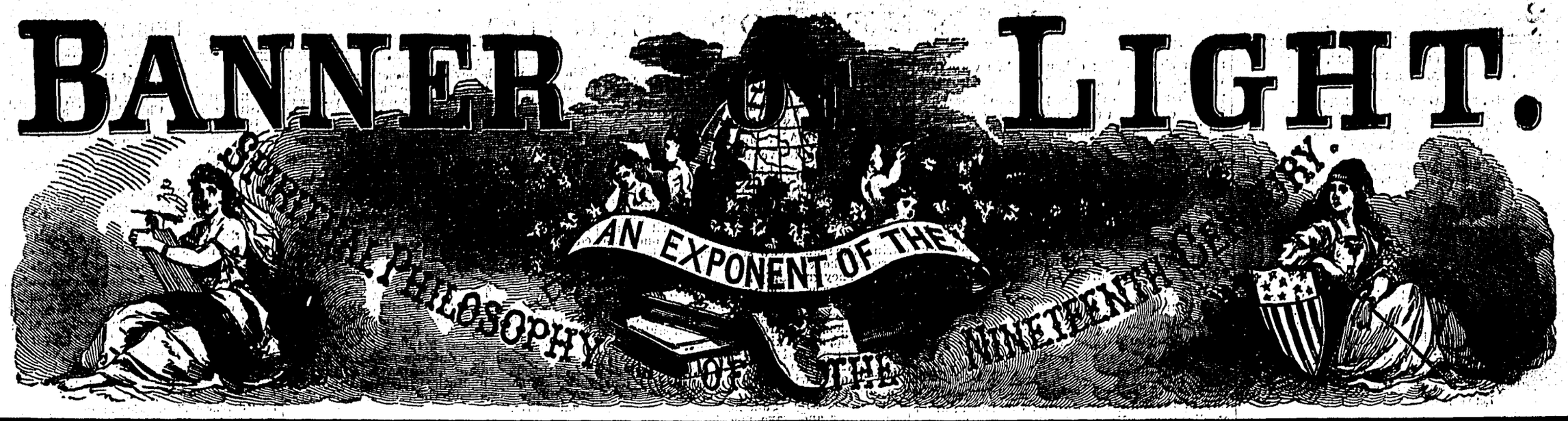
BANNER OF LIGHT.



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Free Thought.

CRIME: ITS NATURE, TREATMENT, CAUSES AND AUTHORS.

BY ALFRED E. GILES.

Some little time after the great earthquake at Lisbon in 1755, which in six minutes shattered the whole city, swallowed down portions of its sea-walls, piers and buildings, and destroyed sixty thousand of its people, a wealthy young Englishman voyaged thither to behold its ruins, and minister relief to its surviving inhabitants. His vessel was seized by a French privateer, and he, a captive, was carried into the port of Brest. There, in a French prison for some months, he acquired his first experience of the sufferings and barbarities of continental prison-life. After his release and return to England, he was elected Sheriff of Bedford in 1773, and the subsequent performance of his official duties introduced him to the interior home-life of English prisons. He was startled, shocked at what he therein saw. He looked further, visited all the English prisons, and in all of them found shiftless, shameful management and deplorable conditions. Men, women and children, old and young, murderers, thieves, prostitutes and innocents, roughs and gentles, lusty adults, sick and dying prisoners confined in filthy, fetid halls and cells, or in damp and loathsome dungeons. Such of the inmates as had money enjoyed certain privileges, bought at exorbitant rates from their venal keepers; but by far the greater part were in squalid misery, and many of them were dying of diseases engendered by prison filth, oppression and starvation. He saw their wretchedness, that they were an hungered, or athirst, estranged, naked, sick, and in prison, and he resolved that it was his duty to minister unto them. He accepted the mission, and during the seventeen after years of his life visited and largely aided in humanizing the discipline and welfare of the outcasts and convicts in the lazarettos and prisons of all Western Europe. He died in 1790, aged sixty-four years, while engaged in his kindly labors at Kherson, in South Russia. It was of him, of his unselfish, effective labors, of John Howard, the philanthropist, that Edmund Burke pronounced a memorable eulogium in Parliament, declaring that "his plan was original, as full of genius as of humanity; a voyage of discovery; a circumnavigation of charity."

Through Howard's personal attentions, and his book on "The State of the Prisons," great reforms were accomplished in England in the matter of prison discipline; but many inhuman, malignant statutes, relics of barbarous times, existed on the statute books. They were ruthlessly enforced; they brutalized the public mind, and they generated criminals. Nearly three hundred crimes, so-called, differing in degree and character from those most atrocious to mere innocent companying with gypsies, were punishable with death. Stealing five shillings' worth of goods in a shop, or forty shillings' worth of property in a dwelling-house, were capital crimes. Sir Samuel Romilly, an eminent lawyer, again and again, from 1808 to 1816, tendered bills to Parliament to repeal certain of these sanguinary statutes. At one time in 1816 he called attention to the great number of persons of tender age, among whom was a child not ten years old, who were then under sentence of death for pilfering in shops; but though his proposed repealing and mitigating bills passed the Commons, they were defeated by the Bishops in the House of Lords. Why bishops and ecclesiastical dignitaries favor, as they so often do, severe punishments upon offenders, has been accounted for upon the ground that, as God himself punishes severely in another world, so they, believing themselves to be his ministers in this world, feel that here they ought to follow his example. Be that as it may, the humanizing influence of the Commons and the laity finally so worked upon the lords and bishops, that some of the more atrocious of the English statutes were repealed in Romilly's lifetime.

Out of the discussions and reforms started by Howard and Romilly have evoluted among philanthropic people in England and the United States many efforts to arrest the growth of the criminal element in society, and to improve the condition and welfare of imprisoned criminals. Prison discipline societies, thus formed, have from time to time published reports. Frederic Hill, Barrister-at-Law, and Inspector of Prisons, wrote on "Crime; Its Amount, Causes and Remedies," published in London in 1853. In the same city, in 1864, appeared "Our Convicts," by Mary Carpenter, in two volumes. A very thoughtful, philosophic work is that by L. Gordon Rylands, "Crime; Its Causes and Remedies," published last year; and recently an excellent elaborate work* by Sanford M. Green has been published in this country. Judge Green's official position and experience certainly has been such as to eminently qualify him for enlightening the public mind on these matters. During thirty-five years in the performance of his judicial duties in administering the criminal laws of Michigan, he gave carefully-considered instructions to juries, and sentenced persons convicted of crime. In his seventy-eighth year he commenced this treatise. It contains the matured fruitage of his long judicial life, and now, after four years' further thought and labor upon it, enriching it with pertinent historical and scientific facts, it is offered to the public; and by it he has right well discharged the debt which a good and wise man owes to his profession.

In treating of crime he devotes successive chapters respectively to heredity, intemperance, ignorance, idleness, capital and labor conflicts, and unbridled lusts and passions, as its causes; and in another chapter specifies as yet further causes of criminality the debasing influence of a demoralized newspaper press, cheap sensational and obscene literature, evil example and association, the grinding slavery of fashion; and says, what many intelligent people have long surmised, that many of our jails and prisons are actually nurseries of crime. In all this specification of the causes of crime, doubtless every person qualified to judge, will agree with him. In another division of his work, after showing somewhat of the awful treatment hitherto inflicted on criminals, he discusses the principles which should govern all action relative to crime, and suggests certain improvements, which if legislatively enacted, would tend to a better treatment and discipline of convicts. Judge Green is hopeful that much crime may be prevented, and looks to education as one means, and to temperance or abstinence from the use of intoxicants, as another means. Yet notwithstanding these preventives, operative as they may be, Banquo's ghost will not down. Unnumbered crimes may yet grow out of the conflicting interests of capital and labor; albeit that post-graduates and teetotallers are marshalled in the opposing forces. Judge Green alludes to the unjust gains accumulated by coal-mining, standard-oil and other combinations of similar character, and forewarns us against the evils likely to grow out of the rapid development of chartered monopolies, and other stupendous schemes for concentrating enormous wealth in the hands of the few, by combinations to contract the business, the labor, and the amount of production in the country. These combinations, he insists, unless promptly met and disarmed, will become a constant menace to the government, and an intimidation against the exercise of its just powers for their control, and the prevention of their abuses.

But it is to moral education, to a fuller development of the moral and spiritual constitution of mankind, that Judge Green would have us look, for the most potent preventive and corrective of crime. A diseased or imperfect moral diathesis necessarily generates immorality; hence he lays it down as an axiom that *all crime should be treated as disease*—a disease of the moral nature. In this view he is in full sympathy with Dr. J. Rodes Buchanan in his admirable "*New Education*," and enriches his pages with pertinent passages from that book. Such sentiments exclude, in the treatment of criminals, all idea of punishment, vindictiveness, resentment, or evil for evil. It disallows the idea of retributory pain, inflicted to appease the wrathful indignation of society or the State. Though the proposition that punishment for crime is wrong and ought to be discarded as barbarous and inhuman, may suggest to conservative people in Church and State, no other idea than that of opening the prison doors and allowing all criminals to go free and commit fresh crimes with impunity, yet nothing could be more erroneous. As insane persons are restrained and controlled, but not punished, so should criminals be restrained and disciplined, but not punished. Their treatment should not be retributive for their crimes, but as conducive to their cure. What, then, is the principle upon which crime may be treated, with the reasonable hope of diminishing the number of criminals, proportionally to the increasing intelligence, prosperity and number of our people? To the present and lasting honor of Judge Green, Dr. Buchanan, and other humanitarian pioneers, they answer, "It is the great principle of humanity and common brotherhood, which forbids that we shall ever cease to do good to the meanest of God's children, in their most miserable conditions, and commands us to do them no evil." Our convicts are, as Mary Carpenter states it, a part of our society; they belong to ourselves; they are men, women and children who were born among us, brought up and raised with us. We have associated with many of them in church, society and business pursuits, may have eaten at the same board with them, and until the law convicted and put its fatal mark upon them, we saw nothing to dissimilate them from ourselves and associates. But then we deprive them of the will and power to guide their own actions, we subjugate them, and substitute our will and power in place of theirs in their subsequent lives. Are they or we any the better off by a terrorizing, oppressive treatment of them? rather, is not such treatment as reprehensible as were the crimes thus legislated against? That he that standeth should take heed lest he fall, and should not render evil for evil, is humane, wise and scriptural.

Judge Green emphatically objects to the existing system of awarding definite times of imprisonment, limited by the trial judge, within statute provisions. It is as irrational as would be the attempt to fix in advance the period for restraining an insane person in an asylum. Moreover, the sentences passed upon similar offenders for the same offences by judges differing in temperaments and experience, are so unequal, that either one or both of the judgments are iniquitous. A criminal should not be released till he is qualified to restrain himself from injuring his fellow-citizens. No judge can foretell how long a time it will take to develop the wrong-doer's moral faculties sufficiently to warrant his being set at liberty. Let the time of his emergence from captivity be left discretionary with a board of competent inspectors, having due regard to his conduct while in prison and subsequent probable employment.

In considering the nature of crime, Judge Green enlarges the meaning of the term beyond what many wise and good people regard as its proper limits; an enlargement which leads to confusion of thought, and unmerited punishment in criminal legislation, and to interminable discords and broils in society. He includes within that term all wrongs against decency and morality, whether forbidden by a public law or not. If such be the true nature of crime, why not further include in it heresy, free speech and seditions, such as are now punishable in despotic and monarchical governments, arrogating their authority from the Hebrew God, governments which do assume to circumscribe not their own, but the morality and decency of their subjects? It is because the fundamental governing principles of the United States are that all men are created equal, with inalienable rights of life, liberty and the pursuit of happiness. Now what is liberty? It is the right of obtaining the object of one's choice, without infringement on any other person's right. A man is not free when coerced, even for his own interests. To be free, he must not be restrained by penal statutes, when not infringing on other people's rights, even though he uses his freedom to his own injury or destruction. J. Stuart Mill, in his *Essay on Liberty*, remarks that the only purpose for which power can be rightfully exercised over any member of a civilized community against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. He cannot rightfully be compelled to do or forbear, because by so doing he would be the better or the happier for it; or because in the opinion of others to do so, would be wise or even right. These are good reasons for remonstrating with him or persuading him, but not for compelling him. The only part of any one's conduct for which he is amenable to society, is that which concerns others. So far as himself is concerned, his independence is of right absolute. Over his own body and mind the individual is sovereign. Henry Thomas Buckle said: "Liberty is the one thing most essential to the right development of individuals, and the real grandeur of nations, and if under certain unhappy circumstances it is opposed by what seems to be knowledge, then in God's name let knowledge perish and liberty be preserved."

Without personal liberty, respect for and preservation of mankind's natural rights, exemption from discord and crime in society is impossible. An eminent moralist, Rev. Dr. Francis Wayland, says that "the rights of man are as truly rights as the rights of God; and their violation is as truly a violation of right as the violation of the rights of God." Hence the special, perhaps the exclusive province of legislation, is to ascertain and protect the natural, the inalienable rights of every man, woman and child. To infringe upon those rights, much more by legislation practically to annul them, except to protect the same rights of other persons from invasion, is itself crime.

The hurts and harms that a person inflicts on himself may be accidents or vices, and may disquiet other people's feelings and disturb their usual ideas, but they are not violations of their natural rights, and are therefore not crimes. Drunkenness, unchastity, gambling, prize-fighting, lottery-dealing, card-playing, moonshining and sundry other vulgar, disreputable diversions, are repulsive to cultivated and refined people. They regard them as misbehaviors, misdemeanors, and assume to punish the offenders through the agency of penal statutes. Legislators may rightfully enact statutes against crimes, but not against vices or disagreeable and ill-mannered behavior. Legislation against crimes proceeds on the principle of self-protection, which is a law of nature; for it is instinctive for a person to attempt to defend himself against injury. Kindness, argument and persuasion, not legislative pains and penalties, are the only ones that can be rightfully (that is, having due regard to the defendant's rights to life, liberty and his pursuit of happiness) used to reform vicious, disagreeable and uncivil persons. Their rights of protection against injustice and violence, are as sacred to them, as are the rights of decent, polite, virtuous men, against iniquity and perversity. In truth, the injustice is by so much a greater crime when inflicted by the State (through its penal statutes) than when done by an individual, inasmuch as the State is the more powerful. Vices and ill-manners carry with them their own punishments, and no vicious or indecent person can escape the natural consequences of his ill-doing. Despoiling vicious and ill-mannered offenders of their liberty or property through the agency of legislation, is itself a crime, for it unjustifiably robs them of somewhat of their liberty or property.

It is the Statute that makes the crime in such cases, and the Statute-makers are the authors of the crime. Matters of decency and mere morality are matters of taste, fashion, church regulation, habit and custom. They are matters of external form and show. They are not essential, vital and everlasting in their nature, as are the inalienable rights of life, liberty and the pursuit of happiness. Many Statute books are swollen with vexatious, mischievous enactments derived from canonical precedents; these engendered through ecclesiastical fears or arrogance.

Such statutes are needlessly restrictive to many citizens of their rights to happiness and the blessings of liberty. The attempt to coerce all people to uniform standards of decency, morality, amusement, taste, fashion and religion, is as futile and barbarous as to elongate or shorten their bodies to the bed of Procrustes. To legislate against vice, to punish sport-loving people for gratifying their own preferences for entertainment and diversion, is to confound the distinctions of vice and virtue, and to generate other outgrowths of fraud, deception, perjuries, violence and veritable crimes.

Judge Green mentions that religious fanaticism in former times was one of the the most terrible sources of atrocity which the world has ever witnessed. It destroyed the noblest and best, and deprived the world of all that they would have accomplished for the advancement of mankind in wisdom and knowledge. Corroborative of this view are Guizot's intimations in his History of Civilization, that the Church did and was bent on controlling human thought, human liberty, private morals, all of which are beyond the proper functions of civil governments. Would that these considerations had restrained the law-makers at Washington when the Anti-Mormon legislation and the Comstock laws, so-called, were proposed for enactment.

Mormonism is a religion, as surely such as is Christianity, Buddhism, Mahometanism, or Free Religion, and its devotees, in their exercise of it, are equally with Christians and other religionists entitled to the protection assured in the Constitution of the United States. Moreover, suppression of vice does not eradicate vice. Suppression of cancers does not cure, but drives them deeper toward the citadels of life. The wise and humane Nazarene addressed the vice-suppressors of his day as hypocrites, blind Pharisees, full of extortion and excess, who compassed sea and land to make a proselyte, and bade them cleanse first the inside, that the outside may become clean also. Any good results hitherto accomplished (if there are any) through the Anti-Mormon and Comstock laws, are immeasurably outweighed by their demoralizing concomitants—brutality and deceptions on the part of certain of their executioners, sufferings of their victims, and perversions, ruptures and insidious annulments of the natural and constitutional safeguards of the people.

Socrates before his judges, Jesus before Pilate, Bruno before the Inquisition, Servetus before Calvin, Baxter before Jeffries, Bennett before Benedict, are illustrations of the crimes developed by iniquitous laws. Unity in things certain, liberty in uncertain ones, and charity in all, would preclude mischievous legislation and promote peace and brotherhood.

Doubtless Judge Green's volume is the fullest, most instructive and humanizing one in respect to its special topics, that has yet been published in the United States. The prison system in this country is far inferior in almost every respect to that of England. There are manifold more prisons, more courts and more law-makers in the United States than in Great Britain. They can all be improved; and Judge Green's book is particularly well adapted to help on and enlarge the good work that John Howard initiated one hundred and seventeen years ago.

Hyde Park, Mass.

* CRIME: Its Nature, Causes, Treatment and Prevention. By Sanford M. Green, late Judge of the Supreme and Circuit Courts of Michigan; author of "Green's Practice," etc., etc. pp. 346. Philadelphia: T. B. Lippincott Company. 1889.

TRIAL BY JURY.

To the Editor of the Banner of Light:

Perhaps just now a better understanding of the relations of mediums to the law, and what their rights are, if maligned through the public press, is quite essential; and the fate of the much-talked-of case of Wells *vs.* Bundy will cause the articles being written upon the subject of "Trial by Jury" to be carefully read, and mistakes in future will be avoided. Hoping this will be the result, and desiring that your readers shall know how much force there is in the comments of Mrs. Wells's lawyer, as published in THE BANNER of Jan. 11th, in reply to my former letter, I again beg a place in your valuable journal.

The plaintiff's very able counsel quotes from the complaint wherein she alleged:

"That she was a materializing medium, a trance medium and a clairvoyant, and that when in an unconscious trance or state she was informed and believes spirits of persons who had departed this life sometimes appeared in materialized forms, which were visible to persons present, and that when not in a trance state she often saw and described the spirits of persons who had departed this life, and who were thus recognized by persons present." All this the writer goes on to say: "Mr. Bundy in his answer denied, and then again reiterated the charge that she was a vile swindler, and has used trick cabinets and confederates. Such being the issue, it was of course necessary for Mrs. Wells to prove in the first instance that she was able to see and describe spirits, and that the spirits did actually materialize and dematerialize in her presence. Without that proof she would have no case, and must fail without regard to the question of trick cabinets and confederates."

Here is where I take direct issue with the learned gentleman, and assert that had Mrs. Wells gone to trial, resting, as the learned Judge informed him before he retired from the Court, upon the fact that the publication of itself was actionable, it would have rested with the defendant to prove his charges true, or be liable for the consequences of his libelous publication. Surely any schoolboy knows that to publish of a woman that "she is a vile swindler, and uses trick cabinets and confederates," is, if untrue, an outrageous libel, and the libeler should be punished. Col. Bundy published this of Mrs. Wells, without saying a word about her mediumship, and said he could prove those allegations true, if necessary, in the Courts of New York City; and if he could not do so he deserved punishment, and that jury unquestionably would have inflicted it by their verdict.

It is true that Mrs. Wells's complaint contained the allegations quoted as to her mediumship, and the answer of Col. Bundy, upon information and belief, denied it, and that *did* raise an *immaterial* issue. It was no part of the alleged libelous publication; it was a matter dragged into the case, as was the further allegation of Mrs. Wells that she derived considerable profit and gain from her mediumship, which I think no one will question. And because he had put this immaterial allegation as to Mrs. Wells's mediumship into the complaint, her attorney insisted, as he does through the columns of THE BANNER, that he would have to prove Mrs. Wells's mediumship. The Court took issue with him at once, as the following quotations from the official minutes clearly show:

"*The Court:* No, you are quite mistaken about that; there will be no such facts to prove, or any effort to prove any such facts, because they do not come within the issues. We are here to try a libel suit, as I understand it from the pleadings, that this publication called this lady a vile swindler, and that in some performances or exhibitions which she gave she used confederates and trick cabinets. It is a very simple issue.

Mr. Benn: But it becomes necessary to establish the fact that she is a genuine medium.

The Court: That may be your opinion of what will become necessary, and as such is entitled to great respect; but my opinion differs from yours, and my opinion is the one that I think will control in this case, if it is ever tried. The Court cares not, and I do not think this jury will care, what exhibitions this lady was giving. It makes no difference whatever. It may have been legerdemain or anything else; the appliances she used are charged to have been an imposition; that is all that it amounts to. They confess the publication, and they plead both justification and in mitigation of damages, that what they charge in their article—which is but a few words and very easily understood—is true: that she used these appliances and had these confederates. That is all there is, that I can see, in this action. As for wandering around in the domain of spiritualistic exhibitions and mediums, there is nothing of that kind alleged in these pleadings.

Plaintiff's Counsel: We still think we cannot try the case in any other way. If Your Honor would allow us to withdraw a juror, for instance. My associate counsel declines to go on with the case under these circumstances. I am positively certain that the issue must turn upon these things, and we are in an awkward position on account of the declaration of the jurors; they will find a verdict against us anyway.

The Court: No, they do not say so. I never heard of such a proposition. In the first place it is entirely unheard of, that any matter of belief in a religious way, or in a quasi-religious way, should affect the qualifications of jurors in this State or in this country, by putting any supposititious questions to a juror: Suppose such and such things should be proved.

Plaintiff's Counsel: If Your Honor declines to receive that kind of evidence, and refuses to allow it, that is the end of it.

The Court: The difficulty of it is, *you have a cause of action which is complete entirely without that, I think*, substantially, if I read them rightly, upon these pleadings (the written complaint in the hands of the Court), *that is, the publication of a libelous article. All* you will have to do is to rest.

Defendant's Counsel: That gives us the affirmative of the issue, and we will go on and prove that."

Thus it conclusively appears that my position is sustained by the Court, and from those rulings the plaintiff has taken no appeal. I deeply regret that her counsel should have closed his article by designating the trial as "a farce which had been enacted in a so-called Court of Justice." He is an officer of that Court, and to defame the proceedings brought in a Court of his own selection, and where he has practiced for so many years, subjects him to criticism. That the Courts of New York have attained a distinction for dignity, honesty and learning, unsurpassed in this country, is well known. Because the learned Judge who presided upon that occasion would not permit the real issue to be diverted, and go into the trial of the mediumistic powers of Mrs. Wells, rather than the question whether she was a swindler, and used trick cabinets and confederates, in the opinion of her counsel, the whole proceeding was a farce!

And this forcibly brings to mind the proposition of her counsel to turn the orderly business of the Court into open ridicule, by asking the Court to set aside the regular panel of jurors and substitute a jury of Spiritualists to try the case of Wells *vs.* Bundy! The counsel for Col. Bundy understood the object of that proposition the moment it was made. He knew, as did the counsel who made it, that such a proposition was unheard of. That it would not for a moment be tolerated by the Court, and that it would eventually be used in newspaper articles, was remarked by the writer to Col. Bundy as soon as it was stated. No one should be deceived by these subterfuges. The issue was plain and simple, and that issue the plaintiff would not try. She was called a vile swindler, and one who had been using trick cabinets and confederates, and she flew the Court-room when her alleged libeler offered to prove his assertions true. I do not believe our Courts are prejudiced against honest Spiritualists. They have, when I have had occasion to test or observe their rulings, refused to permit witnesses to be asked whether they were Spiritualists with a view of impeaching their credibility.

I have already occupied more space than I intended. I hope you will bear with me, as I am profoundly interested in all that pertains to the welfare of this great movement. I have never flinched in my faith in or fidelity to the Cause you, Mr. Editor, so widely influence. But what has all this cost us both? Not so much that we regret in money, as in mortification and shame, that those whom we know or firmly believe are sometimes the instruments of the Most High should at others be mediums of the most depraved, or slaves to unrestrained passion, fraud and vice; I can say with Macbeth,

"But 't is strange;
And oftentimes to win us to our harm,
The instruments of darkness tell us truths;
Win us with honest trifles, to betray us
In deepest consequence."

Oh! that the love of gain, the pride of ambitious natures and the selfishness of this world could be left behind when we enter our séance rooms, and only that which is pure and holy inspire the mind of all. Could this be so, how quickly would this great Truth fill the world with light and joy! Honesty from spirits and mortals, and purity of life from all believers, are indispensable to the coming of that time when the world shall again, not alone under the glowing star of the east, but in every land and household, hear the angels of heaven singing "Peace on earth, good will toward men."

A. H. DAILEY.

For the Banner of Light.

TO MY DARLING.[*]

Dearest darling, thou hast left me,
Left me in this world of pain;
To my heart there comes a yearning—
Yearning for thy love again.

Few the years of storm and sorrow
Time had rolled above thy head,
Ere they laid thee, dearest darling,
Down to rest among the dead.

Often for thy cheering presence
Have I longed and wished in vain;
But I feel to-day, my darling,
Our sad loss was thy great gain.

In a world of light and glory,
In a world where comes no night,
Thou art free from cares of earth-life,
With the shining ones in white.

I to earth-life would not call thee,
Could I, from thy home on high;
Not but let me feel thy presence—
Let me feel that thou art nigh.

When my work on earth is ended,
When I cross o'er Death's dark sea,
Wilt thou, in that Land of Sunshine,
Dearest darling, welcome me?

For the night is closing round me,
I have wept through all the day;
Loose my bonds, and give me freedom,
Oh! break down these walls of clay.

Hear me, loved one, spirit darling,
From thy home among the stars;
I am hungered, and am thirsting:
Feed me through my prison bars!

Chicago, Ill.

[*] Composed on the death of Alice J. Beaumont, by Eunice T. Jenifer.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FORTY-ONE.

BY J. J. MORSE.

[Specially compiled for the Banner of Light.]

The writer's last communication to the pages of the BANNER OF LIGHT, under the above heading, appeared in the month of July, 1885! The interval since has not found his pen idle, for sundry articles have, at various times, found hospitality in the ever-valued journal that these lines are also destined for. But those other articles were written while the scribe tarried under the stars and stripes, visiting the superb country they float over, and making many warm and dear friends in the splendid cities of the greatest Republic of the world. Those pleasant days are done; it is hoped they may be repeated, though to-day the recollection of them lives, a bright and glowing presence upon Memory's inmost shrine.

