass darkly," how he too was equally fortunate, folded about and on-led by the same soul of beneficence as Heaven's blessed. In that great morning awaken. ing after death, which then will stand the best grown, the happlest, most hopeful child or children of the new world-the idiot or we?

I have read in that idiot's dead face and life this answer: In some ways we, in some ways he—and so I write beneath his death:

IDIOT, GENIUS AND PROPHET. Where God and Nature withhold the good, the joy and beauty of life on one side, they open the way and give more freely and richly of life in some other, higher way of the soul, thus vindicating the eternal justice and divine compensation of the Over Soul.

Points Current.

He Has Located Hell.

Fifty two Miles Underground, and Full of Burning Brimstone.

"Hell, or hades, or gehenna, or sheol, or the inferno, or whatever you want to call it, is a lake of fire and brimstone, exactly fifty-two miles below the surface of the earth at sea level, and has the cubic contents of 542,900,000 miles.'

That is the statement made yesterday by the Rev. C. A. A. Taylor, D. D., educational and financial traveling agent for the Florida African Methodist Episcopal conferences, Indianal Methodist Episcopal conferences, Indiana Methodist Episcopal Conferences, Indiana Methodist Episcopal apolis Freeman representative and general

apolis Freeman representative and general preacher.

"I have come to this conclusion," he continued, "after a most painstaking investigation into the most comprehensive literature of science, philosophy and theology; of libraries in Paris, London, New York and Boston, togther with a minute investigation into the

togther with a minute investigation into the Holy Scriptures.

"I base my belief on the Scriptures. In the first place Christ always speaks of hell as being down and not up. Again, it is often and everywhere spoken of in the Bible as being a lake of fire and brimstone, and if it is not why should the Bible say it is? You notice where the Bible says that when Christ was three days in hell he lifted up his eyes. How could he look up if he was not already down?

"I get at my conclusion by estimating the increase of heat as we go downward, and have figured that at exactly fifty-two miles the heat is just enough to melt any known substance. Here the lake of fire and brimstone begins, and it extends through the whole interior. It was once completely filled with a molten mass, but God has put it into the heart of man and constrained him to bring about the grand consummation. grand consummation.

grand consummation.
"In obedience to God's mandate man is gradually emptying out this interior by sinking oil wells, natural gas wells and coal mines. Besides this volcanoes are gradually preparing a place for the unregenerate who persist in disobeying divine law. The holy book says that at the coming of the judgment the earth will be rolled together as a scroll and burned with an unquenchable fire. This means that the interior will be so emptied out that the crust will break in and the friction caused by molecular disintegration will create the heat which will consume the world and leave only the lake will consume the world and leave only the lake fire. The good will escape by being called

"The Bible says the sun moves around the earth and does not say that the earth is round. For that reason I believe the earth to be flat, or at least not as round as the scientists believe it to be."—Chicago Tribune.

Legends of Sunken Cities.

Plassy, in India, Has Been Covered by the Hooghly.

Dozens of cities and not a few inconsiderable towns mentioned by ancient writers have partially or wholly disappeared beneath the waves of the restless oceans. One of these was Bangala, which stood near Chittagong, and which appears to have given its name to Bengal. Ptolemy mentions a seaport called Romaria, which stood in Comarin, in India. Of this city the sole relic is a rock in the sea, having in its center a well of fresh water. Plassy, the place where Clive gained his greatest victory, has been swept to the last vestige by the river Hooghly. Ravenspur, on the east coast of England, was long since swept away by the gradual inroads of the channel.

Town Bank, near Cape May, N. J., is so called from a town which once stood on the coast, but which is now covered by the waters of the Delaware bay. Wales also has its sunken city, which tradition has placed in Lake Elangorse. The famous city of Is was somewhere along the coast of Brittany, and various places are now pointed out to the was Bangala, which stood near

somewhere along the coast of Britany, and various places are now pointed out to the tourist as its original site. There is said to be a sunken city in Germany somewhere in the island of Rugen; on calm days it is even said that one may hear the bells of the city as they are being rocked back and forth by the waves. W. Muller's famous lyric is based on this old superstition. The first stange of this even lists superstition. The first stanza of this exquisite little poem runs as follows:

Hark! the faint bells of the sunken city Peal once more their wonted evening chime; From the deep abyss there floats a ditty, Wild and wondrous, of the olden time.

In addition to these I might mention Amalfi, the sinking of which is celebrated in a poem by Longfellow; and Savanna-la-Mar, which went down in a West Indian earthquake and was immortalized by De Quincey. The ancient Greeks alleged that the cities of Burs and Helica were sunk in the sea, where the houses and spires were plainly visible for years. The waters of the Indian ocean now flow and ebb over the site of old Calicut, the place from which our "calico" takes its name. According to De Peyster's "History of Caransius," the town and port of Scarphont, which

was immortalized by De Quincey. The ancient Greeks alleged that the cities of Burs and Helica were sunk in the sea, where the houses and spires were plainly visible for years. The waters of the Indian ocean now flow and ebb over the site of old Calicut, the place from which our "calico" takes its name. According to De Peyster's "History of Caransius," the town and port of Scarphont, which stood on the shore of Flanders, was overwhelmed and swallowed by the sea in the year whelmed and swallowed by the sea in the year whelmed and swallowed by the sea in the year whelmed and swallowed by the sea in the year whelmed and swallowed by the sea in the year whelmed and swallowed by the sea in the year whelmed the following question was put to Thomas A. Edison by John S. Wise, in a recent lawsuit, in which Mr. Edison gives a pretty clear definition of the words "ampere" and "volt," which are much used about this time:

Q.—"Explain what is meant by the number of volts in an electric ourrent?"

A.—"I will have to use the analogy of a waterfall to explain. Say we have a current of water and a turbine wheel. If I have a turbine, I get a certain power, we will say one liorse power. Now, the one foot of fall will represent one volt of pressure in electricity, and the thousand gallons will represent the ampere, falling and gallons of water, or one ampere, falling an water and a turbine wheel. If I have a turbine wheel and allow a thousand gallons per second to fall from a height of one foot on the turbine, I get a certain power, we will say one horse power. Now, the one foot of fall will represent one volt of pressure in electricity, and the thousand gallons will represent the ampere, or the amount of the current; we will call that one ampere. Thus we have a thousand gallons of water, or one ampere, falling one foot or volt, or under one volt of pressure, and the water working the turbine gives one horse power. If, now, we go a thousand feet high, and take one gallon of water and let it fall on the turbine wheel, we get the same power, we have got a thousand times less current or less water, and we will have a thousand or less water, and we will have a thousand to the same power.

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falls, is the pressure or volts in electricity, and the amount of water is the amperes. It will be seen that a thousand gallons a minute falling on a man from a height of only one foot would be no danger to the man, and that if we took one gallon, and took it up a thousand feet and let it fall down, it would crush him. So it is not the quantity or current of the water that does the damage, but it is the volocity or the pressure that produces the effect."

January Magazines.

THE ARENA .- "Human Progress; Past and Future," is the subject of the leading paper, from the pen of Alfred Russel Wallace. It is marked by the deep thought, perception of newly revealed truths and broad, expansive culture that characterizes all that emanates from that source. Prof. Januaris of the National University of Greece at Athens contributes a graphic and authentic picture of womanhood in the land of the crescent, in an article under the caption, "Mohammedan Marriage and Life," Richard Hodgson supplies the first of a series of psychical research papers, treating upon "Premonitions," those to follow are from M. J. Savage, B. F. Underwood and others. Hamlin Garland, of whom a portrait is given, commences a story, "A Spoil of Office," dealing with life and conditions, social and political, in the West. D. G. Watts contributes an appreciative article upon the writings of Walt Whitman, a portrait of whom is the frontisplece of this number, and current topics are ably discussed by Ex-Gov. Sheldon, Henry Wood, E. P. Powell, Chas. Schroeder and others. Boston: Arena Pub. Co., Copley Square.

THE ATLANTIC MONTHLY for January opens with Mr. Crawford's serial, "Don Orsino;" Henry James contributes a fine article of reminiscence and criticism on James Russell Lowell; the paper on Boston by Emerson is full of characteristic phrase which will long live in the memory; Miss Edith M. Thomas furnishes " a fond and unscientific observati n of our winged friends;" Thomas William Parsons has a poem, "Down by the Shore in December;" Walter Crane in a paper "Why Socialism Appeals to Artists" defends the socialistic opinions of divers of the modern æsthetic school in England; a glimpse of the life of an English thinker is afforded by the publication of a collection of letters from John Stuart Mill; The Creed of the Old South," by Prof. Basil Gildersleeve, is a statement of the political creed of those who fought on the southern side in the civil war; Herbert D. Ward narrates a short tale of seashore life; other articles not here enumerated, good reviews, etc., close the first number of the year. Houghton, Mifflin & Co., Boston, publishers.

THE CENTURY .- A portrait of the famous French musical composer, Gounod, is the frontispiece. Dr. Wheatley contributes the first of a series of papers on 'The Jews in New York," finely illustrated; there is also a brief article on "The Jewish Question" in general. J. R. Dodge, of the U.S. Agricultural Department, deals with "The Discontent of the Farmer," reviewing the causes that have led to it, and stating the reasons of its present decrease. Capt. E. S. Godfrev. one of Gen. Custer's troop commanders, gives an article on "Custer's Last Battle," in which he advances a new theory in regard to Custer's movements, based on personal knowledge and other sources. The unique novel, "The Naulahka," is continued, and short stories are Viola Roseboro's "Bentley's System" and a "A Battle in Crackerdom." The poetry is of rare excellence, Mr. Aldrich contributing five short poems in a group entitled "Interludes." New York: Century Pub. Co.

WIDE AWAKE.-A feature of this number is the story of "The Boy Who Built a College," Leland Stanford, Jr., and the famous University at Palo Alto, Menlo Park, Cal., with portraits and illustrations. Additional chapters are given of the marvelous story, "The Lance of Kanana," by Abd el Ardavan. Celia Thaxter is the author of the opening contribution, a Norwegian story in verse, "Gudbrand's Good Luck." An entertaining account is given of a "Double Christmas at St. Martin's," and in pages that follow, "The War of the Schools" reaches its end. Of the other attractions are "The Strawberry Feast at the Long House," "Two Schoolmasters," and new chapters of "Jack Brereton's Three Months Service." Boston: D. Lothrop Co.

ST. NICHOLAS.-Two new serial stories are commenced: "Two Boys and a Girl," and "When I was Your Age." The frontispiece is a finely engraved reproduction of a painting, "The Little Maid of Spain," Helen G. Cone supplying accompanying verses. The "Tee Wahn Folk-Story" of this month is "The Revenge of the Fawns." Brander Mathews continues his "Tom Paulding," Chas. E. Carryl "The Admiral's Caravan," and in the way of completed stories the readers are given "The Pink Gown," by Mary Davey. Numerous attractions in prose, verse and illustrations in addition to the above render the opening issue of the new year one that will please all. New York: Century Co.

MAGAZINE OF AMERICAN HISTORY .- The frontispiece is a fac simile of a very rare engraving made in Holland three hundred years ago, and the opening article part first of "The Enterprise of Christopher Columbus: A Critical and Common Sense View," by Arthur Harvey, President of the Canadian Institute. Of its illustrations is a map of the world as known to Europeans in 1400. "Was America Discovered by the Chinese?" is considered in an interesting paper by Dr. A. R. Glover, in which he gives what evidence there is of the discovery of this continent in the year 458. Valuable information upon various points of history is given on the remaining pages. New York: 743 Broadway.

NOTES AND QUERIES .- Included in this month's contents is "An Abracadabran Invocation." Other subjects treated are, "Poems of the Epic Circle," "Astral Origin of the Hebrew Alphabet," and " The Discovery of America Foretold" in the age of Nero. Manchester, N. H.: S. C. & L. M. Gould. Boston: For sale by Colby & Rich.

The blood-cleansing qualities of Ayer's Sarsaparilla render it invaluable in skin disorders.

A Veteran Spiritualist Passes Away. MRS. PAMELIA M. CUSHMAN of Euclid, O., passed to the invisible Wednesday, Dec. 23d, 1891, after an

CONSUMPTION CURED.

Bunner Correspondence.

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BOSTON.-Kato R. Stiles writes: "I have pust returned from a visit to Salisbury, N. H., whither I was called to hold a series of meetings. It will be remembered that Salisbury was the early home of the illustrious Daniel Webster. The hall in which our meetings were held was formerly the schoolhouse where Webster's youthful mind, received the rudiments of his education. It was therefore quite natural that the spirit should draw near the familiar spot upon the occasion of our visit to the scenes of his childhood.

The meetings were well attended, and the interest was almost intense—showing that everywhere human hearts are not only receptive to the teachings of Spiritualism, but they are hungering and thirsting for the fuller gospel which is to be found in its divine philosophy. There are butifew pronounced Spiritualists in that section, but those few are loyal to the truth, and occasionally, when circumstances will admit, they call some speaker there.

It was chiefly through the effort of Mr. J. W. Folsom that I went to voice the glad tidings of 'Life and Immortality brought to flight' through spiritual communion.

I stopped at the home of Mr. and Mrs. Arey. Mr. Arey is an earnest and avowed Spiritualist, and has done much toward helping on the Cause in that quiet town Mrs. Arey, although not a Spiritualist in the common acceptation of the term, is nevertheless a true woman, and, despite the differences of opinion on this subject, we entered into close spiritual affiliation during the few days of our sojourn at the hospitable home of these worthy people.

There is something peculiarly gratifying to just returned from a visit to Salisbury, N. H.,

during the few days of our sojourn at the hospitable home of these worthy people.

There is something peculiarly gratifying to my spirit in holding meetings in sections where comparatively little is known of the philosophy and phenomena of Spiritualism. I find it much more easy to speak to investigators than to those who have been surfeited with lectures.

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I am more than ever convinced that we need the phenomena of our Spiritualism at the present time more than ever before; for people are turning their attention to the subject as never before since the inauguration of the spiritualistic movement, and we need strong, undeniable facts to substantiate our philosophy, without which we have no philosophy. Therefore we say that instead of decrying the phenomena of Spiritualism, let us recognize not only their utility, but their necessity, and let us not only hope for more positive proof of the continuity of life, but let us expect it. I believe we may hold ourselves in such an attitude if we will that we shall have the fresh manna of spiritual manifestations every day—some new fact to relate, instead of constantly reverting to what the spirit world has done for us in the past."

what the spirit world has done for us in the past."

[Writing from Salisbury, N. H., Jan. 3d, Mr. Folsom says: "Mrs. Kate R. Stiles of Boston gave two of her very instructive lectures at Academy Hall on the 26th and 27th of Dec. Her themes were treated to the satisfaction of all present. A number of tests were given which were nearly all recognized. Her psychometric readings were truly wonderful. On the evening of the 29th a parlor scance was held at the house of Jonathan Arey, where nearly all in attendance received very satisfactory communications from their spiritfriends."]

NEW BEDFORD.-Miss S. Lizzie Ewer of Portsmouth, N. H. officiated for the friends in this place Sunday, Jan. 3d. "In the evening," so the Secretary writes, "the control of Miss Ewer answered in a very interesting and intelligent manner questions from the audience, and then gave a large number of tests and psychic readings, which were very correct. One, in particular, deserves especial mention—being given to a young lawyer, resident of this city, who never before had attended a spiritual meeting. The reading was so clear in its application that he was prompted to make some remarks, in which he said he only came this evening out of curiosity; that he was not a Spiritualist or Protestant, but a Catholic—his parents having brought him up in that faith; while it was far from his mind when he received the test, still he thought that, as a matter of justice to the lady who had given him the reading, he should in this way acknowledge it, as he was an entire stranger to her, and she could in no possible way know of his former life, he being 'a selfmade man as it were,' having had a struggle to obtain his education, and being a native of the Western Islands." this place Sunday, Jan. 3d. "In the even-

NEWBURYPORT .- "F. H. F." writes that on Sunday afternoon, Jan. 3d, after a fine address by Miss M. R. Hillsgrove, a highly successful public scance for independent slate-writing was given by Mrs. Amelia Mott-Knight:

Knight:

"Our President, Mr. D. T. Reed [writes our correspondent] announced that a committee from the audience would be appointed to see that the slate writing was accomplished under strict test conditions. Dr. Merrill, Wm. E. Chase, John C. Cheney, Joseph Torrey, Mrs. Wm. Poole, Mrs. John Cheney and others were so appointed; they proceeded to the platform and examined the table, then covered it with black cambric—over this was placed a large brown plano covering. When ready, slates were called for, and numerous slates were brought up by members of the audience.

numerous slates were brought up by members of the audience.

Mrs. Knight was then seated at the table, and the committee were seated all about her: the medium placing her hand on the under slde of the slates, the committee placing their hands upon her hand. This was all under the table; the slates were pressed close up to the table, and at times some of the slates would drop on the floor, or would thump on the table. The committee reported at times what was going on; when writing was in process the medium would invite the audience to come and hear it. During this time one hand of the medium was always on the top

on; when writing was in process the medium would invite the audience to come and hear it. During this time one hand of the medium was always on the top of the table.

A number of short messages were given, and one slate in particular was covered with two loving communications, while on it was a picture of a mother and a little babe in her arms; this was for one of our singers, who acknowledged it as correct in all particulars—messages and picture.

