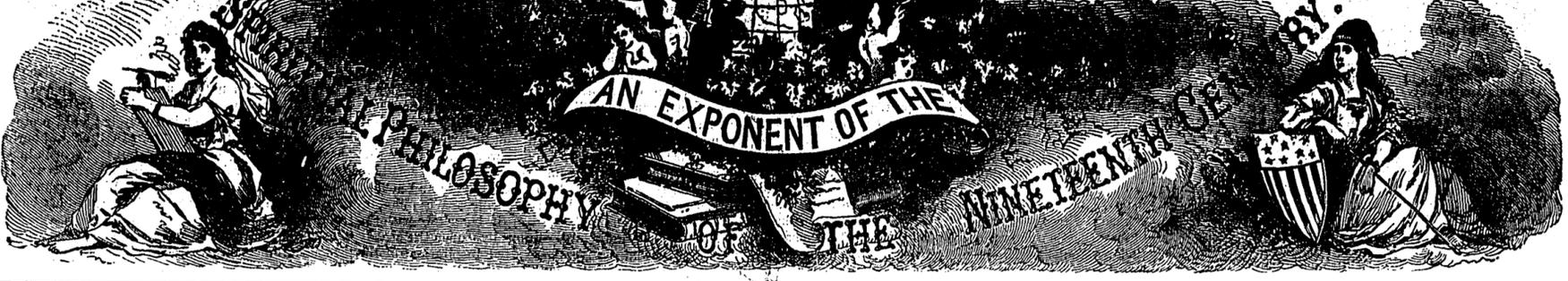


BANNER OF LIGHT.



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to this question of the eternities: "If a man die, shall he live again?" Modern science has done wonderful things. I love the scientific thinker, and am grateful to every scientist who has led the race up, step by step, to knowledge and truth. I thank God for all the heroes and martyrs of the past, whether calling themselves scientists, atheists, "free thinkers," or what-not. I am grateful for all the light that man has obtained through the exertions of the scientific world. Science has solved many of the laws of Nature. We understand the lightning, now that it is no longer supernatural in its manifestation, and we do not fear a Deity with his angry thunder over our head: we have brought down the lightning and made it do our bidding. Science has settled many false ideas, and many former superstitions are now exploded.

The vast claims of the so-called scientific spirit of this age, however, have not been justified and cannot be substantiated. It has been the fashion for men to have what is termed scientific doubt, but science has yet to settle the ultimate questions of the universe. We have had in the recent past, not the dogmas of the theologian, not the wild superstitions of the ancients, not the results of the laboratory and the library, but we have been asked to bow down to the unmeasured dogmas of so-called scientists. They have dogmatized about the unknown, and persisted like the past theologians, and have dared to take their little hatchets, and like the boldest iconoclast, chip the most sacred thoughts and feelings of the human heart. They call the manifestations of the soul simply mind-stuff, and what they say is stuff. In all the world to-day there is not a single scientist who can stand up and give a sensible definition of "matter." The time was when men said matter was the only reality; now they say that matter is related with spirit, and the great theorists in these years have brought forward more mysteries than they ever solved. What "gravity" is no one knows, and a thousand mysteries appear where one is explained. Gas and gravity do not make a world. According to evolution, this world was once a molten mass of fire, whirling through trackless space, and out of this mass came life, and sphere after sphere, and by-and-by the flowers and fruit and animals and man—out of a ball of fire! If that is the explanation of creation, it is more supernatural and wonderful than Genesis.

Every truth discovered opens up a thousand other mysteries more unfathomable. We understand from what man descended, but the important question is, how does he ascend? All over the world is the inquiry as to just what we do believe about this. Louis IV. went into his chapel one day to hear his great preacher, who in the course of his sermon had the audacity to say: "All men must die." But perceiving the King made a motion of impatience, he immediately added: "Yes, almost all." Scientists once said that all things perished at death; now they say that almost all things perish. To-day there is a new era, a new thought-world with its problems, and we stand before the collapse of much so-called science. We already have what is positive, but to-day we have a new science of mysteries. The pendulum of materialism swings back to sweet reasonableness of heart, back to higher and diviner things of life, and we see the outlines of a new and mysterious realm. There is much humbug, much nonsense, but it is a plain rebound in the direction of faith and knowledge, and I firmly believe that the twentieth century will usher in a higher, richer, sweeter religion than was ever known in the history of this earth since the morn of creation. Look around you to-day, and you hear the strongest protest of the human heart against materialism, and all within the last twenty-five years. You find it in literature; in weird and wonderful stories of the supernatural, of men living outside the range of matter, of ghosts and hobgoblins. You lay Howells aside, and take up instead Haggard and Stevenson, with their ghost stories.

The religious thought of to-day shows this rebound from the extremes of the past. It is said by those who know, that there are millions of Spiritualists in this country to-day—and many of them actually reach into the millions—and many of them believe that they have seen their "dead" after the burial of the body. And these men assert there are millions more not numbered among them who partake of the same belief! I bring this fact to your mind to remind you of the great truth that the world is now swinging in the opposite direction from gross materialism. The social "fad" in society and in the church to-day is the juggler, the medium, the theosophist; they are the social lions of the times; you must have them, and it shows a terrific rebound in the last quarter of a century. Not only is it so in society, but you find its influence in the different departments of progressive science. So in medicine, all sorts of cures are based upon this revolt against materialism. Then there is the mind cure, or how to cure people through the mind, by simply convincing the poor fool that he never was sick, there is no such thing as disease, and he is cured. Then again we have the faith cure, and the Christian Scientist cure, and a hundred different claims in the realm of medicine, all based upon new theories or facts, and it is utterly preposterous for a man in these days to disbelieve the phenomena. Mixed though they are with folly, there is back of this movement a great reality, and no thoughtful man can deny it. There was a time, when a physician would be almost torn to pieces if he said he was a mesmerist. Now it is scientific "hypnotism," and there are those in this city who could take four young men from this

audience, stand them up on this platform, and with a word control their minds and bodies at will. Telling them it is cold, they will put on their overcoats; or that it is awfully hot, and they will throw off their coats, fan themselves, and wipe the perspiration from their faces, utterly unconscious of what they are doing, or unable to resist. If one is told to commit a murder, he goes through the motions of drawing a knife and striking to the death. These are facts, and are printed and photographed in a recent number of *The Metropolitan Magazine*. Legislatures are asked to-day to pass laws to prohibit the exercise of the art of hypnotism, believing that man can lead his fellow-man into the commission of crime by the power of mind over mind and matter. The day is coming, however, when these subtle forces in psychology will be better understood.

In the scientific world we now have these wonders, but what would a scientist of twenty-five years ago have said if shown a photograph of such demonstrations as are given by Donati? "All a ghost story; never happened, because it overcomes the continuity of natural law." Louisa M. Alcott, the distinguished authoress of Concord, in her recently published biography, relates an incident in the death of her sister. Herself a woman of no ordinary character, of the utmost self-possession, not excitable, with a cool head, not of vivid imagination, and her mother a woman of equal coolness—when two such witnesses relate the story, we must accept it, if we can believe any human testimony. The authoress says that when her sister was dying, her mother was sitting at the foot of the bed, and she was seated by her side, and just as the sister was expiring she saw a light, or peculiar mist, rise from the bed, and into the air, her eyes following it until it disappeared, and her mother's eyes followed it in the same direction, as she described exactly what she herself saw. Dr. Oliver Wendell Holmes, Professor of Physiology in Harvard College, in a book on Visions, recently published, says that in his practice as a physician, while standing beside the dying he has seen something separate itself from the body, rise in the air, and disappear. Such is the testimony of such a man, accustomed to look on the dying with cool nerve. If a scientist of twenty-five years ago could rise up to-day, and be confronted with that story, he would say: "Nonsense; no such thing ever happened; you are not competent to testify." We are swinging toward an understanding of a new science; we are cognizant of the fact that in common life, as we say in public parlance, in the midst of superstitions in general, there is a *residuum of truth*, facts that cannot be explained by any now known law of the scientific world. The other day in Kentucky J. J. Tilford, an employe of the Santa Fe and Texas Railroad, dreamed that a switch at Hawesville, where he was stationed, was wide open, and that the side track was filled with cars, and the express train was due, and would crash into those cars. So vivid was the impression, and although he had nothing to do with the switch he got up from his bed, rushed along the track, and to his surprise and horror he found the switch wide open, and on the side track a line of cars with sixty-five working-men, and as he heard the roar of the coming train, he changed the switch, and their lives were saved!

Scientists begin to recognize they must be scientific in fact, and not merely shams. They are hunting the improbable with the wrong instruments. They are coming to realize the truth that there are realities in this world beside those that appear to the ordinary five senses. My mother is dead, they say. Yes; I ask science for an explanation, and it says: Your mother died of heart-failure; that is all; her health merely broke down, and that is the end. As I stand over her grave, and remember her life, her tenderness, her love, her devotion, her sacrifice, I say to that scientist: You have lied. That is not all there is to this life, and I know it. The world has arisen to-day in its might and ascertained the tremendous truth, and science has begun to investigate a new series of phenomena that will bring us nearer in the future to those things that he cannot comprehend even here of that which lies beyond! During the reign of terror in France a young man was sentenced to die. His father refused to leave him, and determined to stay by his side in prison. The day for execution came; the boy had fallen asleep, broken-hearted, the father beside him. While the son slept the prisoners were called from their cells to the guillotine. The guard came to the gate and called the name of the boy; no answer. Suddenly the father conceived the idea that he would respond instead. He did not dare to embrace his boy for fear of waking him, but leaving word, that he might not do himself any harm when he learned the truth, the father went up to the scaffold, laid his head down on the block, exclaiming, "Oh, Lord, bless and save and guide my boy!" and the glittering knife of the guillotine came down, and he was no more. "Gray matter" did it all!

Narrating some instances of mysterious coincidence, and impressing upon skeptics and believers the truth of personal responsibility for the present and future results of individual life, the earnest and eloquent gentleman concluded his courageous and inspiring discourse. J. F. SNIPES.

A MARRIAGE RETURN, par excellence, is recorded in the following: A colored justice of the peace in Mississippi, being called upon to furnish reports of his official acts, and being just then short of material, naively made out the following, and sent it to "headquarters":

"Plaintiff, Bill Jones; defendant, Silvia Johnson; officer, justice of the peace; judgment, married; costs paid by plaintiff; satisfaction by both parties."

Literary Department.

CRIME AND RETRIBUTION.

A STORY OF BOTH HEMISPHERES. Written for the Banner of Light, BY CORA WILBURN.

CHAPTER XV. The Father's Confession.

"Do not weep, do not look so despairingly to heaven, my beloved child! Oh! now I feel all that she—that you have been to me. Felicia, child of my love, I am the vilest, lowest sinner on this earth! You will spurn me, my daughter; you will turn from my dying bed with horror and aversion; you will spurn and curse the stricken wretch before you! My pure, good child, you will turn from me with loathing, for I am burdened with a weight of crime!" And he writhed in the bodily torture that was the accompaniment of his mental pangs.

"Do not talk so, dear father—ever my father, whatever you be. God, who is all righteous, does forgive. Dare I, his frail, human creature, harshly judge or condemn? Oh! father, no matter how deeply stained—you are now repentant; you will henceforth live to bless the Lord! Only tell me that you feel the hope of life; that you will not die and leave me desolate!"

She looked imploringly into his face, and wiped the clammy perspiration from his brow. Overhead the lamp shed its flickering gleams, and the little vessel rolled and pitched as she plowed the waves. The anxious daughter had not left his side one moment, though her garments were wet, and her own golden hair strayed in disheveled masses from beneath the disguising braids.

"I feel that I shall not live long, my beautiful!" he fondly replied; "but do not yet give way to grief. I have much, much to confess. Go and put on dry robes, my child. Nay, I beseech you, leave me, and do as I desire; put on some of your own clothes; arrange your own bright hair. I would see my Felicia as she is. It is my earnest wish."

She arose with a deep sigh, kissed his hand, and withdrew. The captain gave her the keys of the trunks that had been sent on board, and she took from one a dark, close-fitting dress, and arrayed herself as usual; she combed and smoothed her glossy hair, and arranged it in the floating ringlets her father loved so well. Meanwhile he held a whispered conference with the good-natured little Yankee captain.

Felicia returned to her post, and with a feeble smile he greeted her. His strength was fast declining; he had received three poniard thrusts from the hand of his treacherous servant, and no human skill could avail to save him. Although suffering excruciating pain, he controlled himself by that iron will-power that had characterized him through life. He suppressed the groans that arose to his lips; only when the relentless torrent of remorse swept over him, did it force from him the expressions of physical suffering also. Often compelled to pause from excess of pain, from sheer exhaustion, he continued:

"Felicia, gather together all the noble courage with which I know you are endowed; take your religious principles, the memory of yourself of Rose; think of God's mercy—that mercy that long I have disbelieved in, that I have never acknowledged, never called upon until too late—and when you have done this—and you must do it quickly, love—prepare to hear the frightful statement that brands me—your father—with present and eternal infamy!"

The daughter gazed fervently upward, and implored the strength of the Eternal's arm.

"I am ready to hear all you have to say, my father."

"You will not curse me?—not despise me while the life yet lingers? Felicia, you are the only being I have ever truly loved! Wayward, stern as I have been, even to thee, that one pure, unperturbed affection ever rested in my soul, the one, the only redeeming point. Felicia, in the name of the great God who has visited me with punishment, I ask your forgiveness! I would kneel to you, could I compel this wretched body to that posture of humility! Pardon, pardon my child for the sins I have committed against you!"

"Father, you have not wronged me. You have been generous, kind and indulgent! You were never harsh to me, except—and then you were not yourself," she said, with a burst of emotion.

"Do not weep for me; I am not worthy; be grateful to the Lord for taking me from your life-path. The path of evil is so flowery, so inviting; it seems so smooth and lovely; daughter of my soul, it leads to untold depths of darkness! Once trodden, it may not be retraced. I might live to bring more shame upon you; to drive every vestige of affection from your heart by drunkenness and sin. I am taken ere I can do more harm."

"Dear father, there is joy in heaven over every sinner that repenteth."

"Oh! that I were not too late! Oh! that I could expiate every crime, and banish the haunting spectres that pursue me! Felicia, I have wronged you from your birth!"

"Tell me all; tell me all that burdens your conscience. I will apply to it the sacred promises of God."

"Rose was not your mother, my child!" The young girl's eyes dilated with a wondering stare—her very lips blanched; she pressed her hands together, but only a feeble moan gave evidence that she had heard and understood.

"But you are my daughter, my own beloved one!" he said, quickly.

"Am I the child of shame?" she asked, tremblingly.

"You are my daughter by my own lawful wife, Teresa de Alcaida," he replied.

"And she—my mother?—where—oh! mother Rose!" she cried, with a convulsive flood of tears.

"Your mother, your own mother? Listen, my child—there lies my greatest sin. She was my wedded wife; and I, foul wretch, deserted her for no cause save love of novelty and change! I married Rose Palmer; but the ceremony was null and void, for your mother was living, and could have claimed her rights."

"Is she living still? oh! father!"

"How could I have been so incarnate a fiend, your looks would ask? A false ambition, an unholy, insatiate desire for gain possessed me. I stole from your mother the monies sent from her native place. I left her in misery and in privation. I stole you from her arms! Felicia, curse me! Trample out the wretched remnant of my life. I am unworthy of your pity! I am too far beneath the mercy of just Providence! See, child! this right hand struck my mother! This dark heart planned the hellish scheme that sent Teresa forth a beggared maniac on the world! I deceived poor Rose!—I tore her from the safe shelter of her virtuous home, from the love of her father! I poisoned and embittered her life, and made her the slave of my caprices. I intercepted her letters, and she never heard a word from home. It was not consumption, but I, that killed her! And morning, noon and night, have I been haunted by the spectral face, the outstretched arms, the wild, accusing voice of her who bids me return her child!"

"God forgive you—be merciful unto you!" gasped Felicia. "But is she living, father?"

"I know not—but the Lord watched over her! She came to my mother's house—she was received, adopted as a daughter by that mother. I heard from my secret emissaries. I fled with Rose, who never knew the deceit that made a wife of her only in name! She deemed your mother had been my mistress; yet she loved you, and adopted you as her own!"

"Blessed mother! Dear saint in Heaven! Never shall I cease to call her by that sacred name!"

"Felicia, I have not heard directly from my mother for many years. Since I fled from home she has not known of my whereabouts, and I could obtain no information since the time I heard of Teresa's establishment with her. She had wealth; her family were influential; yet I blighted her life for a mere caprice. I could not brook her noble, self-dependent, fiery spirit. Through her affection for you I made a willing instrument of Rose."

He paused awhile to recover breath. With a piteous look of entreaty he gazed into his daughter's face.

"Have I told you enough already to inspire you with lasting abhorrence? Will you now turn from me, and flying from my sight, leave me to the accusing phantoms of my sins? Felicia! am I condemned by thee?"

There was such a tearful agony in his voice, that she seized his hand and covered it with kisses.

"May the Almighty God forgive, fully as my own heart," she replied.

"Bless you—bless you forever, angel! interceding, loving angel!" he cried, and large tears rolled down his cheeks.

"Oh! father! tell me of my mother; where is she? Can I not find her, if she is still on earth?"

"You can, and you must! My mother lives in—. Take this portfolio by my side, open it, take out the small box of sandal wood! It contains my most precious documents. Give it to me. Here, child, is my mother's address."

She took it in her trembling hands, and read: "Mrs. Mercy Almay, Linden Cottage, three miles from C—shire, England."

"You ponder over the name!" said her father. "That is my real one. The name of Delano, like many others I have borne, was assumed. But, dear, my strength is waning fast; hearken to my last instructions, as well as to my dying confession! The good captain will see you safely on board a vessel for England. He will also procure for you a faithful attendant of your own sex. Go to the metropolis, and wait upon the firm of Wells & Grattan—they were correspondents of mine. Some one of the firm will be in existence. Without discovering the purport of your journey, ask them to send you to—shire, if you can previously gain any tidings concerning my mother or your own. And if they are both gone, you will inherit all. My poor mother was in com-

[Continued on third page.]

THE ANGEL OF PATIENCE.

Bolds the tollows way,
Lowly and sad, by fruits and flowers unblest,
Which my worn feet tread softly, day by day,
Longing in vain for rest,
An angel softly walks,
With pale, sweet face, and eyes cast meekly down,
The while from withered leaves and flowerless stalks,
She weaves my fitting crown.
A sweet and patient grace,
A look of firm endurance, true and tried,
Of suffering meekly borne, rests on her face,
So pure, so glorified.
And when my fainting heart
Desponds and murmurs at its adverse fate,
Then quietly the angel's bright lips part,
Murmuring softly, "Wait!"
"Patience!" she sweetly saith;
The Father's mercies never come too late;
Gird thee with patient strength and trusting faith,
And firm endurance, wait!"
Angel, behold! I wait,
Wearing the thorny crown through all life's hours;
Wait till thy hand shall open the eternal gate,
And change these thorns to flowers.
Wilt thou not open the gate?
Thy morning calls on me with cheering tone,
And every hill and tree
Lends but one voice of thee alone.
Come, for I need thy love,
More than the flower the dew, or grass the rain;
Come, like thy holy dove,
And let me in thy sight rejoice to live again.
—Mrs. L. C. Taylor.

