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The Spiritual Rostrum.

Emanuel Swedenborg, the Seer, Sage and Theologian.

A Discourse delivered before the First Society of Spiritualists, New York City, Sunday Evening, Nov. 29th, 1891, BY WALTER HOWELL.

> [Reported specially for the Banner of Light by Mr. Walsch.

T is scarcely to be hoped that during the short hour at our disposal we can do ample justice to so voluminous a writer, so marvelous a seer, and so transcendental and co lossal a mind as that of the seer of the last century. But in a compendious way we shall endeavor to express as best we can such thoughts as may occur to us in relation to his life and work.

Emanuel Swedenborg was born at Stockholm, Sweden, in the year 1688. His father was a Lutheran clergyman, and, of course, his early surroundings were of a very devout character. During his boyhood and youth he was given as thorough an education as the times and circumstances of his parents enabled, and we find him at a very early age distinguishing himself in various branches of science. He also added to the literary wealth of his country, bequeathing innumerable benefits by his discoveries in mineralogy, and through his wonderful engineering abilities gained a na hope that through any channel we shall come tional reputation. Again, we find him branch- face to face with truth in its purity. Our of various kinds, and in those marvelous scientific volumes anticipating many of the theories of the present century. In astronomy he foresaw the discovery of the seventh planet, but, enborg's spiritual illumination, he never enunfortunately, not the eighth. Modern evolution in a modified form was also foreshadowed clothes. True, the modifications of the docin his writings. "The Economy of the Mineral Kingdom, Vegetable Kingdom and Animal as to mark an epoch in religious history. And Kingdom," with other works, constitute his most valuable contribution to science. When we add to these his philosophical and theological works, the number of books written by this most indefatigable worker amount to more than fifty volumes. Obviously, it would be impossible to give anything like an ade quate review of them in one discourse.

When about fifty years of age he appears to have left the domain of material science and entered more fully the realm of mysticism. By this time his interior vision had grown clearer. Having this spiritual sight, and a predisposition toward religion, it is not surprising to find him entering the sphere of the so-called unknown. His chief object, doubtless, was to ascertain the relation between objective phenomena and those mysterious laws of causation underlying them. This involved a lifting of the veil and an entrance into the spiritual world. With his previous scientific training, he could the more dispassionately survey the land of the soul.

As a result of these spiritual voyages of discovery we have given to us by Swedenborg, "The Arcana Celestia," "True Christian Religion," "The Apocalypse Revealed," "The Apocalpyse Explained," "Conjugal Love," "Angelic Wisdom Concerning Divine Providence," "Divine Wisdom," "Divine Love,"
"Heaven and Hell," and other works, giving the world a transfigured theology, and restor-ing what is called "the science of correspond-

Long prior to his removal to the higher life he had prepared himself, as one about to take a journey, but with no misgivings about his future. He is said to have looked forward to it as one anticipates a merry-making.

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Mark the wise and good man as he prepares for that season of rest to which all the sojourners of earth shall come when they have laid aside the dusty robes of their earthly pilgrimage, and in the light of the immortal morn takes his place among the seers, sages and prophets who have gone before. Ere he takes his leave of this world; he foresees the time of his departure, and predicts the day upon which his translation will occur, as may be verified by the following narrative.

Upon one occasion when John Wesley was in conference with his ministers, prior to taking dence enough of the disorderly nature of your a journey into the Provinces, Wesley received | communicating spirits! "But it was Swedena note from Swedenborg, in which he said he borg who had this experience, and that makes had been informed while in the spirit-world that he, Wesley, desired to have an interview Churchman! True, this was a characteristic with him. Wesley, addressing his ministers, trick of Martin Luther, for once upon a time

circumstance. For a long time I have had a | threw the inkstand at his Satanic majesty. | tion of the race, which imply retrogression as | child shall be found a prince of peace. Over desire to have an interview with the seer. Emanuel Swedenborg. I have never expressed that desire to any living being, but here comes a note from him stating that he has been informed, while in the spirit world, of my secret wish." Unfortunately, Wesley's journey in the Provinces necessitated his being away for a long period. He wrote Swedenborg to that effect, whereupon his reply was that upon a certain date, naming the day, he (Swedenborg) should enter the spiritual world, not to return. During Wesley's sojourn in the country Emanuel Swedenborg passed to the inner life. On referring to the date named in the note, Wesley found that Swendenborg had really taken his flight upon the very day foretold by him-

When the snows of about eighty-five winters had whitened his looks, he, like a shock of corn fully ripened, was gathered into the garner of celestial glory. Having asked the time, at his approaching death, and received a reply, perceiving that his bour had come he said, That is well." Then gathering the drapery of his couch about him he fell sweetly asleep, and was wakened by those with whom he was in spiritual sympathy in the home not made with hands, eternal in the heavens, there to reap the fruits of his benign labor.

HIS SEERSHIP. Swedenborg cannot be regarded in the ordinary sense of the term as a medium; that is to say, he was not apparently subject to what we Modern Spiritualists call control. His intellectual perception, his spiritual insight and clairaudient faculty were so highly developed in later years that he, as an independent individual, heard and saw things pertaining to subjective reality. In his interior consciousness these became, for the time or state of being, objective to him. Were we to suppose that these visions were untainted by his personality, we should be untrue to the portraiture of actual fact. There have been no seers or media in the history of the world of whom it could be said they discerned absolute truth. In entering paradisical, purgatorial, or the infernal regions through the mediumship of Dante, we find ourselves looking through the stained glass window of a Roman Catholic Cathedral. Again, if we would use the Miltonic verse as our avenue of communication, we should behold Paradise lost and Paradise regained, in forms and colors peculiar to a puritanical age.

When we become students of Swedenborg we still confront the unavoidable element of personality. In his writings we perceive most plainly the Lutherian garb in which his thoughts and ideas are clothed. It is vain to early education, our ancestral bias and the psychical influences of our times, are the tints that paint our heaven-born thoughts and inspired sentiments. Notwithstanding all Swedtirely laid aside the theological swaddlingtrines of the Church by Swedenborg were such when we remember the environment of the seer, this transfiguration is truly glorious.

Our modern media are alike tinctured by their surroundings and predilections. There are none through whom the truth shines in all its pristine purity. Would that we could be so divested of our individuality that wisdom, love, justice, mercy and the like might burst upon the world in all their effulgence! Alas! we hear too much of this kind of talk: "What a wonderful speaker she is!" "What an orator he is!" "Did you observe what a mastery of poetic rhetoric he manifests?" When love comes untainted by earthly or selfish affections, when truth dawns upon us in its transcendent whiteness, when justice and mercy appear in their beauty, then the world shall not stop to admire the medium or the prophet or the seer, but will instantly fall down and worship at the shrine of these attributes. How gladly would the self-sacrificing spirit lay itself upon the altar of human progress, and be obliterated forever, if the divine qualities of which we have spoken could be received and adored for their own sake. We never praise the transparency of a window when gazing through it upon some lovely scenery, but admire the landscape. Let us in like manner cease our over-adulation of mere instrumentality; let us bow at the shrine of truth, serve in the temple of justice, and behold earth and heaven united as one.

A perusal of Swedenborg's diary will convince us that, though his seership was of so marvelous a character, it was, nevertheless, evolved and subject to the laws of development. We are, as a rule, introduced to Swed. enborg's philosophical and theological works, and never learn aught of his earlier experiences. Some of these are rather amusing. Since the average New Churchman is inclined to regard Spiritualism as beneath his notice, we will mention one case in point: On one occasion, when Swedenborg was discussing with Luther in the spiritual world, he says Luther became so angry that he threw the Word at his (Swedenborg's) head. Now, had a Modern Spiritualist related a similar story to a New Churchman as having taken place at a seance the latter would no doubt have shaken his saintly head and exclaimed: "There's eviall the difference to the ecclesiastical New

enborg communed, it was not the kind of thing that those who regard the Word with such sanctity would countenance as the conduct of an advanced spirit. If, therefore, we could learn more of Swedenborg's earlier experiences, we should find them in accord with those of modern seers and media.

Swedenborg gave to his friends and court acquaintance wonderful evidence of his seership. In matters of a secular character he occasionally used his inner sight. It was his scientific training and philosophical mind which gave to his seership the additional advantages which are lacking in many of our modern seers and seeresses. The seer of the last century has not given to the world the ultima thule of divine wisdom. Wherever there are eyes to see, there are visions of truth. Wherever there are spiritual lungs capable of dilating with upper air, there is the spirit of inspiration. We are the recipients of revelations to day. The world's great teachers are illumined now. Let no man say here is the grand finale.

HIS PHILOSOPHY.

The philosophy of our seer is distinctly the identity system. In his early writings he adopts the analytical method in preference to the synthetic. Later on we observe that he makes most daring speculations in the synthetic direction. The light of Egypt cast upon the horizon of his mind its golden beams. In it he beheld man as a microcosm, or a universe concentrated. The whole creation was macrocosm, or man diffused. So that to truly inderstand man was to comprehend the universe, the universe with all its objective symbols being an outward manifestation of states of thought and affection within. This macrocosm, or grand man, is not readily comprehended by the uncultured mind. It may therefore require a little illustration to enable you to understand what Swedenborg means when he tells us that the universe is in the form of a man. You must try to separate in your thought the idea of form from shape. We have perception, memory, intelligence, emotion and will. Now instead of conceiving of the universe as in the shape of a man, try to think of different planets as having functions and faculties manifesting themselves through the lifequalities that predominate in any given planet, and by uniting the whole as one grand exhibition of divinely human attributes, you have the idea somewhat clearer; or, to put the matter otherwise, if instead of contemplating yourself in shape, you conceive your form as expressed in those capacities of mind and heart, and you will see this thought speare expressed it when he said:

"His form is of such lofty pitch. That were the whole frame here Your roofs would not contain it."

Just as one drop of the ocean contains all the chemical elements of the vast world of waters. so man possesses in his microcosmic nature those qualities of mentality and combinations of matter that pervade the whole domain of nature. In the relationship observed between mind and matter in man we may find the key with which to unlock the mysterious union of the spiritual world with the mundane.

Therefore, seeing that every object has its spiritual counterpart, it follows as a corollary that the objective forms we see correspond to spiritual verities.

Within the natural world there is a spiritual world; within the spiritual lies the celestial, and within the latter the divine is veiled, or, through it, revealed. The natural sun exists by virtue of a spiritual sun, and for this reason matter is forever an index-finger, pointing upward toward spirit, which makes the existence of all outward forms possible.

The three kingdoms in nature—the mineral. vegetable and animal-correspond to and receive their life-influx from the three heavensnatural, spiritual and celestial. On the other hand we are told that we receive an inverse influx from the hells. Man as a free-will being stands between these contending spiritual forces and chooses for himself which shall ultimately prove victorious.

Perhaps one of the greatest difficulties with which the present century-thinker may have to contend with here lies in the difficulty, if not actual impossibility, to verify the truth of this hypothesis. Although the spiritual world may be regarded as a causal sphere, this only postpones the problem. The fact that creation is regarded as being from the Lord himself, out of himself, does not make it more thinkable. The relativity of thought and the conditions of consciousness alike debar us from coming face to face with the nomenon. All we can know either in this world or any other seems to be a form of phenomena, or appearances according

to state of consciousness. There is much of prose poesy in this philosophy, and one cannot help being struck with its similarity with the spiritual teaching of to-day; at the same time the former and the latter are often presented in too concrete a form to be truly spiritual. This, of course, is the fault of our state. Doubtless by-and-by we shall possess a capacity to sense the more plastic thoughts and subtle emotions of that higher life. Meanwhile, angelic thoughts must need clothe themselves in those more opaque forms in which their celestial rays are obscured from our beclouded vision. Actores in contens and news of animits

The belief in a golden age in the past entertained by Plato is endorsed by Swedenborg. said: "Brethren, here is a very mysterious when the devil visited his monkish cell, he Whilst recognizing irregularities in the evolu-

HIS THEOLOGY.

"The stain of ink remains to this day to wit- well as progression, we here affirm that, taking ness if I lie." As an evidence of the spirit of humanity as a whole, we never occupied a the great reformer it was a good one; but as higher position than we do at present. Our evidencing the class of spirits with whom Swed- ancestors may have enjoyed an Eden of innocence, but it was likewise a Paradise of Ignorance. No doubt the origin of evil is sought to be explained upon the theory of a fall of man, but this evades the real question after all. Perhaps the hypothesis of polarity offers as good a solution as any, viewed from whatever standpoint. However, it is still a vexed problem. If we clothe God in moral attributes like those we regard as good, and judge Deity from our finite point of view, we are indeed at a loss to solve the enigma.

HIS GOD IDEA.

In the mind of Swedenborg God is love itself, wisdom itself, and power itself. He is the essence of life itself. God is one. The Infinite Jehovah is his name. Here we see an abandonment of the tripersonalistic conception, a great advance upon the trinitarian theory. Love creates by means of wisdom A trinity of essentials takes the place of a trinity of persons. Man, having been created in the keness and image of God, is a triune being: intellect, sensibilities and will. Or, if you like Paul's version better, body, soul and spirit. These, you will observe, correspond to the three kingdoms in nature, and the three heavens of which we spoke a while ago. Thus man and nature reveal the essential trinity.

If we remember that these are but symbols of the real, and not the verity itself, these emblems will do no harm. But there is such danger in all these efforts to define the indefinable, to comprehend the incomprehensible, to conceive the inconceivable, that the mind forgets the symbolic nature and insists upon an unqualified acceptance. Let us ever remember that the ultimate mystery is inscrutable.

DOCTRINE OF THE LORD.

Now we come to that point where Swedenborg's early education colors most highly his visions. The Lord Jesus Christ is his revelator. Further, the Lord Jesus Christ is very God: Jehovah manifest through Jesus. In him is the fullness of the Godhead bodily. Strange that so profound a thinker should offer us such an anthropomorphic conception. Yet, when we come to study his Arcana, we find him repeatedly telling us that in order to rightly comprehend the word we must eliminate therefrom the all of time, the all of person, and the all of space. Now let us apply this method to the case under consideration. Jesus the person, Palestine the place, nineteen centuries ago the time: and what have we left? The ideal. This is ever being born, and yet never confined to one matrix; sacrificed upon every soul's Calvary, and yet never dies. makes every land hely. It declare age to be Messianic. Instead, therefore, of seeking our Christ in time, place or person, let us behold in universal humanity the true, the beautiful, and the good. Rather than assert the incarnation of God two thousand vears ago, let us affirm that goodness, justice, love. truth, and the like, were, are, and ever more will be manifested in the flesh.

THE ATONEMENT.

The ignoring of the dogma of the trinity as untenable undermines the foundation of vicarious atonement, or doctrine of substitution. Hence, God was in Christ reconciling the world to himself. The dogma of the atonement is here transformed into at-one-ment, or at one mind. Man in an unregenerate state may be regarded as far from the ideal, or likeness and image of the perfect. Therefore, in so far as the life, teachings and ideal of Jesus inspire us to nobler endeavor, in so far he is the means of our approximate oneness with the ideal. The blood receives an esoteric interpretation which makes it infinitely more rational. The lamb being the symbol of innocence. Jesus manifesting the spirit of meekness, the blood of the latter has been called the blood of the former; meaning that the life, for which blood is a symbol of innocence when exchanged in lieu of one of guilt, becomes the blood that cleanseth from sin, whilst the life's blood of selfishness, when shed, is for the remission of sin. Thus it will be seen that, in mystical language, the blood shed and the blood applied are not the same blood, but stand as symbols of the egoistic and atonement we have no quarrel, but when New Churchmen, who profess to be of all men most spiritual, insist upon a too literal interpretation, we most certainly raise our dissenting voice.

THE SECOND COMING OF THE LORD. A loftier view than the old church offers is given us in New Church literature upon this subject; although even here the Lord is represented as coming for the second time in the year 1756 or thereabouts. Now the truth is many of us live in the antediluvian age, others in the Mossic dispensation, some in the first Christian and a few perhaps in the second Christian era, whilst, on the other hand, there may have been exalted souls prior to the birth of the historic Jesus, who enjoyed the spiritual blessings which the state called the second advent reveals. May truth descend upon us and dispel the darkness of our igno rance; may love banish the winter of our self ishness, and may the spirit of justice sway its sceptre within the soul of as all. Then, "No more shall nation against nation rise;

Or ardent warriors meet with hateful eyes; Nor fields with gleaming steel be covered over Nor brazen trumpets kindle rage no more! But useless lances into soythes shall bend, zi And the broad falchion in a plowshare end.

every maternal couch the angels shall sing their glad anthem. Universal Brotherhood shall be established, and the idea reign on earth supreme.

THE LAST JUDGMENT.

This is said to have taken place at the same time as the second advent. Now is the judgment of this world. Every age judges the preceding age. To-morrow if wise enough shall judge to-day. If in this hall to-night the voice of conscience condemns you, the judgmentseat for you is erected! Within you the trumpet blast is heard, and lo! thoughts, motives, affections and desires are rushing to the bar to receive their sentence! To those elements of character that approach the ideal will be uttered the words: Come, ye blessed. And to those not in harmony with the higher it shall be said: Depart ye. Thus information and reformation, regeneration and generation go

Swedenborg ever emphasizes the ethical. The religion of life is to do good, and to do good is the life of religion." Man is judged not by his creeds, but by his deeds. The love of truth, the embodiment of charity, the manifestation of love and chastity, are always insisted on as the only passport to heaven. We are exhorted to unite truth and goodness, faith and charity, love and wisdom, that we may enter into fullness of conjunction with the Lord and the angelic heavens.

THE RESURRECTION.

There is scarcely sufficient difference beween the teaching of Swedenborg and ourselves to make comment needful. "There is a natural body and there is (not shall be) a spiritual body." It is not the body that doth the soul create, but the spirit that doth the body make. We have been too much accustomed to speak of our body as though it were really our self, the true I. We should reverse this inverted order and affirm thus: I am a spirit, I have a body! When we thus learn to think and speak we shall lose much of that ultra-materialism which has so darkened our spiritual vision.

Man does not die. Man is never buried. The body dies, and it alone is buried. The death of the body involves the resurrection of the man. This body of ours is not sown in burial. When was it sown? In embryo or at birth. It was then sown in weakness; at death it is raised in power. It was sown into conditions of dishonor; at death it is raised in glory. It was sown a natural body; it is raised a spiritual body. It was sown in mortality, it is raised in immortality. Here, then, Paul, Swedenborg and ourselves are in sympathy.

HEAVEN AND HELL.

Though the visions of the seer reveal many truths held by us in common, when his views of heaven and hell are presented to us, we are not fascinated by the one and we loathe the other, if the usual interpretation given to his writings be accurate; but, as we shall see presently, there is room for disputation even upon Swedenborgian grounds.

The doctrine of discreted degrees taught by the New Church makes advancement upward after death impossible. We may progress along the line, or on the level of those planes opened within us while here on earth, but we are forever debarred from ascending to those still more interior spheres or higher planes. For many reasons we emphatically refuse to assent to such a fixity of state. Not only is it to be refuted upon grounds of involved tendency, but upon humane principles. An eternal hell, even though it may be modified by a philosonhy like that held by the New Church, is nevertheless an everlasting disgrace to God and humanity. To imagine spheres hermetically sealed on the lower side, or external plane, and never to be opened from above or within. is to imagine, at least, for a vast number of poor humanity, that God could not or would not remedy the ills of his children. And if, on the other hand, it is affirmed that God could not and keep man in freedom, then the finite will prove itself virtually stronger than the infinite will. If the passage in Isaiah be a true presentation of divine sentiment, what can we understand by this language? "My word shall not return unto me void, but shall accomplish that which I please in the thing whereto I send it." If it is God's will and pleasure that all altruistic life. With the spirit of this idea of the | men should be saved, then if all are not eventually saved, then is God's will finited and his pleasure diminished.

Now, according to the doctrine of influx, we at present receive our life-influxes, from the: heavens and hells. Poisonous plants and coarnivorous animals are the expression of hellish: influx, while forms of flora; and fauna, good for food and beautiful to look upon, receive, their influx from the heavens. By-and by, we are told, a time will come when the poisonous plants and carnivorous animals will either become obsolete or be transformed, so that the kingdom of the heavens may be represented more fully upon the earth according to man's then exalted state. Now if the spiritual world is the world of causation, and this is the realm of effects, what are we to infer when these changes take place? Obviously, we must, conclude that as, the effects of hellish influx have: vanished, the causes that produced them must, have ceased. .If this proves the redemption of: the hells, then as a corollary we should expect. that passage from the natural heaven to the: spiritual, and from the spiritual to the colestial, and so on, progressively forever, were the real order of psychic unfoldment, If Sweden borg taught the doctring of an eternal hell, he did so as a result of early education, ordudging from appearances the state of man to be ever-In every cradle where sleeps the infant lastingly fixed. For surely the most ultra

thinker in the New Church will not predicate infinite vision of Swedenborg, Such a postulate would involve the possession by him of the

we shall, doubtless, be met with the objection that the hells could not thus be wholly redeemed, on account of the law of equilibrium. To this we respond, the evolution of worlds throughout endless time and boundless space. with the conditions of what is called evil involved, will eternally preserve the necessary equilibrium. So if the state called hell is necessarily eternal, the individual need not remain in that condition forever. Granting for the time that man could pervert all consciously gained knowledge, which is more than can be conceded, there are still "the remains." And who shall say what involved divine qualities may not ultimately be evolved from the most obdurate? Is not the gospel of eternal hope better than the dogma of everlasting gloom? If in all the likeness and image of angelhood is implanted, shall it not eventually come forth? What is the testimony of that cloud of witnesses that throng about us? This is their

"God loves the erring as a shepherd loves his wan dering lamb. No mother hates her child, though covered o'er with evil sin defiled. She cradles him in her bosom. All the world may curse him, it matters not to her. She loves him better for his agony. Sweet pity tends his couch by night. Unstinted love her boundless wealth bestows.

Were he a seraph bright, king of a race of angels in the skies, not more would her sweet being bathe and bless him. How spake the man of mercy when the Jew, type of an extreme morality, thanked God that he was not as other men? He turned to where the publican bowed low and owned himself a sinner. Jesus saw in him a genuine manhood, sweet and beautiful. The heart that knows its own unworthiness throbs most with love to God and love to man. He who sees one common nature, where others see but surface opposites, sees as God sees. All human beings share the common imperfections of the race; all human beings share the common inspirations of our God; and when right reason dawns upon the wild madness of the moral flend-our brother still, and God's beloved child, there comes a mighty gush of gratitude, thawing the hoar frost of a life of crime, breaking the icy barriers of self-love, while all the rivers of the soul burst forth radiant in the light. God owns no power greater than himself. God owns no power equal to himself. He never formed a soul

The intermediate state, lost sight of largely since the Reformation by Protestants, is represented to us in the writings of Swedenborg. Here the judgment takes place, and the soul prepared for its final abode, either heaven or hell. That there exists no vawning chasm between any of the spheres is obvious. But that such devastation of the semblance of good, or good itself, so that the soul might be eternally confirmed in its evil. is not in accordance with our philosophy. Even the shadow of good or the tiniest spark of love is made use of as a means to ultimate unfoldment.

THE OPENING OF THE INNER SENSE OF THE WORD.