The committee announced that the medium was genuine, and that no artifice was used. The slatewriting occupied one hour and a half. Then the audience was dismissed for the evening, when a like successful scance occurred—slates were brought up, the committee and mediums sat around a table, and messages were received covering half of some slates, short ones on others—one from Mr. Albert Russell, our late President. The people present were asked to come on the platform and hear the writing and examine the slates, and quite a number did so. The committee reported—or a number of them did and the rest agreed with them—that the manifestations were to them genuine; one of the committee said from the platform that he was a skeptic, but that the medium did not produce the writing—how it was produced he could not say."

the Spiritualists of this place to carry on pub-lic services, Mrs. Jeannette W. Crawford, at the time of writing, being the speaker each

Sabbath.

"Ours is a beautiful little city of twelve thousand inhabitants, at the foot of the Rockles," writes Mrs. K., "and the scenery here is worth a trip to lovers of the beautiful. No pen-picture can give an adequate description of its loveliness. The people are calling aloud now for test-mediums, and could we have one of the best for platform phenomens, I have no doubt we could soon fill our hall, which has a seating capacity of seven hundred. Who will come over and help us?"

NORWICH.—"G. H. M." writes: "A few carnest, recently-acquired friends of the Cause here are trying to revive an interest therein, here are trying to revive an interest therein, after a state of inactivity and apathy on the part of the older ones, which has lasted about eight years. Mrs. Abby N. Burnham of Boston was secured for three evenings of last month and gave good satisfaction. Her lectures were attentively listened to, and furnished mental food for the thoughtful.

Dec. 22d and 23d we had the pleasure of listening to Mr. F. A. Wiggin of Salem, who gave us two interesting lectures and scances. Although the weather was stormy, a goodly num-

ening to Mr. F. A. Wiggin of Salem, who gave us two interesting lectures and scances. Although the weather was stormy, a goodly number of people were present at T. Spencer Baker's Hall, where the meetings were held. They evinced their interest in the subject and evident desire to learn more of the Spiritual Philosophy by the close attention given, both to the lectures and tests which followed, the latter consisting mostly of names of spiritriends and incidents in their lives, which were generally recognized. Mr. Wiggin was graduated from the Hamilton Theological Seminary near by here as a Baptist minister not many years ago, and was known by several present as a college chum, consequently drew many of that class to hear him on this occasion. The earnest manner in which he approaches his audience, and the way he handles his subject, enlist the confidence of his hearers at the outset; and we believe his labors here will prove beneficial to the Cause, and be the means of reviving it again in our midst.

Norwich has the reputation, and I believe it has heretofore sustained it well, of being one of the most orthodox, creed-bound and bigoted places known; and Spiritualism has been tabooed in nearly every home as something pertaining to the evil one; but thanks be to the denizens of the spirit-world, through whose efforts, aided by a few earnest workers here, a desire has been awakened in the hearts of many, largely church members, heretofore bitterly opposed to the whole thing, to investigate and learn if it really be true that any good thing can come out of the Nazareth of Spiritualism.

Mr. Wiggin is so well known he needs no in-

unlism.

Mr. Wiggin is so well known he needs no introduction or recommendation from us, nevertheless we desire to accord him our thanks for coming here at this time, which was largely a philanthropic desire on his part to aid us, and not a pecuniary one; and we believe societies will make no mistake in securing his services."

NEW YORK CITY .- A. E. Willis, Secretary of the Adelphi Hall meetings, writes that on a recent Sunday "A Study of Theosophy" fur-

of the Adelphi Hall meetings, writes that on a recent Sunday "A Study of Theosophy" furnished the subject for a remarkably interesting lecture at this place by J. Wm. Fletcher: "Spiritualism [said the speaker] claims that man is a spirit, that he lives after death, and that he is able under certain conditions to demonstrate that life. Theosophy also accepts this statement, somewhat conditionally it is true, but makes the object of its study the law of life, rather than a personal demonstration of it. In fact the study of spiritual law, with a general application, is more emphasized by the Theosophist than the Spiritualist. Each class of persons are looking at the same law from a different standpoint.

The Spiritualist divides the constitution of man into three parts — body, mind, soul; or, physical, mental, spiritual. The Theosophist makes man seven-fold—body, vitality, astral body, animal soul, human soul, spiritual soul, and spirit; and these are but a liftle more careful classification of precisely the same thing, the astral body corresponding to what has been long known as the spiritual aura. Here many very remarkable descriptions were given, it being held in a general way that red denoted physical life, yellow, mental life, while blue was the color of the spirit. One great point of difference found between these two spiritual factions is that the Spiritualists [generally] seem to feel that organized individual consciousness begins with birth, but continues always throughout the unborn years of the future. The Theosophists equally accentuate life before birth, contending if man is to exist forever in the future he must have existed throughout all the past." all the past.

Missouri.

OREGON.-"Holt "writes: "In a recent BANNER a correspondent, speaking of the persecution visited upon the late Mr. King of Ten nessee for violation of the Orthodox Sunday law, declares that it was done in violation of the Constitution of the United States. Well! that is not remarkable. Congress itself has made a hundred new orimes of late years, and punishes for committing them, although it is plain that Congress has power only over some

plain that Congress has power only over some half-dozen offenses.

If any one doubts this statement, let him read 'Elliot's Debates on the Constitution,' volumes Virginia and Massachusetts. Then let him read the Amendment to the Constitulet him read the Amendment to the Constitu-tion where all powers not granted are re-served. Then let him read the history of the attempt by Congress about 1800 to punish two other offenses, 'sedition' and 'frauds on United States Banks'; then read Madison's and Jefferson's letters, speeches and resolu-tions declaring Congress has no power to pun-ish any other offenses than treason, felony on

invite the audience to come and hear it. During this of time one hand of the medium was always on the top of A number of short messages were given, and one slate in particular was covered with two loving communications, while on it was a picture of a mother and a little babe in her arms; this was for one of our singers, who acknowledged it as correct in all particular, and that no artifice was used. The slate writing occupied one hour and a half. Then the audience was dismissed for the evening, when a resolution occupied one hour and a half. Then the audience was dismissed for the evening, when a little and messages were received covering, half of some slates, short ones on others—one from Mr. Albert Russell, our late Fresident. The people present were asked to come on others—one from Mr. Albert Russell, our late Fresident. The people present were asked to come on others—one from Mr. Albert Russell, our late Fresident. The people present were asked to come on the should not a number of them did and the rest agreed with them—that the manifestations were to them genuine; one of the committee and medium was produced he could not say."

PHILADELPHIA—Wm. C. Ferris writes:

"Helen Stuart-Richings has occupied the platform of the First Society of Spiritualists during the month of December, and she seemed to win all hearts by hor varied gifts, her early and the produced in a wind produced the writer that the produced in a wind produced the writer that produced in a wind produced the writer that produced in a wind produced the writer that produced the writer that produced the writing that the produced in a wind produced the writer that produced the writer that produced the writer that produced the writer that was necessary to violate the constitution—to break the supreme law in two produced here are movered to the supreme law in two produced here are movered to the supreme law in the constitution—to break the supreme law in the constitution—to break the supper law in the produced here are movered to the produced here ar

the friends of humanity-and is clearly un-

Maine.

NORWAY.—II. A. Bradbury writes:

"Mrs. Lucy A. Lombard entered into rest from her home in Parls. Me., Dec., 18th—not a rest of inaction, but the rest of the consciousness of doing well and having finished her work of earth-life.

She had completed her three score years and ten, and nearly half of that time had been a sincere student at the shrine of Spiritualism. She sought for the highest and best that it had to give, and sought not in vain.

dent at the shrine of Spiritualism. She sought for the highest and best that it had to give, and sought not in vain.

Its phenomens were invaluable to her in that they demonstrated the continued existence, love and watchful care of those of her family who had gone out into the whilem 'silent unknown.' The unknown lost its silence, and became the known-the only really permanent and enduring existence.

The light of Spiritualism was a beacon to her footsteps; its philosophy the religion of her life; andiby it was woven the woof of a life of charity, kind words and good deeds, illustrative of the upiliting power of spirit communion.

Having experienced the saving power of the soul-inspiring truths brought to her understanding by spirit communion, she wished and labored that others might be therewith blessed—being ever ready to proclaim her experiences, and the glad tidings of the intercourse of the inhabitants of the earth and spiritworlds.

Precious, indeed, to mortal man, is the positive knowledge of the continuity of conscious individual existence beyond the grave, but far more precious is the experience of that existence to him as a spirit.

Not until then can life be seen in its wholeness, and the grand possibilities and ultimate destiny of the soul fully understood. As Paul says: 'Here we see as through a glass darkly, but then face to face.' That is, spirit being the real permanent substance, when we become spirits we shall see that we are composed of that which constitutes the reality of existence, and are brought face to face with it. We shall have passed from the dominion of matter, from corruptible and ever-changing forms, to the dominion of spirit—to incorruptible and never-changing realities. Will not this compensate us for this darksome shadow of death which is the common lot of all?

It behoves each and all of us who are yet left in the dark, uncertain confines of matter to give audience to and profit by the teachings of our rises spirit friends, concerning this life and its bearing on the life whic

Illinois.

ALHAMBRA.-Henry Sharp writes: "In reading your much admired BANNER I notice a short article by Matilda H. Cushing in commendation of 'Starnos,' compiled by Mrs. Davis from the writings of the great seer. It called to my mind the fond recollections of Andrew Jackson Davis's numerous works, which freed measurements the dark and circumstrated freed me from the dark and circumscribed tenets of Presbyterianism, and launched me on the wide ocean of free thought—effectually on the wide ocean of free thought—effectually removing from my mind the postulate of an ignorant and tyrannical God and put in his place the Great Positive Mind and Negative Matter. I entered the field as a harmonial philosopher, and delivered lecture after lecture in this direction. While I have purchased and read nearly every production of Mr. Davis, I now have not one in my house; as soon as read I started them off—as one of old did his apostles—to convert the world. -to convert the world.

—to convert the world.

This publication by Della E. Davis, "Starnos," gives me a vast amount of comfort from its apt aphorisms. They keep the memory of his sayings fresh in my mind. Every lover of truth and the grandeur of pure sentiment should own one. Will you allow me to insert the aphorism I memorized forty years ago, which is yet fresh and beautiful to me?

'Death is but a kind and welcome servant who unlocks with noiseless hand life's flowerancircled door to show us those we love."

encircled door to show us those we love.'

[From the London Medium and Daybreak.] Presentation: Spiritual Hall, Radcliffe.

Mr. Will de Southwell has sailed in the ship "Norseman" for Boston, U. S. A. Spiritualists here will miss him very much, he being a good trance speaker, clairvoyant, test, physical, and also an excellent healing medium, as many can testify who have received benefit through his instrumentality.

To spread spiritual truth he gives his whole soul. Let us wish him every success in his new sphere of labor.

Friends here have presented him with the followng address, beautifully illuminated:

ing address, beautifully illuminated:

SPIRITUAL HALL, RADCLIFFE, Oct., 1891.

"We, the Spiritualists of Radcliffe, desire to testify to Will de Southwell, on his return to America, our gratitude for the earnestness he displayed in the cause, by whose instrumentality the first Public Hall in this town was begun, and which is now in a flourishing condition.

"We wish him God speed in all his undertakings, and was the bleather was rest not only flow him.

"We wish nim God speed in all his dindertakings, and pray that blessings may rest, not only upon him but also upon his wife and family, whose kindness to inquirers has won the esteem of all.

"We are, "WILLIAM CLARK, President, "GEORGE GRIMSHAW, Vice President, "GEORGE LORD, Secretary.

164 Tottington Road, Ellon, Bury, Lancashire.

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The road is rough before our feet,
The hills are steep and high.
And clouds are gathering overhead
To shut away the sky.
Perhaps our paths may run apart,
In dark and stormy weather,
But at the nearing evening time
We'll all be home together.
Oh, friend of mine Lordero to love

The grasp of loving hands;
How much we need each other here
Rach fully understands.
But if our pathways meet no more
In meadow land or heather,
Believe that when the night is come
We'll be at home together.

So here's a hand that's true, my friend, And steadfast, come what may;
God grant our paths run side by side, And part not, all the way;
But if it he that part we must—
God only knoweth whether—
There's comfort in the thought that night
Will bring us home together.

Consumption carries off many of its victims needlessly. It can be stopped sometimes; sometimes it cannot.

It is as cruel to raise false hopes as it is weak to yield to false fears.

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Nov. 23.

26w

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Banner of Bight.

BOSTON, SATURDAY, JANUARY 16, 1892.

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LOTHER COLBY EDITOR.

JOHN W. DAY ABSISTANT EDITOR.

All communications relative to literary or editorial matters must be addressed to the EDITOR. All business etters must be sent to ISAAC B. RICH.

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

"From that Far Country!"

We shall print next week the First Part of a singularly effective story, titled as above, wherein life on the spirit and the mortal plane is sympathetically blended. It is from the pen of HELEN M. WINSLOW, was written specially for THE BANNER, and is, in our opinion, the equal in interest and finish of anything yet produced in that direction by all reference to his promise. Miss Gilson con-Mrs. Elizabeth Stuart Phelps-Ward.

Quixotic Attack on Spiritualism.

In Frank Leslie's Monthly for December appears an article under the title, "Agassiz in Cambridge," in which the writer, Clara Conant Gilson, relates what she terms her personal experiences while a pupil in a private school for young ladies, held by Prof. Agassiz at his home in Cambridge from 1855 to 1863. In it she in- affair? troduces Spiritualism, and misrepresents and abuses it and its adherents with all the rancor and bitterness that have characterized its opponents who have preceded and like her have shown themselves to be totally ignorant of a subject they claimed to "expose," and against the supposed evils of which they warned others. In this instance the writer plainly shows write for or against Spiritualism. All she by which mediums work in ordinary cases." knows, or thinks she knows, of it was acquired between thirty and forty years ago at a lecture on mesmerism, which she hurriedly left before its conclusion, lest, as she says, her youthful susceptibilities might render her an easy though unwilling subject of the lecturer's influence. That experience, she says, has been quite enough for her during her entire life.

This being the case, it is not to be wondered at that in the article to which we refer, she misapplies terms, misapprehends events, and exposes nothing so much as her own ignorance. Spiritualism, hypnotism, Indian ghost dances, etc., are all one to her-they are all Spiritualism; the mental cure and healing by magnetic passes are identical. What in the early days of the movement were called lectures, are, she informs us, now called séances. A lecturer on Spiritualism is a hypnotizer. who, in a public hall, by the "magnetic power is, Anton Mesmer, a French physician - as of his mind," compels some of his audience "unconsciously to enact all sorts of absurdities." She says, "When the 'spirit moves' the fun begins. One arises and attempts to blow out the gas; another delivers an address, sings introduced it to the Parisian public in 1778, a a song, attempts a pantomime or a ridiculous knowledge of it was extended by Puysegur in act of some sort, bound by the hidden behest | 1784, and in 1825 the French Academy appointof the lecturer," who, be it borne in mind, is ed a commission of eminent physicians to inlecturing on Spiritualism! Do any of our readers recognize the "lecturer"?

The above, we are told, were some of the "absurdities" enacted by individuals susceptible to the will of the lecturer, from whose presence the writer of the article before us made her hasty departure, fearing if she did not she might perform in like manner; but, reading the fanciful descriptions of what she imagines is Spiritualism and her fanatical warnings to beware of it, we cannot but infer that, leaping the thirty-five intervening years, the "hidden behest" of that "lecturer" has compelled her to do in a conscious a far greater absurdity than any then enacted by others in an unconscious state:

"Now about the time of which I write" among the fifties-says this writer, "Boston was beset by this new ism—Spiritualism. Our fair city has always had the capacity to shoulder an unusual weight of isms; but this was almost too heavy a burden."

Then she tells us why it was "almost too heavy," It was because

"Mediums were overturning tables and upsetting bric-t-brac ad libitum, and it was also the time of the birth of mesmerism as a curative agent in healing disease. (!) Many a good and true citizen was known clandestinely to leave his family physician, and visit the home of some, not faith-curist, but mind-curistmagnetic healers' they were called-in most instances women healers. They were supposed to bring their patients under their magnetic influence, and thereby dissipate their aliments."

But this sad state of affairs was not to continue. Something must be done to stop the antics of tables, the disturbance of brica brac, and the taking of bread from the mouths of physicians by "good and true citizens" leav- ing interest.

ing them and going to those who could cure them when sick; and so, says the narrator:

"At last the authorities called a halt, and appointed an investigating committee, as it was considered a menace to the minds and morals of youth. No taint of Salem witchcraft could revive its malodor in good old Massachusetts, and Boston, its capitali So this committee was appointed—and was composed of great minds-to meet a few chosen mediums; experts were to act their best or worst, in their presence, and their report was to be made. Agassiz was conspicuously prominent as one of this committee."

The writer leaves her readers to infer that the "authorities" were government officials; the truth is, the Spiritualists themselves "called a halt," and it was not done to stop the progress of their Cause, but to stop the ungracious and malignant attacks made upon it, chiefly in the columns of the Boston Courier by Prof. C. C. Felton and a Harvard College coterie of "great minds." As to the "report' that "was to be made," thousands who hoped to see it, long since died without the sight, and those who remain on earth have no expectation of doing so, since those who were to make it have also passed beyond the confines of this world.

