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Banner Correspondence.

Delaware.

WILMINGTON .- Mr. S. N. Fogg writes as follows of a recent experience of Mr. G. K Baugh, some facts respecting whose remarkable mediumship he has previously placed before the readers of THE BANNER:

ble mediumship he has previously placed be-fore the readers of THE BANNER: "There once lived in this city a man univer-sally known and respected. He was engaged in an extensive business was an enthusiastic churchman of the Methodist persuasion, and is now an inhabitant of the spirit-realm. On account of his family I withhold his name, and will designate him 'Joseph.' Although him-religious beliefs, they were on very intimate terms, addressing each other as Joseph and George. A few weeks ago, as Mr. Baugh was he materialized form of Joseph standing in front of the house where he formerly lived; saw him, he says, as plainly as ever. Street lamps were burning on either side, and he had no diffi-eulty in recognizing him. He stopped and ad-dressed him in his old familiar way, and said: 'Joseph, what do you want, and what can I do for yon?'. He made no reply, but pointed oward a place where private scances are held every Sunday night, and then disappeared. On account of physical infirmities Mr. Baugh had not been in the way of attending those sé-an ces, but the next Sunday evening he attend-ed, and was controlled by 'Joseph,' who gave an interesting account of his experiences on entering the spirit-world. He said he found himself in a strange place, and seeing the fa-millar faces of persons he had known on earth, said to them: 'Where am I? What place is this?' and they said to him, 'You are now with us. You are a spirit, and are now in the spirit-world.' In reply he (Joseph) said: 'This cannot be heaven; where is Jesus? I want to see Jesus. This is not the heaven taught in the Methodist Church, with its pearly gates and streets paved with gold, and a great white throne with the Judge of all the earth seated

I find the generality of Spiritualists to be, in judging mediums, and that we should exercise the same degree of tolerance toward things we do not comprehend that we ask skeptics to ex-ercise. It is a true saying that it is easy to criticise and hard to be charitable. I have attended Mrs. Moss's scances three years in various cities, and under all conditions, and am pleased to give my testimony to her honesty."

Illinois.

COBDEN. - Warren Chase writes: "Few persons out of Massachusetts knew J. P. Mendum and Horace Seaver better than I did, and very few have appreciated the grand work they have done for reforms and progress out of the toils, superstitions, fanaticisms. and wick-edness of sectarian bigotry with the stanch old *Investigator*, which I have watched for more than half a century, and before they were connected with it as editor and publish-er. I took it in 1834, when I was Asst. P. M. in Pittsfield, N. H., and it was the first paper I ever subscribed for, as I was then in belief what its founder, Abner Kneeland, was, and what Bros. Seaver and Mendum, with the pa-per, continued to be; and as I never had any more evidence of truth in Christianity than they had, I often wondered why they could not find, as I long ago did, the evidence of ex-istence after death, and which Bro. Seaver has now found. The old *Investigator* seems an-chored, like a revolving light, on the coast of and very few have appreciated the grand work chored, like a revolving light, on the coast of Rationalism. It has done a good work, but might have done more."

Massachusetts.

WESTBORO'.- "C. P. M." writes, Dec. 11th: For the past few weeks Margurite St. Omer has been holding a series of circles in our hall, giving the greatest satisfaction to all as a test and psychometric reader. So accurate and positive were her guides in portraying the spirits present, their conditions in earth-life, etc. that the descriptions were, in each case, readily recognized—many receiving comfort from their loved ones. Her language is refined and eloquent. Societles will do well to keep her busy. Ar-

rangements are being made here for a weekly oircle with so gifted a lady."

Texas.

FORT WORTH.-A correspondent sends us the following passage from a lecture written by W. H. Rollins, under the influence of his spirit guides:

guides: "Seek ye something higher; not a monu-ment of stone or wood, but something that will elevate your souls. The churches seek some-thing higher than their neighbors (a higher spire), but seek ye spiritual gifts, and by so doing bring yourselves to a higher and more progressive plane. When you endeavor to bring some one up to a higher spiritual plane you elevate yourselves."

WRGB the following, which requests that the given to THE BANNER'S readers: To Bro. F. T. Ripley-The Society, to show its apprecia-tion of your labors by unanimous action, tenders a vote ofthanks to yourself, also your guides for the manner theyconducted the services during the two months you were

World-Building, and the Origin of Man.

abstract of an Inspirational Lecture Delivered by A. E. Tisdale, in the First Spiritual Temple, Exster and Newbury streyts, Boston, Sunday, Dec. 14th, 1890.

Reported for the Banner of Light by Elizabeth C. Sanger.)

The subject is one of such magnitude as to require hours for elucidation where at present minutes only can be employed. The statements made this afternoon must necessarily be axiomatic and dogmatic to a degree, because the limited period of time precludes the possi-bility of analytical detail of a matter so profound. Thought is necessary for man's development, and the thoughts which are to be expressed are the result of long and careful questioning in this line of research.

In treating of the manner in which worlds come into existence, we start with this proposition: The existence of two primal substances which we will call spirit and matter. These two aubstances are self-existent and uncresition: The existence of two primal substances which we will call spirit and matter. These two 'Aubstances are self-existent and uncre-ated; and; uniting, produce the Ego of Being --Nature.' Spirit is imponderable, without dimension, cannot be weighed, and knows. Matter is ponderable, has dimension, can be weighed, and *feels*. These two substances unite, and create an egoism which we know as Nature; it is the "1 am" from which all conscious being is evolved. At the outset there are three axiomatic truths which meet us. They are these: Something cannot come from nothing; that which creates cannot produce that which is unlike itself; that which is cre-ated cannot possess that which the creative principle does not contain. Principle is the parent of all cause. In our investigations have we ever found a God, a Creator, which is personal? No; and if we should make such a dissovery we should not know of what service it could be to us. But if you choose to invest the Ego of Being, the I Am of Life, Nature, with these attributes, we will make no excep-tions to your statements. There is no con-scious ego outside of Nature. Spirit simply knows and acts; matter feels and reacts. Spirit is positive, masculine, interior; matter is negative, feminine and external; the uuion of these two provides us with the possibility of a conscious ego, hence we term Nature the Deficiprinciple. Nature always acts as a uni-tary whole. By the union of spirit and matter, Nature provides power, motion, consciousness, intelli-gence, sensation, affection, varsonality, reason, morality, love, and wisdom. In Nature there are two ever-opposing forces-the centripetal and centrifugal; the one always drawing toward a common centre, the other always pushing to the circumference. Man holds within himself the sum of all force which is resident in Nature. There can be nothing out-side of man which does not exist within man. The same force which operates through the planetary universe operates through then planetary universe operates through then p

Indiana. INDIANAPOLIS. — A correspondent for-wards the following, with a request that it be

number of material worlds must be limited. How do worlds come into existence? Leav-ing the larger universe we will consider our Solar System. The Sun is the centre of that system. The planets have an orbital revolu-tion around the Sun, and the satellites pursue their orbital course around the planets. Plan-ets are thrown off from the Sun. Those planets of our system which are the remotest from the Sun are the oldest, while those which are nearest to the Sun centre are the youngest. Hence we find that Mercury is the Sun's youngest child. Suns evolve from suns; and restoring the original order of development, we find that there must exist somewhere a priwe find that there must exist somewhere a pri-mal central Sun, which becomes the Fountain Source of Suns and Worlds. Thus we view creation: Suns evolving planets; planets throwing off satellites; satellites passing into the cometary state; comets fading into aero-lites, and aprolites dissolving into their first reteribilities. potentialities. The comets of our solar system are the original planets which have been thrown off from the sun. We have a world. How do the vari-ous forms of objective life which appear upon its surface come to exist? By evolution. Nature is ever improving upon her work. We trace each successive order of generation from inanimate to animate expression, and we find a more amplified form of nature's ceaseless energy. When we reach the plane of animal ex-istence we find the first indication of an egoistence we find the first indication of an ego-ism, the ego of being, the I AM. We reach man, and we note all the forces of nature manifest-ing through his being. Man develops. He rea-sons, thinks and loves. Here is the conscious union of spirit and matter in nature, and man stands forth, the repository of all which nature has attained in her efforts to unfold the possi-bilities lying latent within her bosom. Man is the epitome of universal force and substance. He is the result of ages of toil and effort. He is nature's link, binding the eterni-ties in a deathless clasp. How, then, does na-ture answer the most vital question which man propounds of her: "Am I an immortal being? will there ever come a time when I shall cease propounds of her: "Am I an immortal being ' will there ever come a time when I shall cease to be a conscious entity, with no individuality of life and purpose?" Nature tells man to look along the lines, and note the way by which he has come to be. She asks him: "Have I thus istence? have I put forth these efforts, passed through these struggles, to grant to man a few years of material life only?" No; evolution, progression and wisdom assure us of immortality; through these principles nature places upon man's brow the orown of fadeless life.

CRIME AND RETRIBU

Peyartment.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light,

BY CORA WILBURN.

CHAPTER XVI. The English Home.

Literary

At Linden cottage, the hawthorn hedges bloomed, and the sweet mignonnette exhaled its perfumed breath; white and red roses twined around the casements, and luxuriant honeysuckle graced the porch. The house had been enlarged considerably, and a conservatory built, that was filled with the choicest flowers from all climes. Many changes, too, had taken place in the interior. In place of the former humble appliances, there reigned an air of elegance and ease; the furniture was chosen with due regard to beauty, as well as use; many works of art, fine paintings and noble specimens of sculpture abounded. The sounds of music were wafted on the breeze, and the sweet, thrilling melody of Teresa's voice often listened to with delight by the chance passersby. Time, with his healing ministrations, had left some traces of his mission on the hearts of

the suffering ones within that blessed home. The lady Teresa, erect, majestic, beautiful, with the graces of a queen, and the gentleness of a Christian matron, had folded to her breast the loving peace of resignation. Mrs. Almay, verging fast upon the allotted years of human life, was truly venerable with the loveliness of old age. Her white hair glistening from beneath her closely-fitting cap, was to her a crown of glory; her mild, hazel eyes were still clear and bright; her thin cheeks wore a slight tinge of healthful color. She looked better, and was much happier than she was years ago, when first she met Teresa; ere the mighty bond of a common sorrow had united and upraised them both unto a divine content and submission.

Old Allen had gone home to the heaven of his poetic dreams, and his wife was called old Margary, although her square form was as erect, her motions were as nimble as before; but her hairhad whitened, the wrinkles on her face had deepened, and she wore the widow's sombre garb and cap.

They were, as ever, a contented household, though a stranger occupied the place once held tears unseen for the loss of the kind words she should hear nevermore on earth :

her own cosily retired sitting-room, with a young man who was their guest. That room had been fitted up by her own exquisite taste. and was indeed an elegant retreat, opening to the garden path, and leading to the choice conservatory. The lofty windows, over which, outside, the rose clambered, and the vine leaves spread, were draped with curtains of pink silk and delicately wrought lace. The carpet, with its vivid life-like coloring, seemed an enameled flower plain of nature's own formation; the furniture, light and graceful, was of some odorous, foreign wood; there were tables inlaid with pearl and mosaic, with ivory and tortoise shell; fine paintings, and oval mirrors in elaborately carved frames. There were ottomans and lounges covered with pink silk, and a fleecy covering of lace was thrown over the harp, whose thrilling and devotional chords were so often awakened by the lady's hand.

With a glance of motherly tenderness and commiseration, Teresa looked upon their melancholy guest.

"I am truly grieved, Percy, to see you in this condition," she said, in excellent English, but with a slightly foreign accent. "It makes me sad to behold the son of my best friend in such a state.

Percy Macdonald sighed, and his voice was like a strain of plaintive music, as he replied : "Dear friend, I have but just recovered from a long illness. I came near the gates of eternity while in St. Thomas, and I have not yet recovered my strength. I am miserable company enough, I am aware of that."

'No self-condemnation, if you please, Percy. But that is not all; something more than the mere languor of recent illness hovers about you. You have a secret, Percy! Would it not be well to confide it to your best friend-to one who has always esteemed you in the light of a son?

"Dear Teresa! dear motherly friend, you are in the right; but pardon my weakness-it was not want of confidence in you that sealed my lips, but, even to my father, I have not breathed a syllable of the sorrow gnawing at by faithful Allen Plane; and Margary shed my heart. It is a grief for which there is no consolation. Time cannot efface its remembrance; all the world's efforts cannot chase it to oblivion! Friend, mother, Teresa, in a distant land I have left my heart, my hopes, all my ambition! All that made life enchanting and valuable! I told you how I was wrecked, and cast upon the waves at midnight; how a shocking frivolities in dress caused the good brave old fisherman rescued me from the raft; but I have not told you yet how an angel ministered to me; and that by her I was wrecked a second time-and for life!"

and streets paved with gold, and a great white throne with the Judge of all the earth seated thereon.' They spoke encouraging words, bade him welcome to their spirit-home, and told him to wait and all would be well. He closed by saying that although his heavenly home was so much different from what he expected to find it, it was a beautiful place and he was exceedingly happy.

There was a man by the name of Davis, who resided in this city several years, a Spiritual-ist. One morning as Mr. Baugh was walking down the street, he was seized with vertico, and was in danger of falling, when Mr. Davis took him by the arm, and assisted him along. Mr. Baugh soon recovered, and asisted nim along. Mr. Baugh soon recovered, and said to him: 'You have not been in my shop lately; why do n't you call and see me?' He replied, 'I have been there, but you did not see me.' Mr. Baugh then said, 'How is that?' The answer was, 'I am a spirit now. I passed over down in Virginia,' and gave the date of his transition. Investigation proved his statement to be cor-rect. At that time none of us knew that he was deceased, or that he had gone to Virginia."

Missouri.

ST. LOUIS .- E. W. Gould Writes, Dec. 11th: "Miss Jennie B. Hagan arrived here from

Washington, and appeared on the platform of the Ethical Spiritual Association last Sunday morning and evening; she will continue through the month of December.

This Association is a new organization, com-posed of members of the First Spiritual Society of St. Louis, coöperating with new material for the purpose of creating more interest among the thousands of Spiritualists in the city who have not heretofore associated themselves with

any society. As 'revivals' are now in order in many Or-thodox churches, it is hoped to be possible to create a corresponding interest in our new so-

ciety, and if not so sensational, more enduring. Miss Hagan seems to have arrived here op-portunely, and, as you know, is peculiarly adapted to just this work. Here earnest, per-suasive manner, her genial temperament and sussive manner, her genial temperament and pleasant, address, are sure to draw forth the sympathy of her audience; and, no doubt, her spirit-guides will permeate and warm the hearts of all who hear her eloquent appeals. This is not her first visit here, but like pure wine, we find she improves by age. With her medi-umship, our new Association, and our elegant hall, we feel that we may congratulate the friends of our pluilosophy in St. Louis, that by their hearty coöperation our course will be on-ward and upward."

Ohio.

CLEVELAND .- Mr. F. Muhlhauser writes regarding the mediumship of Mrs. Effle Moss:

"Myself and wife have attended many seances of Mrs. Moss, about fifty in all, and I think I am more competent to bear witness to her mani-testations than those who have done so but once or twice. The last scance Mrs. Effle Moss gave here we

attended. Being called to the cabinet, both of us held the medium, I holding one of her hands, my wife the other, in front of the curtain. While thus standing, the curtain parted and a form materialized and dematerialized in full

conducted the services during the two methods. You have had extraordinary success both in your lectures and psychometric readings; and in no case have you failed to give entire satisfraction. We cheerfully recommend you and your guides to any Society in need of a speaker and test medium. By order of the Indianapolis Association of Spiritualists. Dec. 4th. WILL, F. CHILLS, Sec y.

For the Banner of Light.

I STILL LIVE.

Given through the medlumship of Mrs. H. S. Lake, by John Boyle O'Retlly, Nov. 30th, 1890.

sang me a song of the poet soul,

And it rang through the summer's night, Till my voice took on a clarion note. And proclaimed the reign of the right.

Oh! I wept when the darkness closed around, And the light could no more be seen; I doubted the grace of the Son of God. As the billows rolled wild between,

But blessed and true to the higher source, Whence the voice of my song had rolled, Came the sweetest sounds and the sweetest sights That my vision did e'er behold.

For the magic wand of a fate severe

Was wreathed with the flame of the truth, And the blaze it cast on my pathway here Revealed all the ways of my youth.

And the man at last stood, full-orbed and firm, In the gaze of a myriad throng, And these were the words which he answered back, And which burst from his soul in song:

Oh! sons of a race where the shamrock grows, Oh! my brothers across the sea. Weep not for the form that has gone to sleep,

For behold! it was never me.

T was only the vest which I wore in fight, And 't is scarred with many a wound. But the friend you knew in the days gone by Does not sleep in the cold, cold ground.

Oh! Erin, beloved as the saints have been! Lone star of the wintery isle! Look up, for the radiant light of hope Shall no more thy brave sons beguile.

Thou art free in the years as eagles be. Thou art grand with a tender grace. And the light of a thousand years beams down And tints thy bright emerald face.

Hurrahl for the sons of the stately West, In the land of the Starry Flag! They have given thee gold, they have waved thee cheer.

From the vales and the rocky orag.

Dear hearts, in the land I have loved as mine, Make ready for storm and shine. Remember when tempests shall rock thy base, That O'Relly's love is thing. Boston, Mass.

attended. Being called to the cabinet, both of astended. Being called to the cabinet, both of us held the medium, I holding one of her hands, my wife the other, in front of the curtain. While thus standing, the curtain parted and a form materialized and dematerialized in full view of the company. It is not reasonable to suppose that a medium so perfectly developed would attempt to pro-duce fraudulent manifestations. I am well aware of the difficulty in the way of satisfying doubting Thomases; at the same time I think we ought to be careful, and much more so than

To Mr. J. P. Mendum:

OUR RESPECTED AND BELOVED EMPLOYER. Dear Sir :-- It is with deepest sorrow that we earn of your continued illness and failing health.

When you left the office last July we all hoped that it would be but for a few days; but the days have grown to weeks and the weeks to many months since our labors at the Paine Memorial have been lightened by your beloved

we necognize the lack of the master-mind, and miss most sadly the sturdy spirit on which we have so long depended. We can write no word to tell of our esteem--one and all, we miss you; and one and all we most earnestly hope that the disease which you are enduring with such patient fortitude may speedily leave you, that you may assume your accustomed place as the leader of the forces in the Paine Memorial Building, [Signed] THE EMPLOYES OF THE BOSTON INVESTI-GATOR, and of Paine Memorial.

'Leave all to the Lord, Margary, woman." Young Mrs. Almay, as she persisted in calling Teresa, had a maid of her own-a young. flippant Spanish thing-whose heart Margary thought was in the right place, but whose creature to exclaim with pious commiseration : "She is no more nor less than a heathen! She acts and dresses just like-like-a peacock, for all the world! It took my good man Allen to find the what d' ye call 'em-simi-lees. I 'm no hand at making 'parisons."

Nevertheless she and Inez were on the best of terms, for there was no place for envy or resentment in her devoted heart.

The lady Teresa has been abroad several times, and is fully reconciled to her uncle, who, living yet in Cadiz, has delivered into her hands the bulk of her property. Simple in her

attire, yet wearing the black dress she prefers, she uses the golden boons of fortune more for the benefit of others than for personal satisfaction. Having enlarged and beautified the house, she is, with her mother, the benefactress of the poor, the sister of the unfortunate, ever clinging to the hope of once again beholding the child torn from her arms by treachery. She has traveled all over the kingdom, but her search for the lost was all in vain. In her na-

tive land-on the continent-the mother distributed her wealth with a lavish hand, in the endeavor to gain tidings of the father and young child.

Mrs. Almay had given up the last vestige of the hope of ever again beholding or hearing from her son. Every day of her life she prayed for Rose, the gentle being who had so twined around her heart; but she entertained not the faintest expectation of ever folding in her arms the grandchild she had never seen.

But the mother's heart hoped on with a tenacity that no disappointment could overthrow. Her chastened soul had learnt all the beauty of resignation; she accepted the cross of earthly discipline, and wore it serenely and with peace. Never more manifesting a violent grief in the presence of her aged mother, it was only in the silence of her chamber that she poured out her full and yet sorrowing heart unto the Gracious Disposer of all good.

To the wretched toilers in the miserable village where her great calamity had first befallen her, Teresa sent a munificent donation, to be equally divided among the families there. She visited the place some time afterward, and was gratified with the improved aspect of the dwellings-the better condition of the people that her benevolence had secured.

There are threads of silver through her ravon tresses; but her smile, though pensive, is enchanting; her eyes beam with a subdued radiance. The uses of adversity have borne their heavenly fruits.

One lovely summer morning Teresa sat in

"I do not well comprehend your meaning, Percy. Come, I have sometimes soothed your childish sorrows. In Cadiz I was your confidante; in London your maternal adviser. When you came to our country home you always gave to me the trust of a child; do so now. Perhaps I can again give you relief.'

He shook his head, and taking her hand, continued:

"I gave myself up to the fairest dream that ever found a resting-place in the human heart. I loved a young girl. She it was who bent over me on the wet sands when I first opened my eves from what I deemed the awakening from death: she was beautiful as the saints of your former worship; with Madonna eyes, and way-ing, golden hair. I was borne to her parents' house. I recovered speedily, and I lingered in that tropical Eden, charmed by her smiles, and nurtured by delusive hopes. One day I heard that she was betrothed; that she loved the suitor who was expected on the following day. Mother Teresa, the one above could only fathom the depths of my soul's agony. I fled from the

house-the town-and for weeks I lay prostrate with brain fever. Then I set sail for Cadiz, as you know; paid my respects to the dear father, who was shocked at my altered appearance. I have been ill again in London, and I came here with the express desire of pouring out my sorrows to your compassionate ear; for, Mother Teresa, I knew you, who have suffered yourself, would pity me.'

'Poor child!" she said, tenderly, rising and bending over him, and imprinting a maternal kiss upon his brow.

"It is a sad trial to love in vain!" and she sighed deeply. "But even for this severest" heart-wound, the heavenly consoler has a balm

"She is by this time the wife of another; lost-lost !-- forever lost to ma!" he exclaimed despairingly. "Porcy," said Teresa, drawing a low ottoman beside him, and taking his hand; "has your father ever told you the story of my sufferings-of the overwhelming griefs that fell on my early life?"

He looked wonderingly into her face. "He told me you had suffered deeply in your marriage relations; but he never entered into detail. He said your experiences were too sacred to be made a theme of conversation but the he ever prized you as one of most tried and examine [Continued on seventh page.]