The Spiritual Rostrum.

Mediumship the Foundation of Our Philosophy.

An Inspirational Discourse by the Guides of
MRS. R. S. LILLIE,
Given before the Boston Spiritual Temple Society, at Berkeley Hall, Boston, Mass., Sunday Morning,
Nov. 30th, 1890.

Reported for the Banner of Light by Miss Eda L. Spalding.

INVOCATION.

As ever before, oh! spiritual beings, we ask your aid. We ask that our minds may be reached by the truth which ye are ready to give. Enable us, oh! angels of light, to lay aside all cares that perplex and annoy, and to enter the spiritual state of receptivity, desirous of the light and the truth, and willing to lay aside all idols of prejudice, if such are ours. May we be led by your power into a realm of thought from which we may be able to gather something that shall strengthen and encourage us amid the duties and cares of our earthly life. That we may walk directly in the light, we ask you to lift the clouds of superstition from our minds; that we may be benefited by this light, we ask your assistance, and in the application of your teachings to our every-day life, may we grow in spirit and in truth. If, through your aid, we are thus enabled to reach the loftier heights of the spirit-world, toward which our aspirations lead us, then unto thee, the source of this blessing, will we return our glad thanksgiving.

DISCOURSE.

In mediumship we have that which causes all the difference existing between Spiritualism and systems of faith. Through mediumship you have received what we term the philosophy of Modern Spiritualism. I say "through mediumship," understanding that Modern Spiritualism, according to your view, dates back only to 1848, when the Rochester rappings, and other demonstrations of a power outside of matter, awakened the interest of multitudes. Prior to this, however, there was an awakening upon the mental plane. That Spiritualism, as a movement, dates to the manifestations taking place at Hydesville and Rochester, is but an illustration of the fact that the human mind can be aroused or awakened to a greater degree when material objects arrest its attention than it can be by simply mental experiments or phenomena.

Preceding these demonstrations there had been a mental awakening and a mental movement. I speak of mesmerism as it was then denominated, but which is now termed hypnotism, for this is only a new name for an old fact discovered long ago. These experiments were first made upon what was supposed to be the mortal plane—some mortal, possessing a superior, subtle force, controlling the mind and actions of another, who must always be passive to the influence of the operator. Investigators in this branch of science found that they had entered a field of wide interest, one which, according to even the earlier experiments, led them to see that the subject operated upon, while in this superior state, as they denominated it, was possessed of powers exceeding those possessed by him in his normal condition—that he was possessed of ability to traverse long distances, to enter dwellings, and to penetrate matter wherever it lay in his path.

Through these experiments other discoveries were also made, and one of the most important of these was the fact that the subject oftentimes passed beyond the control of the operator, and manifested a degree of intelligence which could not be accounted for, either by the operator or by any of those present. Questioning these subjects, it was found that they had entered a vast realm; that the mind of man was, in a measure, unfettered in this condition; that doors were unlocked which had never yielded to the touch of man before. But when passing beyond the degree of intelligence belonging either to the individual operated upon or the operator, there arose in the minds of those who thought deepest upon the problem, inquiry as to what this could be, and what its source of power. In making these inquiries, they, in many instances, received the reply: "I am a spirit. I once dwelt in a form such as you now possess; I once was an inhabitant of earth; I passed through the change called death, but I still live. There is a world of realities, which belongs to the soul, or spirit of man, as this material plane belongs to you. We who dwell in that world are still interested in the affairs of mankind. We desire to uplift you and to aid you in rising out of your present conditions, and we have returned to earth for this purpose." "If this is true, why have you not manifested before? Why has this fact not been known to ages past?" was asked. The answer came: "Through these experiments you have made it possible for us to intelligently communicate with you. While you have made the subject subordinate to your will and, in a measure, to your intelligence, you have also made it possible for us to intelligently use the same channel."

This, friends, was one of the early experiences in what we term mediumship. It was through such experiments that the wonderful boy, or young man, Andrew Jackson Davis, uneducated, as far as the schools of earth were concerned, was enabled to give to you what is considered, and may well be conceded to be, one of the greatest works of any age. In this condition of mind this work was wrought out several years prior to the time you date the advent of Modern Spiritualism; and the claim was also made that this was the spiritual state, and that in this state it was possible for spirits in the body to come into relationship with those out of the body, namely, exorcated spirits.

This, then, was the introduction of the movement which has spread until every nation of the earth has heard its message, until the intelligent minds of all classes have come into a realization of the fact that there is an open door of communication between this world and the unseen, made available in these later days by the experiments of mankind. So we say that the mental movement antedates the physical one, unless we can understand that both the mental and physical phenomena of Spiritualism are so united that it is almost impossible to draw any line of distinction between them. When I claim, as an intelligence, to be a spirit or an outside mind addressing you through the vocal powers of one who is visible to you while I am invisible, can you not see that it requires both physical and mental phenomena to produce this result? that I must overcome the physical conditions of the organism, and, in a measure, oblige it to become subservient to my mind and will? If so, then we say that both kinds of manifestations are in

reality united; that the physical and mental phenomena go hand in hand; that there are degrees of both; that the highest or most marked degree of mental phenomena has with it, as a part and portion thereof, as it has had from the first, physical phenomena; and that these instruments who stand before you to-day, representing the mental phase alone, have, almost without exception, and I believe quite so, passed through one phase, at least, of physical manifestations and development, and out of and from and with this has grown the mental expression of the power which is with them at the present time.

What we term mediumship to-day has been known by various names in the ages of the past. Those whom you denominated mediums to-day were known as prophets, seers and messiahs in Biblical times, while numerous other appellations were given them later on, according to the character of the manifestations produced through their agency. Misunderstood by the world, they have ever been looked upon as peculiar and eccentric. Some have been called geniuses, gifted especially by nature, while others have been termed witches, from the days when the woman of Endor astonished King Saul, up to the days when Salem and Boston hung the undeveloped and misunderstood instruments who reflected but in part the same power. Prophets, seers, disciples, messiahs, witches and latter-day mediums are but terms applied to persons possessing different degrees of the same power; and when we find ourselves witnessing or passing through experiences that we do not understand, and give to them some of these modern names, we really do so because we are ignorant of the true condition underlying the result. In regard to the subject of witches, I take the ground that, while ignorance controlled in those days to a great degree, there was a power manifest through individuals which the people did not understand, and mingling with the errors of men, it became many times hideous and tormenting, when it might have been made means of light and blessing had it been understood. Therefore we believe that mediums have lived in the past, even as they live to-day; that in almost all ages men and women have been affected, in a measure, by this same power and influence; and that, wherever you find a record thereof, you will find something similar to what we to-day denominate mediumship.

What is mediumship? It is simply an intermediate state between the two conditions of life, embodied and disembodied, or mortal and immortal, and those who can act as intermediates, or mediums, are those constituted by nature to be sensitive to the influence of these outside intelligences. What constitutes this sensitiveness? I can scarcely define it to you, but I will say this: In every organic being there are subtle fluids and properties, which you are only beginning to understand. The mesmerist of to-day calls these "magnetism." These fluids, together with electricity, which is a part of and permeates all physical matter, have their avenues of activity as much as the blood has its veins, and constitute the substance medical scientists term the nerve fluid. It operates with great potency immediately upon the external body, and is directed, either consciously or unconsciously, by the human will. I say "consciously or unconsciously," for most of our activities are in reality obedient to what we term the unconscious action of the will. The individual wills to operate in a given direction, and this gives an impetus to the same force which is working under the unconscious action of the will. This is, therefore, the same force intensified by intelligent mental action.

Now this being true of the individual existing in the body, the fact forms a starting-point to a knowledge of how spirits operate upon subjects on earth who are sensitive to their influence. In this light we can readily see that it is by the subtle touch and insinuating power of will, which quickens this unconscious operation, and gives it a stronger impetus. A continuation of this direction of the force by an outside intelligence, establishes a habit between the two—the mind outside and the mind holding the citadel of the body. To those who may not perhaps understand my last statement, I will say that habits are formed in every portion of our bodies by our own will, or that of some individual who may seek to exercise his mesmerist influence over us. I will illustrate: An experimenter upon the mental basis, such as Prof. Carpenter, goes before an audience in a public hall. Selecting those sensitive to his influence, he calls them upon the platform, and demonstrates his power of mind and will over them. By a pass opposite to that by which he has mesmerized them, he throws off his influence, breaks the connecting link between his mind and the minds of his subjects, and ceases to use his will; but there has gone forth a subtle force, which is the magnetic-spiritual, magnetic-electric, or what might be termed the spiritual ether. This will do his bidding later on, if he sees fit to make use of it, and distance for quite a length of time will make no difference. If he is unprincipled and desires to do so, he may hold the subject obedient to his will by fixing a little habit, or by keeping up the experiment; and every time he renews the experiment, the subject becomes more subordinate to his will. If the subject desires to have the influence entirely broken, the operator must cease to exercise his will over the former, and in time the subtle substance which he left with the subject will be dissipated, and he can no longer control him. The principle is just the same in mediumship, the only difference being in the fact that the operating intelligence is an exorcated spirit instead of a mortal.

Mediumship, we say, begins in the physical. There is, in the first place, almost an entire reconstruction of the outer or physical body. Many of you who are mediums have passed through strange experiences. People have misunderstood you utterly, and much of the time you have not understood yourselves or your own condition. You were operated upon by spirits who were fixing a habit or condition between you and them which would cause you to respond at any time to their will. The length of time required for such experiments is usually denominated the period of development. All pass through a process of growth by these experiences, which are the result of an agreement made between two parties, an outside band of intelligences, and the spirit occupying the mortal body. Any of you who are sensitives and mediums, if you have been such for any length of time, have become a willing party to a compact between your spirit and the intelligences approaching you. You have either willingly acquiesced, which is permission itself, or you have entered into an intelligent agreement. There are many who, seeing a well developed medium doing his work, whatever it may be, exclaim, "Oh! I would give anything if I possessed that power." If there are any in this room who have thus voiced their desire, I want to say to you that if ever you do possess it you will give anything, and you will give everything, because mediumship in reality involves a yielding up, a sacrifice of self. I mean by this that there is the necessity of being misunderstood, because of the ignorance of those surrounding you; and they who seek spiritual gifts invite this misunderstanding of men, invite their criticisms, invite their persecutions, for all this comes with your mediumship as a part and portion thereof.

I have said that in mediumship there is a compact made between outside intelligences and your own spirit. You invite it, or at least acquiesce and enter into this relationship. What is desired? Some of you immediately fix upon a phase of mediumship which you are anxious to possess. You say, "I would like to be an orator. Of all things I desire to be able to interest an assembly." Another may say "I would like to be a test medium. Above all things I desire to be able to give that which will be convincing to skeptical minds of the presence of spirits." Is there any choice in the matter? No; you cannot make a choice unless you first understand yourselves, for nature has endowed you with mediumship from birth, or you never possess it. Your natural endowment is discerned by spirits more readily than by yourselves, because they see spiritually, and discern your spiritual condition. They can tell what element is dominant in your make-up, and therefore they can understand what can best be made use of. When they can acquaint you with the result of their investigations through your own impressions—intuitions we might say—or through the influence which they at length obtain over you, you possess what I consider to be the best source of

information. You may be reliably informed by spirits through another medium, and you often are; but those immediately interested in you, and who are with you, know best your temperament, your every-day life, your qualifications and fitness for mediumship.

I have said that almost every one possesses the gift of mediumship in a measure, but that it is not possible for you to decide absolutely for what phase you will be developed, for while you may make a choice, it must be in accord with nature and her laws. There is also one other point to be considered in this connection, and that is this: When making your choice, you must settle the question as to how much you are willing to lay upon the altar of sacrifice, namely, how much time you are willing to devote to it, and how much you can do and not interfere with your duties in other directions. Again I would say, those who desire spiritual things (I am speaking now especially of mental phases) and desire them in the highest and noblest sense, must first be willing to make sacrifices. We cannot indulge all the appetites and desires of the body if we wish the spirit to be dominant. We cannot live upon the grossly material plane and receive the exalted inspirations of the highest sphere of spirit-life. While I maintain this, I also maintain that mediumship does not depend, in either its mental or physical phases, upon moral character. I desire to be clearly understood upon this point. Mediumship does not depend upon the moral character of the individual operated upon because it is, as I have said, a gift of nature, and it is possible to have in the same organism an accompaniment of immoral tendencies. I believe that wherever mediumship is unfolded to any great degree by wise spirits, it is done for one of two purposes. Sometimes it is simply for the benefit of the individual himself, sometimes for the benefit of others. Do not always expect, when you begin to develop mediumship, that you are going to be used publicly for some demonstration of spirit power. There are those to whom spirits come for the uplifting and educating of the individual. They need the benefit to be derived from silent teachers, who are willing to take up this individual work, and then do what little good they can outside of this. Many of you have been chosen for a broader field of labor. There must necessarily be taken into consideration the conditions and requirements in this case. You must be of that temperament, disposition and mental quality which, when mingling with individuals and with society, will carry with them an influence as well as outside spirit intelligence.

Spirits need, then, the cooperation of those upon the mortal plane to do a successful work for mankind. The work is cooperative, a conjoined effort of spirits and mortals. You who have passed through mediumship also know that when you have prayerfully desired the best that your organism could respond to, and you have felt that your prayer has been answered, there have come to you proofs that wise intelligences have surrounded you. Under such circumstances, having become convinced that you have called to yourselves a higher degree of intelligence from the other side than you possess, you may safely place yourselves in their hands; for, although there is cooperation here, there is at the same time a willing submission to higher teachers. If you are not sure that they are higher than you, wait until you are. Call again. Send forth once more from your own souls these lofty aspirations and desires. Seek the highest that can respond to you. Take no one else as a criterion, saying, "I must have a gift such as he possesses," but rather say, "Give me the best my cup, or my vessel, or my brain can receive."

In a true sense there is in mediumship no high and no low. The rap, the slightest demonstration proving the presence of a spirit, is in quality as high as the greatest demonstration which proves a like point; but there is a high and a low within ourselves, and this will settle the question largely as to the quality of what may be expected through us. We are vessels, you are vessels; and if we take a dirty, greasy, rusty vessel to a spring of pure water, we shall find the water affected by the condition of the cup. I say to you who desire the sweetest waters that flow from the fountain of inspiration, first go to work and cleanse the vessel, if you would bring these waters of the living good as a gospel of truth to mankind; and until mediums understand this and act accordingly, mediumship will not be placed on the plane where all true souls must desire to see it. "What can I do?" asks one. Be clean in body, language, thought and deed. This is the first step, and such a life will finally clarify and prepare the body for the reception of the highest inspiration.

Nearly all our early mediums were directed in the beginning even as to what to eat and drink. Many times the food was thrown violently from them by the unseen force or intelligence. Many times the cup at their lips was dashed to the ground because they had not learned the lessons which had been given to them over and over again. You mediums of to-day have had forty-two years of philosophizing. You have been taught these lessons again and again. Nearly every platform discourse says to you: "Live rightly; be clean in your habits; be pure in your tastes; eat and drink wisely unto the soul and not unto the body, realizing that this is but the temple, tabernacle or tenement of the living good, the living God, and the Divine Presence within."

Despite these teachings, the belief prevails to a very great extent that there was a good deal of crankiness in the early apostles of Modern Spiritualism, especially regarding the prominence they gave various hygienic ideas, and they who advance these thoughts even to-day are called "cranks." A person may be, according to your modern phraseology, an enthusiast or a crank in this direction, and while we believe there are a number who are unreasonable in their advocacy of this subject, we certainly are of opinion that there is altogether too much lightness in regard to making the outward life comport with spiritual conditions. I would not advise any one to start out with the determination to make a decided change in every direction, for that would submit the individual to great inconvenience, and the result might be detrimental instead of beneficial; but I would say to every individual: Study yourself, eat what you know agrees with your body, and abstain from partaking of that which you know by experience will distress you and disarrange your whole system. If such things impede your own thought, they certainly will impede the thought which your spirit-guides may seek to give you. If you are in a condition which makes it impossible for you to think your loftiest and divinest, then you are in a condition in which the spirit-world cannot approach and communicate with you, that is, to any degree of excellence. Therefore, we need to take into consideration the subject of living, from morning till evening, and bringing into harmony the two states of being.

Mediumship is to be found in every degree of development. There are those who seem to understand little of themselves or the intelligences around them. There are those who seem to be almost, if not entirely, obsessed by themselves. Spiritualists are acquainted with this class of mediums, and outside observers have witnessed so much of their vagaries that many have become opposed to Spiritualism because of such manifestations. Many times what goes by the name of mediumship is a partial state of development and a disordered state of the system, which makes it impossible for any spirits to go any further, or to express themselves any more clearly.

I have one word to say in reference to obsession, which belongs to the mental phases of mediumship. There is, at the present time, almost a craze among a certain class of Spiritualists relating to this thought. Everything that is discordant, inharmonious, and unpleasant, is laid at the door of obsession. In my opinion this idea is next-door neighbor to that of the Orthodox devil, upon whom everything is heaped. According to my observation, while there are undoubtedly instances where unclean, impure, or undeveloped spirits affect mortals, as there have been ever since Jesus of Nazareth walked the earth among men, rebuking such spirits wherever he met them, and causing them to flee from their subjects, yet they are met with very infrequently. In most cases where the disturbing condition is attributed to obsessing spirits, it is caused by the individual becoming possessed of the idea that he is what he is not, and his ignorance in regard to what he is; these, with an undeveloped and inharmonious condition

of his physical being, causing very mixed results. The highest spirit in the spirit-world, touching that brain, could give no other demonstration than that imperfect one, which would be called obsession, which, in fact, it is not, but only an imperfect manifestation, whether produced by the spirit residing in the mortal tenement, or some one outside attempting to transmit a thought through the physical organism. Many times this condition is owing to a disordered state of the individual physically, under which circumstances the magnetic battery or force touches the subject simply as a force rather than as an intelligent power.