However, it is the present that presses most upon us. So, once again, as European Correspondent of the brave BANNER, let me resume duty, and tell its readers, from time to time, something of our doings over here in Britain, three thousand miles away.

First, let it be recorded that the writer, with the good wife and daughter, reached these shores in safety, receiving a right warm welcome from the noble-hearted Glasgow friends. A grand public reception, lectures, and social courtesies almost innumerable, constituted a series of "killing kindnesses," from which we finally emerged alive, but happy for them all. The dear sister, unseen for seven and twenty years, was there to greet us, and veritably each seemed to the other as though both had returned to earth from that beauteous bourne beyond. The warm, nay, loving greeting given by Glasgow has been unstintedly bestowed in Liverpool, London, Manchester, Oldham, Keighley, and all other places visited, including Newcastle-on-Tyne, where are some of my warmest and truest friends—none more so than Mr. H. A. Kersey, who so ably and satisfactorily represented Colby & Rich for me during my absence from my native land. That he undertook to do so out of respect for the firm and sincere friendship to myself, justly entitles him to this brief but honorable mention here. Lest my readers charge me with egotism, let it suffice to say, about myself, that, on all sides, publicly and privately, in person and by letter, my return has evoked the warmest expressions of affection, congratulation and good-will. My ever valued sister, Emma Hardinge Britten, privately and in the pages of the excellent journal she is engaged in editing, and her co-editor, Bro. E. W. Wallis, also with our other journal, *Light*, so finely edited by "M. A. (Oxon)," each and all said generous things in giving me their genial welcomes home. I thank them all, and only trust to deserve a tithe of what they have said. I have, indeed, been deeply touched by the numbers and wealth of friends and friendship that are mine the country throughout. On all sides, too, are said many kindly words to America's Spiritualists for their generous treatment of "the little Briton" while amongst them. So, "all 's well that ends well," as says the proverb.

Naturally many changes have taken place during four years, and consequently much has happened since the writer went away. Spiritualism in Britain has far more of a religious character than a phenomenal one, so aught that seems like an exhibition does not flourish. Among our best-known public-platform seers are Mrs. Groom, of Birmingham, and Mr. Victor Wyldes.

There is an enormous development of the Lyceum movement at present. At the time of the writer's leaving England, in 1885, the number of Children's Progressive Lyceums throughout the country could almost be counted on one's fingers. Now there are upward of sixty, meeting every Sunday. Then there was no native literature of any extent or consequence devoted to our children; now there are at least two standard works in general circulation: "Spiritualism for the Young," by Alfred Kitson, and "The Lyceum Manual," compiled jointly by Mrs. E. H. Britten, Alfred Kitson and H. A. Kersey, the last-named being also the publisher. This last-mentioned work is invaluable as a means of imparting uniformity of sentiment, fact and idea concerning spiritual teachings, and will in time be a powerful agent in consolidating the Lyceum movement. The old-fashioned Sunday-school method is so ingrained into folks that it is difficult to escape its influence, even in the Lyceum, but in time the "Manual" will leaven the whole lump. Admirable songs, (why say hymns?) golden-chain and silver-chain recitations, with excellent readings, pervaded with a pure and exalted aspiration, make the book just the thing for its purpose. It contains full details for the constitution of a Lyceum, and a valuable set of by-laws for the regulation of the enterprise when started. It is now in its third edition of five thousand copies, and there is every appearance of this edition, which was only issued a month since, being exhausted in a very few weeks. With commendable generosity the publisher devotes the net profits to improving future editions, taking nothing for himself; for it is with him, truly, a labor of love.

It is gratifying, too, to point to another important fact that occurred during the writer's absence, *i. e.*, the establishing of the new paper in our movement, "*The Two Worlds*," due to the insistance of Bro. Wallis, coupled with the need that was felt for one of its kind. The admirable selection of that most able and eloquent authoress and lecturer, Mrs. E. H. Britten, as editor, assured the results that have been reached.

It is furnished at the moderate price of two cents per week, which brings it into the hands of the humblest, while its literary character assures it a passport to those who are unswayed by the question of price. Bro. Wallis labors like a Trojan, as sub-editor, and secretary of the company owning the paper; and as directors, editor and all concerned work together harmoniously, no wonder success crowns their efforts.

Politically, things are quiet here at this time. Ireland remains the one topic still. Commercially, trade is improving and there is hope of better times all round. Indeed, the outlook appears more promising than has been the case for many years. Let us hope it may prove all we hope, and that those who are to benefit may learn wisdom from the past, and husband their resources, for under the present state of human affairs poverty and plenty are, seemingly, the ever-repeated alternations of our conditions.

Just here let the writer relate an amusing incident that lately was narrated to him. The scene is a religious gathering in a large hall in the city of Newcastle-on-Tyne. Present, a large number of ministers and laymen, the occasion a sort of prayer-meeting conference. An invitation was extended by the ministers to those who wished to pray, when up rises a former brother of the faith, now an ardent Spiritualist, named Bevan Harris, who ascends the platform, and, as an old deacon can, commences to fervently pray to the Lord that he "bless this new outpouring of the spirit," this "awakening coming from the heavens," that "it may touch the hearts and consciences of thy ministers," and "we thank thee, oh! Lord, for its beauty, and the light that it bringeth," and so on, concluding amid deep silence with a resounding "amen," that was unctuously responded to all over the house. Quite mystified as to what "awakening" the good brother referred, the minister asked him what it was he was asking the Lord to bless, when the prayee blandly replied, "Why, Modern Spiritualism!" A chorus of pronounced "Ohs!" greeted the statement, and he 'll never be permitted to "pray in meetin'" again.

Ere the pen is laid down let it trace a hearty and fraternal greeting for the new year to good Luther Colby, the valiant veteran, and John W. Day, who serves so faithfully beside his chief, to THE BANNER, and its hosts of readers throughout the world. A Happy New Year to you, dear friends mine, and as we tread the coming months may our lives be full of use, our hearts of happiness, and our memories be full of peace when at its close we look back upon the year just gone. May the good angels help us all, so that, indeed, we may have a foretaste here of the heaven we hope for "over there." For this time, then, greetings, and adieu.

Progressive Literature Agency, and
European Agency of the Banner of Light,
16 Stanley street, Fairfield, Liverpool, Eng.

In Memoriam.

To the Editor of the Banner of Light:

An old pioneer in Spiritualism and a friend of humanity has stepped from the visible ranks and gone to join the innumerable number of those who are continually passing from our tangible grasp.

MR. HARMON CUSHMAN, of Euclid, O., closed his earthly career very suddenly on Dec. 2d, in the sixty-fourth year of his age.

He was a stanch Spiritualist, and was fearless in the advocacy of its claims, giving each week the pages of THE BANNER a careful perusal, making often its editorials the subject of converse in the family, and speaking of many of them in terms of the highest praise. Often in my itinerant wanderings have I found rest and repose in his very hospitable home, for which I shall ever hold him and his estimable family in grateful remembrance.

He was about his usual vocation, busy with the duties of his every-day life, when suddenly the hands dropped listlessly, the feet refused to press their way further; the body settled back. The man spiritual had disappeared from tangible sight and touch; the mortal body, still beautiful in its ruin, was all that was left of one who a few moments before had been moving actively among us.

It was a day never to be forgotten—a day so full of sorrow and mystery that it seemed almost like a dream. Only the evening before we sat with him and the family conversing long and earnestly upon spiritual topics, and oh! how we should have treasured every word if it could have been given us to understand that life's short day was so surely ebbing to its close:

"Strange we never prize the music
Till the sweet-voiced bird has flown;
Strange that we should slight the violets
Till the lovely flowers are gone;

And sweet words that freight our memory
With their beautiful perfume,
Come to us in sweeter accents
Through the portals of the tomb":

Making us realize how rare and priceless was our treasure, and how sad a thing it is to love what de ath can touch. Yet those who lingered around this vacant shrine mourn not as those without hope. "Weeping may endure for a night, but joy cometh in the morning," for through the "Beautiful Gates Ajar," as with opening vision, they behold the arisen one, and the land into which he has entered. The very air at the old homestead is laden with his presence, and the thought that he will come again with words of love and cheer checks the coming tears and lulls the pain of parting.

In sixty-four years of continued growth and expansion of mind he had created a place for himself from which he will be missed, for as a member of organizations he was active, loyal and helpful; and in the Horticultural Societies of both his county and State, his absence will be felt and mourned. Having been a practical fruit-grower for many years, his judgment in that department of industry was reliable, and his counsel in such matters valuable and influential. From the hillsides and valleys, on the day of his funeral, they came, a vast throng of sorrowing and sympathizing friends, together with his fellow-craftsmen of the Masonic fraternity to which he belonged, among whom were many whose whitened hair told the story of their near approach to the boundary of the invisible, whither their friend had so suddenly gone.

We bring the roses he loved so well, the flowers and fruits of all the summer-time, and lay them on his grave, not because we think he lingers there, but because they tell the story of his life and work. A little longer and we, too, shall be gathered where there is but one fold and one shepherd, and where partings are unknown. E. ANNE HINMAN.

Euclid, O.

☞ The celebrated divine, Dr. Cook, recently preached to the congregation of the Rev. DeWitt Talmage in Brooklyn, N. Y. Among other things referring to the great hereafter, he said:

"Louisa May Alcott, watching with her mother by the deathbed of a dying and dearly-loved sister, says when the end came, she distinctly saw a delicate mist rising from the dead body. Her mother, too, saw this strange thing. When they asked the physician about it, he said: 'You saw life departing visibly from the physical form.'

"Dr. Oliver Wendell Holmes, in the preface to a book on visions, says, with all a scientist's conservatism, 'that once, watching by a death-bed, the impression was conveyed to him that something—that is the word he uses—passed from the body into space.'"

Banner Correspondence.

Massachusetts.

WEST DEDHAM.—John Wesley Howlett, who has attended several séances held by Mrs. Hattie C. Stafford, at 55 Rutland street, writes of one at which he was present as follows: "Mrs. Stafford had barely time to take her seat in the cabinet—she entering the room under spirit control—when two spirit forms emerged therefrom robed in white. At one time during the séance two small white objects appeared at the feet of a gentleman who sat next to me. They gradually increased in size until two spirit forms stood before us, having every appearance of being young girls of about ten years of age. I thought they were children, when suddenly they rose to the full stature of womanhood, and taking the hands of the person next to me led him near the cabinet in order to draw strength from the medium; there they conversed with him quite awhile. When he returned to his seat he told me they were his mother or wife—I am not sure which—and his daughter, and gave me the following evidence of his daughter's identity. He said that previous to her transition she frequently expressed to him the thought that she feared she would be lonesome in spirit-life. The first words she said to him as a materialized spirit were, 'Father, I did not feel lonesome.'

What better test of spirit identity could have been given him? He was a resident of Portland, Oregon, he informed me, traveling East on business.

While watching with pleasure and interest the forms come and go, and mingle and converse with their friends, I suddenly heard a lady's name pronounced close behind me, and turning my face came in contact with a flower held in the hand of a spirit-friend who had not fully materialized in height and stature, but sufficiently so to reach the flower to me by extending her arm upward. I watched her as she gradually materialized to full stature; when accomplished there was barely room for her to stand between the back of my chair and the wall of the room. I then arose, moved my chair so as to allow her to pass, and going near the cabinet with her enjoyed a few moments of blessed spirit communion. I was convinced of her identity. Shortly after the spirit in charge of the medium spoke from the cabinet, saying, 'There is a beautiful spirit here by the name of Alice; she says she has a friend present who is celebrating his birthday, and if he has no objection she will give his age.' As I was celebrating my birthday, and knew a spirit of that name, I felt that I was the person referred to, and gave permission to have my age announced; it was correctly given by spirit Fred, he having received it from my spirit-friend Alice. No mortal present knew that it was my birthday, or what my age was. One spirit dematerialized entirely away while her hand was held by her mortal friend, and one conversed when she had so far dematerialized that all that could be seen was a small fragment of her form on the floor.

During the past year I have attended several séances with this medium, and have seen forms materialize in various parts of the room inside and outside of the circle, also dematerialize outside of and at a distance from the cabinet; also materialize upon the top of the cabinet, and descend therefrom. The cabinet consists of four small upright bars, that serve as corners, to which are attached a dark-colored drapery, forming a movable cabinet of about five feet square. I never attend a séance of any nature without invoking the Divine Power who governeth all things to sustain and protect the mediums in the performance of their mission, which is to give humanity positive knowledge of a life beyond the grave.

Let them ever be the recipients of kindness and tenderest sympathies, and their pathway strewn with loving thoughts from mortals. Spare them the agonies of spirit produced by malicious thoughts, cruel slander, and shameful persecution; sustain them with your kindness and sympathy, and let the silent prayer flow forth from the souls of all, *God bless the mediums.*"

BOSTON.—A. S. Hayward writes: "I made some suggestions recently in relation to what might be done, in case no medical practitioner was near at hand, in instances of pneumonia, etc. I have since read of a case in New Hampshire (where stringent medical laws exist), wherein a person was sick for several days and could get *no* attendance—as the physicians were overtaxed, or were themselves affected with the prevailing disease—and so the invalid passed to spirit-life without the benefit of professional skill.

In the early stages of the current epidemic, where no medical aid is at hand, it will be well when a person feels the complaint coming on—which manifests in pains in the back, and in the muscular system generally, and also in the head—to at once start perspiration and bring the forces to the feet. This can be done by magnetic treatment and various processes; the feet may be placed in quite warm mustard water (a teaspoonful of mustard to three quarts of water); let them remain some fifteen minutes; take internally a cup of the old housewife's remedy 'pennyroyal tea,' or a cup of 'hot composition tea.' On retiring—which should be at once after the foot-bath—care should be exercised to keep warm, with sufficient clothing to induce a profuse perspiration; and on arising, caution must be observed as to taking cold by undue exposure to atmospheric changes. If constipation exists at the time, it is highly essential that a mild cathartic be administered.

Doubtless many lives could have been saved during the past few months by the observance of these simple remedies at the outset of the complaint. If the disease does not yield to this process, then the use of onions, etc., as an outside application as before recommended, can profitably be resorted to. In cases of this kind good nursing at the outset is of the greatest importance."

SALEM.—A correspondent writes: "A marked interest has recently developed among the members of the Spiritualists' Society of Salem, and the future of the organization is very promising. The Sunday meetings both afternoon and evening are largely attended by old as well as young. Several first-class speakers have addressed the meetings, and their arguments have had a substantial influence upon many who were wavering in their minds as to the great principles of Spiritualism.

On Sundays, Dec. 5th and 12th, that sterling lecturer and test-medium, Mrs. Ida Whitlock of Boston, was present, and greatly pleased large audiences with her eloquent language and marvelous gifts. Dec. 29th, Dr. Webster of Portland, a highly intelligent man, delivered two powerful addresses. Jan. 5th and 12th, Mrs. Kate R. Stiles of Boston, one of the sweetest and most refined women on the public platform, delivered several lectures, which gave satisfaction. Other excellent speakers are yet to come."

Illinois.

ORION.—B. G. Wright expresses his views on cremation, etc., as follows: "This 11th day of December, 1889, my earthly tabernacle has been ninety-one years engaged in preparing me for the 'Spirit Sphere,' where my dear earthly and eternal wife, who I once thought was dead, now lives and is waiting for me. She left for the 'Summer-Land' on the 11th day of October, 1869, to live with our spirit-daughter till I join them; then we will pass in happy companionship our spiritual and eternal lives in the home, the heaven prepared by the loving All-Father for the spiritual-dualism of the entire human race—while the earthly dualism of the entire race, instead of being 'resurrected' at the sound of Gabriel's trumpet, will be readjusted in new material conditions, through the fiat of earthly decomposition.

The only remedy for the destruction of the human 'dual' life, consequent on the decay of the physical structure when the spirit passes to higher activities is, to my mind, 'cremation.' I think the testimony of clergymen, doctors and professors, given in THE BANNER some time since, is true, and irrefutable reasons are almost innumerable in favor of adopting cremation in this mundane world, where the amount of sickness and death is so alarming. The only well-believed argument against it is that which rests on the doctrine of physical resurrection; and this really owes its power to an unthinking sentiment, and to the old declaration: 'I believe... in the resurrection of the body,' which has for so many years been made one of the chief tenets of Christendom. But if the race, male and female, are 'dual' beings, as they undoubtedly are—as is proved by the fact that the earthly 'dualisms' die and decay like those of all the animals in the world—why the necessity of a resurrection for the lesser part when the greater is already ascended? Gen. chap. ii., v. 7, says: 'And the Lord God formed man of the ground, and breathed into his nostrils the breath of life, and man became a living soul'—that is, to my mind, a 'dual being.' The 'spiritual dualism' never dies, while the 'earthly dualism' shares the fate of all physical forms. In proof of this fact I quote Gen. chap. iii., v. 19: 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.' If these quotations are true, then our progenitors were, and their descendants are, 'dual beings.'"

Kansas.

TOPEKA.—In reply to the question, "What Does Spiritualism Mean?" Henry H. Warner writes: "To me, Spiritualism means that I am brought into closer *rapport* with the great stores of Nature's harmony and love. The flowers bloom brighter, the stars shine more clearly, the rivers flow more grandly and the mountain peaks appear loftier to me since I realize the truth that they are the product of Nature; that the same cause that evolved them has evolved me; that I am a part of Nature, and that to Nature alone need we look for the expression of Deific power and spirit.

Spiritualism means to me that I am an immortal being just as truly to-day as after the change called death; that change makes no difference in the fact of my immortality; it simply emphasizes it and brings me into a closer relation to the spiritual forces of Nature, that is all. It simply sets me free from environments which were necessary for my growth as a physical and psychic entity, and leaves me to grow.

Spiritualism means to me that I am here in this world of energy and being not because I desired it, but as the consequence of a law of Nature. No other law could have placed me here in an earthly form, and I am no different in outward appearance from my fellow-beings. It means to me also that before I was born my father and mother stamped me with their loves and hates, good and evil, and I am what I am because of those pre-natal conditions.

It means to me that I owe certain duties to my fellow-beings and to myself. I owe it to myself to cultivate the best physical in order to furnish a suited dwelling-place for the spiritual, and to live in peace and harmony with others I must be in harmony with myself. To me, Spiritualism in its highest sense means perfect selfhood and knowledge. It means all science, all religion, anything and everything that will make man grander, nobler and purer in his thoughts, words and acts. Anything that will bring man to the knowledge of his responsibilities as a father, woman as a mother, and do it in a truly tender and ennobling way, is Spiritualism to me.

It means that my father, my mother, brother, sister, all whom I hold dear, are not dead but living; and if mine can communicate with me across the sea of death, so can yours. It means that peace shall come to my soul instead of strife, health instead of sickness. Spiritualism means, then, all life, all love, all hope—the All of Being."

Michigan.

GRAND RAPIDS.—Joseph Hopkins writes: "Your editorial under the caption, 'Spirit Communion—What Then?' a few weeks since, was, I think, worthy of the serious consideration of all avowed Spiritualists. The query therein raised as to what real end has spirit-communion been granted to us? is a pertinent inquiry in view of the unprogressive state of so many nominal Spiritualists—Spiritualists who live in and appear to be satisfied with life in the external phenomena, and stop there; stop with the a b c of Spiritualism. In this connection we are impressed to say:

I. Spiritualists, to grow spiritual, may well seek by daily prayer to grow in a knowledge of the truth and *in the practice of what that truth teaches.* Our prayers may be addressed to good and intelligent spirits, or to the Great Author of All Intelligence; but mortal man will not, cannot make much progress in this life without inspiration and help from higher intelligences. And these intelligences are not apt to come without being called upon. It is a beneficent law of nature and of nature's God that man should seek for, work for and reach after what he receives.

II. Progressive men and women, in this light, will live and work as they pray; that is, by their services and money they will do all they can, each according to his strength and wisdom, to help forward the cause or causes in this world which represent most of truth, most of good to humanity. In this light, the everlasting scramble to make money for selfish gratification, or for the display one can make in the world, will not be the great object of life; but it will be to seek that which calls out one's better thoughts and fraternal actions, as above indicated. Such a purpose, we are taught by the higher spirits, will develop one's spiritual nature, and will bring a life of never-ending happiness to its exemplars."

New York.

BROOKLYN.—J. Gaylord writes: "Conservatory Hall was on a recent Sunday morning favored with the presence of Mrs. Renouf, whose address, upon the subject of 'Charity'—previously written in a semi-trance state—must have assured Brooklyn Spiritualists that they need not be wholly dependent upon speakers from abroad. In the evening of the same day Mrs. Fletcher spoke upon 'Physical and Spiritual Culture.' She was not cautious or profound enough to announce herself as a 'psychical researcher,' nor as a 'student of hypnotism,' nor of 'the occult sciences,' nor of 'mental science'; neither did she affect 'theosophy'; though—as it was understood—recognizing truth in all. Disdaining the unreal, and that 'some other way,' she frankly confessed herself to be——'a *Spiritualist!*' Her Anglo-Saxon sentences, though apparently extemporized, suffered little thereby in structure, and if unambitious, were freighted with meaning and suggestion, and impelled by compressed soul-force to the fulfillment of their mission.

I hope that these speakers will not keep themselves so much in reserve in the future."

Texas.

FLATONIA.—A. Eidelbach writes, Jan. 20th: "The Spiritualists of this place wish to express their heartfelt thanks to Mr. and Mrs. G. W. Kates, of Philadelphia, for the good work they have done here. They came here from Galveston January 1st, and gave us four lectures on 'The Philosophy of Spiritualism.' Mrs. Kates spoke entranced, and held the closest attention of the people over an hour each time; after each lecture, she read characters and incidents, and described spirits clairvoyantly. These being the first Spiritualist lectures combined with phenomena ever given in this place, we are happy to say we had large and attentive audiences, made some converts, and started many more into inquiry after the truth."

District of Columbia.

WASHINGTON.—Mrs. Marion Cooper writes: "I have had a sitting with Dr. F. H. Roscoe—Rhode Island's celebrated medium—who is now stopping at the residence of Mr. Littlefield, 1706 L street, Washington, D. C. He [Dr. R.] told me many marvelous and strange things, concerning which I *knew* no one save myself and the spirit conversing could know anything. Dr. Roscoe is certainly a very worthy medium. I have also had the pleasure of an introduction to Mrs. Roscoe, and find them a most charming and estimable couple—an ornament to our Cause."

New Publications.

THE SCIENCE OF THE CHRIST. An Advanced Statement of Christian Science, with an Interpretation of Genesis. By Ursula N. Gestefeld. 12mo, cloth, pp. 463. Chicago: The Author.

With a belief that "if what is called 'Christian Science' is what the name implies, it should progress in development," the author of this volume endeavors to aid that progress. If this belief be true, it places the "Science" on a lower plane than any other form of Christian ethics, and differs essentially from the Christian religion, which is held to be perfect, and hence beyond all possibility of further development. It cannot, however, be denied that many who profess to be its disciples and to be governed in all their ways by its principles as originally set forth, are lamentably deficient in a correct understanding of it; that is, if we are to judge of a tree by the fruit it bears. It may be, then, that it is more to an understanding of the so-called "Science" the writer refers than to the science itself, for we can hardly conceive that, in view of what it has been claimed to be, it is capable of being "developed." Looking at the volume from this point of view, the author has, even if measurably successful, accomplished a good work; for certainly to most people this "Christian Science" has been enveloped in a fog, which those who have undertaken to explain have only increased the density of.

The measure of success attained will be variously estimated by different readers. There are seventeen chapters, the sixteenth being a condensation of those that precede it, in the form of questions and answers. The first question is, "What is God?" and the answer informs us that he is "Consciousness—Being—Mind—Intelligence," etc. On the same page we are told that God is not a conscious being; he is not a thinking being; he is not an intelligent being. To the question, "Is Man Separate from God?" the reply is, "No." "Is Man Distinct from God?" "Yes." We are further told that the world is matter; that matter is not substance, it does not exist. Disease is defined to be "A condition; not a self-existing thing." "The devil is mortal sense." "A sense of sin, sickness or death is all there is to either; they are not integral parts of either Man or The Mortal." To several questions the answer is "Yes and No."

"The Science of the Christ" is founded on its own interpretation of the Christian Bible, to which it gives an inner meaning discernible to those only who adopt the peculiar reasoning of the teachers of that science; and this is by no means the first attempt to force that book—and with some show of success, it may be said—into conformity with a special form of belief distinct from, and in some cases antipodal to, all others. Whether this volume will lead to a better understanding of what is now little understood, is a problem that each reader must solve for himself.

THE TARTUFFIAN AGE. By Paul Mantegazza. Translated by W. A. Nettleton, assisted by Prof. L. D. Ventura. 16mo, cloth, pp. 151. Boston: Lee & Shepard.

As a pessimistic expert the author endeavors to show that the people of this age are wholly given over to a practice of deceit, even cats and caterpillars being included in the list of hypocrites. Of religious hypocrisies, he says they are infinite in number and variety. The view taken harmonizes with that of an American statesman concerning the English language, who defined it as an invention to conceal the truth. The book is amusing, to say the least, and has its lesson, which is easily seen and may be profited by.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, jr., Secretary.

ANDERSON, IND.—The Society of Spiritualists meets regularly in Westerfield's Hall.

BROCKTON, MASS.—First Spiritualist Ladies' Aid Society meets in its hall in Crescent Block every Sunday evening. Carrie E. Nevins, Secretary. Lyceum meets in same hall at 12½. James Abbott, Conductor.

BRIDGEPORT, CONN.—The Spiritualist Union. Isaac F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7½ P. M. Willard J. Hull, President.

BANGOR, ME.—Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Martine's Hall, 104 22d street, Sundays, at 2:45 P. M.

CHICAGO, ILL.—The Harmonial Society of Spiritualists holds public meetings every Sunday evening at 7½, at the hall in building northwest corner Peoria and Monroe streets, entrance 93 South Peoria street.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10¾ A. M. I. W. Pope, Conductor; Thomas Lees, Corresponding Secretary.

CLEVELAND, O.—The First Spiritual Advance-Thought School holds regular meetings every Sunday at 2½ o'clock at 559 Pearl street. Mrs. L. H. Parker, President.

CHATTANOOGA, TENN.—Meetings are held regularly in Market-street Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—Meetings are held every Sunday at 3 P. M. in Coöperative Hall, Hilsendegen Block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Seats free.

DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1543 Champa street. P. A. Simmons, President.

EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

FITCHBURG, MASS.—First Spiritualist Society meets in Red Men's Hall, 239½ Main street, every Sunday at 2 and 7 P. M. Mrs. E. C. Loring, 113 Blossom st., Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtleff, Clerk.

LYNN, MASS.—Spiritual Fraternity holds meetings every Sunday at 2½ and 7½ P. M., at Templars' Hall, 36 Market street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill, Secretary.