Swedenborg is regarded as the Euclid of spiritual mathematics. His science of correspondences is indeed wonderfully suggestive, although we cannot affirm it to be a perfect science of symbolism. The seer was a John the Baptist, crying in the wilderness of anti-spirituality, "Prepare ye the way." The time will come when we shall behold a new creation every morning. The object that suggested one thought to day, shall beget a new thought or emotion to-morrow. We cannot value too highly the work done by Swedenborg in giving to the letter of the word an esoteric significance; but when the New Churchman would circumscribe in any degree that word, he proves himself possessed of the literalistic spirit still. Let us not only spiritualize the Bible, but the Book of the Dead, the Vedas, the Zend-Avesta, the Koran, the fiery scriptures of the skies, and the word of God as written upon the silken petal of the flower, the leaf of the tree, the blade of grass, and through every glance of love that beams from eyes whose changing expression is a perpetual revelation. God speaks to-day, as in great years gone by: heaven, earth, life and thoughts inscribed-all are revelations of the mighty one. Each soul must interpret these symbols according to its own science of emblems. Such arbitrary rules as those that insist upon a horse being the symbol of the understanding, or a serpent of sensuality, and the like, whilst very helpful to some, would be a barrier to others. God can address the understanding as well through a hog as through a horse, if the former be the most familiar. Don't be shocked at the simile! If there is divinity enough within us, the very dust under our feet will scintillate with love and wisdom. It is not a matter of objective symbol, but of subjective state, that determines what a thing shall stand as the representative of. If the word is open in us, lo! all things will symbolize

We have endeavored to survey the system of thought entertained by the followers of Swedenborg, and suggest probable inferences from the writings of their master which are some times overlooked.

Our sympathies are largely with the seer of the last century. We do not wonder that his writings exhibit elements of Lutherian theology, but rather that they contain so few. That a man living in the eighteenth century would write as he did and accomplish so much is cause for great marvel.

A spiritual morn has dawned upon us, and in its light we behold our loved and lost thronging about us. The golden beams of truth and love now descending reveal to our interior consciousness the glorious gospel of life and immortality. Those who stand upon the sun-kissed summits of exalted thought herald the glad message to those who dwell in the valley of shadows: "The morning light is breaking, the darkness disappears." Hope is

Wilson Macdonald, the sculptor, was the introducing speaker for the Manhattan Liberal Club, and exhibited a piece of the original stone taken from the grave of Thomas Paine by the pious bigots of his day; but the most interesting exhibit was a life-size portrait, by the artist Jarvis, taken from life, which at the close of the services was surrounded by a multitude of admiring friends, who seemed to welcome him back again. As lawyer Wakeman remarked, it was a revelation. Its large searching eyes seemed to follow each beholder at every turn; great intensity and observation were indicated by the full brow, temples and cheeks, loftiness of purpose and liberality by the high forehead, ambition by the tophead, administrative energy by the large nose, and human affection by the lips and chin.

Moncure D. Conway, the distinguished writer and historian, fully and interestingly detailed Paine's valuable work. He is now preparing, and will soon publish, a new biography of Paine. Col. Robert G. Ingersoll, the modern Thomas Paine, was next received with great cheers, and by repeated outbursts of applause during his speech, a portion of which I append from my notes, as follows:

"It is not only a duty but a privilege to help rescue from slander the reputation of a great and noble man. We have just listened to a noble eulogium upon Thomas Paine, and the reason it was noble was because it is true. We have been told what he did, something of what he accomplished in this world, and of what he suffered. We must remember that in many suffered. We must remember that in many, many things mankind are governed by two ideas: one is that all powerful governments came from the clouds, and simply express the will of him who sits in sovereignty above us will of him who sits in sovereighty above us all. This was the notion for many generations, and the result of it was that the many toiled in vain, with little to eat, little to wear, living in huts and dens, that the few might live in idleness, and be clothed in robes of authority. The many were told that they were to be rewarded for all the pain they suffered in this world by having harps when they got to another; while queens, lords, ladies, had their good times here, they were to have their good times. good times here, they were to have their good time after death. That was a great consola-

That was the first idea, and the man of whom you have heard so much took the other ground and said that this kind of government does not come from God; that thatsort of God must be retired from power; that the power of government comes from the consent of the government comes ernment comes from the consent of the governed, the basis of this authority must be the people themselves. Nothing could be more laughable at that time than having the government administered by females, and it was thought impossible that simple buyers and sellers in trade, and lawyers, should have brains enough to do it. This governing power was confined to the few who had been chosen by the King of Heaven; but finally that idea was dethroned, through the efforts of one man was dethroned, through the efforts of one man more than by any other one man who ever trod the western world—Thomas Paine. That expe-riment was tried on our own shores, and the question was whether we ordinary human beings, such as farmers, merchants, and others, had the sense, the honesty, to form a government and patriotism enough to administer it. It was tried, and I need not say it has been an improve spreads. mmense success.

In all these other governments the Church and State existed together, and a few people in the days of Thomas Paine said, Let us diin the days of Thomas Paine said, Let us divorce them, and our fathers agreed to it. Very few, however, were in favor of it, and I will tell you the reason. Those like Thomas Paine, like Benjamin Franklin, like Thomas Jefferson, knew that there should be no such marriage, but the average multitude asked the question, Will it be our church? The Puritans would have had their church united to the State if they had had the power; the Episcopalians the same, and so with every sect in the thirteen colonies. But there is a little human nature even in the Church, and the Church that could not win a bride was willing to remain a bachelor. In this way only we got to remain a bachelor. In this way only we got rid of the Church in this country. Political power does not come from God; if it does, he should have allowed human beings to govern themselves. He refused longer to be accountable for the blunders of any administration, and that was an excellent thing for him. And so since that time in this country and in some other lands the people have endeavored to manage their own affairs, without the interference of any gentleman pretending to be the agent of some power above the clouds.

There was another idea: for many generations it has been believed, and it is believed by a great many good people to-day, that religion comes from above. We have now got to the point where we know that political power comes from the people, and that every govern-In this way only we got this country. Political to remain a bachelor.

comes from the people, and that every govern-ment should rest on the consent of the gov-erned, and we have found out that the people themselves create and administer better gov-ernment than any that ever came from the clouds. The belief was that religion came from that same country, and that if somewhere in the midst of the constellations God had not written the ten commandments, we should never have known right from wrong. For a great many years people have had to work to get an honest living, and where a man has to get an honest living, and where a man has to do that he is always subject to some other fellow who does not work, but takes the result of his labor. If a man plants a few acres of potatoes, hoes them all summer, digs them in the fall, and puts them in his own basket, does it occur to him that the gentleman who sits on the fence and merely watches him, even if no ten commandments had ever been written, has a better right to the potatoes than he himself? ten commandments had ever been written, has a better right to the potatoes than he himself? So it seems to me that in every country where the people, or a large majority of them, object to being murdered, there would have been a law against murder, whether they ever heard from Mount Sinai or not. Religion does not come from the clouds, it comes from the heart of man. Human intelligence applied to human conduct is what we call morality. Add to morality kindness, charity, love, and there can be no more perfect religion imagined by the brain of man. Now, as we succeeded so well in politics, by getting out of our mind the idea that political power came from beyond the stars, so

to every eractle where sleeps the infant hadrings that. For surely the need alies

Thomas Paine. Celebration of the One Hundred and Fifty-Fifth

Anniversary of his Birth.

(Reported for the Banner of Light by J. F. Salpes.)

Friday evening, Jan. 20th, Chickering Hall, 5th Avenue, New York City, was crowded by Liberalists, Spiritualists, and the general public, to celebrate the one hundred and fifty fifth anniversary of the birthday of Thomas Paine. This, one of many similar meetings all over the country, was memorable for the intelligence of the audience, and the comprehensive review of Paine's life and services.

Wilson Macdonald, the sculptor was the in-

I remember when there was something the matter with my throat that I got a letter from a Presbyterian minister who took it upon himself to tell me that he had read the report in the papers, and that possibly it was a judgment from God for the blasphemy I had uttered; and I wrote him back good-naturedly (for I always feel that way toward the clergy) that I should not wonderif he were right; if it turned out that it was a judgment of God, I should not blame him, for if I were a God of such power I should kill any man I could not answer! And if the churches could have answered the 'Age of Reason,' they would have satisfied themselves simply by attacking the book; that would have been enough; but because they could not answer the book, they attacked the man. That is what the church has always done. I remember when there was something the

attacked the man. That is what the church has always done.

There is something remarkable in the constitution of a religious lie. What health it has, how hard it is to kill! After you think it is dead the rose of health will bloom in its peaceful bosom. It will lie in a comatose state, until all at once, in the sunshine of opportunity, it crawls. It will lie hidden for years, watching for the night of resurrection, and it is always born again. Only the other day in a newspaper in this city appeared the old story that when Thomas Paine died he was in agony and terror, that he called upon Christ to save that when Thomas Paine died he was in agony and terror, that he called upon Christ to save his soul, that he said to some one the devil must have had a hand in the writing of the 'Age of Reason,' and he wished they had all been burned. I have no doubt the ministers of the gospel believe every word of it, because they want it that way. And is it not wonderful how all these gentlemen rely so much on what they call the evidences of death? Hundreds of murderers die in this country on the gallows without a quiver, with the utmost Hundreds of murderers die in this country on the gallows without a quiver, with the utmost courage, and yet I have never known one of these deaths quoted in favor of murder. A man goes to the stake, and dies for his opinion; that is not the slightest evidence that his opinion was correct; it simply demonstrates the sincerity of the man; and if every Christian in the world were happy when he died, it would not tend to prove any miracle or gospel.

The same story was told of Voltaire in the same paper, that he died in the utmost terror. Although it has been proven a thousand times to be utterly false, it will come up again next

Although it has been proven a thousand times to be utterly false, it will come up again next spring, with all the other lies about both of them. The intelligent ministers won't say it in their own pulpits, but go out into the country and they may. When a thing gets to be too idiotic to be preached in the pulpit, it is handed to the Sunday-school superintendent to be taught to the children; when it is too about for the children they give it to the absurd for the children, they give it to the missionary, or send it down South to the colored people. In other words, we do with our religion as we do with our clothes: when they get out at the elbows and knees, and when we

get out at the elbows and knees, and when we cannot get them cleansed, revamped, or mended to look decent, we have charity enough to give them to somebody else.

What Thomas Paine endeavored to do was to make this world fit to live in; to keep the ordinary few from living upon the agony and toil of the ordinary many. He did his very best to exalt in the bosom of every man his idea of the value of liberty and opportunity, his idea of culture, of education, raising from day to day the standard of human endeavor. his idea of culture, of education, raising from day to day the standard of human endeavor. He tried to change kings and queens and lords and dukes into the servants of the sovereign people. And in the world of religion he tried to do if possible still more. He wished to preserve the individual rights of the man by the preservation of republican government—an administration as nearly pure in form as the body of the people could frame; and in this world of religion he knew that each man was world of religion he knew that each man was a sovereign; that in this world there should be no governor but reason, persuasion, logic; he knew that in the world of thought each brain should wear a crown, that only he was a good citizen who gave to every human being the very rights he claimed for himself; that in the great republic of mind only those who were traitors would resort to force.

Thomas Paine, therefore, lets every man think for himself; lets him have his own idea of the Divine Being, lets him worship as his

Thomas Paine, therefore, lets every man think for himself; lets him have his own idea of the Divine Being, lets him worship as his heart prompts. When you say that man shall worship God only in one way, by that law you say that God shall receive no worship except in one way. Thomas Paine said that if there he a God, his heart goes out to all his children in this world, and consequently it is his will that they all should be free and happy; and all he contended for was that every man is entitled to the work of his hands, to harvest his own bread; and it is the duty of every man to give his honest thought to every being who he contended for was that every man is entitled to the work of his hands, to harvest his own bread; and it is the duty of every man to give his honest thought to every being who has the right to ask it. That is all the religion there is in this or any other world; but there is a vast deal of hope not based on evidence, and the evidence is often the other way on a great many questions. Hope is the only universal liar who never loses his reputation for veracity. Hope always tells a good story, always paints a good picture on the canvas. But I would not take the smallest ray of hope from any heart, for nothing could fill me with greater consolation, than to know that for every sorrow here there is to be a joy somewhere; nothing would give me greater happiness than to know that every tear which grief has ever shed will at last become prismatic; that there is some world where innocence shall always be beautiful, some world where justice will triumph, some world where a good man cannot enter, some world where a good man cannot be slandered; and if there be such a world it should increase your dreams of joy to feel that in it you will never meet a grander world it should increase your dreams of joy to feel that in it you will never meet a grander and braver soul than that which inhabited the frame of Thomas Paine."

SONG OF THE TYPEWRITER GIRL.

"It's 'clickity click, clickity click,'
Till the very sound of it makes me sick;
'Clickity click' from morn till night,
And then in my dreams until broad daylight;
'Clickity click' my living to win,
Till my finger-tips are all worn thin;
'Clickity click' till my brain's a whiri"—
80 sang a pretty typewriter girl.
"'Clickity click' with the 'non-learners'

"Clickity click," with the senior pard
Eyeing me over his spectacles hard;
'Clickity click," with the junior pard
Whispering, 'Really, do n't work so hard';
'Clickity click,' till my eyes are blurred,
And I scarcely can see of my notes a word,
Till my frizzes droop and my bangs uncurl,
And I wish there was never a typewriter girl.

the valley of shadows: "The morning light is breaking, the darkness disappears." Hope is seen illuminating the faces of earth's disconsistent of man. Now, as we succeeded so well in political power came from beyond the starts, on solate children. In the land of the dead and dying, where Rachel weepeth, "refusing to be comforted because her loved are not," some or the possible of from the spheres immortal, saying: "There is no death!" And straightway the bereaved wipe their tearful eyes and rejoice. Now, humanity beholds the seven-hued arch spanning the cold, dark sepulchre, and we entire without fear or dread.

The craidle is fist becoming the receptacle of the prince of peace. Womahood is being enthroned as queen of man's affection. The angel of knowledge is banishing from the brow of man the traces of the night of doubt, and the heart of humanity yearns for the coming of that mightler one from within, who shall tread down evil as with feet of fire, and solars are weary world to the bosom of tenderest-love. Every seer of truth, every bringer of good tidlings, and every noble worker in the field of human progress sides in hastening this happy consummation; into out of the possible and the power of the case, of the region of the power of the case, and any bangs and only long and out of our mind the ledge to our mind the server good to the server with the server of the might of oubt, and the power of the case, and the power of the ca brethren, here is a regy mysterions; when the deell visited his monkish cell, he While; recognizing trregularities in the evolution

Wellestor the Banner of Light? BEHOLD THY BROTHER. IN MATILIA II. QUBILING.

Turn from no poor wretched creatures, Though by sin and hate their features Are disfigured, are distorted, they are children of thy Pather. Reared in poverty and sorrow.

With no promise for the morrow. Wonder not that crime and hatred take possession of thy brother. Ye know not the bitter feeling

O'er his anguished spirit stealing; Hungry-eyed and sorely tempted, gazes he on scenes of gladness. Sees he riches without measure

Spent in search of selfish pleasure; And the cruel, bitter contrast stingeth him to deeds of madness. Vengeance follows. Life grows darker,

Stained by sins more vile and blacker. Not reformed, but reckless and defiant, cometh he from prison. Oh! my brothers, sisters saintly, No conception have ye, faintly, Of the depths of degradation out of which some souls

have risen. Look on those by want surrounded, Weak and faint and sorely wounded, Who, disabled and disheartened, have no gleam of

hope to cheer them. Life to them seems naught to offer, Yet they live, and toll, and suffer: Blindly groping in the darkness, they know not that light is near them.

Is thy soul by truth enlightened? Is thy life by God's love brightened? unselfish ministrations, thou canst help them to believe In a love that faileth never.

Love that leadeth upward ever, and, through thee, their souls awakened shall the glorious Truth receive. Spirits who have crossed Death's portal,

Who have entered Life immortal, With unfailing love and wisdom, ready stand to strengthen thee In the great work of uplifting Those whose souls are downward drifting.

thou workest for thy brother-lo! a blessing comes to thee; For thy spirit, heavenward reaching, Shall be raised by thine own teaching, Shall be lightened of its burdens. Crowned with love,

and joy, and peace. Thou shalt rise to heights beyond thee. Conquer all ills that surround thee, Make thy life a benediction whose sweet influence ne'er shall cease. Hyde Park, Mass., Jan., 1892.

*The above lines were written after reading one of the inspirations of Edgar Alian Poe, "A Vision," written by Mrs. Gena Smith Fairfield. The thoughts seemed to fit themselves into stanzas of the same rhythmical construction as they were presented to my mind. Thinking that in some of the many home-circles where the BANNER OF LIGHT is an ever-welcome visitor they might be the means of rousing more interest in the condition of our sinning and suffering brothers and sisters, who seem to be forced into lives of crime and degradation, I send them forth on their mission.

M. H. C.

The Pre-Natal Life of Man.

BY E. M. W.

Two centuries ago Milton, the poet of Puritanism, in his mighty epic, presented the theory of Special Creation, asserting for man an origin independent of, and not derived from. the lower organisms of natural life. As his poetry was grand the defective science passed almost unquestioned, and this dogma soon became embalmed among the cherished convictious of the English-speaking race. But the teachings of evolution, and especially of comparative embryology, have made such an hypothesis no longer tenable or even conceivable. Just as the fins of the fish tell of water, or the wings of the eagle pre-suppose air, does the pre-natal experience of man tell of the animal pre-natal experience of man tell of the animal natures through which he has passed, and reveal the lower kingdoms of life from which he has arisen. Not an independent and isolated creation is he, but the finality and summary of all the past. He is made up of a little of every creature's best. He comes, he goes, through many cycles of successive births. Nature writes with lucid lines this grand truth in our forming bodies. The microcosm of the individual repeats the macrocosm of the race. The development of the embryo is a condensed and

by the sexual process the begins for each in-dividual at the point where life began for all— as a particle of protoplasm. In this particle are blended all the attributes and acquireare blended all the attributes and acquirements of the plane of life that has been thus far attained. In it sleep all the eternal secrets. The great mystery of Evolution lies in this protoplasmic speek, which acts as a living memory, leading the germ, in nine months, through the same development that its progenitors gradually underwent during uncounted generations. This development of the core reed generations. This development, ab ovo, re-peats in each forming person, in a few months, the prodigious organic unfoldings acquired by the race during limitless periods of time. He starts at the cell, as a cell, and becomes sucstarts at the cell, as a cell, and becomes successively whatever that primal cell became on its climbing way to man. He rehearses in his foctal life each stage of the unfolding gone through by his ancestors. He omits no milestone by the way, and avoids no by-path of animal growth. He moves along with the fishes, the vertebrates, the mammals, but stops not with any, and when gestation ends stands by himself. Thus each embryo tells over and over again the fine tale of heredity, and chants the "Psalm of Life" in all ears. In a few months of automatic womb-work he has lived, in epitome, through the millions of years and the myriads of changes which his progenitors traversed on the measureless high-way of life. He recites his race-history withway of life. He recites his race-history with-out a break, taking up the next stage in the long gestative road of countless centuries, in the influences of father, mother, planetary conjunctions and atmospheres—finally, of en-

conjunctions and atmospheres—finally, of environments, education and circumstances—ALL THESE form character...

The growth of the babe unborn is a picture, in little, outlining that of the family of man. In the earliest stages he is an incipient plant with two leaves. Later, on, he cannot be known from the lowest animal. Still later, it cannot be said whether he is snake, fish or bird, and his tail is longer than his legs. Even when further advanced, it is still a question whether he will be a dog, a horse or a man. Thus the pre-natal steps of growth in each human being repeat the stages through which the race has passed. The embryo man recentation that, mighty ascensive evolution by which acts the world code, and resumes the listory of that, mighty ascensive evolution by which man entered the world. His growth in the womb is a condensed repetition of the movement by which, through the long ages, the human family rose through the various planes of lower and lesser life. In each germinal dot of man, blooms, afresh the past life of the race. The germ goes through the same round as the species, and the life of the babe reflects the monic record of mankind. The slow changes of millenniads are compressed into the brief span of embryonic life. This is now the firm position of science and this the wondrous process of human birth. Each germ passes through the importance of human birth. Each germ passes through all the successive stages which have precaded in the line of its racial history, and rehearses the sublime drams of animal sychulation. The stepping stones of the ascending life are the variations of the humble past. Each news stage is born from the listing. The side of the past life are the variations of the humble past. Each news stage is born from the listing. The side of the past life of the scending life are the variations of the scending life are the variations at least of the scending. Papersor Hückel, in his Evolution of Man,"

gives carefully-prepared plates showing the growth in embryo of the fish, salamander, tortolse, fowl, call, fabbit, log, and man. At certain stages of their development there is an exact resemblance of form among them all, but each as it approaches the time of birth becomes differentiated. It then ceases to personate the races below it, and begins to assume the form proper to its own kind.

At first the Psyche or Monad caught in the generative whirl, and incarned in the maternal egg, shares in the Universal Life, and begins to weave about itself the organs which it soon will need. The configurations that its body takes on are successively determined by the memories of its racial evolution, which are so wonderfully written on the germ. Then the mobile and plastic structure, having passed through the mystic impressions of its animal heredity, enters more closely into the circulations of the mother, who communicates her higher life to its members. So the little being, as it approaches the birth hour, becomes slowly humanized, and the sex is determined.

Now how is it possible, in the face of this array of facts, to maintain that we have in man a Special Creation, isolated from and independent of the races of the animal world? What explanation has the believer in the Special Creation dogma to offer? Is this all a meaningless phenomenon? If man was created at once and out of hand from the inorganid dust under our feet, why drag him to birth through all the forms of the lower kingdoms? Why masquerade him in the strange guise of plant, fish, reptile and mammal before clothing the germ with the proper costume of man? There is no rational escape from the conclusion that all organisms, whether animal or human, start from the same cell. They have a common beginning and a like history. Nature has strewn our pre-natal path of life with the memorials of the animal origin of man. She writes the biography of all on the germ-life of each, using for an alphabet the forms of lower life, so that "he who runs may read."—The Advance

February Magazines.

THE CENTURY .- Dr. Wheatley gives the conclusion of his interesting account of " The Jews in New York," the illustrations of which are worthy of special note, as also is the narrative itself, from the fact that it gives information never before made public. A contribution by Chas. H. Hart, "Original Portraits of Washington," is illustrated with portraits never before published. "The New National Guard" is the subect of a fully illustrated paper by Francis V. Greene, and in the same line is a paper in "Open Letters," by Gen. A. V. Kautz, and a plea for "A National Militia," by Lieut. R. K. Evans. C. C. Buel, assistant editor of The Century, gives the result of a personal investigation of the working system of the Louisiana Lottery, and the immense profits it has derived from what is termed its "Charitable Career." Several excellent stories are given, "Reffey" being a posthumous one by Wolcott Balestier, novel in plot and situation. Stirring events and romantic adventures are vividly set forth by J. W. Palmer in "Pioneer Days in San Francisco." Edward Atkinson treats upon "The Australian Registry of Land Titles," and J. E. Pillsbury upon "Recent Discoveries Concerning the Gulf Stream." Poems, "Topics of the Time," "Open Letters," and shorter articles "In Lighter Vein," complete a grand table of contents. New York: The Century Co.