The Spiritual Rostrum.

Mediumship the Foundation of our Philosophy.

Two Inspirational Discourses by the Guides of MRS. R. S. LILLIE,

Given before the Boston Spiritual Temple Society, at Berke ley Hall, Boston, Mass., Sunday, Nov. 30th, 1890.

(Reported for the Banner of Light by Miss Ida L. Spalding.)

II .- PHYSICAL DEMONSTRATIONS AS REQUISITES. INVOCATION.

We ask, oh! ministering souls of light, that we may feel the near-ness of your presence so palpably that we may realize indeed the baptism of the spirit, and by your power of ministration our lips may be moved to utter words of truth and wisdom. We turn for light and knowledge to that source alone from which we can obtain information in regard to those subtle problems which pertain to our spiritual being, our spiritual needs, and the beyond. To-night we ask that lessons of truth may be presented anew in such a form that there may be a response, at least in a measure, on the part of those waiting here, and consequently growth in spirit. As we turn unto you for spiritual light and power, asking not for the things of earth and of materiality, but rather for those of the spirit, we feel, knowing that you have never failed us in the past, that you will be faithful even now. So unto you, the source of our knowledge, light and truth, do we render thanksgiving ever more.

DISCOURSE.

As was said this morning, mediumship is the foundation of our philosophy. Through the mediumship of the nineteenth century there has been given to mankind the Philosophy of Life, which has changed the whole tenor of thought of the present age, and the religious sentiment of the civilized world. There is no such theology taught to day as was taught before the advent of Modern Spiritualism, for the Spiritual Philosophy, teaching of life and death. and the state of the soul after death, has changed or modified the literal ideas that prevailed in regard to heaven and hell, the judgment, punishments, etc. Through the various phenomena and demonstrations of spirit-power, the fact that spirits did return was established, and the testimony given by these messengers from another world amounted to a philosophy, or explanation of life from every point of view, in every relation, from first to last. This Philosophy has been given to the world through our mediums of all classes.

Speaking upon mental mediumship this morning, we said that it is almost impossible to draw a line of distinction between the two classes, saying that one is physical and the other entirely mental, for they largely go, as they have from the beginning of modern spiritual demonstrations, hand in hand. Some of your inspirational or trance speakers of today, in the earlier portion of their experience, were marked physical mediums. Some of you older Spiritualists will remember that she who is now Cora Richmond, when a little child of eight years, was led by her father from house to house to heal the sick, and such physical demonstrations as the playing of the piano by an unseen musician occurred in her presence by her simply touching with her fingers the outer portion or woodwork of the instrument while standing beside it as now we stand beside this table. This is only one instance among many of the manifestations that have taken place through the instrumentality of mediums who to-day stand before you as instruments for mental phases only.

We will say, then, that the spirits in the other life, in taking hold of this work, first sought to stir up thought among the children of earth. They used the various meas ures that have been resorted to in every possible way to arouse man to a realization of the fact that death did not end all, and that it was possible for souls having passed through the change called death to demonstrate their presence to loving mortal friends. Thus we have had many strange experiences upon the mental and upon the physical planes.

We said in the morning lecture that the experiments in mesmerism led to a knowledge of the fact that back of, and more powerful than, the operator as a mesmerist, there was an intelligent power; and that, in passing out from under the control of the mesmerist, the subject expressed a degree of intelligence so far in advance of that which he expressed in his normal state, or even of that possessed by the operator, that it caused wonder and amazement. Following up these investigations, it was discovered that this intelligent power was the excarnated spirits of mortals, who once dwelt upon the earth; and as they gradually gained supremacy over the mesmerized subject, there came about the condition known as the independent trance. The subject was first entranced or as you say to-day, hypnotized, by the mortal operator, and then passed under the control of the unseen intelligences. After a time, however, it became possible for the subject to pass into this state without the aid of the visible operator, and thus was established the independent trance, although in some instances the trance was established by spirit power alone. I believe it is impossible to give exactly or accurately the entire requisites of mediumship, unless there is an understanding of the chemical qualities constituting each individual body. Much depends, then, upon the chemical quality and its composition as to what phase or form will be taken, from the trance in the mental, through all the grades of the physical demonstrations. But we find this: that it is not physical might, as far as the individual is concerned, that seems to be required; for the undeveloped organisms of little children have frequently been used as instruments for the spirit-world with marvelous results, as, for instance, the three children in the Hydesville home, tender little girls, through whose mediumship as marked physical demonstrations occurred as have at any time been produced from that day to this. Every phase of mediumship had its introduction in these early manifestations. The mother and neighbors, as well as the children, saw the forms of men, which appeared as tangible as those of the people in the room. We briefly recall these manifestations to illustrate this point, but if you will read the history of those early days by Leah Fox Underhill, now arisen to spirit-life, entitled, "The Missing Link in Modern Spiritualism," you will gain a clearer idea of the demonstrations taking place then than my time will permit me to give. As all individuals seem alike, but yet in a great measure are unlike, having different dispositions and temperaments, so the quality of the substance constituting the body is not just the same in any two persons. It is this variety, and the knowledge of how to make use of these elements, that have made it possible for spirits to approach earth-land, take possession of such organisms as would respond to them, and in one way or another manifest their presence. We have said that, even for physical demonstrations, it does not appear that the physical quality of strength or might on the part of the medium is a requisite, but rather that it is a chemical quality of the organism, which will respond to the intelligences who desire to manifest. The body of the medium becomes, as it were, simply a reservoir for holding the forces which the invisibles gather for use in their work Back of all demonstrations of Modern Spiritualism, you will find a class of spirits who have awakened more inquiry and caused more questioning, perhaps, than any other one thing. In most instances the intelligences who at first respond to your inquiries at these manifestations speak in an unknown tongue, for they belonged to a race which to day is regarded as low in the scale of intellectual unfoldment These are the native Indians. Remember, we have said that they are so regarded simply because they have not uning which the white man has traversed; but we believe it ble life has given them, these natives of the earth have furcouncils, and the councils they have held with the white man in the past prove that there is a power of intellect given equal opportunity for its development.

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been found this class of spirits, and we are often asked why they are there. We must answer you that, according to our understanding, a law governs this as law governs all things: These spirits, who draw near to mortals in this work, have perfectly manipulate both the brain and the material constituting the body of the medium than any other class of spirits. Consequently they have been found of the utmost importance in the development of mediumship, and they are ever ready to respond when called upon to surround and aid a medium. There are those who object to their control, looking from the outside, and wonder why they are permitted to do this work; but there is not a medium who has been aided by an Indian spirit, male or female, but that will say the spirit has done its work nobly, with a fidelity to humanity that white souls may emulate to their advantage in every instance. There is not a medium but that blesses the Indian controls, knowing their faithfulness, and that they stand at the gateway, as it were, to keep back intruding spirits, who are more often found among the intelligent yet vicious and evil-disposed spirits of your own race. I need not dwell upon this point, for you will all agree with me that the white man, as a mean man, has a subtle power, an insinuating influence, in the body or out of the body, which is of all things the most to be feared; and the greater degree of intelligence which he possesses without the higher attributes to govern it, makes him that much the more to be dreaded by all mediums, for he self ishly seeks his own good whatever may be the result to the instrument.

BANNER

Mediumship is a condition so sensitive that when the doors are once onened it is difficult to close them. For this reason we ask all who undertake its development to do so intelligently and prayerfully; and we mean by this to desire the best and to ask for the best, in order that there may be the highest and grandest results; for the other world is peopled not alone by the good, the pure and the true. Let us pause for a moment to consider the classes of people who are dying to-day. From every grade of life, the lowest hovel, the most degraded spot where man may be found, the asylum, the penitentiary, all places where ignorance, crime and wrong doing abound, souls are hourly go ing forth. Where are they? It is found they are not confined in any hell; they are not shut up in any pit; there are no closed and locked doors that may bar them out; they are souls freed from the body, ignorant of the laws govern ing, in a measure, and yet in that ignorance they are capa ble of doing a vast amount of injury. Consequently the medium needs the guidance of wise spirits, good counsel loving friends on earth, and kind, protective care. This is generally prepared for them, as best it can be, by spirit guardians, who are in attendance upon all mortals; whether they are believers in Spiritualism or not.

You may scoff at what we are saying now, but whether case. If you have a mother in spirit-life that mother is though you believed it. If you go to church, they are with are by your side. There is no place that shuts them out, a part of their work; they desire it; love prompts it; and in so doing they feel that they are performing their duty. So we say that spirit guardians protect, in many instances the person who seeks to develop his mediumistic gifts.

As we said this morning, we first had the independent trance, then clairvoyance, clairaudience, psychometry, and various other phases of spiritual demonstrations were unfolded, and all the way along, as an accompaniment to these, we find the physical manifestations. Following up our investigations, we learn that the phenomena and the philosophy are inseparable-that the one is essential to the other. We are to convince skeptical minds by giving them the demonstrations, or information by which they can obtain the demonstrations themselves. I would say to every inquirer and investigator: There is an open way for you, just as there has been for every Spiritualist-that is. seek to learn the truth through yourself and a few friends, and such demonstrations will occur as have taken place through all the experiences of Modern Spiritualism.

We said this morning that, in the Hydesville home of the Fox family, forty-two years ago, occurred almost every kind of manifestation, and almost every phase of mediumship was represented. We also said that mediums, in ages past, had been called prophets and seers, and that it is its medium, both physical and mental, who shall be placed but a manifestation of the same power in different degrees through Elias, Elijah and Daniel of old; through Jesus of financial responsibility. Then when a stranger, who is an Nazareth later on, who walked the earth, healing the sick and casting out evil spirits; through the entranced Peter, and John on the Isle of Patmos beholding visions; also through Joan d'Arc, a delicate, frail young girl, who, impelled to duty by a voice which she claimed to hear, but which was inaudible to every other ear, carried her country and her countrymen on to victory; through Luther in about the same age; and later on through John and Charles Wesley. Last of all we come to the movement of the nineteenth century, and here we see, without physical might upon the external plane, the demonstrations of a power back of matter, superior to any known laws governing the same, and seemingly setting those laws at defiance. Is there a skeptic here who can account for this upon any other than the spiritual hypothesis? Tables and other pieces of heavy furniture have been suspended in mid-air, in broad daylight, despite the law of gravitation, by this power. The hand of a little child has set a table spinning round the room, and persons present have been thoroughly convinced that a force superior to every known law was operating. We challenge the history of the human race to produce the equal of such experiences as some of our older mediums have had, and we say this remembering the wonders that were performed in Judea thousands of years ago -such, for instance, as that witnessed by the servant of the king, when Philip was taken up and set down miles away. Bible students call this one of the old-time miracles, and never dream of denying its possibility, while, at the same time, they are perfectly incredulous regarding the manifestations of Modern Spiritualism. D. D. Home had several experiences as wonderful as that just related. If mankind are as ignorant of spiritual matters in the far future as they are to-day, such wonders as those performed through the mediumship of Charles H. Foster, whom many of you knew as a fine mental and physical medium, will make of him, in their estimation, a saint, regarded eighteen hundred years from now, far enough away to receive the glamour that time lends to such events; for ancient medi ums have been canonized by succeeding generations in virtue of manifestations which have taken place through their instrumentality far less wonderful than those occurring in these later days. Look also at the work of J. R. Newton-as great a healer as was Jesus of Nazareth. Though we stand reverently in the presence of the spiritual gifts possessed by our elder brother, the Nazarene, we want to say that there is nothing on record attributed to him that exceeds the work of this modern healer. The lame were made to walk and cast aside their crutches by simply the command, "Lay these down; arise and walk forth a well man, for from this moment thou art healed." This is only one instance of many where cures were performed by him in fully as marvelous a manner. Our experiences are to-day of such a character that it seems almost like a suspension of the wonder ful power possessed by our mediums in the early years of the movement. The earnest Spiritualist of the present folded intellectually, so as to drift into those paths of learn- stands looking about him, and asks, "Where are the oncoming mediums that give us such demonstrations as did a is conceded that, when their power of intellect is awakened | Home, a Foster, a Newton, a Slade and others?" While and trained in the same direction, it at least equals that of there are many upon the mortal plane to day who are dothe white race. Even with the advantages that their hum | ing a good work and giving abundant evidence of the power of the spirit, yet it is not the work of power externally nished such well-known orators as Red Jacket, and their that belonged to the earlier years of Modern Spiritualism. The scientific inquirer comes forward and asks, "What there which would fully equal that of the white man if it to be?" We answer, In the first place, there is a power

Back of all demonstrations, as we have said before, has defy all known laws governing matter, such as the suspension of material objects in the air, the passage of matter through matter, still retaining its permanency and form We instance the slate-writing phase, where a pencil is placed outside closed double slates. The pencil disappears, lived a natural life, and are in a condition magnetic to more the message is produced, and the remnant of the pencil is found between the slates. Then again, placing the rem nant of a pencil between the slates, writing is heard on the inside, and immediately the pencil is found on the outside Strong hands have held the slates all the time the demonstration was taking place, showing that the power is supe rior to matter, or that the intelligence back of the power understands these laws so well that it is enabled to use on control them in the manner described. Our physical dem onstrations from the first have been such as could be point ed to without fear, and such as could be used to success fully refute the statement that they were of spurious origin.

OF LIGHT.

We are now having a class of manifestations in Spiritual ism which, we find, are duplicated by performing won der-workers outside but in the name of truth. I shall dwell but a moment upon this point, for I am not here tonight to speak of pretenders at all, but to speak of medi umship, and mediumship is one thing and these are another. That there are spurious coins afloat is the truth in the spirit-world as well as in the material world. That these are to be met, and by some process understood, upon one plane as well as upon the other, we also know. We, as Modern Spiritualists, do not ask you, as inquirers, to accept everything that comes labelled "Spiritualism." If we thought you would, we should be sorry enough for you, and very reluctant to send you out at all, for fear of what you might behold; but while we know that this condition exists, we also know that mediumship exists, which has an swered the skeptical inquirer all the way along, and wil continue so to do.

We have had unfolded a great variety of expressions of physical mediumship. It would be impossible in one dis course, and perhaps unnecessary, for us to speak of each individual phase. The requirement of the investigator in these manifestations is a fair opportunity for investigation and observation, under such circumstances as will not leave the door open for any suspicion to enter his mind regarding their genuineness. This is his right and privilege. We know that the laws governing mediumship make it sometimes necessary for the medium to make requirements as well as the investigator. A certain medium knows that certain results can be produced through his or her mediumship, under such and such conditions. Violate those conditions, and the spirit operators are unable to produce the same results. While this is an undoubted fact, we would say to you, as spiritual mediums, Try your best first, by a positiveness of your own, to overcome at least all detrimental conditions that belong to you. We feel that there is a lack, at times, on the part of some mediums, of a posiyou believe or not makes no difference with the facts in the | tive faith in the forces which the spirits are able to bring. While we do not believe that spirits demand faith, yet just as close to your side as though you were a believer; if when their medium weakens him or herself by doubts or you have a child in spirit-life that child is just as close to | fears, it is a condition not the best for the highest results. your side, walking with you unknown and unseen, as Be positive to outside circumstances, knowing that they who surround you are mighty in the spirit, and can over you there; if you go into the business thoroughfares they | come, many times, these outside conditions, if you will only aid them, the spirits, by your confidence and strength and you can go nowhere but that they are with you. It is as an individual. So we repeat, Be firm, resolute, persistent and faithful. Do not be frightened by skepticism. At this point the natural attitude of the inquirer is a skeptical frame of mind, and it is folly on the part of Spiritualists and mediums to wonder at it. Some mediums and some Spiritualists affirm that skepticism ruins the condi tions. Why! all who are Spiritualists to day were skeptics sometime, and spirits were obliged to overcome their skepticism; and as they overcame their skepticism, they can overcome that of any one who is reasonable.

The attitude of a medium, then, toward the inquirer should be this: "The spirits, through my organism, are able at times to produce such and such results. You may behold these, and you may not. If you do not, it does not cost you anything; if you do, the requirements are so and so.' The honest inquirer can find no fault, though he comes a dozen times and goes away dissatisfied every time, if he has paid nothing. Money, it seems, or its equivalent, is the one disturbing element in the minds of the people. Many times they seem to think that, as this power is of the spirit, the medium oughtato give his or her services for little or naught, and that it ought to be free. So it ought, we say; and we are looking forward to the time when Spiritualists will organize to the extent that every association will have in conditions beyond the possibility of want, care, and

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al light, closed the doors of inspiration, of trance, and of every phase of demonstration so tightly that not a ray of light could penetrate the darkness until the spirits determined that, if necessary, they would raise the very thunder-bolts of material noise against this wall of prejudice and superstition that was erected around mankind and holding them in bondage; and they accomplished their purpose. They began to batter against the walls of materialism with such effect they proved that a power greater than itself existed outside of it; that this power and influence was individualized intelligences; that these intelligences once lived upon earth; that they were your loved ones who once walked and worked by your side on earth, who passed out from these experiences, but who sympathized with you, and would still aid, uplift and benefit you, and they have produced these manifestations in order to prove their presence and their love. If you find, as an honest inquirer, a medium who cannot meet your skepticism, go until you find one who can. That is our advice. You will find frail women, little girls, and sometimes men, who are touched by this power. Some can enter your homes clairvoyantly, tell the events and incidents of your life, and describe the faces of friends in such a manner that you cannot dispute what they are able to give you. If you do not find satisfactory results in mental demonstrations, you will find them in physical manifestations, and vice versa.

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We know that some one will ask at this point, "What of the physical phase of mediumship known as materialization?" for this has, of all other phases, passed through so much and had so much attached to it, that a certain stigma rests upon it at the present time. Our answer is this: Materialization is in accordance with nature's universal law. Such being the case, do you not suppose that wise spirits can make use of that law to present a form in appearance like that once worn by the spirit in the mortal? We ask it as a possibility. Does it not seem among the things possible that intelligences who have lived centuries in the spirit-world, who have passed through experiences there which must have given them wisdom far exceeding that of the most learned of earth, may have become possessed of a knowledge of the chemical qualities constituting matter, by the use of which materialization is possible, and they making use of this knowledge, temporarily gather enough of those elements to present a form? The artist takes a brush, some paints and a canvas, and with these produces a faithful likeness of your face. How does he do it? By manipulating certain chemicals which he understands produce certain effects. Another artist takes a quantity of clay, and molds and fashions a form representing your own. How has he done this? He has gathered certain elements and placed them in proper relations to produce a form like that which you wear. Now supposing the artist is possessed of sufficient skill to breathe into that form the quality of life temporarily, and it moves, comes up to you for a moment and then fades away, what would it be? Simply a materialization.

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These flowers upon the desk by my side have gathered, by this subtle law, every part of their present covering in the past few months. They have been holding a materialization séance. They have had twelve hours of darkness and as many of sunlight each day. They have used the sun's rays to paint the face of the lily, and to deck the cheek of the rose. They have used the hours of darkness for quiet concentration of those forces that are more abundant in the calm hours of the darkness and stillness of Mother Earth. They have used these without intelligence. Imagine, then, the intelligence of the spirit, and you have the possibilities.

Some one says, "I do not believe these statements." You are not obliged to, thank you. Do you believe in the Bible? Let us go back to the Mount of Transfiguration, where Jesus was so transfigured that, in his whiteness and brightness, his disciples could scarcely look upon him. Two spirits were by his side, who had passed from the earth thousands of years before. One was Elias, who had been translated, and the other was Moses, who had died, as the record tells us, and been buried. He did not even reach the Promised Land, beholding it only from the dis-tance. From our point of observation in the spirit-life, we should say that he was not satisfied with his earth-work, and came back to aid Jesus of Nazareth. We believe it was possible for Moses and Elias, as attendant spirits of this medium, to transfigure him and reveal themselves in mate-rialized forms by his side to the waiting apostles below. We are told that their delight was so great that they said : "Let us build three tabernacies; one for thee, one for Moses, and one for Elias." This is a materialization and transfiguration scance that you are obliged to accept or give up your Bible. If you accept this as a fact, you must accept our modern manifestations, or give no credence to human testimony. How do you know that Jesus was transfigured? How do you know that Moses and Elias stood by his side? The witnesses are the writers of the gospels, who lived centuries ago. There are now new dis-ciples, who are giving just such revelations to day. You cipies, who are giving just such revelations to day. You will not accept their testimony at all, but after they have been dead eighteen hundred years, they will be believed in. Take your theology, take your inspiration of the past, take your history contained in ancient volumes if you like it better; we like living revelations, living inspirations, actual experiences which are taking place to-day. The natural requirement of the present age of skepticism is what are termed scientific conditions. What are they? They are hard to define. Every one has his own idea of what they ought to be. Nevertheless it is conceded by all that there are scientific means by which may be demon-strated beyond a doubt the *fact* we claim. Now the question is, can this be done? We answer yes, it can; and the requirements of the honest investigator in every inthe requirements of the honest investigator in every in-stance are that it shall be, and we believe it is his right and privilege that the fact shall be so demonstrated. We think privilege that the fact shall be so demonstrated. We think just now of the mediumship of Charles H. Foster. You remember him, and the physical manifestations that occur-red, together with those of a mental character, through his instrumentality. The skeptic raps at the door. Foster meets and greets him, calls him by his given name, and says, "Your mother, child, or friend," as the case may be, "is here," and tells the name of the spirit, not stopping to inquire whether the man is a skeptic or not. Oh I mediums of to-day, gird on the armor of your might, which is the power of the spirit. Have faith in that, and less fear of mankind. Stand up in the dignity of the great possession which is yours, and fear not, for victory is on your side. vour side. We have given two discourses on the subject of "Medium-ship," but much more might be said. Many points have been left untouched, and it has been impossible for us to do anything like justice to numerous others. There is time for but a four words more of advice. anything like justice to numerous others. There is time for but a few words more of advice: Some of you are awakening to a realization that you pos-seas what we term mediumistic powers. You are asking, "What shall I do? What may I do to assist the spirits in the work of my development?" We answer every one, Move cautiously. You are working, with the subtle potencies in your own body, as well as others in the universe; and you are, maybe, calling to you intelligences of every class. In what respect ought you to be cautious? Do not turn in every direction, and look everywhere for assistance. Be patient. Do not send here and there to every one who may claim to aid in this direction. Some might be of advantage to you; others not. We have no disparaging remarks to make about those who advertise their work in this way, for it is a legitimate business; but we tell you this: If there are within you the requisites of mediumship, which are, as we have said, certain chemical qualities of your physical organism, together with certain attributes of the mind, which ought to be dwelt upon, but which time forbids, then your development will be brought about by natural pro-cesses. Wait patiently; do not hurry, but let the spirits do the work as they think best. Our best mediums have been guided in their development often by the advices of their spirit-friends alone, and marked results have followed. We would asy further to every one: The one thing per-fectly safe to do is to sit a little while every day of your life quietly alone, asking your spirit-friends to do some-thing for you. Give them an opportunity by going into thy closet in secret, and they who will never fail to see thee in secret will reward thee openly. but a few words more of advice: n secret will reward thee openly.

inquirer, comes to Boston to make investigations, he can be told to go to the Berkeley Hall Society, where there is a medium for both physical and mental phases, who will give him freely the proofs of his or her mediumship.

