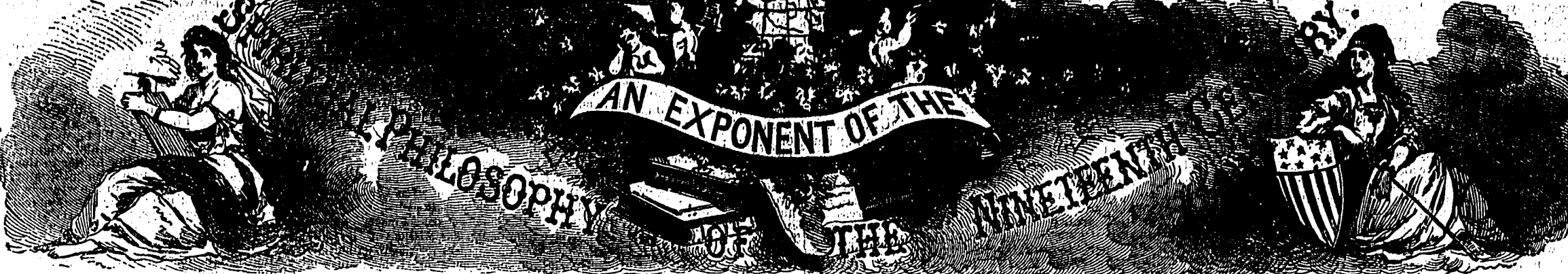


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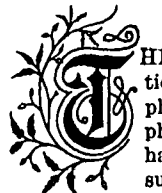
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Original Essays.

MICROSCOPIC BEINGS AND DISEASE.

BY HUDSON TUTTLE.



THE recent application of vaccination by Pasteur, the great French physiologist, to the cure of hydrophobia, and Prof. Koch's claim to having discovered a cure for consumption in the same manner, adds new interest to the minute beings known as bacilli, or microbes, which are the cause not only of these diseases, but of all contagious infections or disorders. Whether the claims of these scientists bear the test of practical application or not—that the microbes are the cause of contagion may be regarded as one of the settled questions of science. These microbes are of almost unimaginable minuteness. They cannot be seen by the unaided eye, nor if several were placed together could they be thus seen. Only when millions are interlocked, as it were, do they become apparent, and then it is like seeing a dense flock of birds, the individuals of which are blended in the mass. One or a thousand of these would do no harm, but their multiplication is so rapid that when introduced into the blood, they quickly swarm in every drop of that fluid, clog the capillaries and the cells of the vital organs, and derange their functions.

There are two worlds, a seen and an unseen. There are elephants and gnats, but the gnats are as mastodons to these microscopic beings. We have gazed at the comet blazing in the morning sky. How strangely fascinating as it hung in the fringe of rosy twilight, the star of morning blazing calmly on the threatening stranger, and the crescent of the old moon like a target of the earth, warning the intruder from near approach! Thus we stand on the coast line of the earth, and look into the depths of immensity; the infinite expanse flecked with revolving worlds is unfathomable by our limited faculties. We cannot comprehend the line reaching even to the nearest stars, nor the sweep of the circles along which the stellar systems move in periodic times. Equally inconceivable—we adjust the telescope and look through the entire star-arrangement of what we call the universe into space, black and absolute—beyond the gulf into which our vision reaches, we say there is another system like that we call the universe, with gyrating suns and worlds peopled with sentient and intellectual beings, and we fancy we are able to grasp the movements of countless universes around a common gravitating center of motion.

We look through the telescope at the comet, and as we gaze it sweeps onward along its pathway and grows dim, until, as a mote in the field of view, it is lost to sight; yet we know it is still moving toward the verge of the system, further out from the sun than the outermost planets, and that it will go forward until its appointed time, be it a year or a thousand years, when it will again fall toward the sun, with the swing of a gigantic pendulum, to again depart on its remote journey.

If we are appalled at the contemplation of such vast magnitudes and distances, equally so are we when we gaze in the opposite direction, that of minuteness. It is a world the unaided eye never sees; a world of life within the world of life, and an explanation of the most difficult problems of biology.