LADIES' HOME JOURNAL .- "The Love of an Amerlcan Girl," a story by Rose Hawthorne Lathrop, leads the contents of one of the best filled issues of this popular monthly. Mamie, daughter of Charles Dickens, gives the first of a series of papers entitled "What My Father Taught Us." A portrait and sketch of Kate Greenaway will interest thousands who know her by reputation. Fanny Davenport gives advice and suggestions to aspirants for histrionic honors. Of other contents are "Some Facts About the Moon," "Mandolin Playing for Women," "School-Girl Life in Paris," "How to Spoil a Husband," and No. 5 of the inimitably amusing and quaint " Brownies Through the Year." Philadelphia: Curtis Pub. Co.

CASSELL'S FAMILY MAGAZINE. - "Treasure-Trove in Central Canada" will interest those on the lookout for new fields of fortune. Two complete stories are given: "A Bachelor's Broil" and "The Property of a Skipper." An interesting account of "Christ-mas at Hollybush Manor," "Chit Chat on Dress" and "Mount Mellick Embroldery," are among the remaining contents, together with continuations of three serial stories. New York: Cassell Pub. Co.

THE HOUSEHOLD opens with three home stories, "Pillow Shams," "Popsy and Pease" and "Grand-mother Blair's Spoons." On pages that follow every branch of social and domestic life and labor finds helps and suggestions. Boston: 50 Bromfield street.

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 remedy for Diarrhea. Twenty-five cents a bottle.

Passed to Spirit-Life.

From her home in Hanson, Mass., Jan. 3d, Mrs. Deborah Hood, aged 52 years and 8 months.

Hood, aged 52 years and 8 months.

She has been an outspoken Spiritualist for upward of thirty years, and by her life exemplified its teachings, being always first in all progressive movements and good works. To her was largely due the formation of the Hanson Spiritualist Society. She was its first President, and held that office for nine years, until stricken by disease she was obliged to desist from active service in its behalf.

Her home was always open for mediums and friends, and many a tired worker has found rest within it.

In all social gatherings she was as welcome guest; a counsellor in trouble, a comforter in sorrow, she also joined in the joys of all her friends. She was an active member of the Women's Suffrage Society and the G. A. B. Sewing Circle. Had her mortal life been extended a few days longer she would have been a charter member of the Women's Reflege Society and the G. A. B. Sewing Circle. Had her mortal life been extended a few days longer she would have been a charter member of the Women's Reflect Oorps just formed. She was a reader of the BANNER OF LIGHT for many years.

She joins two daughters and a son in spirit-life, leaving a husband (W. W. Hood) and two sons—young men—to mourn the loss of her mortal presence, but conscious of her continued watchful care.

The funeral service was conducted by Mrs. S. A. Byrnes of Dorchester, assisted by the Hapson Quartet of Whitman. A large concourse of friends gathered to express their loving remembrance of her useful life.

G. F. SimiPson, See'y Hanson Spiritualist Society.

From Webster, Me., Dec. 14th, Mrs. Maximilla C. Larabee,

From Webster, Me., Dec. 14th; Mrs. Maximilla C. Larabee,

aged 86 years and 4 months.

In her last sickness Sister Larabee, though a great sufferer, was always cheerful, and anxious to go to the home that she had earned in spirit-life. She was one of the oldest Spirit-ualists in Maine, and a constant reader of the BANNER OF LIGHT for the past thirty years. The BANNER to her was as dear as the Bible to her Christian neighbor. She has left at her earth-home, carefully laid away, nearly every copy of this paper for the long time she has perused it. She had no doubts, but was certain that she would meet all her loved ones who had "gone before." She will be greatly missed.

L. F. Webster. iged 86 years and 4 months.

From Dana, Mass., Jan. 25th, of heart disease, Joel John

From Dana, Mass., Jan. 25th, of heart disease, Joei John son, agod 76 years and 6 months.

Mr. Johnson leaves a wife and three married daughters, and this is the first inroad upon the family circle.

He was born in Greenwich, and was the last of a family of eight children. More than fifty yoars ago he built, and kept as such for many years, the hotel in Dana. Here he also had a store, and was in business life until a few weeks previous to his demise. He was a good and tree husband and father, and upright and honest in all his dealings.

His religious views were broad, with a decided leaning to Spiritualism. He was an attendant upon and a contributor to the finances of the Independent Liberal Church, and dearly loved its service. Notwithstanding this, the genial pastor of the Orthodox church, Rev. Mr. Willis, courteously offered the use of that edifice for the funeral service, and officiated with the writer upon that occasion—reading an original poem, expressive of great friendship for the departed, Music soft and sweet, many beautiful flowers, synpathizing friends, and the light of Spiritualism, comforted mourning hearts.

From his home in Ancora, N. J., Jan. 24th, J. W. Spanid-

From his home in Ancora, N. J., Jan. 24th, J. W. Spauld-From his home in Ancora, N. J., Jan. 24th, J. W. Spaulding, aged 81 years. (Cause of decease, pneumonia.)
He was a firm Spiritualist, and a constant reader of Titz Banner for many years. He was interested in all reforms for over forty years. He had been patiently waiting for the "gate to swing ajar." for he was tired of the poor suffering body, having had a hard cough for many years.
He passed peacefully and quietly away, pointing upward-He was a kind husband and father. "Life is the jailer, death the angel sent to draw the unwilling botts and set us free."
The funeral was attended by Mrs. Minnie Brown of Phiadolphia, Pa.

From Worcester, Mass. Jan. 18th, 1879, Leonard D. Gross

Bunner Correspondence.

Florida.

PENSACOLA .- C. A. Smith writes: "The Pensacola Dally News of Jan: 20th contained a tribute in memoriam of Mr. Harold Tyndale of this city and Philadelphia, who passed to the beyond on the afternoon of Jan. 19th. Mr. Tyndale was an earnest and consistent Spiritualist, but being of a retiring disposition this fact may not have been generally known outside of his small circle of intimate friends, among whom he frequently detailed convincing experiences of his own and others in investigating Spiritualism. He claimed an absolute knowledge of the truth of immortality through his extensive investigation of the subject in years agone, and never wavered from that truth thus early acquired. The tribute in the paper above mentioned by 'S.,' his most intimate friend, in this city, is worthily bestowed, and leaves nothing further for me to add. I quote the closing paragraph as a general summing up of his character:

With less modesty he might have left a name in the time to come. With less humility and more assertion he might have been a leader in the great mental revolution that we are in the midst of. With less regard for others, and more for himself, he might have gathered great wealth. He died as he had lived, an humble, modest, loving, kindly, thoughtful man, doing good as he saw it, and feeling and expressing his sympathy for all who needed it. And all that may be asked for him is that he may have that peace in the never-ending future that he sought for so earnestly and longingly while on earth." this city and Philadelphia, who passed to the

' South Dakota.

GARY.-S. G. Morgan writes: "I am a new convert to Spiritualism. I believed, like many others, that all of its phenomena that could not be explained by some known law of na-ture were humbug. Among the first things that opened my eyes was a psychometric reading from Mrs. Jennie Crosse, now of West Garland, Me. The information she gave me was true, and how she obtained it I could not understand. Since then I have consulted her often, and induced a number of my friends and acquaintances to send for a delineation of character, and in every case she has, in a general way, given a correct and complete de-

scription.

Lately I have tried several others, and among those who beside Mrs. Crosse have, to my notion, been wonderfully successful in their delineations, are Prof. Severance and Mrs. A. B. Severance of Milwaukee, Wis.

In Spiritualism proper I have as yet had no experience, but I have read the works of Hudson Tuttle, Wm. Denton and Prof. Buchanan, and am convinced of the reality of all spiritual manifestations, and consequently the immorpance. manifestations, and consequently the immor

Connecticut.

BRIDGEPORT. -- A correspondent writes: "Edgar W. Emerson, always a general favorite in Bridgeport, was welcomed on the evenings of Jan. 13th and 20th at the genial home of Mr. and Mrs. Chas. Belknap. The parlors were full on both evenings to listen to his remarks replete with the truths of the Spiritual Philosophy. The tests he gave were of a nature that made all feel the nearness of the spirit-world. The skeptic was in amazement, and all felt that Mr. E. possessed a wonderful power. His tests are the best that have ever been given in this city. A fine reception was given Mr. Emerson at the home of Mrs. John Carpenter on Fairfield Avenue, consisting of vocal and instrumental music. Mr. E. gave an address. All went to their homes at a late hour, feeling that the time had been well spent.

We have no society here at present. If we in Bridgeport, was welcomed on the evenings

We have no society here at present. If we could have Mr. Emerson with us a month or two we would have a fine one, as he is a good builder and worker. We are glad to know that he is, as he ought to be, kept at work all the time. No society that has him once will fail to want him again.

the again.

The BANNER OF LIGHT is still the one paper for us. Long may it wave for humanity's sake and the cause of truth."

Colorado.

DENVER.-Benj. Longrigg writes: "Mr. Jules Wallace gave another of his entertainments at Nichols and McMinn's Hall, 1545 Champa street, on last Sunday evening, Jan. 24th. The hall was packed to its utmost capacity. The entertainment began, as usual, with instrumental and vocal music of a high order. Mr. Wallace made a short address on order. Mr. Wallace made a short address on Spiritualism, and the great truths it unfolds, and criticised the conduct of two divines who have lately come to Denver. It appeared to him, he said, that their conduct justified a nim, he said, that their conduct justified a journal in having called them Fire-Brands, their purpose evidently being to disturb the harmony existing among the different religious sects. He then began his revelations from the other life, which were startling by the rapidity in which he received them from the spirit-riends of many in the audience. friends of many in the audience.

Mr. Wallace is doing great good for the cause of Spiritualism in Denyer."

Massachusetts.

BROCKTON .- "White Wing" writes: "Sunday evening, Jan. 30th, Mrs. Clara H. Banks lectured for the Ladies' Aid Society of Brocklectured for the Ladies' Aid Society of Brockton, and if one could judge of a speaker's merits by the close attention of the audience, and occasional applause, it may be said the fecture was highly appreciated by all. For myself I can with all sincerity say it was by far the most interesting and instructive lecture I have listened to this season. Her subject, taken or chosen from a poem entitled 'The Unseen and the Real,' was well considered, and many thoughts expressed of priceless value to all Rarely have I enjoyed an hour so much, or listened to a speaker so grand. May the higher powers sustain her, and keep her long in the material form to minister to the children of earth."

New York. 71
OGDENSBURG.—J. B. Armstrong writes "Will some of the good mediums and speakers correspond with me for an engagement when they are passing this way? We are on one of the main thoroughfares from Boston to Chi-

" : Amap No zyawa a da Maryland.

BALTIMORE: -The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M., Wurtzburger's Hall, North Exeter street, near Gay. Charles A. Zipp, Secretary, 1403 East Madison street (Alab hours) Co.

Letter from New York. To the Editor of the Banner of Light:

We were much pleased, a few days since, to receive our old friends, Dr. and Mrs. Henry Rogers; and more than pleased to learn that these gifted mediums had come to New York

We feel sure their hosts of friends will be glad to great them: "They are delighted to return to this city, and to their old home, 1856 Broadway, where the influences are congental, and where they expect to do a greater work through their mediumship than they did before. It is heedless to say their success was phenomenal, as all the readers of The Banner know. It is their intention to devote their entire

umship. Dr. Dake has been constantly at work for twenty five years, and gives the credit of the wonderful dures he has made to his splitty band. Some of the cases he has cured within the last few months have attracted attention, and prove the practicability of this natural method of ourling the slok and inform. DAKE,

New York, Feb. 4th, 1892.

Spiritual Phenomenn.

A Scance with Mrs. Martin.* To the Editor of the Banner of Light:

In my last communication to your valuable paper, written nearly a year ago, in which I gave an account of some of the remarkable manifestations I witnessed at Mrs. Stafford's seances, I promised to furnish your readers with a general impression of what was occurring in materializing séances in Boston; but a severe attack of the prevailing epidemic, together with an unusual press of business, have debarred me from the scance room.

During my three-days' stay at Onset last summer, I managed to spend my evenings at the different seances. This was about all of my experience among mediums the past year. At that locality I met many old friends who expressed their disappointment that Mr. Albro and his medium were not there. No one felt more regret than myself at his temporary retirement from a position he had filled so well. It was, therefore, with pleasure that I learned that No. 55 Rutland street, Boston, was reopened for séances. Simultaneously with this came a pressing invitation from my old friend to come and see the manifestations through Mrs. Martin; and on Thursday afternoon [Jan. 28th], at half-past two, I sat in the circle. Soon after, Mrs. Martin came in, not entranced, and took her place in front of the cabinet being introduced by the manager. While standing there, under a good light, a form materialized by her side, in full view of all present. The medium then went into the cabinet and another form instantly came out and took one of the visitors by both hands and led him into the cabinet.

For an hour and a half there was scarcely a moment that forms were not out in the room. They came from all parts of the room; some first made their appearance behind the audience, more than twenty feet from the cabinet. Often two came together. They appeared very strong and active, finding their friends, no matter where they were placed.

One of the audience told me that he had known Mrs. Martin for a long time; that she had been a medium in Boston for several years, and that her character was above reproach.

While I do not mean to convey the idea that this séance was better than that of the other mediums Mr. Albro has had, I can say that it was equal to them, with here and there indications which would seem to point to something better in future.

It is from the new mediums that we are to look for whatever advancement is made in this special phenomenon. E. A. BRACKETT.

• As we fully believe in the fact of the materialization of spirit-forms, and have therefore published the evidence from personal observation as well as the evidence of competent correspondents, we give the above statement of one of the most reliable citizens of this Commonwealth, Mr. E. A. Brackett, in regard to the mediumship of Mrs. Martin.-ED.

VAN HOUTEN'S COCOA-The Standard of the World.

In Memoriam.

From the residence of his son, A. A. Pond, Norwalk, O., Jan. 25th, Mr. R. POND departed to a higher life, in the eighty-fifth year of his age.

MRS. OLIVE E. GOULD, wife of Prof. H. Day Gould, passed to spirit life Jan. 24th, from her home in Cleve

She was a woman of great strength of character, and endeared to a wide circle of friends. She had been suffering for years with a complication of ills which she bore with heroic patience. The casket was buried in a wreath of flowers—the loving tribute of devoted friends. Hudson Tuttle gave the discourse. Mrs. Rose, an intimate friend, handed the speaker at the last moment the following, which he made the text for his remarks:

"The little arc the only dead."

"The living are the only dead,
The dead live never more to die,
And often when we mourn them fied
They never were so nigh. The joys we lose are but forecast, And we shall find them all once more; We look behind us for the past, But lo! 'tis all before."

Passed to the Higher Life from her home in Charlestown District, this city, Jan 23d, 1892, MRS. MARY ELIZABETH ROWELL—wife of Mr. Wallace Rowell—aged 44 years.

The deceased was the daughter of Capt. David Hill, one of the veteran Spiritualists of Charlestown, and before their marriage Mr. and Mrs. Rowell were prominent workers and officers in the Children's Progressive Lycoum there.

Mrs. Rowell never recovered from the shock incident to the decease of her only son. B. Howard Rowell, who passed to spirit-life Sept. 10th, 1890. He was a young man of the greatest promise in the fields of musical composition and execution—some of his work being regarded by trained musicians and teachers as wholly impossible to one of his years; which pointed those who could 'tread between the lines' to the fact that beyond question he received, in a medium-istic fashion, inspirations from some of the masters of his art in apirit-life. At the date of his transition the Roston Sunday Himes truthfully remarked of him: "Hall Mr. Rowell lived he would undoubtedly have made a name among the greatest of undoubtedly have made a name among the greatest of undoubtedly have made a name among the greatest of the passage of her beloved son to spirit-life Mis. Rowell lived at his. "Atter the passage of her beloved son to spirit-life Mis. Rowell lived at her later to be undoubtedly have made to have been proved by the thought that in the Higher Life she is now religious. However, her mouraing husband, relatives and friends are cheered by the thought that in the Higher Life she is now religious to the young, faithful and enthusiastic spirit whose departure ships obligating mourine below.

Function of Jan 77th The appreciation of friends and relatives found sutward expression in many choice forst offerings. Rev. Perry Bush (Universalist) elivered the address. Passed to the Higher Life from her home in Charlestown

CONSUMPTION OURED.

Ain old physician, tetified from practice, had placed in his hands by an East Indig missionary the formulation as a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers, in thousands of cases, and desiring for elleye human suffering. I will send free of charge to all who wish't, this recipe in German, French or English, with full directions for breparing and using Sent by mail; by addressing, with stamp, haming this paper, W. A. NOYES, 820 Powers' Block, Rochester, W. Y.

(From the Better Way, Cincinnati, O.)

Notes from Boston.

Boston has the distinction, given I know not how, when, or by whom, of being the "Hub of the universe"; and the average Bostonian bears it with an air of confidence in the truthfulness of the assertion. And although Modern Spiritualism had its origin or was first brought to notice in western New York, I think no one understanding the status of the movement at the present time, and having a knowledge even in part of what is going on in Boston, but what will admit that here appears to be "The Hub" of the great spiritual wheels as far as the work on the mortal plane is con-

Gerned.

Here is located the BANNER OF LIGHT and its venerable editor, Luther Colby. The BANNER is the oldest spiritual paper in existence, and one that almost all Spiritualists look ence, and one that almost all Spiritualists look upon with a good deal the same feeling of affection with which the Christian does the Bible. To claim to be a Spiritualist, and not receive as a weekly visitant the BANNER OF LIGHT, is to be a good deal in the background as far as news of the general movement with its large army of workers in various fields are concerned. Here, for thirty years, its enterprising editors have conducted the Free Circle, so widely and well known, which has proven an open door of return for multitudes of anxious widely and well known, which has proven an open door of return for multitudes of anxious spirits. All strangers visiting Boston and interested in the movement feel a desire to find themselves within the sacred precincts. These circles are held every Tuesday and Friday afternoon, from three to four, with unerring regularity, the door being locked at three o'clock always, and none admitted after that time under any circumstances, except the host of spirits who crowd around anxiously awaiting an opportunity to send a message to some ing an opportunity to send a message to some friend on earth. The medium who has held the gates ajar for several years in this place is Mrs. M. T. Shelhamer-Longley, well known throughout the movement of Spiritualism as throughout the movement of Spiritualism as a trance-speaker and poetess of rare merit, as well as the authoress of several works ranking among the very best of spiritual literature, and among which is "Life and Labor in the Spirit-World" and "Outside the Gates." One cannot meet her without being impressed with the spirituality, sincerity and true womanliness of this instrument of the spirit-world. To know her is to appreciate and love her. To know her is to appreciate and love her. Her organism seems like a delicately-strung harp needing but the touch of the unseen hands to call forth the divinest harmonies.

hands to call forth the divinest harmonies.

The publishers of this paper are apparently extreme opposites. One rides a "chariot of the skies" impelled by the unseen forces, a part of the time in the sunlight of the spirit above the clouds—a portion of the time necessarily among the clouds, where are heard the mutterings of thunder, and are seen the sharptongued flames of lightning, which naturally are the accompaniments of such a movement. Perhaps no one living to-day has a more thorough acquaintance with the work and its workers, past and present, than has Mr. Colby, whose seventy-seven years tell us that he must soon pass through the portal and enter the light, the rays of which have lent such glory to the age in which we live. He is not dependent upon other mediums, for the invisibles walk with him, talk with him, and silently impel him onward, and, amid all, he has ever heard the whisperings of love and the words of cheer and encouragement brought him from the spirit-side.

whisperings of love and the words of cheer and encouragement brought him from the spirit-side. Long may he remain in this work.

The other, [Mr. I. B. Rich,] although a Spiritualist, is, strictly speaking, a man of business, a man of the world, being also proprietor and manager of the Hollis Street Theatre of Boston, and other important enterprises, and is therefore well-qualified to be the financial and executive head on the material side. ecutive head on the material side.

Mr. John W. Day, assistant editor—a man of

excellent qualities, a poet withal, who has given the world some rare gems in this line, and has published a fine collection in the form

o, Jan. 25th, Mr. R. Pond departed to a higher life, in the eighty-fifth year of his age.

He was one of the ploneers of Northern Ohio, and was always an active, energetic clitzen, constantly holding public office, and doing all he could for the fire discovered the country holding public office, and doing all he could for the fire the churches, yet that did not relict against his propularity. For the past thirty years he has been as awowed Spiritualist. His mental powers were perfectly retained, and the last years were devoted to compiling a genealogy of the Pond Family, which is wonderful for the thought and labor bestowed upon it. The remains were taken to Rochester, O., where a large number of his friends and neighbors assembled, and after the discourse by Hudson Tuttle, the remains were true discourse by Hudson Tuttle, the remains were true discourse by Hudson Tuttle, the remains were restrently placed by the side of those of the companion of his youth, who was taken from him a score of years ago. The closing services were very impressive. As the sexton threw down on the casket a handful of earth, Mr. Tuttle said:

We have brought bome the aged patriarch, and with reverent hands deposit this poor shard of his physical body in the boson of nucher earth, by the side of that of the companion who through many years walked by his side in the sunshine and the shadow. It is of this, and this adone, we say ashes to ashes and dust to dust. Our faither, our neighber, our friend is not in the grave. He has escaped through the broken bars, and like an engle freed, mounting above the clouds, already has begun a higher life in the spiendic country where there is no night.

The interpretation of the potting of the property of the swift coming of evening. Then he lay down feeling that the labors of the heated day, the journey over the dusty road, were done, and he could rest. The large and the ageliance who with inverted torch ever stands by the portals of life touched him with its swift fame, and he anoke to and his deals

He will say it is shaken and broken up into tiny drops, becomes an emulsion; there are other changes, but this is the first.

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No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 18, 1892.

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All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to Isaao B. Rich.

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

The Power of the Spirit.

Man ever returns to the primal sources of inspiration, and drinks at the fountain of his spiritual nature. No knowledge of material things, however varied or profound, proves fruitful and therefore satisfying to him, if it is not floated for him on the mysterious stream of inspiration. With this and upon this, all science is easy and becomes but an illumination, the secrets of the universe are clearly revealed, the galaxies of worlds have a meaning not before known, and all created things possess language for conveying their deep signification. THE LIGHT OF THE SPIRIT, WHICH IS TRUE SPIRITUALISM, teaches humanity in divine ways, unfolding methods from within, and declaring that they make a science of their own and reveal the truth after a law of their own making. This is far above the slow, mechanical, laborious, and never satisfying way of science, that abandons to-day what it was so sure of yesterday, and yields but a conceit of knowledge in place of a profound love of

The profound requisite of humanity is the best opportunity for the growth and expression of what is within it for reaching the highest and divinest which it is possible to become. To unfold and develop that which is within is humanity's deepest and most constant desire. It is the divine nature that is within, and that nature is all the time, and in the face of all obstacles, yearning and struggling to assert itspiritual source that we must continually appeal in order to overcome and put aside the difficulties with which our lives abound. We find, in the course of our experience, that we must all the time turn to the spirit, if we would obtain the needed helps of life. It is in the invisible but all the more potential centre of power that we are to find our ready and lasting resources. In the hush and silence, in the tranquility and stillness, in that spiritual realm which the noises of materialism and mammon do not invade, are stored the influences which no science can estimate or measure, where light is unfading, and power is fresh and illimitable.

It is the divine element in humanity that is specially to be cherished and heeded. The utmost faith is to be reposed in that. The voices that are full of peace are those which proclaim the dominion of the spirit. The real problem of life is to evoke that spirit to the fullest extent, to awaken it to its largest capacity of action. Thus will good be enabled to triumph over evil right over wrong love over hatred and light over darkness. The dark places of human life are gradually being made to see the light of this illumining truth. The flower of immortal beauty will in time blossom on the stem whose roots are held down by the vices and passions and shame of our boasted civilization. But that will be only when humanity turns to the spirit-source of its redemption. Peace is yet to come out of the discord of human existence. It will be when men see that the real conflict awaiting them is not with others, but with their own weak and faulty selves. The conflict is within. After the conflict comes a peace that passeth all understand ing.