Perhaps I shall not be understood on this point, but according to my observation this is where the danger lies in forming promiscuous or large circles, and I protest against them in every instance. I know that many of our mediums have been developed in circles, but it has been in a well-organized home-circle, where with a few friends and good conditions, superior results followed. What I mean by the forming of promiscuous circles is this: Supposing twenty-five of you are left in the hall at the close of these services, intending to remain until the next session, and you organize the whole number into a circle, indiscriminately, without understanding that here is age, decrepitude, incipient disease, infirmity of one kind or another that will go round that circle by a natural law, for whose operation you have provided conditions. Every member of the circle is compelled to take up more or less of these elements. Some of you may go out and say, "I feel ever so much better." If you do, be very sure that some one else feels ever so much worse; for there is in reality but a giving forth and unifying of detrimental conditions, which fix themselves permanently upon some sensitive one, and in after days he may say, "I have been distressingly annoyed by an obsessing spirit ever since that circle." I say it is simply an obsessing condition, awakened, quickened, taken on in that unwisely-formed circle. These are things that should receive the attention and call forth the wisdom of the best minds of our age.

Some one might say that in the early days people stumbled into Spiritualism; they experimented in various ways; they formed circles here and there; but I will tell you what they did, as a rule, and what governed them so well. They were so afraid of being found out by some one else that it was generally but a small experimenting circle of a few friends, and many times was held right in the household. They did not want any one to know it, and that very trait, evil or undesirable we might term it, was the very thing that saved them, to a greater extent than they were aware, from having everybody's condition mingled in their dish magnetic, that needs the steady hand and the wise counsel of direction by a sure wisdom.

In closing I want to say to our mental mediums: You have the phase to be desired among all the phases of mediumship, because it is that which comes to your own souls, opens an avenue of continued knowledge to you, becomes a perpetual school of discipline, and may be made, if you wish, the means of larger spiritual growth than anything else can be. We hear a great deal about self-discipline and self-culture. That is all well enough, friends, in its way; but can you prepare a better condition for cultivating your spirit than by going into good society? If you were going to begin upon the mortal plane, would you not select the most intelligent, refined and cultivated for your companions, knowing that that association would of itself improve you? Certainly you would. Then, if you have the gift called mediumship, and you enter into partnership or relationship with high intelligences in the spiritual world, holding almost constant communion with them, will you not be improved by that companionship?

Perhaps you fear that such close communion and relationship will take away your individuality. Not a bit of it. There has been a vast amount of nonsense in regard to losing one's individuality. You might as well talk of losing your personality by reading a good book or in perusing a whole library of excellent works. Another objection which you may raise is that mediumship is injurious to the physical system, and some are, undoubtedly, afraid of it on this account. I say that mediumship, entered upon wisely and used wisely, is beneficial to the individual in every instance. When it is injurious, it is because it is used too much and used foolishly and unwisely. You may pervert any good gift of nature. You may drink pure water enough to give you the cholera, and yet you cannot live without it. You may, likewise, be injured by an improper use of your mediumship, but its proper use is not injurious in the least.

Now, again, what is mediumship? It is the making use of the vital nerve fluid for a given purpose. Every one manufactures, to a greater or less extent, a surplus of this vital force. They who manufacture most are the strongest in mediumship, because they have plenty to spare. Nature has endowed them with the ability to gather certain elements from almost every body and every thing they come in contact with, and receiving these in the reservoir of their bodies and there chemically assimilating them, they are enabled to dispense this power to others. All manufacture more or less, but if you use that vital energy in a day's hard toil, and go home weary at night, you are not in a condition to exercise your mediumistic gift, for you have used all this power that you can safely spare in your day's labor.

I come now to a point upon which I desire especially to touch. Mediums are often blamed and called shiftless because they let go of external duties. The influences around them compel them to do so, and then the keen, critical observer says: "Well, mediumship has a strange influence upon people. When they discover that they possess this power, they at once begin to think that they cannot do this and they cannot do that." What are the spirits doing? Directing the same energy in another channel. If you direct the waters of the Mississippi into a new channel, you leave the old bed dry because you have turned the course of the stream. So, if you would use these fluids in mental efforts, you must not use them up in physical ones. You can do but one thing at a time and do it well." Some one says: "Such a person is literary; he is a walking encyclopedia of knowledge; but see the peculiarity of his taste, see how oddly he dresses," and everybody laughs. "What quaintness!" exclaims another. "How well such a one dresses, but I wish you could see her house," says a third. It is very true that some people write books on cooking and housekeeping, giving recipes that far excel any that your grandmother possessed, who do not keep house themselves. Why? They have no time. Their strength is employed in giving expression to thought. They work with the brain, and when their labors are completed in that line they have no time or energy left to work in any other direction. Thus you find many times that these things which appear so inexplicable are but the working of nature's laws, which operate in every instance for the highest good of the individual.

There are some individuals who say: "I have my mediumship, but I have never neglected my business." Very well, you are fortunate. If you have an account on both sides of life and keep them balanced, you are doing a good work, and you ought to be thankful for your double endowment, for the abundance of this spiritual force which has enabled you to fill these two vessels. But the majority of mankind are unable to do so, therefore we are obliged to call earnestly upon you as Spirituallists to watch your mediums. If you have a good medium in your home circle, take care of that medium. Do the best you can to help him or her to carry this double load, lift life's cares and burdens, and in so doing you will open the gates beautiful that let in the light-immortal.

"Brother, is life's morning clouded,
Has the sunlight ceased to shine?
Is the earth in darkness shrouded,
Wouldst thou at thy lot repine?
Cheer up, brother; let thy vision
Look above! See! light is near!
Soon will come the next transition,
Trust in God and persevere."

We should as soon go without matches in the house as Johnson's Anodyne Liniment for cramp.

(Continued from first page.)
paratively humble circumstances, for my extravagance kept her so; but Teresa is wealthy; and the few trinkets and the money I have about me will suffice for your subsistence until your claims are established. I can trust you, love! You are energetic, high-principled. God and his angels will surround you. In London, you may meet with Percy Macdonald. Felicia, pardon! I brought that last sorrow to your heart!

"Percy—how—what do you mean, my father?" said Felicia, her color rising to her eyes, full of conscious inquiry bent upon his face. "He loved you!" groaned the miserable man, as the remembrance of his double treachery flashed vividly through his mind. "He told me so that day, and I—urged on by fear, cowardly, dastardly dread of Arabano—I told him a falsehood—said you were engaged—and that your affection had gone with the promise of your hand!"

Again, for a moment, he struggled and writhed in pain, until the great drops of perspiration stood on his forehead.

"Oh! too, too equal!" murmured Felicia; but he heard her not.

"Will you still say pardon, my daughter?" The sorrowful, changed, and falling voice aroused her from the tumult of her thoughts.

"I will say it now and forever!" she cried, earnestly, again taking his cold, moist hand.

"And Percy loved me, father?"

"As fondly and as purely as you deserve to be loved. If you ever meet—and I doubt not that you will—be happy, and ask him, also, to forgive me!"

He now spoke with difficulty; there was a wheezing sound in his throat, and his eyes rolled fearfully. Felicia, in alarm, asked him if he felt worse.

"Somewhat," he gasped. "I will take some drink, my child."

She prepared a glass of wine and water, and held it to his lips. He drank eagerly, and seemed much restored.

"Let me finish while I have been," he said, "for you must know all. I have been connected with Arabano for many years. First in smuggling expeditions—then in marauding—in varied and extensive robberies in the mountains! You start—your turn pale, my child! Yes; such is your wretched father!—thus is he fallen! He, that villain to whom I would have sold you, he is the chief of a horde of desperadoes such as this country only can produce. Much of my ill-gotten wealth was thus acquired. Fear not, my child, to use the small portion left you. Remember that I stole of your mother's patrimony—all I could lay my hands upon. In an evil hour I staked at the gaming table all—and lost. Flushed with wine—delirious—unconscious of what I was doing, I risked my house, and lost. Then, oh! bitter, blighting shame! oh! curse! oh! infamy! I accepted what I deemed a brutal jest—I staked my child's hand, and Arabano won! He insisted upon the fulfillment of the unholy compact! I remonstrated—entreated—promised—all in vain! My life was in his hands. Though innocent of blood-guiltiness, I was implicated in the murders committed by his horrid crew. I was known as a gentleman of honor and fortune in Santa Cruz. He held me in his hands—my life—the gallows—death—dishonor. I was an unnatural father! Now the hand of retribution has laid me low!"

"These terrible revelations almost overcame the listening girl, there was so much almost incredible wickedness. She shuddered, and almost shrank from him who had committed so many outrages on divine and human laws. Then she remembered that he was stricken by the hand of death; that he was helpless and bereft of all save his daughter's sympathy, and her heart was again softened, and she looked upon him with the compassionate sorrow of forgiven trespasses.

"A few words more," he said, moving about unceasingly, for the pain of his wounds had become intolerable. "I have freed all who were slaves at 'Eden Rest.' Three were freed at Rose's express desire—the others—know not yet—but they will soon—all the servants have been paid—but the house will be—taken possession of—by Arabano—I know not whether he was on the beach last night—but I thought—I recognized his voice. The villain—Joachim—was present at my marriage with Teresa. I think I killed him. Now—daughter—call the captain—leave me awhile with him. Yet stay—before you go—once more say you forgive me!"

"I do, my father! I do, with all my soul!"

"Thanks, thanks! my blessed angel! Give me one kiss if you do not—despise me—all too much."

She bent over and kissed him on the death-damp brow. She pressed her pure lips to his mouth and cheeks, and baptized him fresh for heaven in the falling tear-flood of her tender grief. When she had left the cabin, he gave way to the expression of the torments that consumed him; he groaned aloud, and entreated God for speedy relief and mercy. He knew that his final struggle would be hard, and he did not wish his gentle child to witness his last conflict. Held in the arms of the good captain, he breathed his last; and it was not until the stillness and serenity of death had settled on the face of Philip Almay that his daughter was permitted to look upon him.

The first glow of morn spread over the horizon when his spirit winged its flight. At sunset that day there was an ocean burial, and the body of the penitent transgressor was committed to the deep.

Weeping afresh for the mother-love of Rose; clinging with a fond tenacity to the hope of meeting face to face the one who had given her birth; thrilled with the best knowledge of Percy's love and fidelity; with a deep pity for the father she had lost, Felicia lifted up her streaming eyes and said:

"Thy will be done!"

[To be continued.]

The Human Body.

"I have to acknowledge," said an ancient philosopher, "how well this body of mine has served my purpose. There are, alas! too many of us who are in a mood to make a similar acknowledgment. But perhaps the body can be put in order, the machinery repaired, and the acknowledgments will follow.

We submit a few testimonials to show what has been accomplished by the Compound Oxygen Treatment of Drs. STARKEY & PALLEN. We have hundreds of others which you can obtain, free, by writing to us for them.

Drs. STARKEY & PALLEN: "I used your Compound Oxygen Treatment for an abscess of the lungs—but your Compound Oxygen Treatment made me entirely well again." J. R. PENICK, Pembroke, Ky., June 25th, 1880. Drs. STARKEY & PALLEN: "From actual experience I can say that I regard your Compound Oxygen Treatment as a most marvelous remedy for the lungs and throat." Mrs. H. M. JACONWAY, McComb City, Miss., or Dardanelle, Ark.

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Banner Correspondence.

Massachusetts.

FITCHBURG.—E. S. Loring, Secretary, says: "Nov. 23d Mrs. Carrie F. Loring, of East Braintree, was again with our Society, and was warmly greeted. At 2 P. M. she read a poem entitled 'The Book of Life,' and used the same for the subject of her lecture, treating of our own lives in the material, extended, and also the soul or dual life in this sphere of existence; closing the afternoon exercises with satisfactory tests. At 7 P. M. her remarks treated of the phenomenal basis of Spiritualism—materialization, clairvoyance, independent slate writing, etc., being quoted as affording unmistakable proof that our loved ones do know and greet us, and are near to help us in the pathway of mortal experience. Closed with recognized tests."

Nov. 30th Miss Josephine Webster, of Chelsea, was our speaker. In the afternoon her guides gave us some excellent words of encouragement; she presented some very good tests at both sessions.

Dec. 7th Mrs. Juliette Yeaw, of Leominster, who is a veteran worker in Spiritualism, occupied our platform to acceptance. In the afternoon the guides took for a subject: 'Is Spiritualism Exposed?' this being called forth by Rev. Frank Reider's recent paper on Spiritualism. Her guides disposed of this latter 'exposed' (?) in a very masterly manner.

In the evening the guides illustrated the trinity, or trine unity, as soul encased in the spirit-body, and these two within the material body; that there had to be an intermediate or finer covering for the soul than the material surroundings, and the spirit-body was used as such.

The audience gave rapt attention throughout the entire discourse, as also during all the day's services."

BOSTON.—Sara E. Herve writes: "I have just finished reading Mrs. Lillie's book, 'Rays of Light.' It is a brave, true work, breathed out in prose and poem. It is a high inspiration, given by an earnest worker.

It seems to me that it is the duty of Spiritualists to see that they not only buy such books to read themselves, but that they keep them at hand, to call attention to whenever they can find an investigator who is willing to make use of reason. Spiritualism only needs to be presented in its true light to awaken many persons to a further knowledge of it.

My endeavor to see that our phenomena and philosophy keep pace with each other. There must be a reasonable solution given for all the new phases of mediumship that are daily occurring. The investigator must not be content to merely wonder and speculate; he must feel he has a duty in the matter, and that his own development and true progress largely depend upon the use he makes of this knowledge.

But how often do we find it the case that ignorant and old Spiritualists alike seem to depend on the help of spirits to be lifted up, without any real effort of their own. Now spirit may use a medium precisely as he would move a table, or produce the raps, and no more effect be left upon that person individually than is left on the table itself; the medium must feel to reach out for and respond to higher impressions as time goes by.

Why is Mrs. Lillie the good speaker she is? Read her book, and you will find that her development came from her true desire to be good, and to give only that which seemed to her to be reasonable. Let us as mediums seek for the highest and best—pay more attention to the doing of the good, and less to what may be said of us, and I am confident we shall never have cause to retract our steps, but be able to see each year that we have advanced a little higher up the steep mountain which opens unto the gates of the celestial city."

DORCHESTER.—A. Clarence Armstrong, (date of Baldwinville, N. Y.) writes: "The Gazette and Farmers' Journal of Baldwinville—the former home of Miss Carrie E. Downer, medium and trance speaker—contains a notice of that gifted lady which will doubtless be of interest to her many friends among the Spiritualists of the country, where she has labored. Miss Downer removed to the Pacific coast something over a year ago:

"One of the pleasantest events of the week was the marriage of Miss Carrie E. Downer to T. J. Stone. The spacious and elegant parlors of the family residence on Santa Teresa street, San Jose, Cal., were most beautifully decorated with rare and lovely flowers the gifts of many friends. The bride wore a handsome hellebore silk, and her only ornament a wreath of orange flowers. The impressive and beautiful ceremony was performed with pleasing simplicity by the Unitarian minister of San Jose, Rev. N. A. Haskell. The presents were numerous and elegant. After the congratulations and a few timely remarks by the inspirational speaker, Mrs. Crosslet, a sumptuous repast was served."

Mr. and Mrs. Stone have established themselves at San Jose, and will continue their mendicant work, and can be addressed at that place."

Maine.

BELEFAST.—Mrs. M. J. Wentworth (of Knox, Me.) writes: "Belfast is a pleasant city, only six miles from Temple Heights, our picturesque camping-ground, and eighteen from beautiful Verona Park, well known to many readers of THE BANNER. In this city are Spiritualists who, though not great in number, are, in those essential elements of intelligence, morality and social position, as potent factors in the work of progress as can be found in any locality in Maine where I have visited. Individuals who have come from the progressive and cultured ranks of the Unitarians and Universalists are our co-workers for humanity.

All who have given the subject thought know how helpful are spiritual culture and discipline to those who heed the angel call. Come up higher. Of such are the Spiritualists of Belfast. At present there is no organized society in this city, but since my arrival friends are moving in that direction, feeling that union is strength. A parlor meeting has been called at the home of Mr. A. E. Clark, where we not only hear from those on the 'other side,' but also from those on this side who are interested in preparing the way—not in the wilderness of Judea, but in that of ignorance and doubt—for the glad tidings of spirit-communion.

Since I came here I have been sowing seed by the wayside. The gladness with which in one instance an aged lady received communications from friends now in spirit-life whom she had believed (as a Congregationalist) could not return, has powerfully impressed me with the thought that all who are Spiritualists and mediums have truths and gifts that with earnest loving hearts they should seek to bring to those who are questioning: 'Our loved ones, where are they? We who have the holy gift of mediumship, whether in greater or lesser degree, should be more active in the work—not feeling that lectures from the rostrum comprise all we have to do, but that in public and in private, guided by zeal, accompanied with knowledge, and a sense of the fitness of things, we do the work we find to do, withholding nothing, remembering that we not only exert an influence on those with whom we come in contact, but that they in turn extend an influence, till on and yet on sweep with resistless power the thought-waves that beat on the 'other shore' of being."

Brother and sister Spiritualists! let us actively rally round the grand old banner of Truth, with weapons spiritual which are indeed mighty for the pulling down of the stronghold of ignorance and doubt."

New Jersey.

VINELAND.—Riley M. Adams writes: "Our general Brother Hayward has crossed the river from his busy life here, so useful in giving us facts; why are there not more such to keep skeptics thinking? It was only a few years ago I spent my time in your city one winter, and knew Dr. H. and of his activity in your sublime and most glorious Cause; I was boarding with Mr. and Mrs. (Julia M.) Carpenter—and what beautiful tests we used to get through her wonderful organism! One day she was controlled by the spirit of a man who said he

was killed on the railroad at the West. He gave the name of the place, and desired the medium to write to an uncle respecting some matters he wished to have settled. In a few days came a letter from that uncle confirming the truth of the message."

Kansas.

SPRING HILL.—C. V. N. and B. House write: "Kansas is making long strides toward spirituality. W. W. Aber held a séance at the residence of Phoebe A. Smith, Nov. 4th. There were none present but myself and wife, Mrs. P. A. Smith and Mrs. Mabel Aber, who is a good slate writing medium. Mr. Aber was soon entranced and seated in the cabinet. Soon its door swung open, and Dr. Reed, the control, greeted us. Next came our neighbor, John A. Skinner, who greeted us in a friendly manner and demonstrated, apparently passing through the floor. He was followed by several others, men, women and children, all of whom did their utmost to convince us of the fact that many of those who have passed on and become denizens of the spirit-world can appear in tangible, recognizable form before us."

Virginia.

RICHMOND.—E. H. Baker writes: "I have carefully read the work of Prof. Zollner on 'Transcendental Physics,' published by Colby & Rich, and must say it is the most wonderful production I ever saw. We are holding circles at my house (the Globe Hotel) every evening, and some fine mediums are being developed. My wife is a firm convert to Spiritualism. I am doing all I can to help bring to public notice what I consider the most remarkable phenomena of the age. Several members of the churches have joined our circles."

The Baby is Cutting Teeth.

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

December Magazines.