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CANADA.—Meetings are held in the hall of the Religio-Philosophical Society, 2456 St. Catherine street. George W. Walrond, speaker.

NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Olio street. H. L. Selover, Secretary.

NEW HAVEN, CT.—First Spiritualist Society; hall 148 Orange street. J. W. Sypher, President; A. F. Champlin, Secretary.

NORWICH, CT.—*First Spiritual Union.*—Meetings are held every Sunday in Grand Army Hall, at 1½ and 7½ P. M. Mrs. J. A. Chapman, Secretary. Children's Progressive Lyceum meets in same hall at 12 o'clock. William P. Myers, Conductor.

NEWARK, N. J.—Association of Spiritualists holds meetings Sunday evenings at 177 Halsey street. Mrs. Dr. S. F. Martin, President; Frank W. Wilson, Vice-President; C. Hough, Secretary.

PORTLAND, ME.—The First Spiritualist Society holds services every Sunday at 2½ and 7½ P. M., and Friday at 8 P. M., in Reform Club Hall, corner Congress and Temple streets. H. O. Berry, President, No. 79 Lincoln street.

PORTLAND, ME.—"The Portland Spiritual Temple" holds regular meetings on Sunday in Mystic Hall.

PITTSBURGH, PA.—The First Spiritualist Church has lectures every Sunday morning and evening. Children's Lyceum meets at 2 P. M., in the hall, 6 Sixth street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyer, Secretary.

PORTLAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Newell can be addressed for particulars.

SPRINGFIELD, MASS.—First Spiritual Society. Services are held every Sunday at 2 and 7 P. M. in Graves Hall, 322 Main street. C. I. Leonard, President; J. P. Smith, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. E. J. Huling, Clerk.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, in Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

ST. PAUL, MINN.—Meetings are held regularly by the Spiritual Alliance in Waucota street Chapel, between 8th and 9th streets, every Sunday evening at 7½. Mrs. Mary A. Tussey, Secretary, 223 East 8th street.

TROY, N. Y.—The First Society of Progressive Spiritualists holds meetings in Room 18, Keenan Building, Sunday evenings at 7½. Ladies' Aid Society in same room Thursday evening.

TRENTON, N. J.—First Association of Spiritualists holds meetings in its Hall in Taylor Opera House, Greene street, every Sunday afternoon and evening. W. J. Hibbert, President; Wm. Hibbert, Secretary.

WORCESTER, MASS.—Meetings held every Sunday 2 and 7 P. M, in Continental Hall, corner Main and Foster streets.

A LITTLE BOY'S THANKS.

A little boy had sought the pump
From whence the sparkling water burst,
And drank with eager joy the draught
That kindly quenched his raging thirst;
Then gracefully he touched his cap—
"I thank you, Mr. Pump," he said,
"For this nice drink you've given me!"
(This little boy had been well bred.)

Then said the pump: "My little man,
You're welcome to what I have done;
But I am not the one to thank—
I only help the water run."
"Oh! then," the little fellow said,
(Polite he always meant to be,)
"Cold Water, please accept my thanks,
You have been very kind to me."

"Ah!" said Cold Water, "don't thank me;
Far up the hillside lives the Spring
That sends me forth with generous hand
To gladden every living thing."
"I thank the Spring, then," said the boy,
And gracefully he bowed his head.
"Oh! don't thank me, my little man,"
The Spring with silvery accents said.

"Oh! don't thank me—for what am I
Without the dew and summer rain?
Without their aid I ne'er could quench
Your thirst, my little boy, again."
"Oh! well," then said the little boy,
"I'll gladly thank the Rain and Dew."
"Pray, don't thank us—without the Sun
We could not fill one cup for you."

"Then, Mr. Sun, ten thousand thanks
For all that you have done for me."
"Stop!" said the Sun, with blushing face,
"My little fellow, don't thank me;
'T was from the Ocean's mighty stores
I drew the draught I gave to thee."
"Oh! Ocean, thanks," then said the boy—
It echoed back, "Not unto me.

"Not unto me, but unto Him
Who formed the depths in which I lie;
Go, give thy thanks, my little boy,
To Him who will thy wants supply."
The boy took off his cap, and said,
In tones so gentle and subdued,
"Oh! God, I thank Thee for this gift!
Thou art the Giver of all good."

A QUEER DISCOURSE ABOUT CRANKS.

By "Parson" Pomeroy, at Adelphi Hall, corner 7th Avenue and 52d street, New York City, before the First Society of Spiritualists.

In the mysterious provisions of Our Father who Art in Heaven, as everywhere else, names are often bestowed in derision that are exceedingly appropriate. There is an evolution of words as of worlds; there are births of names as of babes, and at birth few there are who can correctly prophesy the future of a name or a child.

As all there is comes from and is amenable to God, cranks, and the name applied to those who are possessed of ideas in advance of some of their fellows, must come from a good source. To-day I will discourse on the crank, and the part he carries in the eternal drama of life.

Years ago, circumstances landed me on a quiet mission in the village of Berea, Ohio. There I saw grindstones of many sizes, from babyhood to the heaviest adults. Grindstones by the cart-load, wagon-load, car-load and town-lot-load. Good, solid grindstones they were too, but useless in their idleness. Each had its mouth open for—a crank. Without a crank grindstones were of no account in the carrying out of the grindstone invention. As cranks did not come to these grindstones, they went away by cars and boats to find cranks, and to be moved by them. The crank I operated in the application of a Berea grindstone to dull scythes, years ago, when a lad on a farm, early prejudiced me against cranks, and it was not till my eyes were opened, and I could see how much the world was indebted to cranks, that I came to consider them, their origin, their uses and their worth.

The crank certainly came from a living idea, and represents one. It is a thing by which other things are moved. A thought put in motion and made useful. The best thoughts and the worst ones are alike as the dead till put in motion. The crank is an emblem of progress, an embodied certainty of usefulness. They had none in the stone age, and they are none too plenty now. "Praise God from whom all blessings flow." Praise God from whom all ideas grow. Praise God for cranks; for the things that move things and that incite life. They are all about us now, as they have been even before man found for them a name. The line extends clear back to Noah, the first clearly defined crank on record. . . . God talked to him and told him there was to be a rain. He told Noah that the heavy wet that was coming would be disastrous to all who were not possessed of a boat. Noah heeded the advance thought, and began building an ark. Looking back I can see him now, at work with teams and saws and other tools, in the grove near the mouth of the creek, as he listened to what God said from time to time, and kept right on with his work making an ark. I can see the long line of women, village groups with their poke bonnets as they poked into the business of others. On their way to the village store they would stop and turn up their pretty noses at Noah, as they called him an idiot. And the men of the village, I can see them hanging to fences by their arms, as they watched Noah at work, as they chewed tobacco or cheap licorice, spat on all there was in reach and derided the crank who was carrying out an idea, the one end of which was in God, the other on Mount Ararat and elsewhere in the future. But despite the babble and the gabble Noah kept on with his organizing of material things and using of the means that were at hand. He lost no time in waiting for the things and ideas not yet credited or suggested. The words of the multitude did not affect his purpose. At the appointed time Noah, the derided crank, had a boat of his own. He lost no time in prayer to God to fill it with people who were not that way inclined, or in making suggestions to the great suggestor. With his family and the germ for future production of animal life, he went aboard his craft, and—without a fear, a fret, a worry, or a sniveling distrust in the God whose inspired worker he was—fearlessly ahead. He may have been a crank, but he lives in history as one who got there, and in getting there, opened the way for millions to follow. Noah was a trifle independent, but this appears to have been no bar to his acceptance by God or to his usefulness as a pioneer.

Abraham was a crank of a very pronounced individuality. He was a rustler in a business way in proof that he had a mission above chewing tobacco or peanuts. He was so very positive in his mentality that when he was nearly one hundred years old and his wife Sarah was ninety, there came a messenger to him through a medium from the upper or spirit-world, telling him that because he had good staying quality in his make-up he was to become the father of a great and numerous people. Then Abraham the crank, who doubted the reliability of the spirit that spake through the selected medium, haw-hawed right out. The absurdness of the idea and utterance was so great that he lay down on the ground, rolled over, kicked up his heels and guffawed loudly. He declared that all such talk was rot; that he was an hundred and his wife was ninety, and according to the family doctor, the thing was impossible. Sarah was not quite so willing to take a back seat, and, woman-like, admitted that God might have something in store for her.

Then spake the angel from the Lord, or from the upper world, declaring that the event foretold would surely come to pass; that the child yet to come was to be a son, and that in view of the mirthfulness of Abraham on this occasion, the boy was already named *Isaac*, which word in those days signified laughter. Thus was the event marked. In due time his thoughts directed that way. Sarah became a mother and Abraham a father, and the child was a boy, and his name was Isaac. By this time Abram and Sarai, as they were then called, were both considered as cranks. No doubt the neighbors hooted and scouted the words of the spirit that thus, through a medium, forecast an event. That it was a truthful spirit who thus made utterance is proven by the numbers of those who are in business and are the owners of corner lots all along Broadway and other streets of New York, Hebrews, Jews, descendants from Father Abraham, the crank.

That was a miracle, but no greater than the one of to-day, in the fact that the Jews, the seed of Abraham and Sarah, are the only people on the globe who have come straight on and outlived all other people. Nations have come and gone; races have risen and disappeared, but the miracle of Hebrew life and most positive individuality endures to this day, despite the efforts of man to crush it out—even as Spiritualism or an active belief in the divinity of our inheritance endures and will endure till its full bosom is lifted up to the Great All-Father from whom came the right of immortality, which is spirit-existence, or Spiritualism, as the term is used.

Joseph was another crank. He even wore a coat of many colors, indicative of his wonderful qualities. He was counted as queer, and wronged by his brethren. They robbed him of all he had that was get-at-ible, then threw him into a pit, as men are thrown now-a-days by those who wish them out of the way. But Joseph got out alive, and pushed right along into the agricultural districts. He was so much of a crank that he was admired by Mrs. Potiphar, and acted differently from many of those who, during the past thirty years, have bitterly denounced Spiritualism, even while in jail paying penalties for violating one of the ten principal commandments. Joseph saw visions, dreamed and interpreted dreams, saw strange sights, and made many statements that were hooted at at the time. He was a crank who saw a long way ahead, and correctly told the fruit the future would bring.

Had Joseph lived in these days he would fare no better now than at the hands of his brethren, all of whom he outranks in history. He was a crank that moved things greater than himself. But for him, the multitude had no food.

Moses was another crank. Like Noah, he had a boat of his own to start in. The hand of man's power was directed against him, but a spirit suggested an avenue for escape. The babe was lifted from the troubled waters, and given a place even among his enemies, in proof that God and one are a majority.

Moses grew, and the older he grew the more of a crank he became. He so far sympathized with labor, and the palm that earned the food its owner ate, that he slew an Egyptian for the trivial offence in those days of striking down a hard-working Hebrew. He kept right on as a crank till he moved the waters of the Red Sea back; marched the children of Israel across the Gulf and into the promised land. He claimed to be a Spiritualist—a spirit-medium—and it looks as though he was. As a crank he did a great work.

Where a man is carrying on many kinds of business, and is operating men in various localities, he requires many agents. God is carrying on a great amount of business in many far-apart localities. He has been at work from the incident of creation and establishment of order, and has called into activity of special nature thousands of agents—of mediums. Now every one of His agents has been a Spiritualist—a servant of the Most High Powers, whether he or she know it or not. Man's knowledge of whys and wherefores is not in the least necessary in the dictation of Our Father, who knows enough for all, regardless of the opinions of the multitude.

Daniel was a crank; so were David and Solomon; so, too, were Elisha and Elijah; but they appear to have been well sustained while they were in the business they were put to here on earth. They all shook things up from the foundations or concentration of this regard for the higher life and its higher laws.

Balaam was not a crank. He rode an ass; the ass could see the something in the road and acted accordingly. Balaam could see nothing. He was not a crank. The ass was a crank, and was beaten as a punishment for his power of sight.

With Jesus came several cranks—John, Luke, Mark, Matthew, and others. What a lot of earnest workers they were.

All but two of the disciples or apostles of Jesus were cranks. Judas was not a crank; he was a first-class business man in those days. He was considered level-headed, and a man who could keep his eye on a piece of silver till it led him into the melting-pot. He bought with a kiss, and he sold for cash, at three thousand per cent. profit. No man ever called Judas a crank.

Simon Peter was no crank. Soon as the trouble came he stood and warmed himself. When asked if he was one of the spirit agitators, one of the disciples of Jesus, he evinced no evidence of crankiness, but faced the multitude, and went right back on his former professions. No, Peter was not a crank. The crank turns others, but never turns himself, inside out or outside in to find a hiding.

John Bunyan was a crank. George Fox, the founder of the Society of Friends or Quakers, so called, was a crank. He was full of human sympathy and desire to progress in the ways of mental growth and the peace which is of the family of Harmony. His followers were the first to organize an anti-slavery society in this country. It was a combination of Quaker cranks, but it moved matters in time.

The Englishman who came from England in 1772, and was the first to introduce umbrellas, as he then did in Philadelphia, was a crank who nearly lost his life for coming along with a new idea. Now, if there is not a crank for every umbrella, there is an umbrella for every crank.

Fulton, with his steamboat, Morse, with his telegraph, as was Franklin with his experiments and his disposition to peace, were cranks. So were the inventors of the reaping-machine, the sewing-machine, and all of the great and useful inventions that now bless the world. It is not long since Edison was counted as a crank, and a very wild-brained, funny one at that. Now see what he and his cranks have accomplished.—*Pomeroy's Advance Thought.*

February Magazines.

MAGAZINE OF ART.—The chief letter-press attraction of this number is a poem by Mr. Swinburne, "Loch Torridon," which, with its illustrations, occupies four pages. Replete with the peculiarities of his style of writing it will win the admiration of its readers. The frontispiece is a beautiful etching by James Doble of the famous painting, "A Roman Boat Race," by E. J. Poynter, R. A. A paper upon "Personal Reminiscences of Jules Bastien-LePage" claims special attention from the fact that it abounds with evidences of his mediumistic gifts, which show themselves prominently in his painting "Joan of Arc." Of this masterpiece of art the writer says: "In her garden Joan of Arc gazes afar off in ecstasy, and in her eyes the painter has succeeded in putting all that is passing in her soul. One feels that this young girl is actually in communion with a world beyond our own. Her eyes, wide open and very bright, light up her face, making of this peasant girl a superior being. The pose is exquisitely true. Jeanne d'Arc leans against a tree with one arm outstretched, seized in the very course of a movement by her ecstasy, and wholly wrapt in her vision. The two figures which appear to her floating between the house, which forms the background of the picture, and the apple-tree in the foreground, have been so wonderfully represented by the artist, that to the spectator they seem rather a vision than a remembrance." Two portraits of Bastien-LePage by himself, and one from Rodin's statue, accompany this interesting sketch. New York: Cassell & Co., 104 and 106 Fourth Avenue.

WIDE AWAKE.—A stirring episode of Western military life is told by Lieut. Frémont under the caption, "Snowshoe Thompson." Mrs. A. A. Knight contributes a delightful story of Greek boy-life. A young girl's presence of mind is illustrated in "The Frog-sleigh Mikado," and Mrs. Frémont gives an interesting sketch of the famous scout and guide in the early days of California, "Kit Carson," with a portrait. Mr. Stoddard's serial, "A Rough Boy," grows in interest as in length, and closing chapters are given of the serials "Wednesday the Tenth," and "Sons of Vikings." In the School Series "The Wicked Waterbury Clock" will be found to be one of John Brownjohn's best stories, and in "Men and Things" an interesting variety of original anecdotes and curious lore. Boston: D. Lothrop Co.

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The New York Presbytery

Has been in session of late, to consider the report of the committee recommending the excision of the foreördination to damnation doctrine from the body of the old Westminster Confession, by which the Presbyterian denomination live and move and have their being.

The discussion, as reported in the New York daily papers, has been a lively, and in many respects a funny one for a theological exhibition. The peculiar humor of some ministers is too well known by this time to need description.

Theological students, as well as learned professors and doctors, were eager attendants on this weighty and prolonged debate.

Rev. Dr. Hastings, the chairman of the committee making the report in favor of cutting the predestination to damnation doctrine out of the creed, advocated its acceptance by the Presbytery. Referring to the changes advised by the committee, he said they had thought the harsh, uncharitable statements concerning the Roman Catholic Church, and the declaration as to the six-day creation of the world, should be changed; yet they refrained from positively advising it.

In regard to the revision of the Confession he said that 45 Presbyteries had been heard from, of which number 33 have voted Yes; that 1199 ministers, representing 177,270 church-members, have voted Yes, while only 498 ministers, representing 79,968 church-members, have voted No.

Then Rev. Dr. Paxton, the great gun of the opposition, rose and told a dog story, which he considered to be to the point: A dog was sent, properly placarded, to the railroad station, to be forwarded in the baggage car to the destination indicated on the card affixed to him. The baggage-master looked him carefully over and inquired where he was to go. The answer was: "I don't know, and he don't know. He 's ate up his tag, and nobody knows." So, said the humorous Doctor of Divinity, this whole revision is eating up our tag; and if you eat up that old Confession, and mutilate it as proposed, *you* won't know where you are going, either.

Then this reverend doctor went on to argue that if the Confession still retained the declaration that God foreördains what comes to pass, but left out the rest, it declared that God ordains some things but not others, that he ordains the good, but not the evil. The committee's report retains election, said he, but leaves out reprobation. To put in one and leave out the other, he thought, held them up to ridicule.

How easily he might have been answered and silenced by simply proffering to him the not too often cited text—"God is all, and in all"!

He went on to denounce the report as a surrender to Arminianism, and to quote texts from Paul that in his judgment upheld Calvinism throughout. "It has been asserted," said he, "that there was more of Paul than of Jesus in Calvinism; but," added he, "if you turn from Paul to Jesus, you will leap out of the frying-pan into the [hell?] fire."

The same Dr. Paxton further quoted texts from the Gospels in support of his favorite damnation doctrine, remarking, by the way, that the doctrine was taught in almost every verse of the seventeenth chapter of John. So much the worse for the seventeenth chapter of John, then, say we. The doctrine itself is simply devilish. Humanity repudiates it with horror.

Having appealed to Rev. Dr. Schaff's Commentary on the Bible in support of Paul's Calvinism, that gentleman, who was one of the revision committee on the New Testament on behalf of the American churches, rose and replied: "Whatever I may have written or printed in my Commentary, I have never believed that the Bible taught the predestination of men to damnation. Errors arise from quoting passages singly. You can make the very truth lie by giving but part of it. Christ may not have prayed for the whole world in the chapter quoted, but he did pray for his murderers, when he was dying on the cross."

A voice was heard interrupting: "Then they (the murderers) were of the elect"—which provoked theological laughter. "If they are"—resumed Dr. Schaff—"we need n't be afraid for our salvation."

He went on further to quote texts sustaining his views, and remarked concerning the phrase, "God hated Esau"—which occurs eight times in the Confession—"Does Dr. Paxton believe God hates any one of his creatures, made in his own image? What would we say of an earthly father who hated his children before they were born?"

Rev. Dr. Briggs declared that the proposed revision of the Westminster Confession of Faith did not exactly suit him. All we have proposed to do, said he, is to blot out from the Confession five things: "Reprobation; the damnation of infants; the damnation of the heathen; the classification of Roman Catholics as idolators; the statement that the Pope is Anti-Christ." And so on, in a lengthy speech sustaining his position.

The Rev. Dr. Shearer insisted that "the Presbyterian Church does not now, and never did, believe in the damnation of infants.

Rev. Dr. George Alexander defended the report of the Committee: "Shall we go on apologizing for those clauses that, no matter what we really believe they mean, nine-tenths of all who read them take to mean the damnation of infants and of the heathen?"

The Rev. W. M. Smith declared that ever since he began to preach he had been running across young men who were kept out of the church and out of salvation by the doctrine of reprobation. In Cleveland one Sunday evening he found his congregation much smaller than usual, and knew it was on account of a lecture being given in the Opera House by Col. Ingersoll. After his own service ended he went to the Opera House, and found it packed to the roof with people who had paid $1.50 a head to hear a tirade against the Bible. While I was there, said he, the speaker pulled out a copy of the Confession, and for forty minutes he spoke against the doctrine of reprobation as there set out, and I have to acknowledge that the arguments he advanced in his racy and attractive way were unanswerable by me.

This startling statement brought the Rev. Dr. W. W. Page at once to his feet, and he deprecated the confession that any good Presbyterian should have found Col. Ingersoll's arguments unanswerable; but the reverend gentleman finally said that he was not certain but that the Colonel had more influence in bringing about the agitation of the question than any one else. Then came from all over the hall cries of "No!" "Take that back!" "You do n't mean that!" But the speaker disclaimed anything personal in his remarks, and the tumult subsided.

And so the debate went on. Finally Rev. Dr. Hamilton said that a non-growing creed was a God-destroying thing. Any doctrine, said he, that shocks the moral sense of mankind is doomed, and it will need more than a ninth of Romans to save it; the preterition, the damnation of infants, and the damnation of the heathen fall into that category: Preterition, said he, is a mere attempt of men to confine the ways of the Almighty by their petty syllogisms, etc., etc. Here, against the rules, the speaker was heartily applauded.

Gloomy, ghastly old Calvinism is coming to judgment in its own appointed time. It stands to-day before the bar of God in the form of humanity, and it need not expect to escape its just condemnation.

If it was true at the time of its announcement as one of the great triumphs of God's economy, then it is true forever. But the very fact that it is now fairly up for human judgment is convincing proof that it is but a human device of doctrine, fathered by pure ecclesiastical authority. It has got to go, and all the other dead dogmas with it.

Prof. Smythe's Case.

Ex-Gov. Robinson, it will be remembered, was made special commissioner in the famous Andover case, to investigate all the facts with a view to discover whether Rev. Dr. Eustis was so far hostile to Prof. Smythe of Andover Seminary as to disqualify him from rendering an unbiased decision on the charge of heresy brought against the latter. Dr. Eustis is one of the Andover Board of Visitors.

Gov. Robinson finds that the latter was not personally hostile to the Professor, that he was not subject to undue outside influence, that he was intelligent and conscientious, and gave heed to all the evidence in order that he might render a just decision.

On the other hand, however, he did express his opinion on the merits of the case before hearing the evidence. So that on this point Gov. Robinson finds that after the charges against Prof. Smythe were filed, and before final hearing, Dr. Eustis discussed the subject with several different persons, sometimes at great length; and that he expressed the opinion that the Andover professors were fundamentally heretical, and that their views could not by any fair construction be reconciled with any avowed belief in the Andover creed.

Gov. Robinson further found that Dr. Eustis openly talked over the matter with prominent clergymen in a store while the charges were pending, speaking excitedly, and declaring his opinion that the Andover professors could not conscientiously sign the creed. Also, that he denounced their conduct as insincere and unscrupulous; that during the same period he showed a lawyer a printed brief in the case, and told him that the Andover professors were teaching contrary to the creed, and were being prosecuted for it; and that, while the case was pending, he told a New Haven bookseller that he considered the Andover professors unfit to hold their positions.

No opinion is expressed by Gov. Robinson as to whether the facts as found were such as to disqualify Dr. Eustis from acting as a judge at the trial of the professors. But it is considered by the friends of Prof. Smythe to be a favorable finding for him, since it sustains all the points on which he chiefly relies to make a case against Dr. Eustis.

When the Andover Board of Visitors dismissed Prof. Smythe on the ground of heresy, he appealed from their action to the Supreme Court of the State, alleging that Dr. Eustis had prejudged his case, and was therefore incapable of rendering a fair verdict. Gov. Robinson was appointed to hear the testimony, and report, which he has just done.

It now only remains for the Supreme Court to finally decide upon the legal right of the Board of Visitors to dismiss the professors. In this decision is involved the question whether their teaching is in accordance with the creed on which Andover Seminary is founded.

Thus we see ecclesiasticism, in respect of its doctrine as well as its government, compelled like any other suitor or appellant to appear before the civil tribunals. This is a far healthier state of affairs than would be the case if the civil authorities, as the God-in-the-Constitution zealots would have it, were dragged before ecclesiastical courts.

The Psychical Research Society.

The *Boston Budget* gives a timely and very intelligible *resumé* of the facts attending the origin, history, and recent dissolution of the American Society for Psychical Research. It tells the whole story about as it is. The American Society was established by Prof. Barrett, a prominent member of the London Society, who had come over to Montreal to be present at the meeting of the Royal Association in Montreal. He visited Boston, where he received many courtesies from professional and scientific men, and being an enthusiast in the cause of psychical research, prevailed upon a number of gentlemen to favor the establishment of a Society in this city similar to the one in London. The work of organization was at once begun and completed. The Society was from the start over-weighted with machinery.

The fatality about it, however, was that the gentlemen composing it personally felt no special or inspiring interest in the proposed research, and were without any experience in it whatever. *The Budget* well describes it as a ready-made society, with no antecedents, and no background. Besides this, the men composing it were all busy about other matters, and their time was fully employed. The London Society, on the other hand, drew largely on that educated leisure-class which performs such an amount of good and hard work in England. Thus the intrinsic conditions of the two Societies were as contradictory as it is possible to imagine. More than all, the London Society was broad and liberal in spirit. It was destitute of both bias and prejudice. It was ready to believe anything that could be proved, and did not begin its professed work with denying what it had no knowledge of. And that work has consequently broadened as time has passed, and been carried on in the original spirit.

It is not to be at all wondered at that under such circumstances the work of the Society here has practically amounted to nothing. It hardly needs saying that it requires time, patience, and the skill which experience alone gives, to inquire into, examine and investigate alleged phenomena of the psychical sort. Committees cannot, either, be counted on to do the work which can alone be done by individuals, and done, too, not at odd moments, but regularly, constantly and persistently. Such work was rarely done in psychical research by the leading members of the American Society.

So the Society is dissolved, as was to have been expected. But *The Budget* voices the truthful opinion in the case when it says, at the conclusion of its review of the matter, "that it must not be supposed that, because the Society here is dissolved, psychical research in America is at an end. It began long before the Society was dreamed of, has continued through its brief and uneventful existence, and will continue long after it is forgotten. The right sort of work usually falls into the right sort of hands sooner or later, and no amount of society-forming can keep it out of these." The phenomena called psychical do exist. The evidence is being noted day by day by thousands of interested observers, who are Spiritualists, and a vast mass of reliable testimony is accumulating.

The New York *Daily Press* adds its opinions on the subject of psychical research in a similar way to those of its Boston contemporary, expressing its surprise that a greater public interest is not felt in the class of studies pursued by psychical researchers. *The Press* asserts that there are comparatively few people who are as yet aware that there really exists a vast "debatable land," where the visible and invisible, the physical and the psychical, meet and mingle according to natural laws not yet discovered but certainly discoverable.