I shall never forget the first time I looked through a microscope. There was a minute drop of stagnant water, in which the eye could detect nothing. The lens revealed a swarm of beings such as I had never seen before, strange, grotesque forms of life, feeding on floating specks. What were these? A higher power showed them to be organic beings. It seemed that there was an endless series, the larger feeding on the smaller, and these on still smaller, and these on smaller still, until matter itself was only an interblending congeries of living beings. But a higher magnifying power dissolved the illusion, and as the telescope enables us to gaze through the boundaries of the stellar universe, the microscope enables us to look through the stratum of living forms and see the expanse of unappropriated mineral elements. Life even in its minutest forms is superimposed on matter.

Strange life! The animalcule a million times smaller than the finest point that can be broken from a cambric needle, manifests instincts as remarkable as are observed in higher animals. Once, in a drop of water, I saw a speck just discernible, and brought it under the glass. It was a shrimp-like animal, of exquisite form, and carried a cluster of eggs nearly as large as itself. With a needle I broke this away. Immediately this being, so small that its existence seemed an imagination, manifested the greatest solicitude, and began searching for its missing treasure. It soon found it, and seizing fast hold of it endeavored to escape; its maternal love was as ardent and devoted as that of the human mother for her child! As affection, love and thought are measured by manifestation and not by size, it becomes interesting to know how infinitely small the aggregation of matter must become before they cease to be. No words can describe, no pencil paint the wonders revealed in a single drop of stagnant water. No menagerie has more curious living beings, nor a greater variety. The species of animals and plants greatly exceed in number those of larger growth. They sport in changeable forms and variations, and to name the countless swarms would be impossible. Among the most minute of these microscopic beings are the bacteria and bacilli, which by their infinite swarms give rise to the most terrible forms of disease. Each of these maladies has a bacterial form peculiar to itself, although there is such a similarity between the various species that it is often difficult to distinguish them from each other. They are all formed of a simple sack of organized matter. Some are round, some oblong, others like rods, others curved or spiral. Some are motionless, while others have a filament like a lash, which vibrates with great rapidity, and the being revolves, or darts with a constant motion. The bacilli of the cholera are shaped like a comma, and hence are called "comma bacillus"; those of consumption are like a cane with a knob at one end.

There is one peculiarity about them, for while the mature beings are quite easily affected by heat, cold, or desiccation, the germs are almost invulnerable. These germs are too small to be detected even by the highest power of the microscope. They float in the air or in the water, and when breathed into the lungs, or drunk, find their way into the blood, and if the vital forces are not able to react on them, they at once begin to multiply. This multiplication is of a peculiar character, for it is by division. If you watch a matured form, you will observe a contraction in its middle portion, slowly deepening, until the being becomes of hour-glass form, and then breaks in two distinct individuals. This process goes forward with such astonishing rapidity that a single germ of diphtheria will multiply to 70,000,000 in twenty-four hours. The terrible contagions of smallpox, diphtheria, typhoid fever, etc., are propagated by what are regarded as animal germs. In these diseases the germs are thrown off from the victim and taken into the lungs with the breath. There they enter the blood and begin to grow and multiply. When their number becomes sufficient the fever commences, and continues until the vast multiplication exhausts the soil in which they grow. If the patient then has vitality remaining, he may recover; if he has not, death closes the scene.

When a person is vaccinated, the germs are carried with the vaccine lymph, and the result is the same. It is like introducing yeast into a mass of dough. The yeast is filled with germs of the yeast-plant, and the dough is the proper soil for its growth. By its growth it liberates carbonic acid, which lightens the dough, every particle of which is filled with the plant. When bovine lymph is employed, the same process follows as in smallpox, with this exception: the germs have been modified in character by having passed through the system of the cow. Pasteur has illustrated this in an interesting manner by his experiments in determining the character of splenic fever, which admits of no remedy, and threatened at times to sweep away the cattle from whole provinces in Europe. He found that the disease was propagated by germs, and these germs could be cultivated so as to become mild and easily controlled when animals were vaccinated with them, and that this vaccination was a sure preventive of the disease. On the other hand, he increased the virulence, until the vaccination was an aggravated form of the original disease, and death followed more speedily. He found that these germs were tenacious of life, and when animals dying with the disease were deeply buried, the earth-worms years afterward bringing up the soil, brought up the germs therewith, and the animals cropping the grass growing thereon became subject to the disease.