The strife of individual selfishness is to be overcome by the rising of the divine spirit within us above the echoes of the contention. Self-renunciation is but the taking on of this spirit that all the time awaits our adoption, and the peace following it is not to be described in human speech. No acquirements in philosophy, no attainments in science, no accumulations of wealth bay answer to us the questions which the human heart is constantly asking concerning human life and human love. And if these questions are continually being asked here, it is but natural to believe that they will survive all merely human changes and appeal to the spirit with a far greater power in the life beyond the mortal. The lesson taught is, that the conflict of selfishness has to be encountered and passed through by all of us, and that there is to ensue a state of death for it, after which will come the reign of peace and joy within our hearts and lives. Only the spirit will be supreme, and forever remain so. ONLY BY THE POWER OF THE SPIRIT IS TO BE FOUND A SOLUTION FOR ALL THE PROBLEMS OP EXTERNOR: Land & Salar of Cola Photo Mills Rull'
Application (C.) 1995 Application of the Burgles Application of the Burgles (C.) 1995 Application of the Bu

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The Same Old Story.

ridiculing, the materialization scance, and apparently thinks it has performed a finished and conclusive piece of work. Referring to a reported case of insanity at Buffalo in consequence of a demonstration of this character, the victim being a boy of seventeen years, it alleges that a case so pitcous was perfectly capable of prevention, and that it is probable that "fraud of the most contemptible sort was the cause of his mental collapse." The Press asserts that Spiritualists overleap the bounds of ordinary evidence, and refuse to see the human agency where they wish to see the ministration of spirits. The way to prove fraud, it says, is to educate the mind of youth to distinguish between "the real facts and the seeming"; but it recommends a course of lessons under some prestidigitateur as the sure way of getting ahead of materializing mediums."

The animus of The Press in the matter is clearly not so much from a desire to get at the truth as to make a little cheap capital out of the public sympathies. Anybody can do that by picking out an apt time and subject. In offering instruction, however, on the very serious subject of spirit-return and communion, it gives itself entirely away by recommending a course of Keller as a certain cure for a belief that is thoroughly grounded and conscientiously shared by multitudes of most intelligent and aspiring men and women the world

over. The Press omits all reference to the numerous young and plastic minds in which reason is dethroned by an investigation into the mysteries of godliness" after the methods practiced by the sects. The way to get at the facts which are the single alleged object of The Press's adoration, is to make an accurate numerical comparison of the victims of the two systems. The account on Spiritualism's side. when compared to that of the creedal revivalists, would show, as we have often said, without fear of successful contradiction, as but mere dust in the balance, if the statistics of the insane asylums were to fairly furnish the basis of the comparison.

The day is past when people who, in any sense, have the courage of their convictions. are influenced in the slightest degree by such baseless flippancy as characterizes the large majority of these concerted or sporadic assaults of a popularity-hungering press on Modern Spiritualism. Even while indulging its distemper in this respect, The Press is compelled to confess that "instead of declining, Spiritualism is growing and widening its numerical and intellectual horizon," and that the most remarkable thing about mediums who are exposed is that they do n't stay exposed." And so it will continue to be as time passes. Truth was never yet snuffed out by ridicule, or driven forth from the world's recognition by passionate denunciation. The world can hardly be said to be advancing and retrograding at the same time!

The Spiritualistic Exhibit at the World's Fair.

In the concluding paragraph of Mr. Thos. Lees's "Cleveland Notes" in last week's BAN-NER, the pertinent question is asked as to What has become of the project for a spiritualistic exhibit at the World's Fair in Chicago in 1893?" The question is easily answered, at least so far as we are concerned. THE BAN-NER was the first paper that advocated such an exhibit be made, as we felt that a booth of this character, to contain spiritualistic books, specimens of independent slate-writing, occult telegraph machines, planchette, spirit paint ings in oils, portraits of prominent Spiritualists, and other interesting exhibits, would at tract attention and benefit the cause of the Spiritual Philosophy in a way nothing else could in the presence of the multitudes who would be at the Fair from many parts of the

Our articles called out several Spiritualists in different parts of the country in favor of self; hence it is to that primal and purely such a movement; and a majority of our correspondents recommended Mr. Hudson Tuttle of Berlin Heights, O., as the President of such an Association. Correspondence was accordingly opened, and he signified his willingness to preside in that capacity provided he was adequately remunerated for his time and labor. Accordingly we called for funds; but the amount which came to hand was very small and, under the circumstances, we wrote to Mr. Tuttle that the Spiritualists were so lukewarm in regard to the contemplated enterprise we had come to the rejuctant conclusion to let the matter drop, at least so far as The place. BANNER was concerned-in which Bro. Tuttle coincided. Therefore what funds have been received at this office will be returned to the donors, or sent to any committee they may designate.

Recently we have seen an article in the Religio-Philosophical Journal stating that a committee of five had been formed, "all residing in Chicago except one," with Mr. Bundy as President, and have further learned from a private source, that should any Spiritualists in future apply for a position in the Fair, they must consult Mr. Bundy, who has secured from the head-managers the exclusive control of the matter under consideration.

We had a very pleasant conference last Sunday at our home with Mr. William Foster, Jr., who is nearly seventy-five years of age yet in prime health. He is a stanch Spiritual ist, a lucid writer, an honest man. Hearing that we were ill, he came to Boston expressly to visit us, for which we cordially thank him.

The man who possesses medial powers and in his normal condition is a low-minded vulgar character, should be ignored by every true Spiritualist in the land. Such individuals simply use the garb of heaven to serve the devil in. Anglic for 1571 for

Our Western friends will, no doubt, be delighted and edified by the famous Spiritualist lecturer from the East, Dr. F. L. H. WILLIS, who speaks on the Sundays in February and March in Chicago.

The lecture (first page) on EMANUEL Swedenborg - delivered in New York by Walter Howell His of marked interest.

Mrs. H. W. Oushman - the veteran musical medium - is still holding her unique seances on Wednesday evenings at 7 Walker street, Charlestown District, this city, Investigators should give her a call. 33.28 (1.17)

Read what "E. P. H." says on our fifth page in appreciation of the elequent and interesting services conducted by Prof. Carlyle Petersiles at Haverhill, Mass.; on Sunday last.

Mrs. Core L. V. Richmond,

The Philadelphia Press denounces, while The grand tranco platform lecturer, who has done of late years a noble work in Chicago, Ill., has been engaged by the First Society of New York City, of which Henry J. Newton is President, to lecture there during the Sundays of the present month, and the month of March.

> This lady's work in Chicago, it is needless to say, has been unusually interesting, and attended with the best results for the Cause. There is a steady increase of membership, we understand, in the First Society of Spiritualists, which she presides over as speaker; a great many young people are joining the Society, and are interested in the work for the Sunday-school as well. Mrs. Richmond has been doing a great deal of other work in Chicago in classes, and in the Band of Harmony, an auxiliary of the Society.

She informs us that she has left that field of labor for a time in consequence of a long standing engagement to speak in New York, etc.

We congratulate the First Society of Spiritualists of New York in having so able a speaker, if only for a time.

Now, after her engagement in New York. why do n't one of our Boston societies engage her services? She is ready and willing to speak here, if wanted. Her address is for the present 128 West 43d street, New York City. We should be well pleased to see once more, and oftener than once more, this efficient speaker upon a Boston Spiritual Rostrum. Who speaks first?

> Laconics. NO. III. BY TYPHO. If Congress "wings" The silver kings-

Of course it is well known that Catholics don't eat meat on Fridays. It would be better for their health if Protestants did n't.

What then?

If Lord Byron was in the physical form to-day would n't he make mincemeat of some of the English modern aristocracy?

I have just seen the new invention, called "Daestu. the Wondrous Writing Power" machine. It is a comcal looking affair; but its inventor insists that by its use the hand (with pencil) using it will be guided to write automatically.

Affability and agility should go hand in hand.

People called "dead" are more alive to-day than many mortals who imagine their friends who have passed to the higher life are "resting" in their graves, awaiting "the final resurrection" to wake them up!

Riches bring trouble as well as poverty. Vide the crank who wanted \$1,500,000 from the millionaire Gould of late.

Heaven is not a location. It is simply a condition of happiness.

Any one who abuses the willing servant of man, the horse, should be sent to Delaware and thoroughly horse-whipped.

The Boston Herald "do n't know beans."

The London Times is an Anti-American croaker. Why do n't it "go iu" for mutual moral reciprocity?

Our Western people are asking for men-of-war on our Lakes-an armament sufficient to cope with the British in case of war. They should have it forthwith.

Boston should run its own police, and Dr. Jenks should be appointed chief. There are too many "commissions" in this State, in order to feed hungry politicians. The Prople should put in a petition to our present Legislature to pass a law reforming this interest.

Mediums-and Mediums.

It is one of the interesting features of Spiritualism that every medium has a class of followers who are in sympathy with them, and who proclaim them as remarkable mediums, or the "best mediums" for such and such particular phases; while, on the other hand, there is also a set of Spiritualists who have as firm convictions as the other class, who proclaim the same mediums to be, if not frauds, at least unworthy of perfect confidence.

There seems to be some deeper reason for these individual preferences than mere prejudice. Prejudice alone cannot account for all the likes and dislikes that follow our mediums about from place to

It looks considerably as if organism and the status of spiritual unfoldment of the medium make all the difference as to who will uphold them and who con demn. Take two representative mediums at any of our camp-meetings. We will say that one of the mediums has an inferior organism, and that the basilar and selfish organs of the brain rather predominate In the other we will suppose that the spiritual faculties rule both the basilar and the intellectual. In the first medium there may be conditions of similarity that will allow of the ready communication of the spirits that a certain class of like temperament want to hear from the most-that is, from spirits not so very far advanced. Or there is something about the medium that responds to their internal feelings, and prepares them to the more favorably receive whatever may come through those with whom they are thus impressed. These same persons who receive good satisfaction from a medium who, is rather upon the material and selfish plane, I have noticed are generally disposed to find fault with mediums whose unfoldment reaches beyond their own. And, upon the other hand, those who prefer the more spiritual mediums have but little confidence in the others.

It is a wise provision that we have mediums of all grades of spiritual unfoldment. By this means all orts of people find ayenues for spirit communication with whom there is a congeniality of feeling, and a something that appeals to their inner sense of fraternity and brotherhood. Their mediumship may not always be the best, yet they attract around them those who have some similarities to themselves, and do good where others of a higher, order might fall. The Summerland,

MRS. LENA BIBLE passed to spirit life Monday, Jan. 25th, at Williamsport, Pa., where she was filling an engagement. :: A relapse of La Grippe was the cause. We have received from the local Society Secretary, Lydia R. Chase, a series of sympathetic reso lutions concerning her demise, which we shall print next week. arbiva and

The omeial report of the proceedings at the Annual Convention of the Vermont State Spiritualist Association at Waterbury, Jan. 15th, 16th and 17th, bas just come to hand and will appear in our next

HALL'S JOURNAL OF HEALTH for February contains its usual hygienic information, advice and suggestions. "The Coming Woman-Her Health," is the title of the leading paper by S. H. Preston. New York: 340 West 59th street.

Read the request of J. B. Armstrong, Ogdens burg, N. Y., in "Banner Correspondence."

TOPICS OF THE HOUR.

No Public Money for Sectarists. The following amendment to the Federal Constitu-

tion is proposed by the " National League for the Protection of American Institutions":

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or alding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian ecclesiastical control."

This covers the ground of the freedom of religious worship. One effective way to lighten the burden of taxation would be, as we have often pointed out, to stop appropriating public money to any religious institution whatever. The danger of allowing the State to be drawn under the control of the Church is already sufficiently clear to excite warnings in the general mind. What is first attempted in the name of religion is only too apt to lapse into actual oppression and tyranny.

For the Relief of Women Voters.

A bill, drawn by ex-Gov. Long, has been introduced into the Massachusetts Senate allowing women who are not taxpayers to vote for members of school committees, and at the same time not be obliged, as now, to divulge under oath their personal property. Also that there may be no further restrictions placed upon a woman than upon a man. The object is not to abolish taxes entirely, but simply to make the payment of a tax necessary to voting, thus placing woman on the same plane with man, and abolishing difficulties of registration to which man is not subjected. If these restrictions are removed, the number of women voters would be largely increased, thus more fully meeting the desires of the State in allowing women to vote on these matters. The necessary registration over and over again every year is what deters many women from annually voting for the school committee every year. Men are free from such unpleasant du-

Electric Railroads.

This is the electrical age of the world, and it is destined to lead inevitably to a knowledge and appreciation of the higher magnetic conditions of life, and thus of the spiritual. The electric railway is soon to challenge the steam railway in this country as well as abroad. An electric road is about to connect Chicago and St. Liouis, the course to be as straight as an arrow between the two cities, and the road to be run by electricity at the rate of one hundred miles an hour. The projectors aim to get the road in operation before the one now being constructed in Austria, so as to have this the first road of the kind in the world. The route is thirty three miles shorter than the shortest existing steam route.

The trip from Chicago to St. Louis can thus be made in from two and a half to three hours. The top of the cars will be only nine feet from the rail, which is three feet lower than the ordinary street car. The body of the car is to be long, low, compact, light and strong, with two pairs of driving wheels, each driven by a separate and distinct electric motor. The whole weight of car, passengers and motors comes upon these two pairs of driving wheels, and is therefore all available for traction or adhesion between the rails and wheels, through the agency of which the car is propelled. A wedge shaped front has the effect of decreasing the air resistance.

What Labor Favors.

The Knights of Labor hold their national convention at St. Louis on the 22d inst., and it therefore becomes specially interesting to know what they intend doing, and the relation the Farmers' Alliance will probably bear to them in the coming presidential election. A published interview with a delegate, who may be supposed to speak with more or less authority, discloses the fact that the sentiment among the

Knights is nearly unanimous for third party action. They favor the substitution of treasury notes for those issued by the national banks; an increase of the currency to the amount of about fifty dollars per capita; legal tender for all money issued by the government; a law making it criminal to speculate in the necessaries of life; the issue of fractional paper currency; government ownership of the railways. telegraphs, and telephone systems; equal pay for like work without regard to sex; compulsory education of children, and keeping those under fourteen from work; and the total abolition of contract work, national, state and municipal. They likewise favor the loaning of money by the government at two per cent. per annum on real estate and non-perishable property, thus relieving the people of usurious rates of

The Story of "Help."

Help was a noted railroad dog in England, and a pure-bred Collie. His mission was to travel on the railways, and collect subscriptions for the orphans of railway men who had lost their lives on duty. He wore a silver collar around his neck, on which was engraved "I am Help, the railway dog of England, and traveling agent for the orphans of railway men who are killed on duty. My office is at 55 Colebrook Row, London, where subscriptions will be thankfully received and duly acknowledged." Help was the idea of John Climpson's, a guard for thirty years on one of the great railways out of London. Help was trained to his special work, which he successfully followed for ten years, traveling in quest of alms for the orphans upon every railway line in the United Kingdom. He has just died at the age of thirteen years and three months.

His trainer, after three months' education, sent him to any part of England, Scotland or Wales with any railway man, who was generally only proud enough to take him. Each man who for the time had charge of him introduced Help to all he could, and sent his collections direct to the London office to Help's account, which the General Secretary would promptly acknowledge. Whenever the railway men had a procession Help walked at the head of it. He made two visits to France, and came back with ten pounds on one of these trips across the Straits of Dover. He was known all along the line of the Dover, Brighton and South Coast Railway. Boxes were put up at the London Bridge station, adorned with a picture of Help, into which small coins were dropped for the benefit of the cause of which he was the evangelist.

A Tribute of Respect For a Veteran Spiritualist.

To the Editor of the Banner of Light:

At a regular meeting of the Veteran Spiritualists' Union, held at the Banner of Light rooms, Boston, on Tuesday evening, Feb. 2d, the announcement of the physical decease of our esteemed member, Mr. C. G. Helleberg, of Cincinnati, O., was made by our treasurer, M. T. Dole.

this world has of his reward, and we will not wish good a man.

Yet he has gone to his reward, and we will not wish to hold him from his well-won joy. Let us rejoice that our brother has entered into heavenly peace, and while remembering his work among us we will hope that other good friends will, follow his example, and come up to the help of the Veteran Spiritualists Union in its labor of beneficence and good will.

MRS. M. T. LONGLEY, Cor. Sec. Y. S. U.

Boston, Feb. 3d, 1872.

NEWSY NOTES AND PITHY POINTS.

If those who wronged us own their faults, And kindly pity, pray: And kindly pity, pray;
When shall we listen and forgive?
To day, my lad, to-day.
But if stern justice urge rebuke,
And warmth from memory borrow,
When shall we chide—if chide we dare?
To-morrow, lad, to-morrow.

"Modenn Thought" is the name of a weekly journal published in Bombay, India., devoted to the discussion of scientific, philosophical and literary subjects. It is the only one of its kind in India, and is said to command a wide and increasing circulation. Its leading editorial in the copy before us gives a comparative view of the moral teachings of Buddha, Jesus and Confucius, showing their identity, in order to subvert the claim of the Christian church that those of Jesus are unparalleled in the literature of the world.

Committees are being formed in Rome to encourage public amusements for the people who, in imitation of their ancestors, still cry for bread and recreation.

The conjunction of the planets Jupiter and Venus is only an apparent approach to one another. They will be really about four hundred million miles apart when they seem blended into one, Jupiter being far out in the depths of space behind Venus. Their apparent meeting arises simply from the fact that they happen, at the moment, to lie in the same line of sight as seen from the earth.

The Commissioner of Agriculture says North Da-kota raised 64,713,828 bushels of wheat last year.

It is estimated that there are 160, 900,000,000 feet of timber still left standing in Washington forests.

It is a pity that the narrow-mindedness of a near relation of Charles Spurgeon should obtrude itself as it did by the ostentatious announcement that "no Unitarians" were to be invited to attend the funeral of the great preacher in London. But there will be foolish and officious bigots in the world, no doubt, until the millennium is much nearer than it is to-day.

A religion which has no other foundation than science, is built on the sand. If mere ethical principles are its basis, it rests on the experience and conviction of men only. If it is built up from the imagination it has no substantial corner-stone. If it is to have absolute truth as its foundation, the truth must come as a supermundane revelation.

There are said to be 18,000 newspaper women in London, who have twenty-two press clubs and other authors' societies among them.

Experiments in London show the atmosphere that is about forty feet above the street to be the purest.

We see by the engravings in the daily press that the 'old-fashioned silk neck-stock is all the fashion in London, Eng., at the present time. We have worn this convenient neck-appendage for over forty years. Mrs. Hardinge will please make a note of this. We are beginning to think John Bull is becoming more sensible than ever.

The Public Ledger Almanac for 1892 is the twentythird issue of a very useful, and to many indispensable work. In the spirit of liberality that distinguishes its publisher, Mr. G. W. Childs, of the Philadelphia Ledger, it is not sold, but supplied to all free of cost.

Sun, silence and adobe-that is New Mexico in three words. If a fourth were to be added, it need be only to clinch the three. It is the Great American Mystery—the National Rip Van Winkle—the United States which is not the United States. Here is the land of poco tiempo—the home of "Pretty Soon."—Scribner.

Belgium has just passed a law which, in an extraordinary fashion, condemns the exercise of hypnotism.

The Hotel Royal, at Fortieth street and Sixth Avenue, New York City, crowded with guests and employés, caught fire at an early morning hour on Feb. 7th. An awful scene of human suffering ensued, as the building rapidly gave way to the flames. Numbers sprang down to death from the windows. Many were injured: a score of bodies had at latest accounts been taken from the ruins, and many guests are still miss-

The New York Engraving and Printing Company, 320 and 322 Pearl street, will please accept our thanks for a finely-executed calendar for six months of 1892.

Guthrie, O. T., dispatches aver that large numbers of the Pawnee, Otoe and Missouri Indians are dying daily of La Grippe. Sixteen of the former tribe died recently in a single day from this disease, brought on, so the telegrams assert, "by exposure at the ghost dances, which they still keep up."

It will be seen by his advertisement on the 7th page that Dr. Henry Rogers is permanently located in New diumship.

In the bill for the admission of Utah as a State, introduced in the Senate by Senator Teller, all persons qualified to vote for representatives to the legislative assembly are made eligible by the bill to be elected to the convention to form the State Constitution which shall meet on the first Tuesday in October of 1892. The bill further provides that it shall secure perfect freedom of religious sentiment, and forbids the molestation of any person on account of mode of worship. November, 1892, is fixed as the date of ratification of the Constitution by the people.—Ex.

One doesn't need to get a skate on to glide on a

banana peel. A FATAL MEAL-Perhaps!-A secular exchange is responsible for the following:

"A darkening frown was on his face,
He seemed to be in pain;
He got a meal at ______'s place,
And never frowned again!"

The Russian navy consists of one hundred and nine-ty-two vessels. "Uncle Sam" ought to have as many. According to the report of an English editor who has just visited Russia the Czar is not so bad a sovereign as has been represented; but, on the contrary,

he is opposed to war and is doing all he can to alleviate the distress of the people in the famine districts. A man down in Kentucky makes the prediction, based on a mathematical calculation out of the Bible. that the world will come to an end in 1914. He is less

sensational than most of these world's-end "prophets." who generally assume that the globe's wind-up is to happen "right away-off quick!"

Artist—"Here is a very suitable picture, Mr. Gibbs—the missionary in the center of a group of cannibals." Deacon Gibbs—"I see the cannibals, Mr. Turps, but where is the missionary?" Artist—"Didn't I just tell you he was in the center of the cannibals?"—Ex. Prof. Totten's period during which either the globe

or the race which inhabits it (whichever construction is to be put on his singular statements.) is to "come to an end," commenced Feb. 6th—so we understand.

A facetious daily contemporary, in view of the opposing positions occupied by the Governors of Massa-chusetts and Connecticut on a question of extradition, queries whether war may not yet be declared "be-tween the codfish and the nutmeg."

A correspondent, says the Ashley Observer, asks us the origin of the phrase, "He is n't in it;". It was first used by an editor who died and went to heaven. and looked around for the man who took his paper three years, and their left it in the post-office marked Befused.

Our thanks are hereby returned to "Bright-Hyes." the little control of Mrs. A. R. Crane, 8 % Bosworth street, Boston, for pleasant, remembrances in the form of a choice bouquet and a sample lot of the meet Florida oranges.

by fire Fab. 8th and 9th, involving a property loss of over \$1,000,000 resperal bersons were killed, it is also reported.

reported, 1931a.

"Persons were kined, it is also reported, 1931a.

"ALBARY, Feb. 8th.—Assemblyman, Stein, after witnessing the execution at Sing Bing prison of Charles McEtvaine at hoon to day, burried back to Albaby and introduced an amendment to the criminal code, repealing the law providing for the execution of criminals by electricity.

Store Look, 196 P. Police

MEETINGS IN MASSACHUSETTS.