☞ There are too many growling editors in our ranks, as well as outside of them. They are increasing in number, we are sorry to say. There are chronic growling newspaper correspondents as well. They seem to delight in their angularities. We pity them. Then there are one or two "endowed" Spiritualistic newspapers. These hebdomadals boast of their great abilities to shine, but the usual fate of such a paper is, that instead of building itself up on the basis of actual achievement, it is erected solely upon money endowment before it has demonstrated its right to live.

☞ See what the spirit says on our sixth page in reply to the question, "Is Spiritualism Spreading Among the Masses?" Certain critics in our ranks should peruse and ponder well upon the reply to the question alluded to above. This is the *organization* that is so thoroughly doing the good work which was inaugurated in spirit-life many years ago. It is thus leavening the whole loaf. And so, as the spirit says, "Its glory is not dim, nor do we believe that it ever will be quenched."—Also see what the Spirit-Intelligence says about dreams.

☞ A correspondent writes from Muncie, Ind., that convincing physical manifestations are occurring through the mediumship of Dr. C. L. Arrington; a music-box placed at a distance from the medium, with its lid closed, neither he nor any one else touching it, plays and stops, and responds by signals to any question that may be asked.

"So the 'regular' physicians—that is, a few of them—are going to spring the medical monopoly bill again in the Legislature this winter? All right; *The Globe* will be ready for them."

So says the *Daily Globe* of Boston. "Ditto," says the BANNER OF LIGHT.

☞ Spirit Laura G. Clancey speaks earnest words on our sixth page in favor of cremation.

Accident to Mrs. John R. Pickering.

This excellent materializing medium—whom the publishers of this paper tested to their entire satisfaction years ago, as the files of THE BANNER have recorded—has, as our readers are aware, been out of health for several years, and has received financial assistance from this establishment and from others. Now, as we learn from her husband and from an article in the *Manchester Union*, she has been called to face affliction in a new form—the nature of which is thus set forth by the *Union:*

"LACONIA, *Jan. 12th.*—Mrs. John R. Pickering, who, together with her husband, resides at the Mansion House, B. C. Buswell, proprietor, met with a serious burning accident yesterday forenoon. It appears that a small oil stove was in use in the room occupied by Mr. and Mrs. Pickering, and that while Mrs. Pickering was standing near a window and peering outward, the stove being close at hand, a shawl which was thrown over her shoulders took fire. The blaze quickly communicated with her other wearing apparel, and soon her entire clothing was enveloped in flames.

The victim happened to be alone, and at once started to run down stairs, at the same time calling loudly for assistance. Reaching the main hallway she proceeded its entire length and into the kitchen, where she found Mr. and Mrs. Buswell, who at once proceeded to envelope her in wraps which soon put out the fire. Upon investigation it proved that nearly all the clothing covering the lower part of her body was burned completely off, while that above the waist was also burned to a greater or less extent. The extent of flesh wounds commence just below the left knee and extend upward nearly to the waist, and although severe are not thought likely to be attended with serious results. Had it not been for the forethought and timely assistance rendered by Mr. and Mrs. Buswell, the unfortunate woman would have been burned to a crisp in a few minutes.

Mrs. Pickering is a noted Spiritualist, and known all over the country, a few years since, as a famous materializing medium, having appeared as such in all the principal cities in the East. Several years since she suffered a slight stroke of paralysis, and subsequently, upon partial recovery, became reduced nearly to conditions of an invalid. Many friends in this vicinity extend sympathy in her sad misfortune."

Mrs. Pickering, we are informed, is in want of immediate pecuniary aid, and Colby & Rich have already forwarded the sum of ten dollars to her address. Those who feel like aiding this martyr-medium can remit their offerings to our care, when we will acknowledge the receipt thereof in these columns.

Sharing the Profits.

The Bourne mill, of Fall River, is the first cotton mill in the United States to test the profit-sharing system. On a certain afternoon last week, at two o'clock, the bookkeeper entered the card-room with a big tin box, and the operatives at once gathered around him. Each one carried an envelope containing a card, on which was marked the amount of the owner's weekly wages, and received in exchange for it a white envelope, marked with a sum amounting to three and one-half per cent. of the wages he or she had earned and received for the six months from July 1st, 1889, to December 28th.

It was a semi-annual dividend. There were four hundred and one sharers in the profit. The result was a surprise to all concerned. The highest sum paid was $18.55. An old English spinner who had earned over $200, received $10.06. Engineers and mechanics were included in the dividend, and received $10 apiece. The idea prevailed, however, that while profit-sharing would prevent many strikes, as well as waste, and secure a better class of help, it never could settle the labor problem where the injustices that prevail in many mills are allowed to continue. Yet it is a concession, and an experiment in the right direction.

☞ The recent newspaper discussions, *pro* and *con.*, in regard to the conduct of Rev. Mr. Penney—some condemning him because he declined to have a "regular" doctor when his child was ill, but had full faith in "divine healing," *i. e.*, by prayer—seem to have quieted somewhat since his child has recovered. So the Rev. Gentleman has been requested to make a statement for the press in regard to "human sickness and disease," in which he takes, in the first place, occasion to say that it (the curative power manifested in his child's case, for instance) is not what is known as "Mind Cure" or "Christian Science"—that these are two entirely different things. "Mind Cure," he says, or "Christian Science," is simply "Spiritualism" with a new name. We *deny* this *in toto*. Mrs. Eddy, whom he quotes, was, it is true, a medium; but she, like some other selfish people, thought she could make more money by drawing to herself the "church folk" upon the plea of healing by and through "Christian Science;" but it is true, as Rev. Mr. Penney says, that her alleged "Science" "is no part of the Christian religion whatever." All the rest of the gentleman's long story is a rambling dissertation based upon Bible allegories not worth alluding to. One fact alone, however, justifies us in calling in question at least his especial statement to this effect. He says: "Now what are the facts? I have been *healed* of an INCURABLE DISEASE myself." He here boldly asserts that an impossibility has been accomplished on his person! And so he goes on to enumerate at length the "miracles" that have been enacted in his church in Attleboro.

☞ The San Francisco *Carrier Dove* has changed its magazine-form to an eight-page sheet, similar to THE BANNER. It is handsomely printed on excellent paper, is illustrated, and deserves the liberal patronage of the public. In fact *Spiritualists*, above all others everywhere, should constantly bear in mind—in these uncommonly exciting times, both politically and religiously, as the earth is nearly closing another two thousand-year cycle of the ages, when the Old is to give place to the New—*that all the papers devoted to the Cause* are to play a most important part for the next ten years, and therefore should be fully sustained financially.

☞ We shall print next week another of the fine series of papers on "THINGS WORTH RECORDING," which Mrs. Love M. Willis is contributing to our columns, under the *nom de plume* of "Observer." The theme of this article will be the late Dr. John F. Gray, of New York, his experiences in search of Truth, and his views as to its utilization among men.

COLBY & RICH announce elsewhere that they have reduced the price of Prof. Henry Kiddle's work, "SPIRITUAL COMMUNICATIONS," from $1.50 to 50 cts. per copy, postage 10 cts.: Also that of "SHADOWS," by John Wetherbee, from $1.00 to 75 cts. per copy, cloth; in paper, from 75 cts. to 50 cts; postage free in each case.

☞ Thoughts are expressed elsewhere, by E. Anne Hinman, under the heading "In Memoriam," which will be soulfully perused by all whose feet tread the valley of mortal separation.

☞ Bro. J. J. Morse's letter—on our second page—extends from Liverpool a kindly and seasonable greeting to his many friends in America.

Exit Goliath!

We are informed by a correspondent that so much adverse criticism has been made in Newburyport, Mass., relative to the attack of Rev. Mr. Clagett upon Spiritualism (which we reviewed in our issue for the 25th ult.), that he has decided not to preach a series of sermons against it, as at first intended. He has evidently come to regard discretion the better part of valor, and, we are informed, during his stay there will devote his time to revival work, pure and simple, and "let Spiritualism alone."

☞ Mr. George W. Berry, of D. B. Stewart & Co., commission merchants, Baltimore, Md., and Mr. Walter Snyder, *sold goods on Jan. 22d* to an alleged agent of J. P. Newton & Stearn, of Williamsport, Pa., accepted checks on the bank of that place, and each gave the stranger about twenty-five dollars in change. On Wednesday night both Mr. Berry and Mr. Snyder dreamed that the checks were forged. Mr. Snyder told Mr. Berry about his dream on the morning of the 23d, and Mr. Berry had told his dream to the bookkeeper as soon as he got down in the morning. The two merchants were uneasy, and telegraphed to the cashier of the Williamsport bank. They received an answer by wire that no such firm as J. P. Newton & Stearn was known there. Then Mr. Berry and Mr. Snyder told the police of the swindle. People ignorant of the psychological laws call such presentiments "dreams," when the fact is, spirits reach their friends whom they wish to protect while the latter are in negative condition—asleep. Spiritualists, who understand these matters, know that decarnated individuals give such warnings as reported above, the same precisely as information in advance is given through intuitive medial instruments.

☞ A difficult problem is now before the American people—viz: how to once more restore its flag to its whilom important position on the high seas. The time was, and not a few men live who remember it, when the stars and stripes were to be seen and welcomed with a thrill of honest delight in all parts of the civilized world. That time must return. A nation with a vastly-extended sea coast like our own can ill afford to become destitute of ships. There is no freedom without them, and the country's wealth is without power. Even rocky little Athens instructs us in that lesson. No nation of any importance at all ever became indifferent to its possession of ships, as ours has become. And what a poor picture it is, too, to see a populous and rich country like the United States, with so many superior ports and harbors, calling on even the smaller maritime countries to do its carrying trade with other nations, and willingly paying them for such service. We want a national commerce that shall carry the national flag.

W. J. Colville's

Great new work on Theosophy will be ready for delivery on or about Feb. 20th. Owing to the very large and valuable Appendix, which will greatly enhance the merit and utility of the volume, it will extend to upwards of five hundred pages instead of about four hundred and fifty pages as originally stated.

Notwithstanding the additional outlay occasioned by this enlargement of contents the price will not be raised. *One dollar and fifty cents* per copy will, however, be strictly adhered to in every instance after the work is published—*postage extra.*

The offer to advance subscribers, to receive this large book at one dollar ten cents, postpaid, extends only for the *next two or three weeks at utmost.* All who intend to avail themselves of this offer must send in their remittances, with full post-office address, *immediately* to the publishers, Colby & Rich, 9 Bosworth street, Boston.

Concerning the book, it is unnecessary to repeat what has been so often expressed in these columns further than to state that W. J. Colville, with the assistance derived from unseen intelligences, as well as from other sources, has presented the subject of Universal Theosophy in perfect consonance with the higher teachings of Spiritualism. The ground taken is thoroughly impartial; no reasonable person need feel the least offended at any of the views advanced. Spiritualism and Theosophy, the author declares, are but one in their true essence and purpose.

The Housewife

Is a charming monthly publication, with contributions from scores of well-known and popular writers, such as Elizabeth Stuart Phelps, Rose Terry Cook, Marian Harland and Jennie June. Any one can have *The Housewife* three months for ten cents by sending to Housewife Publishing Co., New York, mentioning the BANNER OF LIGHT. See contents of February *Housewife* in issue of BANNER for Jan. 25th, last page, and special offer.

BUCHANAN'S JOURNAL OF MAN.—It will be with much regret that its readers will learn from the January number of this ably conducted magazine that it is the closing one of its publication. Having completed its third volume, its editor says, a tired brain protests against the burdens imposed upon it, and forbids further journalism at present. In this issue is given Dr. Buchanan's address before the newly organized Anthropological Society that bears his name, as published in THE BANNER of Jan. 4th. An interesting narrative is given of a dangerous operation safely performed at the city hospital, Paris, upon a woman while mesmerized, or, in more acceptable parlance, *hypnotized*, the patient being wholly unconscious at the time, and afterward with great difficulty convinced that she had passed the dreaded ordeal. A letter from Prof. Denton to Dr. Buchanan, written at Melbourne, December 1882, is published, to show that his death was a greater loss to the scientific world than even the friends of progress suppose, Dr. B. remarking that "among the cultivators of the physical sciences he was the foremost thinker of the age." The remaining contents are full and complete in their distinct departments.

Though Dr. Buchanan's valedictory is given in this number, it is not at all likely it has reference to his eminent service to the public in the line of progressive thought and human advancement to which his life has been thus far faithfully devoted; and in the intimations he gives of continued labors in other channels his friends may find hope of further enlightenment from his pen.

"THE ARENA."—The February number in its fine array of contents indicates a determination on the part of its conductors to keep abreast of the times, and in some features a little ahead of them, in their presentation of mental pabulum. Dr. James T. Bixby contributes an interesting disquisition upon the writings of Robert Browning, designating them as being so entirely spiritual that their meaning is far beyond the comprehension of a vast majority of mortals. What promises to be of deep interest are "Reminiscences of Débûts in Many Lands" by the distinguished actress, Mme. Modjeska, the first installment of which is given in this number, accompanied by an excellent portrait. A series of papers on "Psychical Research" is commenced by Richard Hodgson, N. P. Gilman writes upon "Industrial Partnership," Gen. Clinton B. Fisk upon "Henry George and the Rum Power," and T. B. Preston reviews Cardinal Gibbons's recent volume, "Our Christian Heritage." Boston: Pierce Building, Copley Square.

☞ On another page will be found an obituary notice of the late Edgar A. Conant. We are informed that several of the officers of the Boston Phenomenal Society attended his funeral at Westboro', Mass., last week; also that that Society proposes at an early day to hold a service in Boston to his memory.

NEWSY NOTES AND PITHY POINTS.

In no case would we intentionally violate the divine precepts, "Be courteous," and "judge nothing before the time." This must be our answer to various correspondents.

A SERIES OF QUERIES.—Does it naturally follow that eaters of pork are piggish? the consumers of sausages doggish? beef masticators blood-thirsty? mutton devourers lamb-like? potato lovers mealy? intoxicant imbibers fiendish? vegetarians healthy? tea drinkers nervous? cigar smokers passive? misers demented? slanderers roguish? Who knows?

WHAT NEXT?—A project is on foot in Middletown, N. Y., to run a pipe-line for milk to New York City. Will it be watered stock, ha?

The *Philadelphia Ledger* has heard from Adam (?) *via* Milton (!)—as the following seasonable paragraph goes to show:

"A correspondent who thinks there is nothing new under the sun, says: Adam had the grip. At least Milton says so—'Paradise Lost,' book xi.:

—For Adam at the news
Heart-struck with chilling gripe."

Brag is a good dog; but Holdfast is better.

The electric cars are successfully running on Tremont street with the horse cars.

Was newspaper advertising a success with you last year? asks an exchange. If not, why not? It pays others. It ought to pay you; and will, if wisely done. Advertise liberally, but judiciously; advertise the truth; set forth the announcement in a neat, simple but pleasing way, and satisfactory results will follow.

Poet Whittier condemns politics in temperance crusades.

It is said there is a Maine man with a mania for slashing horses. The man who will injure our willing servants, the horses, ought to be severely horse-whipped.

There has been a great storm of wind and rain in England the past week; and the destruction of property has been enormous.

The New York *Catholic News* is a pretty smart paper if it is edited by a Shea!

The late Robert Browning never indulged in public speaking. He disliked oratorical endeavor. Exactly our own case. We never liked to spend our breath orating. We once heard John G. Whittier tell a friend of his that "it was n't *in him* to address an audience extempore." This, most likely, is why he always has had on hand an excuse whenever he has been invited to be present at public meetings. And yet he *talks* beautifully with his pen.

There are very few people who are aware that *one woman* has made the gowns of the Justices of the United States Supreme Court for the past forty years! Who is she? will be asked. We do n't know. But the account before us says "she gets $100 for each of them."

Postmaster-General Wanamaker was once editor and proprietor of a newspaper. Is it at all likely that he under these circumstances would go out of his way—or even attempt to, as has been alleged of late, because he happens to be P. M. G.—to suppress any newspaper because of its religious belief or non-religious proclivities? The whole thing is a sensational myth.

The loss by fire in the United States during 1889 was one hundred and twenty-five million dollars, the largest of any year of the fifteen in which a record has been kept.

It is now proposed to postpone the World's Fair until 1893, as there won't be time to get ready by '92, and that is a Presidential election year also.

It has just come to the knowledge of the fire underwriters that a new fire-hazard exists in some if not many of the new buildings of the Back Bay district, owing to the shabbily constructed flues.

Scribner's Magazine boasts that Mr. Jacassy will write a series of articles of travel for it. Other magazines often have Jackassy correspondents, but they do not brag over them, says the *Gardiner (Me.) Journal*.

During the five months of the continuance of the Paris Exposition nearly a million persons visited it from the French Provinces, and 116,000 from England. 14,000 South Americans, 19,000 Greeks, 14,000 Spaniards, 11,000 Russians, 14,000 Americans, 22,000 Germans and nearly 2,000 Turks were among the great throng. Ten thousand establishments rented accommodation, having 171,000 rooms.

The provisional government of the new Republic of Brazil has ordered that the use of the calendar with saints' names for each day be discontinued, and that Comte's Positivist calendar be substituted therefor. This calendar gives the name of some eminent man for a saint's name for each day, divides the year into thirteen months, and dedicates the months to Moses, Homer, Shakspeare, Danté, etc., substituting these for the names now in use.

JAN. 25TH, 1759.

Oh! Bobby Burns,
Ye bonnie Scot,
We want to say
Ye 're ne'er forgot.
We pass as chaff each bigot's scorn,
And bless the day that ye were born.

The good Bostonian is now enjoying new potatoes from Bermuda, strawberries from Georgia, and even the frisky shad from Florida is a month in advance of the season.

[SEVENTY-TWO DAYS, SIX HOURS.]

NEW YORK, *Jan. 25th*, 1890.—Nellie Bly this afternoon alighted in the Jersey City dépôt of the Pennsylvania railroad, after a journey of twenty-five thousand miles. She had circumnavigated the globe without escort, and with but a little handbag of necessaries, and the one plain navy blue gown which she wore on the bright morning of Nov. 14th, when she sailed away on the steamship *Augusta Victoria*.

A rum-drinking judge in Maine fines a dealer for selling the contraband article! "Consistency, thou art a jewel!"

A correspondent says: "Wipe out the English syndicate breweries in America *by law*. The quicker this is done the better it will be for the morals of the people."

Terrible railroad accidents in this country are on the increase. Not a day elapses but we hear of horrible deaths from this cause alone.

Ice! Ice!! Ice!!!

Mr. Edward Bellamy's "Six to One" is rather a sketchy story, the scene of which is laid in Nantucket. The hero becomes intimately acquainted with six delightful daughters of the island, it says, and the manner in which the author contrives to leave five of them out in the cold is agreeably related.

Dr. Shelhamer's influenza-la-grippe-pneumonia medicine is a splendid protection against the above-named diseases.

THEODORE PARKER'S old church in West Roxbury, that was recently badly damaged by fire, was built one hundred and and seventeen years ago. The first pastor was Rev. Ebenezer Thayer, of Boston. The second Nathaniel Walter, son of Rev. Nehemiah Walter, the founder. Mr. Walter's successor was Rev. Thomas Abbott, ordained Sept. 27th, 1773, who remained in charge for ten years. Theodore Parker served till 1846. Mr. Parker's reputation as a scholar and thinker gave the little church a widespread fame.

SOMEWHAT TOO SPICY.

Variety life's spice may be,
But men are asking whether
A little less variety
Would not improve the weather.
—*New York Sun.*

It is quite true what Rabbi Schindler said last Sunday, namely, that what was a luxury yesterday has become to-day a want.

It is with narrow-souled people as with narrow-necked bottles: the less they have in them, the more noise they make in pouring it out.—*Pope.*

Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 9 Bosworth street, regularly twice a week—on TUESDAY and FRIDAY AFTERNOONS. J. A. Shelhamer, Chairman.

Boston Spiritual Temple, Berkeley Hall, No. 4 Berkeley Street, corner of Tremont.—Sunday services at 10½ A. M. and 7 P. M. R. Holmes, President; George S. McCrillis, Treasurer.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society; Sundays, 2¾ P. M.—Lyman C. Howe, speaker; 11 A. M., Fraternity School for Children; Wednesday evening meeting at 7½. M. D. Wellington, Secretary.

Children's Progressive Lyceum No. 1.—Sunday at 10¾ A. M. in Paine Memorial Hall, Appleton street, near Tremont. Ernst R. Wendemuth, Secretary; L. L. Whitlock, Conductor.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 10½ A. M., 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 789 Washington Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Business meetings Fridays, 4 P. M.; Supper 6 P. M.; Public meeting 7½ P. M.; Test Circle and "Spirits' Afternoon" last Friday in each month. Mrs. A. E. Barnes, President; Mrs. F B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Room 2.—Facts Social Séance every Monday evening. Meetings for the discussion of Psychic Phenomena Friday evenings. L. L. Whitlock, Chairman.

The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at 3; Supper at 6; Meeting at 8 P. M. I. G. Wellington, Secretary.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets.—Sunday afternoon, Jan. 26th, a large audience was present to listen to the lecture upon "The Law of Karma, or the Problem of Good and Evil," delivered by the guides of Mrs. H. S. Lake.

The following is a very brief synopsis: "The subject is a difficult one to elucidate, but it may be I can throw some light thereon. What you are, what you can do, is a result of the cumulation of spiritual power by reason of varied material expression. Evil and good are terms which you have coined to express states of consciousness. That which causes inharmony, suffering, a sense of want, you call evil; that which produces comfort, ease, contentment, harmony, you call good. Each of these states, however, indicates the degree of ability which you have attained in balancing yourself along the lines of physical and spiritual law. The liberation of this soul-force in matter is 'Karma'—a record of your struggles to gain this inner equilibrium.

Sensing the duality of things, you have employed terms to communicate that consciousness, *i. e.*, good and evil, God and devil, light and darkness, etc. Cause and effect convey clearer ideas, and furnish a key to the perplexing problem of good and evil, especially when you are made aware that you conserve, and carry over, from one embodiment to another, the effect of thought and conduct wherever generated or performed.

Thus my 'Karma' and yours, however painful, become a righteous result of causes however remote or obscure; and as, purified by effort and cleansed by trial, you perceive the pathway you have trod, you come to realize that, all the way along, all experiences have been needful, because they were opportunities for gathering and conserving spiritual energy—attaining to a recognition of the law under which man marches toward tranquility and immortality."

Next Sunday the platform will be occupied by Mr. Lyman C. Howe, of Fredonia, N. Y.

The lesson for the children at 11 A. M. will be "Self-Control." Wednesday evening Social at 7:30. Usual Friday afternoon meeting for women at 2:30 in the Library-Room. * * * *

Berkeley Hall—The Boston Spiritual Temple Society.—Last Sunday morning the guides of Mrs. Lillie spoke upon "The Land of Shadows," and sought to impress upon the minds of those present the importance of understanding and living spiritual lives here in order that they might emerge from the shadows and enter within and live and rejoice in the light of God's love and goodness. The evening lecture was based on the scriptural text: "Whereunto, then, shall I liken the men of this generation?" and was listened to with close attention by an audience that was greatly edified thereby. Questions from various persons were dealt with instructively to all.

Miss Emma J. Nickerson speaks next Sunday morning at 10:30, and at 7:30 P. M. O. L. R.

The First Spiritualists' Ladies' Aid Society, 1031 Washington Street.—Fifty members were present at the last business meeting. Two worthy cases for charity were assisted according to their several needs. Will the friends of the poor who are readers of THE BANNER and who have second-hand clothing to dispose of remember that this Society has many urgent calls from worthy people for cast-off clothing? Any donation will be thankfully received at the rooms of the Society.

The transition of Mr. Farnum to spirit-life was alluded to—he being an earnest Spiritualist and a former member of the Association. Six names were added to the membership roll and two propositions presented. Mrs. Chapin has recently aided the finances of the Society by quite a little sum from a commission she allows on toilet articles sold at the hall. Mrs. M. A. Kemp and Mrs. Butterfield are entitled to thanks for gifts of material for work-table.

Evening meeting well attended. Exercises consisted of vocal music by Mr. Wilson and Miss Amanda Bailey; address of much interest by Dr. A. H. Richardson; address and tests by one who was warmly welcomed as an old friend, Mrs. Dillingham-Storrs; a song and a good speech from Mrs. Hattie C. Mason, and psychometric readings truthful and clear by Mrs. J. K. D. Conant.

Friends of the Society who receive THE BANNER before the next meeting, should remember that Friday afternoon, Jan. 31st, is spirits' afternoon—doors closed at 3 P. M. sharp. Very small admission fee to non-members who desire to attend this séance.

MRS. F. B. WOODBURY, *Sec'y.*
23 *Bromley Park, Boston Highlands.*

The First Spiritual Temple Children's School.—Last Sunday the opening exercises were in accord with the lesson of the day, "Inspiration." The lesson from "The Educator" was upon the different phases of Spiritualism, teaching that our children should have for a constant reminder the truth presented that the life that *now* is shapes that which *is to be*, and that Spiritualism is a Saviour, as it saves us from the fear of death by giving us a knowledge of life. The teachers in this school portray to the children the glories of the phenomena and philosophy of Spiritualism in lessons adapted to their natures. Inspiration was defined by children and the older ones in a manner creditable to all. There was a good attendance at this session. Lesson next Sunday, "Self-Control." ALONZO DANFORTH.
No. 1 Fountain Square.

Eagle Hall, 616 Washington Street.—Last Sunday the morning conference opened with a piano solo and song by Mrs. M. F. Lovering, and an invocation by Mrs. Dr. Crosby. "Practical Spiritualism" was discussed by Dr. Coombs, Mrs. Merrifield, Dr. Eames, Mr. Haynes, of Charlestown, Mr. Ridell, Frank W. Jones, of New York, and Mrs. M. W. Leslie.

Afternoon.—Song by the pianist. Remarks and tests by Dr. Coombs, Mrs. T. J. Lewis, Jennie Rhind, Mrs. Rich, Mr. Blackden, of New York. Reading of a poem by Mrs. Lovering.

Evening.—Recitation by Miss Lillian Rich; vocal trio by Mrs. Lovering, Miss Rich, Mr. L. W. Baxter; remarks by Mr. Blackden; recitation by Miss Mattie Milliken. Tests and delineations by Mrs. Kelly, Mrs. Davis, Mrs. Dr. Bell, Mrs. M. W. Leslie, Mrs. Dr. Crosby, Mrs. Rich and Dr. Fuller.

Subject for next Sunday morning's conference, "Equal Rights." Meetings held every Wednesday at 3 P. M. F. W. M.

Twilight Hall, 789 Washington Street.—Large audiences were present at the three sessions on Sunday last, and were well entertained and instructed by the following speakers and mediums: Mr. Eben Cobb made the opening address, followed by Mrs. Dr. Howe; well-recognized tests were given through the organisms of Miss A. Peabody, Mrs. Perkins, Mrs. Hattie Young and Dr. Nichols.