Why do we wish this? Because then this monetary matter could not be brought in by the skeptic. This is not the first time, however, in the history of mediumship that a charge has been made, or compensation accepted, for the exercise of this gift. We will go back with you to ancient mediumship, and we shall find at least one instance of the kind. We are told in the Bible that the servant of the Lord, as these instruments were then called, was in Damascus at the time that the king lay very ill. The king said to one of his servitors: "Go to the servant of the Lord, and in-quire of him if I will recover of my disease." We are told further that the man went, and took with him forty camels' burden of every good thing in Damascus to pay for the answer to this one question-pretty good pay, we think. This was Isaiah the prophet. As we come to Modern Spiritualism, we still find conditions such that the medium giving his or her time to this work must necessarily have compensation; and why not? What are your ministers of the gospel doing? They are giving you spiritual messages from God. What compensation do some of your popular clergymen receive? About twenty thousand dollars a year, thank you; and if modern mediums, the exponents of the Spiritual Philosophy, receive anything more than that, I hope honest investigators will bolt, and not help longer to support them in such luxury. But we hope the time is coming when the light of this truth, which reveals the fact of immortality, which settles the question of life after the death of the body, will not be meted out at a dollar an hour or a dollar a sitting. We hope that the time is not far distant when inquirers will find open doors, through which they may freely pass in their search for light.

The natural attitude of the human mind upon the subject of spiritual manifestations is that of skepticism. Many times in some pretended seance, where garments, lace, wigs and paraphernalia of one kind and another have been used to clothe mortals in which to represent the forms of spirits as they appeared when on earth, the skeptic, detecting the fraud, becomes suddenly and justly indignant; and, as a natural consequence, he seizes that which his eye has already seized, and finds remaining in his hands a tangible substance. Some one in accounting for this uses the old argument that he entered the séance-room expecting fraud, and he got it-as though that answered the question at all. We say that an honest doubt never manufactured a single inch of lace; that an honest doubt never covered a medium's head with a wig or a piece of flimsy gauze; that an honest doubt may possibly stand in the way of a demonstration of the spirit, but it will never produce the counterfeit-put that down as an honest investigator, and do not be afraid of successful contradiction. We say that the truths which are to be established by Modern Spiritualism are too great for an honest doubt to stand in the way of the progress in this direction which man is bound to make. Every doubt throughout the ages has been a lever to lift mankind higher, You may take Luther, who doubted long before violating some of the ancient customs, but in his doubting he revealed the pathway of the Reformation. All along down through the history of the race you will find that it was a doubter who introduced every ray of light upon the way, and made the path of progress easier

At the close of the address, the guides of Mrs. Lillie gave utterance to the following poetic improvisation :

UPHILL.

UPHILL. Are you faint and weary, pligrim, toiling uphill, day by day? Are the burdens all too heavy which you bear along life's way? Does it seem to your poor spirit that you 'll never reach the height, Where your eyes are gazing ever, with an inward soul-delight? Then may angels draw still nearer to the brighter spirit-sphere. May they point the way still clearer to the brighter spirit-sphere. Is it uphill, pligrim, struggling wearly each day Onward o'er the path of progress, anxious thus to make your way? Yes, I know it's upward stopping, climbing all the dreary time, Till you reach, through upward climbing, that bright height, pure and sublime. So, though thou art heavy burdened, toilsome wanderer here below, These may be God's ways and purpose to the highest, do n't you know?

proof can be given that this Spiritualism is what you claim it to be?" We answer, In the first place, there is a power producing certain manifestations and demonstrations which it could be as a count of the way, and made the path of progress caster if you are a doubter of spiritual manifestations it is not a producing certain manifestations and demonstrations which

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"IN GOD'S HAND STILL,"

How can I cease to pray for thee? Somewhere In God's great universe thou art to day; Can He not reach thee with His tender care? Can He not hear me when for thee I pray?

What matters it to Him who holds within The holds of His hand all worlds, all space, That thou art done with earthly pain and sin? Bomewhere within His ken thou hast a place.

Somewhere thou livest and hast need of Him; Somewhere thy soul sees ligher heights to climb; And somewhere still there may be valleys dim, That thou must pass to reach the hills sublime.

Then all the more because thou canst not hear Poor human words of blessing, will I pray. Oh! true, brave heart! God bless thee, whereso'er In His great universe thou art to-day!

Tide-Ripples.

Beware of Your Thoughts. THEY ARE RECORDING THEMSELVES ON YOUR SOUL AND YOUR FACE.

THEY ARE RECORDING THEMSELVES ON YOUR BOUL AND YOUR FACE. I wish that every one of you, writes Ella Wheeler Wilcox in the Ladies' Home Journal, may try to realize during the new year that you are growing hour by hour, day by day, week by week, month by month and year by year to be like your thoughts. Whatever you are thinking most about, however secretly or unknown to those about you, you are becom-ing in soul. If you are fretting over house-hold matters constantly and worrying over triffes, your thoughts are like little sharp knives scraping away and reducing your souls to half their original size. If you are hiding selfish and jealous thoughts in your breast, they are forming a green mold over your soul which will cause it to wither and decay. If you are entertaining sad, despondent and gloomy thoughts, they are shutting your soul in a box where it is slowly suffocating. Perhaps you will tell me that your circum-stances and surroundings render it impossible for you to do other than to worry, fret and be despondent. I tell you it is not so. Remem-ber that if no one in the world was cheerful save those who had nothing to worry about, there would be no cheerful people. The most

save those who had nothing to worry about, there would be no cheerful people. The most cheerful and unselfish woman I ever saw was one who had sorrows and worries enough for a

one who had sorrows and worries enough for a dozen lives. You can change the nature of your thoughts if you are willing to try. No matter if your heart seems weighed down with trouble, say to yourself the first thing in the morning, and over and over during the day, "God, in the original word, meant good. God rules—there is nothing for me to fear." No matter how gloomy you feel, say, "I am cheerful, joyous, contented!" Say it over and over, and all at once you will find new thoughts enlarging your soul and changing your life.

soul and changing your life. Be of good cheer, and may this be a Christ-mas of resolution to you to found your lives,on one of God's great laws.

An Irishman Who Loved Animals.

The first law in the world to prevent cruelty to animals we owe to an Irish member of the British Parliament, says Our Dumb Animals. The celebrated Lord Erskine tried to get such a law, but they made so much fun of him that the backed out out on the first interhe backed out, and gave it up. Then came into the House of Commons, from Galway, on the west coast of Ireland, Richard Martin, an Irish west coast of freiand, Richard Martin, an Irish gentleman—or, as the folks called him, Dick Martin—and he was noted for two things. First, he was very fond of animals; and, sec-ond, he was known to be very much inclined to fight anybody that he thought insulted him. So one day he brought in a law to protect ani-mals. Immediately somebody made a cat call. Us just immed right out onto the floor, of the He just jumped right out onto the floor of the House of Commons, and said, very gravely, that he should be very much obliged for the name of the gentleman who had seen fit to in-sult him. There was dead silence. The gen-tleman did n't give his name, and Martin walked back to his seat amid the cheers of the House of Commons, and his law became the law of Great Britain, and the first law of its kind in the world.

Charles Dickens.

He vindicated humanity, not against its Maker, but against itself; he took the part of his frail, erring, sorrowing, dying fellow-crea-ture with a voice that touched the heart as no other had done since the Scotch peasant was laid down to slumber in the soil his song had hallowed. — O. W. HOLMES, in Mechanism in Thought and Marals. Thought and Morals.

AN EMPEROR AGAINST CAPITAL PUNISH-MENT. – The Emperor of Austria is no be-liever in capital punishment. Recently a A. M. Royal octavo; cloth, emb., pp. 535. death-warrant was brought to him to sign; refused to affix his name to the warrant, which he tore in pieces. This is the best thing we have heard of a crowned head doing for some have heard of a crowned head doing for some time. Its influence is worth much at the pres-ent time, when the question of capital punish-ment is being so generally discussed. The day will come when enlightened and civilized men will no more think of slaying their fellowmen through the machinery of law, than they now think of taking the life of those who, in their inderset are no heared to so the when think of taking the fife of those who, in their judgment, are no benefit to society. But when this hour of splendid enlightenment will arise depends in a measure on each one of us. We may be of small consequence individually, but we each have some influence, and it is our duty to throw the whole weight of that influence on the solid of programs humanity and a batter the side of progress, humanity, and a better civilization.-American Spectator. LIGHT STORING NOW .- Down to the days of white-haired old age the heart may glow with tenderness and the quiet warmth of the June sunshine of years ago stored away in its cham-bers as ages ago the sun stored his heat and light away in the forests of the earth, to dance and gleam and glow again in merry flames and summer warmth upon the coal-fed hearths tosummer warmth upon the coal-fed hearths to-day. Rejoice in the days of your youth, when the light is sweet, and it is a pleasant thing for the eyes to behold the sun; let your hearts cheer for you in these days of sunshine and nights of starlight, and "remove anger from thy heart, and put away evil from thy flesh," remembering "the days of darkness, for they shall be many!" And the firelight that will come to glow upon the hearth, and dance in shall be many!" And the hearth, and that will come to glow upon the hearth, and dance in warmth and tenderness upon the walls of your heart's chambers in those days, will be the light you are storing away now.—Robert J. Burdette. you are storing away now.—Rovert J. Burdette. INGERSOLL ON LOVE.—The one thing con-stant, the one peak that rises above all clouds, the one window in which the light forever burns, the one star that darkness cannot quench, is woman's love. This one fact justi-fies the existence and the perpetuation of the human race. Again I say that women are bet-ter than men; their hearts are more unreserv-edly given; in the web of their lives sorrow is inextricably woven with their greatest joy; self-saorifice is a part of their natures, and at the behest of love and maternity they walk willingly and joyously down to the very gates of death; Love is the perfume of the heart. Those who are truly married are neither mas-ters nor servants. The idea of obedience is lost in the desire for the happiness of each. Love is not a convict to be detained with bolts and chains. Love is the highest expression of liberty? Love neither commands nor obeys. A BELGIAN CHEMIST is said to have devised a method of rendering fabrics proof against the rayages of decay for an indefinite period. Noting the fact that resin played an important part in the wonderful preservation of Egyptian mummles, he made numerous experiments with substances extracted from birch bark, to which the peculiar aroma of Russia leather is due. He found that the green tar which is left over after the cil used in tanning has been ex-tracted from the white bark of the birch tree yields neither acid nor alkaloid, and that in so-lution with alcohol it forms a liquid of remark-able fluidity, which has the power of resisting when dry the action of even alcohol. It is claimed that this preservative possesses the property of uniting with the most delicate and brilliant colors and rendering them apparently imperishable. A BELGIAN CHEMIST is said to have devised



BY CLARKE INVINE.

fee, sugar stuff, rubber, etc., more than we ex-

but individual trade aggregated, and is ex-

plained by the very same methods and rules.

Let him stand to that, and not go off from it

as Protectionists invariably do when driven to

the wall. Where this is written the county

people draw their goods (imports) from St. Jo-

seph, Mo. Some two million dollars' worth of

goods were purchased by them last year at that

place; some half a million worth of produce

was exported or delivered at St. Joseph by

them. Do they owe that place anything? Not

a dollar. Why? Because they paid the differ-

ence with the exports sent by them to Omaha

and Chicago and Kansas City. In the same

way the hundred and ten millions' worth of

imports drawn from the regions south of us

December Magazines.

 \mathbf{OF}

BANNER

street.

THE NEW IDEAL.-- A fine poem introduces the gen-oral contents, "A Child to the Universe," by Edmund Noble. Following this is a posthumous discourse by Prof. W. D. Gunning, having for its subject "Moham-med and Mohammedism." Rev. H. H. Brown solves The Problem of Inspiration," by citing the condi-Mr. Bacon asserts that because we imported tions under which leading authors have written, the from the Gulf and South American regions a natural conclusion arrived at being that inspiration comes from the influence of spiritual intelligences; hundred and ten million dollars' worth of cofthe more mediumistic one is the more clearly and directly is he inspired. This number, as the issues of ported to them, that therefore we are in debt this monthly usually are, is worthy the attention of to them. He also says that national trade is all thinkors. Boston: James H. West, 196 Summer

> CASSELL'S FAMILY MAGAZINE .-- A paper on "Wa terlow Park-Past and Present," gives two pictures of Andrew Marvell's College. Two complete stories are "What Happened at Ridgeway-on Sea" and "Racing an Arab; An Adventure in Syria." The two serials, "Wooing of Christabel" and "Womaulike," reach their conclusion. "Other Tongues" shows the advantages derived from a knowledge of foreign languages. "A New Occupation for Ladies," gives hints on the cutting of cameos. Many other articles contribute to form an excellent table of contents. New York: Cassell & Co.

> VICK'S ILLUSTRATED MONTHLY,-Hints and Sug gestions upon "Arranging the Winter Garden" will be appreciated by all, as also will be other contents, of which are "Flowers for Memorial Day," "Native Flowers" and "Hardy Roses all Summer." "Foreign Notes," "Pleasant Gossip" and "Our Young People" are marked with a plentitude of desirable instructions for flower-growers. Rochester, N. Y.

SIDEREAL MESSENGER.-The conclusion is given of a lecture by H. M. Parkhurst upon " How to Measure the Invisible." An article upon " Our Knowledge of Mars," is from the pen of John Ritchie, Jr. Both of these will be of interest to the general reader. Northfield, Minn.: W. W. Payne.

THE KINDERGARTEN.-The opening paper by Louisa P. Hopkins upon "The Utility of the Ideal in Education," is entitled to a thoughtful reading. Jose phine Jarvis gives a translation of "A Christmas Letter from Froebel." The remaining contents are such as all teachers will appreciate. Chicago: A. B. Stockham Co.

contributes "Mental Evolution." With other por traits is one of Catharine Booth, the "Mother" of the Balvation Army, accompanied by a brief sketch. New York: Fowler & Wells Company.

THE AMERICAN LAW REGISTER .- In the latest number at hand J. B. Uhle continues "The Law Governing an Original Package." Ernest Watts gives "Abstracts of Recent Decisions," and Mr. Sellers contributes notes upon a Pennsylvania railroad case. Philadelphia: The D. B. Canfield Company.

If 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 wind collc, and is the best remedy for diarrhœa.

Passed to Spirit-Life,

From the home of his mother, Mrs. Lizzie P. Curtis, in Auburu, Me., Nov. 18th, Mr. Cecil Curtis, aged 30 years. Auburn, Me., Nov. 18th, Mr. Cecil Curtis, aged 30 years. The floral offerings at the funeral were beautiful. We no-ticed in particular a wreath of lovely green and white, dot-ted with delicate flowers, whose inner curve contained the word "Brother," and just flower, the letters "L.P. U." Mr. Curtis was a member of this Order, which was largely rep-resented. The exquisite flowers on the speaker's stand aliently whispered that brother Cecil was beloved here, and would long be remembered. His father, Dr. John Curtis, a fine magnetic healer, passed to spirit-life several years up, and has many times since given evidence of spirit-return. May the remahing brother and sitter, with their families, be sustained ever by a trast in a glorious hereatter, clouded by no broken ties of affec-tion and love. *East Turner, Me.*

Dec. 5th, 1890, from her home in Wilmington, Del., Mrs.

Her cast off casket was taken to Cambridge, Mass., and burled on Tuesday, Dec. 8th. She leaves an invalid husband still older than herself to mourn her absence, his only re gret is that he could not have preceded her to their future boxes.

ref is that he could not have preceded her to their future home. Mrs. Eaton was one of the "old guard " of Spiritualism. She has been a firm believer in its truits for many years. She was living in Cambridge, Mass., at the time Dr. F. L. H. Willis was expelled from Harvard College because of his mediumship; to her he went for sympathy in the hour of trial, and received it. Herself and husband came to Wilmington over twenty years ago, and have resided here ever since. She was re-spected by all who knew her, for she was ever ready with kindly offerings in sickness and affliction. She will be miss-ed, but what is our loss is her gain. She often expressed a willingness to go whenever the summons might come. She retained her meetal faculties to the last, and passed off calmiy and peacefully.

From the residence of Dr. P. Dyer, in Farmington, Me



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on and love. East Turner, Me. Rebecca L., wife of Thomas B. Eaton, aged 73 years.

were paid by bills on London and elsewhere that we had shipped American farm products to. Reciprocity is going to interfere and compel us to send such goods to those south regions James Vick. as the people there want. They don't want our farm stuff, but will take our manufactures.

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Your correspondent cites the case of individual farmers. He says if a farmer buys more than he sells, how then? If he buys whiskey and drinks it, we know how then. But if a young man begins on a forty-acre bit and keeps on adding a little more, his family increasing the meanwhile, and, say, thirty years have passed and he has prospered: Contrast his purchases, that is imports, then with those made in the beginning. Reverse the case: take a farmer or merchant starting large and coming out at the little end, buying less and less every year. A young nation like our own, unless blighted, must import immensely more than it exports, and much of it for reëxportation. How if a farmer, doing well, should attempt the one-horse economy of making his own shoes, sugar and clothing? He certainly must divert his labor from his proper business

and lose many good customers for his products. And that is just what we have been doing for twenty-five years. Remember national trade is the same as individual. But I must cut this short. He says exports must exceed. I deny it, and cite the cases of the most prosperous States of the world for twenty to forty years past.

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New Publications.

THE PHRENOLOGICAL JOURNAL .-- Mr. T. A. Bland

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Hartford, Ct.: American Pub. Co.

To those who find their happiness here and hope for it hereafter, in what is termed "evangelical relig ion," this substantial and elegant volume will be a welcome gift. It claims to be non-sectarian, and evi dently is so, in that it pays no special deference to any one sect: but it caters to all sects, and endeavors to avoid offense to any, by ignoring all allusion to, as factor in the progress of the advancing kingdom, the influx of spirit power, and the tangible, absolute proof of the nearness of that kingdom given in the facts and philosophy of Modern Spiritualism. There are many passages indicating that the author has some knowledge of a proof so manifest; it could scarce ly be otherwise, with its fifty or more millions of adherents in the world, but a studious avoidance is made of a subject of vast importance and interest, one that furnishes the strongest evidence of the nearness of an advancing kingdom, though one, possibly, not of the nature he portrays.

The purpose of the book is to trace what the writer considers to be the fulfillment of Scripture prophecy in the events of past history, and what may be in those to come. In typography it is excellent; the print in large type, on broad-margined pages, the illustrations, eighteen in number, lithographs in gold, silver and twelve colors, artistically beautiful, and would be more so were it not for the wings on the angels and other misconceptions of the designer. The covers are emblematically embossed in gold.

LITTLE GIANT BOAT AND HIS TALKING RA-VEN, TABIB. Their Wonderful Deeds and Doings. By Ingerse'l Lockwood, author of "Little Baron Trump and His Wonderful Dog Bulger." Profusely illustrated by Clif-ton Johnson. 4to, cloth, pp. 302. Boston: Lock Shenard Lee & Shepard.

The character of this story is similar to that of the author's previous work, that so charmed its thousands of youthful readers, and will at once ingratiate itself with those who give or receive holiday offerings. It is marvelous in plot, romantic in methods, while the talking raven and the scolding parrot supply an element of comedy that involves something of pathos.

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Sunday, Dec. 7th, 1890, George Spear, aged 72 years and months.

months. Mr. Spear was a firm Spiritualist: he was confident that he should meet his wife, who had preceded him, and with whom he had often communicated through independent state-writing at my house. He was impatient to go, and all through his sickness insisted that he did not want me to do anything to hold him back. Last Thursday night, at a scance at my house, his spirit was present, and both himself and wife asked us to rejoice with them. P. Dy ER. Farmingen, Mr. Dec. 13th 1886. Farmington, Me., Dec. 13th, 1890.

From Warren, Mass., Dec. 13th, George Howard, aged 75 years and 6 months.

[Obituary Notices not exceeding twenty lines published gra-tuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten tords on an acerage mai e a line. No poetry admitted under this heading.]





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"Giad That Wo're Little Chair."
"Back from the Solen Liste."
"Open the Bilent Land."
"What Shall Be My Angel Name ?"
"Giad That We're Living Here To-day.
"Evores Goiden Chain," reärranged.
"All are Waiting Over There."
"Open Those Pearly Gates of Light."
"They 'il Welcome Us Home To-morrow."
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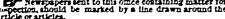
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EF Before the oneoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John Incroont.

We shall print next week No. 15 of Dr. F. L. H. Willis's sterling series: "THE SPIEIT-"AL FACTS OF THE AGES "-which he has for some months past been contributing to THE BANNER. "The Apostolic Fathers, and the First Three Centuries of the Christian Era," is the title of the forthcoming installment.

A Beligion for a Nation.