We do not propose to inflict upon our readers at this time the oft-repeated recital of the miscalled "investigation of Spiritualism" by the Harvard College Professors in 1857. We refer those who desire to become familiar with its details to a full account of it from the reliable pen of Allen Putnam, published by Colby & Rich (1874) in a pamphlet of seventy pages, entitled, "Agassiz and Spiritualism." To those who remember the actual outcome of that pretended investigation, and have a knowledge, even a limited one, of the growth of Modern Spiritualism since that time, and its present status over the entire world, the following statements by Miss (or Mrs.) Gilson will appear ridiculous, to say the least:

"The appointed meeting took place, but the mediums could do nothing-not so much as overturn a table; their spirit rappings found no response."

Says one who was present at the first meet-

"Raps were heard which seemed mostly on the floor, while a few gentle ones were heard on the table....After a few minutes Agassiz and Mrs. Brown crossed the room and joined Horsford and Miss Fox. The two ladies were asked to stand together upon the stuffed seat of a sofa which stood near, but was purposely kept from contact with a partition wall be-tween two rooms. They instantly compiled, and promptly raps resounded from the wood of the sofa at various points, and when Mrs. Brown touched the wall with the end of a common lead pencil, many were heard there, upon or rather within the wall, for they were heard with equal distinctness in each of the two adjoining rooms. These raps were attended to carefully, and during a considerable fraction of an hour, the ladies all the while standing quiescent on the stuffed seat. An actual occurrence of singular raps was conceded by the professors.... Near the close of the sitting, Prof. Agassiz said: 'Before the investigation is over we will explain to you how they may be produced."

But he never did, and subsequently avoided tinues:

"They (the mediums) were paralyzed-and routed! It was a lost cause. Thus was the mythical and supernatural cowed and crushed. . . . By means of this the dangerous movement was arrested. The hydrahead (?) of the serpent was practically crushed. I have forgotten Prof. Agassiz's formal report to the authorities."

Quite likely; no such report having been made. But what said the press of this notable

Boston Traveller, June 30th, 1857: "It is the unanimous opinion of those who witnessed the whole proceedings, with the exception of the representative of The Courier, that the whole affair was in no sense of the word an investigation, and that nothing was

proved or disproved by it."

Evening Gazette: * From the outset, two of the committee and one other representative of the party have manifested an unhappy temper regarding the by her own statement that no one could pos- affair, treating it contemptuously, and in some re sibly be less fitted than herself to speak or spects spitefully, which entirely destroyed the power

Lonell Courier: "The investigation resulted in nothing satisfactory for or against the truth of spirit ual manifestations.'

Cambridge Chronicle, July 11th, 1857: "They (the committee) seem to have taken for granted that they knew more without investigation, than the unscien tific Spiritualists with all their long experience and heart interest in it; and they erroneously judged that the public would take their ipse dixit with unreasoning deference."

We have briefly alluded to a few of the many proofs of the ignorance displayed by the author of the article under consideration, concerning the subject upon which she essays to inform her readers and to warn them against. In closing, we have a few words to add respecting one of them, and that is her statement that the employment of mesmerism as a remedial agent in case of sickness originated in Boston about the year 1856. Now the fact every one at all conversant with the matter knows-after fifteen years of experiment and observation, became convinced in 1772 of its efficacy in the practice of his profession. He vestigate its claims, who, after five years of study and experiment, admitted its most important claims. Subsequently, among its believers were Cuvier, Laplace, Gall, Spurzheim, Hahnemann, Sir Wm. Hamilton and a long list of eminent men of science.

And now comes Clara Conant Gilson, and names 1856 as the year, and Boston the place, when and where "the birth of mesmerism as a curative agent in healing disease" occurred.

"Where ignorance is bliss, 't is folly to be wise,"

We have no desire to add to the follies of any one; and if, by what we have said, we have disturbed the blissful equanimity of the author of "Agassiz at Cambridge," we trust the disturbance may result in benefiting her now or at some future time.

Our thanks are returned to Mr. and Mrs. William Tebb, Rede Hall, Burstow (by Horley), Surrey, and to Mr. and Mrs. J. J. Morse, 80 Needham Road, Kensington, Liverpool, England, for their kindly remembrance, received in the form of congratulatory Christmas and New Year cards.

In another column will be found the announcement that a certain D. D.—whether white or colored is not conclusively apparent has discovered the whereabouts of "hell," and declares the earth to be flat: These two theological conceptions naturally go together.

Favorable attention is called to the announcement made on our fifth page by CAR-LYLE PETERSILEA-whom all Bannen read ers know as the talented author of "Amy Lester." The readings cannot fail to be of absorb-

An "Advance" Backwards.

Our attention has been called by our friend and correspondent, Mr. Joseph Maille, of New Orleans, La., to an article issued sorially in The Advance, a journal published in that city, on "Spiritism (Spiritualism)," for which favor he has our sincere thanks. It is neither more nor less than an attack on Spiritualism by a Catholic writer in a Catholic paper.

It is proper to say at this point that THE BANNER has never failed to treat Catholies and their form of religious belief with all due respect, as it has likewise dealt with Protestants in respect of their religious preferences. For this reason, if there were no better one, we have a clear ground of right to defend the sacred cause of Spiritualism when it is assailed by its enemies, whether Protestants or Catholics, whose zeal outruns their discretion, and whose prejudices refuse to be enlarged and overcome by actual and positive knowledge. The concluding contribution to the series of articles to which we refer above would seem to be a summary of its predecessors, and an arraignment of Spiritualism as severe as the writer could possibly compose and present.

The general position of the writer is strictly in accordance with the recognized Catholic professions of belief. If the premises involving the faith of the Catholic Church are once admitted, of course the conclusions with which it seeks to control the mind are inevitable: Spiritualism, however, is based on premises of its own, and is abundantly able to stand on its own merits. The writer in The Advance says, with truth, that Spiritualism refutes Materialism, proving that there are "substances and essences which cannot be weighed with scales of brass nor measured with lines of tape or steel." Its facts have, indeed, converted and convinced a host of people who formerly refused to believe in the possibility of intelligences separated from bodies to which they were at one time united. But this writer is pleased to protest that the souls of the departed cannot and will not come back, and cannot be called back by any incantations, conjurations, or citations of mortal man. He admits that, if they do come back at all, it is because they are "permitted," and because of their own ardent wish, for the purpose of rectifying or completing something which at their death they left wrong or imperfect.

Now we are able to correct that writer's fatal misapprehension in regard to this matter. Spirits do not return to communicate with mortals in consequence or by means of incantations practiced by mortals-as he declares; on the contrary, they come of their own free will so far as mortals have anything to do with it, although there exist magnetic and other laws compliance with which on their part is essential as the invariable condition of controlling a medium. For the sake of argument this compliance may be admitted to be equivalent to a permission on the part of Natural Law for their return and recognition; but Spiritualists cannot regard this as a verbally expressed acquiescence in the return of their friends on the part of an anthropomorphic deity.

The general inference arrived at by this writer respecting the object of spirit-return, as already stated, is that it is done to comply with the rules and demands of justice. Numberless spirits have confessed through the spiritual mediums that this is in a great many instances the burden of their errand. But to assert that this is the invariable reason for their return is to narrow the truth exceedingly and to compress it into the limits of a prejudice, which refuses to exceed those of a preconceived ecclesiastical belief.

Then this writer accuses spirits of teaching infidelity by inducing people to abandon their faith in the eternal character of a future retribution-an article of faith, as he asserts, that is much older than Christianity itself, and is as important and fundamental as faith in the eternity of heaven. This is only the old, old story told over again. Rather than give up an eternity of hell, such a believer as the writer would refuse to accept an eternity of heaven. But we pause to suggest to him that if the eternal retribution doctrine antedates Christianity itself, as he asserts, it is a relic of paganism, and should be wholly cast out of the Christian creed. Spirits, let us assure him, certainly teach a natural future retribution for sins committed when in this mortal state. but they do not teach anything like an eternity of retribution. They never imply in their communications that it is endless in its character-all depizens of the spiritual world being subject to the law of divine gravitation which draws souls upward by progression from lower conditions. And strange to relate this failure to preach an eternal hell is that writer's chief reason for considering returning spirits

to be demons. The writer objects in all seriousness to the consignment of all people who die, no matter what their character and quality, to one and the same place. But Spiritualism teaches no such thing as that. It would be in clear violation of the natural law. Spiritualism teaches. on the contrary, that after the decease of mortality, each one gravitates naturally to that state of existence for which he is best fitted. Any other disposition of the excarnated spirit would be contradictory of the divine law, which establishes affinity as a living and an immortal principle in all things spiritual, both here and hereafter.

As to the writer's objection to Spiritualism because it makes converts of infidels and materialists, saying that their conversion has been of no advantage to faith and religion, but rather the opposite, we beg to remind him that the Church had already despaired of reaching their convictions; therefore because they became Spiritualists they were not in reason to be expected to go to the Church-that would be only too glad to claim what it could not re-

The usual diatribe is indulged in by this writer at the close of his vain effort to extinguish the light of truth that shines so steadily, when he rambles about in the forest; of deadwood phrases about being "deceived and misled by the father of lies," about Spiritualism's teaching what is directly opposed to Christianity, and about its advancing thereby "the interests of immorality and looseness of principles in place of the cause of virtue and the integrity of moral conduct." Blind and preferential prejudice all! The fact that such terms are uttered with earnestness is very far from demonstrating the zeal of the utterer for pure and undefiled religion: In comparison with that no system of belief and conduct that human ingenuity can devise, though made venerable by centuries of existence, is worthy of any serious consideration beyond that of its present use.

The National Congress (Native), in session at Nagpur, has demanded "Home Bule" for India!

Honor where Honor Belongs.

What Spiritualists long ago took up and have persistently continued in practice in their Children's Lyceums has now become a fashion. "Wing Movements" instituted by Andrew Jackson Davis, and which were made by him a | and express the fear that the Khedive's young prominent feature of his Lyceum drill. Mr. Davis was the first to practically unite idea and work in this direction, whatever abstract reflections on the subject may have been before or since evolved in the minds of other such a body. The German papers express apparties. It is enough to say that the people of prehensions that the death of the Khedive will that day refused all recognition to the idea, while the Spiritualists everywhere adopted it. To-day we see it, in one form and fashion or the land. So that we feel it to be wholly safe and true to say that at least so far as America is concerned Mr. Davis was the first one to apply the idea to actual work and thus reduce it to practice.

Mr. Davis originally preached this happy and most effective idea, which inculcated the lesson of taking the child at an early stage of its career, and training its muscles with a view to making physical culture a part of its education, and thus educating the body to become and always to remain the ready servant of the mind. He deemed rightly that the proper time to begin the lesson is in early childhood, when both body and mind are plastic and pliable. The lesson practically embodied in these Lyceum "wing movements" is to teach the child how to handle himself. In Sweden alone of all other European countries is this lesson taught in all thoroughness and sincerity. There the flexibility of limbs, bones, joints and muscles in the earliest years of life is perfeetly understood. The body being once started right, it is well known that it cannot help going right after it has become confirmed by age and maturity in its symmetry. The public schools of Sweden have a "day's order" for children's exercises for each day, and it has already been gradually adopted as a school system in other countries.

As stated above, it is undeniable that Mr. Da vis first brought this subject forward to public notice in America, and that the Spiritualists alone made it theirs by determined adoption. It teaches primarily that the mind, or spirit, is supreme, and that the body and all the physical functions are but obedient servants to its constantly changing wishes and commands. The external man is from the earliest days of life made subordinate to the internal-that is, the spiritual. In later years no amount of athletic or gymnastic training can supply the deficiency occasioned by the neglect of a gradual, easy and wholly natural training of limbs and joints and plastic muscles in early childhood, such as the beautiful exercises the Spiritualists' Lyceums afford to the young.

A License to Heal.

A State official of Connecticut replied, it is said, to a doctor, who asked if he would be allowed to practice medicine in that State by simply registering his name and that of the college from which he graduated, that:

"Anybody can practice medicine in Connecticut. You do not need to register. You do not need a medical diploma. You do not need to know the difference between opium and peppermint. You do not, indeed, need to know anything. You can simply come and live here, and begin to practice. The laws of Connecticut will sustain you in collecting your fees for pro-fessional services, if you render any which you choose to call such. But if you undertake to carry me or my trunk to the dépôt for pay, you must get a license. If you peddle matches or peanuts, you must get a license. If you collect the swill from your neighbors to feed your pigs, you must get a license. If you want to empty your cesspool, you must get a license. But you can practice medicine in Connecticut without

It is plain enough from this ebullition of sarcasm that, in the "regular" doctors' estimation, the standard to be adopted and set up for the healing art is the possession of a license. That means an interested restriction of practice to the extent of making it a monopoly Who is it that shall issue this license to practice? Who, indeed, but the "regular" doctors themselves? Thus they are directly interest ed in keeping the business in their own hands exclusively. And that is the way they want to manage things that pertain to the preservation of the health and life of their fellowmen A pretty pretense, surely, to set up under such grave circumstances and where so much is at

Where does a license to heal come in?-at least as far as the best interests of general humanity are concerned? Why should one person who calls himself a "regular" be accorded the sole privilege of practicing medicine, while another, and more successful alleviator of human ills, is to be set aside by law, and deprived of his constitutional rights-a deprivation which also extends to the rights of his patients: We trust that the friends of medical free dom in Connecticut will bestir themselves to offset all efforts of the "regulars" and their allies to erect a medical monopoly in that

Spirit Doctor-or "Holy Spirit."

In our issue for Dec. 19th we published a picture illustrating "The House of One Hundred and Nine Rooms," erected by Mrs. Chynoweth, in California, and expressed our belief that the extraordinary powers she possesses and exercises are of the same character, and come from the same source, as those with which Spiritualist mediums generally are gifted.

This article has attracted the attention of the veteran psychometrist, Mrs. A. B. Severance of White Water, Wis., who writes us as follows concerning the matter:

"Your editorial remarks on Mrs. Chynoweth are in accordance with the facts. I believe in calling things by their right names, and making our Spiritualism as lain and simple as possible.

I have been acquainted with Mrs. Chynoweth—for-merly Mrs. Mary Hayes—for about thirty years. She was always controlled by an old German Doctor, as was claimed for years; and until she came in possession of her wealth she claimed to be a Spiritualist, and was a most reliable medium. I don't know what she means by The Holy Ghost. It was the man Doctor who controlled her when she was led to discover the iron mine known as 'The Ashland.'

Dr. Willis in Boston,

Dr. Fred L. H. Willis will occupy the platform of the Boston Spiritual Temple, Berkeley Hall, for the remaining Sundays of January, at 10:30 and 7:30—commencing next Sunday—and as this is the only time the present season that the Doctor will lecture in Boston, we bespeak for him a cordial welcome from his many friends and of out god; to his for

A highly-appreciative word concerning the work of Mrs. Helen Stuart Richings while in Philadelphia, Pd., appears under "Ranner Correspond-ાં જો સામાં છે. જો માટે જે કરે કરો હતો છે. એ જો સ્વાર્થિક છે. જો માટે જે કરે કરો હતો સ્વાર્થિક જોવા .

The Khedive of Egypt is dead, and his unexpected decease gives the French journals an opportunity again to open the discussion of the long-standing Egyptian question. They We refer to the adoption of the so-called all agree that England will improve the occasion to prolong her occupation of the country, successor will prove to be but a puppet in British hands. One of the leading French journals calls for the appointment of a regency to govern Egypt, with a French representation in give rise to a renewal of the French agitation to secure the withdrawal of the British troops from Egypt, but hope the attempt will be unanother, used in the schools and seminaries of successful. The name of the new Khedive. who is the eldest son and successor of his father, is Abbas Pasha, and he started at once from Vienna, where he was at the time, for Cairo, on hearing of his father's death. The English cabinet have resolved to ignore the French demand for a regency. France is expected to protest, but it will have no effect. The British minister at Cairo has gone to Constantinople to pacify the Sultan, if the latter should show any opposition to the young Khedive.

Not Dead by any Means.

Our friend George A. Bacon, (formerly of Boston now Corresponding Clerk of the U.S. Department of Agriculture at Washington,) writes us, under date of Jan. 11th: "I am not dead—though the morning papers make the statement with great particularity, giving my correct name, city address and official title." It seems that another-a Dr. Geo. A. Baconof Washington, passed on, and some one searching for news looked into the Directory, and finding name locality, etc., at hand, at once jumped to the conclusion that the genial Clerk above mentioned was the decedent. We trust Bro. Bacon will be spared yet many years to continue the good work in which he has been interested so long.

Married.

In Chicago, Ill., Jan. 1st, 1892, by the Rev. Dr. Thomas, at his residence, Mr. Charles M. Newton to Mrs. Isa Wilson Porter.

Mr. and Mrs. Newton will, we are informed, reside in Chicago, and will be pleased to see their friends at their home, 103 Potomac Avenue, between Roby street and Hoyne Avenue.

John A. Hoover writes us from Philadelphia Pa., to the effect that last spring an Italian boy aged eleven years was drowned in the Schuyikili river. His family bought a lot in the Catholic burying ground, and had him interred after the manner of that faith. His sister, unknown to the parents, had the lot fenced in, and a stone placed to the memory of her brother. Three times just before Christmas did his mother dream that her boy came to her, and said: Mother, this time you will get less presents, for I am getting them." The mother could not understand the meaning of her dreams; but on a fine day recently, herself and husband paid a visit to their son's grave, where she there beheld the clear explanation of her visions.