In the afternoon and evening the following talent rendered good service to the Cause of Spiritualism: Mrs. M. E. Thompson, Dr. A. H. Richardson, Father Locke, Mr. Jacob Edson, Mrs. M. A. Chandler, Mrs. A. Woodman, Mrs. E. Shackley, Mrs. A. Forrester, Miss A. Peabody, Mr. Brewster and Mrs. Lizzie Kelly. I have only to add that those who were present left the hall with as grand an idea of the philosophy and phenomena of Spiritualism as the above speakers and mediums could voice from the spirit-world. X.

America Hall, 724 Washington Street.—Sunday last the morning services consisted of remarks by the chairman, Dr. W. A. Hale, Miss Nettie M. Holt, Dr. Taylor, Mrs. M. E. Thompson and Mrs. Jennie K. D. Conant; tests by Miss Holt and Mrs. Conant.

Afternoon.—An invocation and remarks by the chairman were followed by addresses from Mr. McKenzie, Mrs. A. E. King, Mrs. A. Wilkins, Dr. W. E. Reid, Bro. C. W. Capell and Mrs. I. E. Downing, all of whom were listened to with much interest. Tests and delineations were given by Mr McKenzie, Mrs. King, Mrs. Wilkins, C. W. Capell and Mrs. Downing. The recitation by little Winnie Heywood was much appreciated.

Evening.—Remarks by Dr. Hale, Mrs. A. E. King, Mrs. M. E. Pierce, Miss Nettie M. Holt, Dr. H. B. Storer, Mrs. I. E. Downing and Dr. P. C. Drisko. Tests and communications by Mrs. King, Mrs. Pierce, Miss Holt and Mrs. Downing. Excellent music, Dr. Hale and Miss Holt as soloists, Miss K. Campbell, pianist, and F. F. Harding, cornetist, added much to the interest of the services of the day.

Last Thursday Dr. Hale, Mrs. H. Stratton, Mrs. Dr. Nellie F. Thomas-Burbeck, of Plymouth, Miss Nettie M. Holt, Dr. Frank Brown, Mrs. A. Wilkins and Mrs. M. E. Pierce participated in the exercises. Tests were given through the above-named mediums, and fully recognized.

Usual services next Thursday at 3; also next Sunday at the usual hours, when excellent test and speaking mediums will be present and participate, including Dr. W. E. Reid, of Grand Rapids, Mich., the well known medium for answering sealed letters, who will exercise his powers in that direction publicly. Friends are kindly requested to write and seal their letters to their spirit-friends before entering the hall, and they will be answered while in the pockets of the writer, seated in the audience, by the controlling intelligence.

M. M. HOLT, *Sec'y.*

People's Spiritual Meetings.—Two very enjoyable sessions were held Jan. 26th, afternoon and evening, in the Ladies' Aid Parlors, 1031 Washington street. Afternoon exercises were opened with a service of song and reading of a poem by the Conductor, Frank W. Jones, followed by a short address with tests by Mrs. Cutting-Luther. Mrs. Harry W. Stratton, Mrs. T. J. Lewis, Dr. Olive A. Robbins and Mrs. Whittier participated in remarks and in giving satisfactory tests.

In the evening Mrs. A. S. Waterhouse made the opening address. N. P. Smith, M. D., followed with remarks and tests, mostly recognized. Both sessions were harmonious, and the people were well pleased with the exercises. Meetings will be held next Sunday in the same place at 2:30 and 7:30. ***

The Ladies' Industrial Society.—Twilight Hall, Wednesday the 22d. After the usual exercises of the afternoon, which proved entertaining and instructive to all, and a supper had been disposed of, those of the evening consisted of a song by Mr. Lillie, followed by remarks from Mrs. Dillingham, Mrs. Stiles, Mr. Holmes and Mrs. Lillie, closing with singing by Mr. Lillie. To the meetings of next Wednesday the public are freely and cordially invited.

MRS. H. W. C., *Sec'y.*

Movements of Platform Lecturers.

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

J. Frank Baxter will lecture and exercise his mediumship in Willimantic, Ct., Sundays, February 2d and 9th, and in Springfield, Sundays, February 16th and 23d; in Salem, Sunday, March 2d; in Lowell, Sunday, March 9th; and in Norwich, Ct., Sundays, March 16th, 23d and 30th.

Mr. J. W. Fletcher delivers "Spiritualism Illustrated," Sunday evening, in Proctor's Grand Opera House, Bridgeport, Conn.; also the first and third Thursdays in February in New York City, under the auspices of the American Spiritualist Alliance. Address all letters to 142 West 16th street, New York City.

Dr. D. J. Stansbury returns to Boston Feb. 1st, to fill engagements. He has had a very successful season in Washington.

Bishop A. Beals has been engaged at St. Paul, Minn., for February, and can be addressed 3140 Arundel street. His meetings are well attended, and the Cause is reported as progressing in that flourishing city.

Mrs. H. S. Lake will speak each Sunday of February for the First Society of Spiritualists of Philadelphia. Parties wishing to arrange for week-evening lectures in the vicinity will address her, *General Delivery*, Philadelphia, Penn.

Mrs. J. Francina Dillingham-Storrs has located for the present at 484 Tremont street, Boston. She will respond to calls to speak and give platform tests wherever her services are required. She has recently given good satisfaction to the friends in Fitchburg, Mass.

Mrs. A. E. Cunningham was in Newburyport Sunday, Jan. 26th; will be in Cambridgeport Sunday, Feb. 2d, and Westboro' Feb. 9th. Would be pleased to make further engagements as a platform test medium. Address her 459 Tremont street, Boston, Mass.

Oscar A. Edgerly has in the last two months filled engagements in Newark, N. J., and Brooklyn, N. Y. Will continue to speak in the State of New York during the months of February and March. Would like to make engagements in New England for the first two Sundays of May, both for lecture and platform tests. Address 190 Madison street, Brooklyn, N. Y.

G. W. Kates and wife are at home in Philadelphia, and will take a much needed rest during February. Their address is 2234 Frankford Avenue, Philadelphia, Pa.

Mrs. M. W. Leslie, speaker and platform test medium, would like to make engagements with societies for Sunday or week evening meetings. Address 699 Washington street (Room 24), Boston, Mass.

George Wm. Walrond, trance speaker and clairvoyant from Great Britain, now lecturing at the Spiritual Temple, Montreal, will be open to engagements after April 1st. Twelve-months' tour from Atlantic to Pacific, including Texas. Address Geo. W. Walrond, Spiritual Temple, 2456 St. Catherine street, Montreal, Canada.

Mrs. Mary C. Knight has been speaking during January—so a correspondent writes—under the auspices of the Independent Society of Spiritualists of Saratoga, N. Y. Quite an interest is generally manifested there. She would like to correspond with societies and persons wishing to engage a speaker for lecture courses or camp-meetings.

G. H. Brooks has, we are informed, been quite seriously ill with diphtheria for over three weeks, but is much better now. During February he will be in Springfield, Mo. His address while there will be care of Prof. W. J. Black, lock-box 1082. He is ready to make engagements with societies for the season of 1890-91. For terms and dates address Plum street, corner McFarland, Cincinnati, O., care of *Better Way*.

Going South.

To the Editor of the Banner of Light:

I notice by your worthy paper of recent date a short item regarding Mrs. F. K. Rich's trip to the South. It gives me great pleasure to speak of this lady as one worthy of the notice and consideration of the Southern people whom she is about to visit. The wonderful sittings which have been given me by her, and the large and enthusiastic audiences with which I have had the pleasure of joining—that have assembled to listen to truths spoken by her upon the rostrum—ought certainly to recommend her to the good people of the Southern cities.

I speak of her not only as a medium of rare attainments but as in all a perfect lady. I trust her visit may result in a work worthy the Cause.

Boston, Mass. E. CLARENCE CHILDS.

[Hope she will report progress to THE BANNER while her Southern visit lasts.]—ED.

A Card.

Dr. E. B. Russell and wife (inspirational, healing and developing mediums) extend their sincere thanks and appreciation to members of their classes, and others who participated recently in a social surprise which furnished substantial tokens of esteem and regard for them.

Haverhill, Jan. 25th, 1890.

An Insidious Enemy.

There is possibly no disease that attacks the human system that is more insidious in its approach than Catarrh. Very few appreciate that a slight cold and a heavy, dull feeling in the upper part of the head lead to anything serious, or are disposed to treat for prompt cure.

Of catarrh it can be truly said that a stitch in time saves nine. Many diseases that are now classed under the general head of "malarial" and "consumptive" are generally preceded by heavy catarrh.

Accompanying the treatment of T. P. Childs, who has become famous the country over for having twenty years ago established the fact that "catarrh could be cured," and whose treatment is the only now known remedy, is a Cold Air Inhaling Balm, which when used for a cold in the head, bronchitis, sore throat, or any disease of the larynx, is wonderful in its results. T. P. Childs, of Troy, O., has become so widely known in connection with this catarrh cure, and has cured so many thousands of people, that to suggest catarrhal troubles suggests T. P. Childs.

None may feel any hesitancy in placing their case in Mr. Childs's hands for treatment. We would call especial attention to the advertisement, and request a cheerful perusal of the facts as set forth.

A Great Convenience.

Experience proves that a great deal of human suffering can be overcome by the external application of electro-magnetism, and we see that Dr. Scott has been able to combine this principle in a popular porous plaster.

By placing this plaster on the part of the body affected, such diseases as Rheumatism, Neuralgia, Pleurisy, Bronchitis, Asthma, severe coughs and colds in the chest, as well as kidney troubles, can be cured. The Doctor recommends, in connection with the plasters, his electro-magnetic Insoles; and to introduce his electric plasters, he will send a pair of Electric Insoles FREE to any one who will forward one dollar to Dr. Scott, 842 Broadway, New York City, for four of his plasters. His card appears in this issue of our paper, on last page; read it carefully.

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No extra charge for cuts or double columns. Width of column 2 7-16 inches.

☞ Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 4. 13w*

Owing to an increased office practice, requiring an over-use of powers, ANDREW JACKSON DAVIS would respectfully decline, after this date (Jan. 6th, 1890), and until further notice, to treat the sick by correspondence. This does not apply to distant patients now under treatment. 12w* Jan. 11.

J. J. Morse, 16 Stanley street, Fairfield, 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 $3.50 per year, or $1.75 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be $4.00 per year, or $2.00 for six months.

ADVERTISEMENTS.

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PROGRESSIVE POEMS.

BY JOHN W. DAY.

It will be with feelings of pleasure that those who have from time to time read the poems of Mr. Day in the columns of the BANNER OF LIGHT and elsewhere, will meet a carefully selected number of them in the neat, convenient and desirable form in which they are here presented.

They bear the impress of spiritual thought, a liberal, progressive nature, independence, and a full recognition of the rights of every individual in whatever circumstances he may be placed and by whatever environments surrounded.

A single glance at them will convince any one that they are not ephemeral productions, to be once read and then laid aside, with no thought of future reference; but of that class which one feels called upon to read many times, and each time with a certain sense of inward satisfaction which, while many experience, few can describe.

To readers of the BANNER OF LIGHT the book will be of special interest and value, even aside from its intrinsic merits. Its author's long connection with the paper, his close relation to the Cause they so highly esteem, and his extended period of arduous and faithful service in its behalf—should, as they unquestionably will, prove an irresistible incentive to every Spiritualist to become the owner of a copy.

Some idea of the scope and value of the volume may be obtained by a perusal of its table of contents, as follows:

INTRODUCTORY.
THE WHITE DOG SACRIFICE. (An Aboriginal Aspiration.)
GUARDIAN ANGELS. (Spirit Nearness.)
JACK. (Animals in Spirit-Life.)
SPRINGFLOWER. (Demonstration of the Inner Vision.)
A WOMAN OF HUNGARY. (Died for Fatherland.)
THE EMIGRANTS. (No Hell.)
TO A SEA-SHELL. (A Moral from the Deep.)
"O-GRAB-'EM!" (No Trusts!)
WINE OF THE SPIRIT. (Eternal Progress.)
FOREST SPRING. (A Legend of Cape Ann.)
ONWARD! (Light at Last.)
THE CHARIOT OF FIRE. (Historical.)
"THE ART PRESERVATIVE." (Technical and Prophetic.)
"WHEN MY SHIP GETS IN FROM SEA!" (Fadeless Youth.)
THE MILLENNIAL SUN. (Spirit the Potential.)
MORNING BY THE SEA. (The Soul's "Other Chance.")
LADY FRANKLIN. (Woman's Devotion.)
AUTOPHONIA. (Patience Conquers.)
HOPE. (For All.)
NOTES.

A copy of the above named volume of poems will be given free, as a premium, to each yearly subscriber to the **Banner of Light**—whether new or a renewal—who may express a desire for one when sending $3.00 for a year's subscription.

We will furnish two copies of the book, if desired, together with one year's subscription, for **$3.50.**

Price **$1.00** per copy, postage free, when sent by mail other than as a premium.

For sale by COLBY & RICH.

Reliable Medical Aid.

Send 10 cents to DR. FELLOWS, Vineland, N. J., for his "Private Counselor," a book for WEAK, NERVOUS MEN. It sets forth an external cure which imparts *strength* and *vitality*. Easy to apply. No dosing drugs. Jan. 25. 1s

Gray Hair Restored in Three Days

TO its original color, free from all poisons. It stops the Hair from falling, and makes it grow. Powders to make 12 ounces postpaid on receipt of 50c. No trouble or expense to make. 2-cent stamps taken. Send for Circulars. Address MRS. ANNA CONNELLY, 714 Noble st., Philadelphia, Pa. Feb. 1.

E. A. Blackden,

WRITING, TEST AND BUSINESS MEDIUM. Full written Communications. Hours from 9 to 1, and from 2 to 6. 87 Warren Avenue, Boston, Mass. 1w* Feb. 1.

Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Albrich, 98 Berkeley street, Boston. Hours 10 to 7. 1s Nov. 16.

If You Want Advice from Spirit-Friends,

SEND $1.00 and get a good Private Sitting by Letter to MRS. I. H. FROST 33 Norfolk street, Roxbury, Mass. Feb. 1. 1w*

PROF. BEARSE, Astrologer. Office 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Send age, stamp, and *hour* of birth if possible. 1w* Feb. 1.

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ELIXIR OF LIFE TONIC AND NERVINE.—A newly-discovered positive remedy for Nervous Debility, Impotency, Paralysis, Dyspepsia, Insomnia, Neuralgia, Nervous Headache, Mental Strain, Loss of Vitality from any cause in either sex. Warranted a true Elixir. $1.00 per bottle.

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CLIMAX CATARRH CURE.—Anti-Microbe Inhaler and Snuff combined. Gives immediate relief in Catarrh, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, 50 cents.

WHITE ROSE EYE WATER cures Granulated Lids, Weak, Sore, and Inflamed Eyes. $1.00 per bottle.

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SKIN-MINT gives instant relief and hastens the cure of all Skin Diseases, Pruritis, Eczema, Prickly Heat, Rash, Salt Rheum, Ringworm, Hives, Poison Oak, Itching Piles, etc. Used with great success in Female Complaints, Catarrhal Discharges, Ulcerations, Itching, Chafing. 50 cents per box.

PSYCHO-HYGIENIC PILLS.—These Pills regulate the Liver and Bowels, aid Digestion, act on the Kidneys, purify the Blood, and cure many Chronic and Nervous Complaints. Price $1.00.

The above sent free by mail or express on receipt of price, with full directions, by addressing the Proprietor, DR. D. J. STANSBURY, Boston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms.

The above named remedies are for sale by COLBY & RICH, No. 9 Bosworth Street, Boston, Mass., and will be sent by express or mail. If sent by mail, postage free.

Extracts from Letters.

DR. STANSBURY'S Elixir of Life Tonic and Nervine has been truly an "Elixir of Life" to me. His remedies are all he claims for them. They are truly wonderful.
MRS. G. M. ROBERTS, *Ridgefield, Conn.*

The Blood Medicine is doing me good. The Skin-Mint stops that terrible itching. Every one likes the Liniment who has tried it. SARAH H. HARRIS, *Chelmsford, Mass.*

I have just been cured of an attack of Inflammatory Rheumatism by DR. STANSBURY'S Remedy.
J. W. JOHNSTON, 307 *Walnut street, Philadelphia, Pa.*

Your Pills are the best I have ever taken.
JOSIE HUNT, *Fall River, Mass.*

This is to certify that I have used DR. STANSBURY'S Throat and Lung Healer for a severe cough and cold for a child 16 months old, and cured it in a very short time; also cured myself of a bad cough; and do not hesitate to recommend it to others. T. B. CHANDLER, *Burlington, Iowa.*

Your guides knew what we needed. The "Elixir" helped me from the first dose. Mr. Barbee is better of the asthma. Do your guides visit your patients? There was rapping in the room where we slept the first night your remedies arrived. MRS. SARAH C. BARBEE, *Southport, Ind.*

I have used your Hair Tonic for several days. I find it of great benefit to my hair, and am now glad to say that your remedy is all that is claimed for it.
HERMAN BUROSE, *Detroit, Mich.*

I cannot speak too highly of your "Elixir." You are at liberty to refer to me as highly endorsing it from personal experience. EDITH BERDAN, M. D., *Paterson, N. J.*
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This is an entirely New Medicine for the Cure of

Influenza and Pneumonia.

To be taken internally.

It has cured many bad cases of Pneumonia, and should be kept on hand in every household, to be used in cases of sudden colds. Special directions are given.

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Sent to any address by mail or express on receipt of FIFTY CENTS.

AMERICAN LADY would like to take charge of gentleman's house where a servant is employed. Best of references given. Address "HOUSEKEEPER," 98 Berkeley street, Suite 9, Boston, Mass. 1w* Feb. 1.

AGENTS WANTED by an old reliable firm; large profits, quick sales. Sample free. A rare opportunity. Geo. A. Scott, 842 Broadway, N.Y. Feb. 1. 13w

MRS. M. W. LESLIE, Trance Medium, 699 Washington street, Room 24, Boston. 2w* Feb. 1.

PRICE REDUCED.

"SHADOWS":

BEING A FAMILIAR PRESENTATION OF THOUGHTS AND EXPERIENCES IN SPIRITUAL MATTERS, WITH ILLUSTRATIVE NARRATIONS.

BY JOHN WETHERBEE.

The features of this book are simplicity of statement—freedom from dogmatism—and manifest truthfulness, by one who claims to have common-sense, and presents his ideas and

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment,

ON TUESDAYS AND FRIDAYS,

AT 3 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely. J. A. SHELHAMER, *Chairman.*

MRS. M. T. SHELHAMER-LONGLEY will occupy the platform on *Tuesday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on *Friday afternoons* under the influence of her guides give discarnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week in THE BANNER.

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

☞ It is 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 for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

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

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Dec. 10th, 1889.

Questions and Answers.

QUES.—[From the audience.] *Were the children of Israel justified in invading the land of Canaan, and in murdering and expelling the natives from their land and homes, and afterward taking possession of the land and property? Were such actions consistent with Divine love and clemency?*

ANS.—In this progressive age, when man sets up a standard of right and justice not only for his neighbor but for himself to practice, one could hardly declare that it were right for any people, however powerful and exalted, or even favored they might seem to be by the Most High, to enter into another land, to pillage, to rob and to destroy.

Such an act in the present day would be looked upon as one of carnage, one of disorder, one of murder itself. We should consider it a high crime for any foreign people to enter our domain, and roam over the shores of this fair country, committing arson, pillage, and disorderly conduct of every kind.

You have not offended a foreign nation; you have been peaceable, kindly, and even hospitable to those who have come to you from its shores; you have extended to them every kindness, we will say; and yet this foreign nation, having become powerful, high in authority and grandeur, assumes to take control of your people and your country; it sends its hordes across the deep waters to take by main force all that you hold most dear. Would you consider that just, humane and kindly, and in accordance with moral precepts and divine order? We should say, decidedly not, but quite the reverse. And yet that is what we are told was done in the days of old, in connection with this story which your correspondent mentions.

But we must remember those days are not these days. Humanity has been growing, slowly, painfully, reaping its knowledge through struggle and through bitter discipline. You cannot to-day set up the same high standard for those acts and those people of the past that you have a right, that it is your duty and business to claim for yourselves in the present time. You have the advantage, in living in this age of progress, of the experience and the discipline that has been in the by-gone years; you can reap profit by that which has gone before; and you should indeed stand far in advance, in moral precept and in daily conduct, holding a higher spiritual standard of right than those who lived in the centuries gone.

Yet in the history of our own people, right in this fair country of ours, we can point to acts that have been almost if not quite as barbarous, as savage and even criminal as we can point to in the past. We, as a nation, as a people, advanced in moral culture, in spiritual refinement and intellectual knowledge, have not spared the owners of this fair soil, have not dealt with them as we would wish to be dealt with by those foreign invaders who might come to our soil and take advantage of our weakness. We, as a nation, are still in power; at the present time we fear no invading foe, and while we criticise those of the past—who, through ignorance, through might instead of right, pillaged and destroyed—we are not to forget that we, too, are in need of enlightenment and of spiritual culture. When we remember what has been done to drive the red man from his home, toward the setting sun, constantly wresting from him his birthright and his place of habitation until he can find no resting place for the soles of his feet, we may read a lesson, not only from the historical records of past ages and of past people, but by scanning the unwritten histories of our own time.

Q.—[From N. J. Bowers, Alton, Kan.] *Will there be a resurrection of the physical body?*

A.—We beg pardon of your correspondent, but we are obliged to say this is rather a foolish question to propound in this enlightened age, when it is well known what becomes of the physical body, even that which is laid away carefully, placed under stone, and embalmed by fragrant spices, by chemical compounds which are supposed to preserve it for many years. Even that physical form is subjected to decay, and during the process of time its elements become separated, its component parts dissolve, and it enters into the atmosphere or into the soil, to form gases, vapors and other emanations, to become a part of the atmosphere and of vegetable life, in various forms and directions. Now you know of this; it is not necessary for us to enter into detail upon it. Science has declared it conclusively; human experience and observation prove it to be a fact. Then how is it possible to bring these elements, these compounds, these various atoms and particles into such shape and fashion as to form the same physical body which once occupied the earth, and was animated by the spirit of human intelligence? It is not possible, not even with God; and we are not irreverent in making the asseveration, for the simple reason that certain of these very elements and compounds and atoms which at one time animated the form of your friend, whose body has long since gone to dust, now enter into the frame of some other human individual who is at the present time occupying the earth. He has breathed these in with the atmosphere, has taken them into the system in the shape of food, which has collected them during its processes of growth and development; consequently they help to make up a part of his organic form at the present time. Now, they cannot possibly by-and-bye be again collected to assume the shape and form, the organic structure of the friend whose body long since decayed, and also enter into the formation of the body of the friend who is living to-day, but which at some time shall also be dissolved into the original elements. Therefore it is a foolish thought, and certainly question, to propound, if there is a literal resurrection for the physical body.

Q.—[By the same.] *What is true marriage, monogamy or spiritual affinity?*

A.—True marriage is the union of two sympathetic, harmonious, spiritually-minded souls. Such a marriage may take place on earth; many have; and such marriages now exist and will in the time to come, even on this mortal plane. But there are many marriages on earth that are not really of the spirit; they may do very well for the relationships and associations of the home-life and the business circle, and all those conditions which tend toward the family life on earth. Two may come together who, in soul-life, are not strictly mated; but they are sensible people; they are ready to bear with the likes and dislikes of each other; they can grow into harmony together so as to form a very happy union on this side of life. Such marriages are not decried by the spirit-world.

But true marriage in the other life is that where two souls harmoniously blended are united together, and come into close relationships. It is not necessary for one to have all the attributes, characteristics and tendencies of the other; that would not make the complete union; but it is necessary for one to have that which the other lacks, so that there shall be an even balance, so that there shall be a complete union, so that where the two are united there is a perfect intellectuality and a complete spiritualized life, so that one stimulates, assists and blesses his companion in her works, her desires and her aspirations of life. When two such are united in that spiritual world there is a beautiful atmosphere of love and peace and harmony surrounding them, each stimulating the other existence, both sending forth the very best results of their practical life, so that the thoughts which are born from their mentality are filled with power and activity, and go forth to bless other minds, to stimulate other aspiring souls, so that the works which are accomplished by both are useful and elevating, and the entire life of each assists in the onward march of progress to higher fields of occupation, grander planes of thought and more lofty states of endeavor through the ages that are to come.

Q.—[By the same.] *Is Spiritualism spreading among the masses? Are the churches becoming more friendly, and are there indications of a future blending?*

A.—Spiritualism is advancing year by year. Perhaps you may not believe this in looking out upon the world. You say: "Spiritualism has but few local organizations, and these are not largely patronized; that there is only now and then to be found a hall, or building, or temple belonging to Spiritualists; there does not seem to be that unity among the members of the various spiritual societies which we ought to look for; Spiritualism seems to be on the decline rather than on the increase in power and influence." But this is merely a superficial view of the case. We are speaking earnestly, not boastfully, but truthfully, of what we behold in various quarters of the world, and that is, that Spiritualism is slowly, surely spreading among the masses, that it is alive in thousands upon thousands of private homes, in many of which it is unsuspected by the outside world; that where you will find one local organization and one struggling society, you may find, on investigation, perhaps a hundred or more private circles and family meetings where the spiritual altar is erected, where communion with the other world is maintained, and where mediums are respected and beloved. Spiritualism has its own quiet work to do, and it is doing this work in its own peculiar way, manifesting itself from the spirit-world through mediumistic agencies and through spiritual sources; making its power felt, not only in the home but in public life; not only in secular places but in places of religious worship.

The church, as a body, is more hospitable toward Spiritualism to-day than it ever has been in the past; the clergy, not only as a body but as individuals, entertain the thought of Spiritualism much more fully and kindly than they have done before, and many of them are not only ready to investigate, but to accept its teachings as they appeal to their minds, and also to give these teachings forth in their own way and guise to those who look up to them for religious instruction. You will find that Spiritualism, not in name but in spirit, in instruction and moral ethics, is to-day being dealt out to the people from many of the most popular and liberal pulpits in the land. So we say the day-star of Spiritualism hangs high in the heavens; its glory is not dim, nor do we believe that it ever will be quenched.

Q.—[By the same.] *Does Spiritualism call itself a system of religion?*

A.—You may call it a religious system, if you please; there is no objection to the term whatever, unless it be in the minds of those radical Spiritualists who have become so disgusted, shall we say, with the old forms of theological belief and assumption, that they do not wish to hear the word religion mentioned in connection with what they deal with in any sort of a way; but we know of no objection to calling Spiritualism a religious system, because religion should be the word of truth, and Spiritualism is, by all means, the word of truth. Religion is something more than the word; it is right living; and Spiritualism desires to teach every mortal how to live rightly, to live in accordance with the rules of justice, of brotherly love, and of honest dealing; therefore is Spiritualism a system of moral ethics and of religion also.

