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## Original Essay.

## The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XV .-- THE APOSTOLIC FATHERS, AND THE FIRST THREE CENTURIES OF THE CHRISTIAN ERA

In our last chapter we endeavored to make prominent the fact that the early Christians received the phenomena of mediumship simply and naturally, not regarding them as supernatural or miraculous, but as the normal result of the unfoldment and development of the spiritual nature. Jesus inculcated the truth that the great spirit of the universe, ever active and ever present, bestows blessings upon man through agencies, and these agencies are both spiritual and mortal.

This was the grand inspiring truth of the early Christians. Hence it was no idle dreaming, no vague fancy that inspired the devotion of these early Spiritualists; neither was it the dull, cold formalism of the past. It was a living faith, a present reality, a conscious witness. Therefore the signs and wonders that followed them were the natural effect of their devotion and faith.

The disciples became very numerous at an early period. The New Testament makes mention of but very few. But through other channels we have undeniable proofs that through several centuries the gifts of mediumahip continued in full force, and the signs and wonders were so abundant and so positive as to be recognized and claimed by the early nying incidents, and sent it to all the churches. church as its great means of grace, notwithclare that Spiritualism cannot be true because

dient, and heard the angels sing; and when he became a bishop in after life, it is an interesting fact that he introduced in the churches the practice of singing in responses, in imitation of human reason, oh ye empirizers, to yield up of the angel music to which he had so often listened when a child; so that this practice of the churches of Rome and of England owes its origin to a spirit-manifestation unto a childmedium.

St. Ignatius suffered martyrdom for his faith, leaving many writings still extant in Christian Monasticism. He has born in 251. the form of epistles, in one of which he gives a very interesting account of how the spirit unto the poor," were a real symmand to him. came upon him, compelling him to act and speak involuntarily, and to utter, warnings. and predictions, concerning matters upon which he was entirely ignorant. No more exact description could possibly be given of the manner in which mediums of to day are influenced and controlled.

Ignatius, by his boldness in proclaiming the new faith, brought himself into antagonistic relations with the Pagan authorities, and was summoned to appear before Trajan at Rome. For the offense of being a Christian, and a medium through whom the signs and wonders were wrought that gave such irresistible power to the principles of the new faith, he was condemned to be torn to pieces by wild beasts. He was accompanied from Antioch by some of his friends, who wrote an account of his martyrdom, and made the following interesting statement:

"The night after his death we were together watching in prayer, that God would vouchsafe to us some assurance of what had passed; whereupon several in the company fell into a slumber," (undoubtedly an ecstasy or trance because occurring while in prayer.) and therein saw visions wherein Ignatius was represented; for which when we had conferred together, we glorified God, the giver of all good things, being thereby assured of his blessedness.

We could have no more positive testimony of the existence of spiritual vision and inspiration nearly two hundred years after the death of Jesus than this affords us.

St. Polycarp was also a personal friend and follower of St. John, and was appointed by him Bishop of Smyrna. The most of his writings have disappeared, but there is still extant one epistle addressed to the Phillippians, which is considered genuine by the critics. It is in style remarkably like the other Apostolic epistles. Polycarp suffered martyrdom for his faith in the year 147, when a very old man. His fate had previously been portrayed to him in a vision. The Church at Smyrna-the seat of his bishopric-wrote a circular-letter, giving an account of his martyrdom with its accompa-There were several who suffered martyrdom standing our churchly opponents to-day de- at the same time with Polycarp, and this Smyrnean letter says :

a medium even in his youth. Ho was clairau- | served himself of them or their organs, even as men do of a trumpet blowing hrough it. Thus have we prophets for witnesses, and affirmers of our faith; and is it not o hal and worthy our faith to the Divine Spirit who moves the mouths of the prophets as his instruments ? "

The Eastern custom of physical sacrifices was adopted at an early date by the Christians. Anchorites became numerous?

St. Anthony is considered the Father of They meant something. "Take no thought for the morrow" was to him an admonition from the Lord; and he retired to the desert. There the tempter appeared to him with a host of evil spirits, who endeavored in vain, by appealing to every passion and ambition of his nature; to induce him to return to the world. He resisted all their appeals, and gave himself up to the development of his piritual powers. His life was a continued revelation of mediumship. The very experiences that make up the life of the sensitive, spiritual medium of to day, are closely depicted therein.

Paul, called the Simple, was his disciple, and his manifestations were very remarkable, and the fame of them was widespread. He healed the sick, cast out devils, and was a wonderful mind-reader, reading the thoughts of others with great clearness and precision. In a word, he worked the same wonders that we have so clearly traced from the earliest days. He beheld the angels that attend unseen the path of mortals, and judged from their appearance of the moral condition of those who sought him. If the spirits surrounding these who came to him looked bright and beautiful, he knew the individual to be also beautized in character and pure in aspiration. If these attendant spirits were dark, unlovely and unattractive in appearance, he knew that the spirit within the mortal was unlovely and sinful.

Hilarion, also a follower of Anthony, whose life was written by Jerome, possessed spiritual gifts. He was a healing medium of great power. A poor blind wollie ouce came to him, saying she had given all her money to physicians, and was no better, and she begged him to cure her. His reply might be wisdom in the mouths of some in our own time: "If you had given to the poor what you have squandered on doctors, the true physician would have healed you." But she begged for his healing touch. He gave it, and she was retored to sight.

During the reign of Marcus Aurelius, who ived in the last half of the second century, the Christians were all waiting for the second coming of Christ in person. They were all Second Adventists, and felt positive that Jesus ould come again in temporal power as well as spiritual glory. Consequently they were on the alert for every outward sign, and no matter how insignificant it might be they cherished it, and spiritualized it, and this kept their spiritual powers keenly active, and developed their mediumship to the fullest extent. They had visions and trances, and they beheld in the phenomena of nature, in the glories of the heavens, and the tribulations and sorrows of the earth, the prophecies of the future. Gregory Thaumaturgus lived in the year 235. He was called the wonder worker, because of his numerous miracles. He healed the sick by hundreds; he cast out demons. and foretold coming events. He who denies the record of his manifestations denies history; and not only that, he denies scripture history, for both came through the same channels, and were both preserved by the early Christians. It was told of Gregory and his immediate followers that their lives were preserved by angelic interposition, and that their steps were con tinually guided by an invisible power. Many different sects arose even in the earliest days of Christianity. Some of these had more faith in spiritual powers than others. Among them were the Manichaans, so-called from their header Mani. who was born in 239. This sect had their elect or chosen ones, who were set apart and consecrated with great solemnity as mediums between this earth and the world of light. They were respected and revered, and they were provided for in such a generous manner that they could devote themselves exclusively to the cultivation of the mediumistic powers of their being, and to the discharge of the duties incumbent upon them as mediums. The Neo-Platonists were another of these sects. They cherished a spiritual philosophy that would shame the materialism of many of the Spiritualists of to-day. Porphyra, who belonged to this sect, favored the study of Theurgy, or the science of communicating with the spirit-world. He believed in the power of evil spirits, in the cultivation of the gifts of healing, prophecy, discerning of spirits, etc. He was truly a great man; very learned, profoundly scientific, and philosophical. He declared that his soul was once lifted to complete union with the divine mind, so that he had sight of the eternal, spiritual world. His writings are now sought by the curious and learned Iamblichus, a student of Porphyra, and a disciple of the great philosopher, Pythagoras, was a physical medium of marked power. Once in prayer he was levitated fifteen feet above the. earth: We can readily believe this fact of history, because we have seen the same manifestation in our own day through four different mediums, and experienced it in our own person. Ismblichus prepared himself by fasting and prayer for his spiritual states, and his mani-[Continued on seventh page.]

## Deyartment. Literary

#### AND RETRIBUTION CRIME A STORY OF BOTH HEMISPHERES.

## Written for the Banner of Light, BY CORA WILBURN.

## CHAPTER XVII.

The Hand of Providence. of returning to London. He would devote himself anew to the literary pursuits he delighted in. Exempted by fortune from the necessity of labor for subsistence, he had given much time to the inspirations of the muse, and was already famous in the world of letters. There was in his soul a restless desire for ocsupation, and he resolved to write out for the world's benefit the sad and simple story of make some necessary arrangements, and then return to the delightful hospitality of Linden Cottage, and pen within the shelter of his favorite rose-arbor the effusions of his heart and brain.

Old Margary, standing in the doorway as he bade farewell to both ladies, was enraptured with the grace and dignity of his deportment, and deeply troubled by the wanness of his face, and the shadow dwelling in his deep blue eyes.

"He's just as lovely as a painted angel," said the good woman. "and he's just as good, as charitable as-as -a--lord, as they say the bare-footed friars are that young Mrs. Almay tells about, that save people out of the snows,

with large dogs and cordial bottles round their necks. Poor Mr. Percy! something has overtaken him; but my good man used to say that the Lord knew best. May he keep and preserve and guard the young gentleman! And talking of preserving makes me remember I must see to the pickled onions I put in vinegar vesterday;" and she hastened from her post of observation to the kitchen realm.

Sunset flooded with its golden and rosy splendor the rich green woods and the rippling wavelets of the stream. The mountain crests glowed in empurpled and azure light, while the shadows stole creepingly athwart the sunlight patches, and the forest choristers attuned the farewell song of day.

Percy walked slowly toward C---, gazing with the admiring eyes of the poet upon the varied scene, and contrasting it with the trop-

"Oh, yes, miss. I presume your ladyship alludes to Mrs. Teresa Almay, the old lady's The next day Percy announced his intention | daughter-in-law. Bless your heart alive, ma'am, miss, your ladyship, I mean; she's been living there these sixteen or seventeen years, except when she went abroad. She's a noble Spanish lady, and one time there was curious stories about-that's before I came here-about Mrs. Almay's son, he as married the Lady Teresa; they said he was a sad scamp and deserted the good lady, his wife, and ran away from home, and stole her baby, and got another wife his love. He would go to the Metropolis to and killed her, and buried, her under a grass plot in his garden. But he 's never been heard of for years, and the Lady Teresa wears mourning all the time; and they say Dr. Merton saved her life when she first came among us, and she has built him a new house, and one of his children is named after her. At what hour will your ladyship have the carriage?--or will you have the pony, miss?" and the talkative landlord stopped to take breath.

"I will take the carriage; I am not strong enough to ride on horseback. Will nine o'clock be too early?"

"No, indeed, your ladyship; they 're all early birds at Linden Cottage, and they do n't make any ceremony with their visitors. Everybody is welcome at any time."

"At nine o'clock then;" and the sable folds of the fluttering garment were withdrawn.

Shall I send up tea, miss, your ladyship?" " If you please."

And mine host proceeded on his way.

From behind the screening door issued Percy, lowing with uncontrollable agitation.

"I must have certainty," he said ; and with a vain effort to still the tumultuous throbbing in his breast, he tapped gently upon the then closed door of the lady's chamber.

'Come in!'' said the same musical and familiar voice.

He opened the door, and saw sitting by a able, with writing implements before her, a youthful figure clothed in black. She turned her head. The waving golden locks, the changed and mournful, ever-beautiful face-it He gazed upon her, unable to advance, with mploring eyes and fondly outstretched arms. She gave one loud piercing cry of mingled joy and recognition, and, rushing forward, was clasped to his faithful heart! "God bless my soul!" cried the astonished landlord, whom curiosity had prompted to watch young Percy Macdonald, and who had witnessed the meeting thus providentially ordained. "Percy! Am I dreaming? Do I once more meet you? You are changed; you have suffered; you have been ill?" She gazed fondly into his face. "And you, my-your face is pale and wasted. Felicia "-he repressed the endearing epithets that arose to his lips-"what happy fortune brought you here? And why-oh, pardon my boldness-wherefore these mourning robes? And-and-" his voice faltered, and he gently took away his encircling arms. "It is months since we met-you were on the point of marriage. Are you-whom has death visited?" and a mighty terror crept over his thoughts, for he deemed her the wife of another.

the age of communication with the spiritual world ceased forever with the age of the apostles.

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As Jesus and Stephen and Paul and Jolin became willing martyrs for so precious a faith, so these other disciples in days following willingly laid down their lives for the sake of the spiritual revelations they had received.

Rome was yet anti-Christian. She was wedded to her idols and to idol-worship. Tacitus, the Roman historian, informs us of the mediumistic powers of Vespasian, the Roman General, who became Emperor seventy years after the death of Jesus. It will be remembered that in our chapter on the Spiritualism of Greece and Rome, we related the instance of a blind man who was cured by this Emperor's touching his eyes with spittle, according to the directions of the Oracle at Serapis. Another person who had a diseased hand went to Vespasian in obedience to the same Oracle, and was cured. "And," says Tacitus, "persons who were present recount each of these miracles unto this day, when there is no longer any hope of reward for speaking falsely.'

The learned and very orthodox Dr. Mosheim. whose ecclesiastical history is regarded by all Protestant Christians as an authoritative work in giving the history of the Church during the second century, says: "It is easier to conceive than to express how much the miraculous powers and the extraordinary divine gifts which the Christians exercised on various occasions contributed to extend the limits of the Church. The gift of foreign tongues seems to have gradually ceased as soon as many nations became enlightened with the truth, and numerous churches of Christians were everywhere established, for it became less necessary than it was at first. But the other gifts with which God favored the rising Church of Christ were, as we learn from numerous testimonies of the ancients still conferred upon particular persons" [mediums] "here and thefe.

Thus the assertion of our Orthodox opponents that these spiritual gifts ceased at the death of the Apostles is refuted by one of the most eminent of their own authorities.

Eusebius also bears definite and positive tes timony of their continuance in full force for a long time after the close of the Apostolic age. From the writings of the contemporarles and immediate successors of the Apostles also, who were styled the Apostolio Fathers, we gain conclusive testimony upon this point, showing that the idea of a cessation of open spiritual communion was not thought of for centuries after the Apostolic age. Among these men were St. Barnabas, St. Clement, St. Ignatius, St. Hermas, and St. Polycarp. For a long time their writings were held to be just as saored and just as authoritative as those of the now

accepted New Testament. St. Ignating was a personal friend and disci-ple of John the Beloyed and was by him ap-pointed to this deport of Antioch. He was

'While they were under torments they were absent from the body, or, rather, the Lord Christ stood by them and conversed with them, and revealed things to them inconceivable by man, as if they were no longer men, but already become angels. As to Polycarp, he saw a vision three days before he was taken, and behold the pillow under his head was all in a flame: whereupon, turning to those around him, he said, 'I shall be burnt alive!' After his apprehension, and while he was going to his place of execution, there came a voice from heaven saying: 'Be strong, and quit thyself like a man, Polycarp.' No one saw who spoke to him, but many of our brethren present

(Doubtless all present who were clairaudient mediums heard this spirit voice.)

heard the volce."

"Then Polycarp, looking sternly around on the people, shaking his hand at them with a deep groan and with a mouth but half open as one who spoke not his own words but those of another, and looking up to heaven, said: ' Take away the wicked.'"

Then Polycarp, after having made a full confession of his faith, was committed to the flames. This old account says his countenance assumed a most heavenly placidity, and from his body exhaled during its dissolution a most delightful perfume.

"Such was the end of Polycarp, who in our time was a truly apostolic and prophetic teacher."

One copy of this most interesting Smyrnean epistle bears the following endorsement upon

"This epistle was transcribed from the copy of Irenæus, the disciple of Polycarp, by Caius; after which I. Pionius, wrote it from the same copy which I found by a revelation wherein Polycarp appeared and directed me to it, as I have and do declare in a most solemn manner."

Origen, who was one of the most distinguished of these early fathers, states his belief in miracles as a means of conversion; but faith in them, he said, is only a step toward a higher faith. He says: "All the holy men who have departed this life, retaining their charity toward those whom they left behind. are anxious for their salvation, and assist them by their prayers." What a recognition this of the faith in spiritual presence and influence which we have declared to be the natural faith of the human heart in all ages!

Justin Martyr, who lived a hundred and fifty years after Christ, declared that the gift of prophecy was active in the church in his

One hundred and eighty years after Christ one Athenagoras was appointed by his brethren of the church to carry an "Apology" to the Roman Emperor. This apology contains a very interesting and clear description of a class of persons whom to day we should designate as inspirational or speaking mediums. They were very numerous in the church at this time, and were designated prophets and prophetesses. "I call them prophets," says Athenagoras, "who being out of themselves and their own thoughts did utter forth whatsoever by the impelling power of the Spirit he wrought in them; while the Divine Operator

ical region where he had learned the bliss and pain of love.

"This English paradise," he thought, "only needs her presence to equal the romance of the sunny land.'

He passed leisurely along the streets of the quiet town, and proceeded to the "King's Arms," the best inn of the place. It was his intention to take the stage-coach for a neighboring town, which he could reach by midnight, and, remaining there until the next day, continue his journey to London. Traveling then was not as expeditious as at present, and the now old-fashioned lumbering stage coaches were yet in vogue.

Requesting to be shown to a room, he followed the obsequious landlord, who insisted upon waiting on the young gentleman himself. When, after many bows and scrapings, the ruddy Boniface left his guest to the entertainment of his own thoughts, Percy, glad to be left alone, took a seat by the window and thought of Teresa, her blighted life and holily accepted griefs.

He heard a light step in the entry, and a voice that thrilled his very being so that he arose and gasped for breath, called hurriedly: "Can I not speak with you a moment, landlord?" "Yes, miss; with pleasure, miss; at your ser-

vice, miss, your ladyship!" replied mine host, as he retraced his steps.

Percy walked to the door, which had been left open, and for the first time in his life played the eavesdropper.

He saw the portly form of the proprietor of the "King's Arms," standing in respectful attitude in the passage; but of the lady who addressed him he could only see the flutter of a mourning robe, and hear the voice whose accents penetrated his soul with a strange and mighty power.

"I wish to inquire the way to the residence of Mrs. Almay-Mrs. Mercy Almay, if you please. I have been told that she lives near this town. Will you obtain a conveyance tomorrow morning for myself and attendant?" "Yes, miss, of course, your ladyship, as early as you desire. Your ladyship can go on horseback or have a carriage. Mrs. Almay lives near Forestdale Creek, miss; not far from. here; about three miles. She will be delighted to see your ladyship; she do n't have much company; she's a dear old lady, miss; a friend to the poor and needy, your ladyship." "Is she well?" tremulously inquired the sil-

very tones.~

Very well indeed, miss. She had an attack of rheumatism last winter; but Dr. Mertonhe's her family physician, your ladyship-he cured her up in no time, and Mrs. Almay is as brisk as one of her own bees, miss." "Can you tell me-whether there is a ladya lady who-has long lived with Mrs. Almay-I could obtain no certain information in London.".... The speaker's wolce, was trembling with emotion.

She took his hand, and looking the full love of her pure heart, she said:

'I read your thoughts. I have never been a wife. I was not betrothed, as you were told! I have been ill, visited by many dire afflictions; but I am free and happy now.'

'Free, not wedded? Oh, Felicia, and you remember Percy? With a friendly smile you greet him. Not betrothed!

And his exultant eye and raptured mien betokened the inner, the all-surpassing joy. He was bewildered by the few magic words she had spoken.

'Ill visited by affliction!" he repeated, 'and you wear the mourning garb."

'For my beloved one in heaven: for the dear mother that loved you; for the poor father resting in the green sea depths!" she replied, bursting into tears.

He folded her tenderly to his bosom; he kissed the briny flood of sorrow from her eyes; he asked her, trembling with uncertain happle ness

"May I love you, Felicia?" And with her golden head pillowed on his manly breast, she whispered : "Forever!" Then when he had pressed the holy betrothal kiss upon her lips, when both had upraised their reunited hearts in thankfulness to Him who is the author of all love, Filicia told her Percy of the happy death of Rose; of her father's efforts for escape from a dread miscreant's power; of the fearful night upon the beach. and with her wounded dving father out at sea: she told him of that father's penitence and late confession; of the startling revelation of her birth; and that she was on the way to seek and claim her mother.

"I have been ill for months," she said; "the varied mental emotions and the harrowing

## BANNER OF LIGHT.

scenes I passed through, brought on a complete prostration of my nervous system. I remained in Coro, on the coast, until my strength was recruited, and I heard while there that Arcabano was found dead on the beach the morning after the fatal affray that cost my father's life. The body, was recognized by the authorities as that of a noted bandit whose fasthold was somewhere in the mountains; but amid the thousand surmises concerning our escape, no one coupled the name of Philip Deltano with the robbers. I was saved that final pang. Several other bodies were found upon the shore, but the villain Joaquin was not among them. He must have fled, despite the wounds my father inflicted upon him. I came to London a month ago, and it took me some time to obtain the nécessary information I went there for. As soon as my strength permitted, I came here in search of the one great happiness of my life-my mother!-and now, on the first day of my arrival, I meet you! Oh, Percy, dear Rose was a true prophetess. The Heavenly Father has sent His choicest compensations now."

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"And she was not your mother?"

Percy was still bewildered, still wandering in a dreamlike maze.

"I heard you inquiring for Mrs. Almay," he stammered forth. "I heard your dear, familiar voice, and deemed myself dreaming or deceived. Why inquire for her, my love?"

'Oh, Percy, because the Spanish lady that resides there is my mother! My mother! Percy! and my poor father was the son of Mercy Almay. I have it from his own dying lips. am Felicia Almay, best friend!"

"Now God be praised!" he cried again, enfolding his beloved in his close embrace. "My darling, words cannot convey one tithe of the fullness of my joy! Oh, gracious Providence, how wondrous are thy devious ways! Oh, blest Teresa, happy friend, this is the promised blessedness of heaven!"

He wept the sacred tears of deepest manly feeling, and the gentle girl by his side said tremulously sweet and low

"You know my mother, Percy?"

"She has been the friend and counsellor of my youth. I will lead you to her. I will present my life's granted blessing. I will rejoice her long aching heart with the bestowal of her daughter's love! I will prepare her for your coming, Felicia; the sudden joy of beholding you might overwhelm her. Only yesterday she spoke of you with tears."

"She remembers me-she loves me-my mother!" said the happy Felicia, with streaming eyes.

"I, too," she resumed, "feared the sudden shock that the discovery might bring her, but I thought I would have self-control sufficient to break the tidings to her gently and gradually; but you will do it better. And my grandmother-she, too, will bless and receive me with her love?'

"You are the very image of Teresa-all but the sunny curls. Strange that I never before noticed the resemblance. And yet, from the first moment of beholding you, there was a haunting, gracious reminiscence about your every lineament, your every grace of action, that I could not define."

"Percy," she said, looking pleadingly into his face, "let me behold my mother this very night."

Could you bear the meeting? Is not your strength exhausted? Would it not be safer to go to-morrow?"

The dark eyes filled with tears.

I am strong now that I have your love, and I long to weep upon my mother's breast. But if you think she needs a longer preparation for my coming, I will gladly and patiently wait."

Percy communed with his own thoughts for a brief space.

'I think it will be safe and right," he said. "To those who have suffered so long, happiness cannot come too soon. We will go to Linden Cottage to-night."

Felicia thanked him with her eyes and lips. They took tea together, but the well-spread trav sent back with the food almost up tasted.

# Banner Correspondence.

#### Massachusetts.

LOWELL.-Ed. S. Varney writes under date of Dec. 23dt "On Saturday evening, Dec. 20th, our Spiritualist Society, under the able management of Mr. Thomas T. Shurtleff and Mrs. Mary W. Day, held an interesting and well attended Christmas fair and festival-Capt. A. T. Hodge, in his inimitably genial manner, distributing Santa Claus' gifts to the ittle ones.

little ones. On Sunday, Dec. 21st, the rostrum was occu-pled by Mrs. B. W. Banks of Haydenville. In the afternoon the general trend of her address was a stirring appeal to her hearers to live in the Now; to be active and unflagging in the performance of present duties. In the course of her remarks she delivered a wholesome, merited reproof to those Spiritualists, found in large numbers in many communities, who through apathy allow the good Cause to lan-guish. guish.