Haverhill and Bradford, - Last Sunday the presence of Prof. Carlyle Potersiles (of Steinert Ifall, presence of Fros. Cariyle Petersilea (of steiners mill, loston) to occupy the spiritualistic platform at liritan Hall, brought a somewhat changed programme, which consisted of readings from his two books, written under spirit control—one entitled the "Discovered Country" and the other "Occanides," with which were combined the rendering of somatas from Mozart and Beethoven, and songs from the compositions of Schubert. This order of services brought out very large audiences, comprising alike those who were interested in the psychic features of the exercises, and those who were called together by the fine musical attractions of the occasion.

The Professor wave an account of the manner under which he became subject to psychic control, and how the fruit thereof has been given to the world, which he believes is a voice from his departed father, proving the great fact of immortality, which his father, Fritz Petersiles, did not believe in when he passed to the other side of life.

This new speaker in the spiritualistic field officiated last Sunday practically for the first time as a public teacher and defender of this great philosophy, combining with his psychic ability his great musical powers. In the new yell in which he made his debat here, he manifested much energy. A broad field is open be fore him for the combined force of inspiration by speech, melody and music. Spiritualism deserves to be strengthened by all the best gifts possessed by man. Boston) to occupy the spiritualistic platform at Brit-

man.

Next Sunday Edgar W. Emerson will show his inspiration by speaking and in platform tests.

E. P. H.

Newburyport.-Sunday, Feb. 7th, the Spiritualists of Newburyport and vicinity had for their speaker Mrs. Ida P. A. Whitlock. The subject of the after-

Mrs. Ida P. A. Whitlock. The subject of the afternoon lecture was: "Evolution of Religion in Harmony with the Evolution of Nature." It was a discourse of unusual interest, and was listened to with close attention by the audience.

In the evening, after the reading of a poem, a selection by the choir, and an invocation, the following theme was discoursed upon: "Is Mediumship the Educator of the World?" The speaker, during her remarks, referred to the New Testament phenomena, condemned capital punishment, and bore witness to the grand work of the spirit world in its efforts to enlighten our own through specially fitted instruments in mortal life.

Psychometric readings followed by tests were next in order—all which were of a very convincing character.

er. Next Sunday Mrs. Carrie F. Loring is to speak here. F. H. F.

Fitchburg .- Mrs. Hattle C. Mason of Gardner, Mass., was the speaker for the First Spiritualist So-

CONNECTICUT.

Norwich .- The Spiritual Union of our city has for months anticipated with much pleasure the coming of Willard J. Hull of Buffalo, N. Y., and after listening to

Willard J. Hull of Buffalo, N. Y., and after listening to the eloquent and exhaustive addresses given by him on Sunday, Feb. 7th, all were prepared to say they were not disappointed.

Mr. Hull is a lecturer of marked power and commanding presence, holding the closest attention of his audiences. The subject for the afternoon address was "Primitive Christianity and Modern Spiritualism, their Influence upon Each Other." In the evening "Men and Ideas" was the topic. Both subjects were treated in an extremely logical and comprehensive manner. wise manner.

Mr. Hull will occupy our platform the remaining Sundays of the month.

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

East Hartford.-On Monday and Tuesday evenings, Feb. 1st and 2d. Mr. J. Frank Baxter occupied the rostrum of the Spiritualist Society of this place in Welli's Hail. This speaker and medium has many times served this society in the past most acceptably, and this fact, together with the report of his favorable and marvelous work in Hartford the day before, tended to pack the house, and Mr. Baxter was accorded a royal greeting and hearing. A raging storm started in Monday night, and increased Tuesday, and by evening the storm was severe and passing bad. The management was doubtful if more than a few would attend. Imagine the astonishment when by 7:30 o'clock every seat, nearly, was filled with an anxious class of people. We report thus as best showing the interest among the masses in this vicinity in Spiritualism, its teachings and phenomens.

The lectures given were timely and important, and the seances both evenings eminently excellent and been ficial.

Of the various speakers who have appeared in East Hartford it is noteworthy that none are more popular here than are Mrs. Nellie J. T. Brigham and Mr. J. Frank Baxter, and strange it is, too, when we consider how entirely different in manners, matter and methods the one is from the other.

Messrs. Baxter and C. W. Suillvan will give in Willimantic on Monday evening, Feb. 15th—the former lecturing there Sundays, Feb. 7th and 14th—one of their unique entertainments of character recitation and song, and an effort is on foot here to endeavor to secure them for one here in East Hartford the evening following. If so, due notice will be given by local press and circulated programmes.

Williamshite.—On Sunday last, Feb. 6th, our the rostrum of the Spiritualist Society of this place in

Williamsite. On Sunday last, Feb. 6th, our speaker was Mr. J. Frank Baxter, always a welcome guest and an appreciated lecturer and medium in this vicinity. A good audience was in attendance in the morning, and thoroughly enjoyed a most: suggestive lecture on "The Rights and Wrongs of Social Life." In the evening, notwithstanding the falling rain and dangerous, icy walking, an announced lecture on an attractive subject, "Spurgeon," by a popular liberal minister, and a sensationally advertised exhibition and lecture on "Spiritualism" by the notorious Starr, Mr. Baxter lad a large and noteworthy audience. Mr. Baxter facetiously remarked in beginning: "Willimantic citizens this evening are exhibiting their colors individually, and showing by their choice whether it is. God, Man, Devil or Mammon they prefer to countenance; and, further, in venturing anywhere have done so at the risk of limb or life. I feel flattered with such a large audience before me?" He then proceeded and gave a fine lecture on." Spiritualism as a Humanitarian Religion."

After the lecture Mr. Baxter gave a scance, as per his custom, and astonished his hearers with accurate and detailed descriptions of departed relatives and riends, when he gave, evidence of as present as spirita. For over one hour Mr. Baxter exercised his ability as a medium, and with excellent results and effect.

On next Sunday, 14th, Mr. Baxter will lecture, sing guest and an appreciated lecturer and medium in this

effect. On next Sunday, 14th, Mr. Baxter will lecture, sing and describe spirits here again. On Thursday even-

ing, 10th inst., the Boolety holds a social, with supper and literary exercises. On Monday evening, Feb. 15th, Mr. Baxter and Mr. C. W. Sullivan will give one of their versatile entertainments for the Boolety's boneft, and will have the aid of some extra fine local, and yet professional, talent, among them Miss Lizzle D. Lyman, elecutionist and teacher of physical culture and elecution, from the Normal School, Miss Katharine Clark, whistling soloist, and others in drama, recitation and instrumental music.

Disordered Liver set right with BEECHAM'S PILLS.

THE WEST.

Cincinnati (O.) Notes.

BY R. SHEPARD LILLIE.

To the Editor of the Banner of Light: The Society of Union Spiritualists held its regular services on Sunday, Jan. 31st. The day was more like a spring day than in the midst of winter, the air refreshing and soothing. (For we have been having snow, sleet, mud, and a combination of all things disagreeable in the line of weather.)

snow, sleet, mud, and a combination of all things disagreeable in the line of weather.)

Our audiences were large—the evening one especially. In the morning the guides answered questions; and in the evening the subject was: "The Home of the Soul." The controlling spirit said: "Through spirit-return alone can we have proof of the life beyond death, or anything like a rational view of the spirit home." He spoke of its location, its reality, described some of its scenery, the occupations, etc. Those present gave evidence of being deeply interested. Among them were many strangers.

Spiritualism is certainly receiving respectful consideration of late compared to the past—for instance, the past three Sundays the Cincinnati Enquirer has devoted several columns to the recital of wonderful experiences with mediums. The first of this series located the medium in Cleveland, giving the name of the medium, street on which he lived, and other minutia. The Better Way managers made inquirles which resulted in the information that no such medium lived in Cleveland; nevertheless the subject was handled in a respectful manner; the article was ably written, and by one evidently well up in the philosophy, and familiar with the phenomena. Nor was there anything in the account which is not found in the actual experiences of mediumship, and that the secular press should give such articles even as stories shows a growing desire on the part of the people which they are responding to. The last two numbers described scances as taking place in Cincinnati, where Spirit Dr. N. B. Wolfe manages, and presents an art display or pictures of friends at half-length, like their portraits in frames—only these were in action, and were able to communicate.

Pitchburg.—Mrs. Hattle C. Mason of Gardner, Mass, was the speaker for the First Spiritualist Society Jan. 17th and 31st—her remarks being replete with earnestness; her tests nearly all recognized fer must fine, both instrumental and vocal. She will be with us again Anothersary Sunday.

Jan. 24th Mrs. Carrie F. Loring of East Braintree will be with us again March 20th.

Pot. 7th Mrs. C. M. Nickerson, one of the finest inspirational speakers and improvisators in the field, excepted the pistorm, and will be with us again March 20th.

Wercester.—Sunday, Feb. 7th, Dr. Geo. A. Fuller presented for his afternoon and evening subjects:

"Can any Good come out of the Hydesville Raplings?" and "God's Prophets and the Devil's Meins." The latter discourse was very radical, and many recognized the presence of the late Willey and many recognized the presence of the late Willey.

"Friday evening, Feb. 22th, supper and dance afrange Hall."

"Mew Bedferd.—Last Sunday Mrs. Annie E. Cum lingham, test-medium, of Boston, occupied the platform of the First Spiritual Base? Was most life to the soull recognized. Sould be well as alternoon and agave many of the most wonderful tests ever received spiritual respective to the soull received. In the evening his many recognized the presence of the late William, the later discourse was very radical, and many recognized the presence of the late William, and the marked attention plat to the soull have been present, and the marked attention plat to the soull have been present, and the marked attention plat to the soull have been present, and the marked attention plat to the soull have been present and the present been the present by a might be alternated to a claritable institutional trade of the present of the work of the present The scance described was a dark one, and the spirits

Grand Rapids, Mich.

To the Editor of the Banner of Light: I have just returned from a trip to Lansing in the

interest of the Hasiett Park Association, and find that Dr. Edson, the manager, has been making extensive improvements, and that there is every indication of a more prosperous camp than that of last year—although it was conceded by every one that it was the best ever held in this State. We have our Sunday speakers all engaged, and are corresponding with mediums of various phases, to the end of presenting more varied phenomena than ever before. The spiritualistic work in this city goes steadily onward. Lyman C. Howe put in a successful month here, to the entire satisfaction of the Society who employed him. A number have expressed the desire of employing him for a year, if they could, believing that this constant change of speakers cripples their usefulness in a large measure, and makes the financial burden greater. I hope that Societies everywhere will come to this conclusion, for I believe that we will gain permanency, and our audiences will not chauge with every speaker.

Mrs. Helen Stuart-Richings is our speaker for February. Yours in the work, Effix F. Josselyn. that Dr. Edson, the manager, has been making ex-

Ligonier, Ind.

To the Editor of the Banner of Light: I have just been on a visit to La Grange, Ind. Three years ago I saw a notice in the BANNER of LIGHT that an organization of Spiritualists had been effected at that place; but I learn that an effort was then made in that direction, but failed on account of there being too small a number of Spiritualists to effect an organi-

too small a number of Spiritualists to encevage of par-zation.

There are a few live Spiritualists there, however, and a few private circles are held. I stopped at the house of Edward Wyland and wife. They are earn-est Spiritualists. Mr. Wyland is a good clairoyant and healer. La Grange offers a good field for earnest work in our Cause, and I hope an organization may be effected ere long.

JOSEPH M. BARE.

St. Paul, Minn.

To the Editor of the Banner of Light: Frank T. Ripley has been reengaged by the St. Paul, Minn., Spiritual Alliance for three months more. At the Business Meeting there was not a dissenting voice.
All were very much pleased with his work. He is still lecturing to crowded houses. His tests carry conviction to every heart.

Mr. Ripley takes time at the beginning of the meetings to say a good word for the BANNER OF LIGHT.

REPORTER.

Colorado Springs, Col.

We are informed that Mrs. J. W. Crawford (formerly of Boston) is doing excellent work as the regular speaker for the Spiritualist Society of this place. the attendance at the meetings being large and the interest in the Cause on the Increase.

Denver, Col., and Gary, So. Dak., are also represented this week. See "Banner Correspondence."—Letters from DULUTH, MINN., and RAST PORTLAND, ORE., will appear next week.

Fund for the Destitute Poor. DONATION MONEYS BECEIVED.

M. W. Waltt & Co., \$10; M. Jackson, 50 cts.; O. P. F., 82; Daniel Davidson, \$2.50; A Friend, \$5; Phineas Dodge, 50 cts.; A Friend, \$1; Rli Pond, \$1; Charles Higgins, 50 cts.; A. G. F., \$2; James Cooper, M. D.,

A correspondent writes from Bridgeport, Ct. (third page), an appreciative account of Mr. Edgar W. Emerson's recent labors there.

Voteran Spiritualist Union.

To the Editor of the Banner of Light:

A public meeting of the Veteran Spiritualists'
Union was held at the Banner of Light Hall, 0 Bosworth street, Boston, on the evening of Feb. 2d, Dr. II. B. Storer presiding.

H. B. Storer presiding.

The committee on celebration of the anniversary of the organization of the V. B. U. reported progress, and will report fully at our next meeting—the first Tuesday in March. Mr. C. G. Helleberg of Chichnatt, O., a well known Spiritualist, and one of our earliest members, having recently passed to spirit-life, our Corresponding Secretary, Mrs. M. T. Longley, was instructed to prepare a suitable notice of the deceased for publication, and to transmit a copy of the same to the family.

One of the principal features of Mr. Jacob Edson's address, which was read at our previous public meet-

one of the principal features of Mr. Jacob Edson's address, which was read at our previous public meeting, Jan. 5th, related to a form of burial service, etc., for Spiritualists, and our Corresponding Secretary, Mrs. M. T. Longley, in reforing to the same in a lengthy communication, a copy of which is herewith annexed, makes some excellent suggestious, and a liberal proposition to the V. S. U. and its friends. Brief speeches of approval were made by Dr. A. H. Richardson, F. D. Edwards, President Storer, Jacob Edson, J. H. Lewis, C. C. Shaw, and others, after which the communication was placed on file, and a vote of thanks given to Mrs. Longley for the same.

Our Proposed Spiritualists Home.—The estate which our committee has fully examined, and which suits us so well, remains yet unsold. It has been offered to the Union for five thousand five hundred dollars (with five hundred to one thousand dollars down). This estate meets every requirement, for it is situated within Boston limits, Ashmont district, therefore reached with a five-cent car-fare; twenty five rods from the horse cars; about ten thousand feet of land, permitting annexes; and more can be bought cheaply for further annexes, if needed; a solid, substantial, well built house of fourteen or fifteen rooms; a quiet, neighborhood; nothing objectionable, but everything favorable. We need funds to purchase this Home, with which so much good can be done.

A committee was appointed to procure a hall temporarily for anniversary week, in which veteran Spiritualists can meet, and also have therein for inspection such articles as have been received for our Museum of Phenomenal Productions by our Historian, John S. Adams, who solicits further contributions sent him, care of the Banner of Light Hall, 9 Bosworth street, Boston. All interested are cordially invited to attend.

WM. H. Banks, Clerk,

Feb. 2d, 1892.

No. TI State street, Boston.

A FEW SUGGESTIONS TO THE VETERAN SPIRITU-

Mr. President, and Members of the Veteran Spiritualists' Union: I would like to make a few suggestions in regard to the matter of providing services for the funerals of Spiritualists.

in regard to the matter of providing services for the funerals of Spiritualists.

The idea of our good brother Jacob Edson in regard to the publication of a form of spiritual readings which will be suitable to be read by some friend at the funeral of a Spiritualist where no regular speaker is present, is one that I think will merit the approval of us all.

What I wish just here to introduce is a plan not previously suggested, I think, but one that I consider very essential in our work. There are many Spiritualists of very limited means, whose families cannot possibly afford to hire a Spiritualist speaker to attend the funeral if one of their number should pass away, and as a minister can be secured generally to conduct the service gratuitously, it not infrequently happens in such cases that a clergyman of some religious denomination officiates. There are other cases where, when only one in a family is a Spiritualist, and that one is called higher, the other members seek a clergyman to attend the funeral, as they are unwilling to pay a Spiritualist speaker, although out of respect to the belief of the departed they would consent to have a Spiritualist say something on the occasion if the service could be rendered gratuitously. I have had experience in this line of work sufficiently to know that the above is true.

It seems to me, friends, that a Spiritualist organization, and they will offer their services in the matter of conducting the funeral of a Spiritualist not otherwise provided for, it seems to me that we can do a great amount of good. Let it be known that the Veteran Spiritualists' Union has a bureau of speakers, and that if the case of an impecunious Spiritualist comes up, some one speaker of the bureau will be able and at liberty to meet its demands. If five out of six were previously engaged or unable to attend, the sixth might be found ready to do so. Of course speakers could only be supplied within the radius of a certain number of miles, and if these were willing to give their services gratuitousl

penses.

It seems to me that something practical can be evolved from some such plan as this, and I hope it will be discussed by the officers and members of the

will be discussed by the officers and members of the Union.

If it be deemed advisable in the wise judgment of the many to adopt anything of the kind, I volunteer to be one of the number to officiate without compensation at the funeral of a Spiritualist whose family cannot afford to remunerate me, when circumstances with me will permit me to do so. Respectfully.

Boston. Feb. 2d, 1892. Mrs. M. T. Longley.

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

Willard J. Hull serves the Norwich, Ct., Spiritualist Society during the Sundays of February. Will an-swer calls for week evening lectures while there, Address 7 Thames street.

Address 7 Thames street.

Dr. D. J. Stansbury has removed from Los Angeles to Oakland, Cal.

Prof. J. M. Allen, we are informed, continued his labors with the society in Springfield, Mo., during January, making the folithi month inder present engagements. A unanimous vote of thanks was passed at the close for his very efficient services as inspirational speaker, platform test medium and vocalist. Mrs. M. T. Allen has lectured during the month in Des Moines, Ia., and vicinity, with the usual excellent results of her energetic work.

Geo. A. Fuller, M. D., lectured the last two Sundays of January to very fine audiences in Williamntic, Ct., and has been reengaged by the Society for the 22d of May. He lectures feb. 14th in Worcester, Mass., the 21st in Brockton, Mass., and the 20th, 27th and 28th at Haverbill, Mass. The Doctor still has the last two Sundays in June unengaged. He may be addressed at 5 Houghton street, Worcester, Mass.

Mr. J. Frank Baxter lectured in Williamantic, Ct.,

Mr. J. Frank Baxter lectured in Willimantic, Ct., Sunday last, and will lecture there again on Sunday, Feb. 14th; and on Monday evening, 15th, with Mr. C. W. Sullivan will give there an entertainment. Sundays, Feb. 21st and 29th, Mr. Baxter will speak, sing and delineate at Berkeley Hall, Boston, forencon and evening.

Mrs. Julia E. Davis will speak in Salem, Mass., Sunday, Feb. 14th; in Portland, Me. March 6th; New Bedford, March 13th. Has a few open dates in April and May. Address her at 232 Windsor street, Cambridge, Mass.

Sidney Dean of Warren, R. I., will speak in Lynn and Haverhill during March, and in Berkeley Hail, Boston, during April.

Mrs. Carrie E. S. Twing lectures in Watertewn,
N. Y., the month of February.

Prof. Carlyle Petersilea has entered the Spiritualist
lecture field, and can be addressed 62 Boylston street, Boston, Mass.

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

MAINE.

Persiand .- The First Spiritual Society of this city had for speaker and test medium for the last Sunday in January and the first Sunday in February Mrs. Nettie Harding of Somerville. Mass., who gave general and pronounced satisfaction to all.

Auburn. - The Spiritualistic Society on Sunday, The Spiritualistic Society on Sunday, Feb. 7th, was favored with a hall full of people to listen to the choice inspirations given by the giples of Mrs. M. J. Wentworth of Knox Center, Me. Mrs. W. leaves this Society with the best wishes of all. Any spiritual organization wishing a first-class speaker can do no better than to secure her services.

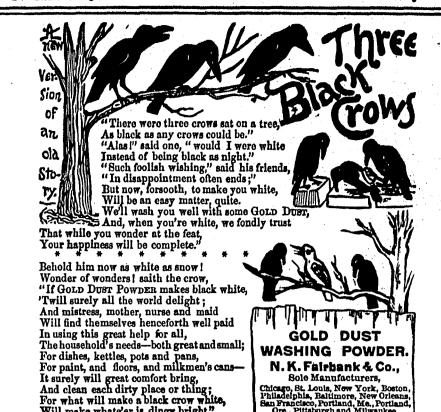
Good music was given at the above meeting, after which, and in closing, Mr. W. T. Kirby exercised his gitts in test mediumship to the satisfaction of all. K.

What a man cannot believe can never at bottom be of true interest to him.

OU CAN

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RHODE ISLAND.

Will make whate'er is dingy bright."

Providence.-The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, 2:30 and 7:30 P. M.; Progressive School at 1

street, 2:30 and 7:30 P. M.; Progressive School at 1
P. M. Last Sunday the afternoon session was occupied by local talent: Mrs. C. M. Whipple, Mrs. Delia Smith. Mr. Parmelle, Elder J. N. Sherman, Mr. J. Carroll, Mr. Whittum and Mr. Bliss taking part in the exercises.

In the evening Mr. J. S. Scarlett occupied the platform. Subject: "Christiaulty versus Modern Spiritualism." He spoke understandingly, and was listened to with interest.—Feb. 14th Mrs. Ida P. A. Whitlock will be with us.

SARAH D. C. AMES, Sec'y.

No 53 Daboll street.

The First Spiritualist Aid Society met in its rooms

The First Spiritualist Aid Society met in its rooms 18 and 20 West Block, 70 Weybossett street, Thursday, Feb. 4th. Supper at 6 o'clock; at 8 o'clock formed a circle, having with us Mr. J. S. Scarlett, one of our best mediums. We had a spiritually profitable meeting. Spiritual circles are held here every Thursday evening. Public invited.

MRS. M. A. WATERMAN.

Pawtucket .- Mrs. C. H. Clough, Secretary, forwards a report of the work accomplished there by Marguerite St. Omer-which will appear next week.

FOR BRAIN FAG USE HORSFORD'S ACID PHOSPHATE. Dr. W. H. FISHER, Le Sueur, Minn., says: "I find it very serviceable in nervous debility, sexual weakness, brain fag, excessive use of tobacco, as a drink in fevers, and in some urinary troubles. It is a grand good remedy in all cases where I have used it."

SPIRITUALIST MEETINGS.

Chicago, Iii.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10¾ a. m. and 7¼ p. m. Speaker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 p. m. Speaker, Mrs. Emma Nickerson-Warne.

3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Win. F. Pheffer, President; H. Eaton (258 Franklin street), Secretary.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Exetor street, near Gay. Chas. A. Zipp, Secretary, 1403 East Madison street.

tary, 1403 East Madison street.

Indianapolis, Ind.—The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Alabama streets, and will hold public meetings every Sunday at I and 7½ P. M.; also seauce or circle every Wednesday evening. For engagements, address Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elist' Hall, Ionia street. Meetings Sundays, 10% A. M. and 7½ P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Effe F. Joselyn, President.

Josselyn, President.

Colorado Cliy, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Dayton, O.—First Society of Spiritualists meets in G. A. R. Hall, 25 and 27 North Main street, every Sunday at 10½ A. M. and 7½ P. M. Seats free. Public invited. Win. E. K. Kates, 1209 West 4th street, Secretary.