Rev. Dr. Lyman Abbott discusses in the December Century the interesting and important question: "Can a Nation have a Religion? He sets out with the broad and candid declaration that he does not think the Constitution of the United States is a proper place for the insertion of a system of theology or even an article of religious belief, however simple: he holds that the function of a constitution is to and Express is a chosen representative. It Christian world has agreed in calling a Merry define and limit the powers of the various de- seems that Professor Stearns of Bowdoin Col- Christmas-which we now do in all sincerity partments of government, not to declare the lege, at Brunswick, Maine, had positively de and out of a gratefully fraternal heart? Merry, religious belief of the people who constitute clined the chair to which he was invited in the that government. The question he raises is, Union Theological Seminary, and that was from the breast. Merry, because the heart renot whether the individual citizens who con- enough to set the Mail and Express a-going stitute the nation should be religious individ- on the subject of heresy in the Seminary. uals, possess religious beliefs, be controlled in action by religious principles, or whether they condition of theology in that Seminary, would should be controlled in their political action do the same," says that journal. It declares shines in all faces, which are the mirror of the by the same religious considerations that gov- that "he could not be invited to a chair there, spirit. ern them in their private lives: but whether unless he agreed with the revolutionists as repthe nation, as a nation, should have a religion, | resented and headed by Dr. Briggs." and whether the political separation of church accuses Dr. Briggs of teaching a very different and State involves the separation of the nation | theology from that which the Seminary was and religion. In other words, after reading Dr. Abbott's of its organization. For ourselves, we confess point in dispute "Dr. Briggs believes in rewe cannot appreciate the supposed substance demption after death; that is unacriptural," of the question, without crediting it wholly to the individual citizens composing the nation. Dr. Abbott, however, persistently strives to memories of the damned in hell, a gospel may be maintain that it is possible for the nation as formed in that region which the lost may such to have a religion, above all individual thereupon believe and be saved; that is unconsiderations, yet without acknowledging scriptural, fantastic and harlequinish." says that religion by which it may be recognized, and even without the distinction of an appellation. How does he do it? every reader will God will offer him the chance to save the whole at once inquire. Simply by putting *nurality* in collection of lost spirits, provided he will be the place of religion, and having the nation practically acknowledge it by the steady pursuit of moral aims and ends as the chief object of all national life and legislation. This, in them; and that is unscriptural," says the dogfact, only brings things round to the position openly taken by Dr. Abbott's predecessor in Plymouth Church-Henry Ward Beecher-that morality is the foundation of all religion, and that religion could not exist without it. To show that Dr. Abbott puts morality for religion in the discussion he raises, we need but to instance the points he recites and expands in the line of his argument. He sets out with saying that the questions confronting the American people are questions to be determined on religious principles-" they are not," -to use his own words-"questions of experience, but of moral principle." Events ask the nation-what is right? In answering eays Dr. Abbott, "it formulates to that extent a religious faith, and incorporates that faith in its organic law." He even calls the Declaration of Independence" emphatically a declaration of religious faith." He calls the War of the Revolution "the declared faith of our fathers," "as emphatically a religious faith as that of the Council of Nicza or that embodied in the Athanasian Creed.". In like manner he regards the great questions which confront the American Republic to-day as essentially religious questions. They ask the nation-what is duty? Among these questions he recites the Temperance question, the Indian question, the Negro question, the Labor question, the Prison Reform question, the Public School question, the Woman Suffrage question, and the Tariff question, all of which he terms "essentially religious questions." Why? Because the writers and speakers who discuss them address themselves to the conscience of the nation." But what can a national conscience be that is not composed of the united consciences of the individuals composing the nation? Surely, through the joint lives of its individual memby the religious action of the nation in its na-l accept a theology so narrow and rigid, so in-

taking a pledge of total abstinence does not solve the Temperance problem. The Indian tions of such outrageous creeds, pretended to and the Negro question cannot be answered by individual philanthropy or by missionary societies. He insists that these and all the rest are religious questions. Perhaps we shall best state Dr. Abbott's contention by extracting his own comprehensive conclusion from the text of his article: "Not only in deciding these questions must the individual be controlled by religious principles, but their decision incor porates in the nation a religious principle."

At best this statement by Dr. Abbott is only interchanging the terms "religious principle' and "morality." He merely calls that religion which is practically recognized as morality. And after all he has to concede that it is the united action of individuals that "incorporates

in the nation a religious principle." He does not find any more than we can the nation outside of and separate from the individual. It is united individual morality that constitutes public morality, which in turn finds expression in legislation. No laws can be practically administered and executed that are beyond the reach and out of the limits of the prevailing public opinion. To this all individual citizens continually contribute.

At the very next step Dr. Abbott admits that the decision of the aggregate of these questions gives to the nation's life a moral tendency, and to its personality a moral quality." And again: "A State is made religious not by incorporating a creed in its written constitution, but by such a habit of national life as develops a type of national character." That is his definition of national, as distinguished from individual, religion. All the problems of our national life, he says truly, are parts of one generic problem. How shall we develop a brotherhood of man? This is the problem given us to work out. He says it is "essentially a religious problem," and that "no nation can solve it without a religion"; that its solution will be in the profoundest sense a religious act, and the result of that solution will be in the profoundest sense a religious nation. The brotherhood of man, says he, is as truly a religious conception as the fatherhood of God. If we are all brethren, it is because we have one Father.

Dr. Abbott's reasoning seems to be all in a circle. The old theological conception of religion and religious life is not yet wholly eliminated from his mind. He holds the function of religion and the function of the nation to be identical, so far as they both aim to restrain men from evil courses, and to redeem men from evil influences and habits; that the highest function of religion and the fundamental function of the nation is-moral cure. Only with this difference, that the nation aims to cure men of vices dangerous to society, while religion aims to cure men of sin-as defined by theologians-as well. Then, let us ask, how is he going to convert a purely external governent into a government that shall cure men of sin ? That we do not conceive to be the end of government at all.

Sheol in a Theological Training School.

Rev. Dr. Briggs of the Union Theological Seminary is apparently making no end of trouble for the Presbyterians, and provokes the open and bitter attacks of the secularreligious press, of which the New York Mail "Any honest man, in the present muddled

age of knowledge and inquiry, that the founda-

tioned to the offense, eternal punishment for not the case." temporal error and sin, then it no less ceases

to deserve the name of punishment merely, and must necessarily take the right name of malignant revenge-a malignancy of such depth and height as that no mortal conception can begin to reach its limitations. But on the other hand, if it be punishment only, it is perfectly plain that it must be proportioned in point of duration to the character of the offense, and on the very first symptom of repentance must be promptly relaxed. Therefore, its office is reformation, and that only. Repentance is the fruit of experience, and can be no other. When experience satisfies us of the mistake in going further in a wrong direction, it has done its allotted work. Punishment, too, is self-inflicted, and cannot be administered at all until experience has taught the fact that continuance in one direction is wrong and in the opposite direction is right. Now just as soon as that important stage of human progress is reached, whether in this world or a future one, why should not punishment relax with the determination to pursue the right and forsake the wrong? Yet this satanic theology teaches that God puts on the lash all the harder the more his poor creatures sorrow and repent.

Christmas.

This dearest and eldest of all the Anniversaries observed by the human family, is the one that fitly closes the calendar year. Yet in the true spiritual sense it begins the year rather than ends it, since it commemorates the birth of one who taught the world entirely new principles of life and conduct to mortals, love to God and the neighbor. Could society be established on those two simple but profoundest of principles, we should not have to think of heaven as some other place than where we are or a state very different from the one we are

Tradition and custom have combined to clothe Christmas with associations that grow greener every year. That is because they have their root in innocence, and restore the scarred old world to its childhood age again. We are all young together at Christmas time. The atmosphere is perfumed with the incense of love. Forgiving charity hides all our faults. Neither envy nor hatred rankles in the heart.

The free giving of gifts marks the time with its symbolic significance. In that way the universal feeling proclaims itself, and its contagiousness runs from heart to heart. On Christmas Day it is the giver who receives the meed of happiness. What a profound lesson does it not teach, namely, that we get the most in thinking of others rather than ourselves. No one can possibly err in the direction of sacrifice. That seems to be the fundamental condition of the soul's health and consequent growth and expansion.

What more appropriate offering can we present to all the readers and friends of THE BANNER than a hearty wish for what the because all thoughts of selfishness are banished news itself in the gay innocence of childhood. Merry, because all is bright and cheerful around, and corroding care has for the time fled, and life is young and new, and gladness

Marvelous Manifestations

tional capacity." But individuals personally human and devilish? Is it any wonder, in this her husband and the brothers. Her entrance-taking a pledge of total abstinence does not age of knowledge and inquiry, that the founda. ment was so profound that they were unable to restore her to her normal condition; and

tions of such outrageous creeds, pretended to have been originated in the spirit of a loving Christ, are fast crumbling away before the power of a clearer illumination, and the silent assaults of a developing humanity? What is punishment for, in any case? If it is sheer revenge, then it can no longer be called punishment. If it is monstrously dispropor-

Hon. Eliphalet Trask,

The distinguished and venerable ex-Lieutenant-Governor of Massachusetts, recently passed to spirit-life from his home in Springfield at the advanced age of eighty-four years. Mr. Trask, as a stanch reformer of a most pronounced type, has been well known throughout the State. His activity in the temperance cause, as well as his prominence in the abolition. movement of a generation ago, brought this invincible man into public notice. Of his connection with the trouble many years ago in Springfield when Mr. George Thompson, the noted English anti-slavery reformer, was hung in effigy in that city for daring to publicly advance his progressive views upon the rights of man, the Springfield Homestead speaks as fol-088

value us progressive views upon the rights of man, the Springfield Homestead speaks as fol-lows: The extended sketches of Mr. Trask's life which have appeared might be still further increased by story and anecdote, so full was his life of action and incident. That he was hung in effigy, as stated in one paper, is a mistake. Those stirring days of aboli-tion agitation brought this man's force of character and quick decision into play in a way which cave rise to the story. It was *George Thompson*, the Eng-lish abolitonist, whose effigy swung from the elm-tree still standing on Court square opposite the Chlo-opee bank, and not the effigy of Eliphalet Trask. But the latter man was connected with the famous affair which stirred the town to lis very foundation. It came about in this way: A small debating society, which numbered among its members Bullis Elmer and Dr. Church and other well-known people, invited this Thompson, who was an extemember of Parila-ment and a man of surpassing eloquence, to lecture in this city upon East India, a country which he had visited to investigate the slave traffic of the East India company. The least symptom of anti-slavery feeling in Springfield stirred up a hornet's nest. Maj. Elipley, superintendent of the Armory, and Master Armorer Allen were so antious lest any discussion of this subject might endanger their chances in Con-gress for good appropriations for the local Armory, that they set about immediately to kindie a feeling against the Thompson lecture. They succeeded indusly. On the day set for the lecture, which was staturday, a howling mob, with fife and drum, marched the strets of the town, threw votten ergs at the windows of the Hampden House, where Mr. Thompson was stopping and succeeded in preventing the delivery of the lefture. The next morning, as the good people of Springfield waved they the tex-citizement was not over. The ant slavery people engaged a room on Sanford street, and Monday foresoon Mr. Thompson and Wendell Phillips ad-dressed as large a company The extended sketches of Mr. Trask's life which Those were stirring times such as tried men's

souls and brought out the fire of liberty that had smouldered awaiting the fanning breath of opposition and ostracism that was needed 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 BAN-NEB OF LIGHT before the 1st of June, 1891. The prizes will be rated as follows:

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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 BANNEE will be furnished gratuitously whenever desired.

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"Outside the Gates."

A new edition of the splendid book bearing the above title, written by the guides of THE BANNEE medium, Mrs. M. T. Longley, contains five hundred and fifteen pages of solid reading matter, comprising Stories, Sketches, Tales of Life and Conditions in the Spirit-World, with other information of the after-life -told in a very attractive style.

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Boston's Fire Alarm.

The fire-alarm system of Boston was the joint invention of Dr. W. F. Channing and Prof. M. G. Parmer, both of whom are now living. The system was put in operation April 25th, 1852, and was the first electric fire-alarm system in the world. - The Evening Record.

And we may add, with a full knowledge of the fact, that Dr. Channing frequently held sittings with Mrs. Hayden, then of this city, one of our oldest trance mediums (who passed to spirit-life recently from New York City), when the spirit Benjamin Franklin controlled and told the Doctor, while they were conversing upon the subject of electricity, that it would prove a practical thing if he would establish the system now in vogue. He did so, and then presented his invention to the city of Boston.

Notice to Local Speakers.

Parties residing at points more or less distant from Boston frequently apply in great to call them into life and action. Those days haste at the Banner of Light Establishment,

instructed to teach.

And it

article, he seems to ask if the nation can have 'fraternally malignant theological discussion, a religion without upholding any known form we will take occasion to refer to but a single ed with all the parties, and that he can confisays the pious Mail and Express. "Dr. Briggs believes that, out of the distorting and distorted the all-knowing Mail and Express. "Dr. Briggs believes that after he gets to heaven himself willing to go into that world and suffer the torments of the damned with them, and that he will accept the offer and do it and save matic Mail and Express. Finally, it remarks that "Dr. Briggs is a visionary; he thinks it is reserved to him to do a work of salvation, at which the Saviour, the glorious Son of God,

failed, and that he will be able to save those whom Christ could not save! And all that is unscriptural. Any man who holds such views is unfit to be a professor in the Union Theological Seminary; no one can tell what he will teach, and the quicker he leaves the Seminary the better for it, for the students, for himself and for the public. If he does not leave, the students ought to leave."

To which we can but add-"Of such is the kingdom of heaven," in their own self-satisfied judgment. Could there be a greater travesty on the spirit of Christ? Who would wish to fall into the tender mercies of an association of men endowed with such a temper-narrow, bigoted, malignant, unforgiving, revengeful? How well these self-appointed judges of the merited destiny of the majority of their fellowbeings do love to utter their maledictions and thunder their threats! They seem to think that a wholly benevolent Creator and loving Father takes more delight in inflicting torture on the great body of his children than he can possibly take in dispensing his favors to a selected few who, at the best, and by their own ostentatious confession, are no better than the very worst.

Now why should anybody object to another's sharing the torments of the so-called damned. if by that means he may be able to rescue them from their suffering? These theological wildcats seem to think it a crime to so much as sympathize with the damned. Nay, more

and worse, they seem to be jealous of losing a part of their own expected heavenly pleasures, there can be no national life save in and if they are not to be treated to the relishful sight of the damned in their torments from the bers. But Dr. Abbott says these problems safe parapets of heaven. What blasphemous cannot be solved merely by individuals acting conceptions of a good All-Father! Who, with religiously. have so they can be solved only a heart of human sympathy in his bosom, could

Power."

So pronounces the Golden Gate, of San Francisco, Cal., regarding some remarkable phe-Without going too far into the merits of this nomena recently occurring in that city. Dr. D. J. Stansbury informs us that he is acquaint dently vouch for the report which we here append from the columns of the above-named journal

We have often had occasion to speak of Mrs. J. J. Whitney as a remarkable trance test medium for the manifestation of spirit-intellipence: but we never supposed, neither have her nearest friends, that she possessed psychic powers of a physical character. She did not believe it herself, and no one could have been more surprised than she at an event which occurred in her presence on Monday evening

Mr. George White, the capitalist, whom Mrs. Whitney, a few years ago, through her guides, brought back to life from the very jaws of death, after six regular physicians had declared death, after six regular physicians had declared it impossible for him to live (a full account of which was published in the Golden Gate not long ago), may naturally be supposed to be something of a Spiritualist. His belief in Mrs. Whitney's psychic powers is almost unbounded.

A few months ago George White received a visit from a brother, Perry White of West Virginia, who, after spending some months with his brother on his Northern estates, came to this city last week on his way to his Eastern

this city last week on his way to his Eastern home. George came with him. Perry is an intelligent gentleman of fine presence, and withal a devout Presbyterian. Of course he took no stock in his brother's faith, at least not until after holding, at George's suggestion, a scance with Mrs. Whit-ney. She gave him test after test of the most continue that the most and indepts thousand positive character-names and incidents known ished, to say the least.

George now conceived a scheme to over-whelm his brother with proof, and send him back to the East a pretty badly shattered Pres-byterian. So the brothers, at the residence of

back to the East a pretty badly shattered Pres-byterian. So the brothers, at the residence of a niece on Sixteenth street, privately agreed that Perry should place a large pocket-book, with its contents intact, in a trunk, carefully lock the trunk, and keep the key. They then repaired immediately to Mra. Whitney's resi-dence at the Van Ness House, about eight blocks distant, and, without making their pur-pose known to any one, arranged with her for an immediate scance. She consented; the rooms were thoroughly searched, the doors locked, and the room partially darkened. Mrs. Whitney was immediately entranced by 'May Flower,' her little Indian control. Perry White then requested her to go to the place named, get the pocket-book, and, if poe-sible, bring it to him. She consented to try, was gone a short time, and returned; and al-though she described the book accurately, naming several papers it contained, including a certain note which the owner did not know was in the pocket-book, said she was un-able to bring the book. She was persuaded to request other guides of the medium to assist her and try again. She did so, and in less time than it takes us to write it, the book touched Perry White's knee, and a moment later was placed in his hands by what appeared to be a human hand. Mr. White was completely dum-founded, and nearly prostrated by this marvel-ous demonstration of occult power. In the book was found a pleasant message addressed to the owner, and signed by one of Mrs. Whit-ney's guides. The effect upon the medium was alarming to

ave passed, and the names that had once been greeted by derision on the part of the thoughtless mass, are now honored and respected by the whole world. Such men as George Thompson, Wendell Phillips, Charles Sumner and will live as long as human hearts shall beat in the long ago derided and insulted them shall be forgotten.

"Banner Correspondence." - Under this heading the present week, E. W. Gould speaks highly of the work wrought the current month by Miss Jennie B. Hagan, in St. Louis, Mo.; F. Muhlhauser of Cleveland, O., bears witness to his satisfaction of the verity of the materializing phenomena witnessed by himself and wife in presence of Mrs. Effie Moss; the veteran Warren Chase of Cobden, Ill., has a word to say in the way of historic reminiscence: a Fort Worth, Tex., correspondent invites to spiritual aims; one who writes from Westboro, Mass., endorses the platform work of Margurite St. Omer; from Indianapolls, Ind., comes a card of thanks to F. T. Ripley, and S. N. Pogg of Wilmington, Del., tells the story of some remarkable incidents in the medial experience of a resident of that place.

17 The Golden Gate, San Francisco, Cal. terminated its weekly issues with that of Dec. 13th, and is hereafter to be published as a monthly, under the editorial management of Mrs. Mattie P. Owen. Mr. Owen, who has conducted it upward of five years, retires, having accepted the position of editor and manager of the San José Daily Times. Mr. Owen has our best wishes for success in his new field of lit.

erary labor.

ET On another page of this issue of THE BANNEB we republish a card appearing in the Boston Investigator, in which all connected with that establishment express their desire for the speedy restoration to health of its vet eran publisher, Mr. J. P. Mendum. We slso trust that Bro. Mendum may yet be able to resume the work he has so courageously carried on in the past.

at the latter part of the week, desiring cure speakers for the coming Sunday.

It would, in view of this fact, be a great accommodation to us, if those Spiritualist speakers or platform mediums-residing in this city others can never be forgotten. Their deeds or its suburban districts-who hold themselves ready for such work, will send to this office with sympathy for mankind, when those who their correct addresses, to be filed for reference at such times as above noted. This is important.

> 27 In our issue for Nov. 22d we adverted to the widely-advertised anti-consumption "discovery" by Dr. Koch, and took occasion to express our doubts in the premises. We now note that many of the regular medical fraternity are at the present time swinging over to the "doubtful" side regarding the practical value of the new system. Even the inventor himself is reported to be "weakening" in his confidence-the lymph acting fatally in some cases, and in others becoming inert through even the delay incident between preparation and use.

> BALTIMORE, MD.-Eugene Cook (south-east corner Baltimore and Calhoun streets) writes that he has a large hall over his store which he would be happy to devote to Spiritualist meetings, if he knew the proper party. There are now no public gatherings of this kind in the western part, though such are held in the middle and far-eastern sections of that city; and he feels confident this would prove a good opening for a first-class test or business medium willing to locate in Baltimore. He can be addressed as above for further particulars.

> Won't there be a jolly time on Christmas Day when the sixty odd Spiritualist children of this city who attend the Sunday school view the CHRISTMAS TREE at America Hall, 724 Washington street, and receive the numerous presents in store for them? We shall publish a full account of the proceedings in next week's BANNER.

> 10 George Drexel (Vice-President of the local society) writes us from Louisville: "We Spiritualists here in old Kentucky are very prosperous, and are making good progress."

EF Bead Dr. J. M. Peebles's account of a stance he attended in San Antonio, and his THE BANNEE only multiplies its friends, and comments in regard to it, with which we fully agree.

We shall print next week an account of the lecture (her first) on the Spiritual Philosophy which Miss Abby A. Judson-daughter of the great Baptist missionary, Rev. Adoniram Judson-delivered recently in Minneapolis, Minn.

For the choice flowers which decorated the "Christmas" seance at the Banner of Light Free Circle-Room, we are indebted to Dr. D. J. Stansbury, now in California, to The effect upon the medium was alarming to whom our special thanks are returned.

SF Sir William Thomson has been elected President of the Royal Society, in succession to Sir George Stokes. The election came off yesterday, when also the Darwinian medal was awarded to Professor Alfred Russel Wal-lace. This is the first occasion on which the medal—one of the proudest distinctions in science—has been awarded. Everybody who knows anything is aware that of all men living Professor Wallace is most entitled to this honor. He and Darwin were working simul-taneously. thouch unknown to each other, on taneously, though unknown to each other, on the same lines, toward the same conclusions. If "Darwinism" had not been founded by Darwin, it would have been founded by Wal-lace.—The Echo, London, Dec. 2d.

By Jennie Leys writes: "I want to assure you that every cruel word pronounced against intensifies true sympathy and regard for its editor. The angels love and bless you for your fidelity to the Cause."

DECEMBER 27, 1890.

LIGHT. BANNER OF

tion only, upon the slates I took with me, but

upon slates furnished by Mr. C. I received

communications from seven personal spirit-

friends, only two of which I had solicited by

writing upon paper according to the usual

The communications were characteristic of

the parties, and were signed respectively by

the full names of my father, brother-in-law,

and others, among whom was an old friend and

musician of whom I had known nothing for

thirty years. I know the medium could have

The second sitting was even more satisfac-

tory than the first, inasmuch as I took with me

slates which I had had in my possession more

than two years. After securely fastening them

together with nine screws, placing sealing-

wax over each screw, and marking each seal in

a manner which could not have been dupli-

cated, I received upon one slate a fine portrait

in colors, said to be one of my band, with a few

Upon the other slate I received six communi-

cations, two of which are of general interest,

"Friends-When the enemies of Truth in the pay of Orthodoxy assail your mediums, stand firm and uphold them. (Signed) ROBERT HARE."

"Friends, to the rescue! Stand firm, or the

A. S. HAYWARD."

KATE R. STILES.