NEW ENGLAND MAGAZINE.—The best portrait extant of Ralph Waldo Emerson is the frontispiece, and the opening article, by Frank R. Sanborn, has for its title and subject, "Emerson and His Friends at Concord," profusely illustrated, with engravings of notable places in that town. "Anti Slavery Boston" is another leading feature of this month's contents, illustrated with portraits of brave men and women who did their utmost to abolish slavery in "the land of the free." Other finely illustrated papers are, "A Day in the Yosemite with a Kodak," and "Making Man-of-War's-Men." C. F. Dole considers the question, "What Shall We Do with the Millionaires?" John Elliot Curran contributes a pleasing story, "The Romance of Miles O'Meara." A very attractive programme of contents is announced for the coming year. Boston: 86 Federal street.

WIDE AWAKE.—Three new serial stories have their opening chapters: "Five Little Peppers Grown Up," by Margaret Sidney; "Cab and Caboose," by Kirk Munroe; and "Marietta's Good Times," by an Italian woman of Boston. Miss Rimmer also commences a series of twelve pictorial drawing lessons, with monthly prizes. A special feature of this number is a fac-simile reproduction of Mrs. Hemans's manuscript of her poem, "The Landing of the Pilgrim Fathers." A delightful article is contributed by Mrs. E. R. Pennington upon "Gypsies and Gypsying." Of its rare illustrations are portraits of two famous Gypsy women. Of the remaining contents are "Some Swedish Legends"; "Resin the Fisher," an illustrated ballad; "A Royal Exile," and "The Celestial Army," a Hungarian Folk Lore Tale of Attila, King of the Huns. Boston: D. Lothrop & Co.

OUR LITTLE ONES.—"A Thanksgiving Story," "What the Star Thought of It," "A Brave Baby," "Gertrude's Pet" (a story of a pig), and "Duke" (story of a dog), are among the contents. Boston: Russell Pub. Co.

THE HOUSEHOLD fully sustains its reputation as an indispensable for all good housekeepers. Brattleboro, Vt.: Geo. E. Crowell.

SIGNS OF THE TIMES.—The current issue of this astrological monthly contains a table of celestial influences upon each remaining day of the year, special hints, a lengthy essay upon "The Infinity of Space and Distance," etc. Boston: Grant & Co.

Passed to Spirit-Life.

From Salem, Mass., Nov. 8th, Henry Linscomb, aged 77 years.

Mr. Linscomb was generally respected for his sterling integrity and genial bearing. He was one of the two oldest members of East Long's Unitarian Church, and in its sacred precincts his invalid wife and daughter will sadly feel his early loss.

He had some time been in failing health, but at last was stricken with paralysis, and after a brief season of unconsciousness he was gently released.

The survivors are his wife, in the days when Spiritualism was at its best in Salem, will remember this genial man; his hearty interest in the Cause, and the cordial greeting and hospitable invitation he so often extended to them in the pleasant home, out of which he has visibly gone. So remembering the writer, with sympathy for the bereaved family, contributes to THE BANNER, which was so much appreciated by this good man. Leominster, Mass. JULIETTE YEAW.

At sunrise, Nov. 18th, 1890, Mary Elizabeth Jones, of Pennington, Manchester, Eng., aged 10 years.

She was beloved by her friends and schoolmates, as well as her family circle. She leaves behind her father, three sisters, and one brother, to join her mother, two sisters, and one brother in the land of eternal flowers and the light of God, with whom do dwell the spirits of the just made perfect.

[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.]

BEECHAM'S PILLS (THE GREAT ENGLISH REMEDY.) Cure BILIOUS and Nervous ILLS. 25cts. a Box. OF ALL DRUGGISTS.

Special Inducement for Purchasers.

ALL purchasers of C. P. Longley's book of beautiful songs, A "Rehearsal from an Angel's Lyre," will receive as a premium, a copy of the "Banner of Light," with a sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand general and complete illustrated "Grand Jubilee and Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising column, and have them sent to them, free of charge. For sale by COLBY & RICH.

RELIGION OF MAN

Ethics of Science.

BY HUDSON TUTTLE.

The Past has been the Age of the Gods and the Religion of Faith; the present is the Age of Man and the Religion of Law. Not service to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection, is the foundation of the RELIGION OF MAN and the system of Ethics as treated in this work. The following are the titles of the chapters:

PART FIRST—Religion and Science. Introduction; Religion; Polytheism; The Monotisms; Phallic Worship; Man's Moral Progress Depends on his Intellectual Growth; The Great Theological Problems; The Path of Esotericism; The Nature of God; The Future State; Fall of Man and the Christian Scheme of Redemption; Man's Position, Fate, Free-Will, Free Agency, Necessity and Liberty; Duties and Obligations of Man to God and Himself.

PART SECOND—The Ethics of Science. The Individual; Genesis and Evolution of Spirit; The Law of Moral Government; The Appetites; Selfishness; Penalties; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happy Moments; The Path of Esotericism; The Nature of God; The Future State; Fall of Man and the Christian Scheme of Redemption; Man's Position, Fate, Free-Will, Free Agency, Necessity and Liberty; Duties and Obligations of Man to God and Himself.

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Nothing on Earth Will



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The Writing Planchette.

SCIENCE is unable to explain the mysterious performance 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 to learn the truth about this 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.

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STELLAR SCIENCE.

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

I will write Biographical and Predictive Letters (from the stars) to the stars, and also, 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.

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NEW MUSIC.

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

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"HOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Mrs. M. T. Shelhamer. Music by C. P. Longley. Price 25 cents.

"CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Eben E. Beaford. Music by C. P. Longley. Price 25 cents.

"GOD, HOME AND NATIVE LAND." A National Tune. Words and Music by L. Sherman. Music by C. P. Longley. Price 25 cents.

Beautiful Home of the South. 25 cents. Come in thy Beauty, Angel of Light. 25 cents. In Going to my Home. 25 cents. In Heaven We'll Know Our Own. 25 cents. Love and Friendship. 25 cents. Our Beautiful Home and Our Own. 25 cents. The City Just Over the Hill. 25 cents. The Golden Rule. 25 cents. Two Little Shoes and a Bundle of Hair. 25 cents. We'll All Meet Again in the Morning Land. 25 cents. Our Heavenly Home. 25 cents. We're Coming, Sister Mary. 25 cents. Gathering Flowers in Heaven. 25 cents. Singing Songs of Praise. 25 cents. Oh, Come, for my Foot Heel is Breaking. 25 cents. Once it was Only Soft Blue Eyes. 25 cents.

THE ABOVE SONGS ARE IN SHEET MUSIC. SINGLE COPIES 5 CENTS.

WE'LL ALL MEET AGAIN IN THE MORNING LAND (with portrait of Annie Lohr) (bracketed). 35 cents. For sale by COLBY & RICH.

SPHINX. Anti-Materialistische Monatschrift für die wissenschaftliche Untersuchung der mystischen, magischen, Thatsachen, mit Beiträgen von Carl du Prel, Alf. Russ, Wallace, der Professoren Barrett und C. G. Leland. Herausgegeben von Dr. H. Schrenk. Subscription: \$1.75 for six months, \$3.50 per annum.

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THE CARRIER DOVE. An Illustrated Weekly. Edited by Mrs. J. Schlessinger. Published by Mrs. J. Schlessinger and Mrs. J. Schlessinger. Terms: \$2.50 per year, single copies 10 cents. Communications to THE CARRIER DOVE, 22 Elm Street, San Francisco, Cal.

ALCYONE is a journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose ten stamps with his order.

THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturday, at 25 cents per copy in advance. Advertising Rates are reasonable, and will be furnished on application. Superior copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$3.00 a year, \$1.50 for six months. Address: J. F. McNEIL, Investigator Office, Palm Memorial, Boston, Mass.

RECEIVED FROM ENGLAND.

Raphael's Almanac:

The Prophetic Messenger and Weather Guide, FOR 1891.

Comprising a Variety of Useful Matter and Tables. Predictions of the Events and the Weather. This will occur in Each Month during the Year.

A LARGE HIEROGLYPHIC. BY RAPHAEL, the Astrologer of the Nineteenth Century. TOGETHER WITH RAPHAEL'S ASTROLOGICAL EPHEMERID OF THE PLANETS for 1891, with Tables of Houses for London, Liverpool and New York.

Seventy-First Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every-Day Almanac. The Farmer's Breeding Table. Astro Meteorological Table. Table of the Moon's Signs in 1891. Symbols, Planets, Moon's Signs, etc. Royal Tables, Weights and Measures. Covent Garden Measures; Fish Table. Ready Reckoner and Wages Table. Farmhouse Tables. Building and Income Tables. Measure and Weather Tables. A Calendar for 1891. Table for the Principal Ports. Stamps, Taxes and Licenses. Good and Bad Harvests. Pansy's Prophecy. The Prophecy of the Pawbrokers' Regulations, Marriages, Annuities, etc. The British Empire, Foreign Post Imported. Eclipse during 1891 for observing the Planets. General Predictions. Periods for gathering Medicinal Herbs. List of Herbs Under Certain Planets. A Short Medical Directory for Different Diseases. Birth Information; also the Fate of any Child born during 1891. The Crowded Heads of Europe. Explanation of the Hieroglyphic for 1890. Fulfilled Predictions in 1890. Hints to Farmers. Hints to Gardners. Useful Hints, Legal and Commercial. The Farmer, Receipts, etc. Useful Receipts. An Astrological Society. Reviews. Practical Use of Astrology. Price 35 cents, postage free. For sale by COLBY & RICH.

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RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITEN. 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.

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BANNER OF LIGHT:

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Beoworth Street (formerly Montgomery Place), corner of Province Street, Boston, Mass. keep for sale a complete stock of books, including the following: Reformatory and Miscellaneous Books, at Wholesale and Retail.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 20, 1890.

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ISAAC B. RICH, BUSINESS MANAGER, LUTHER COLBY, EDITOR, JOSEPH W. DAVIS, ASSISTANT EDITOR.

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

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

Christmas Notice to Patrons.

Those who have advertisements on our seventh page which they wish renewed must see that they are at this office on Friday, Dec. 19th, as the first forms, containing the seventh page, will go to press that night.

The Banner of Light establishment will be closed on Christmas Day (25th).

Those having notices, etc., for the editorial department must have them at this office on Monday morning, Dec. 22d, as the paper will be put to press on Monday night.

We shall print next week the full text (reported specially for the BANNER OF LIGHT) of a fine discourse delivered by the guides of Mrs. R. S. Lillie before the Boston Spiritual Temple Society, Berkeley Hall, on the evening of Nov. 30th. The address has for its title: "Mediumship: Physical Demonstrations the Requisites Thereof," and is the conclusion of the line of argument entered upon in the lecture by Mrs. Lillie's control, which will be found on our second page the present week.

The Cause of the Prisoner.

The Massachusetts Prison Association held its annual meeting in Boston last week, and the report submitted by the Secretary was full of interest and instruction. By the help of the Association between thirty and forty men have secured situations within the past six months.

Over seventy-five thousand persons during the past year violated the laws of the State or the ordinances of its cities and towns. Of this number about ten thousand were women. Fully as many more are involved in the results of the wrong-doers. Nearly forty-eight thousand of the nearly seventy thousand sentences imposed in the lower courts were for drunkenness, a large percentage being disposed of by fines and costs. Not less than twenty-five thousand were imprisoned, and perhaps as many as thirty thousand. The most of these cases of imprisonment were due to the poverty of the persons convicted.

Statistics show that the number of commitments has increased from 16,501 in 1879, to 34,084 in 1889, or more than one hundred per cent. in ten years. This great increase was in what are described as offenses against public order and decency. The report ranks the drunkard as ordinarily a source of greater danger than a thief, and that the vices of the people are far more perilous than their crimes; hence the increase in the vicious classes becomes a fact of very grave importance to the community. Wherever there is a prison there should be a prisoners' aid society, composed of men and women who desire to help discharged prisoners and their families. Money is of course needed, but the special need is the cooperation of persons who can help with sound sense and warm hearts those who have gone astray.

In subsequently giving to the meeting some personal reminiscences of criminals, the Secretary of the Association asserted that a very erroneous idea of criminals prevailed in the public mind. Many believe that a criminal is totally bad, and beyond reformation. He said it was not so. His experience had taught him that a criminal is bad only in one direction, rarely in more. A man who will steal will rarely be guilty of assault, and vice versa. Hence all that is necessary is to set a man or a woman right in some one direction, and he or she becomes a reputable member of the community. A criminal, in order to be reformed, need not be subjected to a complete change of character. Effect a reformation in some one direction, and the result will surprise us, the reformation will be complete.

Secretary Wines of the National Prison Association addressed a communication to the meeting in which he said that, after hearing the whole case stated on both sides, that of the prisoner and of society, he came to the conclusion that the main work to be done was not with prisoners, but with the public. The criminal, in his view, is not an original fact in nature. He is a product, and a very complicated

one, whether we regard him or the causes which have operated to make him what he is. The varieties of types of criminal character are harder to observe and classify than the flora or fauna of a continent. The operation of any given or any possible method of dealing with him cannot be judged off-hand. He characterized purely speculative codes and police and prison systems as the course of a nation which does not or will not think deeply on the philosophy of crime and punishment. The gradual awakening of public attention to this apparently insoluble problem is one of the healthiest signs.

The prison question is in the air. It is absurd for men who know next to nothing whatever on the subject to ridicule or condemn the interest manifested in it by the few who realize its commanding consequences. It is as foolish to have an unreasoning despair of the convict as it is to have an unfounded confidence in him. Whether he can be restored to his lost manhood or not is purely a question of fact, to be decided by experiment, and determined by evidence.

The National Prison Association has at length reached the following conclusions: that too many men are arrested, and too many sent to prison; men are arrested who ought not to be arrested, and are held after arrest who ought to be released; that there is not the separation between the accused and the convicted which justice and a wise policy demand, and there is too much freedom of intercourse between persons awaiting trial; that the technical and frivolous delays of justice which too often occur should be rendered impossible, especially in cases of minor importance; that it is a serious question whether the rule requiring unanimous verdicts in criminal cases does not benefit the guilty more than the innocent; that there should be a better classification of prisoners, and a more thorough classification of prisoners; that many States would be better off if, with no more prisoners, they possessed more prisons and smaller ones, and that the creation of grades in prison is a decided step in advance; that the legislatures, by abandoning fixed codes, substituting minimum and maximum sentences for the same offenses, and by conferring large discretionary powers upon courts, have virtually confessed their inability to frame a just retributive system; and that the judges who pronounce sentence admit, in many cases certainly, that they have small confidence in their ability to make a wise and equitable use of the discretionary power entrusted to them.

This is altogether a searching investigation into the condition of our present prison system, and contains many timely suggestions for its improvement.

Flashy and Trashy.

No better evidence need be called for to show that the modern preacher is losing his hold on the great public which he professes to address and hopes to convict and convert, than the growing extravagance of his pulpit diction and the flashy exaggeration of his public announcements. Nothing betrays weakness more than a tirade of boasting.

When popular attention begins decidedly to flag, and the popular interest evidently takes another direction, the minister, who looks to the people for his support, is confounded, and knows not what to do. All his accustomed props are giving way. His pleasant landscape is becoming a fading mirage. He must do something to maintain his ground and keep his hold on the popular mind. What shall it be? One preacher tries one thing, and another tries another thing. When one happens to make a temporary hit, all the rest straightway hasten to try the same successful experiment.

They announce their Sunday and other pulpit discourses in the public press under the wildest sort of titles. They give notice that they will preach on the most incongruous and unheard-of themes. They metaphorically go gunning for catchy phrases, in the expectation of exciting people's curiosity to know what clergymen can fitly say in public on such outlandish and oddly-selected topics. It is anything but the cause of religion they champion; it is entirely their own, inspired as they are with the fear of losing their place. So that, after all, there is a silent, steady force in the tides of popular thought and opinion, and the preachers pay respect to it in the only way they know how. They ignorantly fancy the people want to be amused, as if they were grown-up children to be "pleased with a rattle, and tickled with a straw." Hear now what a Chicago clergyman is alleged by an exchange to have said: "I would rather be a human sandwich, with the gospel on my breast and back, and rescue souls, than preach in a frescoed temple to a handful of old men and women, who have gone to church so long that they have acquired rheumatism."

Sacred rheumatism! Then that is a disease that is generated by continuous attendance on church, is it? The admission is acceptable. Wendell Phillips is frequently quoted as saying that most colds were contracted by going to church. He probably overlooked "sacred rheumatism." But what silly nonsense such attempts at wit and humor really are. Has this course any conceivable connection with religion? It bears no relation even to common sense; those who follow it fall to see the natural aptitude of things. They beat the tomtom and expect people to rush into the tabernacle "to see what the row is all about." They set up side-shows to the church, and invite men in by merry shouts and loud calls and all sorts of upside-down appeals. Verily, verily they do but bear open testimony to the significant and serious fact that they have had their day, and that a day has dawned of an entirely new character.

A New Edition of "Outside the Gates."

This is a fine spiritual work of five hundred pages, written by the guides of Mrs. M. T. Shelhamer-Longley. It consists of narratives embodying spiritual facts and truths, and treats of the conditions and existence of both worlds. The medium-author has received many encomiums on its production from cultivated people who have read the book. Those wishing to give Holiday Presents of books to friends should not omit "Outside the Gates" from their list. For sale at this office; price (post paid) \$1.25.

We are informed that phenomena resembling those generally seen in the presence of a musical medium have spontaneously developed themselves in a non-Spiritualist family in Beverly, the medial instrumentality used—a young lady, who is entirely ignorant of the source of her powers—being led to play upon the piano in a way out of all proportion to her own knowledge of that instrument.

Mane Doctors for Doctors and Dentists.

As noted in THE BANNER for December 6th, we have received a letter from Dr. W. J. House, of Bath, Me.—regarding the regulation of things in the Pine Tree State touching medical freedom, and the movements of its friends and adversaries there—from which, as then promised, we condense the following: "The report of Split A. S. HAYWARD at the BANNER of Light Session-I read with interest, especially the part where he said he had still more energy to do on earth in behalf of medical freedom. Had it not been for Mr. Hayward's writings in THE BANNER, on this topic, while in the mortal form, I should not have become interested in this work; and now his statement, in this 'his first public utterance since his transition, that he will still work for the Cause, has led me to 'take hold of it' with new vigor."

From Mr. Hayward's own statement in your paper he was the cause of Gov. Bodwell's vetoing the 'Medical Registration Bill' for Maine. Let us follow out the line of his endeavor to prevent such bills from being passed, and keep the people informed. There is no county in Maine at present where the people have been enlightened on this subject so much as in Sagadahoc; and no city in Maine where so many individuals have signed at the request of one person, a Remonstrance against prescriptive medical legislation, as in Bath. I have, for instance, a Remonstrance printed originally in THE BANNER, but over one thousand signatures have added their names; it is ready for the Legislature, together with much local newspaper evidence of the mistakes made by the Regulars—Allopathic, Homeopathic, etc.—who nevertheless desire the special endorsement of the State.