We claim that Spiritualism is more than a religion, since it can outline a cause and reason for life itself, for many duties, complications and associations of existence, for that which is here, and for that which stretches beyond mortal ken. Then it is a philosophy, as well as a religion.

We claim that Spiritualism can demonstrate its claims, its truths and its assumptions upon scientific evidence; that it deals with physics, with matter, as well as with spiritual, occult laws; that it can bring itself down to the very physical senses of mankind, proving its existence, if need be, by the mundane senses of those who walk upon the earth. Then it is a science, since it can be handled and weighed and explained.

So we do not object to any one calling Spiritualism a religion, or calling it a philosophy, or calling it a science; you have your choice. Spiritualism is none the worse or none the better for being called either or all of these, and spirits who are wise do not object, if they can only perform their work with humanity on earth.

Q.—*A writer in the "Open Court" says: "Dreams reveal to us characteristic features of our peripheral soul-life." What is meant by this?*

A.—We should judge that your occult friend meant that dreams convey to you evidences of your surroundings in spiritual existence. Peripheral is that which is around or apart from you. Your soul is not around you, it is not apart from you; it is a part of you, it vivifies and invigorates your entire being. Without the soul you would have no action; even the spirit or spiritual body would be useless unless vivified by the glowing, vital flame which you call the soul. So the peripheral soul-life would undoubtedly be the surrounding atmosphere or existence belonging to your spiritual nature, and this dream-life of yours is an experience which in part separates your spirit from its environments; you come more closely into the spiritual condition; in other words, you may come into association with those who have parted entirely from the external form; you may learn from them and from your surroundings of the spiritual life which is yours; you may enter that atmosphere which is more largely of the spirit, and thus gain knowledge, experience, and even discipline, in contact with spiritual things, while you are a mortal, through this dream-life or visionary experience which comes to you at night, when the bodily powers are held in abeyance, or seeking rest.

It is a truth that is largely being recognized and even acknowledged by writers in various departments of intellectual life, that the spirit is the all in all, the man; that, vitalized as it is by the soul-flame, the spirit puts forth its powers dimly and feebly, so to speak, through the material condition, because these physical limitations of the outward life environ it to a certain extent; but that the spirit is the all in all, the sum and substance of humanity; that this spirit is ever striving to make itself manifest, to put forth its best powers, to unfold its highest possibilities, to round out its immortal nature, that this spirit may, perhaps, through certain hours of time gain the ascendency over matter when the physical is held in check and when the mental is seeking repose or recuperation. Then the spirit comes in contact with its own, reaches out for association with those minds that have parted with the mortal, and gains experience and discipline and even elevation of thought and aspiration through this very state or condition which you call sleep, and which is only akin to that other condition or state which is called death.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Dec. 13th, 1889.

Timothy Cotter.

I have some loved ones yet dwelling in the form, Mr. Chairman, who I feel will be glad, whether they will acknowledge it or no, to learn that I have come here and made myself known, and that I have expressed my feelings in regard to the spirit-world, for there is much that has been spoken of many times while I dwelt in the form. And you may ask me if I understood anything of spirit-return. I hardly know how to answer you. I did feel many times that the loved ones who had preceded me could not be far away; but I will be honest and say to you I did not understand of their coming into communion with mortals in this way; therefore you will be aware there was much for me to learn. It is a life of activity, and we are glad to learn in the spirit-world. Some will say: "I should hardly have thought Tim would have come and spoken from that platform?" It makes no difference what you think or do not think; we are attracted here to speak for ourselves. I have not a very extended message to give. I feel that I shall be benefited by saying what I do, and I hope it will be of benefit to some who are yet dwelling in your good city. Here I was no stranger, and I feel there will be some to remember Timothy Cotter.

Sally Reed.

It is but a little while comparatively since I laid off the mantle of flesh; but think not, dear loving friends, I did not understand that I could commune with the dear ones who had gone before. Most assuredly I did. I look back to the period when they thought—the neighbors and even friends—that I was really, as you might say, losing my mind almost. I was a firm believer in spirit-communion for somewhere over twenty-five years, and I did come into sweet communion with those who had gone before. It was everything to me through all the suffering of the poor old body, which for over seventy-five years I inhabited, and when I passed out, to feel them so near me. Loving hands were reaching out and voices asking me to come up higher, to come nearer. How sweet were the words, as they said to me: "We welcome you, Sally, into our homes."

A dear husband and loving children, four, and grandchildren, I left in the mortal. I send loving words to you all. I would not leave one out. I loved you all. I would say to you I found it beautiful in my spirit-home.

The dearest name of all is mother. Oh! how glad I was to look upon her face again. And dear old grandma, too, whose hands were folded so long ago.

I heard them say, "Sally Reed is dead"; and I wished that I might contradict it, and tell them I had just commenced to live.

The dear BANNER! how I did love to read its pages; and first would I turn to the "Message Department," hoping to gain a little by reading message after message. And I did, sir. I promised faithfully in my own soul that I would come and give a message if I was permitted to do so.

I know those yet dwelling in the form will be glad to hear from mother, and from grandma, too. I love you all, darlings, and that the dear angels may guard you through life is the earnest petition I send forth.

Oh! how thankful I was that I did learn something of spirit-return while I dwelt in the form. I do not say it boastingly, but I was the first in the neighborhood—I might almost say in the town—to embrace Spiritualism, and I am proud of it. I was proud to be called a Spiritualist, or, as I should say, to believe that my loved ones were not far from me; and under right conditions, such as mortals may give, we may commune together. Why, we are commanded to commune together, if you are going to take the "Good Book" as your guide for it. When you take out what there is in it in regard to Spiritualism, or spirit-return, I think you have only the covers left. And still we know the creedist will say: "Oh! no; none of it in mine." They have got a different Bible from mine, most certainly.

In East Bradford, Me., they will understand that Sally Reed has fulfilled her promise. I was not disappointed in what I found in the spirit-world.

Laura G. Clancey.

I have some loving friends to whom I wish to return thanks to-day, for my wishes were carried out perfectly. The last promise that I drew from my friends was, that my body might be cremated. It was. I stood and gazed upon that form, as it was brought forth, and as the retort was heated for the body I looked upon it with joy to feel that my wishes were complied with. Yes, dear friends, I speak to you all to-day; do you wish that your body, the house you inhabited here, should be given to the worms to feed upon, and to saturate the earth, to poison the waters, and with putrefaction pollute the air you breathe? I say again and again, cremation, I know, is beautiful. It is delightful to feel that all that is left of the earthly form may be garnered in a little urn.

I asked them if they would not divide the ashes, that part might remain beside my angel mother's form, and part by Sister Venie. They promised, and it was fulfilled to the letter.

I am thankful for cremation. I know, dear friends, it may seem startling to you that I should come here and speak upon this subject, but I feel it a duty I owe the whole world.

I felt, for a long time before I parted with the old material form, that it would be my wish to have it thus disposed of. I was, as the dear spirit has just said, a firm Spiritualist, but I did not feel that I could have the body placed in the ground. The form is dear to us while we inhabit it; we love to adorn and to take care of it; it is right we should do so; and when we leave it we still have some concern as to what becomes of it.

I said to one loved friend just before the Angel of Life came: "I feel that I shall be with my own dear mother this night." And it was true. They came to welcome me, and my angel mother said: "Come up higher, Laura; come, we are waiting for you." But I was not satisfied to leave the earth altogether. I wished to see the process that the body passed through, and I was satisfied to behold it. No fear, no unpleasantness overshadowed me as I looked upon the work that was carried on; and when I found those dear loving friends were so anxious for my wishes to be granted, it was a comforting thought to me as I stood there, as what is called a disembodied spirit, and looked upon that body as it was taken from the casket and placed in the iron crib, also in the retort that was heated for it. I cannot tell you how long, dear friends, but at first it held its own; in a little time it dropped, melted away, and then were the ashes taken and placed in two tin boxes, and disposed of according to my request. I was what is termed an actress, and I was young; but still these thoughts, these feelings would overshadow me. I could not bear the thought that the body, the house I had inhabited, should be placed in the ground.

I say to each one of you to-day: Listen to me, and believe in cremation, for it is right; and when you do you will have less disease in the land, for the air is polluted all the time more and more. How many to-day are complaining of troubles in the throat! And why? Because the atmosphere is surcharged with impurities. Where do they come from? A good share of them come from your cemeteries to-day. I know whereof I speak. I am firm in speaking this to you. Bear with me, loving friends, for in all kindness, from the depth of my soul, do I give out these words to you.

Loving friends in Baltimore were, oh! so kind to me. I wish them to understand that I forget it not; and it has been my earnest prayer that they may be cared for, that their lives may be happy, that their pathway may be strewn with roses where many thorns have sprung up. Think not, loving friends, I forget the kindness that was bestowed upon me, who had no mother in mortal life to care for me. I could not forget it. I have no wish to. I have loved ones in Baltimore, and some in Burlington, Vt., where sister Venie's body was placed away. I am grateful to you, kind sir, for the privilege of speaking to-day. I pressed and crowded the medium for many hours to-day that I might speak this. It will help me, and I feel it will be of some benefit to the world. Laura G. Clancey.

John R. Cummings.

While the lady was speaking I felt that while in the mortal I should hardly have agreed with her, but now that I have left the old form I certainly do. I know I am not forgotten by loved ones here. I was a pilot for a long time. You will ask me: Am I piloting an old ship yet? Yes; but not a material one. Ah! no. I find, on entering spirit-life, we all have a work to do; and not only have it to do, but we are anxious to do it—that is much better. No one to say: "I don't like to do this work." Oh! no; an interest, an earnestness springs up within us to do it, therefore it is very easy for us to do the work that is allotted to us. I know I am not forgotten here in this city. I was too well known to be forgotten in a few years. When I first left the old form, dear friends, it was n't possible for me to express my feelings, knowing that I could reach my friends, and still the doors were closed. Ah! the disappointment of the spirit! it is not a petty one by any means. We are so disappointed as we return, time after time, to find that we are not noticed by own. Was it because they had lost their love for me? By no means; but I will state it was through ignorance. They did n't know, nor try to know, that I came.

I have talked with a great many spirits in the spirit-life, and they have told me the same. Many, not all, for some reach their loving friends very quickly; others, it may be years before they can reach them.

And I want to say to you here, dear friends, there is a time coming when it is going to be a great deal easier for the loving ones to reach their friends than it has been in the past. A little while since I was conversing with a dear old spirit who had walked long in the flesh here, one Allen Putnam, and he said to me: "Well, friend, when I first learned of spirit-return it cost something to be a Spiritualist." I said: I believe it. So we readily understood each other, and conversed together, as you would here. But when we converse on earthly affairs we are attracted to earth; we cannot take the material part into the spirit-life. If we could, where would be our heaven? No more than you get here; it would disturb everything. We must step just in front of the veil to converse on material affairs, or those that we have left in connection with them. You do not understand that, and I do not expect to make you do so; it is impossible for us to find language to picture to you the spirit-world, or even the laws that govern us.

There was a time when, did I say, I believed? Ah! no, I did not; but then they tried to make me believe there was no progression beyond the grave; that if you made one mistake you lost the whole. I find it is not so; there is progression beyond this life, and I am very glad there is. If there was not, I think we should have a great deal of unhappiness, most assuredly. John R. Cummings.

Lily Dixon.

Yes, it is true; there is the spirit-world and there is the mortal side; and we find also on entering spirit-life there is a great deal to learn, as has been said by hundreds—I may say thousands—of spirits.

When I have seen little children so eager to come into communication with their dear mothers, I have often said: Would a mother close the door against that child? By no means.

Think not, kind sir, I am not interested in the children, for they are dear to me. I see them often in groups, and so happy with their little hands filled with flowers. No bickering there; all have enough and to spare. How quickly are they attracted to the flowers; and why not, when these are painted by the finger of God? I loved the flowers. Our flowers in spirit-life are more perfect than yours can be, and they are as real and tangible; then why should not the little children be eager to gather them?

I look back to the period when I was first an inhabitant of the spirit-world. It was a great mystery to me for some time, as I returned by one and another of the friends, that they took no notice of me. In a little while I learned to know it was partly on account of ignorance and partly on account of popularity they did not try to learn. I have found it so, and I make the assertion. They have suffered a great deal from this ignorance and popularity. If they did learn a little more they would be happier; and not only that, they would help us, and we should be happier as we come.

Think not, dear friends, that it disturbs our happiness in our spirit-home; not by any means; it is when we come in contact with them *here* that we feel it. When we return to you, if you are happy, we are; if you are unhappy, we are; but we cannot take any of it away with us; it only causes unhappiness while we are with you. How grand it is that the great God in his wisdom has made the wise provisions that we should not take earthly affairs away with us.

I know Capt. Dixon will say: "Lily must have learned a great deal since passing over." I should have been a pretty poor scholar if I had not learned anything. As has been said to you to-day, and many times before, it is a life of learning. So it is. Some, of course, progress faster than others, the same as it would be in a school here: some are more apt, are better scholars; they learn quicker and easier. You'll find also we have spirit teachers. How would the children be educated if there were no spirit teachers? Lily Dixon, wife of Capt. Dixon, of Boston.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 13 (Continued).—Moses B. Knight; Allie Shepard; Margaret Leonard; Jesse Hanaford; Caroline Cook; Julia Gleason; Emulus Clapp.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Jan. 17.—Elijah W. Dickerson; Mrs. Laura Hale; George V. Chandler; Rachel Slayton; John Slater; Annie Pickering; B. G. Cotton; Gladys G. Prentice; Sarah Tracy; Annie Carter Goodwin; Joseph Marston.

Verifications of Spirit Messages.

DR. D. AMBROSE DAVIS.

IN THE BANNER of Nov. 9th there appears a communication from DR. D. AMBROSE DAVIS, formerly of Chicago, received through the mediumship of Mrs. Shelhamer-Longley. I consider the communication to be characteristic of the man in many ways. I know nothing of recent date concerning his family, therefore do not know what he refers to connected with its members. Twenty years ago I was one of his household several months, and had an opportunity of knowing him, and his good qualities. He voices in the communication the same charitable spirit that pervaded his entire being while in this life. He was a good, conscientious man, and had a noble wife and a son; the latter preceded him to spirit-life many years ago. A. S. HAYWARD.

Boston, Nov. 9th, 1889.

ELIZA SELLON.

The message given in the BANNER OF LIGHT of Jan. 11th, 1890, from ELIZA SELLON, is correct. She is my grandmother, and passed to spirit-life from Cuba, Mo., Nov. 5th, 1888. She had taken the BANNER OF LIGHT over thirty years, and promised to return and give us a message if she could.

The message reached her daughter and grandchildren through the kindness of one of her friends, whom I have no doubt she impressed, and I will send the message to her son in Wisconsin.

It was very comforting to hear from our dear grandmother, and we send you our sincere thanks.

Yours truly, MRS. E. C. PENCE, M. D.

No. 3007 Easton Ave., St. Louis, Mo., Jan. 14th, 1890.

EZEKIEL ALEXANDER.

I fully recognize the message of EZEKIEL ALEXANDER, published in the BANNER OF LIGHT of Jan. 11th, as being true. He lived in Rockland, Me., and was well known here. He passed out while at sea. His wife's name is Annie. The "William" of whom he speaks is his brother, who is now sick, and "Abbie" is his sister, who lives with William. The "Doctor" he refers to as with him in spirit-life is also recognized. Thanks to the workers for this truth.

MRS. E. WHITNEY.

Rockland, Me., Jan. 13th, 1890.

ALMEDA FORDTRAM.

ALMEDA FORDTRAM gives a message through the mediumship of Mrs. B. F. Smith, reported Nov. 1st, and published in the BANNER OF LIGHT Nov. 23d. I knew her well more than thirty-five years, as she was my mother-in-law. She died two years ago, and was a strong believer in spirit-return. For many years she practiced the teachings of Spiritualism: do good, be just, honest, charitable and true; and often said if she could, after death, return, she would do so. The message speaking of dear ones at Industry, Texas, is true; for there is the home of her husband and her youngest son. The expression that she gives the message to prove to those of her friends who doubt that she is alive and not dead, but has the power to visit those who are near and dear to her, is characteristic. The message is very much like her. The name is spelled ALMEIDA FORDTRAN, and not Fordtram, as it sounded to your reporter. On the 10th of December I was in Galveston, Texas, to hear Mr. and Mrs. Kates lecture; while there I visited Mrs. S. J. Finck, a medium for independent slate-writing. In a message to me by my mother-in-law occurs the following in reference to her former article; "Please state to THE BANNER that I come here and verify the message, and extend to all many thanks for the privilege." This corroborates the truth of the published message. Many thanks to THE BANNER for its Message Department.

G. C. MCGREGOR, M. D.

Waco, Texas, Dec 17th, 1889.

STEPHEN B. REYNOLDS.

In the Message Department of the BANNER OF LIGHT of Dec. 28th appeared a message given through the mediumship of Mrs. B. F. Smith Nov. 22d, from my grandfather, STEPHEN B. REYNOLDS, of Upper Stillwater, Me., who passed to spirit-life on the 31st day of December, 1888. The message was correct in every detail. Both friends and kindred were pleased to receive the communication, and glad to learn that he is progressing in that world beyond, where the spirit of man will ever advance through endless ages. What a grand and glorious belief is that, which teaches suffering humanity of earth that the loved one, whose material casket of clay lies beneath the sod, is not *dead*, but living in a spirit-home; that what we call death is but a change from the material to the spiritual, the casting aside of the earth-worn garments of mortality for the spiritual garb of immortality.

How consoling is the thought that our departed friends are endowed with the power of returning to earth and manifesting themselves unto us, endeavoring by their gentle and loving influence to guide our feet in the pathway of truth and right.

Trusting that your interesting and valuable paper may be the means of leading many to investigate the phenomena and philosophy of spirit-return, and learn for themselves that there is communion between the living and *so-called dead*, I remain.

Yours truly, B. C. HODGKINS.

Upper Stillwater, Me., Jan. 5th, 1890.

SARAH A. HOLLEY.

SARAH A. HOLLEY, whose message was given at the Banner Free Circle Nov. 29th, and published in THE BANNER of Jan. 11th, 1890, was a patient of mine; she passed to spirit-life four years ago next month, the fourth day. I had been her physician many years, she being an invalid for a long time before passing over. She was a Methodist in religion, was forty-three years old as she states, and having suffered much from disease, looked much older than she was. The message is true in every particular, and though her husband and friends are all Methodists, and will give it no heed, yet Sarah Augusta Holley spoke that message.

Yours for truth, P. DYER.

Farmington, Me., Jan. 20th, 1890.

HON. JOHN F. DEANE.

In the BANNER OF LIGHT of Dec. 21st, 1889, I notice a communication from HON. JOHN F. DEANE, of Cavendish, Vt. He was not only known by every one in town, but was one of the best known lawyers in the State, and a man of giant intellect. He served with distinction in both branches of our State Legislature, and held many offices of trust and honor. We are much pleased to hear from him. He will make his power felt in due time. He always spelled his name Deane. Yours for truth,

LUTHER O. WEEKS.

Proctorsville, Vt., Jan. 12th, 1890.

SEBA RANDALL.

In the Message Department of the BANNER OF LIGHT, Nov. 23d, appeared a communication from SEBA RANDALL, which I recognize as coming from my mother. She had been a Spiritualist more than thirty years, and said to me, not long before she passed out, that if possible she would go to the Banner circles and report to us. And I now am glad to acknowledge the fact of her communicating with us, as she so much desired. LEVI A. RANDALL.

Hudson, Mass.

EDWARD WILLIS.

IN THE BANNER of Nov. 23d I noticed a communication from my old friend, EDWARD WILLIS. He was a resident of Dorchester many years, and subsequently of Onset. The communication is in every way correct.

Very truly, F. URANN.

Dorchester, Jan. 7th, 1890.

LIFE'S TRUE LESSON.

When Grief shall come to thee,
Think not to flee;
For Grief, with steady pace,
Will win the race:
Nor crowd her forth with Mirth;
For at thy hearth,
When Mirth is tired and gone,
Will Grief sit on;
But make of her thy friend,
And in the end
Her counsels will grow sweet;
And with swift feet
Three lovelier than she
Will come to thee;
Calm Patience, Courage strong,
And Hope—ere long!

—*Henrietta R. Elliott.*

WHAT STANLEY DISCOVERED.—"Just about three years ago, while lecturing in New England, a message came from under the sea bidding me hasten and take a commission to relieve Emin Pasha at Wadelai," writes Stanley.

He relieved Emin Pasha, as all the world knows. Besides that, he made important geographical discoveries that may be summed up as follows: He traced out the Aruwimi river from its source to its mouth. He ascertained that the great Congo forest is as large as France, Spain and Portugal combined. Ruwenzori, the Cloud King mountain, whose top is covered always with snow, was partially explored, and the locality of what used to be hazily set down in the school maps as the Mountains of the Moon has been definitely fixed. Stanley discovered on this trip that the Albert Edward Nyanza, called by the natives Muta Nzige, is the true source of the southwest branch of the White Nile. He discovered a southwest extension, hitherto unsuspected, to the Victoria Nyanza, which adds nearly six thousand square miles to that great lake.—*Ex.*

Passed to Spirit-Life,

From her home, in Malden, Mass., Catie B. Vaughan, wife of J. Frank Vaughan, after an illness of eight days.

Services were conducted by Dr. H. B. Storer at the residence of her father-in-law, G. W. Vaughan, Middlesex street. After the reading of a poem by Dr. Storer, Mr. T. W. Dowling offered an invocation. The Quartette rendered selections dear to the heart of the deceased: "One by One," "The Home Over There," and "Sweet By-and-Bye." The tribute of flowers from kind and loving friends was surpassingly beautiful.

A promising life has thus been cut off in its youth and usefulness. She leaves two little children—a boy aged four years and a baby girl of seven months—whom, as our beautiful faith teaches, she will ever watch over and guide. ***

Malden, Jan. 22d, 1890.

From Marlboro', Mass., Jan. 20th, Mrs. Lucy Ann, wife of L. Bullard, aged 74 years.

Mrs. Bullard was a gentle, quiet lady, whose affections and interests were centred in her home-life, where her ceaseless ministry and blessed sympathy made its inmates happy and content. The home was shared by the only son, his wife and daughters, all of whom, with the now bereaved companion, have been unremitting in their attentions and endeavors to alleviate the pain of the beloved and patient sufferer. A great-grandchild had also learned to love his "big grandmother."

The dear family are consoled by their belief in Spiritualism, and while they feel glad, for her sake, that she is free from the infirmities of the flesh, regretfully speak of the loss of her visible presence.

The writer conducted the funeral service at the home of the departed, and standing near the form looking on the peaceful face it was easy to realize the nearness of the arisen spirit. A male quartet rendered three beautiful selections.

JULIETTE YRAW.

From Westboro', Mass., Jan. 18th, Edgar A. Conant.

Mr. Conant was a young man of promise—an only child, and the idol of his parents. He was strongly mediumistic, and became deeply interested in the philosophy of Spiritualism. He was one of the principal officers of the Boston Phenomenal Society in its origin, and labored with it for some time until a severe affliction came to him, depriving him of further ability in that direction.

His devoted mother passed most of her time in caring for him, and all was done by his parents for his restoration which could be accomplished by medical skill and modern methods.

The deceased had many warm friends in Boston, who, with his parents, are comforted by the assurance that he has now exchanged physical suffering for spiritual joy!

His funeral services were held at Westboro', Mass., Tuesday, Jan. 21st. COM.

From Westport, Mass., Jan. 6th, L. D. Kidder, M. D., aged 69 years.

He was a member of the regular medical school of practice. Fifteen years ago he was converted to our beautiful Philosophy, and has long been a subscriber to the BANNER OF LIGHT, and an earnest worker for the Cause in the community where he was well known.

Dr. Kidder was a faithful husband and genial friend. He leaves a wife to miss his earthly presence.

Josephine Webster, of Chelsea, Mass., attended the funeral on Thursday, Jan. 9th. Her address and improvised song, "Going home no more to die," were impressively rendered. ***

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Spirit of the Press.

Harakiri.

How the Real Operation is Done in Japan.

Harakiri, a peculiar mode of suicide, in the eyes of the nobility of Japan the most dignified and honorable way of all violent deaths, the only means of restoring honor, revenge being impossible, has seldom been witnessed by European or American eyes. As the word "harakiri" has crept into American politics, writes Albert de Leur, an explanation of its meaning in Japan may be interesting, and the reader can then judge if the adaptation of the word is allowable.

Dueling is now and ever has been condemned by intelligent Japanese, as the uncertainty of its results is considered too hazardous to the settlement of its cause. For ages it has been the custom in Japan when a Samurai considered himself insulted by one equal in rank that the injured party should proceed to his home, call together his family and friends, inform them of the insult suffered at the hands of his enemy, and set apart a day upon which he would revenge himself and restore the family honor, injured by the words or acts of his opponent, by committing "harakiri."

In the first place a rope over two inches thick, made out of the tendrils of the lotus flower, was constructed by the unmarried female members of the family, and closely drawn around the house, it being the popular belief that objectionable spirits would thereby be prevented from entering during the ceremony and carrying away the soul of the suicide. The chamber in which the ceremony was to take place was hung with yellow silk or crape, the sunlight carefully excluded, the only illumination allowed being that furnished by the everlasting light burning in front of the family god, whose pedestal was placed about two feet from the northern wall of the chamber. A foot-high platform, about three feet long by two feet broad, was placed in the centre of the room, covered with white crape, and the kahanna (ordinary sword) of the master of the household laid unscabbarded upon the platform, its point wrapped in a yellow lilil. On each corner of this platform was placed a small saucer filled with scented oil, in which a wick was burning.

The family and friends of the noble to commit suicide entered the room led by a priest, the latter bearing in his hands a full blooming lotus flower, which he deposited across the sword lying upon the platform, and the spectators took seats around the room. The nobleman then entered, dressed in pure white garments, with a yellow-colored scarf encircling his body, and carrying in his hand a little saucer in which burned a wick, lighted previously from the everlasting light in front of the family god.

Behind him came his eldest son, if over five years of age—if not, his nearest relative—carrying upon a platter made of sandal-wood the wakizaski, a dagger-like weapon 9½ inches long and obliquely cut on the left side. The blade of this lancet-looking weapon was wrapped in yellow crape, a lotus flower being placed upon its hilt. It generally was an heirloom of the family, and was considered the most valuable article in its possession. It is the instrument with which harakiri was always committed. The person to commit this act would then kneel upon the platform with his face toward the north, and the wakizaski placed before him. The priest would take the lotus flower from the Japanese sword and cut the leaves in pieces, strewing the same over the kneeling man. After blessing him in this manner the lights in the corner saucers were blown out by the priest, and the light carried by the suicide extinguished by his son or nearest relative, and the time for the final act had come.