"THE NEW IDEAL."-W. J. Colville's lecture and poem, "THE NEW IDEAL OF THE CHRIST," published in the BANNER OF LIGHT at Christmas, is now issued in a neat pamphlet, price five cents-six copies twenty-five cents. This is a document well worthy of extended circulation, setting forth as it does the spiritual view of the Christ, in distinction from the orthodox supernatural conception on the one hand, and the negative, agnostic theory on the other. It can be obtained of the publishers, Colby & Rich, at the Banner of Light Bookstore.

PROF. J. W. CADWELL has during the past four months held developing circles in New York City and Brooklyn with remarkable success, also delivered illustrated lectures on Mesmerism before Spiritualist Societies, showing its intimate relation to Spiritualism. Having closed the business that called him to those cities, he is open for engagements with any 80cieties that may desire his services in the same capacity. His present address is 319 East 65th street, New York.

THE THEOSOPHIST (Madras, India), for December is received, and for sale by Colby & Rich, at 9 Bos. worth street. It contains remarks relating to "The Vichar Sagar; or. The Ocean of Enquiry," a book in which is presented all the main points of Adwaita Philosophy; an interesting resume of "Some Mythologies in Relation to the Vedas," "An Outline of the Secret Doctrine," etc.

Two gentlemen in the audience at our Free Circle Tuesday, Jan. 5th, stated that they knew Col. G. A. MERRILL, and his message was correct as -A message was also given to a lady in the audience from her daughter, IDA SCALES-it being the first time she ever communicated in public. It was pronounced correct by Mrs. Scales.

HALL'S JOURNAL OF HEALTH.—H. S. Preston gives his views of "Scientific Killing," touching first the medical practitioners, and veering off upon electrocution. Following, we are given an interesting account of "How It Seems to be Struck by Lightning," by a lady who has experienced it, and an interesting and aluable Miscellany. New York: 340 W. 59th street.

Mrs. Kate R. Stiles is correct beyond question

when she speaks in the "Banner Correspondence"

of the great importance of the Spiritual Phenomena. without the substantiation afforded by which we have

We are requested to state that on account of ill health Mrs. H. B. Fay is obliged to discontinue her éances for a while. When she resumes them, due notice will be given through THE BANNER.

W. J. Colville's class in Spiritual Science in Boston meets on Mondays only, at The Copley, 18 Huntington Avenue, at 2:30 and 7:45 P. M.

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

G. W. Kates and wife have been spending the winter in Philadelphia attending to local work. Mrs. Kates has served the societies of Hammonton or Newwark, N. J., nearly every Sunday. They speak for the First Association, Philadelphia, during February; and in Pittsburgh during March: They have disengaged dates following for which they solicit correspondence. Address 2224 Frankford Avenue, Philadelphia, Pa.

Mrs. Ada Foye is engaged the Sundays of January at "Conservatory Hall," Brooklyn, N. Y. Societies desiring her services for week evenings in that vicinity will please address her at 190 Madison street, that ofty.

E. J. Bowtell is at present speaking at Springfield, Mass., where he may be addresed for future dates. Mass., where he may be addressed for future dates.

Mr. J. Frank Baxter closed his present labors at
Berkeley Hall, Boston, last Sunday. He was announced to be in Brockton Wednesday evening, Jan.
13th, and will lecture and sing there, also giving descriptive scance in the evening on Sunday, Jan. 17th.
Sunday, Jan. 24th, he lectures in Providence, R. I.;
Sunday, Jan. 31st, in Hartford, Ct.; Monday and Tuesday evenings, Feb. 1st and 2d, in East Hartford, Ct.;
Sundays, Feb. 21st and 23th, in Boston again.

Dr. J. R. Nickless and family left Summerland, Cal.

Dr. J. R. Nickless and family left Summerland, Cal., for Los Angeles, Christmas Day. They were to go thence to San Bernardino. "Their departure," says The Summerland, "is regretted by all here, as they had gathered around them a great many warm friends."

Bishop A. Beals speaks in Kansas City, Mo., the month of January, and can be addressed 813 McGee street.

w. J. Colville is lecturing on Wednesdays and Fridays. In Kingston. Hall, Kingston and Atlantic Avenues. Brooklyn. N. Y., at 10 A. M.; and in Union Equate. Hall, 8 Union Square, New York City, at 3 P. M. His. addresses are, 208 Dattmouth street, Boston, and 8 Union Square, New York City, at 9 P. M. His. addresses are, 208 Dattmouth street, Boston, and 6 Union Square, New York City.

Dr. and Mrs. Ella Gibson Magoon—we are informed—are ready to accept engagements on the spiritual platform as speakers and public test mediums. Address Fitchburg, Mass.

NEWSY NOTES AND PITHY POINTS.

We fully agree with our respected correspondent from Grand Rapids, Mich., that it is not only desirable but in the truest sense expressive and correct to des-ignate all societies and organizations of Spiritualists as such, using the term in its noun or nominal sense instead of an adjective sense. He instances the Veteran Spiritualists' Union as a ready illustration of his meaning. A Society of Spiritualists is more than a spiritualistic society, and it is wholly right and correctly expressive so to name them at the time of organization. It means real Spiritualists, and nothing less than that should be intended.

China has a population estimated at 350,000,000, which is nearly equal to the entire population of Europe. The Chinese national debt is one of the smallest, amounting to only \$38,500,000.

It is whispered that in obedience to the covert hints and winks of England and Germany, Chili is just as stubborn as ever. It looks as if there was to be no redress for Uncle Sam and his sailors, except through gunpowder freely applied.

The programme of the (Boston) Franklin Typo graphical Society's Entertainment, the first of last month, in aid of its fund for the benefit of its sick members, is a neat and appropriate souvenir of the occasion. Its contents are highly creditable to the compilers' good taste, and of a character that will insure its preservation by those who have copies.

In Upper Burmah during a drouth Lieutenant Pilcher ascended a hill fifteen hundred feet high and fired off two charges of gun-cotton of thirty pounds each. Rain ensued immediately.

"OAK GROVE FARM," Boston, Mass., will accept our thanks for a copy of "Christopher Columbus Almanac for 1892."

Two persons were instantly killed, two fatally hurt and nearly forty injured by a railway accident on the Monon route near Crawfordsville, Ind., Jan. 11th.

Dr. Graves is to be hanged the first week in February-Judge Rising of Denver refusing all stay of judg-According to the Boston Record, "Pardon Dunlap s ex-Governor Long's personal view. He thinks the

time has arrived to give the prisoner his freedom. Many other citizens of Massachusetts think so too. A severe explosion Thursday, Jan. 7th, at shaft No. 11 of the Osage Coal and Mining Co., Krebs, I. T., imprisoned over two hundred men in the débris; many

of them lost their lives.

The increasing use of chocolate and cocoa has brought a demand to the china dealers for cups and saucers and pots for that beverage as distinctive as cups for tea and larger cups for breakfast coffee. Jones, McDuffee & Stratton have an attractive exhibit of this cup that cheers but not inebriates.

Current reports aver that the "Messiah dance" is again in process among the Cheyennes and Ara-

ANOTHER WAY.—Tomson (who has just sung)—
"Does your friend Wilson sing, Mr. Johnson?"
Johnson—"No, he makes himself disagreeable in
some other way."— Yankes Blade.

"THE ASSAULT ON HELL," is what a New York daily calls the present liberal movement among theo-

It is more dangerous for Chinese heathen to kill Christians in China than for Caucasian Christians to kill heathen Chinamen in some other parts of the world. Forty-two heathen of Pakow, China, who were guilty of killing Christians, have been beheaded there. The news from China ought to be closely studied in Nevada, Idaho, Colorado, Oregon and California.—N. Y. Sun.

FOR CONSTIPATION USE HORSFORD'S ACID PHOSPHATE. Dr. J. R. FORTSON, Klowa, Ind. Ter., says: "I have tried it for constipation with success, and think it worthy a thorough trial by the profession."

MEETINGS IN MASSACHUSETTS.

Lynn .- Mr. F. A. Wiggin of Salem lectured and gave some very remarkable tests, which were well received, and nearly all were recognized by some one In the audience. Mr. Wiggin has few equals as a lec-turer and test medium. He will be with us again in Jan. 10th, Dr. Geo. Dutton of Boston delivered two

of the most scientific lectures ever brought before a Lynn audience.
The singing by Mr. Churchill was pleasing to all.
21 Ingalis street.
Mrs. H. H. Lewis, Sec'y.

21 Ingalis street. MRS. H. H. LEWIS, Sec'y.

The Lyceum and the Spiritual Fraternity have united to hold a Fair for mutual benefit. We shall open the Fair on Tuesday afternoon, Jan. 26th, and continue the next afternoon and eventing.

All articles or contributions in aid of this enterprise may be sent to me, as Secretary of the committee.

These Societies, with the Elsmere Associates, will hold Anniversary exercises at Eychenge Hall on Sun. hold Anniversary exercises at Exchange Hall on Sunday, April 3d, and we hope to see a delegation from the surrounding towns. Programme will be given hereafter.

MRS. E. B. MERRILL.

53 Lowell street. Newburyport.—Jan. 10th we had for our speaker Mrs. C. F. Loring of East Braintree. Her subject in the afternoon was "The Old and New," which was

well treated. The lecture was followed by reading of articles brought up by the audience, to the perfect satisfaction of their owners.

In the evening the medium spoke on "The Art of Healing," and gave a graphic and interesting account of how she was shown by the spirit-world the human system, with its nerves yedge article and theses. of how she was shown by the spirit-world the human system, with its nerves, veins, arteries and tissues, and how most of the lilis of the human system could be cured by magnetic treatment. She advised the audience to "save" their bodies before trying to save their souls. This was followed by reading of articles and tests of spirit presence. Mrs. Loring is a fine medium, for spirits to manifest through. Her next date with his is Feb. 14th.

Next Sunday Miss S. Lizzle Ewer of Portsmouth is

Next Sunday Miss S. Lizzie Ewer of Portsmouth is to be with us.

Mrs. A. M. Knight was here most of the week, had numerous sitters for slate-writing—and has awakened much interest.

F. H. F.

Worcester.-Sunday, Jan. 10th, Dr. Geo. A. Fuller took for his afternoon subject: "Some of the Com mands of God," and in the evening a review of Rev. Dr. McCullah's book "Beyond the Stars," which contains

many thoughts and statements commonly accepted by Spiritualists.

Next Sunday Mrs. Mary Knight-Lyman of Boston will be with us.

Jan. 22d Mr. Charles W. Sullivan of Boston will give an entertainment for the society.

GEORGIA D. FULLER, Cor. Sec'y.

5 Houghton street.

New Bedford.-Sunday afternoon and evening, Jan. 10th, Mrs. Nettle Holt-Harding, test-medium, of East Somerville, spoke in Pythian Hall for the First Spiritual Society to two good audiences. The tests given were positive and accurate, without any hesitancy in placing the same in the audience, and all were recognized. We would advise spiritual scoleties desiring the services of a good test-medium to correspond with Mrs. Harding.

Haverhill and Bradford.-Joseph D. Stiles of Weymouth spoke before the Spiritualists in Brittan Hall last Sunday, giving very interesting discourses, with messages from one hundred and sixty spirits purporting to be present—representing various localities beside Haverhill. Nearly all were recognized.—
Edgar W. Emerson will speak here next Sunday.

E. P. H.

Chelsen.-Mrs. Geo. F. Anderson (of Chelsen) occupied the platform of the Spiritualist Society last Sunday, and gave some of the best tests of the season.—Sunday evening, Jan. 17th, Mrs. Mary C. Bagley, the well-known platform test mindlum, will be with us.

E. S. WELLS, Chairman.

Lawrence.—The meetings at Pythian Hall las Sunday were addressed by our regular speaker, T. Grimshaw. Two lectures were given by his guides full of grand spiritual teachings.—We hope to have Mr. De Southwell next Sunday.

Fitchburg.-Miss R. P. Lyon's report regarding the good work of Bro. Edgar W. Emerson, the annual election of officers, etc., will appear next week. Mrs. Hattie C. Mason will be the speaker and medium in Fitchburg next Sunday.

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and will hold is meetings the coming year in new and spacious hall in the Carnegie Music Hall Burdding, between a th and sith streets, on Beventh Avenue; entance on 5th street. Bervices Stundays, 10% A. M. and 7% P. M. Henry J. Newton, President.

Mickerbooker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds mentings every Sunday at 11 A.M. and 8 P.M. Speaker, Mrs. Holon T. Brigham.

Areanum Hall, 57 West 25th Street, N.E. corner 6th Avenue-The Progressive Spiritualists holdservices every Sunday at 3 and 8 P.M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

Adolphi Hall, West 53d Street, East of Broadway.—Meetings will be held here regularly on Sundays, J. Wm. Flotcher (288 West 43d street) being the settled speaker.

The Psychical Society meets every Wednesday even ing at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Curnogic Hall .- An appreciative audience greeted Walter Howell at this hall last Sunday, and listened with attention and pleasure to his earnest utterances He spoke in the morning upon the question, "Do Christians believe the teachings of Christ?" illustrat-Christians believe the teachings of Christ?" illustrating his lecture by many telling points, showing the probable reception Jesus would receive at the hands of Christians should he appear in New York City as he did in Jerusalem, preaching and healing the sick without a license and a diploma. The cruel and brutal treatment and persecution suffered by healing mediums who try to use their beneficent powers was shown, and the comparison made of the diploma-protected ignoranus permitted to poison or kill with his drugs as many as his stupidity occasioned, while the veritable healer, by the same power Jesus used, was imprisoned.

shown, and the comparison made of the diploma-protected ignoranus permitted to poison or kill with his drugs as many as his stupidity occasioned, while the veritable healer, by the same power Jesus used, was imprisoned.

The conference at 3 o'clock was very interesting. Maggie Fox Kane was present, and gave the audience an exhibition of the wonderful power exercised through her raps, and writing from right to left rapidly, which in itself would be remarkable. This writing has to be read by holding up to the light and looking through the thin paper. Messages, said to be correct, were received by several in the audience and others of a general character. The raps were loud, and distinctly heard in the remotest corner of the hall. A committee ascended the platform and tested the raps, which came, at their request, upon the platform, upon the table and the speaker's desk. The fact was acknowledged by skeptics as well as Spiritualists. The electrician of the Carnegie Building asked that the raps come upon the door of the anter-room while he stood inside with his ear to the door and his hands upon it. Mrs. Kane stood uear it, and the raps replied to the request loud enough to be heard by all. This gentleman, not being a Spiritualist, was present only in connection with his duties in the electric lighting of the place. He was asked about the matter, and stated to the audience that the raps certainly came as requested, upon the door; he both heard them and felt the vibration; "but," he added, "I do n't know what produced them."

Mr. Howell related the obtaining of a small land-scape painting by his sitting with Mr. Duguid in England some years ago, the card being a business card taken there by himself, and from which he tore a corner just before placing it for the experiment. The picture was produced in less than three minutes, and when done fell in front of him as he sat in the dark. The cornet form of the highest character, some prominent and all well known in New York, Mr. and Mrs. Robertson being among them. The me

cage. Mr. Robertson stated that his purpose was only to speak of the test conditions and of one feature of the phenomena.

Just before the seance closed, the little cabinet spirit control called Mrs. Robertson to the open compartment, and, in a laughing voice, asked her to kiss her, the materialized spirit. She did so, and instantly, like a flash, she disappeared, and at the same time with a rush the medium came bodily through the wire door into full view. She was given a seat in the open part of the cabinet. The lights were turned up and the seals and locks examined and found intact. Nothing had been broken or injured, but the medium's shoes were upon the floor of the locked cage. It was suggested that the spirits could remove them. A male voice from the cabinet said "Yes." The lights were turned down, and the medium. Was again entranced. In a moment the same voice said: "The shoes are here beside the medium." The lights were turned up and the shoes were found beside the medium. Mrs. Robertson stated that as she approached the cabinet she felt something like a cord pulling her from the right side toward the medium. The instant she kissed the cabinet-spirit this cord seemed to break and release her. She complained of a very sore, smarting, burning sensation. On getting home her mother and Mr. Robertson examined her side and found a red, inflamed and abraded spot an inch long and irregular in width. This was sore for several days.

All the forms coming from the cabinet were more

days.

All the forms coming from the cabinet were more or less clothed in white, some of them in illuminated white; and when the medium was brought through the wire cage she had no white, being as when she was locked in.

Last Sunday agening at the Kirst Society Mr. How-

was locked in.

Last Sunday evening at the First Society Mr. Howell gave an interesting and able lecture upon the biblical question by Paul, I Cor. xv. 35: "How are the dead raised up? and with what body do they come?"

The audience gave rapt attention, and expressed their pleasure and satisfaction to Mr. Howell at the close of the service. This excellent and highly inspired speaker is winning many friends this winter in New York and Brooklyn by his scholarly and profoundly humanitarian lectures full of sympathy and encouragment to tollers and seekers after Truth and Light.