These Doctors' Petitions can never pass if a few persons are willing to sacrifice time and money for the public good; but such persons are very scarce, and that is why A. S. Hayward deserved so much praise."

The Bath Times recently contained an article from the pen of Dr. Rouse in defense of the people's rights; from his then published utterances we select the following—all our space will admit of: "In the Bath Times we have read that the dentists are asking for a State law to aid and protect them in getting a better living and making money; also that there were immense petitions in circulation in different parts of the State, protesting against the proposed regulation law."

What does all this mean? Surely it is significant that the liberties of the people are in danger, and that every judge, policeman, sheriff and other officer of the county, city or town will be called upon to rally and aid in the holding of the people to the yoke of this hungry army of doctors and dentists who are now silently working the 'underground railroad' racket with the Senators and Representatives' friends, and will be working for the same purpose in the Legislature in January, 1891.

In no State in the Union have they been allowed these State laws where the people have been properly informed. In Bath, Me., the people are nicely divided into two classes, the one class the people's laws; and still the paid Representatives of the people from this district added with all their powers the passage of a doctors' plot law against the people's liberties, and, furthermore, said before witnesses at different times that he would not give up his medical monopoly for twenty more sessions if they went there that number of times.

The Bangor Allopaths seek to throw out the homeopathic system, and to build the people's power to build. Better rule them all out, and have men and women with kind hearts and willing hands, who live in an atmosphere of sympathy, charity, love and clean lines; people whose sympathetic nature draw them to the help and aid of those who come for wealth, power and despotic honors."

Justice before Charity.

When one hears and reads of the complaints of the poor working-women of our large manufacturing cities in which they find their employment, and stops to become righteously indignant over the starvation prices paid them, and grudgingly at that, for their work, the astonishment makes one dumb at discovering that many of these very same tyrant employers of women make an ostentatious parade of the profits thus cruelly obtained, by pharisaically bestowing a large part of them in some public charity, or in endowing some institution by which the donor hopes to perpetuate his worthless name.

There is too much of this kind of business going on to be patiently put up with. If an employer of dependent working-women really feels impelled to do a charitable deed, he will do it for its own sake alone, and at precisely the right time. To pass by the suffering around us and undertake to make provision for an unknown posterity is inconsiderate, unwise, and selfishly vain. What justice can there be in robbing those about us of a large share of the fruit of their labor and bestowing it on persons yet unborn, or certainly unknown? It is a mistake to think that present injustice can be condoned or compensated by pledges made to be fulfilled only after the maker has lost control of them. That, however, is about all that the promiser of posthumous benefactions can pretend to accomplish, and he is guilty of the fatal mistake of not making compensation at all to those from whom he has wronged their just dues and extorted their honest rights.

This, in fact, is to be regarded as one of the vices of the dogma of vicarious atonement, as if one could get rid of his moral obligations by paying over a lump sum for them even after death. But our debts to others are not to be discharged in that way. We must pay as we go. That is the law everywhere. If we defraud others of what belongs to them, we need not think we have squared the account by giving up what is not ours to give, after we have no further use for it, to somebody else to whom it never belonged. When society recognizes the sheer injustice of this practice, and refuses to pay any respect to the beneficence of men who have not yet learned to be just, the fashion of endowing charities with what does not belong to us will go out and a better habit come in.

"Healing by Spirit Power."

There can be no question that the case of healing, an account of which appeared in these columns last week, was wrought by spirit power, as we are now informed Mr. C. B. Dennis, who was the subject, is highly mediumistic, and has always been considered to be thus gifted, being fully aware of the fact himself. "The first of his knowing that he possessed such power was [says The Beverly Citizen] when, about fourteen years old, he met a strange gentleman on the street, who told him he was a medium, and said to him, 'put your hands on a table sometime.' Subsequently Mr. Dennis was ordered by his school-teacher to sit by her table for some misdeed. The thought of what the man had said came to him, and he placed his hands on the teacher's desk, and it began to tip, and soon ink-bottles and books slid to the floor. For this the boy was soundly whipped, and he tells us that afterward he received many washings for making books fall to the floor which he had never touched and knew nothing about, but which he now believes to have been manipulated by this unknown power."

Unquestionably Mr. Dennis possesses a gift of healing that may be cultivated and exercised with great benefit to himself and others.

A subscriber residing in New South Wales writes: "THE BANNER, as the years go by, to me gets better and better. Its spiritual answers alone to mundane questions and spirit-messages on sixth page, are worth more than the yearly subscription. I am glad you see your way clearly to reduce the price, although for my part THE BANNER is cheap at any price. To me it has a value far exceeding silver or gold." We cordially thank our distant friend for his good opinion of our labors in behalf of the grand Cause that is so rapidly spreading all over the civilized world.

Mrs. A. B. Severance of White Water, Wis., is a psychometric reader and delineator for the value of whose gifts, we can confidently vouch—from having for many years past repeatedly tested her powers in this direction through the mails. See "Her Gift" on our seventh page.

The Banner of Light Message Department

Still continues its good work among mortals, and earnest acknowledgments of the truthfulness of the individualized spirit communications which are published weekly on our sixth page—so received through the mediumship of Mrs. M. T. Longley—continue to reach us from grateful hearts everywhere. The following are but specimens from the mass of such cumulative testimony, which, since the co-establishment of THE BANNER and its Message Department, has been willingly borne by those who, in every part of this country and elsewhere, feel that of a truth their loved ones have in our columns spoken to them across "the river of death":

VIOLET. To the Editor of the Banner of Light: I was very much pleased to receive through your Message Department a striking communication from my spirit daughter VIOLET. She was our first child, and died in infancy. She is now twenty years old, and has grown to womanhood in spirit-life. She has many times manifested herself to me through various mediums, including some very remarkable materializations. Sincerely yours, W. H. SMITH. West Somerville, Mass., Nov. 10th, 1890.

ELIZABETH JORDAN. To the Editor of the Banner of Light: In THE BANNER of the 25th inst. is a message from ELIZABETH JORDAN, which we recognize in every particular. She was my father's second wife; the Mary she speaks of is my own sister, and Ralph is Mary's husband. She passed on the 19th of April last, at the age of eighty; she was a medium for many years. We are glad she had the power to come so soon and give us a message in the BANNER OF LIGHT. SAMUEL JORDAN. RALPH WARE. Dorchester, Mass., Oct. 27th, 1890.

JOSHUA BOTTS. To the Editor of the Banner of Light: I recognize in your paper of Oct. 11th a message from JOSHUA BOTTS. He is my father, and every statement made by him is correct. The message was a fulfillment of a promise made by my mother before she entered the Higher Life, which was in 1889. Sometimes I would so long for a word from the spirit-world, when she would confidently say: "Be patient; when I am free I will go to the Banner Circle and try to send you a message, and if I cannot I will have some one control for me." Thank the medium whose lips spoke those words, which were food for my hungry soul. BELE HENRY. Kirksville, Mo., Nov. 1st, 1890.

MRS. JANE J. HAMBLY. To the Editor of the Banner of Light: Having read in my BANNER of Oct. 18th, 1890, the communication in the Message Department from Mrs. JANE J. HAMBLY of Snake Lake Valley, Cal., I would say that I was well acquainted with Mr. and Mrs. Hambly in 1868 to 1870; they lived in a small basin-like valley in Plumas Co., known as Snake Lake Valley. Their P. O. address was Spanish Ranch, Plumas Co., Cal. Mrs. Hambly was a good medium, and I have been present at circles with her and other members of the family many times. Her husband, David W. Hambly, was an intelligent, sincere, earnest and consistent advocate of the grand truths of Spiritualism. Their second son, Charles, was a very enthusiastic Spiritualist. They were from Cornwall, England, and Mrs. Hambly's maiden name was Jenkins. Their oldest son's name was William; whether he is the William she refers to in her communication I do not know. ROBERT TRIMBLE. Guerneville, Cal., Nov. 26th, 1890.

DEA. ROBBINS—GEORGE FLINT. To the Editor of the Banner of Light: I feel it my duty to acknowledge the message in THE BANNER OF DEA. JOSEPH ROBBINS; I also knew Rev. Mr. CUDWORTH and DR. INGALLS, of whom he speaks in his message. I feel grateful to "Loteta" for speaking for my dear son, who came with a word to me when I so much needed it. I refer to the message (Oct. 18th) of GEORGE FLINT. HELEN M. FLINT. Boston, Mass.

DR. WILLARD ADAMS. To the Editor of the Banner of Light: Please accept my grateful thanks for your kindness in forwarding to me the cherished message from my beloved husband—DR. WILLARD ADAMS—communicated by Mrs. C. P. Longley Nov. 7th. I clearly recognize in it the same sentiments and the same desire for usefulness that strongly characterized him in earth-life.

I am, at times, fully conscious of his loving spirit presence, yet miss the material companionship. If I was "the light of his earthly life" he was my strength. His message is indeed "a spiritual blessing and good cheer." With best wishes—and love for the progress of truth over ever—again I thank you. FANNY G. ADAMS. Cleveland street, near Roselle, Riverside, Jacksonville, Fla., Nov. 21st, 1890.

LILLA—CARRIE. To the Editor of the Banner of Light: I wish to verify the message given through Mrs. Longley in THE BANNER of Oct. 18th from the spirits LILLA and CARRIE. I claim them as my own dear children: Lilla has been named in spirit-life, as she passed away in early infancy, twenty-three years since; Carrie was two years older, and lived to be ten years of age; she passed to spirit-life fifteen years ago. The message bears to my mind and weary heart tokens of love and good cheer, for which I am very grateful. I believe they came and communicated through Mrs. Longley in answer to silent prayer, and it is truly comforting to know that our dear ones can come so close to us that they can read our inner thoughts. I feel like saying God bless Mrs. Longley and all true mediums, and THE BANNER. Mrs. ELIZA S. DODGE. Rochester, Minn., Nov. 20th, 1890.

MAGGIE BURNAM. To the Editor of the Banner of Light: In your paper for Dec. 6th I find a communication from Spirit "MAGGIE BURNAM" (It is spelled Burnham in the paper, which is an error of the reporter, undoubtedly,) addressed to myself. There is undoubted proof, in the communication, of its being from the spirit whose name is given, and who was a very dear friend of my childhood and youth, and, since her passage to spirit-life in 1862, one of my guardian angels, whose presence is often revealed to me through trance mediums, by clairvoyants, and also in materialized form. The message given in THE BANNER is most heartsome and cheering and entirely characteristic of my angel friend Maggie. Her touching reference to her son Harry, and his relation to me, would alone be sufficient to identify the spirit. Yours very truly, T. A. BLAND. Washington, D. C., Dec. 10th, 1890.

The message of THOMAS VARNEY, which appears on our sixth page the present week, was verified at the circle in which it was delivered, by M. Selbert, a gentleman present in the audience, who stated that he knew Mr. Varney in San Francisco, and that it was true he had had to eat from off a tin plate at one time; he was then a miner, but afterward he became very wealthy; he was an inventor—as referred to in the message.

Mrs. J. B. Stone (of 31 Common street, Boston),—of whom frequent mention is made in the reports of the Dwight Hall meetings—is a psychometric reader whose gifts have for years proved themselves pronounced in value, and practical in character.

A SPECIAL OFFER.

We offer a series of CASH PRIZES to the four persons who send us the largest number of new yearly or six months' subscribers to the BANNER OF LIGHT before the 1st of June, 1891. The prizes will be rated as follows: FIFTY DOLLARS to the person sending us the largest amount of money for new yearly and six months' subscriptions; TWENTY-FIVE DOLLARS for the next; FIFTEEN DOLLARS for the next, and TEN DOLLARS for the next. Here is an excellent opportunity for Platform Speakers and Mediums to call attention to the oldest and best spiritual paper in the world—a journal of eight pages, that for \$2.50 per year, or \$1.25 for six months, presents weekly a large amount of matter of the greatest importance to the spiritualistic public. The work of the platform, the press, and the séance-room, and the productions of scientific and literary minds in our ranks, are found in THE BANNER from week to week, so that the news of the spiritualistic world may be readily condensed from our columns.

Persons who contemplate competing for the above-named cash prizes will please inform us of the fact, and we will forward them printed blank forms to be filled out when forwarding the subscriptions secured. Specimen copies of THE BANNER will be furnished gratuitously whenever desired.

Hidden Wealth Revealed.

Mr. James Treadwell, a native of St. Andrews, N. B., but for many years a resident of California, is known on the Pacific coast as the quicksilver millionaire. The circumstances that led to the acquisition of wealth sufficient to entitle him to that title were, says the Saint Andrews Beacon, "marvelously mysterious." The Beacon gives a statement of what these were, from which we gather the following: Mr. Treadwell had two intimate friends in California, Mr. and Mrs. B., both of whom were Spiritualists. Mr. B. died, but Mr. B. recognized her continued presence and held frequent communings with her. Mr. Treadwell, though a skeptic in all things pertaining to Spiritualism, was told by the spirit (Mrs. B.) that in a certain quarter he would find a rich bed of quicksilver. At first he had little faith in the communication, but when it was repeated twice afterward he determined to investigate. He had little trouble in locating the spot of land where the spirit had indicated the quicksilver deposit lay. Excavations were begun, resulting in quicksilver being found in immense quantities. Mr. Treadwell pressed upon the husband of the departed spirit to accept a share of his great riches, but he strenuously refused, declaring that he had ample to live upon until he should join his wife in the spirit-world. A year ago death visited him, and his desires in this direction were realized. The mine still continues to be worked, and is yielding fabulous wealth to its possessor.

By the same agency Mr. Treadwell was led to purchase a coalfield. Even the amount for which it could be purchased was stated by the spirit. After receiving the communication, Mr. Treadwell hunted up the owner of the land, and offered him the amount which the spirit had suggested. The man refused, but agreed upon a certain price per acre. The property was surveyed, and, strange to say, there was just a sufficient number of acres in it to bring the price to the exact amount named by the spirit. Several veins of the best quality of coal have been struck, and the purchase promises to be a valuable investment. Says The Beacon: "This is the story. We give it as it has been given to us. Who will say after reading it that the old adage is not correct? Truth is indeed stranger than fiction."

The "World's" New Quarters.

The lofty building that has been for some time in process of erection in New York City by Joseph Pulitzer for the occupancy of The World newspaper, was opened for the inspection of several thousand invited guests on Wednesday evening, Dec. 10th. Its height is three hundred and nine feet; to the top of the flag-staff, three hundred and forty-nine feet. From basement to dome, both inclusive, it has twenty-six floors. There are over five hundred doors and upward of one thousand windows, for which three miles of sash chain were required. All the public apartments are paved with marble, yet over one million feet of hard wood—mahogany, cherry, white ash, maple and oak—were used in the structure. In the walls and foundation over six million hard bricks were used, not one of them being now visible. As may be inferred, the view from the dome includes a vast extent of territory. The inauguration exercises were preceded by a display of pyrotechnics from the highest point of the edifice. The guests represented the political, professional, commercial and social life of the whole country. A collation was provided for four thousand, at which an orchestra rendered choice selections, beginning with the "Joseph Pulitzer March," composed by Cappa especially for the occasion. The Governor of the State, Mayor of the city, and other officials from near and far were present—including Mayor-elect Matthews and Governor-elect W. A. Russell of this city and State—and floods of oratory abounded. Our thanks are returned to our correspondent E. W. Capron, of New York—from whose letter the above points are condensed—for his friendly remembrance.

Mistaken Doctors.

The possession of a diploma does not guarantee to a physician infallibility of judgment, whatever "doctors' plot laws" may seek to declare in the premises. Mr. A. L. Dunn of Burlington, Iowa, has for the second time been, it is announced by the press, pronounced dead by the doctors, but a former experience, the simple mention of which was enough to fill Mr. Dunn with terror, led to the utmost degree of caution being exercised before the burial of the body. Several years ago, says a local paper, Mr. Dunn was declared dead by the doctors. His body was placed in the coffin, and the burial rites being performed, when manifestations of life were exhibited. The coffin was quickly opened, and Mr. Dunn found to be alive. Relating his experience, he said he was vividly conscious of all that went on about him while he lay apparently dead. He heard the conversation of his friends, and could even see them through his half-closed eyes. But he could not speak or move. His condition of mind was terrible. Every faculty was strained to make some sign, but his body was like stone. Suddenly he felt a sensation as of bones breaking, when he found he could move his limbs. Then he made the warning noise that attracted the attention of the mourners.

We find the following words in favor of the Rankin-Richards Institute at Windsor, N. C., in a recent issue of the Boston Transcript. Those who desire to know more of the institution can address Mr. Lane for particulars:

"About a year ago Rev. Mr. Mitchell, the Principal and Superintendent of this most excellent of the educational concerns of the South for colored people, called upon many of our citizens and received subscriptions which passed through my hands. He is here again on the same errand. The great need of this school is a new building that will accommodate the three hundred pupils now applying. Under the present limited quarters the only thing that can be done is to divide them, giving half a day to each half, which of course is better than nothing; but should Mr. Mitchell be fortunate enough to find anybody liberally enough disposed to the colored people of North Carolina to give them such a building, costing not to exceed ten thousand dollars, it would be a blessed monument to the donor. In default of any such good fortune, we trust all disposed to lend a helping hand in this way, where it is sure to do over so much good will be able to do at least as well by this gentleman and his work as they have ever done before. JONATHAN A. LANE, 200 Devonshire street, Boston."

Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Establishment on Tuesdays and Fridays of each week at 8 o'clock P. M., FREE TO THE PUBLIC.

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

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

On Friday Afternoon Mrs. LONLEY, under the influence of her guides, will give a public communication with the spirits of those of earth who have departed.

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 state, 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 accord with the teachings of the BANNER OF LIGHT, and not, in any case, to the medium.

It is our earnest desire that those who recognize the messages of the spirits will verify them by informing us of the fact for publication.

Natural flowers are gratefully appreciated by our mediums, and we are anxious to receive them. It is a pleasure to place upon the altar of Spirituality their form offerings.

Letters of inquiry in regard to the messages of the spirits should be addressed to the proprietors of the BANNER OF LIGHT, and not, in any case, to the medium.

QUESTIONS ANSWERED.

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

Report of Public Seance held Nov. 14th, 1890.

Spirit Invocation.