Her evening discourse was, in a measure, a continuation of the afternoon, the theme being, 'What Shall I Do to be Saved?' She considered the question superfluous, from the fact that we had never been *lost*. We should be continually striving to create within our-selves a nobler manhood and womanhood, thus saving our higher selves from our lower selves. It would not do to attempt a second 'vicarious It would not do to attempt a second 'vicarious atonement' (after having abandoned the Chris-tian version) by trying to put all the labor and responsibility upon our spirit-friends. When supine, selfish souls, who seek to follow this course, reach the other shore, the glories they look forward to, but have not labored for, will not meet them quite so soon as they antici-pate. There are many surprises 'over there.' Mrs. Banks, though a comparatively new speaker, is really one of the brightest stars in the spiritual galaxy. Charming and sprightly

speaker, is really one of the originest stars in the spiritual galaxy. Charming and sprightly in her personality, clear and concise in ex-pression, her thoughts throb with practical sense, mental vigor, and lofty sentiment. Her voice, manner and ideas enunciated stir the soul like a trumpet-call to duty."

WORCESTER. - Fred L. Hildreth writes: 'The Worcester Children's Progressive Lyceum had its annual Christmas Tree at Reform Club Hall, Tuesday evening, Dec. 23d. A boun-tiful supper, provided by the friends, was par-ticipated in by the children; and later on by the elder portion of the assemblage. After the eatables were disposed of, the tables were re-moved, and Master Eddle Hammond, dressed to represent 'Santa Claus' appeared mounted to represent 'Santa Claus,' appeared, mounted on roller skates, and circled around the hall two or three times, scattering candies and nuts broadcast—and later on assisted the 'Tree Committee' in distributing the presents. Ed-

die did his part finely. Next came an amusing game, 'Pinning the Tail on the Donkey,' contributed by Miss Ma-bel Fiske, which caused no end of merriment. 'Copenhagan' was indulged in by a portion till 10 P. M., while the others, urged on by the merry strains of Father Sibley's violin, assist-ed by Mrs. Davis at the piano, indulged in the mazy dance. Our thanks are due to all for their efforts to

make the occasion a success—and especially to a member of your Boston Lyceum, who kindly contributed \$3.00 to 'help us along.'''

QUINCY.-William G. Prescott writes: "In

1858 I attended a Banner of Light Circle by invitation of Dr. A. B. Child, at which a communication came from a spirit (Mrs. Conant being the medium) who gave the name John Gillespie. He said he passed to spirit-life from Quincy, Mass., and that before he passed on he Quincy, Mass., and that before he passed on he had a conversation with a friend on Spiritual-ism, during which they agreed if it was true the one who passed out first would return and make it known to the other. I was the only person present from Quincy. When I got home I inquired, and learned that a John Gilles-pie moved to Quincy, and died while I was in California, from 1850 until 1855. I further learned that he was very intimate with John in California, from 1850 until 1855. I further learned that he was very intimate with John Russell, a tailor, who had moved from Quincy, and was then living in Chicago. Some six months after Mr. Russell came to Quincy, and, meeting him one day, I asked if he was inti-mate with a Mr. Gillespie before his death. He answered, 'Yes; why do you ask me that question?' I told him of the communication I heard. He exclaimed, 'That is wonderful! One moonlight night Gillespie and I were sit-ting on that tomb (pointing to the tomb of John Quincy Adams), talking upon the subject of Spiritualism, and we agreed that the one who passed over first should, if Spiritualism was true, return and make it known to the

other. From that time to this I have never mentioned it to a living person.' That communication proved to me, as it will to others, that the message was not the out-come of mind-reading, as I never saw Mr. Gillespie, and Mr. Russell was in Chicago when the message was given in Boston."

niversary address on New Year's ove, and the society desire to retain her as long as she can be prevalled upon to remain in this part of the country, belleving her superior is not to be found upon the spiritual restrum."

#### Connectiont.

NIÁNTIC.-James M. Rogers writes: "In

the decadence of priestly sway, and from amid the rulns of shattered creeds and the lumber-pile of outworn dogmas goes up a sound of many-voiced lamentation. The parsons have found 'fresh fields and pastfares new 'for their plous tinkering. They find many children do not come into the churchly folds to be taught 'Christian morality,' and to learn that they are in a state of sin and misery. The remedy for this is the old dodge—an appeal to the leg-islative power to enforce 'the teaching of "Christian Morality" in the Public Schools,' the argument being that morality is the foun-dation of all civilized society, and just now morality is at a very low ebb. This is the thin edge of the entering wedge designed to split the log of civil freedom. The thicker end, soon to follow, would be converting the free schools into gospel factories for the turning out of young Christians. This is a fine idea: that 'Christian mprality' should thus be sown broadcast throughout the land. But, in view of the large number of parsons who, during the past decade, have not only exercised but very little 'Christian morality,' but have vlolated nearly every section of the criminal code. would it, not he wiser to onen the ruins of shattered creeds and the lumber-

but have violated nearly every section of the criminal code, would it not be wiser to open the new crusade in the churches themselves? It would seem an easier task to purify the spring than the stream; and, of course, the church is the fountain head of all purity and goodness.

Another feature of the new departure would Another feature of the new departure would be very interesting to note: How this 'Chris-tian morality' is to be taught! Will it be in-jected into text books already in use? Or will there be 'new good books for little children'? What stripe of Christian morality will be in-troduced, the gospel bound in blue of the Presbyterian, the broad sheet of the Episcopal diocese the wet blocket of the Reputity or the Presbyterian, the broad sheet of the Episcopal diocese, the wet blanket of the Baptist, or the blood-red binding of the Methodists? These are questions whose outcome must be of burn-ing interest to the most careless looker on. For, as the different systems of religious faith wax and wane in different localities, the pro cess will hardly be uniform."

NIANTIC .- "A. E. S. B." contributes the following memorial, under date of Dec. 23d:

following memorial, under date of Dec. 23d : "Many of the frequenters of Lake Pleasant will re-member the genial elderly gentleman, M. W. Com-stock, whose cottage was on Lyman street. Bro. Comstock, after a long and useful life, passed on, Dec. 9th, 1800, at the ripe age of seventy-six years. He was one of the ploneers of Modern Spiritualism. Consclentious and gonservative, he has devoted his means and talent is advancing what to him seemed the common sense idea of man's relation to the future. He was a subscriber to THE BANNER from its begin-ning.

In ormer years Bto. Comstock had fully intended to have burial service conducted by a Spiritualist, not so much for his own or his family's gratification as that his friends and neighbors should at least hear his views propounded; but in later years, the people having be-come better acquainted with spiritualistic views, and being removed from the near centers of public speak-ers, and in view of the difficulty of procuring one he would like he waived the purpose, and was buried

ers, and in view of the difficulty of procuring one he he would like, he waived the purpose, and was burled with Masonic ceremonies. Bro. Constock was descended from a long line of Illustrious forefathers, his immediate ancestors being the Comstocks and Warrens, who figured largely in the early settlement of the county. He has been hon-ored with all the prominent offices of his town, and has represented his constituents in both the House and Senate of the State Legislature. He was a promi-nent member of the Masonic Fraternity, and his breth-ren will mourn his loss."

#### Missouri.

OREGON. Over the nom de plume "Holt," a correspondent writes: "What a museum of wonders could have been collected had the wonders could have been collected had the effort been made years ago by some enterpris-ing Spiritualist—wonders that would tend to convince the most skeptical. There was the record made by Br. Hallock, and the book written by the medium, Charles Linton, who, though ignorant, and an inferior penman, wrote hundreds of pages of the most beautiful chi-rography with not one error in grammar or spelling. There were hundreds of writings in strange langtages by children or by ignorant persons who knew no language but English: persons who knew no language but English; pictures made that compared favorably with the finest art-work extant. There were two bottles.of glass blown so as to be without any mouth, within which paper scrolls were placed by invisible power, after the bottles were made, in the presence of Dr. Hare and others. There is the stand with the two wooden rings around is the stand with the two wooden rings around its leg, and the cords with the knots in them, spoken of by Zöllner. In fact there were ten thousand things that might have been collected which would be proof positive of the truth of some phenomena. It is not too late now for some one to do this. In time such a collection will become of priceless value."

her till she could get up to New Hampshire. There she recovered her health-always feeble and delicate. After that she always told her friends that I sayed hor carthly life. I have known many sensitive mediums crushed out of this life by Christian and other persecutions, and I shall meet some of them ere long in the other life."

## Ohio.

OSBORN.-Mary C. Woodward writes: "For nearly twenty years I have been a reader of the dear BANNER, and to me it has been indeed

a beacon-light. It has been my comforter in sorrow, my strength in weakness, my lamp in darkness; and its various correspondents have come to be regarded as old friends. Its soul-inspiring pages have been as living water to my thirsty spirit; but alas! I am forced to say farewell. I had hoped to be a life sub-soriber, but my vision, which has always been defective, has become so much impaired that I can read but little. can read but little.

A bit next bit nexts. Ohl how it pains my heart to part with the dear BANNER OF LIGHT, but I must submit to the inevitable. Oh! ye exalted intelligences above and around us, let your pure and en-nobling influences descend evermore in peaceful benedictions upon all the BANNER house-hold, and may the consecrated ties which spir-itually bind us together remain unbroken forever

#### **District of Columbia.**

WASHINGTON. - A correspondent writes Dec. 24th: "The echoes of G. A. R. Hall, Penn sylvania Avenue, have never voiced a more musical and natúral accent than is now enoyed from the words of Mrs. H. S. Lake of Boston, who occupies the spiritual rostrum the rest of December. The National View of a recent date contained the following from the pen of 'S. K.,' regarding her work:

'The hearer soon realizes he is listening to a "talk-ing essence," "a bit of transparency broken off the spheres"-is a single sentence. Her aphorisms are like spiritual prisms, through which we see beautiful rays of immaterial existence. In short, she does not lecture; her words are vitalizing nectar. She chops out sparks-takes high flights, and sustains them with-out rufiling a feather. She is eloquent because she is earnest, and can't help but "invert the rainbow, and use li for a swing-now sweeping the earth-now clap-ping her hands among the stars.""

#### California.

ALDERGLEN SPRINGS. - F. M. Walker writes: "The doctors are having much to say about Dr. Koch's discovery of a means of curing consumption, and the destruction of the microbe associated with the malady; they seem croce associated with the malady; they seem to take it for granted that the microbes are the, cause of the disease; such is not the case. That the microbes find a home in the matter produced by the disease, and that they multiply therein, is the true theory of this stage of the malady, which evidently, to me, originates in a bad cold, followed by acute catarrh; that becoming chronic, fixes itself upon the lining membrane of the brain; then an exudation follows, and the matter spreads through the whole body. So it follows that germicidal rem-edies are not necessary in the cure of the dis-ease. Expel the matter and administer anti-septics is the true theory of cure."

## free Thought. ----

#### PROGRESSION.

#### To the Editor of the Banner of Light:

The advent of the Christian Era brought to Mosaic laws, and they were taught Progression-or to return good for evil. Many Spiritualists accept Progression as their motto, and boast of their superiority over Orthodoxy; yet their practice, like that of past ages, falls far short of their teachings.

Under the Mosaic system justice was meted out to all in accordance with what they conceived to be Divine Law, and the sins of the fathers were visited upon the children even to the third and fourth generation. In the march of progression Christ came, and taught that the old law, "An eye for an eye," etc., should give place to the law of love instead of that of hate. The old Mosaic Sunday law was also set hate. The old Mosaic Sunday law was also set aside. After nearly nineteen hundred years, with opportunities of progression far exceed-ing that age, we still enforce by our statutes the antiquated Sunday law, and our statutes for the punishment of criminals are all based upon the old Mosaic code. This is all wrong. Our laws should be based upon progression. with a view not only to the protection of soci-ety, but the reformation of the criminal. Some may not agree with us in our construction of law, but let us see: The oriminal once conlaw, but let us see: The oriminal once con-victed is sentenced to a term of imprisonment, varying according to the crime, and although the sentence is limited to a specified time by virtue of the statutes, he looks forward to a virtue of the statutes, he looks forward to a life beyond his incarceration with no hope. Disfranchised and debarred from all the rights of a citizen, and surrounded by that criminal element who feel it to be a duty to prey upon their fellows, is it any wonder that he leaves the prison walls filled with a desire for revenge? The law not only does this, but society supplements it by declaring that he is not a fit associate for them, and they stand aloof for fear of contamination. People even go so far that they will not give him em-ployment, so that by honest toil he may be-come reformed and earn his daily bread. The man once a criminal is *forced* almost to remain one. But perchance there are some who, realizing But perchance there are some who, realizing their condition, flee from the haunts of vice, and, unknown in a strange land, lay aside the past and labor earnestly to build up a good character. For a time success crowns their efforts. But eventually their success arousea the jealousy of some designing enemy or per-haps competitor in business, and like a ser-pent such person seeks a vulnerable point wherein to make an attack. Successfully they may trace the history of the past, and with all pent such person seeks a vulnerable point whereip to make an attack. Successfully they may trace the history of the past, and with all the venom possible lay its secrets bare to the world. The old law says *Retribution*—"an eye for an eye." These who live under the Chris tian dispensation forget the teachings of their master: "Let him that is without sin cast the first stone," and fall back in holy horror upon the workings of the old law. Is it justice ? Spiritualism, with its grand and beautiful teachings and its motto of Progression, decries all this, and demands that reformation, with is in harmony with the teachings of Christ and progression, yet, like their predecessors, we are constrained to admit that Spiritualists in their practice fall short of their professions; while they hold up their hands and say: "What has this to do with the present? we be-lieve in reformation, progression, etc., and see in these efforts for right that which commends itself to us; yet 'for the good of the Cause' we love and would purify, and because our ene-mies are more powerful than we, and will at tack us if we dare act or speak, we will stand aloof. We know it is not justifies in the we will stand aloof. We know it is not justifies in the we will stand aloof. We know it is not justifies in the we cand tack us if we dare act or speak, we will stand aloof. We know it is not justice; but we can not afford in our weak condition to bear the assaults of our enemies." Pollog substituted for justice! leaving truth, which it is said "is mighty and will prevail," to be trampled beneath the feet of its enemies, awaiting only beneath the Yeet of its enemies, awaiting only the hope of forgiveness in the Summer-Land. Spiritualists, shall we, because our enemies may attack us, or withdraw the meager sup-port now grudgingly given us, sacrifice justice for policy? Never! But united let us stand for the repeal of every law that infringes upon the rights of any, that there may be no longer any martyrs, but that humanity may be gov-erned by the law given unto us of old, and re-iterated by the meek and lowly Nazarene: "Do unto others as you would they should do unto you." Let our spiritual journals adopt it as unto others as you would taby should to hit as you." Let our spiritual journals adopt it as their motto, and refrain from filling their col-umns with the calumnies of their enemies of the secular press, and trutti will rise trium-phant, and we be oredited, at least, with prao-ticing what we preach. A SPIRITUALIST.

BEECHAM'S PALLS cure sick-headache.

Written for the Banner of Light. OUR HEAVENLY COMPANIONS.

The golden fingers of the stars Wrote on the moonlight's silver bars Hweet words, by boylsh fanoy seen When flowers bloomed fair, and earth was green.

My angol sister's message seemed The glowing lines o'er which I dreamed ; In gentle admonition given

From her bright seat in highest heaven. That dear home-valley now I see, There broods Night's solemn mystery; Once more the lofty pine trees stir

Above the silent worshiper! Mist-muffied still the river flows Where shone the rainbow, breathed the rose, And from the shade by yon white wall

I seem to hear my mother call. Oh! joy, 't is there, it gleams afar, The finger of my brightest star; I'm held-the spell is even such As though I felt an angel toucht

Fair star! you magnetize my thought, While memory to me has brought That dear Diana-face to shine In radiant glory half divine.

Untroubled, constant and serene, How precious midst this evening scene! Care, weariness, they fade away-Celestial vision stay, oh! stay.

Portland, Me. GEORGE BANCROFT GRIFFITH.

#### 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 colic, and is the best remedy for diarrhoga.

#### TO INVESTIGATORS.

# Works of Spiritualistic Reference and Study for Investigators and Students.

It has been suggested to us by one of a party of investigators that we publish a list of such books on MODERN SPIRITUALISM-beginning with those calculated to meet the wants of the new beginner in this research, and leading up to more profound and philosophical works-as will prove instructive the student and investigator of our Cause. We accordingly append below a list of some of the spiritualistic publications that will answer this demand, all of which are for sale at this office:

Answers to Ever-Recurring Questions from the People. By A. J. Davis. All persons should read this book, as it will develop thought on the part of the reader. Price \$1.50, postage 10 cents.

Philosophy of Spiritual Intercourse. By A. J. Davis. Concerning Spirit Circles, Guardianship of Spirits, etc., etc. \$1.25, postage 10 cents.

Real Life in Spirit-Land. Being life-experiences, scenes, incidents and conditions illustrative of spirit life and the principles of the Spiritual Philosophy. Of practical value to any who are anxious to study the theories of Spiritualists and mediums, etc. 75 cents, postage 12 cents.

Apostie of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15 cents.

Astounding Facts from the Spirit-World, witnessed at the house of Dr. J. A. Gridley, Southampthe people of the world a change from the old ton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Cloth, \$1.00, postage 10 ents

Clock Struck One, and Christian Spiritualist. Revised and corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, at Memphis, Tenn., in 1855. Price, \$1.00.

Discussion between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Paper, 10 cents, postage 2 cents.

Is Spiritualism True? Lecture by William Denton. 10 cents.

Gist of Spiritualism. Being a course of five lectures delivered in Washington, D. C. By Warren Chase. 50 cents.

Witchcraft of New England Explained by Modern Spiritualism. By Allen Putnam. \$1.09, ostage 10 cents.

Spiritualism Defined and Defended. By J. M. Peebles. 15 cents.

Eight Liberal Lectures. By A. B. French. This work contains one hundred and forty pages, with portrait of the author. 50 cents.

Queer people," pondered the landlord "seem as happy as two turtle doves, and can' eat a thing. I always eat hearty when I'm happy. I wonder what the young lady is to Mr. Percy? Looks to me like a wedding in prospectus;" and at that thought he rubbed his chubby hands and chuckled with delight.

The carriage was ordered, and the motherly mulatto woman, that Felicia had brought with her from St. Thomas, was desired to remain in her young lady's room until her return, or until she should be sent for. The natural shrewd ness of her class enabled her to see a lover-like happiness beaming from the faces of both.

Bery well, honey," said she to her young mistress, "I been a takin' a stroll 'round this 'ere little town. I'll see to your tings, and ef you don't come back to night, you jest let ole Anna know, so I shan't be worritted about ye. Yer a goin' on a blessed errant; the Lord prosper you, and bless ye too, sir," and with a deep courtesy, she sat down upon a trunk, in formal possession of "young missus' room."

With what different feeling did Percy retrace the way toward the home of his friends. Two hours before he had been engrossed by incurable melancholy, a prey to hopeless love. Returning by the light of the innumerable stars, and the young crescent moon, he sat beside the won object of his only love-beside her whom he had deemed in a distant land, and lost to him forever more.

#### [To be concluded.]

The subject of church fairs so aroused the wrath of a good pastor in the country recently, that in the course of his objurgations he perpetrated the follow ing "bull," whose horns liberalists, at least, will regard as ribboned with a double entendre: "It may be true as some say, that church fairs are semi-relig ious; but it is also true that they are wholly bad."

#### What Ingredients Constitute Genuine **Baking Powder?**

For almost a century Cream of Tartar and Soda have been used for leavening purposes, and when pure and properly mixed, constitute a genuine Baking Powder. But now-a-days so much adulteration is practiced that it is difficult to purchase in small quantities cream of tartar which is pure and uniform in strength. Many housekeepers are puzzled to know why they succeed

housekeepers are puzzled to know why they succeed one day, and fail the next, though using the same in-gredients. The reason is the fact that the cream of fartar is adulterated. In preparing the famous "Cleveland's Superior Bak-ing Powder." the manufacturers, who buy tons and tons of cream of fartar, adopt a severe test, and the cream of fartar must come up-to the standard of 99.75 pure. This insures a uniform strength to Cleveland's Superior Baking Powder, which is compounded from oream of tartar and bl-carbonate of soda, with suffi-clent farinaceous material to preserve the strength, and the Cleveland Baking. Powder Company having nothing to conceal, publish all the ingredients entering into the composition of their Powder. This never fails to make delicious bread, light and flaky biscuit, and wholesome food. We advise our readers to try the Cleveland Baking. Powder. The manufacturers are thoroughly respon-sible, and their statements can be relied on.

FITCHBURG.-E.S. Loring, Secretary, says: Dec. 14th Mrs. Ida P. A. Whitlock was with

us. At 2 P. M. her guides took the following

us. At 2 P. M. her guides took the following subject: 'What has the Man of Science to do with Modern Spiritualism?' Her discourse was very interesting. At 7 P. M. 'Our Heavenly Homes' was the topic of her instructive re-marks; she closed both sessions with fine tests. Dec. 21st Mr. Edgar W. Emerson was our speaker, taking for his subject: 'Christmas, and its Meaning—What it is to the Spiritual-ist in Connection with and in Relation to the Christian Church Theory of the Present and the Past.' This subject was considered in an able manner by his guides. In the evening the question was presented by one in the audi-ence: 'Is there such a thing as spirit return?' The controlling intelligence replied that spirits did not go away—or at least leave us for any length of time. 'Sunbeam' gave sixty-two names (which were nearly all recognized), to-gether with many lengthy messages.'' gether with many lengthy messages.

[Mr. Emerson was to speak there again on Sunday, Dec. 28th.]

#### New York.

FULTON. -- Mrs. Mary C. Lyman writes: The BANNER OF LIGHT is a welcome visitor; wherever we go it is quoted as a standard chronicler of our philosophy and phenomena The Message Department endears it to many a The Message Department endears it to many a bereaved heart who has caught light from be-yond the shadows of this mundane sphere. And what a boon to be prized is its ever-open columns to us speakers and public mediums. We are no longer strangers; if we encircle the globe THE BANNER has preceded us, and an-nounced who we are and our possibilities, etc. From its many contributors at every center of intelligence some one or more has been stirred, and felt the ipspiring truths that ever reach the sincere investigating mind. No eulogy of mine can eclipse that which already has pro-claimed its glory; but accept this, Mr. Editor and staff, with the best of wishes for you all. To its readers, likewise, a Merry Christmas and many, many Happy New Years upon this side to help to make life beautiful and pure, worthy of the high calling we each are called to represent in behalf of all truth and good-ness, which should, as I believe, begin in this earth-life in order to be well founded for the glorious inheritance and a full entrance into spirit-life beyond." WATERTOWN.-J. Gifford, President of

WATERTOWN.-J. Gifford, President, of the First Progressive Spiritualist Society, writes: "Our Temple, the generous gift of Mr. and Mrs. Abel Davis, was dedicated Jan. 1st

and Mrs. Abel Davis, was dedicated Jan. 1st, 1890, the services being conducted by Mrs. Nel-lie J. T. Brigham and Mrs. E. C. Cutler. Our next speaker was Oscar A. Edgerly, who gave general satisfaction, and instructed the people largely in spiritual things. Since the third Sabbath in April Mrs. Mary O. Lyman has been our regular speaker. Her controls have given a great impetus to the Cause, not only by their discourses, but by public seances, at which tests given have proved beyond all question the truths of Spiritualism. Mrs. Lyman has a voice that can be readily heard in every part of the Temple. She has attracted to our Temple each Sabbath earnest listeners, and awakened inquiry not only in this, but other, places. Mrs. M. C. Lyman will deliver our an-

#### Indiana.

MUNCIE.-F. J. Cook writes: "Mrs. Helen Stuart-Richings, who has just closed her second course of lectures delivered here within the past few weeks, has created an interest and enpast few weeks, has created an interest and en-thusiasm almost unparalleled in the history of Modern Spiritualism. Her eloquence is unani-mously conceded, while her simplicity of lan-guage is such as to bring the lofty thoughts it clothes within the mental grasp of all her hear-ers. Her evident faith in the power of the philosophy she teaches to lift mankind to a bight of hear bar is a starting the metalus and the second starting the second start of the second starting the seco higher plane, materially, mentally and morally, is infectious. As she speaks, her animated eye and graceful gestures, her tones, now thrilling in their tenderness for and sympathy with the oppressed of earth, and again startling in their vehemence as she denounces the selfishness and injustice of man to man, impress, move, sway her audience as only the words, gestures and tones of a born orator have power to do.

Long may she remain on earth to labor in the Cause so dear to her and to the rapidly increas-ing numbers of earnest men and women all over the land."