R.

religion sustained the same relation to nature as the facts of science, and that unless theology could build upon the foundation of logical reasoning, it must pass away, like any other failacy that might be pleasing enough to the fancy, but not an essential to human life. Thomas Paine talsed the theological issue. The Church, unable to meet the isaue, hurled its invective against the man. Theodore Parker, in a more poetical way, took up a similar line of reasoning, and was equally condemned; yet to day every liberal clergyman in the land is repeating. Parkerism without the grace of giving him the least credit for it.

Robert Ingersoll is a man of the times; he is a product of this age; the clergy hate him because they cannot answer his logic. He is ploughing deep furrows in the field of thought, and it remains for the Spiritualists to sow the seed of immortality therein.

Mr. Fletcher then proceeded to give somewhat over lity remarkable descriptive tests, which were simply inexplicable.

In the evening another large audience followed with

fity remarkable descriptive tests, which were simply inexplicable.

In the evening another large audience followed with interest and applause the lecture upon "Death from a Theosophical and Spiritualist Standpoint."

Next Sunday Mr. Fletcher speaks upon "Ingersolism" in the afternoon (and gives a séance); and in the evening upon "What Spiritualists Believe"—followed by tests.

He lectured before a crowded house in Spencer Hall, New York City, Wednesday evening, and held a large public séance on Friday evening at Youkers.

A. E. WILLIS, Sec'y.

RHODE ISLAND.

Providence.-The First Spiritualist Ladies' Aid Society met in its rooms, 18 and 20 West Block, 70 Weybosset street, Thursday, Jan. 7th.

Weybosset street, Thursday, Jan. 7th.

Supper at six o'clock. Mrs. Waterman presided, and a goodly number attended. Good manifestations were obtained—the guides of Mrs. St. Omer giving direction to the circle.

Thursday, Jan. 14th, meeting afternoon and evening, as usual. All are invited.

MRS. M. A. WATERMAN, Acting Sec y.

The Spiritual Association holds meetings every Sunday at 2:30 and 7:30 p. M. at Columbia Hall, corner Broad and Richmond streets. Progressive School at 1 p. M. Conference meetings were held Jan. 10th. In the afternoon, after opening remarks by the President, Mr. B. K. Ames, the following persons took part: Dr. Briggs, Mr. T. J. Fales, Mrs. Susan M. King; in the evening Mrs. Mary A Goodrich and Elder J. N. Sherman were the speakers. Mrs. Sarah E. Humes gave satisfactory tests both afternoon and evening.—Jan. 17th Dr. Geo. A. Fuller of Worcester will occupy our platform.

No. 63 Daboli street. SARAH D. C. Ames, Sec'y.

After eating, does your food distress you? Albro's Regulating Cordial gives instant relief.

VERMONT.

The Annual Convention of the Vermont State Spiritualist Association will be held at Waterbury. Vt., Friday, Saturday and Sunday, Jan. 15th, 16th and

Vt., Friday, Saturday and Sunday, Jan. 15th, 16th and 17th, 1892. Convention opens at 2 o'clock P. M., Friday, in the Waterbury Hotel Hall.
In addition to Vermont speakers, we have engaged F. A. Wiggin of Salem, Mass., a fine lecturer and platform test medium.

All members of our Association are especially requested to be present, as business of importance is to come before the Convention.

Board at Barrett's Hotel \$1.00 per day. Good music will be furnished. The Central Vermont ratiroad will offer the usual facilities. [See small bills.]

A cordial invitation extended to all. Those having dues please remit to the Treasurer, Janus Crossett, Waterbury, Vt.

By order of the Board of Managers,

JANUS CROSSETT, See'y.

CALIFORNIA.

Les Angeles.—The Spiritualists here have formed an organization called "The Los Angeles Spiritual Society," which holds meetings Sunday afternoons and evenings in G. A. R. Hall, 610½ South Spring atreet. A. R. Street, Pres. (P. O. Box 1437), E. W. Fortune, Sec'y.

B. R. KIRKBRIDE.

What folly! To be without BEECHAM'S PILLS.

Sign the Remonstrances!

To the Editor of the Banner of Light: Every week I look to see what THE BANNER contains about the Medical Laws, and I have come to look upon it as the only reliable paper upon that subject. It may be well for the readers of THE BANNER in Maine to remember that the dentists secured a registration law from the last Legislature, and the Bath members, Messrs. Shaw and Swanton, gave as reasons why they granted it that "there was too much quacking"—and that the dentists had large petitions, while the opposition had but few, and made none if any objections. The latter is about true, as the only remonstrance was sent in by myself from Bath, while the dentists sent in petitions from the various towns in which they lived. The results show that the dentists were organized, and evidently had the doctors for their "band."

Here we have the example of how the doctors have prepared the way to try and spring a doctors' registration upon the next Legislature. First, dentistry was a part of the doctors and surgeons' work; then it was taken from them by the "quacks" and inventors who made it a distinct profession, and now it is back under the doctors' rule again. Next they will say to the Legislature: "You have given the dentists a law, why not give the doctors one?" and they will get it, unless there is an organization formed now to remonstrate.

I would advise that every irregular doctor and docject. It may be well for the readers of THE BANNER

unless there is an organization formed now to remonstrate.

I would advise that every irregular doctor and doctress sign a remonstrance petition, or send their names to me, and authorize me to copy them on my petition—of over eleven hundred names now: Then that each one have a petition of their own, and if they only get one signer a week, they will have a number of names on each petition, all which will make a formidable remonstrance when combined together. Any person who will send me authority to sign his or her name on mine, can do so by postal card, as mine is a general petition, with names from all over the State of Maine, and will be kept, and a copy sworn to before a justice sent in to each Legislature, so that the hurry of working up one each time will be avoided. And as new names go on every day and the old ones are unchanged in their opinion, it is always up to date and ready for service.

109 Front street, Bath, Me.

DOCTOR ROUSE.

New York and Brooklyn by his scholarly and profoundly humanitarian lectures full of sympathy and encouragement to toilers and seekers after Truth and Light.

New York, Jan. 11th, 1892.

[A summarized report of Mr. Howell's lecture last Sunday morning, from another correspondent, we hope to find room for next week.—ED.]

Adelphi Hall.—There was a large audience at the afternoon session, and Mr. Fletcher gave a stirring address upon "Ingersollism and the Clerical Controversy," in which he contended that the facts of

Movelties in China Chocolate Cups and Saucers.

We have recently landed, direct from the Royal Worcester Porcelain Company, new models and decorations of Chocolate Cups and Saucers. Also COCOA POTS from Doulton, Wedgwood, Dresden and Haviland

(seen on the Main Floor).

Sold in separate pieces, in dozens or in sets, with porcelain Tray. Novelties in Bouillon Cups and Saucers from Minton's, Royal Worcester and Doulton. (Main Floor). We have also new and attractive China Bureau Sets, consisting of

Brush and Comb Tray, Odor Bottles, Trinket Stand, Powder Box and Ring Stand. New shapes, handsomely decorated. (Seen on Main Floor). New China Engagement Cups and Saucers, just landed, of novel de-

signs, never before seen in this country. (May be seen on third floor. Take

In the Dinner-Set Hall will be seen an extensive display of new models and decorations; also the old standard patterns. SERVICES COMPLETE. Also COURSE SETS.

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To Correspondents.

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

C. W. H., NEWBURYPORT, MASS .-- Better maintain silence

J. S. G., WASHINGTON, D. C.-We are unable to give you the data you desire. As far as our remembrance extends

Dr. Henry Slade was one of the first—if not the first—mediums to bring this phase into public notice. The best method of obtaining a knowledge as to whether one has gifts in the direction of independent slate-writing would be, we think, to begin sittings with perhaps a friend or two. in private, and continue them till the development sought is—if possible—obtained.

Heavy Purchase of Tin Plate.

Among the recent heavy purchasers of tin-plate is the firm of J. L. Prescott & Co. of North Berwick. Me., the manufacturers of the popular modern stove polish called Enameline. This firm is, we are in formed, now using two tons of tin-plate per day, their last purchase amounting to \$35,000.00, and such is the demand for their goods they are unable to keep the market supplied, although their works are running to their fullest capacity.

SPECIAL NOTICES.

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

A.J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued ti

J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the Banneh of Light is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER of LIGHT and keeps for sale the publications of Colby

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Grand Army and Memorial Songs, with choruses, for male roices; the solos may be sung by any voice.

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Jan. 16.

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Ancient and Modern Miracles by Mesmerism. Also, 18
SPIRITUALISM TRUE? By PROF. J. W. CADWELL, for thirty-five years the most successful Mesmorist in America.

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This edition also contains Prof. Cadwell's Modern Spiritualism v. A Bellef in the Bible, and makes a book of 23 pages, paper covers. Price 50 cents.

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Magnetic, Botanic, Clairvoyant, &c.,

WILL mail this Treatment of Diagnosis, Prescriptions of needed advice and remedies, Magnetic Healing Papers, &c., to order By Letter Correspondence, upon receipt of a lock the patient's hair or recent writing, statement of sex, age, full name, residence, description of liness, and \$1.00 for a trink; or \$2.00 or more, as fuller services are required. Letter Address, P. O. Box 903, Lowiston, Maine. Iscowif Dec. 19.

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Jan. 2.

TO LET.

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For particulars and terms, apply at Bookstore No. 9 Bosworth street, Boston. Mass.

Oct. 17. School of Sensitives. WHITE STAR "Developing and Instruction at a dis-tance. Letters asking for advice upon Mediumship must contain 28 cts. Psychometric Readings \$2.00. Sittings, Healing and Developing at the Rooms. Mediums. Mrs. T. E. WETMORE and Dr. FRED CROCKETT. SAMUKL BAR-KER PRATT, Director, 161 W. Brookline st., Boston, Mass. Jan. 16.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 88 Berkeley street, Boston. Hours 10 to 7. is May 9.

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tory. Please address,
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Jan. 16 P. TOMLINSON,

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FOR LIQUOR CURED—Secret Free. Address A. WILLIS, Parkville, L. I., N. Y. MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, gl.00. Hours, from 9 a. m. to 6 r. m. tr Oct. H.

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and kindred subjects. The following is a partial list of some of the principal

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HOW BEST TO BECOME A THEOSOPHIST. By G. Wyld, M. D. Paper, 5 cents. THE LIFE AND DOCTRINES OF JACOB BOEHME, The God-Taught Philosopher. By Franz Hartmann, M. D. Cloth, \$2.50. THE LIFE OF JEHOSHUA, THE PROPHET OF NAZA.
RETH. By Franz Hartmann, M. D. This book is an occult
study, regarding the nature of the true Christ. It is a key
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LIGHT ON THE PATH. By Mabel Collins. Paper, 5 cents. With Notes, and forty-five pages of Commentary by the author. Cloth, 40 cents; paper, 25 cents.

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EPITOME OF ARYAN MORALS, American Edition. 2 cents each, or 25 cents per 25 copies.

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WHAT SHALL WE DO WITH OUR CHILDREN? By
O. A. Barry. Mr. Barry says in his preface: "This little
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Message Department.

ON TUESDAYS AND FRIDAYS Of each work Spiritual Meetings will be held a the Hall of the Hanner of Light Establishment, free to the public, commencing at So'clock P. M. J. A. Shel-hamer, Chairman.

Answers to Questions, and the giving of Spirit Messages, will occur on the same DAY, and the results be consecutively published in this D partment of The Ban-

NER.
At these Scances the spiritual guides of Mrs. M. T. Long-Lew occupy the platform for the purpose of answering questions propounded op inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or banded to the Chairman, will be presented to the presiding spirit for con-

sideration.

MRB. LONGLEY, under the influence of her guides, also gives excarnated individuals anxious to send messages to their relatives and friends in the earth-life an opportunity

to do so.

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

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

Natural flowers are gratefully appreciated by our

The Natural flowers are gratefully appreciated by our nigel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure o place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held Nov. 10th, 1891. Spirit Invocation.

Spirit Invocation.

Oh! thou Supreme Ruler of the universe, thou God of mations, thou Spirit of all life, we appreach thee this hour bearing our applications and our songs of praise. Wollfit up ear hearts before thee, for we are in search of knowledge, and we desire to imbibe the atmosphere of thy tender love and of thy divine truth. May we feel, pulsating within our very lives, something of thy great power, and gain a comprehension of thine activity and animation. May the consciousness of thy presence be with us, in filling our souls with new light and understanding of eternal things.

We recognize thee as the Eternal Parent of all existence, the Pather and the Motherhood from whom we have spring. From whom we draw vitality, and unto whom we shall return. We realize, faintly and vaguely though it be, that having drawn our life and activity from thee, so must we have in a measure partaken of thine infinitude and of thy divine existence. Would that we were empowered to send forth through external manifestations evidences of thy divinity, which belongs to us as thy children; would that we in our daily waks and deeds and thoughts and external inspirations, were enabled to manifest our relationship to thee by sending forth high and holy influences and by doing good at every step; yet we know that man must gain his advancement, must progress onward through experience because of discipline, and that, although he may fail and make mistakes, still may he, through endeavor, desire and earnest aspiration to become more like the angels and to do that work which thou hast assigned him, manifest more and more of heavenly attributes and unfold higher and higher spiritual qualities from year to year.

We ask that at this hour we may come into conscious communion with blessed beings from the higher lafe. May we receive from them influences of good cheer and tender sympathies that shall be to our souls like the warm sunlight to the bursting flowers of earth-life; may we gather from these celestial visitants something of encoura

Questions and Answers.

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

Ques.—[By Mrs. C., in the audience.] Arc there not bands of spirits on the spiritual side of life who are engaged in reformatory work, the same as there are on the mortal plane? How can I, who am also engaged in this work, attract the attention of those bands, so that they may aid me in my work for woman? Is it probable that I do receive such aid though not cognizant of th?

Ans.—There are hosts of spiritual intelli gences, pure minded and exalted in character, who are laboring earnestly for the amelioration of human woe and suffering, for the freedom of man from the bonds and shackles of servitude and ignorance. These spiritual intelligences generate a magnetic aura of a high quality, which is sent out from their lives in an influence of helpfulness toward humanity. This atmosphere of helpfulness and beauty to the sent out from their lives in an influence of helpfulness and beauty to the sent by reaches down into earthly existence, and wherever it can, makes an entrance into mortal homes, mingling with the atmosphere of individuals on earth, and performing a certain

Some of earth's children receiving this magnetic strength are stimulated in their efforts to be of kindly use to the world, and others are personally benefited by having their interior qualities strengthened through its reception, and are thereby enabled to make greater effort to rise above the environments of earthly life and experience, which may have dragged them down into degradation or fast-ened upon their souls the chains of ignorance, error and folly. In many other ways are earth's people benefited by the high influence of spirit-intelligences who are working for the reformation of society and the regeneration of unhappy spirits and minds that are held in

There can be no individual on earth who feels the crying need of humanity for more light, more freedom, more justice, and who, through this sense of what is demanded, sends out a sincere desire and makes an earnest endeavor to help the unfortunate and to be friend the needy, but that attracts to himself or her-self such intelligences from the higher life as those of whom we speak. Certainly there are bands of spirits who are

working for the advancement of mankind, who have in mind reformatory measures calculated to benefit or to uplift humanity, and who exercise every power and every energy of their
beings toward the one great end of seeing
these reforms adopted on earth. Such spirits
undoubtedly find their strength to do work in
contact with physical life through such indisiduals as our constitutor, who is present and viduals as our questioner who is present, and who seeks to be of use to her kind; and certainly such an aspirational, earnest soul on earth will attract to herself influences from above who will bring assistance and encouragement, even though this fact may not be understood in the mortal life.

derstood in the mortal life.

The time, no doubt, will come when these intelligences who work unselfishly for mankind will find better conditions for making their power known on earth than they have to-day. They will, perhaps, be able to send their instrumentalities here greater evidences of their work and mission to mankind; but, none the less, our friends in the present day may know that all the great and good souls who have lived upon this planet, sending an influence abroad for high and noble labor in behalf of humanity, though they have passed to spirit spheres, still work on in the same eause, still hear and respond to the cry of the aching heart of the suffering one, slave though he may be to perverted appetites and passions, aching heart of the suffering one, slave though he may be to perverted appetites and passions, erowded though she may be by external per-secutions and oppressions, it matters not. Wherever a soul is cramped and denied the opportunity and privilege of expanding its higher qualities, the cry going forth from such a toul will be heard and answered by spiritual presences, who will at all times do their best to bring enlightenment and good cheer to bring enlightenment and good cheer.

Q.—[By J. M. K.] A medium is partially controlled, and what is said by her comes through impression only. How much can it be relied

A.—A medium of this class may be highly sensitive and so acted upon by unseen intelligences as to receive at first hand information from the spirit-world through what is called from the spirit-world through what is called impression, this being the transmission of thought from the spirit-attendant to the medial sensitive; and if the medium is sufficiently negative or susceptible to the spirit-attendant as to remain passive in his hands, then will she be able to clearly reflect his thought and to give it to the world.

A stream of water that is ruffled will not clearly reflect the shadow of whatever is cast upon it from the bank; but a stream of water that is calm and placid will clearly reflect the shadow, and give to those who gaze upon

it a knowledge of what that image is. So a medium whose mind is passive and in what we call a negative state, will be able to distinctly reflect the thought or impression of the spirit reflect the thought or impression of the spirit standing by her side as he casts that thought or impression upon her mind; but if the medium is mentally disturbed and troubled about many things, then will be broken, uncertain in its appearance, and not easily discorned by either the medium or friend who may come to her for instruction.