In a similar manner in diphtheria, this patient investigator found that the germs admitted of cultivation in two directions. By transferring them to a bath of chicken broth, they became mild, and when introduced into the system only light symptoms of the disease resulted; on the other hand, by placing them in fresh blood, and making several transfers, their virulence was so intensified that death soon resulted from their introduction into the veins of an animal.

Typhoid fever is now known to be the result from germs which are scattered by defective sanitary conditions. The contents of the cess-pool, the stable or water-closet find their way to the well, and a draught of clear cold water carries with it the deadly germs of the disease which scorns human skill. Science has placed the means of prevention in our hands in the form of disinfectants. Caustic lime is especially useful in destroying the germs of fungi,

while carbolic acid is especially useful in the destruction of animal germs. It is for this reason carbolic acid in diluted form makes such a soothing and effective dressing for wounds. Especially in warm weather, wounds suppurate, and unhealthy growth forms at the edges. Sometimes what is called hospital gangrene appears, which greatly complicates the case, and endangers life. In all these cases where suppuration appears, the presence of a fungoid growth is the cause. The germs floating in the air find the wound a proper soil. A carbolic acid dressing at once destroys this growth, and the wound heals.

Malaria is referred to vegetable germs which are liberated from decaying vegetable matter, and are taken into the blood through the air or water. There they multiply with great rapidity. This rapid growth means the destruction of blood, for they really feed and are nourished by it. Not only is the blood impoverished, it is filled with poisonous matter which the liver and kidneys attempt to throw off, and failing, become diseased or break down altogether. The chill and fever is the climax of the growth of the malarial germs. At the commencement of the chill the blood is filled with them, but after the fever they all disappear. Quinine seems to be a specific antidote to the malarial germs, in a manner which thus far allows of no substitute.

Many of the diseases of animals, as already mentioned, are referable to distinctive germs. Ignorance of this fact has wrought great suffering to mankind. Thus when stagnant water is given cows for drink, the milk becomes affected. The bacteria swarming in the water when taken into the stomach, enter the blood, and as irritants or poison, are secreted out of the blood in the milk. Such milk has an offensive smell and taste, and quickly sours. It may even become putrid, and the butter is especially objectionable. The milk may coagulate before being drawn, and garget and inflammation supervene. An examination of such milk with a microscope will show it swarming with bacteria, and while the milk is wholly unfit for food. The blue color of old milk is produced by the presence of bacteria, but there seems to be some distinction in the type of those in the milk after the cows have drunk stagnant water and those which always appear when milk commences to sour.

Nor are plants exempt, and the most incurable maladies to which they are subject result from the attacks of these microscopic beings. The blight of the pear is supposed to be the work of an animalcule, and so numerous are they that a drop of the sap from an affected part, placed under a high power, dances with the maze of life, and it would be as impossible to count the individuals therein as the leaves of the forest. The rust of wheat, the smut of corn, the yellows of the peach each is the result of an attack of specific forms of fungi or bacteria. Every day new discoveries are made in this field, and we find that our deadliest foes are the invisible beings, the existence of which can only be known by the highest magnifying power supplied by inventive genius. The tiger is a harmless foe compared with these infinitesimal germs.

The past few years have not only vastly increased our knowledge in this direction, but also provided means for our protection; yet we can but feel, when we contemplate the destructive agencies with which we are surrounded, that it is not strange we die, but a miracle that we live.

How is it possible to prevent being destroyed by one kind of bacteria by vaccination? As has been alluded to, Pasteur has shown that by cultivation the virulence of the bacterial contagion may be mitigated.

The bacterial forms introduced by the vaccine are, so to speak, less ferocious, less rapacious in appetite; feed slower, and thus allow the vital forces time to recuperate. At the same time these weaker beings absorb the nourishment from the stronger, and thus starve them. They effect a change in the system which fortifies it against the repeated attack of themselves, even in the virulent form.