#### **Bhode Island.**

CENTRAL FALLS .- "Truthseeker" writes In this village is a gentleman, 'A. H.' by name, who is controlled by the late Dr. Tobey, an aged homeopathic physician, who passed on some years ago from Providence. The gen-tleman is not a believer in Spiritualism, but it is to be hoped he will soon throw aside all prejudices and become one. He was at one time a Methodist, and his friends of that de-nomination think he is on the road to ruin be-cause he allows Dr. Tobey to control him, but they cannot explain away the wonderful cures he has made, especially in tumor and caucer cases. It is hoped some of our Methodist friends will lay aside bigotry, and join us in our search for truth. Mr. A. H. never advertises, as he is not a physician, and does not claim to be, but when he hears of a case of suffering re-lieves it if he can, trusting to the patient's name, who is controlled by the late Dr. Tobey, lieves it if he can, trusting to the patient's generosity in regard to any outlay the treat-ment may call for."

#### Kentucky.

LOUISVILLE .- Wm. Roby writes: "We inaugurated circles here something over one year ago, and Miss Annie Weber, our medium, has developed as to her gifts very rapidly. We are doing well; we meet Monday and Thursday evenings for development; on Sunday evening a session is held for speaking in conference or otherwise, the public being invited to attend."

#### Illinois.

COBDEN. -- Warren Chase writes: "The mild and beautiful message in THE BANNER of Dec. 15th from FANNIE REMICK PUTNAM is so like her style and manner of expression in her earthly mediumship that it brings her In her earthly menumenip that it brings her back vividly to, me. Many years ago I found her, as I have other sensitive mediums, going slowly out of this cold Christian life, very slok: in the house of a poor but willing family in Boston, with no money, and unable to get to other friends able and willing to take care of her. After one or two treatments I was able her. After one or two treatments I was able to get her in a carriage and over to Charles-town, where she had irlends who took care of Is Materialization True? and Eleven Other

Lectures. By Mrs. Cora L. V. Richmond. 50 cents. Life and Labor in the Spirit-World: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cloth, \$1.00, postage 10 cents.

Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00.

Mediumship; Its Laws and Conditions. Powell. 25 cents.

Mediumship; A Course of Seven Lectures by Prof. J. S. Loveland. \$1.00.

Mediumistic Experiences of John Brown \$1.00

Mind-Reading and Beyond. By Wm. A. Hovey. \$1.25.

Materialized Apparitions: If Not Beings from Another Life, What Are They? By E.A. Brackett. \$1.00.

Immortality Demonstrated Through the Mediumship of Mrs. J. H. Conant. \$1.25, postage 2 cents.

Lifting the Voil; or, Interior Experiences and Manifestations. By Susan J. and Andrew A. Finck. \$2.00, postage 12 cents.

Seers of the Ages. By J. M. Peebles. Ancient, Mediæval and Modern Spiritualism. \$2.00, postage 12 cents.

Addendum to a Review in 1887 of the Seuberi Commissioners' Report : Or, What I Saw at Cassadaga Lake. 1888. By A. B. Richmond, Esq. Cloth, 75 cents; paper, 50 cents.

After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion. By Giles B. Stebbins. Cloth, 75 cents; paper, 50 cents.

Rays of Light: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie.

Nature's Laws in Human Life: An Exposition of Spiritualism, which places Spiritualism on trial; evi-dence pro and con, as to its truthfulness. pp. 306. Price reduced to \$1.00.

An Epiteme of Spiritualism. A pamphlet of over one hundred pages. The gist of Spiritualism, its laws and phenomena, in a nutshell. Price reduced to 25 cents.

Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Sci-ence," "The Proof Palpable of Immortality," etc. 81.50

Transcendental Physics. An Account of Exper-imental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic, etc. 75 cents. Spirit-Workers in the Home Circle. By Moreli Theobald, F. C. A. \$1.50.

Outside the Gates: and Other Tales and Sketches. of the Two Worlds. By a Band of Spirit Intelligences, through the Medumship of Mrs. M. T. Shelhamer-Longley, Banner of Light medium. \$1.25. Physical Proofs of Another Life, given in Let-ers to the Seybert Commission. By Francis J. Lip-litt. 25 cents.

Studies of the Outlying Basis of Psychic Sci-ence. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Imrtality. \$1.25.

Missing Link in Modern Spiritualism. By A. Leah Underhill, of the Fox family, \$2.00. Use of Spiritualism. By S. C: Hall, F. S. A. Being a letter addressed to Clergymen, and others, containing a reply to the otherpeated question, "What is the Use of Spiritualism?" From England. Cloth, 75 cents.

75 cents. And many other Spiritualistic Works of deep inter-est. Catalogues sent free.

## JANUARY 8, 1891.

# The Spiritual Bostrum.

The Baptist Pioneer Missionary's Daughter, Miss Abby A. Judson, Lectures in behalf of Spiritualism.

Nov. 30th Miss Abby A. Judson of Minneapolis, Minn.-whose open acceptance of Spiritualism has already been noted in THE BANNER'S columns-succinctly gave her views regarding the New Dispensation before a good audience, the matter being set forth as follows in a daily paper of that city:

"Unusual interest attached itself to Miss Abby A. Judson's public débat last evening as a professional Spiritualist in the capacity of a lecturer on the subject of her new belief. Miss Judson is the daughter of Rev. Adoniram Jud-son, whose life and work occupies a conspicu-ous place in the history of foreign mission en-deavors. The doctor during his useful life was deavors. The dotor during his useful life was not only prominent in Baptist circles at home, but his missionary endeavor in India had at-tracted the Christian admiration and respect of the world.

tracted the Christian admiration and respect of the world. It will be seen, then, that Miss Judson has been reared amidst the most refined and most intense Christian influences. She, herself, was for years quite well known as an active and zealous member of the Baptist Church. For some time she conducted a school or semi-nary for the education of girls and young women in this city. Among her pupils were the daughters of the best known people in Minneapolis. The curriculum of Miss Jud-son's educational establishment was of a high grade, and her pupils became accomplished by the comprehensive teaching and direction of their principal. Last spring educational and religious circles were quite astonished to learn that Miss Judson had disposed of her seminary, withdrawn from the Baptist Church, and em-braced Spiritualism. But those were the facts in the case, and the result of years of in-vestigation on the part of that lady. Miss Judson, with the energy which had characterized the lives of herself and father, at once became a force in the ranks of local Spir-itualists, but her address last exeming before

once became a force in the ranks of local Spi-itualists, but her address last evening before the Minneapolis Association of Spiritualists, and an audience composed, for the most part, of personal friends, was the occasion of her first appearance as a public defender of the new faith. new faith.

of personal friends, was the occasion of her first appearance as a public defender of the new faith. The room in which Miss Judson addressed her audience last evening was brilliantly light-ed, and doubtless to the Spiritualists present resembled the tone and tenor of the lecturer's remarks in that both were brilliant and cheery. The lecture was preceded by the singing of hyms by the audience, and the reading of a pretty poem by Miss Judson, who affirmed that it had been familiar when a girl, and that it now voiced her sentiments and spiritual con-dition. The lecturer then announced as her topic, 'What is Spiritualism?' and proceeded to talk about it for nearly an hour. Miss Jud-son stated that Webster had defined Spiritual-ism in three ways. The first two definitions embraced the Spiritualism of Berkeley and Fichte. The former believed that Spiritualism embraced the thought that all that is real is spirit, soul or self; the latter believed that Spiritualism was that system which believes that what is called the external world is either a series or succession of notions impressed on the mind by the Deity, or else the mere educt of the mind itself. Bishop Berkeley believed Spiritualism opposed to all that is materialis-tic. Fichte was an idealist, but intensely re-ligious. Plato believed in Spiritualism in its idealistic sense, and likened mankind to per-sons chained in a cave by the neck and legs with the sun, by which they were to see the shadows of everything, behind them. There could possibly be no objection to Spir-itualism as believed in by Bishop Berkeley and the gentle Fichte. It was religion, idealized and beautified. Yet the work a-day world places no comparative value on the idealist. It was the materialist who most generally won the commendation of the world. Time was necessary to fix in the estimation of history the deserved place of the idealist. The lecturer deplored the fact that obloquy attached itself to the profession of Spiritual-ism. It was regretable, but true. She de-clared there

was only when persons became Spiritualists or embraced the profession of Spiritualism ac-cording to the third section of Webster's defiualists. It was when one believed that through a material agency known as mediums one could communicate with spirits. A person's belief in this form of Spiritualism should not be gov-erned by opinions, but by facts. The European world did not believe a Western world and a great sea existed until it was demonstrated by Columbus. These opinions were then demonstrated to have been false. A fact was a stub-born thing. Had Columbus lived, he, too, would have been a Spiritualist, because he was possessed of the same qualities which charac-terize the true Spiritualist. A medium who was selfish and grasping would attract a sordid and earth-bound spirit. The latter could tell the price of a corner lot because he had not arisen to a higher and more perfect state. The lec-turer advised her heavers not to go to mediums to a higher and more perfect state. The lec-turer advised her hearers not to go to mediums for the purpose of making money. There were spirits everywhere, and some were seraphic while others were grasping. The followers of Spiritualism in its latter sense had been characterized as lowly and com-paratively ignorant. So were the followers of Jesus, and Paul refused to consort with them until, converted by a spiritual manifestation, he became one of them and strengthened with his erudition and position the men whom he had ignored. Paul's course was the proper one for Spiritualists to follow. When converted by in-vestigation and by facts, the convert should strive in every legitimate way to strengthen his fellows in the faith. The address of Miss Judson was most pleas-antly delivered. She has a most benignant and expressive countenance, and will exert an in-fluence in the spiritualistic ranks. The evi-dence of her earlier religious belief was mani-fested throughout the lecture. Miss Judson has removed her residence to 1026 Harmon Place, where she will be glad on Thursday evenings of each week to talk with persons in-terested in the subject of Spiritualism."

aiways the truest bravery. Of strife we have had already more than enough; the need of the hour is calm reason and mutual understand-ing. The lines of thought among all faithful workers for humanity are converging more than ever to a common centre, and if we would join the ranks of the heaven directed forces who have angels for exptains and archangels vestiges of pride and self-seeking, and receive the inspiration from above by opening the cen-tre and breadening the channel of love within." In an impassioned peroration the lecturer told his audience that the Salvation Army was a spiritual novement under the direction of an-gelie legions, that Bellamy's "Looking Back-ward" was a reflection of life on a more un-word " was a reflection of life on a more un-telded black the the the total the salvation of the spiration of the spiration of the direction of an-spiritual novement under the direction of an-gelie legions, that Bellamy's "Looking Back-ward" was a reflection of life on a more un-colded black the total to the spiration of the spir applicities inovement under the unrection of an-gelic legions, that Bellamy's "Looking Back-ward" was a reflection of life on a more un-folded planet than Earth, and furthermore, that the next nine years would witness changes so stupendous that to even mention them in a serious discourse would sound like the recital of portions of the "Arabian Nights."

#### The Spirit of Truth, or, the Christ-Principle.

On Sunday afternoon, Dec. 21st, the guides of Mr. A. E. Tisdale lectured at the First Spiritual Temple, Newbury and Exeter streets, Boston, upon this theme—the following abstract being furnished us by Elizabeth C. Sanger, Secretary : The guide said, in beginning the discourse: Man has always been looking for a Savior; the world has ever been waiting to be saved. But the final Christ has not yet come; the millennium is not at hand. The Spirit of Truth is within the human soul; it has ever been incarnate upon the planet.

nate upon the planet. There are those who believe that Truth is an ultimate principle, Infinite as Deity. I am not of these. I believe in the personal. Wher-ever Truth has appeared it has come in the per-son. The Christs of the world—Jesus of Naza-reth, Buddha and the Prophets of the East— have stood for the Truth that was within them-selves. Many reject the personal Jesus and ac-cept the principle. It is through the person that Truth is born in the world. There have been few Messiahs and many Teachers; few leaders and many followers. Wherever Messiahs have appeared mankind has been made better. We do not worship Jesus in the person, but the Spirit of Truth which was made alive through him. We do not bow before the Cross, but we accept the spirit of self-sacrifice which made the Cross possible. The Reformers of the race meet their Cross. They who appear amongst men to elevate hu-manity bringing with them the knowledge of a

The Reformers of the race meet their Cross. They who appear amongst men to elevate hu-manity, bringing with them the knowledge of a Truth, do so with a consciousness of their fate. It must be that all who come to this Earth as leaders have lived before; they have had an existence upon some other planet. We live from eternity to eternity. There will come a time when all that we have lived will be made plain unto us. We shall remember all the land-marks in the way; all of the points in the jour-ney. If we do not possess this full conscious-ness we can have no immortality, for there can not be an unconscious immortality.

not be an unconscious immortality. No man can know a Truth until he has lived it; we live a Truth and we call it an *experience*. it; we live a Truth and we call it an *experience*. The lives of all earnest souls have their Geth-semane and Calvary. This is the Christ-princi-ple fructifying in our hearts. We do not war against the Spirit of Truth which Jesus of Naz-areth embodied in his life, but we do war against the catechisms of Rome and Westminster. Nearly two thousand years have elapsed since the life of Jesus. We are now in the sixth avala of human consciusness when this planet

the life of Jesus. We are now in the sixth cycle of human consciousness upon this planet, for the soul, like the physical universe, has its cycles. The parable of John relative to the tree bearing twelve manner of fruit for the healing of the nations, expresses the twelve Messiahs who are to come to Earth. The twelve principles round out the soul of man; in these principles the life of Jesus expressed itself. The planet will pass through twelve cycles. We have reached the sixth cycle, which means that the world is one-half saved. In the means that the world is one-half saved. In the final Messiah which comes unto man, shall we final Messiah which comes unto man, shall we recognize a man or a woman? Some say one, some say the other. It is neither the one nor the other, but both. Man and woman will rise to-gether to save the nations. *Humanity* will live the Christ-principle and the nations will be at peace. Man and woman embody the Christ-principle; in their united lives the twelve cycles are completed. They make the perfect whole, and are the final Savior of the race. Christ knew himself to be overshadowed by the woman, for he acknowledged "the *Bride.*" Wars, pestilence and famine shall cease. As men still their passions, the savage nature

As men still their passions, the savage nature of the beast shall be tamed. When the furles which rage in man are hushed, the storm-winds of Nature will be silenced. The mind of man, working in accord with the Christ-principle which hows through the human soul, will re-spond to the demands of Harmony, and dis-turbances in Nature and dissensions among the be crucified, and the Spirit of Truth shall cease to be crucified, and the Spirit of Truth shall abide upon Earth in the purified lives of men and women

 $\mathbf{OF}$ 

BANNER

open the new year, one of which, "A Sharp Experi-ence," is by Kate Eyrie, a favorite writer in this popular periodical. "Sea Belles" is the title of a story of a party of girls who sailed a yacht while their father looked on over his pipe and book. In "Gentle-men of the Jury" funny stories are told, and an amusing poem called "Lucky" is contributed by J. F. Sullivan. Other stories and poems and articles on practical matters follow. New York: Cassell Pub. Co. 104 Fourth Avenue.

BIZARRE NOTES AND QUERIES (Dec.) .- Of the contents are "The Golden Verses of Pythagoras," Lists of the "Antonomasias of Rulers and Warrlors," 'Anagrams," " The Seven Heroines of Christendom, Fantastical Words," and the official prices for exe outions and tortures charged to the city of Paris in "the good old days." Manchester, N. H.: S. C. & L M. Gould. For sale by Colby & Rich, Boston.

A MOTHER'S FAREWELL.

(Some months since-at the residence of her parents, 2157 Uber Place, Publiadelphia-Lelia E., only daughter of Russell C. and Lydia R. Chase, formerly of Williamsport, was joined in marriage with Waiter S. Greenlee, of Den-ver, Col. The wedded pair have made their home in Den-ver. On the occasion of the leave-taking Mrs. Chase wrote the following linea-as published in the Williamsport (Pa.) Sum-containing advice which other daughters than hers, and in all parts of the country, may profitably read and ponder.-ED. B. OF L.)

ponder.—E.D. B. OF L.) My child, I cannot speak, for as we part I wish to show you, to the last, a smile; Though you will know beneath it all the while The tears are welling in my mother-heart, For of the little children whom I gave Their taste of earthly pleasure and of pain, The one will soon be far o'er hill and plain. The other—resting in a distant grave

- So as I bid you, in my heart, good bye! Because I cannot make my lips to speak The little word, since nature is too weak To hold a steady voice and eyelids dry : I give you, once again, my darling child, A mother's blessing, and a mother's prayer, That you will keep life's blossom budded fair, "Unspotted to the world," and undefiled.

Do not forget that as you turn to go From the old love and home, to find a new, Your parents' blessing will abide with you And him you give your love and life; and though I write our last good-bye through blinding mist. A peace is in my heart, for through blinding mist. Shines forth the hope: our loss will be her gain: No tears must blot the page that shall be kissed.

I would not cloud your fair and happy lot Where-toward the sunset you will build your nest. But pray that you may bless, and be thrice blest, And make your home a very Eden spot. But there 's a secret closet in each home And skeleton within by darkness hid, Unless you open wide the door and bid Love's sunlight drive out every shade of gloom.

There are some precepts I would have you keep In mind, culled from the bibles of the earth; One from the Hebrew Scriptures of great worth Is. "As ye sow, so also shall ye reap." Remember this, my girl, and let it tend To guide your steps in pleasant, useful ways. That will most surely make your harvest days Rich with a sweeter fruitage at life's end.

Another precept—from Confuctus— That Eastern sage who taught the Golden Rule. But negatively—like the German school— Which, copied, has been handed down to us Reversely, in our modern Bible text: "Do not to others as ye would not they Should do to thee and thine;" this rule obey In this world to be happy in the mext.

And yet two others, from that Savior Prince Siddartha – gentle teacher of the East – Who was so merciful to man and beast "The was so intercent to that all beast "Do right for its own sake; not for reward In this life or Nirvana; nor because Death is the penalty for broken laws; For right's sake only," said this noble lord.

Thus Buddha gave a loftier conceit Thus Buddha gave a loftier conceit Than selfishiy to do the righteous deed; Sweet Pity was the burden of his creed, As charity was Christ's-the law complete. Said Buddha: "Seeking nothing he gains all, Foregoing Self the Universe grows I." Ponder these truths, my daughter, and then try To Be your Best; you cannot fail nor fall.



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# By Taking about a dozen bottles, was restored to per-fect health – weighing 230 pounds – and am

enridge Coal Co. (Limited), Victoria, Ky. bottles was completely cured." - E. Caffall, P. M., Losee, Utah.

#### The Redemption of "Darkest England."

As mentioned last week W. J. Colville lectured in Hartford, Dec. 19th, on Gen. Booth's scheme for The Redemption of "Darkest England." He at the same time replied somewhat caustically to Huxley's criticism of the plan. "There are," said the speaker, "just three classes of people with whom one has constant-ly to deal, no matter what his occupation or whore his abiding place may be: 1st. Those who are seeking to better the condition of the race; 2d. Those who are always ready to sug' gest flaws in any proposed remedy without proposing any improved substitute for the scheme they oriticise; 3d. Those who are al-most totally indifferent to any amelioration of anybody's condition except their own. The first class consists of workers, even though they dream and see visions; the second class are pessimists usually afflicted with mental dyspepsia; the third class comprise those who are asleep in the death-like trance of stolid selfishness. With the first class we must co-öperate, with the second we may fometimes argue, the third, which is a very large one, we must hasten to arouse, for they are sleeping on the brink of a moral and social precipice. I Despite all the discouraging symptoms of the times, Mr. Savagels doubtless right in the main when he directs the attention of the readers of *The Arena* to the great improvements which have taken place for yway since even a few years ago, and are constantly increasing; but though optimism is beautiful and true, there is such a thing as shutting one's eyes to actual facts and niorely dreaming of a beautiful here-"There are," said the speaker, "just three such a thing as shutting one's eyes to actual facts and morely dreaming of a beautiful hereafter.

#### "Religion of Man and Ethics of Science," by Hudson Tuttle.

[Mrs. Emma Hardinge-Britten, in The Two Worlds, ius speaks of this sterling volume:]

We have received from the author a copy of the above work, with the kindly intimation of his wish that we should bring it before the nohis wish that we should bring it before the no-tice of our readers. We not only comply with this wish from a high sense of respect and es-teem for its gifted author, but also because we are proud to announce such a volume as a com-plete answer to the scoffers and grumblers who try to make out that Spiritualists have no sys-tem of ethics or moralty, and no science of other either.

tem of ethics or morally, and ho science of either. Every one who has ever heard the familiar and now household words—" Modern Spirit-ualism "—has also heard the name of Hudson Tuttle associated with it, as one of its noblest exponents and most shining lights. Already Mr. Tuttle's grand works have answered the above-named captious pretenses at complaint and fault-finding, and amidst his voluminous pages may be found ethics, morals and science in their purest and most exalted forms; but the present volume of three hundred and twenty pages caps all that has gone before, and would stand out alone as a work which ought to immortalize its author, independent of the many excellent publications which havt pre-ceded it. It is emphatically what its title claims for it, namely, THE RELIGION OF MAN. Our for it, namely, the RELIGION OF MAN. Our wise and astute author, moreover, has not for-gotten that Spiritualism, like any new and revolutionary idea, must first clear the ground of old and effete myths before it can erect the temple of the new, the true, and the progress-

ive. Timid conservatism would gladly harness old and worn-out allegories to the car of modern progress, forgetful of the charge to root up and cast out the unfruitful tree BEFORE the ground can be cleared for the planting of the new, the true, and the beautiful. Strongly recommend-ing such timid souls to study their founder's wise recommendation not to try to put new wing into old bottles, or patch old garments with new cloth, we hail Hudson Tutle's opening chapters, exposing the myths and allegories from which sprung the now cherished and so-called sacred beliefs of the nineteenth century before attempting to establish the rational and unanswerable analysis of where true religion, faith and ASSURANCE of immortality are to be found, in the FACTS and DEMONSTRATIONS of the nineteenth century. cast out the unfruitful tree BEFORE the ground

#### January Magazines.

THE MAGAZINE OF ART.—An etching of Sir J. D. Linton's painting, "Waiting," is the frontispiece, and a sketch of Fernand Khnopff, a notable Flemish painter, with a portrait and seven engravings from his works, the opening article. Tristram Ellis contributes an interesting paper, with eight illustrations, descriptive of "The Walls of Stamboul." "The Chem-istry of Paints and Painting," is the subject of a short article by Edwin Bale, R. I. Claude Phillips continues his," Modern Schools of Painting and Sculpture," Never was the world more ripe for action, and never did the times call for more valiant soldiers than to day, but in the organization of the moral and industrial army we must never forget that to expose ourselves to danger is not JOHNSON'S Anodyne



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

#### "Happy New Year."

It is as well, or better, that our little lives are divided with recurring spaces, as if time run on continuously with us and we took no special note of its passage. Thus do we come to form some estimate of its value to us from of crowding it with action adequate to the supreme merit of the precious gift. Everything in our knowledge and experience is comparative, and without some standard for continual reference we may readily conclude that our being would be both shapeless and aimless.

The approach of the period which by common consent is called a New Year most naturally awakens a train of soberer reflections than usual, for the reason, if for no other, that it commemorates joys and sorrows forever departed, and excites hopes of whose limitations we wish to have no conception. At this time in the life of each one of us who has reached years of maturity, the meeting of the Old and the New wears an expression that belongs to no other span of the earthly existence. All things are for the brief period changed. We feel that we are leaving the past wholly behind us, and launching forth upon the unknown future. It is a time to cherish increased trust and cultivate a larger share of out all the rooms of mulated dust and rubbish, and garnish them for the brighter and better visitors. It is in this fresh spirit that the happiness which belongs to the season is generated, and one extends with such freedom to another the sincere greetings of a glad heart. It is in the same spirit that we incline to dismiss from our hearts whatever of harsh and uncharitable feelings they may contain, and to replace them with kindly sentiments that are welcome guests even if they come for a short stay and a sudden departure. And it is well to pause, too, for a long and steady look at the sunny side of life, to seek out what is cheerful and pleasant only, to recognize none but the brightest hopes, and rest on a faith whose foundations are felt to be stable. Unless we do this little at stated times, the dull years run into a dark cavern from which no grateful echoes come back, and disappear from the spirit's recollection even as they do from the external sight. Let us, then, resolve, on the occasion of this latest and freshest of the New Years allotted us here, to begin all over again and try and make life all new. We can fairly surprise ourselves with the result of the effort, if we are but inclined to try. We are really capable of becoming new "creatures in the eyes and thoughts of our familiar fellow-beings. Only let the resolve be repeated each morning and renewed every evening. It is the threshold of the last decade of an old and departing century. We shall many of us be elsewhere before this final decade ends. So living and so doing as if this school-life of ours is brief, it is with the profoundest meaning that we proffer to all a wish for a Happy New Year.

per cent. of the value of the finished products of those industries; since then, the share of labor in those products has steadily decreased. In 1800, it was twenty per cent.; in 1870, it was eighteen per cont.; in 1880, it was seventeen per cent.; the census of 1890 will unquestionably show a further decline.