One can best judge of these things, Mr. Chairman, by close observation and experience. If your correspondent finds that these strong impressions which come to her are largely correct, then has she every reason to place reliance upon them; but if, on the other hand, she finds them uncertain and unsatisfactory, then she may know that it is necessary for her to cultivate a more passive condition, to put aside all disturbing thoughts, and to remain as negative as she possibly can, in order that her spirit guides may do their best work with her organism.

Controlling Spirit, for Mrs. Fanny Connant.

Before we make way for personal intelligences to take control of our medium this afternoon we wish to say that our co-worker, Mrs. Fanny Connant, stands with us upon the platform to day, and desires us to give her distributions of the must be platform to day, and desires us to give her life to do the platform to day, and desires us to give her life to do the platform to day, and desires us to give her life to do the platform to day, and desires us to give her life to distinctly reflect that the spirit and in commander the platform to day, and desires us to give her life to day try again to morrow to do some.

Before we make way for personal intelligences to take control of our medium this afternoon we wish to say that our co-worker. Mrs. Fanny Conant, stands with us upon the platform to day, and desires us to give her warm love and greeting to her Shaker friend who is present. She also bids us say in her name: "Sister Carrie, I have many times thought of you with tender affection, and have looked back to the past to our close associations and the sympathy that existed between us, and to me they are memories that can never fade. From my home in the spirit-land I stretch out my hands in greeting to you, assuring you always of my continued regard; and when you join me in the higher life, you will look back as I do with rejoicing, knowing that our experience and association have comented the ties of friendship and sisterly love between us that can never be severed. I am so glad you have come among us again to bring your influence and good cheer to this. so glad you have come among us again to bring your influence and good cheer to this, our home, for we can make use of it in our work, and I trust bring to you a blessing in return."

The same good spirit desires us to give her greeting and love to all her associates and friends of earth, that they may know she still lives and cares for them, that her work is en-larging year by year in the spirit-world, con-nected as it is with this life and with the life nected as it is with this life and with the life beyond in bringing spirit-intelligences into communion with intelligences of earth. She finds a high reward for all effort in the satisfaction that comes to her from the knowledge that tears are dried and human hearts made glad by this grand reunion with each other that she, as a humble instrument, has been able to afford to human souls.

Graham H. Chapin.

Graham H. Chapin.

[To the Chairman:] I give you greeting, sir.
[Good afternoon.] I would like to give greeting to all the world, for, in coming to this place from the greatspirit-world, a sense of the responsibility of life settles upon me. I think what a grand thing it is to know one's self to be an immortal spirit, to realize that one has passed through death and still finds himself a living man, and that one can step into a spiritual kingdom and there behold evidences of life on every hand that seem indestructible and eternal.

This world that I now inhabit presents its

never be quenched, but that seems to unfold more and more under the light of the heavenly

My friend Holly desires to extend his greet-ings with mine, and to assure our friends that we are cognizant of many things that take place in this world of matter. Changes have occurred in the family life and social relations, as well as in business circles, since we ascended to the other world, but we have not been denied all knowledge of these. Certain interests and ties are of mutual thought to us, and we send out a greeting from the spirit-world that all friends may know we are as brothers over there.

I give you my name as Graham H. Chapin.

David R. Leach. Years have gone by since I lived in the physical form. More than thirteen, I think, have rolled away since the summons came to me, but I believe that I am still remembered in the old Granite State, and it may awaken an interest in the spirit-world and its inhabitants

if I come here and say a few words.

I was known in North Londonderry, N. H., and near by, and I wish to be known there still. I took an interest in my fellow-men, and tried to show that in the disposition of my and tried to show that in the disposition of my effects when I passed from the body. I wanted the young to read and to grow mentally, to learn and to gain freedom of thought, and I also wanted others to gain strength of mind and body; and so I thought over what I had best do with my affairs. Well, I settled them to the best of my judgment, and I do not know as I would do any different now. I feel satisfied with things on this mortal side, and I am quite satisfied with things in the spirit world. It is possible there for one to take a firm grip on the things which he has, and swing himself by earnest effort into things that are better by earnest effort into things that are better and which he has not, and so he can make his way from point to point, all the time growing into brighter conditions which are helpful to mankind.

mankind.

I give greeting to those who have known me. I would like them to understand that the gates of the eternal world are wide open, and that all sorts and kinds of human beings can come back from the spirit-life to make themselves felt or heard on earth. I am only one of the great number that come, and I count myself well off in being able to speak in this way to-

day.
['To the Chairman:] Call me, sir, David R. Leach.

Nancy R. Bates.

I am told that I may come, and I am happy to do so, because I wish to have my friends know that I am well and strong now. I have got rid of the complications and the pains that were a burden, and in the spirit-world I feel capable of taking hold of large interests and

capable of taking noid of large interests and making them my own.

I want my friends to feel that it was so much better for me to go when I did, because I could not get well, and it was best that I should be free from a troublesome body. There are many things connected with earth-life that, if I could have been strong and well here, I might have enjoyed taking up and caring for; but I feel it is all well, and I have no desire to come back and go through the experiences of earth

again.

I send my love to all, and tell them that I believe we shall meet on the spirit shore, where there are no misunderstandings and all things are made plain. My father wishes also to send his remembrance from the spirit-world, to have people understand that he is well situated and doing a work in which he is interested, and which is a help to himself as well as to others. again.

others.
I lived in North Weymouth, although I did

Lord cannot do everything for him. He must do everything for himself, make effort, and if he fails to day try again to morrow to do something that is good and that will show he is really a human being worthy of attention; and when lie keeps on and on in trying, not now and then, but all the time to do well, he grows into that state where it gots to be a second nature with him to do well, and the first thing he knows he is saved from unhappiness and has worked out his own salvation. I tell my friends to look to themselves, to be careful what they think and how they act, because it all has an effect upon the spirit, and no outside being, not even God, can save them from the consequences of their own doings.

Yes, I have been learning many things, and

consequences of their own doings.
Yes, I have been learning many things, and I like it. I like this coming in contact with live people. I do not find any dry bones or dead beings over there, no sepulchres, nothing that speaks of the charnel house; but all is life and activity, and that is something, I tell you, worth thinking about and worth appreciating.
I would like to come back to talk quietly with some who are on the mortal side, that I might give them some light on these things, and perhaps I will after a while.

[To the Chairman:] I am much obliged for this privilege.

Robert N. Gere.

Robert N. Gere.

[To the Chairman:] Will you be kind enough, sir, to announce me through your journal as Robert N. Gere, from Syracuse, N. Y.

I feel that I have a hold on that city, for my life was vitally connected with it, not so much perhaps through public offices, although I had an experience in that line in the Assembly, but particularly through the manufacturing interests, the business world; and, as a man of energy and positive convictions, I have not let go of all the interests that held me when in the physical body. I do not mean to say that I cling to them so that they hold me down and prevent me from learning of the spirit life that prevent me from learning of the spirit life that is around me, but I mean that I have a regard for them, that I like to know how trade is mov-

self to be an immortal spirit, to realize that one has passed through death and still finds himself a living man, and that one can step into a spiritual kingdom and that one can step into a spiritual kingdom and there behold evidences of life on every hand that seem indestructible and eternal.

This world that I now inhabit presents its forms to me that I now inhabit presents its forms to me that are, I am assured, ages old; and what is more, it presents human beings to me that I know have lived centuries and gained untold worlds of experience. So I say, it seems a solemn thing to me to realize that I am an immortal being, and to know that death is merely a figment of the brain to frighten childer with, as it is understood, but as it is in its completeness, it is a beautiful process of nature through which man throws off that which is old and burdensome to gain that which is desirable and full of vital strength.

[To the Chairman:] I come, sir, because I would like to reach those who have known me, or known of me, in Rochester, N. Y., as well as in other places of the great Empire State. If feel it a duty to present myself, and through some public channel declare that I am not dead and never have been.

In times past I was, in a measure, prominent in my circle and among my townsmen. I do not speak of it because of any gratification it gives me to do so, but merely to announce that I have been well known, and I would like to be known now as one who lives and breathes and has a being in the eternal world that can never be quenched, but that seems to unfold more and more under the light of the heavenly sun.

old life, and I think every intelligent person would say the same thing. We all make mistakes, we all do things that later on when we look at them we think we might have done better or in a more finished way.

better or in a more finished way.

I am gaining my discipline and experience on the spirit-side, and the knowledge that I acquired here has been good for me there, for it has helped me to see more clearly. I want my friends to know this. I wish they would come together and hold a circle for spirit-communication, giving their friends (and there are many of them besides myself who are just beyond the veil) an opportunity to come and express themselves in such ways as may be of advantage to us all.

Muriel Clark.

I have come a long ways, from the western part of the country, but to me it is not far, for, as a spirit, I have traveled long distances trying to do my work as best I could. It has been my mission to take certain magnetic forces and carry them from place to place in a par-ticular line of labor for suffering individuals, and so I do not mind coming so far, only I have come many times and tried to speak through your medium, but have not succeeded. I have your medium, but have not succeeded. I have a medium to whom I come with my work and my messages, and she has said to me a number of times, "Muriel, why do you not go to the Banner Circles and send me a little word of comfort and cheer? You know that I am trying to do your work and that of the band, and sometimes I would like a word of encouragement or of remembrance from our good spiriting of through some other medium than me. friends through some other medium than my-self." I have tried to come, but could not get near enough to give any thought to your medium. I am pleased to do so to day.

My name is Muriel Clark, but my medium

My name is Muriel Clark, but my medium will not recognize me by any name but that of Muriel, because she has not been told what other belongs to me. I came to her long ago, attracted because in her organism were elements and powers which I could use for work in behalf of humanity. I want to say to her to-day, We do appreciate your efforts, and we are very thankful to you for the sacrifice you have made in the past because of your mediumship and your angel friends. We know that you have laid, aside personal plans and associations that could not be followed at the same time that your mediumship was exerassociations that could not be followed at the same time that your mediumship was exercised; and so you have chosen us and our work, and given up that which might have been more advantageous in a worldly sense. We give you our love and our sympathy. I think you will say that we have kept our promise to you, and led you out of the shadowy places into the sunlight of peace. To day It

places into the sunlight of peace. To day I say, Do not be cast down. Even if you cannot hear from your friends through other channels, remember that we are with you, doing our work, and recognizing your fidelity to the Cause and to your angel friends.

Your mother wishes me to send her love, and to assure you of her unchanging watchfulness and care. She has been with you from the first, and will be at all times, to give you strength and rest.

Sometimes when you see me with the star

strength and rest.

Sometimes when you see me with the star upon my forehead, you may know that it is the sign which I have given to you, and which, while you can behold it, will be a token that our promise shall never fail.

I told my madium that I might not be able to give her through this strange organism what she desires, but she said: "Go and speak what you can, if it is only a word with your name, and I will understand." I think she will fully know. INDIVIDUAL SPREIT MESSAGES
TO BE PUBLISHED NEXT WEEK.

Nov. 13.—Col. George S. Mann; W. W. Kingsley; George

G. Williams; L. L. Loth; Joseph Douglass; Mattie Good-win.

Mennagen here noticed as having been given wil dppear in due course according to routine date.

Jan. 1.-C. D. Houtellet Henry Seyhert; Julia Walker;
Violet Baker; G. B. Redington; Unarlie Dudley.

Jan. 5.-Col. G. A. Merrill; Mary Armstrong; Dr. Jane
Flint; Samuel Crossman; Emeline Goddard; Jessle Means;
George E. Dame.

The Spiritual Rostrum.

ADDRESS OF JACOB EDSON Before the Veteran Spiritualists' Union, of Boston, Jan. 5th, 1899.

Mr. President and Fellow Veterans: E are growing old-some of us are ready to bloom in eternal

youth. The change called Death is inevitable; it is the going-home time of life, to meet our Father, the principle of eternal life unfolding in our friends. Upon this and kindred subjects I have a few words

1st. In regard to death, burial and the necessary funeral services involved. Shall it be our funeral, or shall it be the funeral of our relatives? If it is to be our funeral, we should direct, determine and control the same while we live in the form. If we are not careful and pronounced in this matter, we may be served by the literal clergy as so many of our spiritual friends have been-be buried in the lifeless theology, the dogmatic rubbish of the dead past - and our belief, faith and hope - our knowledge-which we hold sacred, completely ignored.

to say.

We would not unnecessarily condemn the

AGREEMENT OF DR. STORER WITH JACOB EDSON. Received, Nov. 7th, 1889, of Mr. Jacob Edson, three dollars and fifty cents, as a retaining fee, in consideration of an agreement hereby made, that I will, unless prevented by sickness or other unavoidable circumstance, conduct the funeral services on the occasion of his demise; and that I will, if possible, secure as my assistant either Mrs. R. S. Lake, Mrs. Sarah A. Byrnes, or Mrs. R. S. Lillie; it being understood that the compensation paid to each speaker shall be ten dollars, and incidental traveling expenses. I also agree to make known his positive injunction that no clergyman who believes in total depravity, vicarious atonement, or teaches that any human soul will be eternally damned, shall take any part in said funeral service.

Dr. H. B. STORER.

406 Shawmut Avenue, Boston, Mass.

Mr. President, we are not only growing old.

service.

DR. H. B. STOKER.

406 Shawmut Avenue, Boston, Mass.

Mr. President, we are not only growing old, but badly scattered, so to speak, over the world. Many of us veterans are so conditioned that we cannot get a spiritually-minded Spiritualist to serve at our funeral. We want our belief, faith, hope and love respectfully referred to in an intelligent and satisfactory manner, and need a proper burial service for that purpose. I know of no service for Spiritualists that is perfectly satisfactory, but I do know parties who can write one which will be. Our President, Dr. Storer, and Mrs. H. S. Lake, are gifted in such matters; have had large experience in attending funerals, are very gracious, good and true, in all things pertaining thereto; they can do the thing right. I suggest that they be invited to prepare such service for our publication and use.

Intimately connected with this subject of death and burial (which are as sure to come as high tide, full moon, and the payment of taxes,) is the matter of wills, settling estates, etc. I have had some experience, which I will give in brief. About twenty years ago I made a will. An eminent lawyer, a judge in one of our courts, wrote it for me. I lived under this will some sixteen years, supposing everything was all right. The judge presumed I knew

will some sixteen years, supposing everything was all right. The judge presumed 1 knew something; he had no business, in the matter of a will, to presume, suppose, or take anything for granted. The Massachusetts law requires three witnesses; I had but two. In the eye of the law, the instrument, drawn with so much care, was no will at all. It is better to execute our own will than to have one made for us; what are called mistakes, inadvertencies, will occur in the best of families. Even so eminent a lawyer as Samuel J. Tilden rendered his own will invalid by inadvertence in not complying with the exact provisions of the State law, and his matured purpose was defeated by his own oversight or neglect. But supposing that instead of two I had had three witnesses; the will could have and perhaps would have been broken, because I had given my wife, with slight exceptions, all my property. The judge who wrote the will demurred in writing it; he had never written a will in that manner before. It is a clear case; that will was not to be. My wife and her people are professional Christians, hard-shelled Baptists, lights in the literal church, under man-made laws, with a personal, jealous, vindictive and wrathful he God. The will, however witnessed, could have been broken. We recognize an overruling, a controlling Providence in this matter. Almost any Christian court or jury would have said I was simple, weak-minded, or in my dotage, perhaps insane. I had done by my wife, without her knowledge, as I should have liked her to have done by me.

At present we have a will properly signed; will some sixteen years, supposing everything

to have done by me.

At present we have a will properly signed;
we rest contented under it, because there is so
little property involved that contesting is impracticable. No lawyer can be found to make t pay the necessary expense involved in break-ng it. The proper thing for us veteran Spiritualists to do is to settle our estates while we live, and avoid probate court, contentions, false swearing and strife. We should clean up all our property matters in a straightforward, and satisfactory manner, while we live ere on earth.

here on earth.

In conclusion, I will call your attention to the Veteran Spiritualists' Union, its general as well as its special relief fund, where you can pay in your money, to be paid out to whom, when, and as you desire, and feel sure that your will will be executed. This association, with the United States mail at its service, can operate the most district terms in your conyour will will be executed. This association, with the United States mail at its service, can operate the most distant towns in our country as easily and with as little trouble as the nearest precincts at home. There is hardly a member in our ranks who has not a friend in need whom they could help if so disposed; and very many members, wealthy veterans and friends, who could, with little thought, had they enough of the real grit of goodness known as virtue, make this wilderness of a world bud, blossom and fruit in souls ripe for the Summer-Land. I would like, if it was the proper thing to do, to use truths, in this regard as skilled gardeners in the garden of the gods use sliarly knives to cut the bark of hide bound trunks and give souls, human souls, now stingy, selfish and dishonest, a change to grow. We have the poor, the sick and the afflicted with us. If we will, we may do them good. We have a home not made with hands eternal in the heavens; but to get, there we must cooperate with Nationalists, good men and angels in these earthly matters, such as the Veterans. Home, and other practical things that await our doing.

The desired plant for our proposed Veterans'

The desired plant for our proposed Veterans' Home, notwithstanding the very low price it can be bought for, still remains unsold. It may be providential; I trust that it is. There may be, for all we know, spiritual syndicates form-

ing each side of life, to collecte, buy and care tiru mame,

for the same.