After recounting in a solemn voice the insult suffered by him from his enemy, he invoked the spirit of his ancestors to see in what manner he upheld the family honor intrusted to him at his birth, and rising upon his left knee he would take hold of the wakizaski with his left hand, lift up his white robe with his right hand, wrapping the end of the yellow sash around his left wrist, and deliberately and very slowly insert the dagger-like knife into his stomach above the right hip bone, and draw it across until within four or five inches of his left hip bone. At the moment he inserted the knife his next of kin would take the kahanna (ordinary sword) and with a swift blow sever the head of the suicide from the trunk. In every case of this description, when harakiri was committed in defense of insulted honor, the insulting party was informed by the family of the suicide of the act performed by sending to him a sort of affidavit of the next of kin of the deceased written upon yellow paper, wrapped in the leaves of the lotus flower, and if that gentleman would not be considered a craven, unfit for association with honorable men, he, too, would then commit harakiri in a somewhat similar manner. The trouble would thus be settled, and no further enmity would exist between the families of the parties interested. A non-compliance, however, with this time-honored custom of Japan on the part of the person who gave the insult has never been heard of, it is said, in that country.—*Globe-Democrat.*

Excellent Advice.

To select a single device by which a young man who must sit at a desk all day may improve himself in an athletic way it is necessary to keep in mind the insidious foe of all athletic exercises—laziness. The device is found in a crash towel. This is the judgment of athletes, prize-fighters and physicians.

Big fellows, say 3x5 ft. large, may cost as much as $2.50 or $3 each. Good rough toweling is sold at the big stores for 25 cents a yard. The expensive towels are really worth the cost, if bought at a trustworthy store, but one can make a very good beginning with a two-yard strip of 25-cent stuff.

To make this beginning, wait until ready to go to bed. Having turned down the covers and made everything ready, strip stark naked. At this time of the year, in a fireless boarding-house bed-room, the air will make the young man shiver, particularly if the window has been open all day to purify the room. No matter. His back will itch a little, nevertheless. Grab the towel by the ends, throw it over the back, and surge it to and fro. Comfort? Solid. It will make the back warm instantly. Keep it a-going, first over one shoulder and then the other, and then rub the arms to the finger tips with equal speed. Then attack the legs and jump yourself over it. In a little more time than it takes to tell how to do it the young man will find his skin aglow and the blood tingling in his veins.

Do not at the first trial keep at it until tired, but do not let a hair's breadth of the skin escape a keen rubbing. Afterward, when used to it, rub longer. Then jump into the night-shirt and into bed. It is taken for granted that every young man has a fresh shirt to sleep in at night. No man who sleeps in the clothes he has worn all day can live out his natural time.

In about two minutes after getting into bed it will be observed that every square inch of the body has become moist, that the towel has left every pore perspiring. Ever since the young man was a boy he has known that his skin was simply a net, it was full of holes, and that these holes were the mouths of tiny sewers. The dams in the mouths of these sewers have been torn away by the crash towel, and the pent-up sewage is flowing out.

Facetiæ.—The girl who hangs up the biggest piece of mistletoe does n't get kissed the most.—The gamecock is always pretty well heeled when he goes out on a business trip.—When an object crosses a man's eyes it must do so by the bridge of his nose.—Women, wine and woo begin with the same consonant, and all are apt to "double you" up.—Unlike the majority of things in this queer world, fogs are always mist until they are gone.—Wives like to get the "go buy" from their husbands at New Year's, but what a fuss it would cause at any other time!

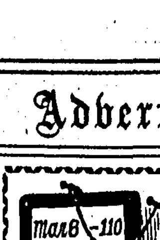
CONSUMPTION SURELY CURED.

To the Editor:—

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C., 181 Pearl street, New York.

Advertisements.



GAIN ONE POUND A Day.

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

SCOTT'S EMULSION

OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SOLD BY ALL DRUGGISTS. AVOID SUBSTITUTIONS AND IMITATIONS.

DR. G. A. PEIRCE,

SPIRITS' Magnetic Healing Medium, Trance, Clairvoyant, &c., for **Doctoring** Sick and Infirm People through **Letter Correspondence** and other ways. **27 years** of successful practice of this system gives him a long list of cures.

He Will Answer Orders from any distance for this treatment, consisting of **Diagnosis** the person's diseases, if curable, &c.; **Prescriptions** of simple remedies, with advice, and spirits' magnetized, medicated, powerful curative **Healing Papers**, Letter, or other articles, prepared for each case, upon receipt of

REQUIREMENTS, viz.: **For a Sample or Trial**, *which may be all will need to cure*, Enclose with Order lock of patient's hair or recent writing, statement of age, sex, full name, residence, description of illness, and $1.00; or for a **Full Treatment**, prepared to last one or two weeks or less, or a month or longer, according to the long standing, severity and needs of the case, send $2.00, or $3.00, or more. *Diagnosis Separate, Only Ten Cents.* **Letter Address, DR. G. A. PEIRCE, P. O. Box 1135, Lewiston, Maine.** 5w* Jan. 18.

J. A. SHELHAMER,

MAGNETIC HEALER,

Office 8½ Bosworth Street, (Room 5,) Boston,

WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. *Specialties:* Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing, sufficient to make *six* bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of $2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms. Address care Banner of Light. 13w* Jan. 4.

DR. F. L. H. WILLIS

May be Addressed until further notice,

46 Avenue B, Vick Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars, with References and Terms.
Jan. 4. 13w*

DR. J. R. NEWTON

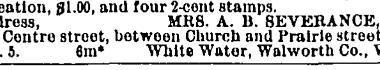
STILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G., New York City. 13w* Jan. 4.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2.00, and four 2-cent stamps. Brief delineation, $1.00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Oct. 5. 6m* White Water, Walworth Co., Wis.



OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. These **FOOT BATTERIES** remove all aches and pains from feet and limbs, cause a feeling of new **life** and **vigor** equal to the days of youth. Think of the luxury of **warm feet** all winter, in all weather! These **MAGNETIC BATTERIES** increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful **MAGNETIC INSOLES.** Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those tired, all gone, worn-out feelings? A pair of our **MAGNETIC FOOT BATTERIES** will act like a charm on your blood, and give you a sensation of warmth and **VIGOR** at once. You can bind these Batteries upon any part of the body and experience a genial warmth and comfort at once. Try a pair of them quick, $1.00, or three pairs for $2.00, any size, by mail. Send for our book, "A Plain Road to Health," free.

CHICAGO MAGNETIC SHIELD CO.,
Jan. 4. 6 Central Music Hall, Chicago, Ill.

"LA GRIPPE."

A SOVEREIGN REMEDY FOR COUGHS, COLDS, INFLUENZA, DIPHTHERIA, AND ALL DISEASES OF THE THROAT AND LUNGS, given through the Spirit of a Physician who successfully treated over eight hundred cases of Diphtheria in the winter of 'sixty-four and five, never losing a case. Sold at my office, or sent to any part of the world on receipt of price, 50 cents, by

DR. ABBIE K. M. HEATH,
Hotel Simonds, 207 Shawmut Ave., Boston, Mass.
Circulars for stamp. tf Jan. 11.

Osgood F. Stiles,

TEST MEDIUM,

WILL hold Test and Message Circles at **No. 11 Market Place, rear of 23 Market Street, Lynn, Mass.**, Wednesday evenings, at 8 sharp, and Sunday at 8 P. M. Mr. Stiles refers to Dr. J. R. Cooke, by whom he was developed. 4w* Jan. 25.

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwaukee, Wis. 4w* Jan. 18.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.
Jan. 11. 13w*

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case free by independent spirit-writing. Address DR. J. S. LOUCKS, Worcester, Mass.
Nov. 16. 13w*

FRED A. HEATH,

THE BLIND MEDIUM, will give Readings by Letter, giving future business prospects and other items of interest. Enclose $1.00, lock of hair and stamp. Address Detroit, Mich. 8w* Jan. 11.

$60 SALARY, $40 EXPENSES IN ADVANCE allowed each month. Steady employment at home or traveling. No Soliciting. Duties delivering and making collections. No Postal Cards. Address, with stamp, HAFER & CO., Piqua, O.
Sept. 21. 26w

Karl Anderson, Astrologer,

ROOM 6, 8½ Bosworth street, Boston, Mass. Office hours 1:30 P. M. to 6:30 P. M. Evenings by appointment.
Feb. 1.

100 SONGS for a 2 cent stamp. Home & Youth, Cadiz, O.
Dec. 14. 13w

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m* Feb. 1.

Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium,

ALSO

Clairvoyant Physician,

No. 1581 Washington Street,

(Third door north of Rutland street.)

Sittings daily from 9 A. M. till 5 P. M. Price $1.00.

Unequalled Advantages.

DR. COOKE gives special inducements for Medical and Magnetic Treatment by the month.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR $4.00 IN ADVANCE.

CIRCLES.

Sunday, at 11 A. M., for Development and Tests. At 8 P. M., for Psychometry and Tests.

DR. COOKE gives special terms for treatment by the month. tf Jan. 18.

HATTIE C. STAFFORD

WILL give Séances at No. 55 Rutland street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednesdays at 8 P. M. GEORGE T. ALBRO, Manager.
Jan. 4. tf

FLORENCE K. RICH,

EVANS HOUSE,

175 Tremont Street,

TRANCE, Medical and Business Medium. Consultations 9 A. M. to 6 P. M. Terms $2.00. Please make engagements in advance, if possible. Sittings by letter given.
Feb. 1. 1w*

MATERIALIZATION.

MRS. C. B. BLISS will hold séances on Friday, Saturday and Sunday at 8 P. M., and Sunday, Tuesday and Wednesday at 2:30 P. M., at 8 Dwight street, Boston.
Jan. 25. tf

E. A. Pratt

BOTANIC, Magnetic and Clairvoyant Physician, 130 Dartmouth street, Hotel Austin, Boston, Mass. Thursdays, Fridays, Saturdays and Sundays, 10 A. M. to 5 P. M. At Providence, R. I., Perrin House, every Tuesday, 9 A. M. to 5 P. M.
Jan. 18. 4w*

Mrs. Jennie K. D. Conant,

OF SCOTLAND, Business Psychometrist and Trance Test Medium. Sittings daily from 10 A. M. to 4 P. M. Circles every Sunday evening at 7:30, also Friday afternoon at 2:30. 20 Bennet street, Boston. 1w* Feb. 1

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for $4.00. 1 Bennet street, corner Washington, Boston. 1w* Feb. 1.

Miss J. Rhind, Seer,

31 COMMON STREET, BOSTON. Private sittings on business. Mental Healing by soul-currents. Sittings by letter; send $2, age and sex, in own handwriting. Circles Monday 7 P. M., Thursday 3 P. M. 1w* Feb. 1.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight, Boston. Do not ring.
Jan. 18. 4w*

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 12 A. M., at her residence, on Longwood Avenue, Brookline. Longwood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients.
Feb. 1. tf

A. S. HAYWARD, Magnetist, 156 W. Brookline street, eradicates disease *with his healing gift* when medicine fails. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his *powerful Spirit-Magnetized Paper*; 2 packages by mail, $1.00.
Jan. 4. 13w*

Removed.

MISS L. M. WHITING, Massage, formerly with Dr. Munroe, has moved to Hotel Glendon, Suite 19, 252 Columbus Avenue, Boston, Mass. Take Elevator. 1w* Feb. 1.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston street, near Tremont (one flight).
Feb. 1. 1w*

Mrs. H. B. Fay

WILL hold Séances at Hotel Adelphi, 2161 Washington street, Suite 15, Thursday and Saturday, at 2:30, and Sunday at 8 P. M. (Take Elevator.) 4w* Jan. 11.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7. Hours 9 to 6.
Feb. 1. 4w*

Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for $1.00. MISS E. JOHNS, 136 Chandler street, Boston. Feb. 1.

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.
Jan. 18. 5w*

Miss C. B. Forbes,

TEST and Business Medium, 6 James street, Franklin Square, Boston. Hours 9 to 12 A. M., 2 to 4 P. M.
Feb. 1. 4w*

Miss L. E. Smith,

MEDIUM. Circles Sunday, Tuesday and Friday at 8 P. M., 695 Tremont street, Boston. Sittings daily.
Feb. 1. 1w*

Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tremont street, Boston. Private sittings daily. Will answer calls for Platform Tests. 4w* Feb. 1.

MRS. E. B. STRATTON,

WRITING MEDIUM, Hotel Garfield, Suite 4, West Rutland Square, Boston. 4w* Jan. 11.

MRS. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths.
Dec. 21.

Mrs. J. W. Mansfield,

MASSAGE and Magnetism, 178 Tremont street, Room 42, Boston. Take elevator. 2w* Jan. 25.

Mrs. E. L. Wetherbee,

HEALING MEDIUM, and Developer of Psychic Force, 43 Dwight street, Boston. 8w* Dec. 14.

Mrs. Hettie Clark,

MEDICAL CLAIRVOYANT, Business and Test Medium, 276 Shawmut Avenue, Boston, Mass. 4w* Jan. 18.

SIX QUESTIONS answered or reading given by spirit power for 50 cents and two 2-cent stamps. MARGUERITE BURTON, 1472 Washington street, Boston.
Feb. 1. 3w*

MRS. HATTIE YOUNG,

TRANCE and Business Medium, 150A Tremont street, Room 5, Boston. 4w* Jan. 11.

MRS. CUTTING-LUTHER, 805 Washington st., Suite 21, Boston. Clairvoyant examinations, developing and inspirational healing. 2w* Jan. 25.

MISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston.
Dec. 7. cow10t*

DR. FRED CROCKETT, Magnetic and Medical Medium, 31 Common street, Boston.
Feb. 1. 1w*

MRS. J. C. EWELL, Magnetic and Inspirational Medium, 96 West Springfield street, Boston.
Oct. 5. tf

MRS. MARTIN, Test and Developing Medium. Also Magnetic Healer. 23 Cobb street, Boston.
Feb. 1. 2w*

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 208 Tremont street, Boston.
Feb. 1. 1w*

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Treatments, 616 Tremont street, Boston.
Feb. 1. 1w*

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. tf Oct. 5.

GENESIS; The Miracles and Predictions according to Spiritism. By ALLAN KARDEC, author of "The Spirits' Book," "Book on Mediums," and "Heaven and Hell." Translated by the Spirit-Guides of W. J. Colville.

The object of this book is the study of three subjects—Genesis, Miracles, and Prophecies—and the work presents the highest teachings thereon received during a period of several years by its eminent author through the mediumship of a large number of the very best French and other mediums.

Cloth, 12mo, tinted paper, pp. 488. Price $1.50, postage free. For sale by COLBY & RICH.

Mediums in Boston.

Dr. Abbie K. M. Heath,

ELECTRIC AND MAGNETIC TREATMENTS, and MEDICATED VAPOR BATHS.

Medicines—purely vegetable—furnished as required. Circles Sunday evening at 8, and Tuesday afternoon at 3 o'clock. Six Developing Sittings, $5.00. Developing Circle Friday evening, 7:30; admission to circles, 25 cents. Private Sittings 1 to 9 P. M. Names, Dates, Losses, Business Prospects, etc., etc. Terms, $1.00. ☞ **Gives Advice by Letter.** Write your full name and age, allow no person to handle the letter before sealing, enclose $1.00 and stamp, and address me at

Hotel Simonds, 207 Shawmut Ave., Boston, Mass.
Circulars for stamp. tf Jan. 11.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 53 Boylston street, Boston. 1w* Feb. 1.

SUMMERLAND,

The New Spiritualist Colony

OF THE

PACIFIC COAST.

Located in the Most Delightful Country and Climate

On the Globe!

Building Progressing Rapidly.

THE site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

Here Spiritualists can establish permanent homes, and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and development.

A railroad station and post-office are now established here, and a Free Public Library will soon be completed.

Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temperate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts—with strawberries and garden products all the year—can be bought or leased at low prices, and on easy terms. A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particulars, will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, $30—$2.50 of which is donated to the town. By uniting four lots—price $120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear entrance.

Pure spring water is now conveyed to the entire tract from an unfailing source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee), if they prefer them when they visit the ground.

Reference: Commercial Bank, of Santa Barbara, Cal.

Send for plat of the town, and for further information, to

ALBERT MORTON, Agent,
210 Stockton St., San Francisco, Cal.,
OR TO
H. L. WILLIAMS, Proprietor,
Summerland, Santa Barbara Co., Cal.
Jan. 25. 8w*

DR. SYKES' SURE CURE FOR CATARRH

Established Chicago 1870 — 1888 Removed to Cincinnati.

Has cured many cases pronounced hopeless by physicians. Send for *Free Book* 'Common Sense Talk' and numerous testimonials. They will convince you.

Dr. SYKES' SURE CURE CO., 330 Race St., Cincinnati, O.
Feb. 16. eow26t

DR. F. H. ROSCOE,

RHODE ISLAND'S celebrated Clairvoyant and Trance Medium, is spending the winter at No. 1706 L street, N. W., Washington, D. C. Dr. Roscoe can be engaged for public lectures, séances, also funerals. Address as above.
Jan. 25. 2w*

HENRY H. WARNER, Inspirational Trance Lecturer and Test Medium, will lecture in Topeka, Kan., in January, and in New England in February, March, April and May. Address all letters for engagements to FREDERICK W. WRIGHT, Attleboro', Mass.
Jan. 18. 3w*

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading $1.00. Magnetic Remedies prepared by spirit-direction. Address 83 Tremont street, Lynn, Mass. 2w* Jan. 25.

SPIRIT-POWER *vs.* FEVER.—All forms of Fever (Typhoid and Scarlet a specialty) broken in four days by my Control. Address MRS. J. E. ROOT, 171 East Randolph street, Room 21, Chicago, Ill. 3w* Jan. 18.

PSYCHOMETRIC Readings from handwriting. Fee $2.00. EVERETT W. BENT, 398 West Congress street, Chicago, Ill. 26w* Dec. 21.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

Planchette, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH. tf

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of $1; Consultation fee $1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass. July 19.

CATARRH, Diphtheria, and all Throat Diseases, curable by the use of **DR. J. E. BRIGGS'S THROAT REMEDY.** Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement."

Price, 50 cents per bottle, postage 15 cents.
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CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price $1.25; cloth-bound copies, $2.50.

New York Advertisements.

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An elegant dressing exquisitely perfumed, removes all impurities from the scalp, prevents baldness and gray hair, and causes the hair to grow Thick, Soft and Beautiful. Infallible for curing eruptions, diseases of the skin, glands and muscles, and quickly healing cuts, burns, bruises, sprains, &c.

Price, 50 Cents.—All Druggists.

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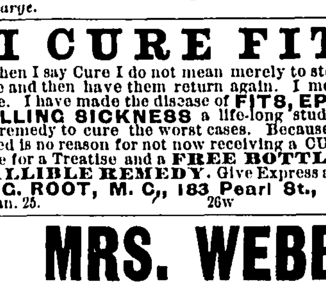
Nov. 9. 1y

DR. T. FELIX GOURAUD'S ORIENTAL CREAM, or MAGICAL BEAUTIFIER.



Removes Tan, Pimples, Freckles, Moth Patches, Rash, and Skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 40 years, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Sayer said to a lady of the haut-ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the Skin preparations." Sold by all Druggists and Fancy Goods Dealers, U. S., Can. & Europe. FERD. T. HOPKINS, Prop'r, 37 Great Jones Street, N. Y.
Jan. 4. 26teow

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172 West 23d Street,

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☞ DUMONT C. DAKE, M. D., is a skillful medical attendant, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results.—*Ed. Banner of Light.*

This Eminent Specialist will devote MONDAY *of each week, from* 10 A. M. *to* 4 P. M., *at his office, to those unable to pay, free of charge.* Jan. 4.

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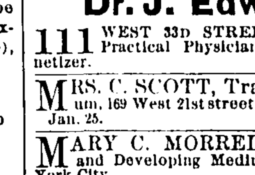
When I say Cure I do not mean merely to stop them for a time and then have them return again. I mean a Radical Cure. I have made the disease of **FITS, EPILEPSY or FALLING SICKNESS** a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a CURE. Send at once for a Treatise and a **FREE BOTTLE** of my **INFALLIBLE REMEDY.** Give Express and Postoffice. **H. C. ROOT, M. C., 183 Pearl St., New York.**
Jan. 25. 26w

MRS. WEBB,

The Wonderful Astrological MEDIUM,

At her home, 367 West 23d street, New York.
Nov. 16. tf



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Mention this paper.
Dec. 14. 13w*

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Séances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York. Daily Sittings for Communication and Business. Dec. 14.

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TRANCE MEDIUM and Magnetist. Developing Circles Tuesdays, at 3 P. M. Six questions answered by mail for $1.00 and stamp. Sittings daily. 160 W. 23d st., New York City.
Dec. 28. 6w*

Dr. J. Edwin Briggs,

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MRS. C. SCOTT, Trance and Business Medium, 169 West 21st street, corner 7th Avenue, New York.
Jan. 25. 3w*

MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New York City. 6w* Jan. 25.

J. W. FLETCHER,

TRANCE MEDIUM,

194 Fulton Street, Brooklyn, N. Y.

Public Seance Tuesday Evenings, and Thursdays at 3 P. M.

New York City every day till 12 o'clock, and all Saturday—142 West 16th Street.

MR. FLETCHER can be engaged for public Lectures and Séances, also Funerals. Address as above.
Jan. 4. tf

COLD, DAMP FEET DESTROY LIFE.

WE will mail you *Genuine* Electro-Magnetic Insoles, warranted to keep the feet warm and dry, 1 pair 50c., 3 pairs $1.00. Address ELECTRO-MAGNETIC CO., Glens Falls, N. Y.
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RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and Improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. [Mention this paper.] 13w* Feb. 1.

Eyes, or How they are Ruined.

ILLUSTRATED PAMPHLET *free* for a stamp. "We must treat the cause if we would restore eyesight." Address DR. E. H. BEMIS, Specialist, Glens Falls, N. Y.
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MRS. RICHARDS will let handsomely furnished Rooms to selected Spiritualists. 104 Debevoise street, between Broadway and Bushwick Avenue, Brooklyn, Eastern District, N. Y. 13w* Nov. 16.

SPIRIT-MAGNETIZED PAPER. Address D. D. SCOTT, 1107 Broadway, Brooklyn, N. Y. (*Enclose stamp.*) 4w* Feb. 1.

RUPTURE Positive Cure by mail. Circular free. W. S. RICE, Smithville, Jefferson Co., N. Y.
May 25. 1y

NEW MUSIC.

BY C. P. LONGLEY.

"ONLY A THIN VEIL BETWEEN US." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents.

"WHEN THE DEAR ONES GATHER AT HOME." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents.

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"GOD, HOME AND NATIVE LAND." A National Temperance Ode. Words by Mary L. Sherman. Music by C. Payson Longley. Price 5 cents.

Beautiful Home of the Soul	25 cents.
Come in thy Beauty, Angel of Light	25 "
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Our Beautiful Home Over There	25 "
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We'll All Meet Again in the Morning Land	25 "
Our Beautiful Home Above	25 "
We're Coming, Sister Mary	25 "
Gathering Flowers in Heaven	25 "
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Oh! Come, for my Poor Heart is Breaking	25 "
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☞ The above songs are in Sheet Music. Single copies 25 cents; 6 copies for $1.00.

We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain)............35 cents.

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TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH. tf

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 1, 1890.

Spirit or Dream?

(From the Boston Globe, Jan. 26th.)

"I awoke with a strange feeling of oppression and sat erect in bed. The room was dark and its contents undiscernible, save where the moonlight streamed through the unshaded window and cast its radiance upon the floor.

"I looked out and saw that it was not yet near dawn; and, while I gazed, a shadow stole across the vision as if a passing cloud obscured the sky. Then the light grew brighter, and the blood ceased to move in my veins.

"I could not breathe, move or speak. Only power of sight and consciousness remained to me.

"It was my father's familiar figure, unusual only because of the strange white garments which he wore. They were like some soft mantle, too delicate for human hands to wear. His face was turned toward me, and the expression on it was sadder than I had ever seen him wear.

"I tried to speak, but the effort failed, and, motionless, I watched his transparent form recede, pass through the open window and dissolve in the night like a cloud of mist.

"Was I dreaming? No! A country-bred boy of eleven, I was not given to fright, and when this paroxysm of inanimation left me, the grief that flooded my eyes with tears was a reality.

"My father was dead! I was as certain of it as if I were then standing by his coffin, and at last, more from sorrow than fear, I awoke the household and told them all.

"You were dreaming, they all tried to assure me, but I failed to be comforted.

"Did I not know that I was the silent observer of his coming, which was as real as my presence in the kitchen?

"Dawn came, and I sought refuge in work.

"At breakfast a messenger came with the tidings 'your father died just before daybreak this morning.'

"I was cool and collected. To me the knowledge of his end had been long known.

"This," continued the speaker, Capt. John C. Stowell of Maplewood, "was my first experience with the 'something.' I will leave others to name it. I was then a boy of eleven. During the sixty years that have since passed I have traveled in all parts of the world. For nearly forty years I followed the sea, and gained all the experience that such a life teaches from the forecastle to the captain's berth.

"While I am no believer in Spiritualism as I have seen it interpreted, and, although I do not lay claim to supernatural causes and effects in the daily work of life, still I do think there is something in nature relative to mind-transference that scientists have yet to learn about. My own experience teaches me that there is a principle of higher intellectual perception than has been yet generally cultivated. I think I must possess it naturally to an unusual degree, for my life has been protected many times by the intervention of some power I do not know about. Two things have decided me to unbosom myself to *The Globe*.

"One night recently I dreamed that an accident took place on the railroad at Linden. I awoke my wife and told her what I saw. She persuaded me to think no more about it, and I went to sleep.

"When we received *The Globe* next day there was the announcement of the accident, described just as I had seen it.

"The second reason is that I wished to add my own experiences to those which were recently read before the Psychological Society in Boston.

"The story of my father's death was literally made known to me as described above. I do not try to explain the circumstance, but I do attest the truth of it.

"In 1839 I was a seaman aboard the nine hundred and fifty-ton ship *Astrachan*, Capt. Webster, of Cape Elizabeth, master. He was a man nearly seventy-five years old, and although deacon of a Methodist church, was a devil on shipboard. He went by the name of Old Bully Webster, and made himself generally unpopular by feeding us on spoiled beef and wormy ship's bread. We left New Orleans bound for Hull, England, with a load of cotton. The ship was a cumbersome craft, with an old fashioned rudder that would not steer her within two points of her course.

"When well out to sea we encountered a heavy northeaster, during which four men at the wheel had all they could do to keep her steady. It lasted several days, and finally worn out with exertion I went below and turned in. I was asleep almost before I touched the pillow.

"How long I remained unconscious I do not know, but suddenly I was awakened as if some one had roughly shaken me. I opened my eyes, but seeing no one thought I had been dreaming, and turned over for another nap.