The number of unemployed in this country at the present time is variously estimated at from four to five hundred thousand. The computation is made that every seventh person in the land is either a pauper or a recipient of charity. The total estimated valuation of property in the United States in 1850 was \$7,-135,000,000, which was assessed for taxation at \$6.024.000.000. In 1880 it was valued at \$43.643.-000.000, and taxed at \$16.902.000.000, of which in both instances, land paid fully eighty per cent. thus leaving the necessary inference that banking, 'railroad and corporate wealth generally must have evaded taxation. And people wonder, says a Chicago paper, at the general dissatisfaction and restlessness of la bor while the country is so prosperous.

The chief of the Ohio labor bureau, in the reports and statistics compiled by him, states that the present amount of wages annually paid does not give the wage-worker comfortable means of support, and enable him to lay by even a moderate fund to meet the exigencies he is sure to encounter. That an evil growing out of the condition is an increase of child-labor, is likewise the case; and this cannot be remedied until the head of the family by his own exertion can earn an adequate support.

#### Sound Sense from a Desired Quarter.

The Baptist ministers of the State of New York declined to join in a conference with the New York Synod of the Presbyterian church, and one of their number recently gave the reasons therefor in the New York Tribune. He explains that they were asked to join in a conference to consider, and by implication to encourage and promote, the teaching of religion in the public schools. The Baptists believe, says this one of their number, and always have believed, in the teaching of morals everywhere; but they do not believe, and never did believe, that religion should be taught by requirement of law anywhere, either in church or school. And they passed resolutions to this effect, in answer to the invitation to appoint representatives to a conference on "Religion and Publie Education." In those resolutions they affirmed :

That as American citizens they unanimously and heartily indorse and uphold the free public school system, the greatest bulwark of our liberties; but that they cannot unite with the New York Synod of the Presbyterian church in their attempt to secure religious instruction in the public schools, because they believe it is a manifest injustice to tax those who do its mere extent, and learn to realize the need not believe in religion for the maintenance of schools in which are taught religious principles which they do not wish their children to learn. And, further, because the inauguration of such a system of religious teaching in our public schools furnishes a valid argument for the division of the school funds with those who might not relish such teaching, thus resulting eventually in State support of schools, in which any or all creeds might be taught.

Another reason is, that they believe that the State should teach only that on which all are agreed, and should not invade matters of conscience or religious opinion. If the State may teach religion in schools, the State may teach religion in churches of her own establishment.

It is to the assertion that if the State may teach religion in schools it may also teach religion in churches of her own establishment, that we wish particularly to point. The ground thus taken we conceive to be good. We do not see why the logic of it is not invincible. Once concede the right and authority of the State to hope; a time to cast up old accounts and strike | teach religion at all, and it can teach it in au a balance before going further; a time to sweep established church just as well as in an established school. It is not a question of place. but of power. Here the Baptists have taken the broadest ground, and on it they cannot help maintaining their stand. If the State can meddle with religion in one way, it can in another, and in almost any other. In framing our constitutional form of government its authors jealously divorced and kept wholly separate the Church and the State, and so they are to be kept for all generations to come.

#### The Indian Situation.

W. H. H. Murray, the well-known lecturer and writer, publishes an article in a recent of the recent decease of Hon. JAMES FELL, of number of The N. Y. World in regard to the Victoria, B. C. While the Spiritualistic Phi-Indian situation in the West, and especially losophy assures us that such a worthy friend of concerning the late killing of the Sioux Chief- our struggling Cause must have received a Sitting Bull. The following extracts from the grand welcome into Higher Life, we cannot article referred to will give our readers an idea | help feeling that such workers as he are greatly of Mr. Murray's opinion of the treatment the needed on earth, and that the gain to the en-Indian has received at the hands of the whites franchised spirit, in such cases, is matched by -an opinion shared by many intelligent minds a heavy loss to those who yet remain in the -and also, perhaps, show to them another side | mortal to uphold and advance the interests of of Sitting Bull's character and ability than the New Dispensation. The following letter, that which the press has generally ascribed to received by us from a correspondent in Viotohim. Writing of this Sloux chief, Mr. Murray 88ys:

"In conversation he was deliberate, the user of few

Bays: "In conversation he was deliberate, the user of few words, but suave and low voiced. In moments of so-dial relaxation he was companionable, receptive of humor, a genial host, a pleasant guest. In his family gentie, affectionate, and not opposed to merriment. When sitting in council his deportment was a model: grave, deliberate, courteous to opponents, patient and kindly to men of lesser mind. I suggest that our Sen-ators copy after him. In pride he was equal to his rauk and race-a rank to him level with a Pope's, and a race the oldest and bravest in the world. Of vanity I never saw one trace it him. I would couple the word with Gladstone or Webster as quickly as with him. He was never overdressed. He wore the insignia of his office as a king his robes or á judge his gown. In eating he was temperate; from spirituous drinks an abstainer. His word once given was a true bond. He was a born diplomat. No foc ever fathomed his thought. I have watched him by the hour when I knew his heart was-hot with wrath, but neither from eye nor lip nor cheek nor nostril nor shnewy hand might one get hint of the storm raging within. There was no surface to him. He was the embodiment of depths. Was he eloquent? What is eloquence? Who may say-who may agree as to it? Men tell me that Mr. Pepew is eloquent? What is story for may say-who may agree as to it? Men tell me that Mr. Peopen is eloquent? What is story or heart was with the glassers in front of them when their Mr. Choate is speaking. I have read thelr words. Their eloquence is not that of the great Slow Prophet. Here are some words of his. You can compare them with your orators' best: . You tell me of the Mohawks. My fathers knew

are some words of his. You can compare them with your orators' best: 'You tell me of the Mohawks. My fathers knew them. They demanded tribute of them. The Sioux laughed. They went to meet them; ten thousand horsemen. The Mohawks saw them coming, made them a feast, and returned home! You tell me of the A benazuls. They are our forefathers, and the fore-fathers of all red men. They were the men of the Dawn. They came from the East. They were born in the morning of the world. The traditions of my people are full of the Abenazuls. They rocked the cradles of our race.' cradles of our race."

cradles of our race.' And again: 'What treaty that the whites have kept has the red man broken? Not one. What treaty that the whites ever made with us red men have they kept? Not one. When I was a boy the Sloux owned the world. The sun rose and set in their lands. They sent ten thou-sand horsemen to battle. Where are the warriors to-day? Who slew them? Where are our lands? Who owns them? What white man can say I ever stole his lands or a penny of his money? Yet they say I am a the? What white woman, however lonely, was ever when a capitye insulted by me? Yet they say I am a bad Indian. What white man has ever seen medrunk? Who has ever come to me hungry and gone unfed? bad Indiañ. What white man has ever seen medrunk? Who has ever seen me heat my wives or abuse my children? What law have I broken? Is it wrong for me to love my own? Is it wicked in me because my skin is red; because I am a Sloux; because I was born where my fathers lived; because I would die for my people and my country ?' And again: 'They tell you I murdered Custer. It is a lie. I am not a war chief. I was not in the battle that day. His eyes were blinded that he could not see. He was a fool, and he rode to his death. He made the fight, not I. Whoever tells you I killed the Yeliow Hair is a

Whoever tells you I killed the Yellow Hair is a

Ilar.' But why tell more of this man? Does this genera-tion love justice enough to ask that it be shown to the red men? Have we not as a people fixed the brutal maxim in our language, that the only good Indian is a dead Indian ?? We laugh at the saying now as a good jest, but the cheeks of our descendants will red-den with shame when they read the coarse brutality of our wit. of our wit.

I thought not to write so much. I read that the

den with shame when they read the coarse brutality of our wit. I thought not to write so much. I read that the great Stoux was dead, that he was set upon in the midst of his family, with his wives and children and relatives around him, that he had committed no overt act of war; that he was simply—so far as aught is known—moving himself, his kith and kin from the midst of cold, hunger and peril, and that while doing this, a company of Indians—ycleped Indian police— many of them despised renegades from his own tribe and enemies of his under cover of the United States flag and backed by a company of United States cav-alry—placed suspiciously handy to see that the rene-gades from his tribe should not fall in killing him— they went to kill—had killed him, and I said—under-standing the conditions and circomstances better than some—l said, 'That is murder.' And then I read in a great journal that 'everybody is well satisfied at his death.' And I cried out against the saying as I had against the deed. A great fact printed in *The World* becomes history. The fact of this red man's death is henceforth his-torie. This Sloux, this Prophet of the Dacotahs, was a great character. His fame will not perish with his flesh. The red race has produced many great char-acters. Massasoit and Uneas were friends of the white men, and the white men slew their children and scattered their people. Tecumseh, Pontiac, Brant are names of splendor. But to not one of these great characters was this Prophet of the Sloux inferior. And in some respects, welghed in scales of finest accuracy, he was superior to them all. I read that they have buried his body like a dog's— without funeral rites, without tribal wall, with no soi-emn song or act. That is the deed of today. That is the best that this generation coming that shall reverse this judgment of ours. Our children shall build monuments to those whom we stoned, and the great aboriginal sanctities older than the religion of Christian or Jew. Very well. So let it stand for the present. But t 18th. That Sitting Bull was murdered in cold blood there is no question in our mind. He has been lied about by selfish, greedy whites for a long time. He is the equal of the celebrated Indian orator, Logan, and, when the truth becomes known, he will be honored as uch.

#### A Noble Man Gone.

It is with regret that we inform our readers ria, tells the story of Mr. Fell's demise-and every word of commendation made use of by its writer will be heartily appreciated by our readers, who have been familiar with the name of Mr. Fell for years past, as that of a strong tower for Spiritualism in the far Northwest:

"Passed to spirit-life, on the 8th of Decem-ber, 1890, at 1 A. M., at his late residence, Vio-toria, B. C., JAMES FELL, at the age of 70 years. At the time of his decease he was the Presi-

At the time of his decease he was the Presi-dent of the British Columbia Spiritualistic So-clety, and was one of the founders thereof. He was a liberal-minded man, always ready to de-fend Spiritualism, and to carry its broad, char-itable principles into practice. Being owner of a good hal, he held it at the disposal of every advocate of reform, freethought, and especially Spiritualism. Nearly every medium and lec-turer in the Cause coming to Victoria found his house a hospitable home. Every charitable institution in this town found in him a warm supporter and liberal contributor. He was President of the British Columbia Benevolent Association. President and Di-rector of several Building Societies, a very active Director of the just completed Jubilee Hospital. He was several years member of the Municipal Council, and for two years in succes-sion Mayor of Victoria. Being a pioneer on

this coast, and in active business until his last day on earth, many were the deeds of charity wrought by him in the most unostentatious manner.

Victoria loses in him a good citizen, Spiritu alism one of its best friends and liberal supneed.

The funeral took place on the following The funeral took place on the following Wednesday, when the absence of a qualified lecturer was deeply regretted. The ceremony was conducted by the Lodge of Odd Fallows, of which he was a Past Grand. The Lifettenant-Governor of the Province, members of the Provincial Government, the Mayor and Munic-ipal Council, and an immense crowd of citi-zens, attended the obsequies."

#### The Cleveland Lyceum

Will celebrate in an appropriate manner the Twenty Fifth Anniversary of its organization on Jan. 18th, 1891. Andrew Jackson Davis has been asked to preside. The following is the letter of invitation:

A. J. DAV18, Esq., Boston, Mass.

A. J. DAVIS, ESQ., Boston, Mass.: Honored Sir and Friend: It affords us much pleas-ure to inform you that the Children's Propressive Lyceum of this city will have completed, on Jan. 14th, 1891, the first twenty-five years of its life that you as organizer helped bring into existence. As far as we know, it was the first Lyceum in the country to attain its majority, and is the only one to date that has survived for twenty-five years the trials and hardships incidental to all reform movements. We therefore feel proud of our achievement, and pro-pose to celebrate the event Sunday, Jan. 18th, 1891, in a manner commensurate with the cause the Chil-dren's Progressive Lyceum seeks to propagate.

a manner commensurate with the cause the Chil-dren's Progressive Lyceum seeks to propagate. Believing in the eternal fitness of things, we cordi-ally invite you, of all others, its founder and organ-izer, and the central figure of Modern Spiritualism, to be the honored guest of the occasion, and if agreeable to preside over the festivities. Respectfully and fraternally yours. THOMAS LEES, Cor. See'y C. P. L.

#### Notice to Local Speakers.

Parties residing at points more or less distant from Boston frequently apply in great haste at the Banner of Light Establishment, at the latter part of the week, desiring to se cure speakers for the coming Sunday.

It would, in view of this fact, be a great ac commodation to us, if those Spiritualist speakers or platform mediums-residing in this city or its suburban districts-who hold themselves ready for such work, will send to this office their correct addresses, to be filed for refer- but finished some imperfect illustrations and evience at such times as above noted. This is im-

## THE PSYCHICAL RESEARCH SOCIETY.

## BY HUDSON TUTTLE.

To the Editor of the Banner of Light: The American Branch of the English Psychical Be-search Society, which was established, or rather attempted to be established in Boston, did not provethat it came to fill "a long-felt want," and languished into the things that were.

Recently the preliminary arrangements have been made to revivily the Society in New York City. Such a Society, composed of the right kind of members, working on the right lines of investigation, would prove useful, and bring to final settlement many questions now obscure. It is to be hoped, however, that any new Society will not follow the lead of the English parent. There never was published a more worthless mass of chaff and rubbish than the voluminous "proceedings" of that pretentious Association. With a few remarkable exceptions its investigating committees seem chosen for the task as jurymen are qualified, because they have formed no opinion, read nothing on the subject, nor heard anything said. They seem, bound to stolldly ignore the trend of the facts which are brought before them, and are slient as to conclusions to be drawn therefrom.

To illustrate: Spiritualists on a priori grounds believe in the possibility of houses being haunted; admit that spirits return to their former homes on earth, having the same thoughts and desires as while in the body, and it becomes self-evident that all houses are haunted houses, and whenever conditions allow they will manifest themselves. What good is there to come from the minute investigation of numberless instances of "hauntings"; the staying of "committees" in haunted chambers, when their very presence would prevent the appearance of a "ghost," or the summoning of numerous witnesses before their self-constituted tribunal? A voluminous report on haunted houses has been the result, which is remarkable as leading to no certain conclusion; not even to a tentative hypothesis!

Again, all Spiritualists believe in ghosts, that is, that under favorable conditions spirits can appear to mortals. There are two distinct methods by which they are enabled to appear, by materialization and psychological impression; i. c., the objective, by which they are recognized by the bodily senses, and the subjective, which is by impressibility more or less keen and distinct.

This belief is not strengthened by a collection of stories of phantasms of the dead and of the living, although every detail passes under the rigid scrutiny of a committee of "psychic experts." It is true a secoudary, corroboratory evidence may be drawn from such accumulations of tales, which differ from that of the "Cock Lane Ghost" only in a thin velling of scientific nomenclature.

Again, Spiritualists believe in "thought transferrence" as the process by which spirits communicate with each other and give messages to sensitives, or mediums. It may be a pleasant pastime to trace the impression of mind on mind, but there are more successful methods than guessing at the thoughts of the operator, and then averaging the probabilities of success and failure, so as to avoid a positive conclusion elther way!

It would seem to be an essential condition in the investigation of spiritual phenomena that the investigator should be spiritual, and capable of the comprehension of spiritual laws and forces, and not pre-determined to drag overything down to the requirements of the science of muck.

The Psychical Society is such only in name. It in the beginning ignores the spiritual agencies it declares it will proclaim when found. A blind man might as well declare that he would witness to the sunlight if seen by him.

There is a certain value in such "research," but it is for the Spiritualist, who comes in exactly opposite direction, with a theory which has become a grand generalization of spirit existence, and coordinates all the facts of hauntings, phantoms of the dead or the living, thought transferrence, hypnotism, and the whole domain outlying the borders of gross materiality. To it the researches of "psychic committees" are as the play of children, who are led away from the essential data. A score of Psychic Research Societies may "investigate" until their members are gray with age, and fill libraries with their "proceedings," but unless they depart from this old method they but gather the veriest chaff.

The Spiritualists will say, with a condescending smile, "What good is there in all this? We knew it before. We know spirits return, appear, speak. We have the key whereby the problems you have been droning over are explained and the mystery and the arcane of future existence unfolded. You have dence."

" Aht"

Facts from the Last Census.

The total amount of property in the United States is more than enough to give \$800 to every individual, or \$5000 to each family. Taken collectively, the great mass of American producers received on an average about 85 cents each per day. While in ten years the wealth of the country nearly doubled-from 1860 to 1870-the rate of wages decreased from an average of little more than \$400 to an average of little more than \$300 per annum. In England, the average , production for each employé was \$496, of which the laborer got \$296 and capital \$200. In the United States, the average production for each employé in 1880 was \$720, of which the laborer got \$346, and capital got \$374. In England, the laborer gets more than capital; in the United States capital gets more than labor. In England he gets three-fifths of the products; in America less than one-half.

In 1870, the number of female operatives in this country was a little over 1,500,000; in 1880, 2,500,000. Of children employed between ten and fifteen years of age there were, in 1870, 739,164; in 1880, 1,118,356. The wages paid to mechanics and operatives in manufacturing industries in 1850, represented twenty three | in these columns next week.

#### Peace and Love.

"Peace will finally come; and while royalty may grow weak and genius totter, love will some day tri-umph and rule the world."-Rev. Phillips Brooks.

All we wish is that it may speedily come. There have been too many murderous Christians, national as well as individual; and we have got so badly off morally-i. e., the nations have-that while one portion of the people riot in wealth, another and the larger portion are the next door to starvation! Look at London alone at the present time: It is said that six ty thousand of its inhabitants-men, women and children-are nearly destitute of the necessaries of life, and if assistance is not speedily rendered many will perish from disease caused by starvation! The British sovereign is the richest in Europe! Why don't she immortalize herself by rendering her destitute subjects pecuniary assistance? This is a question that we should like the learned Rev. Dr. Brooks to consider.

155 The answers to questions by Spirit In telligences, and the individual Spirit Messages published weekly on our sixth page, are being appreciated by our readers more and more as the years pass away. In this issue of THE BANNER-beginning the new year-will be found a highly interesting answer to an important question: "Why is it that we now have so many deaths... from heart disease and paralytic shocks?" etc. We have no question of the fact that mortals draw a certain amount of magnetic force, as the spirit says, from some planet that holds relationship to the earth, and | Indian, now in the United States service, and when that magnetic force is withdrawn from the individual thus affected, he or she suddenly Nev .---- Our thanks are also due Dr. Montepasses away by what is called heart-disease. We learned these facts many years pgo through the mediumship of Mrs. J. H. Conant, who was considered one of the most reliable medial instruments of her day, and now, through Mrs. Longley, we have their corroboration in the present message upon the subject. Other important answers to questions may also be found on our sixth page.

10 Attention is called to the three (abstract) discourses on current topics, which will be found on our third page-W. J. Colville, A. E. Tisdale, and Miss Abby A. Judson being the speakers.

CASSADAGA, N. Y .- An interesting letter, describing a recent visit to-this famous summer resort by Orpha E. Tousey, will find place

We are in receipt of choice specimens of mistletoe and evergreen, plucked from Henry Clay's "Ashland Estate" for the Banner of Light Circle-Room by Mr. and Mrs. V. Ganson, Lexington, Ky.; a box of flowers (and an Indian arrow head, for "Lotela,") from Dr. and Mrs. Geo. A. Fuller, Lookout Mountain, Tenn., and a floral donation from Mrs. A. A. Howard, Keene, N. H. (whose letter of good wishes will appear next week).

Thanks, friends; such offerings by their pres ence in our Circle-Room do much to assist the harmonious feeling which is the chief condition -both to spirits and mortals-to successful communion with those in the Higher Life.

Kor We shall print next week a sketch of his early life, etc., prepared for THE BANNER, by Dr. Carlos Montezuma, an educated Apache stationed at the Western Shoshone Agency, zuma for a fine photograph of his intelligent and manly countenance.

ED We are in receipt of a "pastoral letter" from Walter Howell, dated 43 March street Upper Brook street, Manchester, Eng., Decem ber, 1890, wherein he wishes all his friends everywhere "A happy Christmas and a joyous New Year."

ST Correspondents in Illinois, Kentucky, District, of Columbia, Connecticut, Missouri, Indiana, Rhode Island, California, New York, Ohio and Massachusetts report progress under the "Banner Correspondence" heading the present week.

Fr Read what is said elsewhere concerning Upward Steps of Seventy Years"-a new volume by Giles B. Stebbins, Esq.

BF Mrs. Wm. S. Butler of Boston will visit

Washington, D. C., and proposes, later, to go from thence to Cleveland, O., to attend the celebration of the twenty-fifth anniversary of the foundation of the Children's Progressive Lyceum in that city, which will occur Jan.

#### **Christmas Festivities**

Were participated in by the members of the Children's Progressive Lyceum of Boston, at Commercial Hall, on the evening of Dec. 25th. No special programme was prepared, as it had been announced by the committee having the affair in charge that the entertainment would be given up entirely to the young people. At an early hour the hall was well filled by the children and their adult friends: and the exercises opened with a grand promenade of the Lyceum scholars, with musical accompaniment. Dancing by the young peo ple followed, after which the numerous gifts with which the handsome Christmas tree and tables were laden were distributed, each member being generously re membered by the school and by their friends.

Many thanks were expressed by the recipients and participators to all who kindly contributed by gifts or labor to the success of this festival-Colby & Rich especially receiving the gratitude of the Lyceum for their renerous donation of books for the Christmas tree. After the pleasant duty of distribution had been attended to, the audience was favored with a number of readings by Mr. Nolan, the well-known character impersonator, also by his son and daughter, Master and Miss Nolan. The entire affair was of the most pleasing nature, and reflected great credit upon its managers.

#### The Medical War.

Advices from Dr. Rouse inform us that the friends of medical freedom are on the alert in Maine; in Vermont-as wi'l be seen by Dr. Smith's letter in another column-the medicos have met a straight defeat; but the Concord Monitor avers that the report is current that a " measure will be introduced in the New Hampshire Legislature restricting the practice of medicine, surgery and dentistry to men who can satisfy a board of registration appointed by the governor and coun cil.'

If we are not in error, some kind of a "restrictive' law already exists in New Hampshire, so the new suggestion must be one of even a more serious charcter; let the friends of the people's liberty in that State see that the new proposition, if made, does not become a law.

A CHRISTMAS REMINDER .- We are in receiptfrom Dr. George A. Fuller and wife-of a group-photo-graph of Southern and Western Spiritualists, which we shall highly prize, and for which we return thanks

we shall highly prize, and for which opinitualities, which to the donors. The friends represented are: George A, Fuller, M. D., Lookout Mountain, Tenn.; Mrs. Georgia D. Fuller, Lookout Mountain, Tenn.; C. Chas. Cooke, violinist, Cincinnati, O.; Miss Minnio H. Bertrand, organist, Cincinnati, M. A. Ross, planist, Cincinnati, O.; L. S. McKinney, banker, Gal-veston, Tex.; Mrs. Neilie A. Uirlei, (test medium,) Nashville, Tenn.; Mrs. R. T. Olenny, (test and phys-ical medium.) St. Elmo, Tenn.; Mrs. Van Lieu, South Bend, Ind.; Wm. Richmond, Rogers Park, Ill.; Mrs. L. S. McKinney, Galveston, Tex.; O. H. Stockell, Nashville, Tenn.; Mrs. Judge Ivey, (slate-writer,) Dah-louega, Ga.; Paul R. Albert, Manager Opera House, Chatanooga, Tenn.; Mrs. Cora L. V. Richmod, Rog-ers. Park, Ill.; Rev, Samuel Watson, Mempbis, Tenn.; Mrs. A. M. Glading, Doylestown, Penn.; Van, A. Glading, Doylestown, Penn.

tiful belief and theory, but it is only a belief. Why do you not prove it? Your 'facts' are not 'well observed,' and we do not admit them."