There are some encouraging facts in this matter worthy of note; incentives to action are continually coming to the surface, prominent among which are the benevolent features of our institution. We understand the law of the State and the practice of the city allow all truly benevolent corporations to go "scotfree" so far as water rates and taxes are concerned. We understand this is not only applied to the estate, fitted and furnished in running order (which would involve about ten thousand dollars), but also to the funds invested to support the same, thirty thousand in all.

When we consider the fact that taxes are

When we consider the fact that taxes are high and income small, we appreciate the great advantage our benevolent corporation has over individual enterprise in these matters. Cooperation is coming to the front, it is continually meeting with more and still more favor in humanitarian work. Shall we avail ourselves, shall we accept and utilize this advantage?

As Sister Lake says: "If there is a perfect Providence that superintends and overrules all things for good, we are individual parts of that Providence, and should be up and doing, cooperating with a will." I have been converted from my non-resistant doctrines. Now I will neither fight nor run; I will be heard; I will resist evil; I will contend for the good of the heathen as well as the Christian world; I will not budge; I will stand for the right in the last ditch if need be, as I am guided by the spirit of truth to do.

Happiness, satisfactory contentment, spirit-

spirit of truth to do.

Happiness, satisfactory contentment, spiritual mirthfulness, and universal thanksgiving, that lasts all the year round, are the unfoldment of enlightened love—the Savior of the world—and demonstrate the fact that life is worth living, that "he who feels another's woe has something here of heaven."

Verifications of Spirit Messages.

NICHOLAS LONGWORTH.

Among the messages that are published in the Banner of Light of Dec. 5th is one so We would not unnecessarily condemn the mother who bore us—the church that gave us religious birth—but we were born blind, and have had our eyes and ears opened. We now see men as trees walking in the paths their fathers did in the old dispensation of death unto death. Ours is the new, the eternal, the universal religion of life unto higher and still higher life. It fits and fills every conceivable condition; leaves no one out of our Father's house, and must eventually satisfy all the innate longings of the human soul. I have given some time and thought to this matter of funerals, and have engaged Brother Storer to serve me, and have signified what I would like to have him do. I thought at that time and still think it was the proper thing, and that you may go and do likewise, or better, I submit a copy of my doings for your consideration.

AGBEMENT OF DR. STORER WITH JACOB EDSON.

Received, Nov. 7th, 1889, of Mr. Jacob Edson, three dollars and fifty cents, as a retaining fee, in consideration of an agreement hereby made, that I will, unless prevented by sickness or other unavoidable circumstance, conduct the funeral services on the occasion of his demise; and that I will, if possible, secure as my assistant either Mrs. H. S. Lake Mrs. Store he who were she are the first page in the history of Cincinnati.

ELIZABETH PERKINS—SARAH M. HATCH. striking, carrying internal conviction of its

ELIZABETH PERKINS-SARAH M. HATCH. Mrs. Elizabeth Tyler of this city requests me to verify messages in the BANNER OF LIGHT from ELIZABETH PERKINS and SARAH M. HATCH. Both of these ladies have been in the spirit-life over thirty years. Sarah Hatch, as she says in her message, was injured by ma-chinery. Mrs. Tyler, who verifies these meschinery. Mrs. Tyler, who verifies these messages as true in every particular, is an excellent lady, and one of our first Spiritualists. We feel it is a duty we owe the spirit world as well as the faithful mediums to verify these beautiful and convincing messages given at well as the faithful mediums to verify these beautiful and convincing messages given at the Banner Circle-Room—an open doorway for our dear spirit-friends to return and proclaim the glad tidings of immortal life, and to assure us of their power and desire to guide and bless us through the journey of life.

Yours for the truth, Dr. H. F. MERRILL.

Augusta, Me., Dec. 26th, 1891.

"SUNLIGHT."

Please convey my heartfelt thanks to the kind friends whosent me THE BANNER of Nov. 28th, containing "SUNLIGHT'S" message to me. Sickness has prevented my earlier acknowledgment. The message was very gratifying, and a source of great comfort to me. I recognize the message in every particular, and look forward with trusting confidence to a fulfillment of "Sunlight's" promises. Please thank the medium also for the comforting message.

MARGARET JANE LAVERY.

Northampton, Mass., Dec. 8th, 1891.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best emedy for Diarrhœa Twenty-five cents a bottle.

Passed to Spirit-Life.

From her home at Onset, Mass., Jan. 6th, of La Grappe Miss Nancy Bachelder, in her 58th year. She was one of our faithful ones, loving and kind to all. She always had a kind word for the wayward: of them she would say: "They are but working out the imperfections implanted in their nature." Those who have had a home with her in times past will miss her welcome smile should they visit Onset again.

L. A. C.

From Cordaville, Mass., Dec. 30th, Caroline, widow of the late Isaac Day, aged 80 years and 7 months.

late Isaac Day, aged 80 years and 7 months.

Mrs. Day resided at the old homestead, in the family of her youngest son, Sainuel Day, and was there most tenderly cared for in her declining years. She was much respected and beloved in the town and neighborhood where she had so long lived. Four other sons also survive her, one of whom formerly presided over the meetings in Salom, Mass.; another shares with his wife the ministry of spirits, and was cheered by a beautiful vision of the meeting of the dear mother with friends "gone before."

The funeral took place from the house Jan. 1st, and was attended by the writer. The dear ones all are comforted with the thought that she still lives, loves and visits them.

JULIETTE YRAW.

From Townsend Harbor, Mass., Sept. 10th, Mrs. Amanda Emery, aged 63 years.

Emery, aged so years.

She was long a Liberalist, but of late years had come into the belief of Spiritualism, and was made glad by the tests she received from mediums. She was beloved by all for her sterling worth and integrity of character. The interment occurred in Townsend Centre Cemetery. From Townsend Harbor, Oct. 2d, Mr. Charles Emery, aged

He was for years postmaster at this place, and was one of the first in the community. He was liberal in his views, read our Spiritualist works, and was interested in our phi-losophy. He did not long survive his companion. The fu-neral was attended by three Societies, the Fitchburg Band, and a large concourse of friends. MARY L. FRENOH.

From her home in Meriden, Conn., Dec. 11th, 1891, Mrs Sarah D. Linsley, aged 70 years.

Sarab D. Linsley, aged 70 years.

For many years a resident of the city of Meriden, she was highly respected and beloved by a large circle of friends. She was a woman of fine intellectual ability, deeply conscientious, modest and unassuming in manner; was identified with the Spiritualists of the vicinity for many years, and a visitor at Lake Pleasant. She sought carneally to knew the law of the spirit and to live in harmony with its teachings.

Thus one by one they journey on, but, thanks to our philosophy, not to an unknown country.

C. H. B.

From her home in Avon, Mass., Christmas morning, Almira L., wife of Nathan Tucker, aged 66 years 9 months and

5 days.

The health of Mrs. T. had for a long time been gradually declining; the last few years of her life she was a confirmed invalid. The sweet patience with which she bore her protracted sufferings was wonderful. She was heard to say: "I fear I do not bear my afflictions as patiently as I ought." She accepted no km, but was a Liberalist in the true sense of the word. She maintained to the last an unshaken condence in her knowledge of spirit-roturn.

A husband and daughter are left to miss her earthly presence. Their loving care is ended, but they have the assurance she has not your to some far-off sphere, forgetful of them and their layes, but only a "thin vell" separates her from her loved ques.

Mrs. R. S. Lillie offelated at the funeral, and her beautiful inspiration was a balm of comfort to the sorrowing friends.

From his home in Cambridgenort, Mass., Jan. lat. of pa

From his home in Cambridgeport, Mass., Jan. lat, of pa

From his home in Cambridgoport, Mass., Jan. lat, of paralysis, J. W. Ncal, in his 42d year.

For years he had been a firm believer in Spiritualism, and often enjoyed sweet communion with loved ones gone before. He was honored and respected by all who knew him, and those who knew him best loved him most. He leaves a wife and one son. Allibugh we nourn his carthly presence, we know he will often be with us in spirit; and we ahali meet again in "the sweet by and by."

A. M. CLIEFORD.

PERSONAL EXPERIENCES. A NARRATIVE IN TWO PARTS.

BY A. H. MICHOLAS.

PART FIRST.

In the autumn of 1849 there came news to my native village in Indiana that they had spirit-rappings in a county twenty miles away, and that the living could communicate with the dead. We had heard wonderful things about spirits in the Eastern States, but our wise folks said it was all a fraud and delusion. However, a few enterprising persons went to the place where it was said spirits were making known their presence, to ascertain what they could of the matter, and returned and reported that it was true—that they had heard the rappings, seen the table tippings, and actually conversed with their dead relations.

The spirits were asked to give the names of mediums in our town, and there amid strangers a few familiar names were spelled outnames that no one was thinking of. First among the number was that of my sister. She was then sixteen years old, and a member of the Methodist Church. The news spread around, and many people came to our home in around, and many people came to our home in hope of investigating the new philosophy, but my sister declined to be a medium, for the preacher had warned her against having anything to do with Spiritualism; accordingly she never did, and was ever after prejudiced against it. This preacher told my sister it was a dangerous doctrine, one that would lead to ruin, which she did not dare to question. In those days the authority and power of a clergyman were supreme. A grand career of usefulness and achievement in a great cause would have opened to my sister had she yielded to the solicitations of others to exercise her spiritual gifts.

Communication was opened with the spirits

solicitations of others to exercise her spiritual gifts.

Communication was opened with the spirits at other houses by rappings, table-tippings, etc. There was some excitement, and it was the chief topic of conversation until it became unpopular, and it was regarded disgraceful to engage in the investigation. Preachers denounced Spiritualism, and admonished their adherents to stay away from spirit-circles. To assert one's independence in thought and action was to invite ostracism or persecution.

One old man preached against it, but privately sought admission to spirit-circles, where it was reported his cane walked alone and danced on the floor. His explanation was, "There is some wonderful power behind these manifestations, but it may be the devil."

For several months there was much talk about spirit-rappings and messages, but finally the interest seemed to subside, and for many years I heard very little on the subject. The few glimpses I had of Spiritualism along the journey of life did not make any important impression on my mind until I learned its philosophy. The fact is, I did not know there was any philosophy or religion connected with it; but had I known of it in my earlier years, doubtless would have given the best labors of my life to the Cause. I now look back and wonder how it was possible fifty years of my life passed and all this glorious light and knowledge embraced in Spiritualism escaped my attention. Yet there are thousands of people in this country who have for a longer term of life been, and still are, ignorant of its truths. Millions of human hearts, dreading death and an uncertain future, are hungrily waiting for this gospel of light and hope. Yet the human mind is not properly receptive to the newly-revealed and beautiful truths of the Spiritual Philosophy until it has been cleared of the superstitions and time-worn creeds of the past.

I was one of those persons who learned but little and cared less for a knowledge of Spiritualism, chiefly because I had no idea of its use and value to t

In the course of time my father died, and after I had settled up the estate I went to western Iowa, near Council Bluffs, where I had land. There I lived seven years, and experienced some hard times. I removed from there, and after a tour through California and Texas, settled in eastern Kansas, near Fort Scott. During my residence there I learned of the existence of relatives I had never seen near Leavenworth, and went to visit them. I soon learned they were Spiritualists, and had a medium in the family, a girl fifteen years old, who, entranced, was controlled by some wonderful intelligence, who spoke to us and imparted ideas far above the comprehension of the medium. From what I learned and witnessed there I was controlled the total them.

the medium. From what I learned and witnessed there, I was convinced of the fact that we all live beyond the death of the body, and retain our identity, individuality and character; also that spirits can and do return and communicate to mortals through mediums.

These were to me new and valuable facts; but there was much I did not know—much to learn; and while pondering on these matters several questions arose in my mind: Could the spirit mediums tell me about the other life and how best to prepare for it? Must I be lieve what theologians teach, i. e., the door of communication between mortals and spirits is forever closed? Must I accept the Bible as the only revelation of a future life? If spirits conversed with men in past ages, why can they conversed with men in past ages, why can they not do so in this age? How does any one know that the canon of revelation was ever closed?

that the canon of revelation was ever closed?
That which seems to be the highest truth may give place to a higher one. In those days I had an idea that the Christian religion was the best thing in the world when properly understood and practiced, though there was a great diversity of opinion as to its meaning. And I inquired of these folks if they had a formula of principles or doctrines; and if it was as good or better than the Christian religion? Do Spiritualists teach any system of philosophy or religion? Who is their leader?

I received no satisfactory information on these points; but as I was about to return home they gave me a book to read. It was by D. D. Home, giving a narrative of his scances in Europe. Marvelous things here, I thought; but the book was not what I wanted, for it gave me no light such as I was in quest of, and before I read it half through I laid it aside and turned my thoughts into other channels.

I gave the subject no more serious attention until the summer of 1885, when a man by the name of Vaught came to our village to give a course of lectures on phrenology. He remained more than a month. I got acquainted, and found him one of the best men I have ever known.

and found him one of the best men I have ever

and found him one of the best men I have ever known.

One morning I went to Mr. Vaught's room for a chat, when he handed me a book with two places marked for me to read. I did so, and he asked me what I thought of it. I replied, "It is very good, if true," and asked him if it was, and he replied affirmatively.

I found it contained the philosophy of Spiritualism—that which my heart craved and my spiritual nature demanded. It was an old, ragged volume, a part of which had been torn away. Its title was, "Spiritualism Scientifically Demonstrated, by Robert Hare." I learned that my nearest neighbor was the owner of the book, and got his permission to read it, and in reading it I became intensely interested. My happiness rose to a height that was sublime and ineffable. My senses were opened to the beauty and grandeur of the philosophy of life beyond death. I found what I sought, and enough to satisfy my yearning spirit for a time for light and knowledge, and indulged the fancy that I was in those days the happiest of mortals. I believe the veritable spirit, Robert Hare, was by my side, a witness to the effect of that worn and ragged volume on my mind. Prof. Hare in his life did the world a lasting service. He was wiser than his time, yet left a footprint that many a wanderer on life's shores shall see and from it take courage to pursue his way to the end.

Summerland, Cal.

Summerland, Cal.

It is said that four-fifths of the steam engines of the world have been constructed within the last twenty-

"Pastor" Welh, a New York minister, has been stealing, but the police can't find him. He has Pastor Welh.—Boston News.

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Mrs. E. A. Cutting-Luther, Business, Test, Developing and Healing Medium. TREATMENT of Ladies and Nervous Prostration a spe-le claity. Office hours 9 A. M. to 4 P. M. 47 Gray street, Boston. Circles Sunday evenings 7:30, Thursdays 2:30. Jan. 9.

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium, will hold Circles every Sunday evening at 7:30, also every Tuesday afternoon at 2:30. Sittings daily, Ladies 25c.,50c, and gl. Gentlemen 50c. and gl. 22 Winter street, Room 16, Boston. Jan. 9.

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Hattie C. Stafford. 53 Enst Concord Street, Boston, SUNDAY, Thursday and Saturday, 2:30 P. M.; Wednesday, 8 P. M. Newton Stansbury, Manager. Jan 16.

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Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 4. Winter street, Room 6, Boston. 1w Jan. 16.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight. Boston. 4w Jan. 16.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 82 Bosworth street, Room 4, Boston. Hours 9 to 5. Jan. 2. 5w

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DR. A. J. HOLLINGSWORTH, Magnetic Healer. Circles for Development Thursdays, 8 P. M. 11 Union Park, Boston.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 35 Common street, Boston.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. Dec. 12.

MISS L. M. WHITING, Massage and Teacher of Massage. Formerly with Dr. Munroe. 175 Tremont street, Room 18, Boston. 4w* Dec. 28.

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Dec. 19.

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Jan. 9.

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PLEASANT Furnished Rooms may now be obtained in the spacious residence lately occupied by PROF. BU-CHANAN, No. 6 James street, Franklin Square, near East Brookline street, Boston. tf Nov. 21.

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(Oct. 3.

A PHOTOGRAPH, cabinet-size, of the house at Hydesville, Wayne Co., N.Y., where Spiritual Manifestations occurred while occupied by the Fox Sisters in 1842, sent to any address on receipt of 28 cents in post office stamps, GEO. N. BIGELOW & Co., Palmyra, Wayne Co., N.Y., Dec. 26.

MARY C. MORRELL, Business, Prophetion and Developing Medium. Circles every Thursday even-Oct. 31.



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THIS Powder thoroughly cleanses the teeth, hardens the gums, purifies the breath, prevents decay, etc.

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her proper place by man.

The plea that Nationalism means paternalism, and therefore will weaken the native energy of the race, can well stand abashed before the sorrowful gaze of the thousands of women who go down into poverty and dishonor, because their energies are impoverished before they are born, caused by the subtle psychic states which are the inevitable heritage of the race.

Temperance reform will receive its strongest support from Nationalism, and woman may work with renewed energy against the monster Rum, when it shall have been compelled to stand unsupported by the power of personal profit and private gain. Idlers, both voluntary and compulsory, will gradually be absorbed in the great Army of Industry, whose outlines are even now dimly perceived in the gathering social orders of the world. We are touching the era of peace, the dawning of a new day; it means woman emancipate with man, his comrade and co-worker, caring with him for all concerns, and bringing into being, under Nationalism, a revival in art, science, literature, religion and law."