Medical Monopoly will triumph. I am still at the helm to aid you.

encouraging words underneath the picture.

and I give you the messages revbatim:

Yours for truth and justice,

43 Dwight street, Boston, Dec. 11th, 1890.

Cleveland, O., Twenty-Fifth Anniver-

sary of the Progressive Lyceum.

land, and on the 18th of January it will cele-

brate its twenty-fifth anniversary in a way to

call the attention of the outside world to this

attractive and wonderfully educative organ-

ization. It has been maintained by the unself-

ish devotion of earnest workers who have,

under great discouragement at times, kept its

banners floating, and may now be justly proud

of their success. The Lyceum Theatre has

been engaged for the occasion. It has a seat-

ing capacity of over 1200, and is in every way

an attractive place of amusement. Nearly one

half the seats are already sold, and thus finan-

cial success assured. The intention of the

managers is to give one of the finest entertain-

ments ever presented. During the day there

will be speaking by Frank Baxter, A. B. French,

Hudson Tuttle, Thomas Lees, and others, en-

gaged to be present. Mrs. Emma Rood Tuttle

will recite a poem written expressly for the

occasion, and there will be excellent music.

At evening, the Lyceum, in working order, will

and calisthenics are almost perfect, but are

There is a live Progressive Lyceum in Cleve-

(Signed)

had no knowledge of these friends.

The Brooklyn "Panting" Girl.

Accounts have frequently-in years gone by-appeared in THE BANNEH, regarding Miss Mollie Fancher, the then sightless, speechless, sleepless and foodless girl, whose condition for a long time awakened great interest, not only in Brooklyn, N. Y., her home, but throughout the country. The late Drs. Samuel Grover and A. S. Hayward, notably, gave accounts of the case to our readers.

In a late issue of The Investigator of Roston, W. H. Burr of Washington, D. C., contributes an article regarding Miss Fancher and her experiences-much in the line of what has already appeared in our columns -in the course of which he brings her situation down to present date as follows:

-in the course of which he brings her situation down to present date as follows: "Miss Fancher is still living.... She came out of her abnormal state in 1875. Mrs. Parkhurst went to see her as usual, when Miolile said: 'Aunty, I am glad you have recovered from your illness.' What ill-ness?' inquired Mrs. P. 'Why, my aunt tells me,' said the girl, 'that you have had the rheumatism occurred more than nine years prior, and this remark of the girl was the first symptom of a return to her normal condition. She could remember things nine years past as of yesterday, but the intervening time was a blank. Friends whose acquaintance she had made within nine years were all strangers to her, and she had to be introduced to them again. Prior to her illness she was engaged to be married. Her lover continued faithful for several years, until there seemed no hope of recovery, when, with her consent, he married another. But now she was sur-prised to learn that he had found another bride. Mollie is still an invalid and totally blind. I hear but little about her, but I understand that she is for the most part in her normal state, and without the clairvoyant power she so long possessed."

A Teacher and a Forum.

The New York World has issued a Souvenir Supplement in which is given a fully-detailed description of its new home, the Pulitzer Building, brief mention of the inauguration of which on Dec. 10th we made last week. This Sourenir is illustrated with a lithograph view of the structure, some idea of the height of which may be had when it is stated that the highest point of Trinity Church is barely on a level with the floor of its observatory. A number of interior views are also given. In the account of the laying of the cornerstone, a cablegram from Mr. Pulitzer, who at the time (Oct. 10th, 1889) was in Wiesbaden, is given, the following passages of which will meet with a hearty response from the people, as a clear statement of what the press should ever be:

The press should ever be:
"God grant that this structure be the enduring home of a newspaper forever unsatisfied with merely printing news-forever fighting every form of wrong-torever independent-forever advancing in Enlight in 1857.
In the maid a man would like to find a stilly school-house and a daily forum-both a daily tribune-an instrument of Justice, a terror to crime, an aid to education, an exponent of true Americanism."
In tavor, say Yes; those against, say No. We will keep a regular account, and then decide. Polls open until April, 1891, the month THE BANNEE was started in 1857.
In the maid a man would like to find Is just the one he misses;
The last one in the world he wants Is just the one he kisses.
For further information inquire at The Globe office.

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Arbitration.

At a meeting of the World's Arbitration League in Washington, D. C., a short time since Bishop Newman reported the conditions and prospects of the movement in foreign lands as observed by him during his recent tour abroad. He found that great progress had been made since his visit some years ago. The world, he said, is ready and waiting for the United States to take the lead for a Congress of Nations. He referred to the earnest desire of the late President Grant that the time would soon come when there should be a Supreme Court of the world.

After the transaction of business, and congratula tion from the audience on the substantial advance made toward the world's peace, resolutions were offered by S. M. Baldwin, and unanimously adopted, the closing one being as follows:

the closing one being as follows: Ecolecid, That the World's Arbitration League will urge the passage of a joint resolution by the fifty first Congress, asking the Fresident of the United States to call together at Washington in 162, representatives from the leading nations, authorized by their respective countries to con-mon and gradual disarmament by general consent, to com-mence in 162, and end on the last day of the present cen-tury, thus preparing the way for universal brotherhood."

"Autumn Leaves."

A neat and tasty volume, bearing the above title. containing poems selected from the writings of Hose Maxim-whose contributions to THE BANNER, and other papers and magazines, have been generally admired-has just been published, and doubtless will for gifts to bestow upon friends as tokens of their re- the raising of oranges. membrance at this festal season. The poems are marked with simplicity of expression, purity of thought, and spiritual aspiration. The price is one dollar. Coules may be had by addressing Rose Maxim

NEWSY NOTES AND PITHY POINTS.

Independent Slate-Writing. to the Editor of the Eanner of Light:

custom.

TOT THE BANNER wishes this happy Christmas week to especially whisper its kindest regards to its numerous patrons, most of whom have stood by it for many years; it entertains the hope at the same time that what few enemies it may have will see the error of their way and join withour true friends in happy reunion.

The simple gift that expresses painstaking forethought, that is impressed more or less with the personality of the giver, and has in its evident design some special fitness for him or her for whom it is intended, is the ideal bearer of the season's greeting between congenial friends.

To come in and be starved, or stay out and be shot is poor Lo's limited choice. -N. Y. World. That's about the whole story.

John G. Whittier, so wise, so free,

Abides his time at eighty-three.

The widow of Millionaire Fayerweather alleges that he was of unsound mind, which, perhaps, explains why he didn't leave anything to Harvard College.

In London one person in every five will die in the workhouse, hospital or lunatic asylum. It has been calculated that there are about 200,000 families living in London on about a pound a week.—London Commoniceal. Bo the cancer parasite has been discovered, too! Dr. Russell of Edinburgh is the man who "stakes his

claim." What next? You never can honor your father by going around swearing to his mistakes. You never can honor your mother by saying that ignorance is blessed because she did not know everything. I want to honor my parents by finding out more than they did.—ingervol.

The New York Ledger, the most successful of American weekly newspapers, was founded by Robert Bonner, the father of its present editors and proprietors, over one-third of a century ago. Its great succens was due entirely to the originality and enterprise of its founder. When we established THE BANNER, we imade its pages the size of The Ledger. Now it has been suggested by several correspondents that for convenient binding we make the size similar to the Boston Budget-sixteen pages instead of eight, as at present. Do our patrons favor the change? Those in favor, say Yes; those against, say No. We will

The Yonkers Gazette pathetically remarks : " There's many an ass that puts in a good deal of brayin' work," which leads The Record (Boston) to add that the genus alluded to is " a very noisome adjunct of society."

The United States Secretary of the Interior calls attention to the interesting fact that now for the first time the line of States stretches continuously across the continent from ocean to ocean, and from Canada to Mexico. Idaho was the missing link.

LEAH FOX UNDERHILL. -The eldest of the Pox sisters has departed this life, in which she played a more consistent and creditable part than her two younger sisters have chosen. The funeral obsequies were celebrated in New York on November 5th ult. were celebrated in New York on November 5th ult, and the mortal remains were interred in Greenwood Cemetery. Mrs. Underhill was a kind and generous ifriend to the poor and suffering, and although her marriage with Mr. Underhill withdrew her from pub-lic mediumship her gifts were always at the service of those who honestly sought conviction. Mrs. Helen J. T. Brigham delivered the funeral discourse, which was of exceptional beauty.-Light, London, Eng., Dec. 6th ech.

A fine photographic likeness of Mrs. S. C. Loomis, of New York City, is received, for which the lady will please accept our thanks.

Beneath a fair externor A rascal often lurks: It is true of men and watches-You may tell them by their works. - Fitteburgh Bulletin.

The cultivation of camphor trees is a growing industry in Florida, and, according to experts, ten years find many purchasers among those who are looking from now that cultivation will be more profitable than

There may possibly be a Presidential boom in the Indian agitation, but the people will never forgive the flighty correspondents who daubed their dispatches with war paint. - Washington Post.

Belleving in the maxim, "Honor to whom honor is due," I write you an account of two highly satisfactory sittings which I have had

ican Consumption Cure.

Inhalation and Inoculation.

Why Send to Germany for Lymph when this Wonderful Remedy is Available?-Physicians, Patients and Druggists All Praise the Aerated Oxygen Company's New Cure.

A reporter having read numerous statements about a wonderful medicine that is claimed to have made many actual cures of consumption visited the office of the Company at No. 19 Beekman street. Statements made to him by the agent seemed so extravagant that a trip was made to Nashua, N. H., the headquarters of the Company, for the purpose of giving the public the facts. The truth cannot be more than outlined in this article, but will convince all that we need not look to Dr. Koch for lymph while this wonderful remedy is so available. At the office of the Company, ex Postmaster Flynn, the treasurer, was met, who joined in the search for facts. First the stock book was exhibited to show the class of men composing the corporation. The list includes twelve physicians, the Mayor, three ex Mayors, two bank presidents and any number of solid business men. Several of the best-known physicians were called upon, and in reply to the question: " Is it true that aerated oxygen has permanently cured these people whose names are signed to testify ?" The reply was uniformly "I know personally of several of these, and many more whose names do not appear, being cured just as they state."

The reporter was next introduced to Mayor Burke, who said: "I am a stockholder in the Aerated Oxygen Company because by personal use I have found it to be a wonderful medicine."

Ex Mayor Tolles said ... I am a large owner, first, because it cured a near neighbor of mine, Mrs. Daggett, of consumption, second, because it has proved invaluable in my family, and third, because I believe it to be the best preparation for throat and lung troubles on the market."

Dr. C. E. Faxon, an eminent dentist, was met at dinner at " The Laton." Without knowing the mission of the reporter, he stated that for the first time in seventeen years he was able to stay in town and attend to business during the hay fever season. "Nothing ever even relieved me," said the Doctor, " until I tried the aerated oxygen. When I feel the irritation coming on. I simply take a few inhalations and that is the end of it " The Doctor's appearance proved the entire absence of his old enemy. The reporter was introduced to other leading citizens, who related several astonishing cases. Among them was the wife of a occupy the stage. The members in marching letter-parter who had asthma so badly that she had not been able to lie down for a month. The first inhalation repreparing for even greater excellence. Reci- lieved ber, and the now breather early, the first time for tations will be given in order of work, with fitteen years Several druggists were seen, and it was speaking and music. No one having the least learned from them that there was a very large beal deinterest in Spiritualism or free thought should mand, and that all the doctors are prescribing it. They allow this opportunity to go by without being | ay "It seems to cure everybody" " Catarrh. broachitts, present, and seeing their Cause presented at colds, hay fever, drappear like magic before this great remedy "said a cunning little apothecary in a long duster. In order to verify the general statement made the re-

porter interviewed Mrs. C. h. Daggett, whose case is mentioned above by ex-Major Toiles, who made the following RAYMOND'S HOBSFORI'S ACID PHOSPHATE FOR ABUSE (remarkable statement - If my testimony in regard to aerated oxygen will induce any one suffering from long

trouble to try it. I am happy to give it, as I have suffered concention and inflammation of the many sears with cough-

ADVERTISING BATES.

5

\$5 cents per Agate Line.

DISCOUNTS. OZ,

No per cent. extra for special position. Noceial Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fify cents per line. No extra charge for cuts or double columns. Width of column 37-10 inches.

The must be left at our Office before 15 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGBT cannot well undertate to souch for the honeity of its many advertisers. Advertisernatis which ap-pear fair and honorable upon their face are accepted, and whenever its made known that dishoneit or improper persons are using our advertising columns, they are at once interdicted. We request pairons to notify us promptly in case they dis-cover in our columns advertisements of parties whom, they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Three Hours More. - Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail. tf Oct. 4.

Dr. P. L. II. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Oct. 4. 13w⁴

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

James Burns, 15 Southampton Row, Lon-don, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

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

ADVERTISEMENTS.

DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

TUPHEN ELLER CONTOURT AND NERVINE. L'A most wooderid lavigorator. The first dose will con-viace you of its value in General Debility. Highest Testi-monials. Try it. 31:60 per bottle: ais bottles for 53.0. BLOOD, KIDNEY AND KHEUMATIC REMEDY - Purely vegetable specific for the curs of REMEDY - Purely vegetable specific for the curs of REMEDY - Purely vegetable specific for the curs of REMEDY - Purely vegetable specific for the curs of REMEDY - Purely vegetable specific for the curs of REMEDY - Curse Palphoton and Haiarial, Neuralega and fibeumatic Palma. The greatest Blood Furfaer yet dis-covered. Sido per bottle: six bottles, 53.00. CELLERERE. Curse Palphotency, and all female weakneases. A very pleasant, harmless and wonderfully efficatious remedy. SIM per bottle. CLIMAX CATARBENT CURE. Gives immediates rikel in Gaarrh, Astima, Influenza, Colds in the Hood, etc.

relief in Catarrh, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, M

CEDIA. THROAT AND LUNG HEALER will care any Cold or Court. If taken in time. Greatest value in Con-

Cold or Cough, if the in time. Greatest value in Con-sumption. Side per bottle. BY SPEPSIA TABLETS.--O cents per box. WILD-FIRF LINIMENT -- Bottle, & cents. The greatest Pain Erafcator. Sugerior to all others. PSYCHO-FIRF CONSTRUCTION PILLS.-- Cure Maisris and Liver Completion. Spectally magnetized for Health and Development. So cents per box. Diaconoris Figze. If in doubt which remedy to order, send name, age, set, and leading symptom, with stamp, for repit. For a clairroyant diagnosis in fall, send lock of bair and levelopment. So cents per box.

and fee, 22.00. The above sent prepaid by mail or express on receipt of price with full directions, by addressing DRS. WTANS-BUEN & WHEELOUS, 443 Shawmark Avenue, Beaten, Mass. Agents wanced. Clairvorant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements, send for circulars and terms. Pacific coast supplied from 36 Scott street, Bau Francisco, Cal. Also for tale by COLBY & RICH. Not 22.

VACATION EXCURSIONS. All Traveling es Inclu A party will leave Boston Tue-day, Jan. 13, sig New Or leans, and Thursday, Jan. 15, sig Kansas City for

OF ALCOHOL. It relieves the depression therefrom.

its best. The event will be one that will make 1

HUDSON TUTTLE.

its mark and be long remembered.

PROF. KOCH HAS A RIVAL.

first of these two sittings was had in October. At this sitting I received a single communica

under test conditions with W. R. Colby, the medium for independent slate-writing. The

Some Facts About the New Amer-

North Cambridge, Mass .- a portrait of whom serves as a trontisplece of the book.

Donations

CIRCLE MEETINGS.

Amounts received since last acknowledgement From R. G. A., \$1.00, C. W. Tripining, 35 cents. L. cents; M. Jackson, 30 cents; Betsey H. McLaughlin, ; handle' 50 cents, Mrs. H. Cornell, \$1.09; Barrett & McCoy, \$1.00; Almyra P. Thayer, 50 cents; H. C. Hubbard, 50 cents; Smith Cook, 50 cents. Not only do we thank the donors, but the Spirit Band that manages the circles desires to also especially return thanks.

Fund for the Destitute Poor.

DONATION MONEYS RECEIVED.

Contribution from Pree Circle, \$9.00; Mary A. Boyer to cents; Sagoyewatha, \$1.00; C. H. W., \$1.00, M. Jack-son, 50 cents; Mrs. L. A. Webb, \$2.00; M. Stubbman, 75 cents; Mrs. H. Cornell, \$1.00; Esther, for Father Pierpont's work, \$9.00; Friend, \$3.00; Mrs. E. M. Jenny, \$4.40; Mrs. L., \$3.70; Mrs. A. J. Kennison, \$1.00. Thanks, dear friends. Our calls for pecuniary aid just now are larger than ever.

MRS. HELEN STUART-EICHINGS closed her very successful engagement at Muncie, Ind., Dec. 19th. The Daily Times of that place refers to her audiences as completely filling the opera house, and of her answers to questions propounded being given " in a answers to questions propounded being given "in a clear, philosophical manner, showing the fine concep-tion she has of the subject, and her unbounded re-sources, as a student and a scholar," adding that " in no light does she appear better than as a recitationist. The most difficult readings are rendered by her in a faultiess manner, the large audiences frequently con-tinuing the applause long after the artist has bowed her acknowledgment and retired from the platform."

The Stonington line for New York is a favorite route, as its course is entirely within Long Island Sound, thereby avoiding rough water and heavy weather encountered "outside." The steamer Massachusetts is known as one of the most reliable on the Sound. Train with Free Reclining Chair Cars leave Park Square Station, Boston, at 6:30 P. M.

Mrs. H. W. Cushman has been obliged, we are informed, to discontinue her circles for the present. on account of ill health.

To California and the Saudwich Islands.

Islands. It will be seen that Messrs. Baymond & Whitcomb oter their patrons an opportunity to make a visit to the Hawailan Islands in connection with their Janu-ary trips to California. The Islands have a glorious winter climate, and there can be no more novel or de-lightin experience than a month at Honolulu, and at the other points of interest. A visit will be made to the great volcano of Kilauca, which, according to the latest reports, is again becoming quite active. The "Lake of Fire" is one of the world's grandert sights. The Pacific vorgage is made on the superb steamers of the Oceanic Company. The return lickets from Cali-fornia are good for six months, and there is a choice of four different routes. Descriptive circulars may be obtained of Haymond & Whitcomb, 266 Washington street, opposite School street, Boston.

Great men stand like solitary towers in the city of God, and secret passages running deep beneath external nature give their thoughts intercourse with higher intelligences, which strengthens and consoles them, and of which the laborers on the surface do not even dreām !—Kavanagh.

Not a few of the phrases in use at this day origin ated with Lyly, and are found in his "Eupheus," a popular book published in 1589. Among them may be mentioned "caught napping." "a crooked stick or

IN ALL OF THE EANNER OF LIGHT PUBLIC FREE none," "brown study," " catching birds by putting salt on their talls," etc.

It is said that Ex-President Grover Cleveland car-A. Eames, \$1.00; H. Sanders, \$2.00; F. H. Morrill, 50 ries a handsome new cane with Victoria's head for a

> D. F., Baltimore, Md.-Thanks. News from the Monumental City " will certainly always be welcome

The ballot in regard to closing the World's Pair on Sunday, which was carried on in the Chicago Evening Post for about six weeks, closed Nov. 18th, with the result standing thus: For opening on Sunday, 19,316; against opening on Sunday, 5,192.

A Protestant clergyman in Vienna, feeling himself called upon to stem the public esteem of Professor Koch, reminded his congregation that whatever Koch might still discover and invent, and whatever methods of death he might do away with, he never could drive death out of the world, and that religion had lost none of its importance by the advance of science. If a Catholic had said that, how he would have been kicked!

It is stated that the subscriptions to the scheme of General Booth of the Salvation Army for reclaiming "Darkest England" already amount to thirty-eight thousand pounds sterling.

Prof. Carpenter of this city, the noted mesmerist mentions the case of a somnambulist who sat down and wrote with the utmost regularity and uniformity. Not only were the lines well written and at the proper distances, he says, but the i's were dotted and the t's crossed, and in one instance the writer went back half a line to make a correction, crossing off a word and writing another above it, with as much caution as if he had been guided by vision.

[THE COMING DELUGE.]-Go into the back coun-ties of Pennsylvania and find forty thousand children, under fourteen years of age, so solied and grimy that they look like promes from the realms of eternal darkness, who are denied schooling, denied recrea-tion, denied all happy childhood-denied everything beautiful and human, in order that by their toll they may add to the coal baron's unboly millions.-Labor Advocate.

Fact, every word. It is a disgrace to Christian civilization.

There is more religion in a box of toys and candy for a poor child, or a fat goose and a basket of goodles for a destitute family, than in a volume of sermons or s top of tracts.

The trial of "the stranglers" in Paris has resulted. as it was evident must be the case, in a verdict of guilty. Eyraud is sentenced to the guillotine, and Gabrielle Bompard, the decoy and accomplice, to twenty years' imprisonment at hard labor. Eyraud has sppealed to the higher tribunal.

[A "BTEAM" PRINTER.]-An exchange says: "We have a compositor in this office, the great friction of whose movements over the types in his stick fuses them solid like a stereo plate. The only way to pre-vent this ir to have his case submerged in water; and the rapidity of his motions keeps the water boiling and bubbling, so that eggs have been frequently boiled in the space box. Figes lead from the bottom of his case to the boiler in the press-room, and the steam generated by our compositor's motions runs the power press. In one day he 'set' so much type that it took read the proofs, and it was not his best day for setting type either."-American Art Printer.

Isn't this a take-off on the new type-casting and type-setting machine lately invented? What do you say, George?

Movements of Platform Lecturers.

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

Helen Stuart Richings is lecturing for the Union So-ciety of Spiritualists in Chaelanati, O., the Sundays of the current month. The 15th, 17th and 16th she lec-tured to large audiences in the Muncle (Ind.) Opera three do large audiences in the Muncle (Ind.) Opera House, closing the course with an entertainment on the 19th; and is announced for the 22d, 22d, 23th and 23th in Winchester (Ind.). In the two latter cases the engagement is the second within one month. Mrs. Elchings's Sunday engagements are as follows: With the Grand Eaplds (Mich.) Society in January; the Pirst Spiritual Church of Pittaburgh in March; the Union Society of Norwich (Conn.) in April; Grand Eaplds in May; Indianapolis in June; Lookout Moun-tain, July and August, and, beginning next season's course, September in Cincinnait. Engagements on be made by addressing G. P. Richings, P. O., Boston, Mass. Dr. D. J. Stansbury, who has been on a special mis-

Dr. D. J. Stansbury, who has been on a special mis-tion to California, will return to Boston soon after the holldays.

Mrs. Mary P. Lovering will spend the winter in Jacksonville, Fla. Her address is Hotel Roseland. Henry H. Warner, inspirational speaker and test-medium, lectures in Lowell, Mass., Dec. 22th. Would like engagements for Southern States for January and Pebruary, 1891. Address, care BANNEH OF LIGHT.

Mrs. A. E. Cunningham spoke and gave tests in Quincy. Mass., Sunday, Dec. 21st, to a large audience. She will be there again Sunday, Dec. 28th.