Then we say: Here is the open court for true Pavchic Research! Here lie the facts which are potent with vitality. We have observed them, and they are free for your observation. But remember this most important condition, that you are to investigate under the requirements of spiritual forces. You are not to weigh spiritual energy with steelyards, or enter the vestibule of mind with the butcher's cleaver.

There is demand for a Psychic Society; for the investigation of the facts of Spirit and of Spiritualism on spiritual lines. Very few Spiritualists will deny having been Chairman and "Acting Secretary" of such a society since their attention was first called to the subject, and most would resent the insinuation that any committee can observe more scientifically.

It is very true that the mole, burrowing under soil, may sometime evolve perfected organs of vision and be enabled to see the landscape of sun, and the stars, but equally true it never will as long as it is content with its underground life. Its conception of the world must be limited by the confines of its burrow, and quite in contrast to those of the eagle who from aerial heights above the cloud-capped mountains surveys with keenest vision the circling earth and sea from horizon to horizon. Great as this contrast may appear, it is not as wide as that between the science of Spiritualism, which sweeps through time and space from eternity to eternity, and the "Psychic Research " which has passed current for scientific investigation.

By all means let us have "Psychic Societies," but let them be what their name implies. Psyche is the spirit, and its investigation should be, must be, by spiritual methods. Every circle is a Psychical Society. The facts presented to such are direct, readily observable and have living force. There spirit identity may be studied. The medium is there. His or her physiological conditions may be tested and the genuineness of the manifestations proven by the changes in the vital forces of the instrument through which they are presented.

IF The New Orleans Picayune copied from our columns the memorial sketch which appeared in a recent issue, regarding the late B. P. Shillaber and his life-work-giving the subjoined as an introduction thereto:

"The following touching tribute to the memory of the deceased poet-humorist is from the pen of Luther Colby, of the Boston BANNER OF LIGHT, his life-long friend, and who set type by his side in the office of the Boston *Post* half a centry ago."

We note that the sketch has been further reproduced, with due credit, in the pages of The Telegraph-Bulletin, Monroe, La.

THE SCIENTIFIC AMERICAN gives in its issue of Dec. 20th an interesting account of the proposed attempt to reach the North Pole by means of a balloon by two Parisians, Messrs. Besancon and Hermite-one an aeronaut, the other an astronomer. 'Three engravings are given in illustration of the exterior and interior of the car and of the balloon upon its journey. The exploration will occupy six months, at a cost of one hundred and eight thousand dollars.

The January number of the Building Edition of the Scientific American contains forty large quarto pages, with superior illustrations of modern architectural construction and allied subjects. Munn & Co., Publishers, New York.

Experience teaches that there is only one road to happiness-fulfillment of duty,

## JANUARY 8, 1891.

## NEWSY NOTES AND PITHY POINTS.

EP THE BANNER wishes overybody may have a HAPPY NEW YEAR.

Let the LIGHT shine all over the world. Let THUTH prevail everywhere. Let Ennon be be consigned to oblivion.

THE DYING YEAR.

As comes a smile into a dying face, That kindles hope in some pale watcher's breast, Even so the dying year puts on a grace That wakes our wonder ere it sinks to rest.

The Chicago Board of Education has unanimously voted down a proposition that extracts from the Bible be read daily in the public schools, for fear some materialist might select questionable paragraphs.

She (11 P. M.)-"How beautiful the snow is! The falling flakes seem almost like angels' feathers." He (7 A. M.)-" Say, darling, come out and help shovel off those angels' feathers, will you?"

The commercial traveler may roam and sell gobds at his own sweet will throughout the length and breadth of this land and not pay a cent for the privilege.

> The Christmas Day Has passed away, As Time moves ever on And the New Year That doth appear. Is labeled Ninety-One.

A German has invented a process for preserving eggs, which, it is said, will keep them as fresh for any length of time as when newly laid. The process consists in subjecting the eggs to a carbonic acid bath. This is more important, if true, than Koch's lymph.

Mrs. O'Rourke (to charitable old Mr. Hartwell, who is giving away poultry to the needy)-" Long life to your honort sure I'll never see a goose ag'in but I'll think of you."

Presbyterians of the various stripes are now " all agog" over the views entertained by their pastors and the laity concerning the traditions of the past and the hope of the present-which tempts one to remark in the language of F. E. Brooks, in his "Orthod-ox team":

team ":
"Presbyterian gee! Congregational haw!
They 're good stock, let me tell you, and know how to draw!
They 're so perfectly matched, sir, that very few folk Can tell 'em apart when they 're out of the yoke!
Yet you see a slight difference when it is shown;
One leams on his Elders and one stande alone '" Said the lumberman of Calaveras.

No discovery will ever remove the duty of every man to take care of himself, to avoid all situations and associations which engender disease. Nature may widen the margin of escape, but she will never permit medical discoveries to compass with impunity the violation of her own laws, moral and physical.

Now that the new year is ushered in. It is the prayer of all respectable people that the slanderer of whatever *Uk*-whether connected with the public press or otherwise--shall "turn over a new leaf," and cease reviling his fellow-men.

The story of great purchases of land in Mexico by the Mormons is repeated. The statement is that 3,-000,000 acres have been acquired in Northern Mexico, and that the Mormon population of the United States will occupy the territory.

"The mills of the gods grind slowly, But they grind exceeding small."

The many years of success which have attended the operations of building and loan societies have established the soundnoss of their methods, and they are now accepted without question.

A correspondent asks: "What is anthropology?" As we understand the definition of the term, it is the doctrine of the structure of the human body-the natural history of the human species-the science of man, considered in his entire nature as composed of body and soul, and as subject to various modifications from sex, temperament, race, civilization, etc. The word, it is said, is derived from the Greek, which means '' a discourse on man.''

The priests oppose Mr. Parnell; but it is a curious fact, says the New York World, that the women defend him.

Dr. J. M. Peebles has just received official notice of Dr. J. M. Peebles has just received official notice of his election as a member of the Victoria Institute, or Philosophical Society, one of the nost learned socie-tles in the world. The Doctor is also a member of the American Akademe, Jacksonville, III.; a Fellow of the Academy of Arts and Sciences, New Orleans, La.; a Fellow of the Ontological and Psychological Socie-ties of London, and a Fellow of the Royal Antiquarian Society, Naples, Italy.—Atlantic Mirror, Ilammon-ton, N. J.

Union: Just think of that! The great State of Illi-nois, that has two counties that make more grain than all Georgia. This great State that stands fit! in the scale of education, and forticth in the grade of Chris-tian religion!"

She (roproachfully)-"I didn't get W Christmas present." He (gallantly)-" Probably Santa Claus was unable to see anything so diminutive as your stocking." And he basked in the radiance of her smile during the remainder of the ovening.

It is reported that a crab was caught in the harbor of Victoria, B. C., three feet six inches around the waist, and that it was presented to the Museum of Natural Science.

"I hid behind the sofa last night when my sister's beau called. It was lots of fun-but I nearly got caught. I sneezed." "That was a tight squeeze." "Yes. I guess that's why I was u't caught."- Epoch.

An enterphising Australian physician (a "regular" practitioner, we presume,) advertises: "I will pay one-half the funeral expenses in cases where I am not successful."

High tax democrats, says an exchange, are rapidly going into the republican camp, while revenue reform republicans are breaking away from party lines.

I think it must somewhere be written that the vir-tues of mothers shall occasionally be visited upon their children, as well as the sins of the fathers.— Dickens,

"What's the matter? What are you laughing at?" Why, it just occurred to me that the nave of a church is the right bower for a repentant sinner.'

There are nine living Ex-Governors of this State, and when Gov. Brackett goes out there will be ten.

Our thanks are returned to Robert Bonner's Sonscorner William and Spruce streets, New York-publishers New York Ledger, for a neat desk inkstand, which is garnished with a clever announcement of one of that journal's pronounced excellencies.

Fair knowledge pleads the universal cause: Truth in her language, justice in her laws; Leading rude ignorance with gentle hand To join creation's highest, noblest band, Loudly proclaiming that her humblest halls Aid peace and virtue more than prison walls. - *Elitac* Co

-Eliza Cook.

Early in the present generation of business men there were but five millionaires in the United States. They were John Jacob Astor and Stephen Whitney of New York; Nicholas Longworth, of Cincinnati; Stephen Girard, of Philadelphia, and William Gray, of Boston. There are now five hundred millionaire in New York alone.

#### Verification-Lizzie Florence Hatch. To the Editor of the Banner of Light:

In verifying the message of my spirit-daughter, LIZZIE FLORENCE HATCH, published in THE BANNER of Oct. 18th, I little thought that I would so soon have explained to me its then unknown purposes, and the means that the spirits used to bring about such events as have since happened. Each and everything stated in that message has, up to this date, been veri-fied; and the unknown purposes of my spiritchild fully explained by her in materialized form,

How true it is that spirits work in mysteri-How true it is that spirits work in mysteri-ous ways; and so it was in this instance. Soon after my confirmation in THE BANNER of Nov. 8th, I received a letter from that unknown friend of my spirit-daughter, inviting me to come to Providence, R. I., and accept of his hospitality. Being impressed that there was a purpose in her message, I will recite the events that have followed from my acceptance of that invitation, and note the nurnoses of the spirit

that have followed from my acceptance of that invitation, and note the purposes of the spirit-world that have been accomplished by it. My trip which I had planned—to go West— was changed, and I arrived in Providence Nov. 20th. Upon arrival I was met and most kindly welcomed by the "unknown friend," but a friend indeed of my spirit-daughter. This friend proved to be Mr. A. B. Gardiner of this city, a mau of sterling worth, and one respect-ed by all who know him. Through the wonderful laws of spirit materialization he had come to know that life was continuous. He sought, and in seeking a new world was opened sought, and in seeking a new world was opened to him, and many revelations have since been made manifest. It was thus we met, and in that meeting the spirit-world has dealt most kindly with us. It was through the remarka-ble mediumship of Mrs. Allen of this city that Mr. G. was first instructed in the laws of spirit-return; and it seems to have been the office of my spirit daughter to have been the minister my spirit-daughter to have been the minister-

my spirit daughter to have been the minister-ing spirit—as she has been in many cases that have been brought to my notice. In visiting the scance of Mrs. Allen the full purpose of her message was made known to me by the materialized spirit of "Lizzie Florby the materialized spirit of "hizzle rior-ence"—*i.e.*, that it was by the efforts of her spirit-mother and her own that I was brought to this place. The remarkable events that have followed my coming would be startling could all the circumstances be here recited; but it would occupy too much space in THE **BANNER**; so I will only state that one of the purposes was to have me rolieve the distress of a spirit who was whilst in earth-life (and is of a spirit who was whilst in earth-life (and is now) held by conditions preventing her from progressing as she desired. It was startling to those hearing the spirit pleading to be re-lieved; but to me, who had suffered, it brought the deepest sorrow. Thank God! the spirit has been relieved; and will soon be free once more. The spirits manifesting through the mediumship of Mrs. Allen are as characteristic and natu-ral as when in earth-life. The flowers the spirits ranks when in earth-file. The howers the spirits cull from the air are many and beautiful. I find Mrs. Allen lives true to her controls, and harmony is the ruling element of her home-life. Would that such might be the good fortune of every medium.  $P_{1 \cup oidence}, R. I.$  A. L. HATCH.

## A SPECIAL OFFER.

OF LIGHT.

BANNER

We offer a series of CASH PHIZES to the four persons who send us the largest number of new yearly or six months' subscribers to the BAN-NER OF LIGHT before the 1st of June, 1891. The prizes will be rated as follows:

FIFTY DOLLARS to the person sending us the largest amount of money for new yearly and six months' subscriptions; TWENTY-FIVE DOLLARS for the next; FIFTEEN DOLLARS for the next, and TEN DOLLARS for the next.

Here is an excellent opportunity for Platform Speakers and Mediums to call attention to the oldest and best spiritual paper in the world—a journal of eight pages, that for \$2.00 per year, or \$1.25 for six months, presents weekly a large amount of matter of the great-est importance to the spiritualistic public. to the oldest and best spiritual paper in the The work of the platform, the press, and the séance-room, and the productions of scientific and literary minds in our ranks, are found in THE BANNER from week to week, so that the news of the spiritualistic world may be readily condensed from our columns.

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

FOR DERANGEMENTS OF THE BRAIN USE HORSFORD'S ACID PHORPHATE. Dr. D. P. BOUL-STER, Augusta, Me., says: "In functional de-rangements of the brain and nervous system, I have prescribed it with gratifying results."

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

Oscar A. Edgerly filled engagements in New York Dec. 7th and 14th; Sundays, Dec. 21st and 28th, he spoke and gave tests for the Spiritualists of Bridge-port, Conn. Would like to make engagements for the last two Sundays in February. Address 62 Washing-ton street, Newburyport, Mass.

J. Frank Baxter speaks during January in Cleve-land, O.; the first two Sundays of February in Spring-field, Mass., and the last two in Boston (Berkeley Mall) Hall).

Bishop A. Beals is reëngaged to speak for the Society at Indianapolis, Ind., the month of January, and can be addressed at that city for the present.

Edgar W. Emerson has the following engagements for January, 1891: Berkeley Hall, Boston, Jan. 4th and 11th; Haverhill, Mass., Jan. 18th; Lowell, Mass., Jan. 28th; Lowell, Mass., Jan. 18th; Lowell, Mass., Jan. 25th.

#### Score One for the Cleveland Lyceum.

Score, One for the Cleveland Lyceum. The Children's Progressive Lyceum of Cleveland, O., will celebrate the Twenty-Fifth Anniversary of its organization on Sunday, Jan. 18th, 1891, at the Lyceum Theatre. Andrew Jackson Davis has been invited to preside, and preceding the Lyceum exhibition the fol-lowing distinguished notables in our ranks will raise their voices in honor of the Cause: Hudson and Em-ma Tuttle, Hon. A. B. French, J. Frank Baxter, and the Grattan Smith Quintette of Painesville, O. A glo-rious time is anticipated. Come one, come all: I. W. POPE, Conductor { C. P. L. THOS. LEES, Cor. Sec'y }

Minneapolis, Minn .- On our third page will be found an abstract of the first discourse delivered on Spiritualism by Miss Abby A. Judson. In a letter received from her under date of Dec. 24th this lady says

says: "Each Sunday evening I lecturo on Spiritualism. Last Sunday evening every available seat was filled. My first lecture, Nov. 30th, was on 'What is Spiritual-ism?' On Dec. 7th, 'What Is the Good of Spiritual-ism?' On Dec. 7th, 'Do Spiritualists believe in God?' On Dec. 21st, 'The Evidence that made me a Spiritual-ist.' I am very happy in my work, though extremely busy. I feel the presence of my revered and idolized father in the preparation of these lectures, and am daily most grateful for the giorious light which has come to illuminate my life, and which has made what some call death a boon instead of a terror, being the gateway to a life of still freer progression."

Newburyport, Mass.-Sunday, Dec. 28th, we, for

the last time this season, listened to Mr. F. A. Wiggin of Salem, who lectured afternoon and evening. The subject of the evening lecture was: "Is Marriage a

#### ADVERTISING RATES. 85 cents per Agate Line.

DIRGOUNTR 19

90 per cent. extra for special position.

No per cent. extra for special position. Special Notices forty cents per line, Minion, each insertion. Business Uards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. No extra charge for cuts or double columns. Width of column \$7-16 inches.

Advertisments to be renewed at continued rates must be left at our Office before 19 M. en Saturday, a week in advance of the date whereen they are to appear.

## 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 Jan. 3.

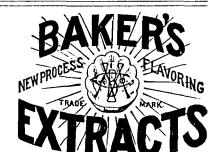
Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 3. 13w\*

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.

A DVERTISEMENTS.



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

Mrs. Wm. D. Brown, SINESS and Test Medium, 27 Kneeland street, Bosto Mice hours 9 to 4. Iw\* Jan. 3.



Mrs. A. E. Crane,

TEST and Business Medium. Magnetic Treatments. 8% Bosworth street, Room 4, Boston. Hours 9 to 5. Jan. 3.

4

**DR. STANSBURY'S Spirit Remedies.** 

5

Prepared under Control of an Anoient Band.

**PICTURE OF LIFE TONIO AND NERVING. PLIXIE OF LIFE TONIO AND NERVING. PLIXIE OF LIFE TONIO AND NERVING. INCOMPARENT DESCRIPTION OF AND NERVING. INCOMPARENT DESCRIPTION OF AND AND NERVING. INCOMPARENT DESCRIPTION OF AND NERVICE OF ATTOM REMEDX**. -Purely vegotable specific for the curve of REMEDX. -Purely vegotable specific for the curve of Remember of the curve statest Blood Puriter yet de-covered. Sloop per bottle; six bottles, 55.06. **OELERENE.** - Curve Palpitation, Nervous Hasdache, Nervous Dyspepsis, Insompla, Despondency, and all formate weaknesse. A very pleasant, harmloss and wonderfully efficacious remedy. SLOO per bottle. **OLIMAX CAT ARER H OU REE.** - Gives immediate relief in Catarth, Asthma, Influenza, Colds in the Head, etc. Has curve some of the worst cases on record. By mail, & conts.

Has cured some of the worst cases on record. By mall, we cents. THHOAT AND LUNG HEALEH will cure any Cold or Cough, if taken in time. Greatest value in Coasumption, Side probotile. DYSPEFSIA TA BLETS.-60 cents per box. WILD-FIRE LINIMENT.-Bottle, be cents. The greatest Pain Eradicator. Superior to all others. PSYCHO-HTYGLENIO PILLS.-Cure Malaria and Liver Complaints. Specially magnetized for Health and Development. 50 cents per box. DIAGNOSIS FREE. If in doubt which remedy to order, seen name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in full, send lock of hair and lock gl. 0. The above sent prepaid by mail or express on receipt of price. with full directions, by addressing DIES. STAN-BUST & WILDFIELEOCK, 448 Shavmut Avenue. Boston, Mass. Agents wanted. Clairvoyant Physicians. Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and rece, Cal. Also for sale by COLBY & RICH. and terms. Pacific coast supplied from 305 Scott street, San Francisco, Cal. Also for sale by **COLBY & RICH**.



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Wise men and women use it. It cleanses the mucous membrane of the nose. throat and lungs, and KILLS the GERMS of disease. IT RELIEVES ASTHMA INSTANTLY. It cures CATARRH, COUGHS, COLDS, BRONCHITIS CONSUMPTION and Wasting Diseases by applying the remedy directly to the SEAT of DISEASE.

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Our thanks are returned to J. H. Osgood & Co. (Printers' Rollers), 100 Milk street; C. I. Peters & Sons (Electrotypers, etc.), 145 High street: T. O. Metcalf & Co. (Printers), 48 Oliver street, all of Boston, and the publishers of The Canadian Queen, Toronto, Canada, for fine specimens of calendar work for 1891.

> THE PLAY. THR PLAY. Beyond the world that is real, That the world that is real, may see A glimpse of Arts ideal, The perfect play must be. Toil and pain and tears, For a star that may not set! He acts his part who leaves his heart In lines men never forget.

JUST COME TO THEIR SENSES .- The English Great Western Railway Company proposes to run a train of long cars like those used in this country, having communication all through from one end of the train to the other.

A wealthy Canadian is traveling about the country with a mission. That mission is to save shoe-leather to the world. He insists that if everybody would cover three inches more at every step the saving in boots and shoes in America alone would be \$27,000, 000 per year. Oh. shoo1

Little Paddy Wackmecrack loved Kate O'Donahue, But she would n't marry him because he wore a wooden shoet

New it is "Lymph for Lepers." This settles the whole thing as a fraud, perhaps.

Isaac B. Sawtell, for the murder of his brother Hiram in New Hampshire, has been sentenced to be hanged Jan. öth. 1892.

The sixty-five-year old wife of John Anderson, a Kentucky farmer, astonished her husband last week by eloping with the village blacksmith. She sold Anderson's farm before going away for twelve thousand dollars, and took the money with her. How she accomplished this latter circumstance is not easily understood

We are in receipt of a photograph, cabinet size of HUDSON TUTTLE, and also one of EMMA TUTTLE. Capital likenesses. Cordial thanks, friends; and we wish you a Happy New Year.

It is stated by parties interested that before long there will be a ine of electric cars running through Braintree, Mass., connecting at Quincy, and making a continuous line from Brockton to Boston.

The "auld wives" of a former generation thus crystallized in their day the then current popular ideas on matters hebdomadal:

ebdomadai: "Monday for Health, Tuosday for Wealth, Wednesday the best day of all; Thirsday for Losses, Friday for Crosses, Saturday No Luck at all. Sunday the Day that is Blest With Heavenly Peace and Rest."

AN ORTHODOX JEREMIAD!-" Bill Arp " remarks. in the Louisville Home and Farm:

. <u>.</u> .

in the Louisville Home and Farm: "And this reminds me of what I have just read in the Andover Review for November." It is the organ of New England orthodoxy. It is now lamenting the decay of religious interest among the farming popula-tion of the north. Dr. Dunning says that there are ninety five towns in Maine where no religious services are hold, and there are more country villages in 1111-nois without the gospel than in any other State in the hair.

#### The Medicos Defeated in Vermont. To the Editor of the Banner of Light:

At the last session of our Legislature, just closed, strong effort was made by the Regular Practitioners (so-called) to pass a law by which all physicians now practicing medicine in 'the State should be com-pelled to pass an examination before a Board com-posed of four Allopathic, two Homeopathic and two Eclectic physicians—and that all who could not pass such examination should be prohibited from prac-tions in Vermont

posed of four Allopathic, two Homeopathic and two Eclectic physicians-and that all who could not pass such examination should be prohibited from prac-tiong in Vermont. About two weeks before the close of the session at Montpelier I heard accidentally that the doctors had a bill prepared such as I have mentioned, and that it had been read and referred to the Board of Health, consisting of eight members, four of whom were physicians, and they had reported favorably upon it. The matter was kept as quiet as possible-the intention evidently being to have the bill passed during the closing days of the session when the mem-bers were hurriedly finishing up their work, and when probably but few of them knew anything about the bill or its intentions. Immediately on hearing about it I started at once for Montpelier telegraphing and writing to several prominent Homeopathic physicians in the State (who had assisted me on a former occasion to defeat a simi-iar bill to meet me, and to arrange a plan of action with-out delay: I have a great many personal iffiends among the Representatives, and this year the House was largely composed of very intelligent and independent-thinking men. It did not require much reasoning to convince a large number of them of the highly unfair and unreasonable nature of this bill that they were called on a pass as a law. We called for a second hearing before the Committee to whom the bill was referred. A very strong pressure was brought to bear upon them. Excellent speeches were made by Dr. Waugh of St. Albans, Dr. Temple-ton of Montpelier, Dr. Smith of Middlebury, Dr. George Dutton of Boston, Mr. A. F. Hubbard of Ty-son, and others, with myself. We left no stone un-turned, and made out so good a case against the bill that they modified the terms of it very much, and when it was brought into the house to year much, and when it was brought into the house to year mode in the second independent. I Tam Red to be able to say that my wife, Mrs. Fan-nio Davis Smith, is recovering from her long il

Well, Sarah, what have you been doing to make you look so young? Oh, nothing much, only been using Hall's Hair Renewer to restore the color of my

subject of the evening lecture was: "Is Marriage a Failure?" It was a grand lecture, full of new and noble thoughts, and the advice given by his guide, if followed, cannot but cause all to lead better and nobler lives. His tests were very fine. On Wednesday evening, Dec. 31st, an entertainment was held in Independent Hall for the benefit of the First Society. Sunday, Jan. 4th, 1891. We have Mrs. Carrie F. Loring of Braintree. F. H. F.

THE THEOSOPHIST .- The December number is received and for sale by Colby & Rich. Under the caption 'A Prophecy of Cataclysms" Mr. Olcott reviews Dr. Buchanan's psychometric forecast of coming events. An interesting and somewhat curious paper follows upon "The Rites of Cremation among the Hindus." Mr. Fawcett contributes his views regarding a recently published volume upon "Mental Evolution in Animals," and the voluminous report of the late Paris Congress of Spiritualists and those of allied beliefs is the subject of a lengthy review. Other contents are "The Divine Worship of the Hindus"; "The Two Sources of Ven-eration"; "Karma versus Bacillus"; and "The Reform of Theosophy," a lecture by Mr. E. D. Fawcett.