The lecture, which should have been fully reported to convey a fair idea of its nature, was received with unusual demonstrations of approval.

Next Sunday the subject will be "Intuition and Inspiration." School for children at 11 A. M. Boolal each Wednesday evening. A cordial invitation to attend is extended to all.

Beston Spiritual Temple—Berkeley Hall.—

Boston Spiritual Temple-Berkeley Hall.-On Sunday last, 10th inst., Mr. J. Frank Baxter continued in the morning and concluded in the evening his present series of lectures before representative audiences, the assembly in the evening being very large. His subject was "The Ethics of Social Life and Character." Reading as a text from Matthew, "Why callest thou me good? There is none good but one, that is God; but if thou wilt enter into life, keep the commandments," he remarked: "Only one who has had some fair share of human experiences has often been brought amid the cares and pleasures of life to seriously question the meaning of all. Solomon in his wisdom concluded 'Vanity of vanities; all is vanity!' to be the summing up. Job, through his much tribulation, was brought to exclaim, 'Cursed be the day wherein I was born!' So, if the problem of life has taxed the wisdom of Solomon and all wise men since his day, it certainly is a question for us all to discuss. tinued in the morning and concluded in the evening

men since his day, it certainly is a question for us all to discuss.

There are many good people who are continually invelghing against life. Christians, even, who read. God saw everything he had made; and, behold, it was very good, often pronounce his work ill. The world to them is 'a vale of tears,' 'a whiderness of woe'; they proclaim themselves as 'mere worms of the dust' and 'miserable sinners.' But why all this evil and ill if God's creations were all good? We are told had it not been for the serpent evil, man never had perverted God's intentions, never would have fallen. But is not God omniscient, omnipotent and omnipresent? Can man, serpent or devil thwart God's design? Ah' the dilemma of theology! Admitting the story of 'Adam's fall,' we, must, too, admit that God's plaus were clanged, and the devil was and is more powerful and intelligent than God. No, the question 'From whence sprand' svil?' is not answered by pointing to serpent or devil, for how could either spring from the bosom of goodness? By such teachings life's mysteries deepen."

The speaker proceeded to show how, in the light of evolution, we could understand why so called evil is, and what its use. We learn that considered goodness of coday possibly may, in the march of ages, become hideous wrong, in view of the knowledge of a greater goodness, or, as may then be said, the true goodness, Many things once considered right and permissible are to-day accounted criminal and un-

BRAN

BOSTON, SATERDAY, ANTARY 16, 1865.

MEETINGS IN BOSTON.

Meeting of the state of the production of the production

Dr. Fred. L. H. Willis will occupy the platform of this society next Sunday, and this announcement should be, and doubtless is, enough to assure a large attendance. Mr. Baxter returns in February, and the last two Sundays of that month will serve the society

again.

The Helping Hand Society.— Owing to the severe weather the attendance at the regular meeting of this Society was small. After partaking freely of the good old New England supper that had been prepared, an hour was spent in a social and informal manner, after which there followed a very pleasant séance with Mrs. Lyman and Mrs. E. A. Pratt.

It is to be hoped that the friends will all bear in mind the Complimentary Benefit to be tendered this Society by Joseph D. Stiles on Wednesday evening, Jan. 20th, at 3 Boylston Place.

PINK.

Steinert Hall .- Sunday last, Jan. 10th, W. J. Colville conducted an impressive service in this well-known concert room, at the junction of Tremont and Boylston streets. The exercises opened at 10:30 A. M. with fine instrumental music by Prof. B. L. Shapleigh, followed by good congregational singing. Selections for reading and an invocation were followed by a solo finely rendered by Mrs. Fawkes-Bayre, after which the lecturer delivered a telling address on "The Power of an Endless Life," based on the marvelous story of Melchisedek, who is described in the seventh chapter of Hebrews as without father and mother, and without beginning of days or end of life. When the priesthood of this remarkable King of Salem, Prince of Righteouness and Priest of the Most High, is contrasted with that of Aaron, a striking lesson is taught, as a clear division is made between the temporal and the eternal, and between the fractions of a life offered to the highest good and the entire being thus surrendered. Abraham was the type of true greatness in his devotion to the highest truth he perceived; but his perception of truth was limited. When he encountered Melchisedec, he found ville conducted an impressive service in this well-



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

LIGHT.

in him a wise master and truly illumined teacher, and to the higher wisdom he personided, Abraham did obelsance. There are two notable marks of a great character; one is its steadfast adhesion to all the trulis perceived, together with fearless, uncompromising advocacy thereof, regardless of the effects of such advocacy thereof, regardless of the effects of such advocacy on one'a private wolfare. The other striking trait of the truly noble is their readiness to welcome with outstretched hands all new and fuller messages concerning life and its meaning which may be brought to them by others. Fride and bigotry can have no place in the enlightened mind; such hars ever keep the doors of affection and intellect effect unly closed against the light of spiritual day.

Under the story of animal sacrifices there its a great truth—oxen, asses, rams, goats, doves, pigeons and bulls represent the various classes of desires and aptitudes in man to which these birds and beasts literally correspond. An order which teaches that we must sanctify some things, and draw a distinction between clean and unclean creatures, may be a means of education, but it must pass away in time to make room for a universal order which teaches the goodness of all and the possibility of employing all in the lighest service. Those who constitute the order of fislohisedek are the world's genulus (it. and in the finest specimens of their architecture, and hidden away in the secret archives of their learning, now being explored by painstaking scholars bent on tracing the languages and religions of the world to their source. It would be absurd to claim that the highest order of enlightened men on earth had never seen the commencement and would never meet the end of a terrestrila career: but the power of endless life, while the Aaronic priesthood dealt with changing ordinances, the order of Molchisedek concerned itself only with permanent truth, with the undevlating axioms of divine knowledge, the science of the world had been advanced deas on heredity, t

The Children's Progressive Lyceum of this city opened its session on Sunday last with the usual exercises of music, invocation, singing and the reading of the morning lesson. After the leaders had devoted ten minutes to a talk with their pupils upon the lesson, Mrs. Longley took up the subject with explanatory remarks for the instruction of the school. Following this came the Grand March, which was finely

lowing this came the Grand March, which was finely executed.

Conductor Falls and Assistant Conductor J. B. Hatch, Jr., each made a few appropriate remarks. Mr. Vigo Arntzen favored the school with a violin solo, and kindly responded with another selection to the generous applause which his effort evoked from the appreciative audience. The Arntzen sisters rendered a plano duet with fine effect, and Blanche Huston executed a plano solo with rare taste and skill. Carl Hadfield, Willie Sheldon, Annie Robinson, Gretchen Stripp, Carl Leo Root, Mabel Parke and Clara Pfeifer, each delivered a recitation that won the approval of the entire school.

One of our lady leaders who has been ill with the grippe for five weeks wishes the writer to express her appreciative thanks in this report to the Lyceum Association for its timely New Year's gift to her of ten dollars, and also to gratefully acknowledge in her behalf the friendly assistance she has received in her time of sickness from the BANNER OF LIGHT.

The Children's Lyceum meets every Sunday foremona to 14 Tremont street.

Scribe.

Dwight Hall,—In the morning (at. 11 o'clock) a

Dwight Hall .- In the morning (at 11 o'clock) a developing circle is held at this place.

At the afternoon meeting (2:30) fifteen minutes are devoted to praise and song service. Prayer and a poem were given last Sunday by Dr. N. J. Morris; the opening address was given by Mrs. Cutting-Luther, who also at the close gave a few tests. Mrs. Lyman spoke eloquently on the subject of Immortality, followed by Mr. Marsh, whose peculiar views on that theme awakened great interest. Mrs. Buck referred to the subject in a very few words, but to the point, and followed with tests. Mrs. Shirley's inspiration was truly beautiful. Jennie Rhind was listened to most attentively; then followed fine tests from Mrs. Calahan and Mrs. M. A. Howe.

In the evening (7:30) praise and song service, followed by an invocation and address by Mrs. Lyman; a fine reading by Master Carl Wellington Hadfield; tests of a convincing character by Mrs. Buck and Mrs. Wilkinson. Another reading by the gifted boy-artist Hadfield closed the meeting.

Next Sunday afternoon the subject will be, "Refinearnation." At the afternoon meeting (2:30) fifteen minutes are

America Hall.—The Echo Spiritualist meetings last Sunday were very largely attended. The many friends of Dr. W. A. Hale were very glad to welcome him back once more after his severe illness. In the morning the service was very interesting. Tests were given by Dr. Tripp (from Onset), Mr. O. F. Stiles, Dr. Coombs, and others. In the afternoon many mediums were present, which made the service very interesting. Tests were given by Dr. Tripp, Mrs. Wilkins, Mrs. Wilson, Mrs. Conant, Mrs. Burnham, and others. In the evening a lecture was given through Dr. Hale by Spirit O. G. Smith, which was highly interesting. Also tests were given by Dr. Tripp, Dr. Hewett, Mrs. Dr. Bell, Mrs. M. A. Brown, and Mr. O. F. Stiles. The music, under the direction of Prof. and Mrs. Peak, added much to the enjoyment of the day and evening.

The test circles on Thursday afternoons are very largely attended and interesting, as many prominent mediums in the city participate in the services.

Usual service on Thursday afternoon at 3 P. M. Next Sunday at 10:45, 2:30, 7:30. OBSERVER. friends of Dr. W. A. Hale were very glad to welcome

First Spiritualist Ladies' Aid Society.-The efficient librarian of the Society, Mrs. Mary J. Buefficient librarian of the Society, Mrs. Mary J. Buchanan, made a report at last session, showing five hundred and forty-five books in library, Miss. Lucette Webster recently contributing thirty-three volumes. Mrs. Pritchett, the assistant librarian, has been a faithful officer; Mrs. Olive Doolittle has ably assisted in this department. The Work Department, in charge of Mrs. Willis; has been quite successful of late, and Mrs. John Brunell is a persistent laborer in the Prize Department. Mrs. Alice Waterhouse, the champion financier of the Society, has just terminated a most satisfactory term of office as chairwoman of hall committee.

mittee.

Last Friday evening exercises consisted of song by Miss Amanda Balley, accompanied by Mrs. Clapp; invocation, Mrs. M. Therest Longley; tests by Mrs. Mary Chandler; speech, Mrs. Clara Field Conant; duet, Miss Balley and Mr. Baxter; tests, Mrs. Chandler Balley.

Eagle Hall.-Wednesday, Jan. 6th, tests by Mr. Hewett. Psychometric readings by Miss C. A. Smith remarks and readings by Dr. Mathews and Mrs.

Jones.

Lust Sunday at 11 A. M. the usual developing and healing circle opened with an invocation by Dr. Berry of Lynn. The exercises that followed were interesting and satisfactory to all present. Tests by Mrs. Dr. Bell, followed by Mrs. Davis, David Brown, Dr. W. H. Amerige and Mrs. Burt.

Evening.—W. H. Amerige of Lynn opened the exercises with tests, after which Dr. Mathews occupied the time in answering written questions, giving names and personal descriptions. Mrs. Chandler. Balley and Mrs. Dr. Bell gave tests.

Meetings every Wednesday at 3 P. M. Sundays at 11 A. M., 2:30 and 7:30 P. M.

The Ludies' Industrial Society, Thursday Jan. 7th, elected as officers for the ensuing year Mrs. Ida P. A. Whitlock, President; Mrs. Kate R. Stiles, Ida P. A. Whitlock, President; Mrs. Kate R. Stiles, Vice-President; Mrs. H. W. Cushman, Secretary; Miss Martha Moore, Treasurer. Mr. Colville was present in the evening and held the closest attention of the audience while he answered the many questions asked by interested seekers after truth. Mrs. Stiles gave tests which were very fine indeed. Mrs. C. P. Fratt spoke for a few minutes upon thought transference, giving some practical illustrations to demonstrate its truth.

The evening of Jan. 21st will be devoted mostly to

HOW BABIES SUFFER

From Torturing Humors
When their tender Skins are literally On Fire with Itching and

BURNING ECZEMAS and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, none but mothers realize.

To know that a single application of the Cuticura Remedies will, in the great majority of cases, afford instant and complete

relief, permit rest and sleep, and point to a permanent and economical (because so speedy) cure, and not to use them without a moment's delay, is to be guilty of positive inhumanity. No greater legacy can be bestowed upon a child than a skin without blemish and a body nourished with oure blood.

Remedies are the greatest skin cures, blood purifiers, and humor reme-

dies, are absolutely pure, and may be used from pimples to scrofula, from infancy to age, with the most gratifying and unfailing success.

TREATMENT. - CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite skin purifier and beautifier, externally, instantly allay the most intense itching, burning, and inflammation, soothe and heal raw and irritated surfaces, clear the skin and scalp of crusts and scales, and restore the hair, while CUTICURA RESOLVENT, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause.

"ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR," mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to mothers, affording information not obtainable elsewhere.

CUTICURA REMBDIES are sold throughout the world. Price, CUTICURA, 500.; CUTICURA SOAP, 250.; CUTICURA RESOLVENT, \$1. Prepared by POTTER DRUG & CHEMICAL CORP'N, Boston, U. S. A.

Pimples, Blackheads, red, rough, and oily skin and hands, and simple humors and skin blemishes of infancy and childhood are prevented and cured by that most effective of all Skin Purifiers and Beautifiers, the celebrated Cutloura Soap. Incomparably superior to all other skin and complexion soaps, while rivalling in delicacy and purity the most expensive of toilet and nursery soaps. The only pre-

ventive of inflammation and clogging of the porce, the cause of most facial blemishes. Price, 25c. Third National Bank of Boston. Safety Deposit Vaults.

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MOSES WILLIAMS, President. FRANCIS B. SEARS, Vice-President. FRED'K S. DAVIS, Cashier.

mediumship, and several mediums have offered their services for that occasion. We hope to have a pleasant evening, and cordially invite all who desire to be present to attend. Several of our members are still detained at home by sickness, but we hope ere long to see them with us again. MRS. H. W. CUSHMAN.

Ludies' Aid Parlor.—Sunday, Jan. 10th, the de veloping circle was well attended. Mr. J. E. Bartlett rendered some fine music. The interest in these circles is improving.

The afternoon meeting opened with singing by Mr. Bartlett. Remarks by the chairman; excellent tests by Mrs. M. A. Brown; remarks and good tests by Mrs. Bartlett, Miss Knox and Mrs. Hall composed the

At the evening meeting the exercises consisted of singling; remarks by chairman; also Mrs. Abby N. Burnham; tests by Mrs. A. Wilkins, Miss L. E. Smith, Mrs. Bartlett and Mrs. C. H. Hall.

J. E. HALL, Chairman.

College Hall .- The services held in this hall on Sunday were attended by large and highly entersunday were attended by large and injury electricities and espeakers participated: Mrs. A. E. Cunningham, Mrs. A. E. King, Mrs. Nettie Holt-Harding, Mrs. C. W. Odiorne, Dr. Hewett, Dr. W. S. Eldridge, Dr. C. H. Harding, Mrs. M. A. Chandler. Mrs. A. Forrester, Miss A. Peabody, Mrs. Nellie Thomas, Mrs. Nellie Hanson, Father Locke, Mrs. I. E. Downing and Dr. H. F. Tripp. VINDEX.

Templar Hall .- These meetings, held every Tuesday under the direction of Mrs. M. A. Wilkinson, are growing in numbers, and great interest is mani are growing in numbers, and great interest is manifest by those who attend—especially at the "Indian Peace Council," held at the full of the moon each month. So great is the interest in this meeting that Templar Hall is too small to hold all who desire to come, and therefore America Hall on the same floor is secured for these meetings.

VICTOR.

If the hair is falling out and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.

CONNECTICUT.

Norwich.-Sunday afternoon, Jan. 10th, after excellent singing by the quartette, Mrs. Clara H. Banks of Haydenville delivered an eloquent address-the of Haydenville delivered an eloquent address—the subject being suggested from Gerald Massey's poem, "To-morrow." The speaker opened by saying that a growing conviction is felt by people of all classes that at last "Truth will triumph and justice will prevail." Glowing tributes were rendered our. Denton and other ascended workers. The value of Spiritual ism, which had come from the Council Chamber of the Spirit to bless humanity, was presented, and Spiritualists were entreated to work with a purpose divine to advance the "Triumph of Truth," every soul being led in its own way to the mountain top of spiritual illumination by and through individual effort.

fort.
In the evening "Obsession" was the topic considered, and the discourse was of special interest.
Mrs. Banks will speak again next Sunday, and Helen Stuart Richings will occupy our platform the last two Sundays of the month.

Mrs. J. A. Chapman, Sec'y.

California.

If you are going to California, and want to make the journey cheaply, quickly and comfortably, purchase your tickets via the Chicago and North-Westchase your tickets via the Chicago and North-Western, Union Pacific and Southern Pacific Railways.
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low rates, sleeping-car reservations and full information can he procured of any ticket agent, or by addressing W. A. Thrail, General Passenger and Ticket
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William E. Gladstone's eighty second birthday was celebrated by his friends at Hawarden;

Ask for Van Houten's Cocoa-take no other.

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The Star of Endor.

BY EBEN COBB.

To the many who have listened to the clear and concise expositions of spiritual truths enunciated by the author of this volume on New England platforms, nothing need be said further than that Eben Cobb is its writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the following TABLE OF CONTENTS.

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