F. A. Wiggin, lecturer and test medium, speaks in Newburyport, New Bedford and Brockton during the next four weeks. Would like to engage the last two Sundays of May and the first Sunday of June. Ad-dress Balem, Mass.

dress falem, Mass. J. Frank Barter speaks in Norwich, Ct., 28th inst.; during January, 1871, in Cleveland, O.; the first two Sun-days of Febmary in Springfield, and the last two in Bos-ton (Berkeley Hall); the first and last in March in Sa-lem; the second in New Bedford, and the third and fourth in St. Louis, Mo. The first of March he is se-cured by the new Children's Progressive Lyceum of Boston, to give in the alternoon an anniversary ad-dress, with scance, in Tremont Temple.

W. I. Jack, M. D., is now at his home, 16 Beacon street, Haverhill, Mass., for a brief season.

sureer, navernin, mass., for a oriet season. Mrs. H. S. Lake, who is speaking this month to large and enthusiastic audiences in Washington, D. C., will return and resume her regular work in the Frst Splittual Temple, Boston, on the atternoon of Jan. 4th, '91. She has been reforgaged by the Wash-ington Society for the month of February, '92. Pres-ent address, 110 C street, S. E., Washington, D. C. Permanent address, 52 Worcester street, Boston, Mass.

An exchange states truly that our progressive civiliation and development demand a broader and more highly-educated class of mechanics, a more scientific understanding, a wider power of reasoning, a fuller development of the mental powers, which can only be gained by studying theories in combination with the practial part of the work.

Brought Down to Date.

Brought Down to Date. An old bookcase, though its title deeds so back to the days of Andrew Jackson, is worth very little. The books may property be old, but the bookcase should be carefully brought down to date. Then, too, the most convenient modern bookcase is combined with a writing-deak, making a piece of furniture known as the secretary bookcase, which is one of the most commodious pieces of modern furnishing. These secretary bookcases can be seen in great va-riety at Paine's Furniture Warerooms on Canal street, where good furniture can be bought at the low-est prices in this city.

Subscribers' Notice.

The darwers of the expiration of every subscription to the Barwers of LIGHT is plainly marked on each ad dress. Subscripters who wish their paper continued will avoid inconvenience by remitting before the ex-piration of their subscription, as we stop every paper after that date. It is the earnest desire of the pub-lishers to give the Barwers of LIGHT the extensive circulation to which its merits entille it, and hence they look with confidence to the friends of the paper throughout the work. COLEY & BICH, Publishers,

lungs. In January 197, had a slight hemorrhage, and from that time bet strength rapidly until my case was pronounced hopeless. I commenced the use of aerated oxygen early in July 1987, by the advice of W. H. Dinamore, M. D. He zave ho encouragement that it would do more than relieve the suffering at the time and when asked if I was in consumption answered. We couldn't call it anything My symptoms were profuse might aweats, severe spasms of coughing with a continual hacking and an aimost untearable pain in the left side and shoulder, from all of which I was surprisingly relieved in a short time by the use of oxygen alone. I have used no other medicines for my lungs, and at the present time have no cough, and am in ; better health than I have oven in ten years. I am never without the oxygen as we use it in the family on the first appearance of cold, and for two years have not had a cold to last over theire hours. We consider it indistrinable as a family remedy for nearly all diseases

The appearance of Mrs. Inagett would certainly seem to confirm her statement. Neille Stanton, who was cured after a council of doctors said she would not live three months, was seen and stated frankly that she owed her life to actated oxygen. Ble is as healthy in appearance as any lady we have met in many a day.

Young McAlee, whose case was a seven days' wonder looking strong and healthy, stated that eight months ago the doctors gave him up to die of consumption. " I was ad vised by a physician to try the aerated oxygen, and it cure me.

Having satisfied himself that too much has not been said in favor of this new treatment, other questions were taken up. What is it? How is it used? What does it cost? Is safe? were questions to be answered. It is a liquid, having much the color of whiskey, which, when poured into hot water, gives off a very agreeable vapor, which is said to add to the atmospheric air passing through it in the process of inhalation an additional smoont of oxygen, and some other new element. The flavor of the oxygen is very grateful, and imparted to the reporter a sensation of overstimulation or exhibitration which passed off immediately The theory of cure is that this vapor is absorbed by the blood, that it is a most powerful germicide, that it burns up

all effete matter like the simple process of combustion. Baid Dr. Collins, who, by the way, is business manager All the habits of life tend to reduce the amount of orygen inhaled, and consequently there is more or less impurity in the blood which famishes a fertile soil for the breeding of disease germs. How may we increase the amount of oxy-gen so that the waste, effete matter may be burned up in the lungs, and the germs killed ? Certainly not by administering drugs through the stomach. Aersted oxygen supplies the place of pure air, and gives to sephyriated nature he means by which to protect herself from danger. By full, free inhalation every inch of surface, from the nose to he last air cell, is bathed in sersted oxygen vapor, unhealthy secretions are disinfected, the mucous membrane is cleared of impurities, the germs of disease wither and die, and in a short time the victim of any throat or lung trouble notices sizes of improvement. Color returns to the blanched cheek, because the oxygen brightens the blood, carries strength to the digestive organs; sleep is induced because the brain is no longer poisoned with impure blood. In a word, life begins anew under the stimulus of this great tonle

"After fifteen years of active practice," said the doctor "I am obliged to confess that this is the only medicine I have ever seen that would relieve me of a terrible winter cough, which has compelled me many a time to leave every thing and go South. I am in this thing because I know it to be better than represented. It is not a quack nostrum, but a scientific combination of chemicals which react upon the application of heat, and produce a new gas rich in oxy-gen." The cost of an outfit is about one third that of any other so-called oxygen home treatment, so that it is really s very chesp medicine to use. The use of the apparatus is easily understood-an important factor in a treatment of this kind. The mission of the reporter is simply to investi-

CALIFORNIA ASD THE SANDWICH ISLANDS.

There will be a month's solourn on the Islands, with a visit to the famous volcano of Kilauea, which has lately shown renewed activity. The excursion tickets include every part of California, and are good to return until July, with a choice of four different routes. The outward route January 12th will be row New Orleans, Galveston, Ean An-tonio and El Paso, and January 15th row Chicago, Kanaas (10), Las Vegas Hot Springs and Banta Fe. All Hallway Travel in Magnificent Trains of Vestibuled Pul-man Palace Cars with Dising-Cars. Baymond D. & WHITCOM B.

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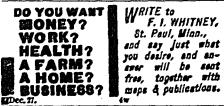
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A Large Front Room in Banner of Light Build-ing, admirably arranged for Physician or Me-diam's office. For particulars and terms, apply at Bookstore, No. 9 Boy-worth street, Boston, Masa. Dec. 21.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also ram M dies turnished. How located at Hotel Aldrich. W Berk ley street, Boston. Hours 19 to 7. is Nov. 14

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Street, Detroit, Mich. Dec. 37. DEOF. BEARSE, Astrologer. Office 172 Wash-ington street, Booms R, 13 and 14, Boston, Mass. Whole life written; boroscope free. Beilable or Business, Mar-riage, Disease, Speculation, etc. Bend age, stamp, and score of birth If possible. 1w^o Dec. 77. HOW TO BECOME A MEDIUM. A 16-page In Pauphlet containing full instructions and a Sesled Letter designating your phases of mediumathp, and a copy of *The Rower*, for 15 centa. (Name this paper.) Address MES. DR JAMES A. BLISS, 22% Fifth street, Detroit, Mich. Dec. 71. 2w^o

Mass.

BANNER OF LIGHT.

Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Ea tabliahment on Tuesdays and Fridays of each week at B 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 pro-cisely. J. A. SHELHAMER, Chairman.

On Tuesday Afternoons the spiritual guides of MRS, M. T. LONGLEY will occupy the platform for the purpose of an swering questions propounded by inquirers, having practi-cal 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 Arday Afternooms MRS. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

their löved ones of earth an opportunity to do so. T it should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life boyond the characteristics of their earthly ilves—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of cristence. We ask the reader to receive no deortine put forth by spirits in these columns that does not comport with his or her reason. All errorss as much of truth as they perceive—no more. T it is our carnest desire that these who recognize the messages of their spirit-friends will verify them by inform-ing us of the fact for publication. T Antural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in carrit-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings. T ANNER OF LIGHT, and not, in any case, to the medium.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley,

Report of Public Séance held Nov. 11th, 1890. Spirit Invocation.

Report of Public Séance held Nov. 11th, 1890. Spirit Invocation. Oh thou Omnipotent Source of all Wisdom and In-telligence, thou Sacred Being called Life, Eter near the second of the second of the second of the second and strengthen us with new power and new under-second the grave; we know there are minds sitting in gnorance, not comprehending the laws, or realiz-ing the grave; we know there are minds sitting in gnorance, not comprehending thy laws, or realiz-ing the grave; we know there are minds sitting in gnorance, not comprehending thy laws, or realiz-in gnorance, not comprehending thy laws, or realiz-ing the grave; we know there are minds sitting in gnorance, not comprehending thy laws, or realiz-ing the grandeur of thy truths; and ohi we ask that those who mourn may be comforted; that those who are in doubt may be given knowledge and truth; that those who are grouping amid the shadows of ignorance may have the darkness dispelled from their minds by the glorious sunlight of thine eternal truth and wisdom. Our father and our Mother God, we ask that minds may be illuminated with that divine light which shall hit bigher goodness and beauty and purity of life. We ask that lives that are at present grouping and molling amid the shadows may be touched by thy crease and their perceptions be quickened. Minder grave in need of that which is more uplifting, more strengthening to the splitual nature, may be upplied according to our need. Minder good that they will be quickened in things that are debasing, to rise above the tondencies that are of a material nature alone, dragging down which is a source of splitual enliptement and vigor. May thy ministering angels receive power to go forth from place to place, bearing that degree of comfort, of consolation, or of instruction which is nost re-ongord pralse unto the e, and unto thy helpful ones, ones of pralse unto the e, and unto thy helpful ones, ones of pralse unto the e, and unto thy helpful ones, one of pralse unto the e, and unto thy helpful ones, one of pr

forevermore. Amen.

Questions and Answers.

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

your questions, Mr. Chairman. QUES.--[By Mrs. E. A. C.] I have been en-gaged, during the past three years, in writing a book concerning woman, and her social wrongs. I want to print it this winter, but a reliable as-trologer declares that the book will be a complete failure, on account of the position of the planets. He also states that no favorable period will occur for publishing the volume until 1894. I am great-ly discouraged, for I feel that to wait four more years, when woman is seeking for relief from her woes, will be time wasted. I have been told that wise intelligences, such as Henry C. Wright and others, have aided me in my work; but I do not see the wisdom of those spirits in inspiring me to write a book which cannot be successfully pub-lished until four long years pass. Is it true that the planets can affect, in large degree, the success of any literary venture? Ans.--It is true, at least those who study the

ANS.-It is true, at least those who study the position and movements of the planets claim that it is true, that human life may be affected in a multiplicity of ways by planetary influ-ence. Spirits, as well as mortals, who have pursued such a study, affirm that an individual pursued such a study, affirm that an individual life may be affected socially and in every other department of its nature through the influence of a certain planet which bears a vital relation to that human life. We, however, personally, accept this statement with a qualification. We do not doubt that astrology is a science, one that may, under favorable conditions, be dem-onstrated as an exact science, relating to the universe, to human life, and also to all that breathes or pulsates with existence upon the planet; but we do not conclude from this planet; but we do not conclude from this that each life is so vitally affected by the influ-ence of planetary law that it becomes a creaence of planetary law that it becomes a crea-ture subservient entirely to that planetary law. We know that human lives are made up of combined elements and essences; part of these belong to the material, are drawn from the physical universe, are related directly to the organic structure of the individual; part of these elements and essences are drawn from the spiritual atmosphere, are related directly with the higher laws of spiritual existence, and may gain the ascendency over those more material elements, influences and conditions and may gain the ascendency over those more material elements, influences and conditions which belong most vitally to this material uni-verse; therefore, we conclude that one may be under the domination of planetary law to an extent, and may still, by the exercise of his spiritual nature and by the attraction between his life and that of wise intelligences in the supernal world, who have so far advanced in a knowledge of science as to be able by the force of their will-power and by other inherent qual-itles of their own to overcome the more crude of their will-power and by other inherent qual-lities of their own to overcome the more crude or external conditions of planetary life in his own existence, counteract these adverse influ-ences, or to rise above them; so that, if your questioner feels that she is deeply inspired by the spirits of exalted intelligences who know they have a work to do in the reformatory field through her agency, and is impressed upon to bring this work forth as speedly a possible, we should advise her to pay attention to the forces that control her life, and its so tions, to an extent, to the counsels of those spiritual attendants, and to proceed with her labor just he if no astrologer had claimed that an adverse planetary influence, would act against hershould she put her work forth to the world iccould a bac put her work is of im-measurably alow growth and infoldment; sometimes it may take, years before, the full harvest is 'wrough in the lives of those who sow their seeds, express their thoughts, and perform their deeds in behalf of humanity. This is an age of transition, and during the remainder of this contury work is of im-mentions, this contury we do not expect to its see the fulfillment of any vital and grand work. for humanity, Man is passing through a pe-riod of ohange, throwing aside old forms and conditions which are now useless to him, and very slowily growing into new, conceptions of a ities of their own to overcome the more crude an adverse planterix induced, whether the control and the provide and the provide

of exercising her own thought and judgment upon those questions which pertain to her own life, as well as those which pertain to the life and welfare of posterity. Slowly but surely she is winning her way: but undoubtedly it will still be the work of time for her to attain that position which by right belongs to her. If your questioner has any new thought or great truth to express to the world, and if those wise intelligences who come to her have been able to express through her agency some-thing that is ennobling and uplifting in behalf of woman, then we would encourage her to put it forth to the world, allowing it to make its own way by the force of its inherent value.

Q.-The question has been already answered some years since, but will the Controlling Intelligence please restate his views at the present time regarding what we are to understand as the real meaning of "mind-reading," "thought transferrence," etc., upon which terms such stress is now being laid by "Psychic Researchers," so called 9 called ?

called ? A.--Mind-reading and thought-transferrence are one and the same. Thought may be trans-mitted from mind to mind. Why not? Hu-man beings who are in touch with each other, that is, en rapport, sufficiently to have their magnetic atmospheres mingle, at least to an-extent, will, in time, after they have become familiar in association with each other, be able to transmit thought from one mind to the other without the vehicle of external expres-sion. Spirits who have denarted from the mor-

other without the vehicle of external expres-sion. Spirits who have departed from the mor-tal form find themselves enabled, under cer-tain conditions, to approach mortals, and some of these mortals they find sufficiently suscepti-ble to be acted upon by this mind which is not in the physical form. One spirit approaches this medium, for in-stance, and finds that he can come en rapport with her brain, can exercise a degree of psy-chological power upon it so as to make it re-spond to the action of his mind. The medium receives the thought of the spirit; no word is spoken, but that thought is correctly perceived and outwardly expressed by the instrument employed. Now, if the same medium comes in contact with a mortal who can mingle with her atmosphere, and who is sufficiently posi-tive to project a thought from his brain to her own, she may receive that thought and be able own, she may receive that thought and be able

own, she may receive that thought and be able to express it. "And so," you will say, "she has read the mind of this individual." Very true; it is mental telegraphy, or the transmission of thought from one mind to another. That may be accomplished between two spirits in the body, or it may be accomplished between a decarnated spirit and one that is yet encased in mortal flesh. The world is beginning to awaken to a knowledge of this power possess-ed by humanity, and to be wonderfully start-led by its expression, in rare instances of awaken to a knowledge of this power posses-ed by humanity, and to be wonderfully start-led by its expression, in rare instances of which we hear; but as you study the psychic powers and possibilities of man you will be-come more familiar with them and with their operations. We have no doubt that within the next quarter of a century it will have be-come a common occurrence for thought to be transmitted from mind to mind here on earth, even when the two minds are many miles even when the two minds are many miles apart.

In our own personal experience while we lived on earth a knowledge of this law came to us; distinct sentences were transmitted to our own mind from that of a friend at a distance, even a couplet being brought to us so accurately that there was no mistake in its rendition. Now if this can be accomplished between two minds, it can be accomplished between other minds of earth; and as you study the law, which is a science, you will realize how you may send forth your thoughts that they may reach the friends with whom you are in great est sympathy.

You may say in this connection: "It does not appear that the existence of sympathy be-tween two minds is of great necessity, because there are one or more individuals claiming to be expert in mind-reading who may be brought be expert in mind-reading who may be brought into a company of persons who are entire stran-gers to them, and they can so read or detect the thought of any one of that company as to be able to tell of what the individual is think-ing, and to explain just the mental operations of that stranger mind." This may be true, yet there may be a certain degree of kinship or as-similation between the stranger even though similation between the strangers, even though they have never met before. This is a mental they have never met before. This is a mental quality or a spiritual attribute, having very little to do with the physical body, and the law of sympathy or assimilation may be set in operation at once when the strangers meet.

SPIRIT MESSAGES. THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

effort, and when there will be received a glori-ous initia of spiritual illumination from the higher life. Bear, my tender greeting, Mr. Chairman, to

Bear my tender greeting, Mr. Chairman, to each friend of mine, and assure them all that I have not forgotten any kindly act or friendly word that has been exercised toward me in the past; and when the day shall dawn that any one of them shall rise to the heavenly life, I will be only too glad to give them loving wel-come on the spiritside. A. E. Newton.

Ellen Brown.

Ellen Brown. I suppose I may have the privilege of coming next? I hardly knew whether to step forward or not. I see so many around me, all anxious to speak—some of them looking on with curi-osity, but thinking they would like to try this, and others so filled with anxiety that they can hardly wait for the time when they can mani-fest. I was motioned to approach by the gen-tleman in charge, so I am happy to do so, to send my love to friends; to tell them this spir-itual life is sweet and peaceful, yet not alto-gether what I expected to find. Had I the same knowledge that is mine now since pass-ing from the body, and was back on earth, I would revise my ideas of the future a good deal, and have a more practical and vital thought of what would come to me and to my friends; but I am satisfied to let the past go. I did the best I knew how with what was mine, of knowledge and of worldly things, so I can let it all go and take up this other life which opens before me, in connection with the many friends and smiling faces which gave me greet-ing when I slipped away from the physical form. I only come for a moment, Mr. Chairman. I form.

form. I only come for a moment, Mr. Chairman. I would not take up the time of others who are so anxious. I come to send my love and re-membrance, and to tell my friends I hope they will all do the best they can with what they have; and if they do that I am sure they will find a pleasant home, as I have found, on the spirit side spirit side.

Perhaps my friends in Claremont, N. H., will be surprised at my coming; perhaps they will not believe it possible that I have done so, or that there are open ways between the two worlds. Some of them have been wont to think of no possible connection between this world and the other, and this may come over them with a strange sensation; but I want to say it is all true, and I am glad that all will find it so when the life of earth is past. Ellen Brown.

Charlie White.

l was a young man, Mr. Chairman, when I went away, and I suppose some called me a boy, for I had not quite got out of my teens. I thought I knew a great deal; but I have seen so many wise heads on the other side, that know so much more than I ever expect to, I begin to think I do n't know anything at all. But I have learned one thing, and that is that spirits can come back to earth and talk. I did n't know it when I was here, and I do n't know as any of my friends knew it. If they knew it they did n't pay much attention to it, and I never talked with any of them about it. I had plans in my mind of what I should do, and I thought I could see the way to fulfill them be-fore I was taken sick; but my ideas now are not the same that they were then, and so I have no desire to go on with those plans, even if I could. 1 was a young man, Mr. Chairman, when I l could

have no desire to go on with those plans, even if I could. I would like my friends to know that I am all right. I reckon they have become recon-ciled by this time. It is quite a while since I went from them, but I have been round some-times, looking on to see what they were doing. I went into the printing office with a partic-ular friend of mine a few weeks ago, and while he was working at the case I tried to give him a nudge, so he might know I was there. He said he felt queer. He told some of those by him he did n't know what made him feel so queer. Of course he did n't think spirits had anything to do it, because he do n't know we can come back. I want to tell Johnnie that we can come back; that he is a medium; and I should not wonder if the time came when he would be setting up something about this very spirit communication that he will receive through his own organism. I make that as a kind of prophecy, and I hope it will be ful-filled; because if my friend should prove to be a medium—and I think he will—I am pretty sure I can get to him, and perhaps help him, and some of my old friends and relatives. My can get to him, and perhaps help him, and some of my old friends and relatives. My name is Charlie White. I suppose I can say I come from Cincinnati, although I do n't really claim to belong there at this time.

S. Dunton.

I have a notion, Mr. Chairman, that some of my acquaintances do n't know as yet that I am in the spirit-world. I thought I would come here and tell them, thinking that your paper might reach some whom I have known, who had not heard of me for the last few years. It is not very long since I stepped into the other world, but it is long enough for me to want to Is not very long since 1 stepped into the other world, but it is long enough for me to want to get back and say a word. I am not quite satisfied now with the man-ner of my going out; but I suppose things will work round for me so that I will get a little better satisfied with myself, and then I shall be with all the world. I lived a good long life in the body, quite long enough, I thought, and think so still; but I view things a little differ-ently; material affairs I can see a little clearer, or could right away after I got freed from the old body. I saw that matters were not quite so bad as I thought they were, and things were not going wrong altogether. I am not here to speak of financial affairs or of business movements. I am not engaged in the same line that I was here; in fact, I am not engaged in any special business just now. I haven't got altogether adjusted yet, but when I do, I think I will be as active as I ever was, and take up a line of employment that is suited to me. I want to say to a friend in ('amden Ma.'

experience in that beautiful home, that un-seen realm, unseen to mortals, but natural, visible, real to the spirits who abide there; I find that I enjoy it more and more, and realize what a blessing it is to those souls who pass from earth seeking a life beyond. I had many social and family ties to bind me here—friendships warm and true; and if the choice had been given me I would have said, "No, I cannot go; I would rather remain with the dear ences. Edwin needs me; all who are connected with my life would be unwilling for me to go. Why may I not stay here?" But we are not given the choice. We are called home, and others come forward to do the work we laid down, to fill our places, and in time also to pass on and join us on the immortal shore. I feel that this is best; it is a wise pro-vision made by a Suprome Intelligence, and I can bow, not only submissively but rejoicing-ly, that this is all right. I come to give my love to my dear, dear friends; to tell them the years, in passing, leave no shadow on my life; every remem-brance of the past associations with you is sweet, and the years only brighten that memo-ry. I think of the time when we will all gath-er in friendly union in another world, and yet I would not have it soon, for I feel that you are each one doing a beneficent work on earth. I know of the destitute homes that have been comforted and made more homelike by your helpfulness, and I know that the aid you ex-tend through that united effort that still goes on, and that was exercised when I was one of you, is indeed God's work, and brings its own blessing. Oh! I would indeed be more than happy if I could find a way to reach each one in market.

olessing. Oh! I would indeed be more than happy if I

Ohl I would indeed be more than happy if I could find a way to reach each one in private, and bring them a special word. This I cannot do; but if all will only believe it is possible that I can bring them my affection from the other world, I shall be more than satisfied. I wish to say to the members of the Friendly Society, I have been with you more than once. I saw the beautiful tokens of love that you dis-played. I sensed the kindly expressions of ro-membrance that you gave concerning my life and its associations with you after the body was cold in death. I knew it all. I was not asleep. Thishas gone with me through the years, and I rejoice to feel that we are as one body of sisters, in sympathy and in love. Mary M. Wadleigh of Winchester, Mass. I have friends also in Boston, who perhaps will learn of my return and accept my love. return and accept my love.