A Singular Fact.

A Singular ract. The searcher for Upholstery, Drapery or Lace goods is apt to forget that the largest and finest stock in New England is strangely enough not to be found in any Upholstery establishment but in a furniture store. Nevertheless, this is the fact. The finest stock in this whole country is that of Paine's Furniture Co., 48 Canal street. They do an immense business in draperies, and their variety of laces and portieres is simply incredible to one who has not seen it for him-self. It is the place of all places to get a choice of styles.



No Drugs, not a "Mind-Cure" or gymnastics-a revolution. Cures dysponsia, constipation, nervousness, emaciation, rheumatism, cutarrh, etc., etc. All chronic dis-eases of men and women. Home treatment, no apparatus. Better than the Hall system. A health book. Send for cir-cular and testimonials. **HEALTH SUPPLIES CO., 710 Brondway,** New York. AGENTE WANTED. 2w Jan. 3.

An Only Daughter Cured of Consumption. When death was hourly expected from Consumption, all remedies having failed and Dr. H. James was experimenting, he aceident-ally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on roccipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twen-ty-four hours. Address Craddock & Co., 1033 Hace street, Philadelphia, Pa., naming this paper. paper. Jan. 3.

186teow

## Dr. and Mrs. W. A. Towne.

MAGNETIC, Mind and Massage Treatments, also reme dies furnished. Now located at Hotel Aldrich, 98 Berko-ley street, Boston. Hours 10 to 7. 1H Nov. 16.

APITAL WANTED, either in large or small University of the second secon

Room 4), Boston. It Jan. 3. A STROLOGY.— Would You Know the Future! Accurate descriptions, important changes, horoscope and advice free. Send date and hour of birth, yith stamp. No calieve. P. TOMLINSON, 57 Revere street, Boston.

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& C., &C.
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## J. M. PEFBLES, M.D.,

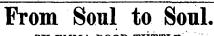
Author of "Seers of the Ages," "Travels Around the World,"
 "Spiritualism Defined and Defended," "Jesus-Myth, Man, or God?" "Conflect between Spiritualism and Darwhism," "Christithe Corner-Stone of Spiritualism," "Buddhism and Christian-ity Face to Face," "Parker Momo-rial Hall Lectures," etc., etc.

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and were used by the author in her public readings. PRESS NOTIOES.—Mrs. Emma Rood Tuttle is masterful in her prolific poetical genuits.—The Two Worlds. (Emp.) At al-ented writer, and one of President Garfield's brightest schol-ars.—Chancaning Argus. A glifted poet, whose writings are familiar to many.—Detroit Advertiser., Mrs. Tuttle is well known as a poetess, and futhor of many exquisite songs.— Sat. See. Spectator. Herpoeus are worthy to hang like a banner on our walls to recall us daily to our better selves.— Hener Al Poole. A glifted lady, with rare poetic talcht.—War-ren Tribune. A poet with abundant talent and versatility.— Idanner of Lipht. She is one of nature's poets.—American. Inultive, spiritual, daintily rofined, setting itself to music. —Progressive Thinker. Strong, frues and bautiful.—Mrs. Sare A. Underwood. Claribel is exquisitely beautiful, -D. J. Jone. The youme contains 225 parse, is beautiful, -D. J. Jone.

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The Second Association meets every Sunday after-noon at 2% in the Ohurch, Thompson street, below Front. T, J. Ambresis, Freddent, 1228 North Third street, Keystone Bparsund Conference every Sunday at 2% P. M., Southeast cornee 10th and Spring Gardon streets, Wil-iam Rowbottom Ohairman.

styles. The Spirit of the Times, of New York, says: "An extraordinary advance in the use of cocoa seems to have taken place of late years in England. In the House of Commons this last session the Right Hon. G. J. Goshen, the Chancellor of the Exchequer, ealled attention to it as a cause for much of the falling off of the use of coffee. He attributed it in a measure to the position a preparation of coccoa known as 'Grateful and Comforting' had taken. In accord with this sug-gestion it may be interesting to follow the course co-coa has taken in England since 1832, when the duty which had been standing at 6d, per lb., with an im-portation of over half a million pounds, was reduced to 2d, per lb., and not long after we find the home-opathic doctrine of medicine introduced into the king-dom, and that the use of cocoa was specially advocat-ed by physicians adopting that mode of practice. Soon after we find the first homeopathic chomists estab-lished in England (the firm of James Epps & Co.) pro-duced a special preparation, which only needed boil-ing water or milk to be at once ready for the table, and the superior character of this production has, no doubt, done much, as the Chancellor of the Excheq-uer said, to bring about (backed as it was by a fur-ther reduction of the duty to 1d. per lb.) the advance made."

styles.

Subscribers' Notice. The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each ad-dress. Subscribers 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 BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

#### BANNER OF LIGHT.

# Message Department.

6

SPIRITUAL MEETINGS held at the Hall of the Banner of Light E

tablishment on Tuesdays and Fridays of each week at il 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-J. A. SHELHAMER, Chairman. eisely.

. A. CHELHAMER, Crainman. On Twesday Afternoons the spiritual guides of NHS. M. T. LowoLEW will occupy the platform for the purpose of an-swering questions propounded oy 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 Friday Afternoons MRS. LONGLEY, under the influence of ber guides, will give spirit anxious to communicate with their loved ones of earth an opportunity to do so.

their loved ones of earth an opportunity to do so. T it should be distinctly understood that the Messages published in this Department indicate that spirit carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All entresses as much of truth as they perceive—no more. If is our earnest desire that those who recognize the messages of their spirit Ariends will verify them by luforu-ing us of the fact for publication. T Andural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings. T Autors flowers of the fact to this Department must be addressed to Chuny & Rich, proprietors of the BANNER 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 Scance held Nov. 11th, 1890. Spirit Invocation. Oh! Sacred Spirit of Eternal Life, we thank they that the gates of inmortality are open for every soul. We praise thee that thy children are gathered in thine embrace, and led onward through ways that are sig-infleant and grand, higher, still higher, by years of ex-perfection and holiness. We know there are possi-bilities within the human soul that never yet have been sounded or brought forth, but we believe that in thine own eternity these shall be reached by divine power, and unfolded into grand effort and achieve-ment. We realize that they children are repiete with energizing forces, drawn from thy great fount of in-tilligent being, and that these energies shall some-time be expressed in such ways as to prove the rela-tionship of those who possess them unto thee, who art the Alt in Alt, the Ruler, the Ordainer of all Law, the Maker and Creator of Everything. We may not comprehend thy majestic presence, yet we feel that it permeates and breathes through every portion and power, yet we realize that the cannot be less than intel-ligent, that thou art not less than wisdon, love and tof all life and Light, so may we worship thee as the spirit of all life and Light, so may we worship thee as the spirit of all life and our Mother God, we ask that thy children who approach this gateway of life from eter-tation of performal identity be given, that will reach the use the expression of our own minds, whose men-tal worlds be given opportunity to manifest as best they find the spirone this gateway of life from eter-ation of performal identity be given, that will reach the group the expression of our own minds, whose men-tal worlds be given opportunity to manifest as best they are no iriends on eart. Oh may some word of truth be spoken, some mani-five convincing power those who desire to learn of unortal things. To this end we welcome all who conting rule is be alweed to the world. Amen.

quired, without the aid of another party, you, probably the friend possesses just those magnetic and electrical qualities or forces that are required for this action, and so he is drawn upon, to a certain extent, by these invisible

#### Questions and Answers.

guides, for the purpose of overcoming the me-dium and producing a state of entrancement. We should advise the friend to question the sensitive while entranced, and ascertain, if possible, if intelligence is manifested; and, QUES. - [By J. W., Abington, Mass.] Why is it that we now have so many deaths among the middle-aged from heart disease and paralytic shocks? Seventy or eighty years ago such were even if no results are produced at first, con-tinue in this questioning attitude, with the de-sire that if any intelligent spirit has control of the medium, he shall manifest himself by some sign or movement, if he cannot speak, and we think that after a little while some expression will he given that will show the presence and seldom heard of save among very old persons.

ANS.—Seventy or eighty years ago seem to have been almost like another world, in the life, the habits and the activities of that time. What have we to-day but a generation of fast living, positively energetic people, that are ex hausting their nervous energies more rapidly than the waste can be supplied? and therefore you find in many personal cases magnetic forces rapidly running out or becoming so depleted that before you are aware the vital action has ceased and sudden death occurs. That is one very vital explanation of the many sudden deaths at the personal time. You as a people Q. [By 1. P. Blood, Lochiel, Wis.] If, as the majority of Spiritualists claim, Christ was but human, and not (iod-made flesh, (St. John 7: 14, "and the word was flesh," etc.) what became of his body, which was laid in the tomb of Joseph? Did it rise as recorded, or is the narration only a myth gotten up by his followers to prove their point of doctrine in regard to hip? deaths at the present time. You as a people are certainly burning the candle at both ends, living in a whirlpool of excitement, business or social, it matters not; the entire atmosphere is filed with friction; individuals are in their own lives also filled with friction, and the re-It is inevitable. On the other hand, we find that human beings

A.—We have replied to questions similar to this at previous times, but we will repeat what we have before said in a brief manner. It is perhaps now commonly accepted by the think-ing world that Jesus of Nazareth was a human of to-day, many who have attained the age of seventy-five or eighty years, present much less of an appearance of decrepitude and age than did those of our ancestors' times. Here comes did those of our ancestors times. Here comes in another question: Why'is it that while a century ago men and women who had rounded out seventy years of life had retired to the chimney corner, many of them unable to take any active part in the doings of the times, to-day many who have attained the age of seven-ty-five or eighty years are busy in active life, attending to household or office cares, exercis-ing mind and brain and body, such as the younger people were wont to do? And we will say that because this is an age of worry and wear and tear and excitement, it is also an age wear and tear and excitement, it is also an age of spiritual progress and activity. The spirit of to-day indwelling in many of earth has more of to-day indwelling in many of earth has more opportunity and more power to express itself, to gain the ascendency over external life, than perhaps it ever had before; and because the planet is just one hundred years advanced in development to what it was a century ago, hu-manity as a race is just that amount of time advanced in development to what it was in the Our friends in spirit-life who are interested in the study of planetary life and movement also have a word to say in this connection. They tell us that a very close relationship exists between humanity and planetary law; that individuals are certainly influenced by the movements of certain planets, which come into conjunction with the earth at a special time. We are told that each life draws a certain amount of magnetic force from some planet that holds a relationship to the earth, and that amount of magnetic lorce from some planet that holds a relationship to the earth, and that at the periods of the greatest activity, progress and prosperity of that planet, as well as at the time it is in the most vital contact with the earth, the individual thus affected will be happy and well and prosperous, because that magnetic force flowing out to him from the planet will come in large relays; while if the planet spoken of should be passing through a period of change or seeming retrogression—as all movements and bodies pass through periods of advancement and what seems to be retro-gression—and also if the planet has swung in its orbit somewhat apart from the earth, that life will be adversely affected in its various conditions; and should the magnetic force flow-ing to that life be entirely suspended, there would be great danger of a sudden cessation of vital action in the individual, or what you are pleased to call sudden death. Sometimes, the spirits inform us, the person thus affected may however be susceptible enough to draw mag-netic forces from his associates and surround-ing conditions that will supply him until the flow from the banetary atmosphere will be in-its orbit somewhat apart from the earth, that life will be adversely affected in its winder. All best of the service of ing to hat life be entropy analysis of the rest.
 its orbit somewhat apart from the earth, that life will be adversely affected in its winder.
 its orbit somewhat apart from the earth, that life will be adversely affected in its winder.
 its orbit somewhat apart from the service of pirits inform us, the person thus affected map however be susceptible enough to draw map netic forces from the sacolates and surround-ing conditions that will supply him until the research of a social to be earth of the the service of increased or continued, and that while he map weakened in activity yet he will be able.
 Tour correspondent wishes to know why rationation the present sees of the orbit of the man of Maxretia the paralysis and its attendiat evil are so prevs into a force is such an extinuation of the ner-wous forces through on the trainate are actinuation that will do all weakened to a structure in the present sees.
 Your correspondent withese to know why enall of a lessening of the visial action of the ner-wous forces through and the trainate will are so prevs in the present see.
 No wonder, then the solut provision the structure is such an extinuation of the ner-wous forces throughout the system, prevala be there and there is an extinuation of the ner-wous fund. Now, if people will learn to the the work that deno or the size and the structure is the solution of the ner-wous fund. Now, if the proper will be the there and the structure is the solution of the ner-wous fund. Now, if the orbit is allow the solution of the ner-wous fund. Now, if the collem orbit is allow the solution of the ner-wous fund. Now, if the collem orbit is allow the solution of the ner-wous fund. Now, if the collem orbit is allow the solution of the ner-wous fund. Now, if the collem orbit is allow the solution of the ner-wous fund. No

# gravitation, keep in contact with it?-i.e., how can they stay for shorter or longer time upon it? SPIRIT MESSAGES. gravitation, keep in contact with it. (17-1. c., note can they stay for shorter or longer time upon it? A.-One reason is, because some of those so-called disembodied spirits who communicate with you dwell within the atmosphere of this same planet which you call earth. It has a spiritual counterpart, a counterpart substan-tially a habitable body, as much as is this terra firma which you plant your feet upon. This spiritual planet or counterpart of the earth re volves constantly with your own planet; it moves through space in harmony with the earth, and belongs to it. Those spirits who communicate with you directly, without the intermediary assistance of many other spirits or agencies, are inhabitants of this spiritual atmosphere which is a part of the planet Earth, and therefore they have no difficulty in keep-ing in contact with your earth any more than you have. You are here, rapidly traveling through space every hour of your time, yet you are not thrown off into space because of this rapidity of movement; you are subjected to the law of gravitation, and thus held in place. You will say: "Are spirits above the do the law of gravitation spice there?" They, however, understand, or most of them THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Shelbamer-Longley.

They, however, understand, or most of them do, the law of gravitation sufficiently to over-come it in coming into contact with these ma-

terial objects of yours, or with your organic bodies; they understand how to overcome your law of gravitation, which is of the physical alone, sufficiently to elevate a table and hold it suspended in space, to penetrate through the

walls of an apartment and come floating down, or to bring some object down into your pres-ence; but your law of gravitation is held in

suspension or abeyance, for the time, by the operation of a more powerful electrical law, which the operating spirits are dealing with. We, as intelligences, are certainly subjected

to the gravitating law, and we are therefore enabled to pass from point to point and keep

our place, to maintain our position, in spite of

the movements of planets or of any grand, stu-pendous action of this universe.

Q.- [By the same.] When I am in the pres-ence of a certain friend of mine, invariably that friend is rendered unconscious by an unseen, un-known power; but this occurrence never takes

place save when I am in that person's company.

Will the Controlling Intelligence please explain

why this phenomenon only occurs when I am

A .- Undoubtedly the one who is thrown into

an unconscious state is a susceptible, mediumis-tic person. Now, it remains to be seen whether the entrancement is produced by invisible in-

the visit and the sensitive, and using the atmosphere and perhaps the magnetic qualities of the visitor as their instrumentality through which to reach the subject, or whether this en-

trancement is produced entirely by the pres ence and physical magnetism of the visitor. That we could only determine by carefully

watching the operation, and by coming into the presence of these two individuals. We should judge, however, that invisible attend-

ants desired to utilize the medial qualities of the sensitive, but that within the organism are

not generated vital forces and electrical ema-nations sufficient to produce the result re-

will be given that will show the presence and the power of an intelligent force outside of

[By I. P. Blood, Lochiel, Wis.] If, as the

either of the two individuals in mortal form.

present ?

#### Report of Public Séance held Nov. 21st, 1890. Mary Haines.

(To the Chairman :) I give thee greeting, kind sir, and thank thee for the privilege of speak-ing words through these mortal lips. Mine have been closed in the silonce of death, but death to the body is not so to the intellectual mind; that remains and rises to another life, where, if one has been progressive and aspi-rational by nature, it will find harmonious as-sociations and opportunities for greater un-foldment than it received on earth. I am gratsociations and opportunities for greater un-foldment than it received on earth. I am grat-ified to say, after years of experience in the spiritual kingdom, this has been my portion to come in contact with sympathetic souls who could understand the bent of my mind, and realize that it was anxious to reach out, and to learn more and more of life and its mysteries. I had a desire to understand scientific lore when here. I wished to know the secrets of life hidden by the soil, and sometimes revealed to the earnest investigator by the rocks and to the earnest investigator by the rocks and pebbles beneath his feet. I wished to learn the secrets of the stars, and understand something of the heavenly bodies that move in space. Those who wish to learn have books open to Those who wish to learn have books open to them on earth, but when they pass to the spirit-world, if the desire is strong within them still to learn and to study, they have some-thing more than books: they have minds that are well versed in these laws, who will explain to them the mysteries and the secret things which they wish to comprehend. I tell my friends that I am happy in that life, so broad and free.

so broad and free.

I come with loving greeting to my daughter and to those who were near to me. I would have them know that life is continuous, never ending, so far as we can learn, but stretching on from world to world, and affording higher advantages to the ascending soul.

I think, sir, that friends will be interested to know that Mary Haines, of Richmond, Ind., returns to your office to speak in this way, for although the lips that once breathed words of affection or of advice have mouldered to dust, would not have them think that the mind has My associations are not what they were, my

surroundings not altogether the same as those of earthly life, but those that have come to me are more sweet and more uplifting than the limitations of the flesh could bring. I thank thee for thy kind attention.

#### Elizabeth Wheeler.

I was an old lady, Mr. Chairman, when called rom the body. "Dust to dust, and ashes to I was an old lady, Mr. Chairman, when called from the body. "Dust to dust, and ashes to ashes." they said above the cold clay form; but it was not altogether so, for while the body went back to the earth from whence it came, the spirit rose above the soil and entered the heavenly life. To me it was heavenly; not what I had expected to find-oh! no; it was what I had expected to hnd—on! no; it was very different from my ideas of the future, but it was heavenly when I came to know it, be-cause it brought me such a feeling of release, such a sense of rest. I had been a hard worker, I had lived a good while and borne many bur-dens; sometimes I felt faint with the heat of the day, and the night seemed long; and so, when the change came, though it did not bring me the kind of rest and life that I looked for, it gave me a sense of having thrown off some-thing heavy, something that had beaten me down; it brought me a sweetbfeeling of rest; and then, when this came over me, I found that I had friends around, old friends and neighbors, those that I had thought a good deal of when they were here with me, and members of my own family that went away some of them in early years, and some of them after the frosts of time had touched their brows; but they seemed well and strong and contented, and I tell you it did seem like a good home coming where all was happiness and peace

Well, if things are so good with me over there, you may ask what brings me back here. I only come to say a few words of love to those who still stay on earth for awhile. I wish to have Nancy know that I can come near to her life sometimes and look over the road she is taking. I want her to know she is not alone; sympathetic hearts are beating for her, and they are close by, trying to help her along in life. And I would like Joe to feel that he, too, is watched over and cared for. Tell him that all the good things of life don't belong to this world; some of the very best that he will have are to come later and after he has given us are to come later, and after he has given up the body and its cares. We who have gone be-fore send love, and we wish the friends on earth to know that all is well with us. I lived in Boston. My name is Elizabeth Wheeler.

#### George L. Pearsol.

Have you room for another old soldier? invo you room for another old soldler? I was one of the boys in blue, and I have a fel-low feeling for all comrades, especially those that belonged to the Grand Army of the Ro-puble. I did n't know that spirit who spoke to you from New Hampshire. I am not famillar in these parts, but I think he said he was a sol-dier; I know he looked like one, who had been dire; I know he looked like one who had been In these parts, but I think he said he was a sol-dier; I know he looked like one who had been through the wars, and I was very glad to stop up beside him and give him a comrade's greet-ing. We are brothers over there. Why, we have so many reinlons, well, and camp-fires, too, in a social kind of a way, where we meet on common ground, and talk over the old times. I would like to tell my friends here that I have met more than one chap from the old Ninety-Third, and we have had pleasant times. They may say: "We cannot believe that; any such yarn about the immortal world we cannot take in." Well, now, they can't, if they think this immortal world is a vague sort of a place, with ghostly figures going to and fro; but if they think it is a natural world like this, with solid men and women and children, living lives of usefulness and labor, they can understand it very well. I come to tell them it is so. I want my friends to know I am alive. Before I came here to day I asked a spirit who has charge of this place what time of the year it was, and, in fact, what year, and he said that it was the 21st of November, 1890. Is that so? [That is correct.] Well, then, you see, I had to ask to get it right, because if that is so it is pretty near eight years since I went out. It was late in the year, and I did n't expect to go; an ac-cident happened that sent me over. It seems strange that after all I have been through I should go out in that way; but I am glad I lived to see years of service in behalf of the country, and I am glad I lived for years later to be with my comrades and friends, and I am glad I way and I am glad I lived for years later to be with my comrades and friends, and I am glad I was able to be on the beat, and to do my duty until the very last. So, you see, I have some things to be thankful for. They say your Thanksgiv-ing time is coming, but we have it all the time. Some of us express our thanks outwardly, and Some of us express our thanks outwardly, and some of us say nothing about it, but we feel it just the same. I suppose some of them think they have got nothing to give thanks for, but it's a poor kind of a chap that do n't find some sunshine in his life, so that he can say: "I am glad that I am alive." I come from the West, stranger, but they tall me use here an proper house for avery.

tell me you have here an open house for every-body, so I thought I'd step in. I hail from Freeport, Ill. George L. Pearsol.

#### William Hastings.

I notice that the man who has just spoken to you wears the badge of an officer, though he did n't say anything about what honors he had earned in his career. I like that. We go out earned in his career. I like that. We go out of the body and we enter the spirit-world as plain citizens. We may have been called by honorable titles on earth, but over there we are called by that name which best befits us and which belongs to us. We are neither gen-erals nor titled officers of any sort. Now, why do I speak of this? Partly because I was some-times dubbed Colonal here: but I never here times dubbed Colonel here; but I never hear that title mentioned on the other side. I supback from the other life a good deal, have an idea of what that world is, but it is impossible for us to give you a clear comprehension of its every day work, because there is a good deal in compaction with it that you payer ay narional connection with it that you never experienced and I think never will experience on this plane of life. It don't belong to it, it don't belong to your stage of existence, and you have got to pass on to find it; just as high problems don't belong to the small school boy's plane of edu-ation, be been got to go an out bit before cation; he has got to go on a good bit before he can comprehend them. I have only just come to put out a feeler, so

in spirit-return in the places where I have been known. I have traveled around this State been known. I have traveled around this State more than once, looking in upon familiar spots, and trying to make an impression on some whom I thought might be glad to know that I have a continued life. I don't make this my constant business, for I have employments on the spirit-side that take much of my time and attention; but I come occasionally in this way to see how many Leon when you to know lodge to see how many I can wake up to a knowledge of the eternal life.

of the eternal life. I said to an acquaintance of mine in spirit-life the other day, "Benson, I wonder if any of our people would care to know that spirits live and can return to earth?" and he said, "Why don't you go and see, and try to make yourself known? I would n't wonder if some of the folks in Framingham would have a curi-osity at least to learn something about it if osity, at least, to learn something about it if you knock at the door." So I thought I would try to do this, and I am here, giving a word of greeting and remembrance of old times to any who care to receive it from William Hastings. JANUARY 8, 1891.

he will increase his power, his mind will think more quickly, and so I believe in each one doing the most that he can. I had a good deal to say; perhaps it is just as well if I do n't say it; it has gone from me any-how, and I'll have to wait for another time. You see we are not familiar with this sort of a machine, and somehow or other it sort o' slips away from us before we know it. My friends may take that as my excuse for my not saying any more, but if they want me to come and talk to them they may just hunt me up an in-strument, and I will do the best I can with it. It is a very little favor to ask, and I think they can grant it to me. I come from Cleveland, O.

#### J. F. Gage.

I feel a little confused in coming. I don't understand why I should, for I am all right now in the spirit-world. My head troubled me; there was a confusion of ideas. I could not think straight; but that clouded condition has all passed away, and I feel that it will not trouble me any more. I wanted to come and say this. I wanted my friends-and I have good friends-to know that I am in a pleasant condition on the other side of life. Some of them, I thought, might be troubled about me; but tell them it is all right. I have not been cast out from a happy state; I have not been bound down to an unpleasant life; I don't see shadows, but I find kind friends and associations.