Springfield, Ili.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2½ P. M. at 512 South 9th street. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons Hall, 918 Washington street.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hisli, 290-292 Fulton street, every Saturday evening, at 5 of clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Ald. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ a. M. and 7½ P. M. W. J. Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at No'clock in the Parlors is Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially lovited. Also meet ing every Friday at 3 P. M. Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 234 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor. The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at its hall, 810 Spring Garden street, Sundays, at 10% A.m. and 7 r.m. Lyceum at 2% P.m. Joseph Wood, President; Benj. P. Benner, Secretary. Keystone Spiritual Conference every Sunday at 2% P. M., southeast corner lith and Spring Gardenstreets. William Rowbottom, Chairman.

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. Jan. 2.

Dr. G. C. B. Ewell, Magnetic Specialist. Preëminent in Deafness, Paralysis and Insanity. 124 Dartmouth street, Boston. Feb. 13.

J. J. Morse, 30 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 BANNER 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 \$1.78 for six months.

FLORIDA. [19] Information enclose a 2-cent stamp for copy of youth Figrida Messenger, Lock Box 253. Tamps, Florida.

School of Sensitives.

Mrs. Hattle 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 250.,50c. and gl. Gentlemen 50c. and gl. 22 Whiter street, Room 18, Boston. Feb. 13.

A STROLOGY.—Most fortunate dates for A all purposes, life writings, advice, etc.; full descriptions free. Bend date and hour of birth with stamp. T. A. BZABER, Astrologer, 117 Washington street, Rooms, 12 and 4, Boston Mass.

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"By its use, Salt Rheum on my hands, arms and body disappeared within a week, after several months of medical ireatment had failed." W. H. Keeden, 21 Hawley St., Boston, Reb., 13.

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Message Department.

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings will be held at the Hall of the Hanner of Light Establishment, free to the public, commencing at 8 o'clock P. M. J. A. Shelhamer, Chairman.

Answers to Questions, and the giving of Spirit Massacks, will occur on the same day, and the results be consecutively published in this Department of The Banner.

NER.

At these Scances the spiritual guides of MRS. M. T. LONG-LEW occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail; or handed to the Chairman, will be presented to the presiding spirit for con-sideration.

ideration.
Mns. Longley, under the influence of her guides, also
wes examated individuals anxious to send messages to
heir relatives and friends in the earth-life an opportunity

to do so.

The fit 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 ask 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 list our earnest desire that those who recognize the messages of their spirit friends will verify them by informing us of the fact for publication.

Natural flowers are gratefully appreciated by our ungel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure opiace 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. 27th, 1891.

Report of Public Séance held Nov. 27th, 1891.

Spirit Invocation.

Thou Eternal Presence, whose light illuminateth the universe with spiendor, whose majestic power reigns supreme on every hand; thou Divine Spirit in whom, we live and move, from whom we have come and unjo whom we shall return in the likeness of thine infinitude, we open our hearts to thee this hour; we reach out toward thy great kingdom of thought, seeking instruction and asking for elevation of soul-life with the desire to be uplifted and strengthened in spirit. We stretch out our hands toward thine angels in search of love and heavenly companionship, knowing that such ministrations as they have to offer mankind are all-purifying, uplifting and stimulating to the heart and brain, and that they bring spiritual forces unto each one.

We desire to be instructed concerning the things and the duties of life. We would know more of our relationship to each other and of our connection with this vast universe. We desire to understand more of our relationship to thee, the Supreme Spirit, the Author and Ruler of all Life. By the stimulation of thought, by the quickening of the inner perceptions, we may grow in knowledge and unfold in power; but while we gain instruction and become informed concerning these laws and the mysteries of the universe and of being, we would not ignore the spiritual faculties of our lives; we would have them acted upon by influences from beyond, that we may grow in grace and become better fitted to associate with angel lives, and that we may unfold the finer qualities of our soul-natures, sending out the milk of human kindness, and allowing the fountain of our affections to flow forth and pour its waters freely upon our kind. Ohi may we grow in sympathy, in tender love, in all good feeling and fellowship toward each other, that we may recognize all men as our brothers and all women as our sisters, and that we may seek to give to each a meed of appreciation and friendillness, realizing that all belong to the great Parent, and comi

Questions and Answers.

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

QUES.—[By A. H. Nicholas.] An intelligent medium afirms that there are no original ideas or thoughts; what are supposed to be original with us are but the reflection of other minds around us. If that is so, what becomes of the individuality, character or identity of great writers and speakers in their works of past and present?

ANS.—We think the medium mentioned, or the influences speaking through that medium, make rather a sweeping assertion in claiming that there is no originality of thought, or that all thoughts as expressed through human speech or action are the reflection of other minds, because it is possible, we think, to trace these series of mental actions back so far as to these series of mental actions back so far as to find that source from which the thought in its present form originated.

we do not claim, as some spirits do, that there is no original thought generated in the human mind even on earth, for we certainly think that there is, although frequently that which is claimed as an original idea in the mind of an individual may have started in other minds, and perhaps have passed through many minds, expressing itself in different language until it has reached the mind that claims it for its own.

The universe itself, it seems to us, is a great sea of thought which finds its source in the great Supreme Mentality. This intelligence is absorbed, or breathed in by various minds, and it is expressed by them in different forms, according to the bent of thought or the development of the individual who gives it manifestation; but this ways of intelligence striking. tion; but this wave of intelligence striking upon the sensorium of the brain may have the power, we believe, to start into action new lines of thought, new phases of mental opera-tion which are given expression through the individual mind which starts them into ac-

It has been claimed by returning spirits that It has been claimed by returning spirits that many times the inventions in mechanics and the discoveries in science, in the present, as well as in past years, are not original with those mortals who claim their invention or discovery, but that the power and thought which gave them birth were presented by intelligent minds in spiritual spheres, who have been conversant and familiar with the laws which they wished to express and have sought for recepversant and familiar with the laws which they wished to express, and have sought for receptive minds upon which to impress their ideas until such have been found. We agree with this. We believe, indeed we know, that many of the inventions that to day bless mankind because of their utility were known in the spiritual world long before they came into expression here, and that receptive minds have been stimulated to form an idea of them until they could give them manifestation through mechanical or other means in this material mechanical or other means in this material life. None the less, however, do we also be-lieve that minds on earth are capable of gen-erating new trains of thought, and of formu-lating ideas to such an extent as for all practical purposes to make them original in the mind which gives them outward expression. The brain of an Edison has undoubtedly been

The brain of an Edison has undoubtedly been used as a sensitivo instrument by spiritual intelligences who have brought their ideas to that mind and impressed them upon it until it has caught the thought, and, from that which it received from the spirit-side, evolved new ideas and generated new trains of thought and suggestion, and worked them out into material form. And so with the brains of other think. suggestion, and worked them out into material form. And so with the brains of other thinkers, inventors and workers in the various departments of human life on earth. While they have been stimulated and utilized by spirit-intelligences, no doubt they have been able to fashion new thought, or, through the mental processes of the brain, to originate new lines of understanding and even invention, for which they are responsible, and of which they may well claim to be the originators.

Q .- [By one in the audience.] Some say that the phrenological development of a person alone defines his or her character. Another says we defines his or her character. Another says we are creatures of circumstances, and circumstances make us what we are. A certain spirit believes that cranial development, outward influenced and inpate propensities combined make the man. If cranial development alone is that by which we judge, how can we account for the extreme changes in some men's career? Does the head change its development after reaching manhood? or is it permanently developed at that time?

yet to claim that this has all to do with it would be to make a strong statement indeed. In our opinion the development of the physical is largely under the control or manipulation of the spirit-intelligence back of the physical organs; but owing to pre-natal conditions, or to adverse circumstances surrounding the child in its early years, which have perhaps encouraged the growth of perverted appetites and liabits, the physical body may have created certain conditions and hindrances that prevent the spirit from manipulating and controlling the mortal as its right is to do. So the development of the various organs which show the unfoldment of the spirit, or which show in what department the spirit, the real being, is cramped and limited in its expression, goes forward, or is retarded, as the case may be.

Phrenology teaches that the organ of mirthfulness, when largely developed, causes a child to be full of mirth and humor, quick to see that which is ludicrous and which appeals to his risibilities. Phrenology teaches that the development of other organs of the brain have a corresponding result. Combativeness, when largely grown, produces in a child aggressiveness and a dominant spirit ready to do battle at the slightest provocation, while some other organ of the brain is deficient in that strength and possibility of growth which it should have because of the large excess of nerve-force directed toward the first mentioned organ. The spirit struggles in its efforts to direct its own magnetic forces equally to each organ and department of cranial activity, but it is cramped

rected toward the first mentioned organ. The spirit struggles in its efforts to direct its own magnetic forces equally to each organ and department of cranial activity, but it is cramped and limited in certain directions and pushed forward in others, owing, as we have said, largely to external conditions.

We may see an individual on earth who has certain organs largely developed, and others that have not attained a proper growth. He exhibits certain traits of character which are true to the phrenological law, and show just how the person has been cramped or encouraged in his mental growth; and while this may seem to be his normal state, we suddenly find him exhibiting traits of character which have not been the outgrowth of this phrenological development. You ask why is this, if the law is true to itself? and we reply: Such a person may be a sensitive who is brought under the influence of unseen intelligences, and they may be directing a stimulating force upon certain parts of his nature, bringing out new qualities which have not before been exercised. He may not only exhibit signs of new life in certain departments of his being, but he may also exhibit signs of development or of mental activity and intelligence which belong to the controlling spirit, the dominant power back of him, but which is not visible in this mortal life. Conditions, circumstances, pre-natal and otherwise, have much to do with the temperament and the character of an individual, and these have much to do with the development of his cranial structure; but the spirit is always present, that which possesses velopment of his cranial structure; but the velopment of his cranial structure; but the spirit is always present, that which possesses the mortal form. It has qualities of its own which may not have been largely expressed, but which can, under proper training, show their power and manifest that which will raise the individual, and which will set him apart from all other individuals, stamping his personality so strongly that it cannot be mistaken by any one.

by any one.

We contend that, while man is largely a creature of circumstance, he, being an immortal spirit, is in a measure within himself mortal spirit, is in a measure within himself omnipotent, all-powerful, because he partakes of the quality and nature of the Omnipotent, Supreme Intelligence from whom he sprang. Having these qualities within his being, it is possible for him to overcome all the circumstances and environments which have in material life cramped and hindered his progress; and this will enable him, if not in this life at least in the life beyond, to become a creature of free will and free labor, one who can accomplish and achieve all things because of the dominant power within which is of the soul. We believe there have been instances where the cranial development has been known to proceed after the person has reached maturity, but such cases have been rare.

Charles Partridge.

Charles Partridge.

I gladly step forward at the invitation of your Spirit-President to speak a few words of fraternal greeting, and to waft my kindly affection to friends and associates of the past who have joined with me in social communion on this side of life.

Spiritualism has been a grand light to illuminate the pathway of countless souls in their march toward another world. During the half-century that is passing away since its advent in our midst, it has warmed and cheered millions of human hearts, taking away the coldness of the grave, and giving in its place the glorious knowledge of immortal life. Spiritualism, to my friends and co-workers, has been a beacon-light, and I believe that it has done more to inform them concerning human nature and to acquaint them with themselves —with their powers and possibilities—than all the sciences and philosophies with which they half the sciences and philosophies with which they half the sciences and philosophies with which they had to other friends in this State, that I am quietly happy in the spirit world.

I was affected slightly by the agitation which was raised above these material things which sometimes affect the spirit. It is please the form to have his personal will carried to other friends in this State, that I am quietly happy in the spirit world.

I was affected slightly by the agitation which was raised above these material things which sometimes affect the spirit. It is please the form to have his personal will carried to there the spirit. It is please the form to have his personal will carried to other friends in this State, that I am quietly happy in the spirit world.

I was affected slightly by the agitation which was raised above these material things which sometimes affect the spirit. It is please the form to have his personal wild general states and content of the spirit world.

I come here not to speak of material affairs that belonged to monetary life, but to speak of the spiritual world, which is so much to me the spiritual world, which is s the sciences and philosophies with which they

are familiar.

Spiritualism I claim to be a creative force Spiritualism I claim to be a creative force—and I say this understandingly—a force that creates in human minds new hopes, new thoughts, new sentiments, and new relations. It creates new hopes because it kindles the old with new life and brings into activity hopes of immortal association with loved ones, of eternal opportunities for advaucing in the attainment of knowledge and of priceless truth, and of facility afforded man to forever express through energetic action the powers and the qualities of his being. It creates new relations because it brings man and his fellows into close harmony, and gives him practically to understand the brotherhood and the sisterhood of the Supreme Intelligence. So it is a creative force in human life, hood and Motherhood of the Supreme Intelligence. So it is a creative force in human life, bringing out new ideas of existence, of the destiny of the race, and of various questions that have puzzled humanity, but which may be settled by this illuminating light.

I desire, as do my co-workers in the spirit-world, to see this grand power, this great light,

I desire, as do my co-workers in the spiritworld, to see this grand power, this great light, spread and increase its usefulness all over the globe. It is making its way, I know, but it needs to be introduced in its true aspect to many lives that are as yet unfamiliar with its quality and strength. I have heard it whispered that our friends in the New York "Alliance" are raising their voices and are uniting or are about to unite their forces to bring our philosophy more clearly and understandingly before the great public mind that has not yet beat in harmony with it. I hope this is so. I trust our friends will not allow the Banner of Truth, as borne by Spiritualism, to fall from their hands or trail in the dust. I trust they will hold it firm and erect, that all the world may see its beauty and read its inscription of "Eternal Progress." I hope our friends will exercise their intellects so as to present the claims of our Cause clearly and forcibly before the world that judges unwisely of it because it does not understand. I bring to our friends the good-will and the stimulating influence of a number of coöperative souls in the spirit-world, who will aid them in any effort they may make to present our Cause to mankind.

in any effort they may make to present our Cause to mankind.

My friend Brittan desired me to come and

My friend Brittan desired me to come and express a thought on this question, because he felt that I might reach with my influence some congenial mind that would respond with an answering thought from this side, and that perhaps through him this influence might reach out to others with useful results. I can say to the friends, no better work can you do than to coperate with each other in good and useful labor for mankind, in presenting the truths of light, in showing to mankind that there is consolation and instruction and peace and happileness in communion between the two worlds, and in proving by your personal acts and thoughts that you are pure and true and sweet, even more so than you might otherwise have

robbed of it.

I come to say that I am satisfied with the transition. I have no desire to leave the spirit-world and enter this life of friction and turmoil again. I am pleased to come into its atmosphere to give my influence to the members of my family and to friends, because I am always gratified when I can be of service, not only to those dear to me, but to any one. It pleases me to know of the doings of those with whom I have been connected; to learn of their prosperity and comfort. All this helps to make up my blessings in the spirit-world, but I have no desire to come into the bodily life of earth again.

life of earth again.

I send my greeting to my spiritualistic friends, and assure them that it is true. Spiritreturn is undoubtedly genuine, and you need not fear but what the spirit-world exists, and

not fear but what the spirit-world exists, and opens avenues of advancement to all human souls. I have listened to words of eloquence, freighted with grand truths, uttered by inspired lips, and I know that these have come from intelligences on the spirit-shore.

I will not speak of matters that some might think I should do, concerning my earthly affairs. It is not necessary for me to mention them. I have put these material things aside as belonging to the physical life, and I know that others can grapple with them as I have done in the past. Thomas M. James.

John Bonner.

I do not feel just right in coming here, though as a spirit I am very well off. It seems as if I was plunged into the same condition that I went out from when I passed from earth.

that I went out from when I passed from earth.

My death came suddenly. I was sent out of the body by the hand of an assassin, and in coming back I feel just a little as I did when I was here. I am not cut up in the spiritworld; I am whole and strong and well.

I had a good many things to learn after I came to the spirit world, but you all have that to do if you simply go to another country across the sea. You see many strange sights, and hear much that is strange and new, and it is very much the same with the spirit who goes from this mortal body.

I have wanted to come back, and tell my people in Burlington County, New Jersey, that I am all right. I would rather have stayed here if I could. I did not feel that my time had come, and I was uneasy about it after I left the form. It seemed all wrong to me, but I have now come to the conclusion that it cannot be helped. This other world is a very good one, and I have set to work to know something about it, and to move along with its people just as easily as I can.

Now I did not give that fellow any provocation to strike at me, although I suppose he said I did: I was attending to my own affairs. But

Now I did not give that fellow any provocation to strike at me, although I suppose he said I did; I was attending to my own affairs. But I do not harbor any ill will against any one, and I come back in the spirit of peace to give my greeting to my friends, and to tell them that this spirit-world is a great country. I hope they will learn all they can about it before they go from this world, and if I can do them any good, or help them in any way to learn of that life, or how to get along better in this world, I will be very happy to do so.

[To the Chairman:] I have some friends in Mount Holly who will, I think, hear that I have come to your office, and that will help me very much indeed. John Bonner.

Mary Ann Morse.

I wish to announce not only to my friends in Natick, where perhaps I am best known, but to other friends in this State, that I am quietly happy in the spirit world.

relationships and appearances from what I anticipated the future life would be, but I cannot find any complaint to make, because I feel that our Heavenly Father, who has designed these departments of being and experience for his children, knows far better than I what is adapted to them, and what is for the best.

This life of the spirit is natural. It seemed almost familiar to me when I entered it. I must have visited it in my dreams sometimes, and did not know it. I am pleased with it and its associations. I have met friends of the past who did not dream that we should come together in such ways as we do, who thought of the future as something afar off and intangible; but it is all a substantial reality. My husband met me as I entered the gates, and in his presence I knew that all was well. So I had courage to press on, and to reach these other states of life that I have found since I entered the immortal world.

Tell my friends that I would like to communicate with them privately, and speak of the presence as wall as of the that Which is gone by it

nicate with them privately, and speak of the present as well as of that which is gone by, if they wish to know what I have to give them. Mary Ann Morse.

George Allen.

George Allen is my name. I'm a stranger in these parts. I'm known better in Detroit than I am here.

I am here.

I've come looking around to find a way into this mortal life, for I've some work to do. It has been pressing on my mind for a long time, for I left it unfinished when I went from the body. It seemed to be work that needed my attention. True, it is connected with material things, but all the same it calls for me, and I want to get into a line that I can work so as to accomplish these ends which I have in view. They are connected with others who are still on earth, and I was told if I came here I might get some new power that would assist me in get some new power that would assist me in my undertaking. I would like if I could to find my friend Tom

I would like if I could to find my friend Tom Blake. Perhaps through him I might get a positive force that I need, and perhaps he could help me if he knows that I am alive and interested in these things, and want to do something. I don't think he knows much about this Spiritualism, and I don't think my friends generally have much knowledge of it or belief in it; but I thought I could try to get to them over this road, and that is why I come. I used to say, "Nothing venture, nothing have," and sometimes perhaps I ventured a little too much, but I know very well if you don't try to do a thing you'll never accomplish it. That's why I have come here to work out something that perhaps will be useful to my people, and to myself as a spirit.

Black Hawk.

by which we judge, how can we account for the extreme changes in some men's career? Does the head change its development after reaching manhood? or is it permanently developed at this in showing to mankind that there is consistent in a healthy individual proceeds from the beginning of life on this planet until he reaches mature years. The phrenological organs of the brain differ in their unfoldment, or growth, in various individuals. Certain organs are in the ascendency in some cases, and other organs are depressed, of have not come to the proper development along with the years of the person. This we all know, and in this age science has informed us that the phrenological development of the brain has much to do with the formation of character and with the manifest formation of certain qualities in the individual; medium to my friends in New Bedford, who,

I think, will wonder why I do not come to your alrele room, as I was such a firm believer in Spiritualism.

I was more than a believer. I had knowledge which the world could not take away from me. The demonstration of spirit-power came to me as an assured fact in my experience. The knowledge of spirit attendance and affection grew upon me year after year, so that I was positive that my loved ones from the spirit-side came to guard and to care for me. The communication which I held with those who had preceded me to the other shores was sacred to my life. It was something that had become a part of my being, and I could not be robbed of it.

I come to say that I am satisfied with the transition. I have no desire to leave the spirit-world and enter this life of friction and turmoll again. I am pleased to come into its atmosphere to give my influence to the members of my family and to friends, because I am al-

Report of Public Séance held Dec. 1st, 1891. Questions and Answers.

QUES.—[From one in the audience.] Will the Controlling Intelligence please enlighten me as to why it is that at a private sitting at home, with only a few harmonious friends, the table becomes at times violent and not easily prevented from dashing itself into pieces, and yet will not, or cannot, answer any intelligent question or communication in any way?

communication in any way?

Ans.—The harmonious friends thus sitting quietly together desire, we presume, to receive manifestations of spirit-power, and undoubtedly a band has been formed of spirit-intelligences who gather with the mortal friends in order to respond if possible to that desire. Probably the medial qualities present in the sitters are not sufficiently developed or strengthened to enable the spirit-attendants to make such intelligent use of them as they may wish, but the power is there. A surplus quanwish, but the power is there. A surplus quantity of physical and electrical forces generated by the sitters is being utilized by the spiritattendants in the visible manner mentioned by our questioner, and undoubtedly the spirit-

by our questioner, and undoubtedly the spiritguides are experimenting with the forces at
their command, desiring to give outward expression of their presence the best they can
under the circumstances.

We should advise the friends to continue
their sittings, because it seems to us that the
time will come when the spirit-intelligence
will be more fully manifested, when the attendants from the unseen side will gain power
or knowledge sufficient to utilize these forces
which they now employ in a somewhat less or knowledge sundent to utilize these forces which they now employ in a somewhat less violent manner than they do at the present time. No doubt that by and by they will be able to respond clearly and intelligibly to the questions of the mortal friends, so that they

questions of the mortal friends, so that they will receive information and instruction from the spirit band.

Possibly it may be necessary to bring some new element into the circle. Perhaps there is a preponderance of physical force at the command of the spirits present, and they may require certain fine magnetic elements which the sitters cannot afford to any great degree; but only by experiment and experience can this be determined. If some congenial friend is invited to visit the circle, who is largely magnetic by nature rather than negative, giving out forces rather than taking them in, it may be a benefit not only to the mortals present, but also to the spirits who are seeking to demonstrate their presence and their intelligence. onstrate their presence and their intelligence.

Q.-[By Inquirer, Boston.] Many times in human experience it seems as if evil is more potent than good in the world, as the innocent are often persecuted and oppressed by wrong-doers. Cannot good spirits bring power to conjound the wicked, and to free their victims from their toils?

A .- It is true in human experience that evil A.—It is true in human experience that evil sometimes, or frequently, seems to be more potent than good. We all know of instances where the wicked prosper and the faithful, honest individual meets with reverses and disasters, gaining experiences of a sorrowful nature. We have all known of cases where the innocent has been victimized by the wrong-doer, has been robbed of his possessions, and even maligned and maltreated before the world. No wonder that those who have been thus crucified cry out in anguish, and ask if there is no deliverance from such evil!

It is true that good spirits, brave, pure souls in the higher life, witness the wrong that is done, and desire to alleviate the suffering of those who are in pain. The persecutions and

done, and desire to alleviate the suffering of those who are in pain. The persecutions and the persecutors are known to those good souls, and they seek earnestly and persistently to overcome the evil with good influences, and with magnetism of a high spiritual quality; but it is not always possible for even the bands of good spirits of the higher life to at once neutralize the evil results of the wrong that has been committed in human life, to overcome it, and to bring the right triumphant before the world. Why? Because there are certain forces in conflict which are in close contact with this material earth. Human selfishness, broadcast throughout the land, creates these forces that material earth. Human selfishness, broadcast throughout the land, creates these forces that are in conflict, and these forces of themselves make, as it were, a wall that environs human life, and presents a barrier between this earth and its people and the high, magnetic, subtle forces of the spiritual world.