E. W. Drury.

I find the time just right for me to come. I have tried to more than once. A year ago I sought an opening here to express myself, but I could not get within reach of your instru-ment, and had to depart with my errand un-accomplished. It seems to me now, as I thought then, if I could have spoken and reached friends of mine whom I trust, some annoyancc and physical disturbance would have been spared a daughter of mine, who is a mediumistic person, misunderstood by those whom she has met. Her mother, who is in spirit life, is very anxious about her. We do not wish her to be confined in any way, but think if she could be associated with some one who understood such cases, and could give proper treatment, she could be fully restored. It seems to me that there are many individ-uals on earth highly sensitive, delicately or-ganized, who are receptive, to psychological in-fuences from hot siden of hits Obel I did not I find the time just right for me to come. uals on earth highly sensitive, delicately or-ganized, who are receptive to psychological in-fluences from both sides of life. Oh! I did not understand this when I was here. I gave no study to it. I knew nothing about many things that have attracted my attention since I went from the body. Here we are engaged in material affairs, and somehow get to thiuk-ing so much of the things that belong to the external life, we pay but little attention to those more subtle laws that, after all, have to do with our natures.

do with our natures. Well, I do n't know, Mr. Chairman, as I can accomplish anything by coming here, but I can, at least, speak my word, and say that spirit-communication is a fact. I can, at least, give my name, so that those who have known me in years gone by will know that I hold it still, and that I have not sunk out of existence because I have parted with the outside body. That was an outside coat thrown off, of no more service to the man, and it is just as well that it has gone.

I hope my friends will look up this Spiritual-ism, and learn something about it, try to study the laws of mediumship, so they may compre-hend them, and not think, because one claims to have seen or to be attended by an unseen-that is an invisible correct to stress but tangi that is, an invisible person to others, but tangi-ble to him or her—that they are crazy and need to be especially looked after. Well, we all need looking after more or less, but no man can live the life or pass through the experience of any other; he must just have his own, and if we try to understand each other we prob**DECEMBER 27, 1890.**

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sift matters pretty thoroughly and understand them well before you take hold of them, for your own interests. I think that will be un-derstood. And I would like to say to other friends: I will help you all I can, and those whom I particularly wish to reach will perhaps find a way for me to come privately, for I can't say what I wish to in public. Then I would like to give a passing word of greeting to my friend Coughlin. Tell him I think I can give him some spiritual assistance from the other side, and perhaps bring an influence that will not be useless. I am trying for it, at all events. That is all I have to say—just a few words of recognition and remembrance to those I have been associated with in the past. C. A. Mooney.

Sarah Thomas.

Sarah Thomas. Please to say that Sarah Thomas has come back to reach her friends in Harrisburg, Penn. Lilian and I haye been trying, ever so many times, to get word to them. A bright little spirit, called White Feather, tried to help us along a while ago, but we did n't accomplish what we wished; we had to let that go. Now, after all this time, I find I can say a few words here, which is very pleasant to me. We bring our love, and we want our friends to know we are quite happy, and well situated. Lilian is studying music, and she can do it now. She finds so much happiness in it that she seems to have no desire for anything else. I am busy, looking after the little ones, and doing what my hands find to do. I don't make claims to any special profession or department of work, but I just take hold of what comes before me, and do the best I can with it. Our friends do n't know very much about spirit-life. They have heard that spirits can come back sometimes, but they rather doubt it. Well, I think they will understand it bet-ter before they pass away, and that it will be-come a light to them in their own homes: for

ter before they pass away, and that it will be-come a light to them in their own homes; for there is a mediumship there which I think can be unfolded, and I feel it will be very use-ful to them and to others.

Snowbird.

They said I could come. They would n't let Snowbird come before because somebody else might get kept out. Now I come to send a word to my medy that reads your talking-sheet. She said moons ago: "Snowbird, you go to that council and send me a word, then I'll know it be all right." That's about what she said; that's what she meant. Snowbird came, and no could talk; so kept coming. Now they let Snowbird speak: Yes.

Snowbird came, and no could talk; so kept coming. Now they let Snowbird speak: Yes, medy, it be all right, what the spirit band did say through your own self. You were afraid it might be a mistake. No, it be right; you find it so by-and-bye if you will follow what the spirit band want you to do. The work is open-ing, conditions will change, and you will see it little by little before the snow stops flying. Snowbird is a messenger for medy, and comes from the hunting-ground to bring what good spirits give for her, so to belp Snowbird grow and to help medy grow in her good work, and to help the pale faces to get light. Me come to the earth when the snow did fly, and me was just the only little pappoose in the wigwam, so they did call me Snowbird. When me went to the hunting-ground that was the spirit name they did give to me. They call me a name in the Injun that means Snowbird, so in the pale-face talk that's what it be. Good moon.

moon

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INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Nov. 21.— Mary Haines: Elizabeth Wheeler; Andrew Her-sey; Rachel Adams; George L. Pearsol; William Hastings; John Elilot; J. F. Gage; George Stevens.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLLY) As per dates will appear in due course.

As per date bin appear in our control. Dec. 19.-William Lloyd Garrison; Fanny Briggs; John Kenney; James E. Dodge; Stephen Burns; Mary Frances Washburn; Thomas Hooker; Wando; A. B. Meacham.

BEECHAM'S PILLS cure billous and nervous ills.

To Lovers of Music.

It before the set of the time of the time

Report of Public Séance held Nov. 14th, 1890. A. E. Newton.

I find familiar faces and warm hearts that I have known present in your circle room to day, Mr. Chairman, and a tender wave of harmony comes over my spirit as I step forward, at the kindly invitation of your President on the unseen side, to express a thought to my friends. It is, indeed, with great pleasure that I communicate through your medium to those who have been with me in the work of spirit-nal reform and enlightemment I feel as if that we are in entire accord of spirit, one with the other. It is an experience of great joy to come from the higher life, and bear a message of love, and waft a wave of tender remem-brance to friends on earth. Those of my fam-ily, near and dear to me, hold my heart's af-fection; they must realize this, and so I need not give utterance to the holiest feelings of my soul in public. My companion realizes at times that I am close by her side; she being a sensitive, open to the reception of spiritual waves of thought, can sense not only my pres-ence, but what I would convey to her could I

ence, but what I would convey to her could I speak with external expression. I often think of the work that is going on here, in spiritual circles, upon the platform, and through the agency of our press, all for the enlightenment of mankind concerning his immortal state. Often I feel that had I the power, I would go from place to place on the wings of the morning, or with the shades of night, bearing unmistakable evidence of this eternal truth, that man is an immortal soul, whose senses can never be destroyed. I feel that a glorious time is fast approach-

I feel that a glorious time is fast approach-ing-glorious for the world-through which the eyes of those who are blind shall be opened, and the minds of those that are now clouded by ignorance shall rise above the shadows, and by ignorance shall rise above the shadows, and behold the clear light of divine knowledge. It seems to me that Spiritualism is just prepar-ing to enter a new state or era; that just ahead is the coming time that will afford conditions to returning sculs from a higher life to bring-still more astounding demonstrations of their existence than the world has hitherto known. Treally from my observations on the shift.

me. I want to say to a friend in Camden, Me.: You are pretty near right in your ideas of the future, of the spiritual part of man. I don't believe everything you have in mind in regard to that is just right, but the main points are. I thought I ought to tell you that I find it so. I want to say to my friends in Union and in other parts of Maine that this Spiritualism is a very good thing; it gives a man opportunity to sort of set himself right in all directions. I see a good many on the other side that got tangled up here and could not get out of the snarl; but they are getting free over there, and seem to be

up here and could not get out of the snarl; but they are getting free over there, and seem to be growing while they are doing so; and then this sort of thing gives them a chance to get back to their friends and exercise a kind of watch-ful care over them; to help them along a bit. I had a good many friends, sir. I liked to make friendships. I liked to have a warm greeting from some fellow-being, and I liked to mingle with those who were congenial to me. Well, I find the same sort of life on the other side; it is social, it is pleasant, but a man don't spend all his time in exchanging sociability with others. Oh, no; he has a good deal to do there, just as he has here; he has got to earn his living and make his way in that world as much as he had to do it here, and I am very glad of it; because I would n't like to be in a place where I could n't make use of my own

of any other; he must just have his own, and if we try to understand each other we prob-ably will be able to help ourselves and our friends more than we have done. Perhaps some will understand my message. If they do this, all right. I do not come for the general public, only just for a few. I think I shall be remembered at Fond du Lac, Wis. E. W. Drury.

Elisha Norton.

Elisha Norton. I am Elisha Norton, and I would be a pretty old man if I was obliged to hobble round on earth, but I am smart and vigorous as a spirit-ual man, having arisen above the weaknesses of the flesh and got into a state of harmony with the things of immortal life. I have been that quite a good while, Mr. Chairman, and I am at home. I do n't think I should feel ex-actly at home now on this side, because the things of earth-that is, the interests that be-long to the temporal state—have been drifting away from my mind. I have n't lost my inter-est for those who are near to me: oh, no: I est for those who are near to me; oh, no; I have been around now and then, looking after est for those who are near to me; oh, no; I have been around now and then, looking after my son and the girls, and I was with mother a good deal before she went out of the body, and then she met me on the spirit-shore and we had a happy time. That is the word I 've got to bring to those who are here. Tell them we are doing well and we want them to do well on this side. I think they are, and I am glad of it. I have been thinking of coming in this way for some time, and what started me especially was one who used to live in the same town; he's a spirit now, remember, but he knows something about this mode of communication, and he has said to me several times, because we have met in our travels back and forth: "Why don't you try to give a word to your people on earth, to let them know you are alive? It is a good thing to let people know you are alive; it rouses them up and gives them be something new to think about." His name is william Gilmore. I thought it was pretty good advice, and I had better take it. That is t why I am here. I don't know why he did n't come himself. Perhaps he has been a good many times, in different places, and so leaves this place open for some one else. Anyhow, I sond love and regards to those who are hise of the riends who have gone on from this world, sond love and regards to those who are hise that we care for and that oare for us, and by and by we expect to give them all a welcome home. I am from Chleopee, Mass.

C. A. Mooney.

'I am glid' to come. I'did n't know as the way would be open, but I thought I would step round and see. I gave my name to the spirit in charge here some weeks ago, thinking it might be a good way to get in at a future time. I know very well that one must be wide swake and stiring to get a long become down the swake and stirring to get along in any department, and I thought very likely that it was the same case here...i find I am not mistaken, and I will just proceed to business; that, is, to tell my friends in Bridgeport, Conn., I am here.. I am not laid low, nor do I want to be counted out. I want them to think of me as your among want them to think of me as one among them: match

them: Two years ago I was in office, attending to the city business; and then the conditions came so that I was sort of laid on the shelf, and another turn of the wheel finds mea spirit outside of the body, but stirring, and ready to come at the call of any one who wants to hear from me if they will only find a way that I can oome, near by, and give them a private com-munication.

1 would like to say to John: Be careful how you move during the next year. You want to

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music. Some of the titles are: sweet Summer-Land Roses, Love's Golden Chain, Echoes from Beyond the Vell, Open the Gates, Beautiful World, We Will Meet You in the Morning, Little Birdle's Gone to Rest, The Angel Kisseth Me, I Love to Think of Old Times, Gentle Words and Loving Hearts, Your Darling is Not Steeping, Back from the Silent Land, Vacant Stauds His Little Chair, Ever 1'll Remember Thee, What Shall Be My Angel Name? Oh! Come, for My Poor Heart is Breaking, Open Those Pearly Gates of Light, The Golden Gates Are Left Ajar, and many more. This music is in standard sheet form, and the beautiful lithograph ti-tle-pages are symbolical of the nature of the words-containing also handsome portraits of the author and his gifted wife. We are au-thorized to quote the low price of 30 cents each for these beautiful productions. Select a few and try them.— Winfield (Kan.) News Budget.

News Budget.

For sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

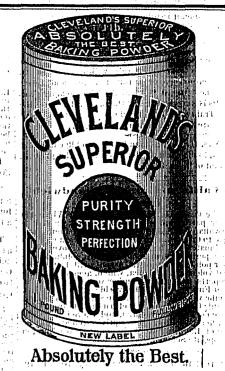
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A DETERMINED SOUL.

BY ELLA WHEELER WILCOX.

There is no chance, no destiny, no fate, Can circumvent, can hinder, or control The firm resolve of a determined soul. Gilts count for nothing; will alone is great, All things give way before it, soon or late. What obstacle can stay the mighty force Of the sea seeking river in its course, Or cause the ascending orb of day to wait?

Each well-born soul must win what it deserves, Let the fool prate of luck. The fortunate Is he whose earnest purpose never swerves, Whose slightest action or inaction serves The one great aim. Why, even death stands still And waits an hour sometimes, for such a will,



A pure cream of tartar powder. All the ingredients used are pure and wholesome, and are published on every label

One trial proves its superiority. OLEVELAND BARING POWDER Co., 81 and 83 Fulton street, New York.

DECEMBER 27. 1890.

LIGHT. BANNER OF

altd of women. He over spoke of you with intusiasm; with a deforence such as he gives to any other."

rein her soft, dark eyes.

offed me his hand. I admired his noble qualile his cavalier-like grace, his princely generity, his true and loving spirit, and my heart w nearly won, when another appeared, whose mnetic presence drew me irresistibly toward My son, for him I left my home and ds without a parting word. I consented a clandestine marriage, and I became a wanderer with the strange, mysterious husband I had chosen. I became the happy mother of a little child, and he-oh! Percy; after these many years, the recollection thrills me with an unspeakable grief and horror!-he was esstranged, moody, absent, harsh and cold. He left me frequently ; alone, with my infant, he left me to poverty-to the misconstructions of those around. He had won me under an assumed name; even that name he would not permit me to use. He demanded my child! I indignantly refused to give her up. By means to this day unrevealed to me, he tore her from my arms while I slept-a deep, unnatural, lethargic sleep it was, and when I aroused from it I was childless. And never have I seen my husband since, and my child !-- oh! God! I have never listened to the music of her prattle; I have never felt the blessed touch of her little hand. She has been lost, lost, ever since that fatal day!"

sobbed.

the young man knelt before her, and kissed her hand.

distracted maniac. Mrs. Almay cared for me as such hearts only can, though she then thought me a poor, erring outcast. Ever since she discovered our relationship, I have held here a daughter's place. Widowed and childless, not by the sacred hand of death, but by the treacherous cruelty of the man I loved, bereft at once of all that life had given me. could my sorrows find a parallel? Percy, my son,

his head, and his tears fell on the hand he held. "Yet," she continued, "I am now resigned;

earth, I surely shall recognize and own her in the better world. I have grown submissive to my Father's will; and yet the hope that I have borne through years is not all extinguished; still I cherish the fond, intense, sad longing that may never be fulfilled-the hope of

and before the revelation of her mighty woe

They spoke long of the past trials that the disciplined soul had borne; of the great wrongs by selfishness inflicted; of the mutation of human affairs, and the overruling Providence that ever brought the ultimate good to pass. Percy felt a peace pervading his heart to which it had long been a stranger; and when

than she had seen him since his arrival. As he strolled forth for a walk in the fields, Teresa, looking after him with a truly maternal solicitude, said, audibly :

is. May the recital of my life's sorrow bring consolation to his breast!"

our friend?" queried Mrs. Almay anxiously. der the fiery ordeal, and his untried heart is almost broken."

E.

H.



Banner of Bight.

BOSTON, SATURDAY, DECEMBER 97, 1890.

On the Wing.-Seance in San Antonio. To the Editor of the Banner of Light:

On the third of this month (Dec.) I left Philadelphia for Cincinnati, O.; New Orleans, La.; Galveston, San Antonio and Corpus Christi, Tex. It was freezing and snowing in Philadelphia; the ground was white. Here in San Antonio (Dec. 13th), the historic city of the great Southwest, the weather seems like a northern May or June. The gardens are full of roses, and the lakes, timberlands and prairies adjoin-ing the city abound in northern birds that to escape the rigors of the snow-clad, ice-bound north have come down South to winter. Why have not human beings as much sense as the birda? birda?

The city of San Antonio has a population of forty thousand. It has ten banks, eight public parks, four plazas, seven flowing artesian wells, several natural-gas wells and a beautiful, swift-

parts, Join plazas, seven nowing artesian wens, several natural-gas wells and a beautiful, swift-running river, winding serpent-like through the city. The waters of this river, clear as crystal, are spanned by seven iron bridges. San Antonio, as well as Corpus Christi and other citles in Southwest Texas, are becoming famous health resorts. The equable tempera-ture, ozonized air, brilliant blue sky, and soft, gulf-tempered breezes, all conspire to make a elimate unparalleled for health and long life. But I took the pen to briefly describe a seance that I attended in this city with a select party of Spiritualists, Mrs. M. A. Tabor being the medium. Sitting around the table, the lady soon became clairvoyant, and de-soribed a spirit standing by me, rather below average height, hollow cheeks, high forchead, short side-whiskers and a wide mouth. I did not recognize him. He persistently stood by me, saying he was a preacher when in the bedre well wen coid to some the first and in the not recognize him. He persistently stood by me, saying he was a preacher when in the body. Will you, said I, rap out the first and last letter of your name? Promptly came raps for H and R—Harter, Rev. J. H. Harter—plain as the noonday sun! And then the table bounded and danced like a thing of life. Again the table tipped toward me, as though deeply in earnest. The medium remarked: I see close by you a rather youthful, portly young man. There are bundles of documents around him, and he calls himself colonel. 1

around him, and he calls himself colonel. 1 could in no way imagine who it was, and hence

Where did you die? "In the North, as you call it." What disease did you die of? No answer. Were you drowned? "No." Were you murdered? "No." Were you accidentally killed? "No." Were you accidentally control of the purchase of the purcha

This puzzled me. Finally I asked: Did you commit suicide? "Yes." And the table leaped commit suicide? "Yes." And the table leaped and wildly jumped under our hands. But who was he? I had not the faintest idea. Will you, I asked, spell the last name through the alphabet? "Yes." And quickly there was spelled out Martin. Col. J. Martin, a sec-ond cousin of mine, residing in Indianapolis, and an insurance agent, committed suicide there several years ago. Our acquaintance was but slight, yet the test was talling. And such tests are the more valuable because neither asked for nor expected. The method of "table-tipping" may be primitive, yet it is neverthe.

asked for nor expected. The method of "table-tipping" may be primitive, yet it is neverthe-less convincing. And then, many new meth-ods and new things are but resurrections of the old with new labels. There are but few Spiritualists in San Anto-nio, and these are 'readers, for I saw in their residences the BANNER OF LIGHT, Golden Gate, and Progressive Thinker. Dr. York is lectur-ing here at present upon Liberalism and Free Thought. J. M. PEEDLES, M. D. San Leonardo Hotel, San Antonio, Texas. San Leonardo Hotel, San Antonio, Texas.

Notes from the Pacific Slope.

To the Editor of the Banner of Light:

It has been a long time since I sent you any word my work. It has not been because I have not thought of my many friends in the East who can be reached through the medium of THE BANNER, but for lack of time.

Keetings in Boston. Spiritual Meetings are held at the Banner of Light Hall, 9 Hosworth street, every Tuesday and Friday atter-noon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman, These interesting meetings are free to the much

, the du When public. First Spiritual Temple, corner Newbury and Exctor Streets.-Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.; Lec-ture at 24 P. M., by A. E. Tisdale. Tuesday, Industrial Union at 74 P. M. Wednesday, Sociable at 74 P. M. E. A. C. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Mall.-Services at 10% A.M. and 7 P.M. Scats free; pub-lic cordially invited. William Boyce, President; George S. MCOrillis, Treasurer.

Mcornins, Treasurer. First Spiritualist Ladies' Aid Society.-Organ-ized 1857; incorporated 1852, Parlors 1031 Washington street. Business meetings Fridays at 23/ F. M. Tea served at 6 F. M. Public meeting, with music, addresses, tests, etc., at 75/ F. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Beo'y. America Hall, 224 Washington Street.--Echo Spiritualist' Moetings Sunday at 2% and 7% P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.--Children's Progressive Lyceum meets Sundays at 10% A. M.

Dwight Hall, 514 Tremont Street, opposite Berkeley.-Spiritual meetings at 2% and 7% P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut

Ladies' Industrial Society will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and even-ing. Circle at 4, Supper at 4, Entertainment at 7%. Ida P. A. Whitlock, President.

Williocs, Fresident. Twilight Hall, 759 Washington Street.-Sundays, at 10% a.M., 3% and 7% P.M. Eben Cobb, Conductor. Engle Hall, 610 Washington Street.-Sundays at 10% a.M., 3% and 7% P.M.; also Wednesdays at \$ P.M. F. W. Mathews, Conductor,

Rathbone Hall, 604 Washington Street.-Spirit-ual meetings every Sunday, at 2% and 7% P. M.

Chelses, Mass. - The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

The Berkeley Hall Sunday Meetings were held at their usual hour. The morning services consisted of music by the quartette, followed by answers

sisted of music by the quartette, followed by answers to questions, these forming the foundation for the discourse. One of the questions was, "What is the difference between soul and spirit?" *The Evening* service was upon the subject of "Prophecy," this being a partion of the work of latter-day mediums, and one that was misunderstood to the extent that many outside of Spiritualism looked upon them as simply fortune-tellers. Next Sunday this platform will be occupied by Mrs. Lillie at the usual hours: morning, 10:30; evening, 7. Seats free. All are invited. Questions will be re-ceived in the morning. In the evening the subject will be: "The Stability of Human Institutions."