It seems to me that sometimes people on earth get into a strange atmosphere; the brain do n't work as it should, and all sorts of ideas don't work as it should, and all sorts of ideas come crowding upon them. Perhaps, if that mental state was understood better, some kind of treatment might be applied that would lift them out of it, and give the spirit or the mental power a chance to work more clearly and intelligently; but, for some reason, a good many are afflicted in that way, and some last so for a long time and finally die out, and oth-ers, under the pressure of the affliction, put themselves out of the body. Now, what I have learned of these things by way of study in the spirit-world, shows me that a kind and wise provision is made for spirits who have wise provision is made for spirits who have gone through these afflictions; and whether they have put themselves out or not, they are surrounded by conditions that help to clear the mists from the brain. I don't mean from the physical brain now, because that, of course, is left on earth, but I mean from the mental action of the man or woman; and they are stimulated by magnetic forces that are brought to them by wise-well, I suppose I may say

to them by wise-well. I suppose I may say physicians or healers, that help to bring them out to an understanding of the situation. I have had just such help, and I must say I am glad to be a freed spirit, unhampered by the afflictions of the physical form. Perhaps my friends would like to know what I am engaged in, and it may seem strange to them for me to say that I am engaged in the study of music. Now, that would not be strange for me to say to them if I was on earth, because music was a passion with me. I loved it. I loved the atmosphere of song and har-mony, and so it was a part of my life, and even when I was clouded on other things, the thought of musical expression gave me pleaswhen I was clouded on other things, the thought of musical expression gave me pleas-ure. Well, now, I am just the same, only more intensely so in the spirit-world, and I belong to a band there. If you think we have made a mistake, because we have. Those who are in harmony together and interested in the same study and practice form into hands and they study and practice, form into bands, and they give some harmony to the world, I can assure you. I think I am developing higher tastes in musical expression than appealed to me here, because I can study with clearer understanding, and I am happy in my work, for, as my friends say, I am in my element when pursu-

ing this practice. I come from the Granite State, and I have an affection for the place where I was known so long. Tell the people of Hopkinton that I bring them greeting from the spiritual world. and have no regrets to express. The past with its experiences has gone by, and the future is before me with much of pleasure as well as much of discipline. I am ready to take up that which comes. J. F. Gage.

#### George Stevens.

I have only a few words to say. I find it almost impossible to speak through this medi-um, but I am strongly attracted here by a dear soul in the audience to whom I wish to say: soul in the audience to whom I wish to say: You are protected and cared for by your angel friends, those who have, in times past, guided you by the impressions you received, and also by signs which they have given. You know they watch over you, and in the near future you will be led through that experience that you think is to come. It will be all right, and you will feel the presence and protection of your spirit-friends. George Stevens.

being distinctly; not any different from any other human being that walks the earth in point of birth or of parentage; that in the flesh he was not of God any more than all human beings are of God, for even the very atoms and elements that go to make up your organic bodies are a part of the Great Infinitude; they could not exist without that Divine Intelli-gence which produced them, through the opperce which produced therefore spiritually and physically human beings must be of God. So was Jesus of Nazareth, a humble, beautiful individual, full of spirituality, high-minded and aspirational by nature, easily acted upon by unseen intelligences who desired to benefit mankind. What became of his body after it was placed

in the tomb? We are informed, and we be-lieve correctly, that the body of Jesus was re-moved from the tomb by a company of his for-mer associates, a brotherhood called Essenes; mer associates, a brotherhood called Essenes; that these Essenians had, in secret council, during the progress of their society, taken oath that whichever one of their number should die, or pass from the body, should have the mortal form cared for, and interred away from the haunts of men, and that it became a sacred duty upon these Essenians to take the body of their beloved brother, one whom they had look-ed un to as a guide and teacher and to carry it ed up to as a guide and teacher, and to carry it far away from the public knowledge; and we are told by our records in the higher life that this was accomplished; the body of Jesus was removed from the tomb by night and taken

away. What, then, was the body which was seen after the third day? A spiritual manifesta-tion, clear and distinct. Jesus, the man of Nazareth, attended by his spiritual friends, re-

Nazareth, attended by his spiritual friends, re-turned to manifest his presence to those whom he had loved, not only to comfort them, and to assure them by this manifestation that all things were well with him, but also to bring a demonstration of supernal power to the world. We do not think that the story was bruited abroad that Jesus rose in the body after the third day merely to have it understood that he was a supernatural being, different from all other humans, but we think that the story was circulated because those who told it really be-lleved it to be a fact.

circulated because those who told it really be-lieved it to be a fact. Remember, the Essenians were sworn not to reveal the place of sepulchre of their brother-hood, or of any one of their number whose body was left in their care, and for whom it was felt they should perform the service of burial. Let it be remembered that this broth-erhood sacredly believed they should violate an oath and bring punishment upon them-selves if it should be known that they had taken the body of Jesus and given it inter-ment.

#### Andrew Hersey.

Andrew Hersey. I do n't know, Mr. Chairman, as it is a great while since I dropped out of the ranks. The call came to me rather sudden, and I had to respond; but it was all right, and I am glad that it hap-pened so. I have met with a great many friends who have come to give me welcome, and I have found very dear ones that I used to hold on earth, and, take it altogether, I do n't think I have any complaint to make. The thought struck me that, as an old sol-dier, it was my duty to report at headquarters on this side, telling what I have seen. I have not found an enemy, but all have showed themselves friends whom I have come across in my travels. I have only a good report to make. Now, that do n't mean I haven 't heard some noise and seen some unpleasant things. We all do that in our march of life, and I sup-pose it is just as true of the other side as it is here; we can all find something coming up in our memory of past experience that we wish had not been ours and we can all find t think here; we can all find something coming up in our memory of past experience that we wish had not been ours, and we can all find, I think, many good things showing themselves that we are glad to remember; so that, take it alto-gether, we find ourselves natural men and women, and a good deal as we always have been, capable, however, of growth, and of gain-ing understanding through the lessons that come to us. come to us.

I don't come to preach. I only come to re-port, and to tell my friends in Tilton, N. H., that I have come back safe and well. There is nothing to dread, whether the roll call is unexpected to you are waiting for it. There is nothing to dread, because all there is to do is to step over and land in a friendly country. That is my experience, and I don't see why it should not be the experience of all the rest. Andrew Hersey.

#### **Bachel Adams.**

My people belong to the Society of Friends. They are not of the world's people; they be-lieve in the plain talk. I don't know as I can reach them in this way, but I was advised by the spirit friends to come to this place and say

#### John Elliott.

John Elliott. John Elliott is my name, Mr. Chairman, and simply that. Like so many others who report at your meeting, I am anxious to reach my friends, that they may know I live, and still have the old energies. I was quite an active man. I could not bear to be idle. I wanted work for brain and hands, and so, when I sat at my manual employment, I kept the mind active, and I think my friends saw the results of that activity at times during the later part of my mortal career. I do n't come here to boast of my energies; I did n't make them; perhaps I used them, but they were with me in the body as I grew from boyhood to man's es-tate. I did n't let them lie idle; they were pushing at me so I had to use them, and I do n't know as the credit belongs to me. I only speak of this that my friends may recognize me; that is, if they want to; if they do n't, why, I shall feel it is all right, I have done my part in call-ing them out, and trying to let them know something of where I am. I do n't speak alto-gether for myself; there are many good friends with me on the spirit side. Sarah went before me, but she did n't go ahead so far that I lost track of her, for when I went out of the body there she stood to give me greeting. Others were there, and William and lasac, and I was glad to see them, you may be sure. Then there have come over to the spirit-world since my time on earth, others whom I knew, some who were dear to me, and we are all at work and at home, doing our part, and trying to earn our own living. That is what we did here, what we intend to do so long as we can, and I do n't know but that may be forever. I do n't be-lieve in a man's living an idle life; if he has got his health and reason, I think the more he exercises himself the better he will be; that is, John Elliott is my name, Mr. Chairman, and exercises himself the better he will be; that is, the age of an adult.

## INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Nor. 28.—David Edison; C. L. Filnt; Augusta Currier; James Comam; Sarah Binney; Mrs. Tryphena M. Eaton; Charles H. Clark; D. C. Densmore.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLET)

ALE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY) As per dates will appear in due course. Dec. 26. - Dr. Samuel Grover: Ellen Gray; Lewis W. Nute. Lotela, for J. T. Pierce, John H. Lockey, Clara Ames, R. L. Roberts, Isalah Atkins, Laura C. Julha, William Clapp, Jae. Walker, Hester Barnes, John B. Meers, Elizabeth Hariwell. Daniel Raymond. Flora Grant, Belle Adams, William Wil-lard, Charles W. Strong, Frank Jones, Marcus Turner, Hen-ry Ward.

Ayer's Sarsaparilla stops the nauseous discharges o catarrh, and cures the complaint.

#### New Publication.

BABY'S KINGDOM, Wherein May Be Chroni-cled as Memories for Grown-up Days the Mother's Story of the Progress of the Baby. Designed and Illustrated by Annie F. Cox, author of "The Guest Book." Oblong quarto. Full gold cloth. Boston: Lee & Shepard. The enthusiastic praise bestowed on a book of the The enthusiastic praise bestowed on a book of this name and character last year has led to the publication of this new and superb edition, which is practi-cally a new work, the illustrations and text having been re-drawn and engraved, and many additions made to the contents. The engravings are of the highest order, and the sentiments expressed on ine pages novel and pleasing. Day by day the record is made of the child's advance: the date of its birth, its weight, its christening, the gifts it receives, its picture, its first birthday and incidents attending it, together with many other events occurring during its occupancy of the throne of Baby's Kingdom-all of which must be of peculiar interest when it reaches



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Chemist for U. S. Govt., Aludewords. 1890.

## JANUARY 8, 1891.

## [Continued from first page.]

festations or miracles, as they termed them in those days, were said to have been too wonderful to relate. They gave him such fame that it was impossible for him to remain long in one place. At one time ten thousand people implored him to tarry with them. He was not only a remarkable physical medium, but his miracles of healing were marvels indeed.

Martin was also one of the most remarkable of the early Christian mediums. He restored the dead to life. He kissed a leper, and he was instantly cleansed. Angels visited his cell and talked with him. A spirit once came to him clothed in fine purple raiment, with a dazzling crown upon his head, and said to him: 'I am Jesus." Martin replied: "But Jesus did never foretell that he would come clothed in purple and with a glittering crown. I will not believe it is he." Whereupon the spirit vanished, giving signs by which Martin knew he was a tempter. Diseased people were cured by having a letter from him laid upon the breast. How like the magnetized paper of to-day. The blind were restored to sight by his touch.

Toward the year 300, at a little town in Phrygia, called Pepuza, there arose a remarkable man, who claimed to speak under the control of the Comforter promised by Jesus to his disciples. His name was Montanus. He was the founder of a large sect that spread over Asia, Africa and a portion of Europe, called Montanists. It is a matter of history that many of these possessed mediumistic gifts and powers in an extraordinary degree. While under the influence and control of spirits these "energumeus," or mediums, imparted instruction and exhibited physical and mental phenomena identical with the manifestations of our mediums of to-day.

In an old work entitled "An Historical Account of Montanism," we find the following exceedingly interesting description of these ancient mediums, or prophets and prophetesses, as they styled themselves, evidently written by some one not a believer in their claims.

"In the manner of their public prophesyings, their agitations were supposed to be involuntary, and one of the main symptoms of that spirit which entered into their bodies in prophetic fits was, that it made them swell and heave in their breasts after a strange manner; and they constantly averred, as well when under the operation of the said spirit as when out of It, that the organs of their bodles were by it overruled, and their tongues constrained to utter what they did without their own foreknowledge of the matter; which spirit delivering itself by the mouth of these pretended prophets and prophetesses, gave itself out to be no other than the Paraclete, the very eternal spirit of God. And it is observable that this Spirit did nearly imitate most, if not all, of the properties of the true, Divine Spirit; for the manner of it was to press much holiness, and to rebuke vice openly and powerfully."

Again he says

" There was very little order or regularity in their assemblies; for whomsoever the agitations selzed, whether man or woman, whether young or old, the person so agitated was not to be restrained, the authority of the bishop himself, if present, not being held by them sufficient to lay an interdict in this case.'

The celebrated Tertullian bore most conclusive and abundant testimony to the existence of these mediumistic gifts. In his book concerning the soul, we encounter most interesting descriptions of experiences that find an almost exact counterpart in the mediumistic develop-ments of our own day. "We had a right," said he. "after St. John, to expect prophesyings, and we do acknowledge the said spiritual gifts; for there is at this day living among us a sister who is partaker of the gift of revelations, which she receives under ecstasy in the spirit, in the public congregation, wherein she con verses with angels, sometimes also with the Lord, and sees and hears divine mysteries, and discovers the hearts of some persons, and administers medicine to such as desire it; and



A LSO Electrician and Magnetist. Advice on develop-ment, and private séances attended at residences. Jan. 3. MRS. WEBB, THE ASTROLOGÍST OF whom JOE HOWARD, JR., wrote, will remain at her home, where she can be consulted by mail or other wise, until February. 367 West 23d street, New York. Heaven and Heil, 46 pages, paper. DIVINE LOVE AND WINDOM, 383 pages, paper, By EMANUEL SWEDENBORG. Mailed, prepaid, for 14 cents each or both for 25 cents) by the American Swe-denborg P. and P. Society, 20 Cooper Union, N.Y. Oct. 11. DR. DUMONT C. DAKE. 499 FIFTH AVENUE. NEW YORK CITY, phenome send for RUPTURE POSITIVE CURE. By mail. Sealed. South Street Address W. S. RICE, Box Y. Smithylife, Jeff, Co., N. Y. Jy Dec 20. **RAYMOND'S** VACATION **EXCURSIONS.** All Traveling Expenses Included. A party will leave Boston Tuesday, Jan. 13, rig New Or-leaus, and Thursday, Jan. 15, rig Kansas City for CALIFORNIA AND THE SANDWICH ISLANDS.

R. MURRAY, M. D.,

7

There will be a month's sojourn on the Islands, with a visit to the famous volcano of Kilauca, which has lately shown renewed activity. The exemsion tickets include every part of California, and are good to return until July, with a choice of four different routes. The outward route January 13th will be *cuo* New Orleans, Galveston, San Antonio and El Paso; and January 15th *ria* Chicago. Kansas City, Las Vegas Hot Springs and Santa Fé. All Bailwary Travel in Magnificent Trains of Vestibuled Pailman Palace Cars with Dining-Cars. Send for descriptive circular

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ALL purchasers of O. P. Longley's book of beautiful sengs, A "Echoes from an Angel's Lyre," will receive as a premium one copy of, the same author's songs with sheet music, bearing lithographic title-page, with por-traits of. Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitide" Grand Jublice, or Marching Away.", Purohasers may select the premium they desire from the list of songs in our advertising col-umns. Price of book postpaid, §1.12. For sale by OOLBY & RICH.

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Three Inspirational Lectures: HEREDITARY INFLU-ENCES-How Acquired and How Masiered. SPIRITUAL: SCIENCE OF HEALTH AND HEALING. KARMA, OR: SEQUENCE. POKM, entitled "Our Greatest Need, and the Divine Attributes" Price 32 centa. For sale by COLBY & RICH.

In our land there is much luxury, and but little sloth. So we must find other causes for the "chronic tortures." It has been said that to have gout one must have ancestors, or, as they say in Philadelphia, "grandfathers." This disease, says Dr. Da Costa, in his great work on "Diagnosis," "is rare in this country," but not so Rheumatic Gout. He adds: "Nor will it yield to the remedies usually administered in acute Rheumatism, nor to colchicum and the alkalles, so beneficial ingout." However, remarkable cures have been effect-ed by the Compound Oxygen Treatment of Dns. STAR-REY & PALEN. If you wish to convince yourself of this, send for our. Treatise on Compound Oxygen, a book of 200 carefully written pages, or write us, giving your symptoms, and we will give Our opinion, free of charge. No other genuine than that of Dns. STAR-KEY & PALEN, 1529 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal:

## BANNER OF LIGHT.

## JANUARY 8, 1891.

# WOODEN COMFORT.

There are some few pieces of furniture which seem to breathe of comfort. This Dog's Head a Rocker is one of them.

> You seem to know before you try it that it is going to be comfortable. Its shape says so. But it is a new exnerience in com-

fort that awaits you. Chairs obey no laws. You can search the city and not find so comfortable a model. You can search your mind for reasons and not find one which explains it.

The time to measure its comfort is at eight in the evening. Tired with the labor and cares of the day, you settle back upon its soft cushions and spell your rest with a capital letter.

We have the largest assortment of these chairs in this country. You will say that you never dreamed that there were so many styles.

## PAINE'S FURNITURE 48 CANAL ST., {South Side Boston & Maine Depot. Jan. 3.

Lowell, Mass.-We had the pleasure of listening. Sunday, Dec. 28th, to two lectures by the guides of Henry H. Warner of Boston. The afternoon subject was "Mediumship"; those of the evening, "The Production of the Phenomena of Modern Spiritualism." and "Where are We Going?" The close attention of the audience was held over an hour with their scientific and eloquent treatment of the various points embraced in the above subjects. The guides displayed a depth of geological and zoölogical information that was surprising to many because of the youth of the speaker. Mr. Warner is highly gifted, and we hope to hear him again. He should be kept busy by the Spiritual Societies. Following each discourse a half-busy for advance hold to ware advance to the our test séance was held, names and descriptions being given rapidly and mostly recognized. THOS. SHURTLEFF, Sec'y.

Greenwich, Mass.-An account of the Christmas Festival in this place is unavoidably deferred until

the hall, and endeavored to make every one feel at home. About two hundred and seventy five partook of the good things which were spread before them. Banner of Pight. Inome. About two hundred and acventy five partook of the good things which were sprend before them, not all mediums, but many were. A large audience was present at the intertainment fator in the evening. Mr. Harry St. Chir opened the exercises with a plane sole, rendered with much feeling; Mr. Nolan, the elecutionist and hunorist, with his two children, Miss Lizzie and Master John, gave several gelections, to the great delight of the audience. Miss Ida Burnham sang beautifully in a sweet, sympathetic voice, "Biadow Land," which was one of the gems of the evening. Mr. Charles W. Bullivan, well known to Spiritualists, rendered two vocal selections in a pleasing manner. Mr. Frank Grane accompaniled him upon the plane. Miss Wood upon the plane and Mr. Reed upon the harmonica gave two fine selections. Mr. Anderson sang two ballads, with guitar accompaniment, which touched the heartes. Little Mattie Milliken recited a Christmas story, which pleased all. The audience sang in closing "Mu classes. Mins. H. W. CUSHMAN, See'y. BOSTON, SATURDAY, JANUARY 8, 1891. Spiritual Meetings are held at the Banner of Light Hall, 9 Hosworth street, every Tuesday and Friday after-noon, Mrs. M. T. Longley occupying the platform; J. A. Bhelhamer, Chairman, These interesting meetings are free to the much strength of the state of the stat First Spiritual Temple, corner Newbary and Exeter Streets.-Bpiritual Traternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. w.i. Lec-ture at 24 P. M., by Mrs. H. S. Lake. Tuesday, Industrial Union at 14 F. M. Wednesday, Sociable at 7% P. M. E. A. C. Sanger, Secretary.

Eagle Hall, No. 616 Washington Street .-Wednesday; Dec. 24th .- The usual afternoon meeting was attended by goodly numbers. After music by Mrs. Staples, remarks were made by the Chairman, Mr. Mathews. Mrs. J. E. Wilson made remarks and gave tests. Mr. Anderson contributed a song. Psy-chometrie tests by Mrs. Chandler Bailey. Remarks and tests by Mrs. M. W. Leslle, Mr. Anderson, and Dr. E. H. Mathews, interspersed with good music. Sunday Morning, Dec. 28th. – Developing and heal-ing circle was keld as usual. The process of healing was demonstrated by Drs. Mathews, Blackden, Kings-bury. Chute and Tripp. Afternon. – Services opened with music by Mr. An-derson. Dr. F. K. Brown, Dr. F. H. Tripp, Mrs. Dr. Steers, Mrs. J. E. Davis, Mrs. J. E. Wilson, Miss Simpson, and Dr. F. W. Mathews, severally made re-marks and gave tests. Evening.– Singing by Mr. Anderson. Mr. Riddell, Miss Simpson, Mrs. Wilson, Mr. Auderson, and the Chairman, Mr. Mathews, addressed the meeting, and gave tests and readings by psychometry. The ses-sions during the day were well attended, and the ser-vices interesting. was attended by goodly numbers. After music by

vices interesting. Meetings will be held in this hall every Wednesday

at 3 P. M., and Sunday at 11 A. M., a developing and healing circle. Regular services at 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor. The Children's Progressive Lyceum .- There

was a large attendance of scholars on Sunday morning

at America Hall, and the exercises were very interest-

at America Hall, and the exercises were very interest-ing. The opening services consisted of singing by the school, invocation by Mrs. Longley, Singing and silver-chain rectifations, followed by ten minutes' conversa-tion-upon the topics of the lesson read-between children and the leaders. After the march came the entertainment, consisting of singing by little Eddie Hill, Miss Mabel Waite and Mrs. Sylvester; recitations by Eddie Hatch, Gracie Scales, Florence Sylvester, Florence Enslow and Flos-sle Waite. Mrs. Longley made a short and very inter-esting address-directed more particularly to the chil-dren, but it was attentively listened to by the adults. The physical exercises were led by Miss Mattle Chad-bourne; it is a very pleasant feature of this Lyceum to have the members of the advanced groups take such interest in its work. interest in its work.

almost starving condition by our noble worker, Mrs-Butler; and the plea for funds to assist this family, made by her, met with a generous response. A. P. T.

#### First Spiritualist Ladies' Aid Society, Par-

lors 1031 Washington Street.-At the business meeting on Friday, Dec. 26th, Vice-President Mrs.

meeting on Friday, Dec. 20th, vice President Airs. Amanda Butterfield presided in the absence of Mrs. Barnes, who was reported on the sick list. Arrange-ments were made for the annual election of officers to occur Friday, Jan. 2d, '91. All members are especial-ly requested to be present at 2 p. M. on thal day. Secretary will be at rooms of Society at 1 p. M., to receive annual dues. All persons desiring to partici-pate in the annual meeting will have an opportunity to pay their dues before the session is called to order. On account of the servere storm no regular services were held on Friday evening, but dancing and a cir-

were held on Friday evening, but dancing and a cir-cle passed the time away pleasantly and profitably. A. L. W.

#### No praise of ours can equal the sincere faith of those who know Johnson's Anodyne Liniment

Norwich, Conn .- The Norwich Spiritual Union held Christmas services in Grand Army Hall Sunday, Dec. 28th. The platform was prettily decorated with ferns and cut flowers, the speakers' stand being orna-mented with a large, handsome floral star. The speak-er for the occasion was Mr. J. Frank Baxter, well known as one of the best exponents of the Spiritual Philosophy and Phenomena. The afternoon address upon "Spiritualism the Religion for Humanity," was a fine presentation of the subject. Mr. Baxter was In good voice, and favored the audi-ence with two Songs at each session. The evening address was upon "Christ and Christ-mas," and beside being timely was very instructive, and full of new ideas and suggestions. Both lectures were replete with good things, and the audiences, not-withstanding all denominations were represented, seemed a unit in attention and interest. The crowning feature of the occasion was the séance of an hour which followed the evening lecture. Name after name of risen friends was given, and accurate delineations and detailed characteristics portaryed. Ready recognition and response from the recipients motion of the succession was the scheme of the occasion was the scheme of the occasion was the scheme of the succession was the scheme of the spin the occasion was the scheme of the succession was the scheme of the occasion was t Dec. 28th. The platform was prettily decorated with

Ready recognition and response from the recipients enlivened the exercises. It was a memorable occa-sion. Each time we think Mr. Baxter is at his climax, sion. Each time we think Mr. Baxter is at his climax, but really he is better and better on, every occasion. The Christmas music of the fine quartet, and the songs rendered by Mr. Baxter, made a great part of the enjoyment and harmony of the audiences. This closed Mr. Baxter's annual engagement with our society, and we bade him good speed on his mis-sion, realizing how valuable a worker he is in the cause of humanity.