Oh! thou Infinite Spirit, thou Divine Presence, who art the all in all of life, in whom we live and move; our Parent, whose name is Love, whose ways are wise and grand, we are in an undeveloped state, in our inheritance, drawing from thy great font of being our life, our conscious powers and intelligence. Oh! may we realize there is more and more in our deepest understanding, so that we may endeavor to put forth efforts to grow like unto thee, in holiness, in thought, in high effort, in grand attainment after that which is uplifting, purifying and instructive. At this time we are looking forward to new unfoldments; we desire to gain knowledge of things that are of truth; we wish to gain wisdom of thought and of action, so that, as the days roll by, we shall be able not only to comprehend more of life and its purposes, but to put our own best efforts to their utmost use in good works and wisdom.

Oh! thou Divine Spirit, help us to be strong, inspire us with new life, draw from our inmost souls those higher faculties which shall, in their development, draw us nearer unto thee and thine angel hosts. May we at this time come into the sphere of bright, intelligent spirits, who will assist us in our works, who will bring to us such helpful ministrations as will cause us to more readily bear our burdens and to gain our experience. We desire to have the right to be visible to the more or bear our crosses out, we do ask for thy sympathy, for thy assistance, for thy kindly feeling, that will help to make us strong, so that we may do our own part in the great work of life. To this thou come, O Infinite Spirit, we welcome these angelic souls who return to earth with the desire to bless and to instruct humanity. We would receive from them some thought that shall be elevating, some light that shall illuminate our minds with new truths, some help that shall lead us on to higher works for our kind. We ask thy benediction to rest upon us all. However lowly thy children may be in the walks of life, oh! may thy blessing reach each heart, and give us the understanding we need, for we know that the lowliest are those who most require thy care. However exalted thy children may be, may they receive and comprehend thy blessing resting upon them, for we know that however high and exalted a human soul may be, it needs thy aid, but that higher blessing may reach its life. Amen.

Questions and Answers.

Ques.—Is the spirit-world objective or subjective, or both?

ANS.—Both, decidedly, as is this world of yours. You have here the objective life in your physical planet, and its various creations; you have the world of nature, with its rocks and its grains of sand, its rivers and its tiny brooklets, its trees, stately and grand, and its tiniest forms of vegetable growth. Here is objective life; you behold it, it stars above our heads, in the minute atoms beneath our feet; we also recognize it in the forms of animation moving about the earth, in creeping things and flying insects, in animal bodies and human organizations. But there is also subjective life in this universe of yours. Recognize it in the unfoldments of thought through human organization; recognize it in the creations of skill which mankind puts forth, bringing from the subjective condition those glorious forms that come forth into objective life. Man thinks, conceives his ideas, brings forward trains of thought that are subjective, that are even the dream of the idealist until they are put into the materialized condition, into objective life, and there stands before you the creation of the artist's skill, a glorious picture, appealing in its subjective, sublime teachings, to the highest thought of your natures, calling out the finer instincts and tastes of your being, refining you by its silent inspiration, and at the same time tracing the walls of your temples with the living of beauty in the objective form that exists. Recognize in the grand structure which has been reared in your city streets, a marvelous work of architectural design and labor, with its quaint carvings, its beautiful imagery of materialized form, that skill and ideality and subjective thought which had reposed, before it had been given expression, in the soul of a human being.

In spirit-life we have that which is objective: forms and objects. We are not intangible, immature, impalpable beings, having no form or substance or place anywhere. You need to get rid of that idea before you pass from earth. To think that only you of this planet can be possessed of substantial forms, and have the privilege of "expressing your thought in objective life, is indeed a fallacy. Why, of all the countless worlds existing in this grand universe as far as we can comprehend, is yours the method of expression, strange would it be indeed. We can truly say the spirit-world which belongs to this planet to which you will gravitate after parting with your physical bodies, is an objective world; it has its landscapes, its rivers and forests, its mountains and hills and its plains of verdure; it has its various conditions which are necessary to the support of your life; it gives out the various elements and magnetic forces which you will require, and the interior life of your own natures may be expressed in objective form. You may conceive an idea which will never be of any practical use to yourself and to the world unless it is brought forth in some external condition, and you will have the privilege there, as it is given here to mankind, to externalize that thought so that it shall stand forth as an instructive force to the world, or a utilitarian object as may be needed for the comfort and convenience of many. We may express our intellect there in such ways as it may be taken up and carried from point to point to be of service to mankind.

Q.—What is the opinion of the Controlling Intelligence on what is called planetary influence? Do the planetary movements cause differences in human nature, or affect the path of life of our general humanity?

A.—Mr. Chairman, we have considered this question quite a number of times during the last few years, and we cannot go extensively into it, to give a repetition of what has been said; but undoubtedly your correspondent who sends the question has not seen that which we have given on the subject, and we will say for his benefit that we believe, as do very many progressive spirits, both on earth and on this side of life, that planetary conditions do exert an influence upon individuals here, and upon here as well as there. For one, I am convinced, is closely related to the various orbs of your solar system. Magnetic currents and electrical forces pass between this earth and these various planets, and the earth is affected by these currents and forces which come to it from other planets. As it is affected in its vegetation, its atmosphere and its climatic conditions, by such forces, so must its people in a measure be affected, some of them adversely, some favorably. For one, I am convinced, that a certain form of vegetable growth would be poisonous to his system, and the same form of

vegetable growth may be adversely affected by some force or magnetic aura coming to it from another planet. Another individual, not brought under the influence of that planet at the time, might partake of that same form of vegetable growth and find no painful results in doing so. As this planet is affected, powers which it, in turn, affects others with which it is vitally related. Of course, you cannot get any information upon that subject, not being in communication with those planets, but we may certainly reason that if we are so affected, so must others be in like manner. But we will also say that the planet earth is unfolding its own powers, developing its own strength and vital energies, so as to be able to overcome more and more, as the ages go by, this resistant force, this repellent power, or this unsimulative condition, whichever it may be called, that affects it from other planets. If a man growing from the condition of childhood into youth, from youth unto maturity, develops strength of character, vital energy of being and will-force, so as to be an individualized entity, capable of understanding what he wants, of knowing how he must maintain his position by the strength of his will, in spite of those persons or psychological powers which approach him, so may he be with a planet or system of planets, through the processes of development, of interior as well as external growth.

Q.—We are told that a spirit passing from one sphere of life to another in the Beyond, experiences a something quite similar to death, as known on earth. Is so, is said spirit then rendered invisible to those in the sphere it has just left?

A.—Spiritualists are beginning to learn that because a spirit passes from the body here and enters into that world which is called the spiritual world, it does not follow that through all the eternal ages stretching out before him he will be held to that world and its conditions. They are beginning to think something of what the word eternally really means, and are grasping the idea that if one is to be really a creature of eternity, he must of necessity pass on to higher states, to other unfoldments and to grander experiences. Throughout the universe this is a fact, one that we do not hesitate to call a truth, because we have seen instances of it in our experience, on the spiritual side of life.

There are, in this vast universe, worlds upon worlds which are inhabited by human intelligences. Some of those human intelligences have been dwellers upon the earth, have gained its experience, passed under its discipline, gone on to its spiritual counterpart, the spirit world, so-called, have gathered from that place all that they could gain for their unfoldment, and passed on to higher spheres, exploring, still studying, still working and investigating, increasing in power and unfolding in mentality. Surely, there is, then, vital change for the spirit passing through this experience. Going to a world still higher than that which he has inhabited before, he must of necessity possess a form more in keeping with the world which he enters upon, made up of elements belonging to that atmosphere and that world. Unfortunately, we are obliged to make use of our material terms and symbols, in order to give you an idea of this state of existence, and yet you have nothing in your vocabulary that can really give a definite and clear understanding of these states of life in higher worlds. The spirit, however, must part with its body, not violently as is often the case here, not reluctantly, as is the case nearly always on earth, but gladly, because he knows he is fitted to enter into other spheres, is ready to part with the body which he has once inhabited, sloughed off beautifully, and according to natural law he slips out of it as you would slip from a garment, and what is there left? A corrupt and corrupting piece of clay? By no means. All the magnetic and electrical emanations that belong to the spirit in his new life, all the forces that have been going out, and are going out that he can make use of are his, and under the process in a very brief period of time the body, so-called, is discarded, and nothing is left to cause sorrow or disgust. You will say: "But what of the friends whom he has left, those whom he has associated with so long and been held by the tenderest ties? There cannot be separation such as we have here, for we have been taught that there is no parting over there."

Well, there is parting, and you might just as well learn it here as to wait till you get to the other side to learn of it, but the parting or separation does not bring grief or rebellion to any heart. These friends know that they shall be with their loved ones again; they know that they can communicate with them just as your spirit-friends communicate with you, only more clearly, more like themselves; they can come more closely into communion with the heart and life than is possible here, with your physical environments, and they know that just as soon as they make the most favorable conditions of their opportunities, to learn lessons and do the work which they have to do, they also can join their friends in the higher world that opens before them. There is no grief, they know no such word as death in the worlds and stages of existence where these changes take place.

You do not grieve when your loved one steps out of your home into another atmosphere that is enlarging to his action, that gives him wider opportunity to make his mark and unfold the attributes of his being. You do not see him quite as much as you did before, but you hear from him, and sometimes he visits you or you go to him. In the spirit-world he, too, who passes on to a higher condition, will sometimes visit his friends. They cannot go to him, because they are not prepared; only in spiritual perception they may pass out into that higher universe, as you clairvoyants and mediums may pass out into that same world; but they hear from him; they can see him if they are spiritually unfolded in perception; and each one can unfold in these spiritual perceptions over there if they are desirous of doing so and are aspirational, seeking to know the extent of their own will-forces and how to direct them for practical use. By learning of these things they increase in power, in wisdom and in spiritual strength, and there is no wide gulf between them and the friends who have gone on to higher explorations in other worlds.

We thank the kind friends for their donation of flowers-to-day. Many spirits are present to receive these blossoms as personal gifts, waiting their grateful remembrances to the friends who have contributed them.

SPIRIT MESSAGES,

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

Report of Public Seance held Nov. 7th, 1890.

Dr. Willard Adams.

Oh! it is a heavenly city, [alluding to the song just sung], and it is a heavenly country to those who are prepared to understand the land beyond the veil, where health of mind and body may be found by the advancing spirit. As the years go by, one by one, I find it more and more of a heavenly world. That is because, perhaps, I am moving and most fitted to understand and assimilate myself with the conditions of that spiritual life. I have my employments there, my interests, calling out my best thought and action; for, Mr. Chairman, I am engaged in ministering unto the feeble and debilitated. "What?" you may say, "have you the sick and afflicted in the spirit-world?" Oh! yes; we have many sick there; we have restless, disturbed spirits, that are in many respects diseased, and that are in need of assistance with themselves and with their surroundings, and naturally we call them sick; they are afflicted, they need reinvigoration of vital forces, and there are those who are qualified to administer these forces, or to assist the disturbed one to come into such a mental condition as will restore the equilibrium, and bring rejuvenating strength to the system.

I am privileged to work in that field, and it was glad to me that I can thus labor for my kind, not disturbed at all myself by bodily afflictions, because I have gained the ascend-

ency over those things which held me in the flesh; I am not hampered by a body that retards the efforts of the spirit to manifest its best power, so I can go from place to place, from north to south, from east to west, if the law of attraction calls me. I am not held by such limitations as one finds on earth. I do not come to earth to speak so much of myself, as to send a word of cheer and encouragement to my dear companion. I certainly can call her such now, even as she was to me in the little time that we were together before I passed from earth. She was the light of my life, and I could receive from her sympathetic nature such illumination of spirit as gave me comfort, instruction and happiness.

Now that I am in the spirit-world and she is still a portion of earth, I bring back to her, more times than she may perhaps count, my influence, my peace and my love. I know that she has been afflicted during the last year, that she has had hours of pain and uneasiness, and I have done my best to impart magnetism to her frame, that she might gain strength to bear the trial and to rise above it. I would say to her to-day: Dear Fanny, we, your friends, your helpers on the spirit-side, your companions are all in sympathy with you and your aspirations; we all send you our love and our heartfelt greeting, and we will surround you with such ministrations as we can bring from the spirit-world. There is no rivalry between any one, there is only the spirit of good feeling, of harmony and fraternal fellowship; and we bring unto you and to your dear ones, in the new home that you have found, such as we have to give, which is spiritual blessing and good cheer. It seems to me that the light is being kindled upon you more strongly, that you will receive more of strength, and be able to appreciate more fully the beauties around you in the months soon to come; and remember that we shall watch over your life, and when you enter the spirit-world will give you loving greeting, and conduct you to the beautiful resorts that we know will be so sweet and gratifying to your soul.

James Tisdale.

They tell me, Mr. Chairman, that I shall not intrude if I make my presence known at your office. I am pleased to do this because there is a sense of satisfaction in the thought of reaching out by speech and by personal presence into the life of earth. Not that I have a hankering for the things of this world, or desire to come back and take up the old form. By no means. It served me very well, and for many years, and it held company together; but it has passed on, and I am glad to rise as a free spirit, have no need of it any more, but I have an interest, to an extent, in the life of earth, in the friends I have known, in those to whom I am specially allied, and in also the events of the present day. I do not ignore them, socially and politically, and in other departments of life I find much to interest me in the concerns of mortals, so I am glad to come back and express myself in this way.

I have no communication to give, only a few words of good cheer to my friends that all is well with me on the spirit side. Not but what I had many things to learn after I left the body; not but what some of my old opinions were overturned, and I had to begin again to understand or to study the matters that are most vitally connected with the soul-life; not but what I found the other world very strange in some particulars, but very gratifying and very helpful to me as an inquiring mind. I repeat that all is well, because I feel that I am in the right place to unfold, to learn and to grow.

I have met many dear friends who passed from earth before my time came, and it was indeed a revelation to me to meet them so natural, so earnest, so glad to receive me, and to realize that I had found a home.

I have been known in the city of Hartford, Conn., I have had friends, associations and ties there. I bring my greeting and affectionate regards to those who care to remember me. It is pleasant to come in this way, after the lapse of time, and announce myself as a living man. I may surprise, perhaps startle some who knew me in the past. I hope I shall not frighten them. It seems only right that one who has individuality and intelligence should speak out from the silence of death, and in his own personality make known to the friends of the past what he still lives.

Some of my friends, connected with public office in the city of Washington, and made friends and associations there, the memory of which is pleasing to me. There are friends, I have no doubt, still at the Capital, who will remember me in the past as connected with books, yet never so busy but what I had a word for a friend, and was glad to meet those whom I knew and respected.

Be kind enough, sir, to give my greeting to all, and to say I forget none. James Tisdale.

Josephine Morse.

They told me I need not make a speech. I said I could not do that; I never made one in my life, and I should not know how to go to work, but I wanted to come back to my friends. I was in Providence, R. I., and I have friends there. I want to say to Lizzie Miller: You do not know, perhaps, that I have been with you a good many times, trying to make you know I was by your side, but I have been. I thought if I could only let her know, I am sure she will take my advice, as she used to do when anything puzzled her and she knew not which way to move. Sometimes I think my influence has been felt; not recognized as that of a friend; we are understood as my friend; and I am sure she would say it was not for any unpleasant end. I bring her and all my friends my love, and tell them that I am quietly happy in the spirit-world. I have a pleasant home, and good friends are with me, and we try to do the best we can, just as you are trying to do here. That is all that is required of us. Each one finds something to do, something that is congenial, and that seems in the doing to call out more of our powers, so that we do better in our efforts as the time goes by.

Jennie Atwood wishes me to give her love to her people, and to tell them not to sigh because she was taken from earth; it is all right. She was of a delicate frame, and could not have been happy and comfortable in the body, so it was well for her to go. Now she is active and strong, as she would not have been here.

That is all I have to say, but I thank you for allowing me to come. Josephine Morse.

Fred Messer.

I made application to your Spirit-President, Mr. Chairman, for the privilege of speaking at your circle, and he kindly allowed me to come. I have stood here at many of your meetings, watching the spirits who came to manifest. They have been many, and not a few have turned away disappointed time after time. It is something, I think, like the drawing of a prize in a lottery: a good many times you get a blank, and perhaps after a long trial and persistent waiting and effort you draw a prize. Well, I do not believe in lotteries; don't think I do, not now anyway since I went out of the body—to do it, that is what I am thinking.

Some of them, as you told, come time after time for years, and for some reason or other they don't get in; they can't just make the electrical connection between the machine and themselves—they do not know how. They get hold, some of them, turn the screw and let the brain run, and so they go and come, back and forth, hoping, I suppose, sometime to gain the prize of going in.

Well, that is my little speech. It doesn't amount to much, but you have it for what it is worth. I want to tell my friends I am O. K. in every respect. I do not want to come back to the body under any consideration or promise. I think I've drawn a big prize in getting out of the old condition, although I was very well satisfied with it when here. I would not have wanted to be taken out, I had plenty to do, and was glad to do it; that is what I am thinking of the body; but that is what I am thinking of the body, and I can't go here and there and at points—I did that a good deal when here, but can do it better now, you understand—why, I

am satisfied to be just where I am. I didn't believe in this thing when I was here—not a bit of it; would not have believed it if you had opened it before me; and if Bill had taken hold of it, then I would have laughed at him and thought he was a foolish fellow, but he's got it now, and I am glad. I helped him to get it from the spirit-side of life. I want to say to him: I shall keep my promise and help you all I can, and I think that is a great deal in your business. I have heard some folks say spirits had better be employed in some other way than advising people on business on this side of life. Well, I don't know about it; it depends altogether what the motives are. Now, if my partner Bill should hunt me up and ask me to help him out in some of his business, I would just for the sake of piling up a load of money for selfish ends, it wouldn't be right for me to come and give him advice; but if I can see the more he has, or the more successful he is, the better work he will do for others, and the better influence he will have in good ways, why, I think it is all right for me to come to help him along. So you see we have to reason these things out for ourselves. I send him and Myra greeting. I want them to think everything I'm moving all right. I see a big boom ahead for them; it is coming through legitimate ways—through business prospects. When they get so well fixed as to be able to do more good than they are doing now, all I ask is that they will do it.

As to the Corrugator? It is all right, but will be a little better after a while. I like to go into the office and into the shop and watch the boys once in a while. Sometimes I get pretty close to Len and the boys, but I don't know a spirit is there—wouldn't believe it if you told him, but would say it was all moonshine. But it is true, all the same. I am there, and I think the time will come when, if he don't see me, he will at least feel me strong enough to believe there is somebody beside himself at hand.

I expect a good many people will be shocked to be told somebody has been taking in my name, saying that I can come back from the dead. Well, I am not from the grave, I am from the other world, and it's a pretty good sort of a place, after all; don't forget that. They'll be shocked, and they'll say: "Fred was a churchman, and he wouldn't give anything contrary to the teachings of the church." Well, I just will, because I have found out they are all wrong, and what I have got is so much better I am coming to give it. If I can't do enough after this, I'll say what I can't do to Len and the boys. So please to tell them—my old friends, I mean, especially in the church, those that have not crawled out yet from under their blankets of superstition and error—that the more light they try to find concerning spiritual truth while they are on earth, the better they will get along when they throw off the body. Now I think if they will just creep out from under the folds that have been leading them in they will see there's a great deal of truth in the world that they've dreamed had an existence. That is all I've got to say to them. I am not much of a preacher, if I was connected with the church. I tried to be a practical, common sense, every-day sort of a man.