Good spirits send their influence down upon those quarters where selfishness reigns; but, as it would take the sunlight a long, long time to dissolve a great bulwark of ice, such as the Arctic Sea presents, so does it take the mag-

to dissolve a great bulwark of ice, such as the Arctic Sea presents, so does it take the magnetic forces, the subtle, fine elements of the spiritual life, a long time to disintegrate this wall of adamantine quality of which we speak, that human selfishness has engendered and created in your midst. Yet all the while these spiritual powers are finding means of entrance, are permeating by their high influence certain portions of this barrier, and are reaching human beings with their helpfulness. These lives thus reached are stimulated to new effort, are comforted by the influence they receive, and are assisted and blessed in many ways, perhaps not as the world would ask, but as the spiritual life can afford.

It is not possible, friends, for the spirits of

ways, perhaps not as the world would ask, but as the spiritual life can afford.

It is not possible, friends, for the spirits of the higher life to bring such a tremendous power to bear upon any willful offender against the law of God, of justice, and of this world itself as to smite him down in his tracks. It sometimes happens that the wrong-doer is checked midway in his career by what seems to be a special Providence, but all this is in accordance with natural law. It may be that a combination of circumstances and influences in the life of the individual have all acted to bring about the special resultat the time when it occurs; but, as a general rule, this does not happen. The spiritual intelligences, or forces, may be operating upon the individual, or upon the cause which he has in view, but the result is not shown all at once.

Those who are afflicted and persecuted by the wrong-doing of others, but lifting their souls in prayer toward the higher life, must receive an answering response. It will come to them through the spiritual influence of help-fulness brought by avail extendents.

souls in prayer toward the higher life, must receive an answering response. It will come to them through the spiritual influence of helpfulness brought by angel attendants. It may not be perceived in external life, yet it will be manifested in the inner existence of the individual; for, in receiving this power, he is assisted to bear with iniquity, to press forward and to grow stronger in spirit, even though adversity is heaped upon him. But the evil-doer will meet with retribution by and-by. If it does not happen to come to him in this world, rest assured he will be obliged to face it in the beyond. The result of his transgressions is sure to come, and it will come as a bitter potton in his life and experience. He will be obliged to face his own misdoing, to sum it up for what it has been to the world, to mankind, to those he has injured, as well as to his own spiritual deprivation; and when the knowledge comes home to him, he will receive the punishment swift and sure.

Capt. J. S. Holmes.

or report, sir, for me that Capt. J. S. Holmes.
or report, sir, for me that Capt. J. S. Holmes,
of the John H. Hanna, has come here to announce himself?
It was a terrible experience which sent me
out of the body. It was a craft that I had
salled with so long that I felt at home with it.
It was a experience that came hitterly hard

It was an experience, that came bitterly hard to other lives beside, my own, and which sent others out into the great unknown sea of eter-nity; but we are safe, and are ready to report of our safety in another country. I will say

that the cause of the disaster was, no doubt, one of carelessness on the part of some one of our passengers, as the cotton took fire, and the oraft was burned close, close by where safety was at hand, so near the water's edge that we could hear and see efforts made on land for our deliverance.

deliverance.

I do not like to think of that experience, and I shall not refer to it more fully, because it brings over me something of the sensations that afflicted me then. I am not easily overcome by a sense of danger or of trouble ahead, nor was I here; but there are some things that one does not care specially to often recall.

We appreciate all that was done. I appreciate all that was done by the good people of Plaquemine for the help of those in danger, and I have felt many times that I would like to send back a trumpet call across the river to those I have known, and those who have known of me, reporting all safe and sound on the other shore. the other shore.

I have friends in New Orleans, those who are

I have friends in New Orleans, those who are near to me in affection and friendship. I would like them to know that life is as strong within me at the present time as it has been in the past, and that all is well. Not long since I was down on the levee, and I saw there an old friend. It seemed as if I must speak with him, that he must know I was there by his side; but when I tried to call I found that no attention was paid by him, or those near by, and I then realized the difference between the mortal and the spirit perhaps as fully as I have ever done since I went out of the body.

Powell would like to send his greeting to his friends, and have them know that he is in good condition. Others would also desire to be remembered if they could speak for themselves. We would like those who are near to us to feel this, and to try to learn something of the spirit-world, for then we may perhaps come closer to them. I reckon my friends will not understand much of this, but I thought I would come and make an effort to speak, as I am kindly assisted in this way by those who stand

understand much of this, but I thought I would come and make an effort to speak, as I am kindly assisted in this way by those who stand by and seem to understand the whole matter.

I have not entirely left the locality that I was familiar with on earth. I sometimes sail down the Ouachita River, and feel at home upon its waters. I visit the various towns along shore, and think if only I could be seen as a living man I would be proud indeed.

We have a good country on the other side. There are friends there full of good cheer, who gave us welcome, and made a way for us pleasant indeed. I would like to report concerning this country and its inhabitants if I can get to my people through some quiet way nearer home.

I have a good many friends and acquaint-

I have a good many friends and acquaint-ances in Louisiana, and I am quite sure I shall be remembered by some of them.

John Chase.

[To the Chairman:] Do you take in the old men as well as the younger generation? [All are welcome.]
Well, I was a pretty old man when I left these scenes of earthly experience. I rather think I was the oldest one around town. I staid a good while in the body, but I am very thankful to be out of it now. It has gone to dust, but the spirit lives, and is full of new life, new hopes and new plans for the future.
I have got more understanding of spiritual things in the few years that have gone by since I was here, sir, than I ever could get through all my life on earth. The reading and the hearing and the studying of these matters that belong to the soul could not give me the comprehension of what life actually is in the other world, such as comes to me now.
I wish to speak to the people, the younger constitutes that belong the term here.

I wish to speak to the people, the younger generations that are here—those, I mean, that knew me—and to tell them of the spiritual power that comes to man. He gets it on this side, and he can make good use of it if he tries to understand it and be wise in its use; but when he gets to the other side he can feel it all through his being, and he finds that he is in a good many ways a new man, ready for greater action.

action.

[To the Chairman:] I thought I knew quite a considerable of life here; but bless me, sir! what I knew could all be put in a nutshell, compared with what I did not know, or even with what I am beginning to find out on the spiritual side in the great ocean of experience. Give my greeting to my friends in Kensington, N. H. Tell them I have got around to say "How do you do?" to let them know I am alive and well; and I hope to see them all in fair mansions above when the experiences of

fair mansions above when the experiences of mortal life have closed for them.

I am John Chase. You see I got up to be about ninety or so before I went out, and I felt as if I knew about everybody around town, and that they mostly belonged to me.

Julia Kennedy.

[To the Chairman:] My name, sir, is Julia Kennedy. I have been trying to come to my friends in New London to tell them of things nnected with themselves and of matters be

friends in New London to tell them of things connected with themselves and of matters belonging to me.

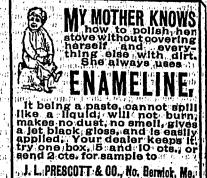
I thought when I heard of spirits coming back that they could go to any one on earth and be heard, or in some way felt. So I went to my friends, and spoke to them and itouched them, and in other ways tried to make my presence known; but they did not answer me, and I found it was like beating against a brick wall—I could not get through to see what was beyond. Then I was told of your meeting, and advised to come here and speak; but after I found the way it took me some time to get near enough to send a thought out that would be felt by you.

To day I am grateful for the privilege of speaking, and telling my friends of my desire to reach them. I bring them my love. I wish them to know, I am well and strong in the spirit world. My head is all clear, and feels good and strong in every way. I have new strength, and feel very different from what I did on earth. I know I have not the same body I had here, but it is like the mortal one in many respects. I know that conditions have changed with me. While I live with my friends on this side, I sometimes live with my friends on this side, I sometimes live with my friends on this side, because I am attracted to them, and wish to be a part of their lives.

I brought with me as a symbol that little shape, which my own family friends will, understand, but which I do not wish to mention more fully. I hold now that little object which I held through my sickness, and which was

[Continued on seventh page.]







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[Continued from sixth page.]

buried with me. I do not mean that I bring the same material form, but that I have in spirit-life a counterpart of it, belonging to the spiritual, and I bring it as a token, which I think they will understand.

Other friends join me in love. John wishes to be remembered, and not to have the friends think that he has gone into nothingness, because he is more active now than he was when on earth.

Felix Clark.

For a moment I felt as if my arm was gone. In spirit-life I am whole and strong, but in coming back I felt as if I had lost the arm, and almost as I did when I went from the

body.

I felt all discouraged and unhappy: life seemed very dark and uncertain before me; my prespects were not what I wished them to be, especially after the accident that hap-pened; and so I grew gloomy and dissatisfied. I was a young man, comparatively speaking,

be, especially after the accident that happened; and so I grew gloomy and dissatisfied. I was a young man, comparatively speaking, and I had nothing to look forward to with any hope. That was, I think, the whole cause of my going from the body. My head was confused, and my brooding over things left me in a very strange state.

I speak of this, not that I want to, but because I wish my friends, my own people, to know that it has all cleared away; the mists have gone. I feel well and strong, and comparatively happy. I have no wish to come back here to live again. I find things pleasant on the spirit-side. I did not get into a confused, dark condition, and the place I found was not an unpleasant one. Good, beautiful spirits took me in hand, and gave me comfort and wise, kindly advice. They showed me how I could make my way in life, and advance; and I have been trying to learn. I have been going to school, as it were, since I found myself on the other side, and I am in no way sorry that the earthly life is at an end for me.

I would like my own family to know this—those who are so near to me. I know how they felt when I went from the body, and I was conscious of it then. I could have touched them if they could only have known and felt these things, but they could not; so I have waited until this time to speak in this public way to say that all is right as far as I can know.

An accident happened to me while I was attending to my own work. I was employed on the railroad, and it seemed as if I ought to have been compensated for my loss; but those who could do that thought differently, and I was altogether discouraged.

I would like, if I could, to say a good many thing agents are reacted.

was altogether discouraged.

I would like, if I could, to say a good many things, some connected with my earth-life, and some which have happened to my sister and others on this side since I went away, and I would also like to tell of the spirit-world and it manufactures. its conditions, but I seem to grow confused again as I think over the past. They tell me that, as this is the first time I have used this brain, I perhaps cannot do very well, but will do better if I have the chance to come again.

that I am not downcast and sad over the past, that I do not have an unpleasant life, but that there is a chance for every soul to move on and to make the most and the best of that which is

They told me if I came that you would take down what I said, and that probably some of my friends would see it in the paper. I lived in North Adams, on Eagle street, and I am Felix Clark.

Mary Ann Powers.

(To the Chairman: I have a family of children, sir, in Brooklyn, and close by Brooklyn they are living.

I would like to reach my son, and, in fact, all

they are living.

I would like to reach my son, and, in fact, all the children, and tell them mother knows what they are doing—not all the time, every day and hour, because I do not go to them every day and hour, but very frequently I can come near some of the children, see what is going on, and sort of keep track of their lives.

I have been near to Mary and Margaret and all the reat, but they had no idea that mother was close by, because they do not understand this spirit-communication, or know how their friends who die in the body rise in the spirit and learn many things. They do not know how we live in the other world. I think their ideas of the future life are vague. They do not have a clear understanding of that which is outside of this material world. I come to give them light if I can. I want them to know that the light is beyond, and that it floods the homes of those who try to rise, to grow, and to understand spiritual things.

I lived a good while in the body. I was a strong, active woman for many years, doing hard work, and meeting with many painful experiences, although there was much in my home-life that was pleasant to me. My children were always very near to me, and when changes came, and they went out to attend to new plans and matters, it seemed hard at first to mother to have them go; but I got used to it, and by-and-by the great change came to other to have them go; but I got used to it, and by-and-by the great change came to rose thomand standing have about it. Samuel is with us, and he sends his greeting, and wishes all to know that he is making his way in the spirit-world. I am Mary Ann Powers:

WE Takes hold in fact, all the children and the provided them to the portion of the provided them to the provided them to the provided them to the provided them to have a did not an any plant to the provided them to have them go to the provided them to have them go to the provided them to have them go to the provided them to have the provided them to have the provided them to have the provided the

Ann Powers:

W. D. Northam.

I passed away in New York City, and I have friends there. They may not expect to hear from me, or from any one on the spirit-side of life, but I am here.

Iffe, but I am here.

[To the Chairman:] Can you tell me what day and year this is? [The first day of December, 1891.] Then, if memory serves me right, as I think it does, I have been just about three years in the spirit-world.

I was an old man when I went out, and I had

I was an old man when I went out, and I had met with many experiences, more than a good many old men have met with, because I had been from one place to another, and had identified myself with certain events in life that brought me experience.

ENow, in Sacramento City I have been well known, and I wish to send my word out to parties there, those who have known me in the past as one identified with the growth and prosperity of that city, for I would like them to know me now as a living presence, a conscious individual, with characteristics the same

as I had in the past. I have not lost my energy. Of course in my later days on earth it was not what it had been in earlier years, because the bodily powers will wane, and the faculties more or less show a weakness; but, as a spirit, my energy has all returned to me, and I feel strong enough sometimes to build up a city, or to do something in that line which shall be useful and marked in its results.

I take on a little of the infirmities of age in coming back here, but I understand how it is. I have been studying in the spirit world since I went over to that side, and I think I can comprehend a little something of these laws which the spirit has to come under when he attempts to communicate with mortal life. Now, this dealing with the unseen forces of life is no weird subject that one need to fear to handle or approach. It is nothing uncanny, but it is a real live matter; it is a living issue; and I hope those who have known of me and those who know me will want to learn something of it, and will seek to acquaint themselves with these phenomena and this philosophy which find root in the spirit-world, but which give demonstration on the mortal plane.

I do not come here, Mr. President, to preach. I only come to announce myself, that the young people and the old ones may know that, though a man passes through experiences here, first, as an individual of energy, then with powers impaired and breaking health, in slipping out of the body he comes, out upon a hrighter side, where new forces and elements fill his being and give him a new lease of existence. That is my experiences, I find it to be that of all I see on the spirit-shore, and so I think I can speak with authority.

You may call me W. D. Northam:

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT MEES.

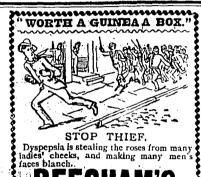
Dec. 4.—Lewis B. Wilson; Paul Wing; Josephine Scott;
Hornce D. Cornish; Lizzie Bond; Charles Fassolett; Mary
L. Brintinal.

Dec. 8.—8. B. Brittan; H. C. Wilson; Nellie Emerson;
George Hay Stuart; Annie Baker.

Messages here noticed as having been given will appear in due course according to routine date.

Jan. 29 — Eliza S. Nodyne: Dea, John Wingate: Chas. H. Horton: Cora Allen; Capt. Samuel White; Controlling Spirit, for Theodora Howelf, Alice Wentworth, Lizzle French.

Feb. 2.—Henry B. Luce; Earle Alexander, who also spoke for Benj. Franklin Lewis; Mary P. Warron; John Moxson; Jee Hunt; Marla Scott; Robert Anderson.



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DR. JULIA M. CARPENTER, 303 Warren street, Boston, Mass. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. tf Sept. 26.

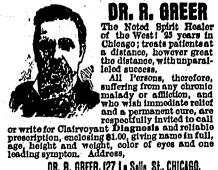
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STILL HEALS THE SIOK! Great cures made through Magnetized Letters sent by MRS. NEWTON. Address MRS. J. R. NEWTON. P. O. Station G, N. Y. City. Dec. 5.

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Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Scances Sunday, Wednesday and Friday evenings: Tuesday and Saturday, 2 o'clock. 23 West 34th street, New York. 4w Feb. 6.

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Oct. 10.

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Jan. 30.

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For Dyspepsia, Flatulency, all Gastric Troubles; also Diarrhea and Constipation, and thoroughly regulates the Bowels.

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DIAGNOSIS FREE.

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This splendid Lecture should be in the hands by every split and will be sent to pany address, on repair Magnetic Institute, Grand Rapids, Mich., Mr. Feb. 8.

Splittualist in the land. It has been put in pamphlet form by COLBY & RICH., and will be sent to pany address, on repair to the control of the con

Banner of Tight.

BOSTON, SATURDAY, FEBRUARY 13, 1809.

MEETINGS IN BOSTON.

Spiritual Rectings are held at the Banner of Light Hall, 9 Hosworth Street, every Tucaday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

Bbeliamer, Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 24 P. M.; School at 11 A. M. Wednesday evening Social at 74. Other public meetings announced from platform. Mrs. H. S. Lake, speaker, T. H. Dunham, Jr., Secretary, 17 State street, Boston.

The Boston Spiritual Temple, Berkeley Hall, H. Berkeley Street.—Services 10½ A. M. and 7½ P. M. Seats free. Public cordially invited. William Boyce, President; L. C. Clapp, Secretary.

The Helping Band to the Boston Spiritual Temple meets every Wednesday at 2½ at Wm. Parkman Hall, 3 Boylston Place. Business meeting at 3 o'clock: Support 6. Mrs. John Woods, President; Mrs. L. C. Clapp, Secretary; Mrs. C. P. Pratt, Tressurer. All are invited.

Steinert Hall, 63 Boylston, corner of Tremont Street.—Services at 10½ A. M., 3 and 7½ P. M. Speaker, Wm. J. Colville. Soloist. Mrs. C. May French. Public invited. R. Holmes, President; H. C. Yeung, Treasurer; O. L. Bookwood, Secretary.

The Echo Spiritualist Meetings, America Hall, 778. Washington Street.—Services every Sunday at 15% i. M., 2½ and 7½ P. M. and every Thursday afternoon at 3 o'clock: also the Acan 4th Thursday versing of every month Services with the held of a religious and social nature. Wm. A. Hale, M. D., Chairman.

Wm. A. Hale, M. D., Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 3½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

College Hall, 84 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Children's Spiritual Lyceum meets every Sunday at 10½ A. M. in Bed Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Conductor.

Weteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No.8½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, Fresident; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No.77 State street, Boston; Mrs. M. T. Long-ley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

First Spiritualist Lindles' Aid Society.—Parlors 1891 Washington street. Organized 1875; Incorporated 1882. Business meetings Fridays at 4 P. M. Public social meetings at 174 P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

bury, Becretary.

Sunday Meetings are held at this place each week. Developing Circle at 11 A.N.; speaking and tests 2½ and 7½ F. M.J. E. and Mrs. Loomis Hall, Conductors. Independent Spiritualist Club meets every Tuesday at 64 P. M. at Irving Hall, Washington street, corner of Dover. Interesting exercises at 8. I. G. Weilington, President; W. W. Russell, D. D. S., Secretary, 9 Park Square, Boston,

Commercial Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 19% A.M., 24% and 75 F.M. Thursday in Rathbone Hall, at 2% P.M. N.P. Smith, Chairman.

Templar Hall, 724 Washington Street.—Every Tuesday, at 24 P. M., meetings for tests, speaking and psy-chometric readings. Mrs. M. A. Wilkinson, Conductor. Dwight Hall Meetings, Tremont street, corner of Dwight. Services every Sunday at 11 a. m., 2½ and 7½ p. m. Mrs. M. Adeline Wilkinson, Conductor. The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Plyrim Hall, Hawthorn street, afternoon and eyening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Scoretary. The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

First Spiritual Temple.-Last Sunday afternoon, Feb. 7th, Miss Minnie Sears opened the services by singing, very sweetly, two appropriate solos. Mrs. H. S. Lake then read a poem entitled "The Mount of the Holy Cross," after which the entrancing intelligence discoursed upon "Evolution." It was

intelligence discoursed upon "Evolution." It was said, in substance:

"From the earliest history of the race to the present time, the mystery involved in the origin and development of the planet and its inhabitants has claimed the attention of the profoundest thinkers. It is impossible for sentient beings to resist the inquiry as to what power molds worlds and unfolds conscious ness. So great are these questions that they constantly recur, and as often as the inquiry is made some little light seems to stream in upon the understanding and the sense. By sense I mean sensation, for sensation is a mode of motion of the spirit, and conveys ideas, so to speak.

The law which organizes atoms into worlds, which out of the fiaming fire-mist congeals a planet, is one branch or phase of universal sensation, and acts in harmony with the law which out of earth's spiritual atmosphere focalizes the spiritual man, and enables him to precipitate himself into matter. The unrolling of spiritual power in the forms now known to you is a definite and orierly process, and is observed, and measurably understood, by beings no longer having such forms as your own, and dependent no longer upon states which link you to outward existence.

It is as easy for such as these to previse the period of a planet's growth and decay as it is for man to cognize, by spiritual faculties now oftentimes active while in the body, the unfoldment, progress and completion of individual life.

The immensities of the universe are alive with atomic activity, and while this motion is not created by individual intelligences, it is nevertheless supervised by them; as, for instance, while soil, sunlight and moisture are not the product of man's invention, yet they, becoming understood, are utilized by him to specific ends, and made to serve the great purpose of human unfoldment and evolution. No material scientist can, bilided by the sense, reveal intelligent.

of human unfoldment and evolution. No material scientist can, blinded by the sense, reveal intelligently or correctly the progress of man's spirit on the earth planet.
The manifestation of mineral, vegetable and animal. as exhibited in the special departments of his outward structure, are not indications that he has unfolded from these by the law of physical hereditary descent, but they are simply and only the forms of life upon which his spiritual power has played, until they were brought up to that point where human soul essence could coalesce with these material elements, and maintain an equilibrium. This period evolved man immortal—polsed him, so to speak, in the atmosphere of this and other planets, and 'gave him dominion' in this department of being.

Obscure as these questions seem, yet by degrees they appear somewhat clearer as the thoughts fall and lodge in the understanding, crowding out others less in accord with facts and states which belong to spiritual life. It is for the purpose of planting in the understanding these conditions for apprehending truths that we so constantly appear among you, and advance ideas out of the line of your usual mental methods.

However, no spirit undertakes the work with the expectation of ease or equanimity. Your earth vibrations are too slow and cold, too inhospitable, and unlike our own, to render such linking otherwise than temporary at the present time. Many centuries must elapse ere the evolution of your planet will warrant the welding together of interior and outward states in so-called permanent results.

together of interior and outward states in so-called permanent results.

When that period arrives, the earth-environment will have changed, and it will be as easy for spiritual intelligences to absorb its atmosphere as it is now for man to exist under conditions which have wrought the extinction of the species of other times and ages."

Next Sunday afternoon the subject to be considered will be "The Transmigration of Spirit."

School for children at 11 A.M. Psychic Class alternate Tuesday evenings. Social and general conference each Wednesday evening. All invited.

REPORTER.

Beston Spiritual Temple, Berkeley Hall. A good audience assembled at this hall last Sunday and listened attentively to a most interesting discourse by Mrs. M. T. Longley. Two subjects were given her from the audience: "The Meaning of Life." given her from the audience: "The Meaning of Life." and "Knowledge versus Wisdom," both of which were ably treated by the guides. In the evening there was an increased attendance to listen to the "Spiritual Experiences of S. B. Brittan," which were listened to with marked attention. A verbating report of this lecture will appear later in the columns of The Banner.