First Spiritual Temple.-On Sunday afternoon. Dec. 21st, the guides of Mr. A. E. Tisdale lectured upon the subject: "The Spirit of Truth, or the Christupon the subject: "The Spirit of Truth, or the Christ-Principle." [An abstract of his remarks on this theme will appear next week.—ED.] The service was opened with singing by Mrs. Jennie Bowker, who rendered: "Angel Footsteps"; at the close of the lecture Mrs. Bowker sang "Vesper Hymn." Mr. Tisdale's guides will finish the present series of lectures at the Temple on next Sunday. On that oc-casion the subject of the discourse, as announced, will be: "Is There a God? does Molecular Combina-tion and Atomic Arrangement Prove an Intelligence?" ELIZABETH C. SANGER, Sec'y.

Dwight Hall, 514 Tremont Street. -- Interesting meetings were held throughout the day at this place on the fist inst. The tables were profusely

place on the fist inst. The tables were profusely covered with elegant flowers, the generous contribu-tion of the class which gathers every morning in the developing circle. The afternoon meeting opened with music, led by Mrs. I. H. Frost, and an invocation from Mrs. Dr. Heath, who, in her opening address, remarked among other things upon the importance of this Christmas hour as the means of doing good and contributing a word of cheer to some suffering hearts. Dr. A. D. Haynes of Charlestown followed, speak-ing upon the thought that death is a great blessing to the human race, rather than a dread mystery—open-ing to us a grand future where our education shall go on forever. Mrs. Besse gave tests of spirits present, and psycho-

Mg on forever. Mrs. Besse gave tests of spirits present, and psycho-metric readings. Mrs. Forrester spoke of the wonder-ful power of the flowers to bring to us good influences that would develop the soul-forces. Mrs. Dr. Loomis-Hall gave some fine psychometric readings, with re-marks upon the nearness of the spirit-world, and the grand privilege mortals have to know beyond the shadow of a doubt that their friends live and are verily present with us.

grand privilege mortals have to know beyond the shadow of a doubt that their friends live and are verily present with us. Mr. F. A. A. Heath spoke earnest words for THE BANNER, and described very forcibly a vision pre-sented by a member of some Order—where Truth, Love, Purity and Fidelity are inculcated—hoping that these virtues would be the governing principles in our lives as Spiritualists. Evening session opened with music, and the usual invocation, followed by some very earnest thoughts regarding our obligations to those of our friends who are upon sick beds—it being announced that dona-tions of flowers would be made to them in order to cheer them in their loneliness. Dr. W. A. Towne spoke upon the work being done for the children at New Salem by a Spiritualist of forty years experience—remarking that there are hun-dreds of little wails in this city without homes, and demanding the attention of the philanthropists of the world.

cially requests to be present and pay same to score tary at that time pravoid confusion at annual meet ing. A. L. W.

Ragle Hall, No. 610 Washington Street.-Wednesday, Dec. 17th .- Meeting opened with music by Mrs. Staples. Rev. F. E. Henley made an able ad-

by Mrs. Staples. Rev. F. E. Henley made an able ad-dress, which was followed by tests by Mrs. Mason; remarks and tests by Dr. Thomas and Mr. Riddoli psychometric readings by Mrs. Chandler Balley and Mrs. J. E. Davis, and remarks by Drs. Haskell, Fuller and Mathews. Sunday morning, Dec. 21st.—The usual developing and healing circle was held, and was well attended. Good evidences were given of the progress that me-diums are making in development through the means afforded by attending these circles. Treatments were given by Drs. Mathews, Blackden, Kingsbury and Chute. Afternoon.—Services opened with music as usual.

chute. Afternoon.—Services opened with music as usual. Dr. F. K. Brown made remarks; Dr. Toothaker, Mrs. M. A. Chandler, Dr. Thomas, Mrs. Dr. Howe, Mrs. M. A. Charter, and the Chairman, Mr. Mathews, sev-erally offered remarks and gave tests. Evening.—Services commonced with music by Mrs. Staples, and an address by Dr. E. A. Blackden, which was followed with tests, by psychometry, through the mediumship of Mrs. Dr. Bell, Mrs. J. E. Davis, and Dr. F. W. Mathews-interspersed with good music. The attendance at each session during the day was large, and the exercises were of an interesting char-acter.

Macter. Meetings will be held in this hall every Wednesday at S P. M., and Sunday at 11 A. M. developing and heal-ing circle. Regular services at 2:30 and 7:30 P. M. F.W. MATHEWS, Conductor.

The Ladies' Industrial Society met Dec. 17th at Twilight Hall, 789 Washington street, at 2 P. M. Business meeting at 3; circle at 4; supper at 6. All Business meeting at 3; circle at 4; supper at 6. All our members have contributed very freely with food and money-also many outside of our Society-for which we return our thanks: We feel that our cele-bration will be a success. Evening meeting opened with remarks by our President; Dr. St. Clair read psychometrically many articles for the audience; Mr. Riddell gave a reading; Mrs. Jackson and others spoke, and the meeting adjourned until Dec. 24th. Mrs. H. W. CUBHMAN, See'y.

Meetings in New York.

Adelphi Mall, corner of 52d Street and 7th Ave-me.—The First Society of Spiritualists holds meetings very Sunday at 10% A. M. and 7% P. M. Meeting for mani-estations and general conference at 2% P. M.

Arcanum Hall, 57 West 25th Street, N. E. cor-er 6th Avenue, - The Progressive Spiritualists hold ser-ices over Sunday at 3 and 8 N. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

The **Psychical Society** meets every Wednesday even-ing at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, Presi-dent, 26 Broadway.

First Society of Spiritualists .- "The Duties and Responsibilities of Spiritualists" were defined at and Responsion the of spirituansts" were denned at the morping exercises by the controls of Mrs. Brigham. " To be a Spiritualist means something more than be-life in after-life. Some imagine that Spiritualists have no particular duty or responsibility it is not neces-sary to concern himself at al. With all love for me-diumship, they said that the medium does not always know the duties of a Spiritualist. To be a Spiritualist a person must be more than intellectually convinced, something more than the stamp, 'I am a Spiritualist.' To understand, then, what it really means, it should be said in the first place that the manifestations and proofs of allfo after death are stepping-stones to a phi losophy and religion, thank Heaven. constructed of such material that whatever impurities with which they may be bestrewn may be wiped out at our will. It is not enough to prove to a man that he lives after he dies. We want him to make life worth living; live so that he will say, 'I must live, there is good to do and help to give, and as long as my heart beats for humanity let me live'; not just to say, 'thank God and help to give, and as long as my heart beats for humanity let me live'; not just to say, 'thank God what you know to be right, speak a kind word and keep back the cruel one which you would say. Kind deeds will be transformed into beautiful and living blossoms in the next life-the sweet fragrance and beautiful petals of good thoughts and works. The beauty and truth of mediumship are the most sacred things in the world. To prostitute it will take years of spirit-life to atone for the deed. So, mediums and Spiritualists, seek for a wider understanding of your lives, for it is more than a mere surface matter. It is as deep as the soul. Make yourselves spiritual, pure, and true, and you will convert the world." To the question, "Is it right at funeratis to say 'the dead sorrow no more'?" the control replied: "It do pends; in some instances it may be right. It is not true that people are put into a vast place of un the morning exercises by the controls of Mrs. Brigham. To be a Spiritualist means something more than be-

W. J. Colville's Work. Sunday, Dec. 21st, Mr. Colvillo was very warmly re

Sunday, Doc. 21st, Mr. Colvillo was very warmly re-colved at Worcester, Mass., and interested two large audionces in Continental Hall with orations on "Evo-lution" and "Christmas." His meetings in Berkeley Hall, Boston, will continue until Jan. 10th. A special series of instructions is being given at Hotel Copley, 18 Huntington Avenue, at 2:30 r. M. A grand murical service is announced for Christ-mas Day in Eerkeley Hall at 10 A. M., and a Watch-Night service for Dec. 31st at 10:46 r. M., in addition to the exercises at 7:30. Sunday next, Dec. 28th, Mr. Colville will lecture in Continental Hall, Main and Foster streets, Worcester, at 2 r. M., subject: "A Review of 1800 and A Proph-cey for 1801," also at 7 r. M., topic: "Looking Back-ward and Looking Forward, or The Practical Ethics of Cobperation." Mr. Colville's present address is 304 Shawmut Avenue, Boston.

Norwich, Conn .- Mr. J. Frank Baxter opened an

engagement with our society Dec. 21st, by giving an address commemorative of the two hundred and

engagement with our society Dec. 21st, by giving an address commemorative of the two hundred and seventieth anniversary of the landing of the Filgrims at Plymouth, the subject being "Pilgrims vs. Purt-tans." Mr. Barter sang the beautiful hymn: "The Break-ing Waves Dashed High," as an opening piece, and closed with "The Rock of Liberty"-both selections being well appreciated by the audience. He prefaced his lecture by reading the celebrated "Compact" of the Filgrims signed by the audience. He prefaced his lecture by reading the celebrated "Compact" of time Filgrims signed by the audience. He prefaced his lecture by reading the celebrated "Compact" of time Filgrims signed by the audience. He prefaced his lecture by reading the celebrated "Compact" of time Filgrims with the many the fessit of not discriminating between the Puritans so arbitrary and tyrannical, and the Pilgrims who left them because they could not endure nor endorse their blootry and information bounded on the Bible narrative. Assuming it historical and corect, if did not need much argument, for Mr. Baxter's proposition was easily maintained by quota-tions, and required no distoriton of the Scriptures or elucidation of texts to marke it apparent. A test scance of marked interest and convincing character and force closed the services. The many points made by the speaker were freely applauded throughout the day. Mr. Baxter will occupy our platform again next Sunday, his afternoon subject being: "Christ and Christmas." and the evening. "Bpittualism the Re-ligion for Humanity." Mrs. J. A. CHAPMAN, Sec'y.

Haverbill and Bradford, Mass., Brittan Hall .-- Last Sunday Mrs. Carrie E. S. Twing spoke before the Union Spiritualist Fraternity for the first time. She had large audiences, especially in the evening, when three free Christmas concerts in as many of the most popular churches were the com-peting attractions. The common interest in listening to her way of bearing to willing ears the modern message of "Glad Tidings," is foreibly expressing it-self in the Christmas hour, and many investigators continue to be found in the audiences before her. On Monday evening she gave a public séance in Brittan Hall for the benefit of the Fraternity, which had a good attendance, and furnished evidence of a still growing interest here. Mrs. Twing will speak before the Fraternity again next Sunday. Her visit here will much strengthen the interest. before the Union Spiritualist Fraternity for the first

Fall River, Mass., Music Hall.-The Spirit ual Investigating Society holds regular meeting every Sunday at 2:30 and 7 p. M. Mrs. E. C. Kimball

of Lawrence, the noted lecturer and trance text me-dium, occupied our platform on the 14th inst., giving great satisfaction to the people. Her tests were in every case convincing and truthful. That noble spirit, Dr. H. B. Storer, has been here of late. His subject in the afternoon was: "The Ser-mon of the Heart"; in the evening, "The Life that Now is and the Life which is to Come." Both topics

were treated in a masterly manner. Mrs. M. W. Leslie of Boston will occupy the plat-form Dec. 21st. She is a medium of twenty years' ex-perience, and another spiritual feast is anticipated. DR. E. R. WILDUR, Sec'y.

West Groton, Mass.-The last Sunday in November the West Groton, Mass., Liberal Association closed its meetings with an address, psychometric closed its meetings with an address, psychometric readings, and the answering of sealed letters, after which the friends, seeming loth to leave, had a social sing. There has been a great deal of interest mani-fested the past season, and the people seem more than ever anxious to hear from the spirit side, and solve the problem of life and death, and we hope ere long to gather these hungry ones in that they may be fed with the bread of life. Being the only public me-dium within ten miles, I have done what I could for twenty years. There are quite a number developed for mediumistic work, who, it is to be hoped, will soon come into the field to labor for the good Cause. MARY L. FRENCH.

Newburyport, Mass .- On Sunday, Dec. 21st, our Society had for its speaker and test medium Mr. F. A. Wiggin of Salem, who officiated very acceptably. In connection with his remarks he gave a great many fine tests, most of which were recognized. A large audience will certainly be present next Sunday to hear him again. F. H. F.

Is n't it about time for reputable journals to refuse to publish unindorsed reports of "Indians fighting troops"?-" Howard," in New York Press.





this work. Af size orstyle. We make pecial designs with extra charge. - and Another reminder for to-day is Muslins. We are particularly strong on them. You know the ordinary

width is 30 inches, but we have all the popular patterns made for us exclusively in width of 56 inches.

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Muslin with points like Irish Point or Point Duchesse? It is very effective for a large chamber.



Throught of the medium of The BANKER who can be reached through the medium of The BANKER who can be reached through the medium of The BANKER who can be reached through the medium of The BANKER who can be reached to the oblight of the set of the set of the oblight of begins of the medium of The BANKER who can be reached to the oblight of the set of the oblight of the set of the set of the oblight of the set of the set of the oblight of the set of the oblight of the set of the set of the set of the oblight of the set of t

attended, out not as went at they should be, when one comes to consider the number of Spiritualists that are in the place. Why it is that in so many places there seems to be such a spirit of indifference is more than 1 can tell, when we have so much that is profound and sublime. Never in the history of the world has there been such a demand on the part of liberal-minded people to bind themselves together as now, and yet in many places all over this broad land there is a scattering of our forces, attempting to advance theories that are not practical, and thus dividing our work. Whether I shall be able to do what. I would like to, 1 cannot now say. I very much fear not. If not, I know my earnest thought will not be lost; it will find lodg-ment koniewhere and do some one some good. Since I came here I visited Long Beach, and made that old time worker in our Cause a visit. Suslo M. Johnson, who, for the time being, has retired from the world, and who has done so much, gone through so much in, the early days of our Cause. I found her caring for two houses she has and living a quiet life, but still the same Susle Johnson. She should arise and call her forth. I shall remnin in California until soring, when I

Firling Forth. I shall remain in California until spring, when I shall return to the Kast. Mrs. Brooks is in Madison, Wis, caring for her invalid mother, who has not many more months on this side. My address is 722 South Grand Avenue, for the present. I do not expect to remain here much longer. Wishing all of my loved friends a Merry Ohristmas and a Happy New Year I am as ever an advocate of truth and right, G. H. BROOKS.

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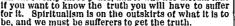
Cambridgeport, Mass.-The Ladles' Social of Cambridgeport met at the residence of Mr. Gerry,

Cambridgeport met at the residence of Mr. Gerry, North Cambridge, Tuesday evening, Dec, 16th. The evening was one of pleasure to all. Some of our best mediums were present, who gave us some fine illus-trations of their powers. The musical and literary part of the entertainment was very fine, and we feel we are doing a good work. Our next meeting, Dec. 30th, is at Mr. Haines's, 234 Broadway. All are cor-dially welcome. ELIZADETH H. MORSE, See'y.

10A-Dellolous, made instantly. Beport, Aug. 17, 1889. YAN HOUTEN'S COCOA-Delicious, made instantiy. | Report, Aug. 17, 1889.

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meeting Mrs. Carrie E. S. Twing was tendered a vote of thanks for benefit tendered the society. Mrs. Mary Cushman was made an honorary member. Mrs. Amanda Bailey was reported quite III at her home in Salem. Mrs. Butterfield has so far regained her health as to return to her official duites. She remem-bered the society's needs, and the treasurer was the recipient of a valuable cash *Christmas offering* from her. At the evening session addresses were made by Mrs. R. S. Lillie, Edgar W. Emerson, Dr. A. H. Rich-ardson, Dr. Haskins, Mrs. Kate R. Stiles, Mrs. Water-house. Good tests were given by Mrs. Bhackley. The musical part of the exercises was conducted by Mrs, Hattle C. Mason, Mrs. Hanson and Mr. Anderson. The occasion was much enjoyed by a large audience. "Business Session, Friday, Dec. 220, at 2:30. All members who have not paid the annual foe are espe-



child." Her controls said that the word "angel" was used by them in its proper sense of "Messenger of Good."
Mr. H. J. Newton opened the meeting in the afternoon (in the absence of Mrs. M. E. Williams, who was lecturing and holding séances in Baltimore), and read a poem suitable to the occasion.
Mrs. Harriet E. Beach exhibited many pictures she said were executed by spirit agency. She showed some by Mumler of Boston, whom she described as a martyr and pioneer in the spirit picture phase of manifestations. She said that she had investigated Spiritualism twenty-three years, and it was her dictum that if you want to know the truth you will have to suffer to this city, gave an interesting account of his experiences during development. Next Sunday he will speak on "Grit."
Prof. W. McDonald lauded the Doctor as one who gives proof of absolute facts. Referring to the spirit pictures, the spirit, as by what means and how they were done by spirits, as by what means and how they were done by spirits, as by what means and how they were done by spirits, as by what means and how they were done by spirits, as by shat means and how they were done by spirits, as by shat means and how they were done by spirits, as by the means and how they were done by spirits, as by the means and how they were done by spirits, as by that means and how they do the williams.
Mr. J. W. Fletcher made a short address. In the evening Mrs. Brigham delivered an inspirational address.
San Jose, Cal.-A correspondent informs us that

San Jose, Cal.-A correspondent informs us that the Progressive Lyceum at this place gave a social and entertainment recently, which proved an enjoya ble and successful undertaking. The San José Mer-cury, recognizing the interest of the occasion to its readers, printed the subjoined account of the exercises:

readers, printed the subjoined account of the exer-clses: The Young People's Progressive Spiritual Lyceum held its regular monthly social last evening in G. A. R. Hall. The following programme was ren-dered: Plano and cornet solo, Mr. MoMeekin and son; vocal solo, Fanny Plamondon; recitation, "Moth-er Hubbard," Agnes Gore; song, "The Pony," D. Hambly; recitation, Zena York; plano duet, Mrs. D. Frost and A. Pozzo; recitation, "Golden Rules," Warren Wisman; plano duet, Mrs. Frost and Dotty Frost; recitation, Lona Holter; recitation, Linas Jacobus; song, Eva Jacobus; recitation, "On the Street Corner," Fred Hambly; reading, Mrs. M. A. Reed; solo, Lola Frost; recitation, Emma Fitzgerald; recitation, "A Parody," Frank Hambly; plano and cornet solo, Mrs. Frost and S. Espinoza; dialogue, "Two Sides of the Stbry," Edith and Sadie Shell and Walter Hambly; musical recitation, M. A. Stone; rec-itation, Charley Stone; reading, J. W. R. Taylor; plano solo, Miss F. Borthel; recitation by the Con-ductor, Mrs. H. I. Bigelow; reading, W. Hambly; Ly-ceum work remarks, Mrs. Sarah Seal; reading, "The Kind of a Wile You Want," W. D. J. Hambly; Ja-ducter, Mrs. H. I. Bigelow; reading, W. Hambly; Jy-ceum work remarks, Mrs. Sarah Seal; reading, "The Kind of a Wile You Want," W. D. J. Hambly; Jaceum address by Wm. Vinter."

Springfield, Mass .- Hon. Sidney Dean is filling an engagement for the First Spiritualist Bociety, and his sound and instructive lectures are well received,

his sound and instructive lectures are well received, as they always are. The Ladles' Aid Society holds sociables. every Wednesday evening at 307 Main street, Parlors Nos. 9 and 10; they are largely attended and very pleasant. Dec. 18th they gave a turkey supper and sale of fancy articles, including a very line silk bedguilt, which was disposed of. W. F. Peek of Philadelphia, Pa., was with us the five Sundays of November. For depth of thought and powers of elocution and oratory, Prof. Peek fills a place. among lecturers of our Cause excelling many, and equalled by very few. It is hoped that the man-agers of our camp-meetings will remember this fact when they make up their, lists of speakers, for the coming season. A paper is being circulated petition-ing him to come here and be our resident speaker. M. W. LYMAN.

A Strain 1 Hartford, Ct .- Friday evening, Dec. 19th, W. J Colville lectured in Unity Hall, Hartford, Ct., to a large and very intelligent audience. During the large and very intelligent audience. During the course of the address he spoke in eloquent terms in commendation of the scheme proposed by Gen. Booth of the Salvation Army, for the redemption of "Dark-est England." [An abstract of Mr. O's remarks will appear in these columns next week.] The lecture created quite a sensation, and provoked much interested comment. "A perfect shower of ques-tions was thrown at the speaker, and a special meet-ing was held on the afternoon of the next day for the purpose of replying to them, which Mr. O's guide did in a very satisfactory manuer.

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To Correspondents.

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

B. M. B., MALONE, N. Y .- Many mediums are conscious of the presence and influence of spirits while under control; some of our best mediums are never wholly unconscious. Be as passive as possible when sitting for development; obey the instructions of your guides, and do not give up your sittings. You have fine mediumistic powers, our spiritfriends assert.

H. M., PAWTUCKET, R. I.-It is impossible to make anything of the singular writing forwarded. We should judge it to be the result of an effort on the part of some attendant spirit to develop the writing mediumship of your mother. As the power increases; something intelligible may be produced.

Meetings in Brooklyn.

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

Spiritual Union, Fraterity Rooms, corner Bedford Avenue and South Becond, stretet. Moetings Sunday even-ing at 7% o'clock. Good speakors and mediuma always present. Portor E. Field (39 Powers strete), Secretary. Bervices held under the auspices of the Ladies Aid. Mrs. M. Evans, President.

M. Evans, President, Conservatory Hall, Bedford A.venue, corner of Fuiton Street.-Sundays 10% A. M. and 7% F. M. W. J. Rand, Scoretary. **The Wonian's Spiritual Conference** meets at par-lors No. 231 Bt. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Scats free; all invited. S. A. McCutcheon, President.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% F. M. in the hall Sub Spring Gardon street. Children's Lyceum at 2 F.M. Joseph Wood, Press. Robert A. Thompson; Secretary, Sis Yenango street. The Second Association meets every Sunday attor-noon at 3% in the Onurch, Thompson street, being attor-noon at 3% in the Onurch, Thompson street, being without T. J. Antwest, Freidens, 122 North Third Street. Koystens Systems (Contronance very Sunday at 3% . M., Southeast Control, The South of Street, Bunday at 3% . M., Southeast Control, The South Street, Street, Wit-liam Rowbeitem, Controlant

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