I have not forgotten my family, my dear friends, those whom I loved and love still—oh! no; but I can't get very near to most of them, because they will not understand, they cannot understand this spirit communication; but I think the time will come when they will get it, anyhow, they will find it when they come over on the other side. I try my best to help May, and I would like to send my love to Ella, and have her know I am sometimes near at hand. I am looking after Charlie, too, and indeed all that I cared for; and if my relatives, will only feel that such is the case, it will help me to come; stretching out their hand of welcome will give me power to do for them, perhaps, as wish to do, better than though I was in the flesh. I come from Beloit, Wis. Fred Messer.

Loteta, the Indian Maiden.

Loteta comes to give some messages, and to thank Love and her medley, the Lillie squaw, for the lovely flowers they sent.

Samuel Wood.

A spirit here gives the name of Samuel Wood, and he comes from Keene, N. H. He wishes to send his greeting to his friends, and to tell them it is not so important as he thought to help in the church, and to keep the religious body running, contributing toward its expenses, because he finds man can do very well in the other life if he has not been under the teachings of that sort of an organization. Perhaps the people won't like that, but it is what he gives me to say.

He is doing very well, but has got into a strange kind of a life, that is what it seems to him, because it is so new, so unexpected, so different from what he and his people have looked for. He is very well satisfied, however, to find himself not very different from what he was here, only a little wiser, a little stronger, and a little younger.

Thomas Varney.

A spirit by the name of Thomas Varney would like to send his greetings to his friends in California, and in the East, and to the world in general. He says he went through a strange, varying experience while in the body, knew what it was to be very poor, and to eat off a tin plate, and also knew, later on, what it was to be wealthy, and to have hundreds of thousands at his command. He doesn't know as he is any different for that, in the spirit-world, from those who never had the same sort of discipline. He comes back on the level with hundreds of other spirits who have lived and died, so called, but he is glad to come back, to send a word to his friends, to let 'em know he is still alive, and so far as the prospect is concerned, likely to be for ages to come. He has been traveling round a bit from place to place since he got to be a spirit, and he rather enjoys it. He is now prospecting a little on his own account. He used to like to do that here, and says the ruling passion is still with him. He is experimenting a little, to see if he cannot invent something that will be of use, the same as he invented here; finds he has the same faculties now that he had before, only a little riper, he thinks. This spirit calls himself one of the forty-niners, and says everybody knows the forty-niners went through a great deal, but a good many of 'em came out at the top of the heap.

Another spirit comes with him whose name is Joseph. I don't get the full name. He is connected with this same spirit; he went out before the first one, but they came together, and this one says, "Tom always did know how to look after himself, and a good many others too; the result of his life proved it."

George Davis.

Here's a spirit I should think was fifty years old when he went away, or between forty and fifty, by his looks. I haven't got quite into his atmosphere yet. I got the name of George Davis. He sends out his thought to Dallas, Tex. He has friends there he would like to meet. He seems to be very anxious to come into communication with them on some private matters connected with business, and also with regard to some family affairs that are interesting them, and he seemed to think if he could come here to our council, and get a word through the paper, perhaps it would help him to form a line to his friends, and get into nearer communication with them.

Mamie Noonan.

A young spirit is anxious to reach her people who live in West Hoboken, N. J. She sends her love, and wants them to know what a beautiful place she has found in the spirit-world, the Summer Land, where all is so bright, the flowers, the sunshine and the music, and she feels if they could only realize that she has been lifted up into the light, and didn't have to go through the shadow at all—didn't have to pass through any condition of unpleasantness—they would feel more happy concerning her going from the body. She says that a lady lives on Stevens street, near where she did, and she is meditative, and she has been trying to make this person know that she is there, so as to tell her people, and she is going to keep on trying, all the time, until she finds some one

that who can get near her home, so she can make herself known to those who have loved, and who remember her still. I got the name of Mamie Noonan.

Joel Twitchell.

A spirit comes giving the name of Joel Twitchell, and he particularly wants to reach friends in Gardner, Mass. He wants them to know how much better off he is than he was here, and it seems as if he thought that was very important. He seems to have something in mind that he wants to accomplish, something that he feels he ought to work for which will help him very much as a spirit, and also be helpful to some people who are here on earth. And I see two other spirits with him; from one I get the name of Henry, and this one went away before him, and was glad to help him over to the spirit-side. From another I get the name of Andrew, and he wants to send out words of greeting to friends in the same town.

Polly Clough.

There are some spirits here who come from across the water; didn't live in this country. I want you to try and find out their people, because it will do the spirits good. One is a young lady; I should not think she was more than thirty summers old, but might be a little more. She has not been gone a great while. She is anxious to reach her family, her husband and friends. She says that she has been trying to communicate through some of the mediums at Leeds, Eng. That is where she was, and has been since she has been a spirit; she has been attracted back among the people, and some one on the other side told her to go to spiritual meetings and try and get into communication in that way. She has been getting much knowledge on this subject by watching the spirits work with their friends, and the guide of a man named Victor Wylder told her to come to this country, to the Banner Circle, and try to make herself known to her friends. She sends her love home, and wants them to understand that she is alive, happy and well. It was sad to go from earth, but it was beautiful to awake in the spiritual life. I get the name of Polly Clough, and she wants this message to go to C. S. Clough, a brave at Leeds. And then I get, Ivy Terrace. I see with this spirit another to older lady, and she has the name of Elizabeth. She met Polly on the spirit-side, and gave her welcome to the heavenly home.

Jane Harper.

I see another spirit that comes from over there, a beautiful spirit, and I get the name of Jane Harper, from Manchester. She is so happy to come and send her greeting and love to her friends and associates, and tell them it is all bright with her in the Summer-Land, and she wants them to keep on with the work, and do all they can for the children, that they may grow up beautiful women and noble men. She wishes it known to the friends on earth what grand music there is in the spheres, so uplifting, so appealing to the finer tastes of humanity. She is studying and taking lessons from some of the great teachers, who are glad to instruct those whose whole soul-life is in the musical sphere.

And then I see, just behind her, and I think she belongs to her a spirit by the name of Sarah, not very tall, but with hair smooth and gray, and a very pleasant looking face. She has a little handkerchief folded right across her throat. She came to help this spirit make herself known.

Robert Clackmore.

Right behind these people that come from across the water I see a man; I don't just know where he belongs, I can't get it, but he has been gone a good while to the spirit-world. He has been anxious to reach his friends and tell them of this life. I don't think he knew about spirit-return; he was more interested in the church, but his whole life was in, enthusiasm in it, and he is just the same now in regard to this spirit-communication. I get the name of Robert Clackmore. I wish that some of those workers in Spiritualism across the water, like the Morse brave, would just try and see if they can't find out about these people, see if they ever lived as I tell you. If they did not want to know it, and if they did want to know it.

Obed Smith.

Now I see an old brave—or he was pretty old when he was in the body, but is not so now; he only takes on that appearance in coming back this way. There are two of them, one is right behind the other. They have met in the spirit-world, and are well conditioned over there; both have their own interests and associations, yet they come together and are glad to manifest to mortal life. The first one I speak of seems to be anxious to tell the people here of the life of the spirit, and have them learn about it and know that when they die they will only pass to another home and another world to take up new unfoldments. He did not know about this, do not think he would have cared about it much when he was here, but he has been learning ever since he went over, and would like to speak to the people and have them understand about it. He sends his love to Eliza, and says: "Dear child, don't fret; the bright life of the future awaits you. Do not grieve over the departure of your beloved child to the higher condition, for it is all peace with her now, and soon you will be called to join her. They have met in the spirit-world. I get the word Belchertown, and then Northampton and the name Obed Smith. I don't get the whole name of the second one. He would be very old if in the body, but is not on the spirit-side. The first name is Joel, and he belongs to some one connected with the first spirit, Obed.

I want to say right here that Loteta gives just what is given to her, can't do any different, only just what comes to me from the influences, and there's some people here in the body looking all the time at the message to see if they can't find out something that is wrong. Just the minute they find something that don't seem to be right to them, they pounce on it, no matter how much good there is or how many spirits get back to their friends and give words of love and consolation that prove true, they do not say a word about it. All I can do is to give what comes; if it is right, I

[Continued on seventh page.]

Cleveland's Cleveland's Cleveland's Cleveland's Cleveland's Cleveland's Baking Powder absolutely the best.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 20, 1890.

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, Newbury Street, on Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform...

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritual Society, Sunday, 10:30 A. M. Temple Fraternity School for Children, at 11 A. M.; Lecture at 2 P. M. Dr. A. E. Tisdale, Tuesday, Industrial Union at 7 1/2 P. M. Wednesday, Sociable at 7 1/2 P. M. E. O. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Hall, Cambridge Street, on Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform...

First Spiritual Ladies' Aid Society, 1031 Washington Street.—Well attended meeting of this Society was held last Friday afternoon...

America Hall, 734 Washington Street.—Echo Spiritualists' Meetings Sunday at 10 A. M. and 7 1/2 P. M. Dr. A. E. Tisdale, Tuesday, Industrial Union at 7 1/2 P. M. Wednesday, Sociable at 7 1/2 P. M. E. O. Sanger, Secretary.

Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2 1/2 and 7 1/2 P. M. Mrs. Dr. Heath, Conductor, office Hotel Lincoln, 207 Shawmut Avenue, Boston.

Ladies' Industrial Society will meet at Twilight Hall, 780 Washington Street, every Wednesday afternoon and evening, Circle at 4, Supper at 6, Entertainment at 7 1/2. Ida P. A. Watkiss, President.

Twilight Hall, 780 Washington Street.—Sundays, at 10 A. M., 2 1/2 and 7 1/2 P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10 A. M., 2 1/2 and 7 1/2 P. M. also Wednesdays at 7 P. M. W. Matthews, Conductor.

Mathews Hall, 604 Washington Street.—Spiritual meetings every Sunday, at 2 1/2 and 7 1/2 P. M.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn Street, afternoon and evening of the week, Tuesday of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Berkeley Hall Meetings.—Last Sunday afternoon the guides of Mrs. Lillie discoursed upon "The Distinctive Features of Spiritualism," instituting a comparison between them and those of other systems of belief. The lecture was listened to very attentively, and gave much satisfaction to an intelligent and thoughtful audience.

In the evening, the word "Why?" suggested by several questions handed up, was taken as the basis of an instructive lecture in which various problems arising in the minds of investigators of spiritual truths were solved in an entertaining and lucid manner.

First Spiritual Temple, Corner Essex and Newbury Streets.—Last Sunday afternoon the guides of Mr. A. E. Tisdale delivered a lecture, in which they gave "Some Thoughts on World-Building and the Origin of Man," remarking at the outset that the subject was one of such magnitude as to require hours for elucidation, but that, as the occasion only permitted, an abstract of the subject would be presented before our readers next week.

Next Sunday, at 10:30 A. M., the services will be replying to questions from the audience. At 7 P. M. a lecture upon "Prophecy." Seats free.

Dwight Hall, 514 Tremont Street.—There were sixty present at the developing circle last Sunday morning. The afternoon session opened with music, led by Prof. Peak, and an invocation from Mrs. Heath, who remarked that it is a beautiful thought that we "shall meet beyond the grave," but far grander is that we can meet here, and that our loved ones are by our side to help us. Mediumship is progressive, and new developments are being made every day.

Dr. B. F. Barker followed. He urged upon all the importance of good living, in order that we may be prepared for the life beyond the grave. His address was given in a most interesting manner, and was well received by the audience. Mrs. S. E. Buck, under control of "Sunshine," described several spirits. Dr. A. D. Haynes of Charleston gave some very interesting thoughts regarding spiritual elevation and advancement. Mrs. L. Woodbury described the presence of a former sea-captain, who desired recognition, and wished to communicate with his son. She also gave several readings. Miss C. W. Knox gave an inspirational poem and tests. Miss L. E. Smith read and tested.

Evening.—Invocation. Mrs. Heath spoke upon "Spiritualism as a Step in Advance of the Church," and closed with a forcible defense of mediumship. Dr. C. D. Fuller gave names, and other means of identification of spirits present, among them George Sandford, at one time in the army, and Henry Jackson, killed at the battle of Lookout Mountain. Both recognized.

Miss Besse described spirits present, and gave psychometric readings. Dr. W. A. Towne said this world is a school, in which it fits ourselves for a life beyond; our future wealth accumulates in like ratio with spiritual knowledge obtained in this world.

Mrs. Josephine I. Stone gave readings, prefaced with remarks upon reincarnation. Mrs. Dr. Bell gave personal descriptions of departed friends.

Mrs. Dr. Wilson said the spirit-world is to her as real as this, and that many clairvoyants see and converse with their dear friends there the same as in earth-life.

F. W. Baker gave an inspirational poem. HEALTH.

America Hall, 734 Washington Street.—Last Sunday large audiences were present. Dr. W. A. Hale being absent, Miss Nettie M. Holt presided.

Afternoon.—Services opened with invocation and remarks by the guides of Mrs. Mary E. Pierce. Dr. James made remarks of much interest. Mrs. Chandler Bailey, under control of Mrs. Neville S. Thomas, Mrs. M. A. Brown, Mrs. I. E. Downing, and Mrs. Wilkins made interesting remarks and gave highly appreciated tests.

Evening.—Remarks by Miss Holt, Mrs. Wm. S. Butler (with tests), Mrs. M. E. Pierce, Dr. C. H. Harding (with psychometric readings), Mrs. I. E. Downing (with tests), and Dr. Arthur Hodges (with tests). Services throughout the day were unusually interesting, and were interspersed with excellent music by Mrs. G. C. Carter, Miss F. H. Hargis, and Miss G. M. Miss Grace Holton and Miss Holt, soloists.

Thursday, Dec. 11th.—Invocation by Dr. Hale. Remarks by Mrs. Mary E. Pierce, Miss N. M. Holt (with tests), Mr. Thomas Downing, Mrs. Neville S. Thomas (with tests), Mr. Edward Tuttle, Mr. A. E. Blackden, Mrs. M. A. Brown (with tests), and Dr. Thomas (with tests). Services next Sunday at 2:30 and 7:30; also every Thursday at 3 o'clock. Public always accommodated. Latest issues of the BANNER OF LIGHT and The Better Way to be had at the hall. M. M. HOLT.

THE CHILDREN'S PROGRESSIVE LYCEUM.—In the absence of the Conductor, Dr. Hale, the Assistant-Conductor, Mr. Falls, performed the duties of the morning on Dec. 14th. After singing by the scholars, Mrs. Longley gave the invocation; this was followed by singing by the school. The march comprised sixty-six children, with their leaders, and was a very attractive feature of the morning. The physical exercises were led by Miss Mabel Wylie.

The entertainment was composed of very instructive remarks by Mrs. Longley; singing by the Tennyson Male Quartette; reading by Mrs. M. E. Brown; recitation by Alice Ireland; Lena Farrar; Henry Milliken and Florence Enslow; song, Mrs. Sylvester. A good attendance of friends greeted the children, and a very liberal collection was taken by the guards. The orchestra furnished several selections, which were a very pleasant feature of the exercises. A. P. T.

Eagle Hall, No. 616 Washington Street.—Wednesday, Dec. 10th, meeting opened with music by Mrs. Staples. The Chairman, Mr. Mathews, made remarks and also gave tests and was followed by Mrs. Thomas, Dr. F. C. Brown, Mrs. Staples and Mrs. Charter severally giving remarks, readings and tests.

Sunday morning, Dec. 14th, the development of healing circle (as usual), and was well attended by mediums and hearers. The process of healing was demonstrated by Drs. Mathews, Kingsbury, Tripp, Willis and Blackden.

Afternoon services opened with vocal music by Mrs. Staples. The introductory remarks were given by Mr. Turner, of Abington; remarks and tests by Mr. David Brown, Mrs. Dr. Steers, Mrs. Dr. Robbins, Dr. H. F. Tripp, Mrs. Chandler Bailey and the Chairman, Mr. Mathews, followed by Mrs. May, Blackden and Mathews, the latter giving tests by psychometry. The exercises were interspersed with fine selections of music. The sessions during the day were attended by many earnest seekers after truth, and that the Cause is progressing.

Meetings will be held in this hall every Wednesday at 8 P. M. Sunday, at 11 A. M., developing and healing circle, and regular services at 2:30 and 7:30 P. M. F. W. MATTHEWS, Conductor.

Meetings in New York.

Adolph Hall, corner of 584 Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 10 A. M. and 7 1/2 P. M. Meeting for manifestations and general conference at 2 1/2 P. M.

World Hall, 47 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 8 and 6 P. M. Mediums, Spiritualists and investigators made welcome. G. U. W. Van Horn, Conductor.

The Psychical Society meets every Wednesday evening at 8 1/2 P. M. at 510 Sixth Avenue, between 30th and 31st streets. G. M. Wood and speakers will be present to entertain and the public cordially welcomed. F. Snipes, President, 20 Broadway.

First Society of Spiritualists.—Last Sunday morning Mrs. Brigham's controls spoke on "Prophecy," which they defined as an intelligence shaping eye," which she said, is not guesswork. Spirits who tell us of something that we have no knowledge of, if asked whence they derive their information, answer that the source from which they obtain it is as much beyond the sphere of the spirit-sphere as is beyond the mortal. The controls were asked to describe the various religions, and in response said the different religions might be compared to the spokes of a wheel, all pointing to one center—the hub. Every religion has its own God, and every religion is true in its own way. The controls were asked to describe the moral law, and in response said that the moral law is the law of love, and that the law of love is the law of life. The controls were asked to describe the law of life, and in response said that the law of life is the law of truth, and that the law of truth is the law of life.

The Ladies' Industrial Society met Wednesday evening, Dec. 10th, at the usual hour, at Twilight Hall, 780 Washington Street. We had quite a large circle of anxious inquirers, and all were satisfied of demonstrated spirit presence. Supper at six. In the evening, Dr. St. Clair opened the meeting with some fine music. He stated that we invite some of the worthy mediums as our guests for the evening—or others who are not able to have a Christmas Supper. Thirty dollars were raised in a short time for the same; as many more have been promised, also plenty of food for the ladies.

Mrs. Doud from Lynn gave many tests, and Charles W. Sullivan sang finely, as usual. Mr. Strickland, with others, closed the evening's entertainment. There will be tickets given to the speaker. Mrs. H. W. CUSHMAN, Sec'y.