## Meetings in New York.

Adelphi ITall, corner of 53d Street and 7th Ave-nue.-The Virt Roclety of Spiritualists holds meetings every Sunday at 104 a. M. and 174 p. M. Bheding for mani-festations and general conference at 3% p. M.

Accanum Hall, 57 West Stih Street, N. E. cor-ner din Avenue.-The Program of the Street, N. E. cor-vices every Sunday at 3 and 57. M. Mediums, Spiritualiste and investigators made weicome. G. G. W. Van Horn, Con-ductor.

The Psychical Society meets every Wednesday even-ing at 510 Sixth Avenue, between 50th and 51st streets. Good mediums and speakers niways present. Investigators and the public cordially welcomed. J. F. Snipes, Presi-dent, 26 Broadway.

the speaker appropriate to the festive season. Coupled with discourses on Christmas were many thoughts ap-propriate to the close of the year. In the afternoon the lecturer gave a brief rosume of some of the leading events of 1800 in different parts of the world, and in the evening delivered some very happs suggestions in the line of Nationalism, which evidently were endorsed by the intelligent audience. Mr. Colville will lecture in the same hall next Sun-day, Jan. 4th, at 2 and 7 P. M. Afternoon topic: "All Things Made New." Mr. Colville's yiki to Boston is producing among his many friends in this city and vicinity a renewed ex-pression of desire that he may, as in past years, es-tablish a permanent centre of activity in their midst. The lessons in Spiritual Science at Hotel Copley, 18 Huntington Avenue, are attended by about seventy-five persons at each session of the class, and on the stormlest afternoons the number present was not un-der fity. These meetings continue Monday, Tuesday, Wednesday and Friday, Jan. 5th, 6th, 7th and 0th, at 2:30 P. M. First Society of Spiritualists .- Mrs. Nollie J. First Society of Spiritualists.—AITS. Notified J. T. Brigham delivered an inspirational discourse bo-fore the Society at Adelphi Hall last Sunday morning upon the subject: "Which Embraces the Most, Spir-tualism or Harmonial Philosophy?" The speaker said: "Out of Spiritualism comes harmonial philoso-phy; to separate them would be like taking the color and odor from the rose. In Spiritualism is found a philosophy that is harmonial; or, in other words, it is made clean, sincere and helpful, when the spirit wakens in the other world it will find its reward in joy and happiness and peace; but if it is devoted to indugence in passions, selfshiness and grossness, no self-control, no self centred beauty and strength, what will it be, what can it be, in the other world? When such a spirit wakens in the next world it will behold a barren waste, nothing to beautify or illumin-ate the spiritual landscape, and its condition will be darkness and misery. Phenomenal Spiritualism proves over and over again to us that there is pro-gress after death, and that as there are Boundless possibilities in that land the unfortunate one will grow out of his unhappy lot just as quickly as the de-stre for improvement increases. Spiritualism teaches that the individual must be harmonious. The spirits teach it, and we learn it from observation; but they have learned in the actual realilies of life that what-ever is must grow out of something that contains pos-sibilities adequate to that growth. Only the voice of ignorance cries out, 'Wash me and I will be white than snow'; and the warning comes from the spirital or mortals to work out their own salva-tion, and one of the necessities to this end is to be spiritually minded, which advice is founded on the highest authority known to the Christian world, on the advice of a mas omediumistic and phenomenally chirvoyant that he did not know at times whether he was speaking with a spirit or a mortal. The highest in dividual and elevate the tone of society." The controls, in reply to an inqui T. Brigham delivered an inspirational discourse before the Society at Adelphi Hall last Sunday morning Wednesday and Friday, Jan. 5th, 6th, 7th and 9th, 85 2:30 P. M. The evening lectures in Berkeley Hall have attract-ed excellent audiences. The Christmas festivities were very enjoyable. Among the musical attractions, the exquisite violin performances of Miss Marion Osgood deserve special mention. Mr. Colville lectured Christ-mas eve on "Lessons from Christmas Tales," and on Christmas on "The Light of the World." During the current week his topics have been the sailent points in the several great religions of the world, and the practical teachings of universal Spiritualism. On New Year's eve there were special exercises of great inter-est (report next week). Year's eve there were special exercises of great inter-est (report next week). Mr. Colville will speak on Monday, Wednesday, Fri-day and Saturday, Jan. 5th, 7th, 9th and 10th, in Berko-ley Parlors, at 7:30 r. M., and on Tuesday, Jan. 6th, at Hotel Copley, 18 Hunthigton Avenue, at 7:30 r. M. His work in New York and Brooklyn will re commence Sunday, Jan 11th, in Grand Opera House, 23d street and 8th Avenue, New York, at 3 r. M.; in Everett Hall, Bridge street, Brooklyn, at 7:30 r. M. Classes in Brook-lyn will be resumed in Kingston Hall, Kingston and Atlantic Avenues, Jan. 12th, at 3 r. M.; on Schorthulpurg Iyn will be resumed in Kingston Hall, Kingston and Atlantic Avenues, Jan. 12th, at 3 r. M., continuing Mondays and Wednesdays regularly at same hour; and at 574 Fifth Avenue. New York, commencing Jan. 13th, at 10:30 A. M. and 3 P. M., continuing Tuesday and Thursday till further notice. Arrangements are also pending for another term of work in Philadelphia. Mr. Colville's address till Jan. 10th is 304 Shawmut Avenue, Boston. December under the successful ministration of that devoted worker in the cause of truth, Mrs. A. M. Glading. To name her as our speaker is to say to many of your readers more than can be said in any other way of the good wrought in our midst. We hope that she may be permitted to come among us again. I think it would be better for us all if we could retain our speakers longer, but that would have to become universal in order to get the best speakers, as nearly all are engaged a month here and there for a year or more in advance. Mrs. Glading gave the Society a benefit, consisting of clarvoyant descriptions and mirror-writing, which was a success in every way. EFFIE F. JOSSELYN.

come good. At the alternoon meeting Mrs. M. E. Williams pre-sided. She addressed herself to mediums and cau-tioned them on the necessity of guarding mediumship from any reason for adverse comment, and to besto all care on the cultivation of their attributes. A re-sponsibility also devolves upon the investigator, who should ald the medium in the attainment of the great-net constitution est possibilities

should ald the medium in the attainment of the great-est possibilities. Dr. Slade's address on "Grit" was interesting. In it he detailed many of his experiences in foreign coun-tries, and showed what could be obtained by having energy and a desire to satisfy our ambition. Spirit-ualists should possess grit, he said. Manfully admit their bellef, and demand the respect due their Cause, and they would become a powerful organization. Mr. J. W. Fletcher said there are thousands in the churches who partake of the blessings of Spiritualism, but lack the courage to acknowledge it. Phenomena and philosophy are wedded, and the truth of Modern Spiritualism is the outcome. Mts. H. E. Beach spoke, and referring to her expe-rience with the Metropolitan papers, said that "the American home is not sacred to the American press." The "Golden Circle," comprising members of the First Society, as a recognition of the invaluable ald which Mrs. S. C. Kelly, of 200 Slath Avenue, gives to their work, made her a surprise gift of an excellent dinner set of one hundred and fifty-nine pieces, and a beautiful oak table. Through skillful management it had all the elements of a surprise, and was a tribute to slient eydeavor. L. A.

The Psychical Society .- Mr. J. W. Fletcher delivered a pungent address before this society on Christmas Eve, subject: "Why Does Not God Kill the Devil?" His many happy points were highly appre-ciated by a good audience, especially his treatment of the living devils of Temper and Tongue. Jan. 7th Mr. Pletcher resumes his able service, and will illustrate big other as a user-hometrist.

bis citia as a psychometrist. Dec. 31st Mrs. Mott Knight (318 West 36th street) will be present, for independent writings between double slates. This lady, although but a recent resi-dent, and modest in pretension, has already satisfied New York inquirers of her remarkable powers in Psy-chaeranthy Mrs. Mary Wakeman, 356 West 48th street, contin-

Mrs. Mary wakeman, 356 west 48th street, contin-ues her circles every Monday and Friday evening (private sittings by appointment), and is giving gen-eral satisfaction through clairvoyance and clairaudi-ence in matters of business and spirit identity. The gospel of spirit truth need not suffer so long as it has such undoubted instruments as those above named for its private and public demonstration *L. F. SNIPER*.

Mrs. Wm. Bach, and new interest is being awakenea. Mr. Rach is lecturing every Sunday evening in Odd Fellows Hall to constantly increasing audiences. On Sunday evening, Dec. 21st, (following the lecture by Mr. Bach) Mrs. Marguerite Russell of Minneapolis, under control of "Monona," gave many tests--through descriptions, names and by giving incidents con-nected with lives of persons present--which were re-ceived in most instances with enthusiastic recogni-tion. our next issue. WINTERHUND

Cold, raw winds of winter fan to fury itching, burning, and scaly humors and diseases of the skin, scalp, and blood. No pen can describe their severity, no language can exaggerate the suffering of those afflicted, especially of little babies, whose tender skins are literally on fire. Winter is the best time to effect a permanent cure. Cuticura Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure, and

agreeable to the most sensitive, and may be used on the youngest infant and most delicate invalid with gratifying and unfailing success. CUTICURA, the great skin cure, instantly allays the most intense itching, burning, and inflamma-

Mrd. Jennie Bowker rendered vocal selections before the lecture and at its close.
The subject of the lecture had been announced to be "is There a God? Does Molecular Arrangement and Atomic Combination Prove the Existence of an Intelligence?" The spirit who was to have treated this theme was unable to be present, hence the controlling in the nature of the discourse, and stated he would speak on the following: "Is There a God? and Thoughts on the Circulatory Principle of the Planet, and the Igneous Theory of the Earth."
"It has ever been," sald the speaker. "the desire of man to believe in the axistence of God. Among the earlier races this thought took deep hold, and the religions of the world have declared that there is a Supreme Intelligence which is greater than man in his noblest attainments. Jesus of Nazareth said. 'Blessed are the pure in heart, for they shall see God.' How much this meant, or what it did not mean, we cannot tell. Certain it is, it referred to no present or past elercumstance, but dealt with future possibilities. Spirits of deep intelligence tell us they have never seen a being who could be called God. We accept their teachings, but we prefer our own reason and conscience, until we have met some spirit, so unequivocal in his inferity, so universal in his purity we cannot affirm all which purity whether there is or is not a God. The truth of the words of Jesus we cannot prove until the fullest possible expression of purity has filled our lives; until we have known this purity we cannot affirm all which purity sheall reveal unto us. Personally I believe that there is a subter of the acting the due of the stability of the arguments which is infinite and individualized, that source from which all life flows. The Thelest studies the revelation affirm all which y they are walking hand in hand; it is but a confounding of terms."
The gaided denied the stability of the arguments the the disces of the lecture the guide repeated Ella Which is differed to the earthes instantated

Meetings in Boston.

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

First Spiritualist Ladies' Aid Society.—Organ-ised 1857; incorporated 1852. Parlors 1031 Washington street. Business meetings Fridays at 23 F. M. Tes sorved at 6 F. M. Public meeting, with music, addressos, tests, etc., at 75 F. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Seo'y.

..... Alls. E. Darnes, FTes.; MIS. A. L. Woodbury, See'y. America Hall, 724 Washington Street.-Echo pilitualist' Meetings Sundays at 2% and 7% P. N.; also hursdays at 3 P. M. Dr. W. A. Hale, Chairman.- Children's 'rogressive Lyceum meets Sundays at 10% A. M. Dwight Hall, S14 Tremont Street, opposite Scrkeler.-Spiritual meetings at 2% and 7% P. M. Mrs. r. Heath, Conductor, office Hotel Simonds, 207 Shawmut venue, Boston.

Twilight Hall, 789 Washington Street.-Sundays, st 10% A.M., 3% and 7% P.M. Eben Cobb, Conductor.
 Engle Hall, 616 Washington Street.-Sundays at 10% A.M., 3% and 7% P.M.; siso Wednesdays at J P.M. F. W. Mathews, Conductor.

Rathbone Hall, 694 Washington Street.-Spirit wal meetings every Sunday, at 2½ and 7½ P. M.

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

**First Spiritual Temple, corner Exeter and** Newbury Streets .- The guides of Mr. A. E. Tisdale gave the last of their present series of lectures at the

First Spiritual Temple on Sunday afternoon, Dec. 28th.

Mrs. Jennie Bowker rendered vocal selections before

the lecture and at its close.

#### ELIZABETH C. SANGER, Sec'y

The Berkeley Hall Meetings .- Last Sunday good audiences were in attendance morning and evening. In the morning the guides of Mrs. Lillle gave an-swers to questions, and in the evening discoursed upon "The Stability of Human Institutions." Some of the handjworks of man, it was said, which seem almost imperishable, were first referred to; then the institu-tions, governments, religions, which although chang-ing as time rolls on, are old as man, and give evi-dence of permanency. The Committee appointed to distribute Christmas dimners to poor families report that they received in do-nation of money thirty-three dollars, with which, and those of poultry and its usual accompaniments, they supplied substantial and enjoyable dinners for thirty-nine families. Cases of destitution were found that gave a realizing sense of the truth that it is more blessed to give than to receive Mrs. Lillle will speak the first two Sundays of Janu-ary in Haverhill, at Brittan Hall. Mr. Edgar W. Em-erson will occupy the platform at Berkeley Hali dur-ing her absence, with lectures and tests. No word of ing. In the morning the guides of Mrs. Lillie gave an-

A member of our school has been found to be in an

erson will occupy the platform at Berkeley Hall dur-ing her absence, with lectures and tests. No word of introduction or commendation is necessary for this well-known and popular medium. Come and hear the communications and evidences of spirit-return. Mr. Emerson has kindly consented to give tests at an enter-tainment to be given by the Society in Berkeley Hall, Friday evening, Jan. 9th, the exercises at which will consist of music, recitations and tests. A general good time is expected. Tickets are to be twenty five cents.

Dwight Hall, 514 Tremont Street. - Last Sunday the developing circle was well attended, beau-

tiful flowers and grand spiritual influences being

Sunday the developing circle was well attended, beau-tiful flowers and grand splritual influences being present. The flowers kindly given are sent each week to cheer some invalid brother or sister. The afternoon service opened with music by Mrs. Jewell of Cambridgeport, and an invocation by Mrs. Jewell of Cambridgeport, and an invocation by Mrs. Dr. Heath, who followed with an address upon "In tellectual Development as Connected with Medium-ship." Rev. Mr. Hulet of Lynn gave a brief history of the manner in which the spirit-world led him from being an itlnerant Methodist preacher into the grand work of spiritual development. Dr. W. A. Towne spoke of "Sitting Buil" as a wonderful medium among the red men. He related some of his own ex-periences, called for strong men and women to stand up for spiritual truth, and closed by giving convincing proofs of the presence of spirits. Mrs. Dr. Loomis-Hall gave psychometric readings, following with ad-vice to all present in regard to building homes in the future by good deeds here, every act of kindness hav-ing its reward somewhere. Dr. B F. Barker said that principle is what we want; that the power of the spirit which was sought for by our good Methodist brethren in the past is now manifesting its presence over all the earth. Miss Jennie Rhind gave typical visions, remarking that woman has a great work to do; aided by her clearer perception she will accom-plish much. Dr. A. D. Haynes remarked upon the ills treatment of the Indians by the United States, and Mrs. Dr. Henth closed the meeting by giving several tests.

Mrs. Dr. Henth closed the meeting by giving several tests. Evening.—The session opened with music, led by Mrs. Bennett, and an invocation by Mrs. Dr. Heath, who spoke upon inspiration, and made an earnest plea in behalf of the children. Dr. B. F. Barker spoke of God's love as the leading inspiration of our lives. Mrs. M. W. Leslie claimed that Spiritualism is to take the place of all doctrines and dogmas of the past, and the sconer the world sees it in all its grandeur and beauty the better for humani-ty, here and hereafter. Several tests were given, be-ing remarkably clear, and the names accompanying them generally recognized. Mrs. Josephine R. Stone spoke upon the New Year and its duties and possibilities, and gave several read-ings that were recognized as correct. Dr. C. D. Fuller said that in our churches much is said about the life hereafter, and asked whether it would not be better to teach of the life of the present. Several names of Hrockton, and James Munroe, the latter a painter, who fell from the steeple of a church in Chelsea, on which he was at work. Mr. F. W. Haker gave an inspi-rational poem upon subjects given by the audience. HEATH. Twilight Hall, 759 Washingten Street.—

Twilight Hall, 789 Washington Street .-Mr. Cobb being absent last Sunday, the conductor

ship of our meetings was ably sustained by Mr. Jay Chaapell, who delivered many highly instruct-ive thoughts during the day. Mrs. M. A. Chandler spoke feelingly upon the dutles due excarnated spirits by those yet in the flesh, following with recognized tests. The eloquent control of Mrs. A. E. King fa-vored us with interesting reminiscences of earth-life, "Flossie" supplementing them with a number of fine communications. Mrs. Hattle O. Mason spoke with earnestness, and bestowed several cheering spirit-mes-sages. The plain talk of our veteran worker, Dr. Mayo, was warnly received. Able remarks, as well as creellent tests, were given by Mrs. W. Brown, Miss A. Peabody, Mrs. A. Forres-ter, Mrs. Woodman, Mr. F. Riddell, Mrs. Neille Thomas, Mr. Hollingsworth, Mrs. Hammond, and Dr. Barnes. ship of our meetings was ably sustained by Mr

The Ladies' Industrial Society served, a Christmas' supper' for mediums at Twilight Hall Wednesday, Dec. 24th, at 6 o'clock. Mrs. Whitlock, the President, greeted the Irlends as they came into Report, Aug. 17, 1889,

sion, reauzing non-cause of humanity. Next Sunday Mrs. Clara Banks of Haydenville, Mass., will speak for us. Mrs. J. A. CHAPMAN, Sec'y.

New Bedford, Mans.-Sunday, Dec. 21st, Mrs. C. Fannie Allyn occupied the platform of the First Spiritual Society afternoon and evening, giving the most complete satisfaction to all in attendance. Last Sun-day Prof. J. W. Kenyon was again with us. The even-ing lecture was particularly fine—the audience paying the closest attention to the instructive atterances which poured forth from the Professor's lips. We think, if spiritual societies throughout the Eastern and Mid-die States could once listen to the high inspirational influences which come to Prof. Kenyon, they would keep him engaged for months in advance. Next Sunday Mr. F. A. Wiggin will speak here, also on Jan. 11th, to be followed on Jan. 18th by Prof. M. Milleson, the spirit artist. itual Society afternoon and evening, giving the most

Cleveland, O .- The Spiritual Pioneer Truth Society is still holding meetings, and doing a good work in this city in behalf of Spiritualism. The Society is in this city in behalf of Spiritualism. The Society is chartered by the State. The leading officers of the Society are Mrs. Nellie M. Smith, President; Mr. W. H. Smith, Vice-president and Treasurer. The aim and object of the Society are spiritual elevation and growth. Mrs. Nellie M. Smith, who has been be-fore the public as a medium for the past ten years, lectures, gives platform tests, and holds developing circles. She has done, under the direction of her spirit guides, a great work, and interested many in Spiritualism. The services are held at 374 Ontario street Sundays, 7:15 P. M., continuously through the year. A. SMITH, Sec'y.

Fall River, Mass .- On Sunday evening, Dec. 21st, Miss Nettie M. Holt of Charlestown for the third time addressed us this season. She gave a large number of tests, and made many friends here. MRS. ANN HIBBERT.

Sorrow and silence are strong, and patient endur-

ance is godlike, says Longfellow.



A cream of tartar baking powder. Highest of all in leavening strength. -U. S. Government J. F. SNIPES

## 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 glways present. Secais free. All cordially invited. Samuel Bogart, President.

An cordinary invited. Samuel Dogard, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 1% o'clock. Good speakers and mediums always present. Portor E. Field (39 Powers street), Secretary, Services held under the auspices of the Ladica' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.--Bundays 10% A. M. and 7% P. M. W. J. Fulton Street. Rand, Secretary,

The Woman's Spiritual Conference meets at par-lors No. 231 St. James Piace, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .- There were two fine audiences in attendance on Sunday, and Mr. Fletcher was heard to advantage in two discourses of widely vary-Ing interest. In the morning the time was devoted to answering questions on "Theosophy," the guides holding that while Spiritualism dealt largely with the emotional, Theosophy dealt with the intellectual, and that one was necessary to the other. In speaking of Reincurnation he held that *identity* was never lost-it

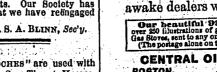
In the evening he gave a lecture of travel, full of interest, instructive and anusing throughout. Next Sunday the subject will be, in the morning: "The Coming Year"; in the evening a test scance will be held.

Haverbill and Bradford, Mass.-Last Sunday brought to a close the month of speaking here by Mrs. Carrie E. S. Twing, and the ending was a most suc-cessful one, as her ministrations were also effective, resulting in a decided advance of the Cause in many directions. Her closing meeting last Sunday, in Brit-tan Hall, before the Union Fraternity, although the weather was at zero and the snow deep, was attended by a large audience, many of whom lingered after the close to take their leave of one from whom they had received messages of assurance, consolation and cheer. In the next lecture course of 1891-92 she holds an engagement to speak one month under the auspices of the Fraternity. Mrs. Twing left last Monday for her home in West-field, N. Y., where only a brief tarry is to be made be-fore going to Pittsburgh. Penn., and Wheeling, Va., to fill engagements. In addition to her spiritualistic work, she is the lady lecturer before the New York State Grange; and in her own county she is the Su-perintendent of Narcotics, as moved by the Christian Temperance. Union, in connection with. total absti-nence reform, and was given a reception by that inter-est on her return home. Next Sunday she will be fol-lowed by Mrs. R. Shepard Lillie of Boston, before the Union Fraternity in Brittan Hall. E. P. H. brought to a close the month of speaking here by Mrs.

Newark, N. J .- Mrs. E. Cutler of Philadelphia, Pa., has occupied the platform here for the past two months, giving lactures, tests and psychometric read ings to good audiences. Her tests and exceptionally fine readings have been recognized nightly. She is a good medium; she is always willing to help societies, and gives quite a portion of her time in working al-most gratuitously for the Cause. The friends should keep her busy. GEOROE CLARK.

Bridgeport, Conn .- For the last two Sundays Mr. Oscar A. Edgerly has occupied the rostrum of our Society, giving excellent satisfaction, both in regard to his lectures and tests. Our Society has thought so well of his work that we have reëngaged him for the month of January. MRS. S. A. BLINN, Sec'y.

#### Coughs.



"BROWN'S BRONCHIAL TROCHES" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness and Bronchial Affections. 25c, a box.



W. J. Colville's Movements.

Sunday last, Dec. 28th, W. J. Colville addressed two large meetings in Continental Hall, Worgester, Mass.

The music, by a fine quartette, at both services, was a

very attractive feature, and the lectures and poems of

the speaker appropriate to the festive season. Coupled

Grand Rapids, Mich.-The work of the Pro-

gressive Spiritualists' Society was carried on during December under the successful ministration of that

St. Paul, Minn .- The Cause of Spiritualism is be

ing revived in St. Paul through the efforts of Mr. and

Mrs. Wm. Bach, and new interest is being awakened.

tion, permits rest and sleep, heals raw and irritated surfaces, cleanses the .

scalp of crusts and scales, and restores the hair. CUTICURA SOAP, the only medicated toilet soap, is indispensable in cleansing diseased surfaces. Curr-CURA RESOLVENT, the new blood and skin purifier and greatest of humorremedies, cleanses the blood of all impurities, and thus removes the cause. Hence, the Cuticura Remedies cure every humor of the skin, scalp, and blood, with loss of hair, from pimples to scrofula, from infancy to age, when the best physicians and all other remedies fail.

Ad- "How TO CURE DISEASES OF THE SKIN AND BLOOD " mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to every sufferer.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, 50C.; CUTICURA SOAP, 25C.; CUTICURA RE. SOLVENT, \$1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

Pimply Skin, red, rough hands, painful finger-ends and shapeless nails are prevented and cured by Cutloura Soap, incomparably the greatest of skin purifiers and beautifiers, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. The only medicated toilet soap and the only preventive and cure of inflammation and clogging of the pores, the cause of pimples, blackheads, rough, red, and oily skin, and simple humors of infants and children. Sale greater than the ombined sale of all other skin soaps. Sold everywhere. Price, 25 cts.