Mrs. Longley will speak again next Sunday morning on: "Matters Pertaining to the Future Usefulness of Spiritualism and Spiritualists"; and in the evening: "Liberty versus License in Human Conduct, from the Standpoint of Spirit John Pierpont."

The Helving-Hand Society.—A right social, pleas-

from the Standpoint of Spirit John Pierpont."

The Helping Hand Scotety.—A right social, pleasant evening was passed at the regular meeting of this Society Wodnesday, Feb. 3d. Shortly after supper some one present suggested having a "social sing," and the suggestion proving a happy one, was acted upon at once—Mr. Bartlett kindly acting as accompanist—after which the company was entertained by some royal remarks by Mr. Thomas Dowling, followed by Dr. Richardson, Mrs. Burnham, and "Blossom," through her medium, Mrs. C. P. Pratt.

In future the business meetings of this Society will be held at 3 o'clock, and the ladies are requested to be present at that time. If we mean business—and I am sure every one will agree with me and say use do most emphatically—we must have no lagging.

PINK.

Steinert Hall.-On Sunday morning last, Feb. 7th, W. J. Colville lectured on "Human Freedom as Related to Unchanging Law." The speaker ad-

dressed the large audience in attendance substantially as follows:

"In the old days of ignorance, when some people believed in capricious delties and others in blind chance; there was little room for a conception of universal order such as now springs from the incontest of all in leavening strength of theory of immutable law, to which modern science so amply testifies. Law and order are one

and inseparable. Law enables us to decide with certainity that given effects will follow causes in due softwierce, therefore, though utterfy unable to alter the relation of events the one to the others, we are enabled to do our work with the positive assurfaced in the case of the control of the others, we are enabled to do our work with the positive assurfaced in the case of the control of the

the highly successful concert given in the evening, when the following programme was admirably rendered:

Plano solo, Prof. B. L. Shapleigh; tenor solo, Dr. C. B. Davis; contraito solo, "Answers," Mrs. May French; original poem, W. J. Colville; euphonium solo, Marion Louise Warren; vocal duet, Mme. Leonora Guidicelli and Mrs. French; song, W. J. Colville; reading, "Old Times and New," Mrs. May French; cornet solo, J. P. Warren; tenor solo, "Dearest Heart," Dr. C. B. Davis; address, "The Music of the Spheres," W. J. Colville; vocal duet, Mme. Guidicelli and Mrs. French; tenor solo, Dr. C. B. Davis; closing anthem, full choir. The proceeds were devoted to the fund for sustaining the regular Sunday services in Steinert Hall.

W. J. Colville will lecture next Sunday, Feb. 14th, on the following topics: 10:30 A. M., "Evolution and Christianity"; 3 P. M., answers to questions; 7:30 P. M., "The True Ideal of Marriage," Everybody invited. W. J. Colville's work in New York, Brooklyn, New ark and Hartford is continuing to increase each week. This popular speaker is literally overrun with engagements. His addresses are 208 Dartmouth street, Boston, and 52 West 12th street, New York.

The Children's Progressive Lyceum opened

The Children's Progressive Lyceum opened its exercises as usual on Sunday, Feb. 7th. The morning lesson, which was read by the Guardian and puplls, was afterward explained in an interesting manner by Mr. Charles Woods. The Grand March was finely executed, and the entertainment offered by the children and visiting friends was of a high and instructive characters.

children and visiting friends was of a high and instructive character.

A delegation from the North Scituate Lyceum was present at this session, and Couductor Falls made its members welcome in behalf of the Boston school. Mr. Bates, Assistant Conductor of the North Scituate Lyceum, also Mrs. Morris and Mrs. Rymes, officers of the same organization, were presented, and responded to the welcome which they met with able and appreciative words upon Lyceum work that were happily received.

clative words upon Lyceum work they received.

Mrs. Sarah A. Byrnes, the well-known platform worker, made a brief but forcible address in favor of the results of the Lyceum work which she has seen in this and other schools.

Miss Handy, the popular elecutionist, read a fine selection, which elicited generous recognition, and Miss Grace B. Smith, the sweet singer, rendered a choice vocal composition with such charming effect as

choice vocal composition with such charming effect as to win a round of merited applause.

Mrs. N. J. Willis, than whom there is no more sincere and eloquent exponent of spiritual truth on the public platform, made a few remarks that stirred the finest impulses of all who listened to them.

The following programme by the pupils met with approving response: A fine chorus of about twenty-four voices, under the training of J. B. Hatch, Jr., rendered Mr. Longley's popular temperance song, 'God, Home and Native Land'; a violin solo by Vigo Arntzen; a duet by Eva and Jessie Smith, and a beautiful song by each of the talented vocalists, Maude Bourne, Mabel Waite and Annie Robinson, gave evidence of the musical ability of our pupils: recitations were offered by Flossie Butler, Willie Sheldon, Gretchen Stripp, Carl Lee Root, Eddie Ramson and Mark Abrams. A liberal collection was taken for the benefit of the school.

Lyceum meets at 10:45 every Sunday morning at 514

Lycoum meets at 10:45 every Sunday morning at 514 Tremont street. SCRIBE.

Tremont street.

A Pleasant Occasion.—On Saturday, Feb. 6th, the pupils of Group No. 3 of the Lyceum visited the home of their inder, Mrs. Longley, the occasion being the 13th birthday of one of their number, Master Eddie Hatch, Mrs. Longley's nephew. The printed invitations to the affair bore the following programme: "Games, etc., 2:30 to 3:30 p. M.; music and singing, 3:30 to 4; a talk with the spirits via Lotela, 4 to 4:30; supper, 5 o'clock; Jack Horner ple, 5:45; "Home, Sweet Home, 6:15." The entire affair proved a successful and enjoyable one; a feature especially interesting being that of Lotela's talk with the children concerning the spirit-world and the spirit friends she saw around them.

The Ladies' Industrial Society.-At the usual hour, Thursday, Feb. 4th, a circle was formed at 4:30, and full evidence was given of the presence of friends 'gone before." Nearly one hundred were present at "gone before." Nearly one hundred were present at supper. The evening's entertainment opened with singing. Miss Vaughn read a paper on Physiognomy, and gave facial delineations of character, which were duly appreciated by all present. Song by Mrs. Lovering. Mrs. Carrie Pratt gave psychometric readings from articles placed on the table. There will be a Costume Party and Dance Feb. 18th, and Feb. 25th a Concert and Test Séance, to which all are cordially invited. We have many calls for help this winter, and have given freely when called on. A number join at every session, and it is hoped we shall be assisted to continue our good work. Mrs. H. W. CUSHMAN.

From an account by "Heath" of the above meeting From an account by " Heath" of the above meeting



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

we also condense the following: "Mrs. Ida P. A. Whitlock presided in her affable manner, seeking to contribute largely to the entertainment of all present. Mrs. It. W. Gushiman is also held in high esteem for the performance of her duties as isocretary. The afternoon exercises comprised a musical and social entertainment, a circle participated in by excellent mediums, and a sale of useful atticles.

After supper Miss M. Estelle Vaughan gave an address upon "Physicanomy" that exhibited deep thought and study. In the demonstrated that every person's character is written on the face, and can be scientifically determined as thoroughly and correctly therefrom as by psychometric reading.

After a song from Mrs. Mary Lovering, psychometric readings were given by Mrs. Carrie Pratt. At the close all who desired joined in a social dance.

These meetings are increasing in interest and attendance. we also condense the following: "Mrs. Ida P. A

America Hall. - Last Sunday good audiences were in attendance at the Echo Spiritualist meetings. In the temporary absence of Dr. W. A. Hale, the reg-ular Chairman, (owing to the illness of Mrs. Hale, who has made hosts of warm friends, who regret deeply her illness, and desire a speedy recovery.) Mr. H. E. Bagley presided, who, with Dr. H. F. Tripp and others, gave a very one test scance in the morn-ing.

H. E. Bagley presided, who, with Dr. H. F. Tripp and others, gave a very fine test scance in the morning.

In the afternoon an invocation and remarks by the Chairman opened the scritoes, after which Mr. Osgood F. Stiles gave a most satisfactory test scance; Dr. Fred. Crockett rendered a fine guitar solo, and gave interesting psychometric readings. Mrs. A. Wilkins then gave a large number of descriptive and verbal tests. Mrs. Dr. Bell also voiced the sentiments of many spirit friends. Dr. H. F. Tripp gave a large number of recognized tests and concise psychometric readings.

In the evening Dr. Thomas was welcomed back to the platform after a severe illness of several months; and, after opening invocation by the Chairmáit, made an interesting address and gave a large number of tests in detail; all correct. A special reading by Mrs. M. Bates, the well-known dramatist and elocutionist, was heartily applauded. Dr. A. J. Hollingsworth, as usual, was phenomenally interesting; Mr. O. F. Stiles gave satisfactory tests; Dr. W. A. Hale, who was temporarily present, interested the audience with correct tests and readings.

Last Thursday afternoon a large audience was present, and many of our more popular mediums participated in the services. Usual services every Thursday at 3 o'clock, and Sunday at 10:45, 2:30 and 7:30.

First Spiritualist Ladies' Aid Society Parlors.—At business meeting monthly reports of Secre tary, Treasurer and Committees were listened to. Re-

tary, Treasurer and Committees were listened to. Receipts for month, \$148. Forty-five membership fees received. By donation, \$20. Sales of fancy work, etc., use of battery, circle, etc., \$18.

Several propositions received for membership at each session. Collection taken for Mrs. Cushman at evening session; several glits of money were presented by a kind-hearted gentleman to worthy persons present; the treasury of the Society also was remembered.

Dr. A. H. Richardson, Thomas Dowling, Esq., Mrs. Kate R. Stiles and Mrs. Thomas participated in the evening exercises. Music by Miss Amanda Balley. Quite a good number of young people were present, and entertained us as follows: Plano solo, Miss Lillic Fay; violin solo, Alice Cummings; recitations, Flossie Bethune; plano solo, Emma Mills. All acquitted themselves very nicely.

Ludies' Aid Parlor.—The developing circle, Feb. 7th, was well attended.

The afternoon meeting opened with singing by Mr.

J. E. Bartlett, followed by remarks from the chair-J. E. Bartlett, followed by remarks from the chairman, explaining how spirits help us in the work of temperance. Mrs. Abby N. Burnham made some fine remarks in much the same direction. Mrs. M. W. Lesile, who has just returned from the State of Maine, told us of the good work being done there, and gave some very fine tests. Mrs. S. E. Buck presented a number of excellent rendings. Mr. Bartlett and Mrs. Hall also gave recognized tests.

The evening meeting opened with singing by the audience; the chairman, Mrs. A. Wilkins, Miss L. E. Smith and Mrs. Hall joined in the exercises, which consisted of practical remarks, correct readings and recognized tests. The meeting closed with singing by the audience. Mr. J. Edward Bartlett, organist.

J. E. HALL, Con.

Engle Hall .- The Wednesday afternoon meeting of Jan. 3d was opened by Dr. Hewett of Lynn. Mrs. Wilson, Dr. Emerson, Mrs. Burt, Mrs. C. A. Smith, J. Edward Bartlett participated in the exercises.

J. Edward Bartlett participated in the exercises.
Sunday last at 11 A. M., meeting for development, the attendance large.

Afternoon.—Music, Nellie A. M. Carleton. Opening tests, Mrs. C. A. Smith, after whom Mrs. Burt, Mrs. Warren, Mrs. Colby, Mrs. Peak, Dr. Toothaker, Mr. Tuttle and Mr. Jones entertained the audience. Vocal music by Mrs. Colby. Guitar music by Dr. Crockett.

Evening.—Vocal duet by Mrs. Lydia Blodgett and Nellie Carleton. Remarks by Dr. Blackden. Dr. Emerson gave delineations. Mrs. Burt, Mrs. C. A. Smith and F. W. Mathews took part in the general exercises.

cises.

Meetings in the hall every Wednesday at 3 P. M.
Sunday, 11 A. M., 2:30 and 7:30 P. M.
F. W. MATTHEWS, Con.

College Hall.-The sessions during the day of Feb. 7th were attended by large numbers, showing that there are many earnest seekers after truth. that there are many earnest seekers after truth. Conductor Eben Cobb was full of apt argument in the themes he presented, and offered in a concise manner many timely thoughts bearing upon the rapid progress which Modern Epiritualism is presenting. Interesting and instructive remarks were made by Mrs. M. A. Chandler, Mrs. M. E. Leslie, Mrs. Waterhouse, Mrs. C. W. Odlorne, Mr. E. Dag, and Fr. Locke. Fine readings and spirit communications were given by Miss A. Peabody Mrs. A. Forrester, Mrs. M. A. Chandler, Mrs. C. W. Odlorne, Mrs. M. E. Leslie, Mrs. I. E. Downing, Miss Rider, Mrs. Nellie Thomas, Mrs. Howe, Mrs. Isas Chandler, Dr. Huot and Mr. Anderson. Select readings by Miss A. Corey. One of the pleasing features of these meetings is the music by Mrs. Agnes Sterling, Mrs. Shepleigh and Prof. Anderson.

Irving Mali .- There was a good attendance at the session of the Independent Club on Tuesday evening, 2d inst.-Dr. Wellington, President, in the chair Phobe Cary's poen, "A Woman's Conclusions," was read by Mr. Jones. Mrs. Kate R. Stiles, Mrs. Wellington and Mrs. E. M. Lyman offered remarks pertinent to the subject of the poem. Dr. C. E. Huot gave correct answers to a number of questions. Mrs. Wilson and Mrs. M. A. Howe presented good tests. The intollectual feature of this club is interesting many. 1004 Washington street.

PENNSYLVANIA.

Philadelphia.-The Cause is moving along in the Quaker City, not, however, with giant strides, and the most optimistic observer could hardly fall to see Quaker City, not, however, with giant strides, and the most optimistic observer could hardly fall to see the effects of a storm which somewhere and sometime had twisted its divine proportions into a somewhat incongruous mass. But with all the contending elements, there is plenty of vim and energy at work, and it may be safely said that the outlook for harmony is regnant with bright promises. The Chairman, Mr. B. P. Benner, is still at his post, a position he has held for several years, presiding with grace and dignity. The audiences, while not-coming up to the mark in numbers which the management feel should testify to their efforts in providing entertainment and instruction, are, nevertheless, quite encouraging, the larger attendance of course being at the evening sessions.

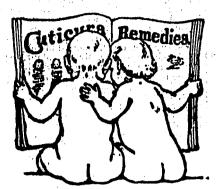
A valuable auxiliary to the First Association, although an independent chartered body, is the Woman's Progressive Union. The object of this organization is to build or acquire a temple suitable for holding the regular sessions, and other work incident to the cause of Spiritualism in Philadelphia. The Union has been working about three years, and has a comfortable sum laid away. This has been accumulated by various methods, such as social entertainments, suppers, hops, etc. The failure of the Spring Garden Bank a year ago put the Union to a loss of one thousand dollars, but a dividend of ten per cent. has lately been paid, and hopes are entertained of recovering ultimately at least sixty per cent. Of course, this was a severe blow to the struggling band, but these women know nothing of failure. They have a very pleasant and commodious hall at 628 North 5th street. Each Wednesday evening a tea is given, where members and their friends congregate, and the genial flow of spirit and good cheer accompanies the rich and tempting viands. I shall not soon forget the charming entertainment accorded me on these occasions during my recent engagement. On the last Thursday of every month a faucy dress masquerade hop is given, with cream and cakes as aux the effects of a storm which somewhere and sometime

Pittsburgh.—Mrs. Carrie E. S. Twing has recently closed a very successful series of meetings in Pittsburgh; an account of which from Mr. J. H. Lohmeyer. Secretary of the Society, will appear in our columns next week.

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For Baby's Skin, Scalp, and Hair

Everything that is cleansing, purifying, and beautifying for the skin, scalp, and hair of infants and children, the Cuticura Remedies will do. They afford instant relief, and a speedy cure in the most agonizing of itching and burning eczemas. They clear the skin of the most distressing of scaly, crusted, pimply, and blotchy humors. They cleanse the scalp of dandruff, scales, and crusts, destroy micro-



scopic insects which feed on the hair, and supply the roots with energy and nourishment. They prevent inflammation and clogging of the pores, the cause of pimples, blackheads, rashes, red, rough, and oily skin. They heal rough, chapped, and fissured hands, with itching, burning palms, painful finger-ends, and remove the cause of shapeless nails.

Thus, from the simplest baby blemish to the most torturing and disfiguring diseases of the skin and scalp, even when complicated with hereditary or scrofulous taints. these great skin cures, blood purifiers, and humor remedies are equally successful. Everything about them invites confidence. They are absolutely pure, and may be used on the youngest infant. They are agreeable to the most refined and sensitive. They are speedy, economical, and unfailing.

**ALL ABOUT THE SKIN, SCALF, AND HAIR* mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, and 100 Testimonials. A book of priceless value to every sufferer.

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ANDREW ROBESON, Manager. DANIEL WELD, Assistant Manager.

MEETINGS IN NEW YORK. The First Society of Spiritualists has moved from Adelphi Half, and holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between Stit and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President. Mrs. Cora L. V. Richmond speaker for February and March.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings overy Sunday at II A.M. and 8 P.M. Speaker, Mrs. Helen T. Brigham.

Arcanum 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, Con-

Adelphi Hall, West 52d Street, East of Broadway.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher being the regular 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.

First Society of Spiritualists.-Mrs. Cora L. V. Richmond commenced, Feb. 7th, a two months' engagement with our Society. It has been several years since her New York friends have had the pleasure of listening to her. At the close of the morning meeting old friends and new crowded about her to extend a cordial greeting.

cordial greeting.

The subject of the morning discourse was: "The Message of Immortal Life." One needs to listen to an entire discourse to appreciate its full meaning, but I can only give you a few sentences: As we trace these things we come to the needs of the present hour, and stand upon the threshold of this century of learning, of great inventions and discoveries; tracing the mighty records of the past we find what must be true, that as science has many culminations in this age, as all kinds of philosophic inquiry extend in various directions more perfectly than in any preceding age, so it must be true that there is a culmination in the direction of this important message; and in whatever field of investigation the buman mind may be interested, everything seems to lead to this one light and centre.

ested, everything seems to lead to this one light and centre.

We have literature that points only to this unseen, invisible realm; we have societies in the midst of this materialistic age to investigate into occult phenomena. This means, if it means anything, that the impetus directing this movement is from the unseen realm; it means that the time and age are ripe for the outpouring of this testimony; it means that the message of immostal life is to take possession of human lives here and now; that it is not to be governed by some inscrutable or divine decree that cannot be broken until the seal of death is placed upon the eyelids.

erned by some inscrutable or divine decree that cannot be broken until the seal of death is placed upon the eyellds.

If this message were to be of no value while here, no voice would penetrate into the material atmosphere; no loved ones would speak or declare their presence if it were not to be of value to human life. If one world at a time were enough, there never would have been an angel or spirit to break what has been called the "inscrutable silence" between the two worlds. But one world at a time means all there is of that world, and the smallest part is the physical life and the treadmill of daily pursuits; the largest part is the realm of the affections and of the spirit that requires that the earth shall yield all that is possible to human existence. This message of immortal life is valuable because human beings need it: Not only to make you feel that there is no vacant place, but that the loyed ones are even nearer than before. This supreme message has its origin in the love of some spirit, has its primal source in the desire of an intelligence prompted by affection to reach human iffe. We know that if the world were set to the music of this divine message and its possibilities, it would thrill the lowest as well as the highest human conditions with a song of immortal hope and promise. Several subjects were presented by the audience for the evening discourse. The one selected by the controls of Mrs. Richmond was: "The Soul: Has It Beubance? Has It Beginning? When and Wheredees it Become a Conscious Entity?" This was ably handled, and the large audience listened with deep interest.

died, and the large audience instened was user iterest.

The atternoon meetings are devoted largely to phenomena. Mrs. Margaret Fox-Kane interests the pediple with the raps and messages which are always written with the left hand backward, and consequently have to be read by holding the paper up to the light, or to a looking-glass.

Mrs. Mott Knight, with the wonderful phenomena of slate writing, is always interesting and astonishing. A number of messages were written upon the slates, which were previously examined with great care. Names were given, which were recognized by persons in the audience.

MARY A: NEWTON.

Adelphi Hall .- Despite the unfavorable weather there was a fine attendance—all present being highly pleased with the exercises. After reading, with much

effect. "Oweens," Mr. Fletcher answered the following question: "Will there be a great Judgment Day?"

"No—every day is a judgment day," he replied. Other questions were answered in a highly interesting manner. Then followed a long scance, in which many remarkable tests were given, over fifty being fully recognized.

In the evening "Obsession and Evil Spirits" served as the third lecture upon the spirit-world, and the speaker clearly explained the cause of insanity, with apt suggestions for its treatment and cure. He also held that drunkenness and various forms of crime were the reflection of undeveloped spiritual influences that acted upon the sensitive organizations of partially developed mediums. A scance followed the lecture, and was fully up to the usual standard.

The Society held a largely-attended reception on Friday evening at the residence of Mr. and Mrs. Lowther.

ther.
_Mr. Fletcher will lecture and give tests at Adelphi

Hall next Sunday, at 3 and 8 P. M A. E. WILLIS, Sec'y

New York Psychical Society.-Public attention is still steadily paid to the service of the New York Psychical Society at Spencer Hall, 114 West

tion is still steadily paid to the service of the New York Psychical Society at Spencer Hall, 114 West 14th street. Its audiences include many people of character and ability, young and old, inquirers and believers, mediums, speakers and musicians, and it affords a suitable place for free exchange of private judgment and spiritual experiences, without fear or lavor, the cultivation of enjoyable sociability between congenial thinkers, and the demonstration of the supreme fact of immortality; and to aid in this pleasurable work citizens and strangers alike are warmly invited.

Wednesday evening, Feb. 3d, we had psychometric and clairvoyant tests through Mrs. Mott-Knight, whose conditions are similar to those formerly required by Dr. Slade, f. e., obscuration of the slates under the table, and although (as is now the case with Slade) the results would appear a little more convincing if above-board rather than under board, the committees selected by the audience, in holding the slates and the medium's hands, and obtaining identifying communications, heard and felt as executed between two clean slates, are justified in their satisfaction and declaration of the impossibility of their procurement by human agency. Of the messages received on this occasion was one purporting to be from the father of the writer, signed with his proper name, covering the entire inner side of a slate as pressed against the top of the table, with a postscript from a sister, name given, and in the centre of the writing, with justified margia, appeared good drawings of five intertwined male and female faces on a seeming cloud.

J. F. SNIPES. 26 Broadway.

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

How to KEEP Boys on a Farm.—He told his son to milk the cows, need the horses, slop the pigs, bunt the eggs, feed the calves, catch the colt and put him in the stable, cut pleuty of wood, split kindlings, stir the milk, put fresh water in the creamery after supper, and to be sure and study his lesson before he went to bed. Then he hurrled off to the club to take a leading part in the question? How to keep boys on the farm. — Covington (Ga.) Enterprise.

"I Hate to

My Doctor."

False modesty and procrastination are responsible for much of your suffering. We can excuse

Oh, Woman!

the delicacy, of the young, but, there is no excuse for a woman who neglects the freely offered assistance of a woman. Lydia E. Pinkham's Vegtable Compound is the product of a life's practice of a woman among women, and an unfailing cure for woman's ills. cure for woman's ills. It removes at once

those pains, aches, and weaknesses, brightens the spirits, and invigo rates the entire system.

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