Commercial Hall, 604 Washington Street.—The fact meetings at Commercial Hall last Sunday, Dec. 14th, were well attended. Every person present was pleased with the exercises. The music was very fine, and the mediumship excellent. Questions were asked by the audience, and well answered by persons present. It is to be hoped that all will assist in making these sances and discussions interesting. All persons are invited to ask questions, and express their ideas on the psychic or soul-forces. Mediums are especially invited by the management.

FOR A DISORDERED LIVER TRY BRECHAM'S PILLS.

Newburyport, Mass.—On the afternoon of Sunday, Dec. 7th, Edgar W. Emerson conducted a service commemorative of Mrs. Etta Porter, who passed on last September. He paid a glowing tribute to her memory and worth; and described her as being now in the other life still a worker. The rostrum was decorated with flowers. Mrs. Porter's favorite pink rose being on the speaker's stand. The singing was beautiful and appropriate, the whole service fitting to the occasion.

In the evening every seat was filled, and the guides of Mr. Emerson, after a short lecture, gave a large number of tests. Sunday, Dec. 14th.—In the evening, Mr. Emerson supplemented a brief address with tests. For one hour the audience were, by his guides, given convincing evidence of the close proximity of the spirit world with this. Mr. Emerson said in better, and he appeared to be doubly entranced for this evening, it being his last engagement with us for this season.

Next Sunday we have F. A. Wiggins of Salem, who will be here two Sundays. The interest here is on the increase, as the audience are larger each Sunday. There is a large delegation every Sunday from Amesbury; some from Salisbury Point.

Mr. Wiggins will be followed, Jan. 4th, by Mrs. Carrie E. Loring of Braintree; Jan. 11th, Miss Jennie Rhind; Jan. 18th and 25th, Wm. F. H. F.

New Bedford, Mass.—On Sunday, 14th inst., Mr. F. Frank Baxter of Boston did grand service in this staid old town with his enlightening exercises of lecture, song, recitation and mediumship. Never, seemingly, was Mr. Baxter in better voice, and what with his unequalled rendition of vocal gems, in each case so appropriate, and his electrical manipulation of the new grand organ of the Society, he presented an extremely entertaining and harmonizing feature of the occasion. His talk of the afternoon—for he took no special theme—was full of apt argument, and offered many a timely thought and hint in view of the rapid progress which Modern Spiritualism is making. The lecture of the evening was "The Church and the Book of its Relation to Modern Spiritualism." Mr. Baxter seemed moved by higher powers than he personally possessed. He gave one of the most interesting of psychological or mental mediumship ever given in this city. Many delineations and descriptions were offered, and many tests embodied; thus, not only conveying gratification, but carrying conviction.

Next Sunday, 21st inst., Mr. Baxter will minister to the people for his singing. Mr. Baxter will be in New Bedford next, on Sunday, March 8th, 1891.

Fall River, Mass.—We had with us as our speaker on Sunday, Dec. 14th, Dr. W. A. Hale of Charleston. A good audience was present in the afternoon; among the people were quite a number of strangers who had never attended a spiritualist meeting, but were so pleased with the eloquent lecture, and the wonderful tests given, that they came forward at the close to take the doctor by the hand, and bid him Godspeed in his noble work. A full house greeted him in the evening, and listened with close attention from the commencement until the close. Many tests were given at both sessions, every one of which was recognized as correct. A very pleasant feature of the meetings was the singing (also organ selections) of Mr. Paul Conolly.

Next Sunday Miss Nettie M. Holt will be with us again for the third time this season. Mrs. A. HIBBERT.

Providence, R. I., Slide Hall (corner Washington and Eddy Streets).—The Spiritualist Association holds meetings every Sunday.

Progressive Society at 1 P. M.; meetings at 2:30 and 7:30 P. M. Mrs. C. M. Nickerson occupied the platform Dec. 14th. Subject in the afternoon: "What is God?" evening: "Progression," and "What is the Origin of Creation on the Spirit?" She is one of our best speakers. S. D. C. AMES, Treas.

The Spiritualist Aid Society met in its room, as usual, Thursday, Dec. 11th. Supper at 6 P. M. Evening meeting, at 8 P. M., was opened by the President, Mrs. M. A. Waterman, followed by interesting remarks, recitations and tests by various members. Sec'y.

Magnolia, Mass.—C. G. Story writes: "Mrs. K. R. Stiles of Boston recently gave a very interesting inspirational lecture here to a large and appreciative audience. Several spiritual tests were given, and the lady made a decidedly good impression. Many who heard her are desirous to have her return, and it is anticipated that she will give another lecture in this place in the near future."

Denver, Col.—F. A. Grove, M. D., writes: "I have attended a number of Mrs. Ada Foye's lectures before the Society of Progressive Spiritualists in this place. The attendance is large, and the platform and ball tests are wonderful. There are three societies in operation here, and all are well patronized."

St. Louis, Mo.—A correspondent, whose letter in full will appear next week, writes that Jennie B. Hagan is speaking with much acceptance before the Ethical Spiritual Association of St. Louis, and will occupy its platform every Sunday of this month, morning and evening.

Haverhill, Mass., Red Men's Hall.—Mrs. Carrie E. S. Tving of Westfield, N. Y., officiated for the First Spiritualist Society Dec. 7th and 14th, and gave most excellent satisfaction. She spoke both afternoon and evening upon subjects of great interest, and was listened to with deep attention by the large audience present. Her remarks at each meeting were followed by tests from her control, "Kabod," which were almost invariably recognized.

Mrs. Tving has made many friends while here, and will be warmly welcomed and greeted whenever she may return. Her return on two Sundays she speaks for the First Spiritualist Hall Fraternity.

Mrs. Cella M. Nickerson is to speak for the First Spiritualist Society Dec. 21st and 28th.

Norwich, Conn.—Mrs. Kate R. Stiles of Boston has just closed an engagement of two Sundays with our Society, this being her first appearance before a Norwich audience. She speaks inspirationally, and her tests are of a high order. Her mediumship, clairvoyance and spirit delineations, which are very satisfactory, she seems to be an earnest, honest worker for humanity, extending a kindly charity to all. In the past two Sundays her tests have reached many hearts, and made many warm friends.

Next Sunday Mr. J. Frank Baxter will be welcomed to our platform. Mrs. J. A. CHAPMAN, Sec'y.

Quincy, Miss.—Mrs. E. A. Cunningham will speak at Quincy, in Faxon Hall, on Sunday evening, Dec. 21st, at 7 P. M. HENRY GUNBUCK.

ROYAL BAKING POWDER Absolutely Pure. A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1889.

Cleveland (O.) Notes.

To the Editor of the Banner of Light: Active and extensive preparations are being made to make the Lyceum's forthcoming celebration of its Twenty-Fifth Anniversary on Sunday, Jan. 18th, 1891, a memorable day in its history. The Lyceum Theatre has been secured, and the best spiritualistic talent in and out of the Society will take part in the decidedly novel and unique exercises. Special invitations will be sent next week not only to all ex-Conductors and Guardians of our Lyceum, but to all the Lyceumists in the country, besides a general invitation to all the friends far and near. It is to be hoped that all who cannot be present, but feel like sending congratulations on this very important occasion, will do so in brief, so that they may be read to the audience. The general outline of the celebration will be sent you next week.

Hudson and Emma R. Tuttle have lately been with us. Their very names always seem to give a strength to our Cause. Mr. Tuttle's lecture Dec. 7th on "The Religion of Man," was a masterly effort, and was highly spoken of by The Cleveland Leader, and a synopsis of one and a half columns graced its pages. Their late books, "Religion of Man and Ethics of Science" by Hudson Tuttle, and "From Soul to Soul" by Emma R. Tuttle, should, and no doubt will, meet with an extended sale.

A. B. French.—Next Sunday (21st) this eloquent speaker, the silver-tongued orator of the West, will be with us, and will no doubt attract a large audience, for it is some time since he has been heard in this city. Mr. French is a very busy man. Besides his extensive nursery at Clyde (employing over forty traveling salesmen) he has lately purchased a half interest of the patent owned by Mrs. Dr. Thomas of Carlington, O., and has opened a fine, spacious office in Brainerd's Block, Pub. Square; for the sale of his electrical appliances now manufactured by them in this city.

Mickey Turner.—A very quiet wedding took place here on Thanksgiving day at the residence of the bride's aunt, Mrs. Kate Tracey, on Cross Street. Miss Tracey, a scholar from infancy in the Children's Lyceum, was united to Mr. George Mickey, late of Shelby, O. No cards; but they received the congratulations of many friends at the Lyceum Social on the following evening. Mrs. M. is the possessor of a very fine French piano.

E. H. Edelen.—This zealous worker, formerly of Washington, D. C., but a resident of this city the past two years, we are in danger of losing through business changes taking him to Willoughby, twenty miles distant. His departure will be a sad loss to us; his interesting family of four children have been constant attendants and active participants in our exercises since coming here. Mr. E., through his mediumship, having furnished them with original every Sunday in the way of letters and relation. We hope he may yet decide to remain in Cleveland.

Thos. A. Black, our worthy Treasurer and Assistant Conductor, made the Lyceum sessions during last month of more than usual interest, first, by presenting our Assistant Guardian, Mrs. Wm. Calkins, with a handsome bouquet, as a token of his appreciation of her generous gift of fourteen volumes to the Lyceum library the previous Sunday; second, by presenting Mrs. F. Pope, in which was artistically lettered in flowers, "The Paper" Mr. E. doing the presentation in the most approved and felicitous manner. The exercises last Sunday were greatly enjoyed by all present from the fact that Messrs. Tuttle and French were in the city, and doing the presentation. Many valuable suggestions from each were given, and all felt glad they were present.

J. Frank Baxter, the vocalist, elocutionist, lecturer and test medium, will occupy the rostrum at Memorial Hall the Sundays of January, excepting that of the 18th, when his versatile talent will be exercised at the Lyceum Theatre, on the occasion of our twenty-fifth anniversary.

A Merry Christmas to all, from THOMAS LEES, Cor. Sec'y C. P. L. 105 Cross Street.

Haverhill and Bradford, Mass., Brittan Hall.—The speaker before the Union Spiritualist Fraternity last Sunday was Mr. F. A. Wiggins of Salem, who treated special subjects, and also gave many tests. In the afternoon his theme was an answer to the question: "Is Marriage a Fallacy?" which was closely and carefully considered, and in the answer the institution was earnestly endorsed and its maintenance urged, upon the right principles upon which it should be maintained.

In the evening he spoke in reply to the attack of Rev. G. W. Miller, D. D., upon Spiritualists and Spiritualism, and was listened to by a great audience, many of whom were strangers. The answer occupied about an hour, and was very well received by the audience, and was received by all as a courteous, fair and instructive effort.

After the address, many spirits purported to make known their presence, which gave some persons an opportunity to witness the manifestation for the first time.

On Monday evening, the 15th, Mr. Wiggins and Mrs. Carrie E. S. Tving held a joint public sance in Brittan Hall, which was very well attended by investigators. Next Sunday and the following one Mrs. Tving will speak before the Fraternity in Brittan Hall. E. P. H.

Lynn, Mass., Cadet Hall.—Sunday evening, Dec. 7th, Mrs. Julia E. Davis was with us again. The opening address was very finely given. The remainder of the time was devoted to tests, which in every case were recognized. Mrs. N. J. DOWNER, Sec'y.

Philadelphia, Pa.—The First Association of this city is one of the oldest chartered organizations of Spiritualists in this country, and for the past fifteen years has been holding its meetings at 810 Spring Garden Street. We always manage to keep our rostrum filled with the best speakers, and generally have excellent audiences.

Mr. Colville closed a very successful season of work at Corinthian Hall, 1524 Arch Street, Philadelphia, Sunday, Dec. 14th, at 10:30 A. M., when a large and deeply interested audience was present. On the same evening he spoke to an equally large audience at Unity Hall, 674 Fifth Avenue, New York. His present work in that city and Brooklyn ended this week. He was announced to lecture Friday, Dec. 10th, in Unity Hall, Hartford, and at 62 Capitol Avenue, Friday and Saturday afternoon, on Sunday, Dec. 12th, at the lectures of the Spiritualist Society of Worcester in Grand Army Hall, his subjects being: at 2 P. M., "The Gospel of Evolution"; at 7 P. M., "The Christmas Message of the Ages."

Mr. Colville will continue to hold his harmonical and public lectures every Wednesday evening, at same address, 610 Sixth Avenue, for the last three years. W. J. COLVILLE, J. F. SNIPES, Pres. 26 Broadway.

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On Christmas Day at 10 A. M. there will be a musical service, under direction of Mr. Willis Milligan, in Berkeley Hall. Mr. Colville will give a Christmas oration on "The Light of the World." There will be a collection for expenses on that day.

Friends who are kind enough to send articles for the Christmas tree or for the decorations (evergreens and everlasting flowers solicited) will confer a great favor by sending them to Berkeley Parlor, Room 1, One Federal Building, Monday, Dec. 23rd, at 6 P. M. Mr. Colville's visit to Boston is positively limited, as he returns to New York Jan. 11th to fulfill engagements.

At the present time we have with us Lyman C. Howe, in his opening lecture on "The Spiritualist's Creed and Logical, and one of the most efforts at word-painting that we have listened to in a long time. Our President, Joseph Wood, now in his eighty-fourth year, is at present on the watch for the messenger that shall bring him the sunrise and of the mortality, and though parting and fading away from the scenes of this life, is strong in the knowledge and faith that soon he will realize what he has so long taught to others. OBSERVER.

Haverhill, Mass., Red Men's Hall.—Mrs. Carrie E. S. Tving of Westfield, N. Y., officiated for the First Spiritualist Society Dec. 7th and 14th, and gave most excellent satisfaction. She spoke both afternoon and evening upon subjects of great interest, and was listened to with deep attention by the large audience present. Her remarks at each meeting were followed by tests from her control, "Kabod," which were almost invariably recognized.

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ONLY \$25.

No one who does not wish to stand convicted of the charge of Resprudence can afford to ignore the consideration of this Furniture offer.

Think of the best thing that \$25 will buy for a Christmas gift, and ask yourself if it can compare with this Secretary Book Cabinet for real value, for daily usefulness, for home adornment, or for the amount of available pleasure in its enjoyment.

Here, in a glass cabinet, protected from dust and dirt, are six adjustable shelves accommodating over 100 books. There are three broad Cabinet mantels for ornaments. There is a bevelled French plate mirror. There are three outside drawers fitted with separate locks. And there is a complete Writing Desk with cushioned lid and compartments for ledgers, filing cases, drawers, pencil racks, etc.

The piece is a trifle over 6 feet in height, and of commanding size. It is fitted with castors to be more easily moved. The trimmings are of oxidized brass, and the desk lid, top and base are carved in high relief.

PAINE'S FURNITURE CO., 48 CANAL ST., (South Side Boston & Maine Depot. Dec. 20.)

BAKER'S NEW PROCESS FLAVORING EXTRACTS VANILLA, LEMON, ALMOND, ORANGE, ROSE, NUTMEG, GINGER, PEACH, Etc., original flavors, all prepared with ABSOLUTE PURITY endorsed by leading jobbers, retailers, cooking schools and families. CAUTION: Don't spoil your cooking with cheap extracts; put up in long neck, short weight, patent bottles and peddled from house to house. ASK FOR BAKER'S. SOLD EVERYWHERE. Maurice Baker & Co., PORTLAND, ME.

UNEQUALLED IN Tone, Touch, Workmanship and Durability. BALTIMORE, 22 and 24 East Baltimore Street. NEW YORK, 148 Fifth Ave. WASHINGTON, 817 Market Space. E. W. TYLER, Sole Agent, 178 Tremont Street, Boston. Oct. 20.

J. A. SHELFHAMER, MAGNETIC HEALER, WILL treat patients at his office or at their homes, as directed. Dr. S. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Nervous Disorders, Boils and sores, with full directions for preparing sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent in any address on receipt of the money. Consultation by letter, Monday to Friday, 10 A. M. to 3 P. M. These washing consultations by letter must state age, sex, and leading symptoms. Office 8 1/2 Bowdoin Street, (Room 5.) Boston.

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. The meetings are held in a hall where the atmosphere is pure and the air is fresh. All cordially invited. Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second Street. Meetings Sunday evening, 7 1/2 o'clock. G. M. speakers and mediums always present. Porter E. Field (39 Powers Street), Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

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

The Woman's Spiritual Conference meets at parcel No. 21 St. James Place, corner Fulton Street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall.—There was a large attendance at both lectures on Sunday last. The morning subject: "A Word on Occultism," attracted a goodly number of hearers, who evinced much appreciation of the ideas presented. "The first step toward any occult power," said the control, "begins with the ability to control one's self. We are irritated by our own personality, and when alone are in the worst company. Conquer that, if you would grow in power. We are irritated by the combined efforts of many wills, our anger upon offending chairs and tables, as if their very existence were to us an annoyance. Conquer that. We irritate each other, and to us our way is the best, because it is ours, and we are offended because other people do not do as we do. Raise thy personality above all contending influences, calm and dispassionately review the action of law, and thereby become at oneness with it. By force of the will, and by the combined efforts of many wills, greater results will in the future be gained than have ever yet been attained by the most powerful mechanical contrivance. The walls of Jericho, if the Bible be true, were destroyed not by a bombardment of cannon and shell, but by the combined efforts of many wills, marshaled around it. Unity of action is the secret of the achievement."

Next Sunday morning the subjects will be: "Does Theosophy Answer the Question?" and "What does Father Ignatius mean?" Grand "Illuminated Lecture" first Sunday evening in January.

A Worthy Worker.—The Spiritualists of this city have enjoyed the presence of the lecturer, Mr. Oscar A. Edgerly, of Newburyport, Mass., the past week. He has attended nearly all of our meetings—of which we have seven in Brooklyn—speaking at each conference in turn; he met with appreciative audiences and kindly greetings, in each instance. He, like others who give their best efforts to the service of the spirit-world, is constantly growing, becoming more in sympathy with his work, and as a result his efforts are being crowned with success wherever he goes. DANIEL COONS.

CHANGE IN LOCATION.—Mrs. M. O. Morrell has removed from 310 West Forty eighth street, New York City, to 161 Lexington Avenue, Brooklyn, only a few blocks from the East River station on the East New York Elevated Road. Here she will hold public sances every Tuesday and Thursday evening, and give private sittings daily, Sundays and Wednesdays excepted.

THE CENTRAL GRAND DRAFT OIL HEATING STOVE Ask your house furnisher if he knows what they are! Wide-awake dealers wanted for agents.

Our beautiful D-B-book, showing over 250 illustrations of gracefully designed Oil and Gas Stoves, sent to any one for 10 cents in stamps. (The postage, none to any one for 10 cents in stamps.) (The postage, none to any one for 10 cents in stamps.)

CENTRAL OIL STOVE CO., BOSTON, NEW YORK, CHICAGO, SAN FRANCISCO. Nov. 8, 1890