"Again came the rough call, and a voice in my ear seemed to whisper: 'Danger. Go on deck.' I jumped out of my berth, and ran up out of the forecastle. It was very rough, and I could keep my feet with difficulty.

"Scarcely had I reached the lookout when I saw looming up almost upon us a big ship, that was of sharper, trimmer build than the *Astrachan*.

"I shouted at the top of my voice, 'Hard up your wheel,' and the four seamen, terrorized by the spectacle, threw her way over.

"The stranger discovered us at the same time, and fell off. A mighty sea pitched us forward with irresistible force, and instead of being struck on the broadside as we would have been but for my warning, the old *Astrachan* went bow on through the storm-beaten vessel, and crushed her wooden walls as if they had been pasteboard.

"She sank with all aboard almost instantly, and our own salvation necessitated prompt action and nerve.

"We were leaking forward just at the water line, where a large hole had been stove in our bow. The upper rigging was all hanging over the side, nearly all of our top works having been carried away.

"The storm abated, but it was twelve days before we got into condition to continue on our course. Then we were badly crippled, but had good weather to aid us.

"Arriving at Hull we discharged cargo, and loaded with iron for the homeward freight. What was the power, or influence, that exerted upon me the warning I have told you? No member of the crew called me, and I am satisfied the second call was not a dream.

Some years later I sailed out of Providence, bound for Georgia after lumber, as master of the brig *Forest*. When off the Jersey shore I turned in, my instruments indicating that I was fifteen miles off shore. In the midst of my sleep I seemed to hear my mother exclaim:

"'John, the *Forest* is among the breakers!'

"I rushed on deck and found the mate in a state of frenzy. Just ahead could be heard the roar of the surf beating upon the rocks. We were thus saved from destruction when less than an eighth of a mile from the shore.

"I might cite several similar incidents that have happened to me while at sea, but I will refrain. There is one that I want to tell you about, however, which can be corroborated by living witnesses:

"In 1842 I was one of the crew of the *Gen. Jackson*, the United States revenue boat in Rhode Island waters. One night as we lay in Newport harbor I was on watch on the forward deck alone. Suddenly I felt some one touch my shoulder, and looking around I saw just above my head the figure of my elder brother, who was the captain of a West India brig. He seemed to pause a few minutes on the foreyards, and then disappeared in the night.

"I immediately asked permission to go ashore, and got it.

"Hurrying to the house of another brother, who lived in Newport, I said:

"'He is dead; I am sure of it. The death is father's over again.'

"They all ridiculed my statements, but two days later a letter was received from his wife in Bangor conveying the sad intelligence. Getting in from a warm climate he had recklessly exposed himself to the cold and had contracted pneumonia, and died at the very time of my vision. Here was the childhood experience lived over again."

The writer, who had called upon Capt. Stowell to learn some of his experiences, was much impressed with the honesty and intelligence of the man. It is unusual to find a man of his age so well preserved in mind and body, with a memory as clear apparently to-day as it was thirty years ago.

"Did you ever know of anybody else who had similar experiences?" I asked.

"Yes," was the answer, "but not often. The most wonderful case I personally knew about was in 1853 or '54, when a California gold steamer was lost, I believe by fire, in the Gulf of Mexico. It was the same craft that my friend, Capt. Lowe, of the Boston brig *Harvest Moon*, so nobly won a medal from, given by the government, under circumstances I will hereafter state.

"One day New York City was greatly aroused by the news of the arrival of a Dutch ship having on board a large number of passengers saved from the ill-fated steamer I have spoken of.

"The captain told his story plainly. One day when the weather was thick he had stood for some time in doubt as to his exact whereabouts, when suddenly he was struck on one cheek by a land bird, that after wheeling around his head flew by him on the other side, striking his ear with stinging force.

"Turning to the man at the wheel, he said:

"'Keep her off two points more. I think we are getting in too close to land.'

"For twenty minutes the captain and mate smoked in silence. Then upon hearing a sound, apparently from over the side, the mate jumped to the rail, and shouted excitedly: 'My God, captain, we are among a shoal of living people!'

"His words were indeed true. On the smooth surface of the gulf, encased in life-protectors, were sixty or more men and women who were among the passengers of the ill-fated steamer. They had been hours in the water and had no hope of rescue, when out of the fog had come the ship so silently that they had not noticed her until she was upon them.

"Was it merely an act of chance that the little bird upon the high sea thus deceived a veteran captain? It seems to me that some other power than man's turned the Dutch ship's bows two points off the course laid down on the chart.

"A few days later the *Harvest Moon* arrived in New York with nearly one hundred and twenty of the unfortunates aboard. Capt. Lowe picked them up when he himself was short of provisions and water, but without a word of complaint the crew received the shipwrecked army and shared their rations with them. Capt. Lowe threw his middle deck-load of cotton overboard in order to make sleeping accommodations. When he arrived in New York the entire number had eaten nothing for days but parched corn in small allowances. Much to everybody's indignation the underwriters would not pay for the lost cotton, and they immediately discharged Capt. Lowe from the position of master of the brig. The result was he was taken on to Washington, and presented with a beautiful medal. Then New York parties who had heard of his treatment offered him the captaincy of one of the finest clipper ships sailing out of that port. So in reality you see he made money and fame by being humane, and daring to risk an employer's anger. I forgot to say the Government paid for the cotton thrown overboard.

"The last incident I can tell you about can be found recorded in the history of New Bedford, where all the facts are known. Briefly, the story was this:

"A New Bedford whaler, commanded by a friend of mine, was sailing in the Arctic Ocean one night. As the mate on deck looked into the cabin, he says he saw a man sitting at the captain's desk, writing on the log-slate. Half an hour later the officer went below, and there he found the command, plainly written, 'Keep ship northwest by north till daylight.'

"He did as directed.

"At that hour the captain came on deck, saying, 'Who changed the course?'

"'I did,' replied the mate, 'according to your instructions.'

"'What instructions?' asked the other, sharply.

"'Why, those you left on your slate,' said the mate.

"'But I did not leave any,' said the captain; and they went below, and with surprise compared the log.

"Sure enough, there was the order, but the handwriting was peculiarly fine, and altogether unfamiliar.

"Wishing to find the man who had thus planned a very absurd joke, the captain sent for the men one by one, and got their signatures. Not one resembled the handwriting!

"At this point the lookout shouted: 'A sail!' and soon they came upon another whale-ship, the crew of which were literally starving for food.

"Giving relief the captain of the newly-found craft tendered a receipt, the writing of which was identical with that on the log-slate, written hours before in unknown hands, in the wide ocean, miles away from human life.

"This perhaps some of *The Globe* readers can explain. I cannot, however. Was there not a mission to be accomplished by that mysterious order, 'Keep ship northwest by north until daylight'?"

HENRY G. TRICKEY.

The New Temple at Watertown, N. Y.

To the Editor of the Banner of Light:

Notwithstanding the unfavorable condition of the weather, crowds of the most intelligent and respected men and women of Watertown and surrounding towns and villages assembled at the hour appointed for the commencement of the dedicatory exercises at our New Spiritual Temple. Seated on the platform was the eloquent speaker and faithful instrument of the spirit-workers, Mrs. Nellie J. T. Brigham. On her right were the liberal donors of the Temple, Mr. and Mrs. Abel Davis, and at the left the finely-developed medium, Mrs. E. Cutler of Pennsylvania, who is doing a great and good work here in convincing multitudes of the truth of Spiritualism and the fact of immortality. As your readers have had an opportunity of perusing the very fine and appropriate address of the guides of Mrs. Brigham, I have no need to refer to it more than to say that it pleased every one who had the privilege of hearing it from the lips of the inspired speaker.

Mrs. Cutler is about to organize a Ladies' Aid Society, and is giving public psychometric readings for the benefit of our Society.

At the recent annual election the following officers were elected: Mr. Abel Davis, President; Mr. John Gifford, Vice-President; Mrs. Katie M. Mattison, Secretary; Mrs. M. L. Gifford, Treasurer. Mrs. Caroline Davis, Mr. F. R. Mattison, Mr. Alison Burr were elected to act with the above officers as Trustees.

J. GIFFORD.

Watertown, N. Y., Jan. 20th, 1890.

The following description of the Temple is received from another correspondent:

The temple is the first of its kind erected in this State. It is built of wood. The main entrance is at the southeast corner. From the vestibule two large doors open into the lecture-room, which is neatly and comfortably furnished, and has seats for about four hundred people. A platform at the west end of the room, surrounded by a neat railing, is handsomely carpeted, and at the north end there is an organ of beautiful finish and fine tone. On the wall over the platform are portraits of the donors of the Temple. This room has a wainscoting of ash. The walls and ceiling are painted blue, two panels overhead being adorned with stars. At the west end of the lecture-room, and north end of the platform, a door leads to the séance-room, which is carpeted and nicely furnished. At the south end is the cabinet, built strong and in such a way that skeptics can see for themselves that it is solid, and has no traps or places for concealment of any person or thing. The edifice is amply lighted by large windows. In the rear there are nice sheds to accommodate those from a distance who come with teams. This beautiful temple was donated to the society Jan. 1, 1890, by Mr. and Mrs. Davis. The Society is not, as one might suppose, old and rich because it has a temple, but young and very poor. It is in need of a good lecturer, one who would come on very reasonable terms. When this society has more members it will be able to pay higher prices to speakers than it now is. M.

Opening the Campaign.

To the Editor of the Banner of Light:

The work of circumscribing the people's liberty has already been begun quite gently in the Massachusetts Legislature—several orders having been introduced, some of which may have teeth and talons masked behind a mild aspect.

One order has been introduced into the General Court by Representative Davis of Boston, coming from a labor organization. It was referred to the Judiciary Committee for consideration. It asks that all medical diplomas shall be registered, not giving in the order any reasons for such a statute. If such diplomas *are* registered, it will simply comply with the law and give the public confidence that individuals holding them have legalized themselves by complying with the statute; this move may have—behind the labor organization—sinister leanings toward introducing a medical bill, which, if enacted, would prevent clairvoyant and magnetic physicians (in default of diplomas to register) from being employed by (as they now are) some of the most prominent citizens of the State. An open, square issue is far better than any underhanded work in the way of making use of labor organizations as tools to build up a medical "trust"—a system dangerous to the liberties of the people.

Representative Hayes, of Boston, Jan. 23d introduced an order coming from Dr. A. Gaston Roeth, as to the establishment of a State Board of Medical Registration.

Three orders are now before the Judiciary Committee, all tending to one purpose, *i. e.*, depriving the people of the right of employing any irregular or independent practitioner desired; it is evident that any of these movements should they culminate in a law by enactment would include clairvoyants, magnetic physicians, and all other orders of cure not wearing the "Regular" collar.

The last order introduced is of the same import as that which met with such signal defeat last year—at the concluding vote only five senators voting for it.

It is a shame that the people are obliged yearly to meet this issue, and that the State is annually called upon to father such an unnecessary expense at the demand of a few medicos who wish their franchises further extended. A copy of the Remonstrance printed in THE BANNER has already been placed before each member of the Judiciary Committee, and I trust the members will give close attention to its strong sentences—expressing as they do the voice of the people in regard to medical matters in this State.

ANTI-MONOPOLIST.

Norwich, Conn.—Dr. Fred L. H. Willis, of Rochester, N. Y., closed the month's engagement with our Society on the evening of the 26th, with a thrilling address upon "Ideas of God, as Expressed by Sectarians—by Thomas Paine—by Spiritualists."

Every lecture in the entire course has been appreciated by the audiences, and many regret exceedingly that his engagement is closed. One very marked feature in his services are the beautiful inspirational poems which so impressively supplement the lectures.

Next month Mrs. Helen Stuart-Richings will occupy our platform, and will be gladly welcomed.

MRS. J. A. CHAPMAN, *Sec'y.*

Portland, Me.—Mrs. E. C. Kimball, of Lawrence, Mass., occupied the platform of the Portland Spiritual Temple Jan. 26th, giving a test séance afternoon and evening. The attendance was large at both séances. Mrs. Kimball is a great favorite here. She gave many very convincing tests, and we wish we could have her here oftener. Such mediums are of great service to the Cause. CECIL.

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 54 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P. M. *Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the officers of The Alliance.* Prof. Henry Kiddle, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 59 Cedar street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M., 2¾ and 7½ P. M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 36th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

The Ladies' Society of Mercy meets at Spencer Hall, 114 West 14th street (removed from Columbus Hall,) every Sunday at 2½ P. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

Soul Communion Meetings every Friday at 3 P. M. at 230 West 36th street. Mary C. Morrell, Conductor.

The First Society of Spiritualists.—Last Sunday Mrs. Nellie J. T. Brigham discoursed in the morning upon various subjects given by the audience, upon one of which, "Is Heaven a Place or State of Being?" she remarked: "We might say that heaven is both a place and a state of being. If your lives are saddened and discordant, the brightest day will seem full of faults; because your nature is out of tune, the bright skies are shadowed and the sunlight dimmed. But if joy is in your heart all nature answers you with gladness. We cannot give a clear idea of it, but we can tell you that you will not drift there; you will find work to do and others to help."

At the afternoon meeting Mrs. Amanda Spence spoke for one hour with great force and ability upon the uses and abuses of Spiritualists and Spiritualism, with kind words for mediums and mediumship. Prof. Wilson MacDonald spoke upon Ancient and Modern Materialization; his arguments sustained undisputed authority as to the latter, while he had no doubt of the former. Mrs. Libbie McCune sang a solo, Miss Maggie J. O'Neill submitted to her controls, who spoke in a foreign language; Dr. Jenks gave exhibitions of his healing powers.

In the evening Mrs. Brigham's subject was "The Effect of Life Herd upon Life in the Spirit-World." The lecture was attentively listened to by a large and refined audience. Next Sunday Miss Jennie B. Hagan will speak for the Society, also each Sunday during February.

The reception given to Mrs. E. A. Wells last evening was one of the largest of the season, so large in numbers of representative Spiritualists that it was a surprise even to Mrs. Wells's most enthusiastic supporters. Scores of letters of good cheer were received from those unable to attend. It was a perfect ovation, sustaining this well-known and deserving medium. S.

New York, Jan. 26th, 1890.

Meetings in Brooklyn.

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

Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A. M. and 8 P. M. W. J. Rand, Secretary.

The Woman's Spiritual Conference meets every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McCutcheon, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street), Secretary.

The Brooklyn Psychical Research Society now holds its meetings every Monday evening at 8 o'clock, in the spacious parlors of Mr. and Mrs. Haslam, 470 Willoughby Avenue. All matters relating to occult science and psychical phenomena are discussed, and members express their thoughts and relate their experiences.

The intention of the founders of this society is to make it one of the foremost for thoroughness in psychical research. We shall study conscientiously in the domain of psychic science, and seek to learn the laws governing all psychical manifestations and the modes of their operation, both in the realm of matter as well as of mind. All sciences in any wise related to psychic science will be laid under contribution to assist us in our researches into the all-embracing science of spirit; of soul; of life; of finite and infinite being. Every advantage will also be taken in profiting by the discoveries of kindred societies in every country, and fraternal relations will be established with associations pursuing the same investigation. This will of course include all societies of Spiritualists and the phenomena of Modern Spiritualism.

Great interest is manifested by the members in the discussions, and the experiences related in elucidation thereof, and it is proposed, as soon as practicable, to have these experiences collated and published in pamphlet form for the benefit of students of occultism and spiritual phenomena. The society will prove an important factor in introducing a knowledge of spiritual forces and the laws governing the same to educated and liberal-minded men and women in all professions. DR. JOHN C. WYMAN, *Cor. Sec'y.*

39 *Bond street.*

Brockton, Mass.—The Lyceum had a "bonbon" party last Friday evening, which was made the occasion for awarding the prizes offered a month ago by your correspondent for those who accomplished the most for the entertainment and interest of the Lyceum. The fortunate ones this month were Nettie Cook, Charlie Nevins, Allie Minzy, Edith L. Keith, Leon Nevins, Ethel Collins, Lillie Sharpe, Celia Anderson and Gracie Fuller.

The programme for to-day was as follows: Recitation, Ethel Collins; reading, Charlie Nevins; piano solo, Allie Minzy; recitation, Lillie Sharpe; recitation, Gracie Fuller; recitation, Celia Anderson; reading, Mrs. Godwin.

The Ladies' Aid platform was occupied to-night by Mr. Tisdale, the blind medium, who told us some truths about the errors that have been believed and followed for the last eighteen hundred years.

Jan. 26th. B. C. RICH.

Newburyport, Mass.—Sunday, Jan. 26th, Mrs. A. E. Cunningham, of Boston, gave tests before a large audience in a very convincing manner, most of them being to skeptics.

The Independent Spiritualists' Club have, owing to lack of room in their present quarters, hired the adjoining floor, which is now being fitted up for their use, and will probably be ready for occupancy by February. It is well adapted for meetings and circles.

The able editorial in the last BANNER has been read with satisfaction by all believers in Spiritualism, and many who are not. Mr. Clagett has had nothing to say about us since. F. H. F.

A Specific for Throat Diseases.—Brown's BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. "They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—*Christian World*, London, England.

Buffalo, N. Y.—Sadly disappointed were the Spiritualists in the weather, but happily disappointed in the numbers who attended the Spiritual meetings Jan. 19th—the afternoon session having a fair audience, and the house being packed in the evening. The management and others could but mark the interest in Spiritualism, when they beheld so many well-known and intellectual people present who were rarely, if ever, in attendance before.

Mr. J. Frank Baxter, the speaker and medium for the month, what with his musical and poetic selections, as well as his lectures and mediumship, well interests and attracts. He lectured upon "Mediumship" in the afternoon; in the evening his theme was "The Value of Phenomena." The Church claims *faith* sufficient to establish immortal truths, and discards phenomena as unnecessary in settling the fact of immortality. But it forgets that this very faith itself claims phenomena as its foundation. "Take away the phenomenal phases of Jesus's birth, life, death and resurrection, as alleged, and tell me," said Mr. Baxter, "where would be the Christian's faith? Gone, too!" He then showed how everything was built on facts, phenomena and experiments. He pointed out how every religion extant had its origin in superhuman phenomena, often called supernatural, but more understandingly spiritistic, and even, as such, natural.

The lecture was candid, appropriate, interesting and effective, and merited the attention and applause it secured.

His evening séance was a remarkable one in its every feature, almost without exception, every delineation and description embodying clinching tests of spirit presence. In several instances convincing evidence was conveyed in astonishing personal communications and proofs direct to named or pointed-out people present in the hall. He has one more Sunday here, and then goes to other fields.

Next month we are to have Mr. Edgar W. Emerson, and doubtless the great interest Mr. Baxter has aroused in this direction of spirit proofs will be continued.

An auxiliary Society, yet independently governed, called "The Women's Progressive Union," has been formed, and incorporated, with charter, under the laws of the State of New York, with the object in view of raising a building fund for a Spiritualist edifice. At present there are some thirty members, and some two hundred dollars in the treasury.

Another party of the Spiritualists, under the head of "The Metropolitan Club," holds a series of social and dancing parties, and assists in this way in replenishing the funds of the main Society.

Buffalo has a large number of Spiritualists, and many able ones, but as yet the burden of promulgating Spiritualism by lectures and séances falls on a comparatively few. Commendable mention is due Messrs. J. W. Dennis, D. E. Bailey, John White, Mrs. Robert Sully and Mrs. J. R. Matteson, for their ever ready and liberal support; and among active workers beside these are the Hulls, Montagues, and a few others. But the greater number by far are content to inconsistently pay homage and tithes to the church, and worse still make this their *excuse* why they can't (?) support a Spiritual Society. But if the few will only be patient in well-doing yet a little longer the indications are that a triumph will soon be achieved, the Society successfully maintained, and its meetings held in a temple all its own. VIDEX.

Meadville, Pa.—The Spiritual Society in this city is in a healthy, growing condition. Few societies are blessed with so much self-helpfulness. A. B. Richmond owns the hall, and his heart is in the Cause. An excellent choir furnishes music without going outside for help. Home talent is abundant, and of a high order. Hon. A. B. Richmond, Rev. H. F. Bemis (Ex-Mayor), Rev. H. D. Barrett and J. B. Booth are competent to entertain and instruct any audience on a moment's notice. Hence when they have no foreign talent they are not left to "hunger and thirst after righteousness" without an abundant supply of spiritual riches.

A. B. Gaston—President of the Cassadaga Camp-Meeting Association—is an important pillar of this spiritual church. For the past two weeks he has been in Washington, D. C., for rest and health, and he is greatly missed at the meetings.

Last Sunday a lively conference absorbed an hour, in which the value and consistency of church-going was discussed. Mr. Bemis, Mr. Orvis (of Chicago) and Starr L. Barber (of Elmira, N. Y.) favored it on the ground that we could help the church by cultivating friendly relations, and disarming prejudice, and thus diffuse the light among them, and draw them to us. J. B. Booth said he belonged to the Presbyterian church, but it was a bitter pill for him to sit under their dull and doleful preaching. Bro. Wilkins said he had learned more and enjoyed more in the two years he had been a Spiritualist, than in the twenty years he belonged to the church. He still belongs to it, but does not walk with them. In the evening, despite the rain, Psychological Hall was filled, and some went away unable to find standing-room, and perfect order prevailed. LYMAN C. HOWE.

Saratoga Springs, N. Y.—The First Society of Spritualists listened to Mr. R. H. Kneeshaw with great satisfaction on Sunday, Jan. 26th. In the morning he spoke of the need of the world for a new revelation. The fragments which have come down to us from the olden times were colored by the instruments through which they came, and told of a jealous and revengeful God. Jesus, eighteen hundred years ago, told of a God of justice and love, but his followers have only come up to his teachings at this late day. Spiritualists, who are receiving these new revelations, should live up to them, and do all they can to bring about the reign of justice in every direction, such as the enfranchisement of woman, the restraining of the liquor traffic, and all kinds of vice and immorality.

In the evening he spoke of the work done by Modern Spiritualism. It has been from the first a *home* religion, open to the view and criticism of the lowliest as well as the greatest minds. It has modified and liberalized thought in every direction.

E. J. HULING.

Troy, N. Y.—Prof. J. W. Kenyon closed his engagement before the Star Hall Society Sunday, Jan. 26th. His lectures have been marked for ability, original thought and sound argument. Mrs. Kenyon accompanies him, and is developing for a very fine platform test medium.

Mr. Kenyon is to occupy the platform of the Albany Society the months of February and March, and I would say to the friends there that they have a rich treat in store.

Mrs. E. M. Shirley, of Worcester, Mass., is to occupy the Star Hall platform, corner of Fourth and Fulton streets, the first three weeks of February.

Hon. Sidney Dean will address the people here the last two Sundays of April. W. H. VOSBURGH.

Haverhill and Bradford.—Brittan Hall.—Mrs. Emma J. Nickerson was the speaker for the second time in succession last Sunday, before the Fraternity. As usual she commanded great audiences, closing her visit here with the awakening of a still deeper interest in the Cause. In the afternoon the subject of her control was: "Man, a Creature of Destiny," and the evening "Our Foes Within and Without."——Miss Nickerson is to speak here again on the first and on the last Sunday in March, the latter being the anniversary occasion of the advent of Modern Spiritualism.——Next Sunday Frank C. Algerton will occupy the platform. E. P. H.

Jan. 27th, 1890.

Cambridgeport, Mass.—A large audience greeted Mrs. N. J. Willis on the evening of the 26th. She gave us a good lecture. Subject: "How Does the Soul Grow in Spirit-Life?" given by the audience.——Feb. 2d Mrs. Cunningham will be with us; a good test medium. Prof. Fisher will furnish good music.——The Ladies' Social will meet next Friday evening at the house of S. Snow, 7 Bigalow street. • • •

Danielsonville, Ct.—Edgar W. Emerson gave tests in Music Hall, Friday evening, Jan. 24th. The spirit descriptions and messages given by "Sunbeam," his control, were wonderful, and held the breathless attention of the audience. Mr. Emerson has made a decided impression here, and his tests are the cause of much discussion among all classes. We think sufficient interest has been awakened to warrant steps toward organization. Mr. Emerson will always find a warm welcome here, both in public and private. Several members from the Norwich Spiritual Union were present. We know of no medium whose control is better fitted or more able to present evidence to an audience that will awaken thought and discussion upon matters pertaining to the philosophy of spirit communion, than Mr. Emerson. One interested in spiritual matters never tires of listening to the bright and witty conversation of "Sunbeam," while to the uninitiated—the investigator—the phenomenon is wonderful. DELOSS WOOD.

Haverhill, Mass., Unity Hall.—Mr. F. A. Wiggin, of Salem, again spoke very acceptably for the First Society on Sunday. Subjects: "Some of the Failures of Protestantism," and "The Life and Characteristics of Thomas Paine." Mr. Wiggin gave his services for the benefit of the Society Monday evening, the event being quite a pleasant one.——Mrs. E. C. Kimball, of Lawrence, will be with us on next Sunday.——Our meetings have been held in Unity Hall formerly, but the remainder of the season will be held in Red Men's Hall, corner Merrimac and Fleet streets, which was known for many years as Good Templars' Hall. WIN.

New Bedford, Mass.—Mr. Joseph D. Stiles occupied the platform of the First Spiritual Society Sunday, Jan. 26th, calling out two large audiences. "Swift Arrow" gave a large number of recognized tests. Preceding the test séance a control gave a powerful address full of grand thoughts going to prove the truth of Spiritualism.——Next Sunday Mrs. Sarah A. Byrnes is to speak here, and on Feb. 9th we are to have Mrs. N. J. Willis, of Cambridge. S. H. E.

Washington, D. C.—Dr. F. H. Roscoe will give a course of lectures in Willard's Hall each successive Sunday evening until further notice. After each lecture he gives psychometric readings from any articles handed him by any one in the audience.

A Card.

Owing to my residence in New York, I shall no longer be able to represent the interests of the various lecturers and mediums in the Lecture Bureau.

JOHN W. FLETCHER.

142 *West 16th street, New York City, Jan. 20th.*

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10½ A. M. and 7½ P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; B. F. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street.

Keystone Spiritual Conference every Sunday at 2½ P. M., northeast corner 8th and Callowhill streets. Mr. Rowbottom, Chairman.

The Fourth Association holds meetings every Sunday at 7½ P. M. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

The Quarterly Convention

Of the Vermont State Spiritualist Association will be held in Waterbury Hotel Hall, Waterbury, Vt., Friday, Saturday and Sunday, Jan. 31st and Feb. 1st and 2d, 1890—commencing at 2 P. M. Friday.

Our State speakers and test mediums are expected to be present and do their duty. Magnetic healers will be present. We also expect a test medium from abroad.

Good board at $1.00 per day. The Turner Family furnish music. Special tickets for fare one way will be sold from principal stations on Central Vermont R. R.

All are invited to come and make this an old-time Convention. LUTHER O. WEEKS, *Sec'y.*

Proctorsville, Vt.