In the present half-knowledge we have of these minute beings and their relations to life, it cannot be claimed that vaccination is more than experimental. There are many and subtle conditions to be taken into consideration. It is certain that there are high states of physical and spiritual health which are absolute protection against all forms of contagious or malarial disease. The inference is that when any of these germs are introduced into the blood their first growth is from the impurities there found, by which they are enabled to attack that fluid itself. After all impurities are absorbed the bacilli die for want of nourishment, or, as it is said, the disease reaches its crisis, and then the patient, if sufficient vitality remains, recovers. If the impurities predominate, it is thus evident the attack is from the first hopeless, for the disease will be of most malignant type. The first cases of all such diseases are most violent, because those most susceptible, from impurity, first succumb to the absorbed germs. Such furnish a soil for the rankest growth.

All forms of infection, contagion and malaria are results of wrong methods of living, whereby the vital forces are weakened or the blood corrupted with impurities. There can be no question but a perfectly pure, clean and therefore healthful system, is exempt from all infection. How to attain and preserve such a condition may not be well understood, but it is really not as obscure as the blind manipulations of the vaccine remedies, whose cultivation must be attended with the greatest uncertainty, and application fraught with dangers which will only be revealed when too late.

AN OUTLINE OF THE ETHICS OF SPIRITUAL PHILOSOPHY.

BY "FRANKLIN."

The past looms up in memory; men compare it with the present, and then wish they could have "known what they know now," thinking how much better they would have done than they did. They see their relation to their past acts to the extent that they recognize that they were actors. But they do not understand all their relations to the deeds they have done. Nor are they sufficiently cultivated, in a spiritual sense, to discern God's relations to those deeds. They consider God in the character of a judge who must know their folly, and they hope for His mercy. Men do not realize God's influence over the performance of what they do. It is conceded that finite spirits in this mortal life, our fellow-men, influence each other's conduct; how much greater must be the influence of the Infinite Spirit! In looking over our past doings, the effect of Almighty wisdom acting through us is little appreciated. We "build better than we know." There is some vanity even in deploring one's own wickedness, as though one could upset and thwart divine plans, and do wrong in spite of everything. Let us learn to examine the past, that we may be led to improve on it; but let us not attack the godlike in ourselves by assuming that the results of our weakness and ignorance are not produced in harmony with a divine guidance. The apparent evils have uses. Let them be calmly and carefully studied, and harmonies will be discerned in them. Harsh criticisms tend to a hiding of the facts we need to know. Lies are invented to cover the supposed nakedness of truth, as though the mantle of charity were not sufficient. By this charity it is not intended to protect and encourage vice, but to defend the supposed sinner from the condemnation that Jesus refused to adopt when he said: "Neither do I condemn thee, go and sin no more."

The past should be a guide to the future, like a log-book to be studied to determine what course to take. The complete record of the past should be so far opened that we may know the motives of those whose acts we deplore. The seal of blame has long shut much ethical truth concerning such experience from the investigation of mankind. When the past shows its light to us we get the advantage of its directing rays. When men secrete their motives for fear of punishments or scorn, we are deceived by their lack of truth even if they utter no falsehood. Consistent disregard of these important principles has forced honest people to feel a guilty responsibility for their own past lives, and made them suffer and dread tribulation.

Systems of "free will" ethics are raised to deter men from sin by loading them with a responsibility inconsistent with the omnipotent provision of divine love. It is more morally practical and more logically theological to look to future good than to a past not so good. This conscience that Shakespeare says

"Doth make cowards of us all," is not ennobling, if cowardice is to be the end of it. Conscience operates in the highest sense when it moves us to better living and holier lives, and comes from the comparison of the ideal with the actual, the possible future with the known past that has already existed, not to punish or reward for what has been, but to do better. The only good remaining for us must come in the future. The present has no length, and contains nothing, being merely the separation of the past from the future; and the past is fixed, and can do us no good except as a guide for the future. A sense of guilt comes from assuming responsibility, from believing that what has been done had not a good purpose in spite of God's will, and was therefore wrong, and for it we must be held accountable. All people desire to be happy; and each one acts as this impulse and his state of mental and spiritual development lead him. The truest way to benefit ourselves and others is to have everybody clearly see what is the cause of real happiness, and to have each one learn that his own real happiness can never injure others or himself. When this has been seen, and thoroughly learned, the course of duty will be clear and attractive. Each person will know what he ought to do, and desire to do it. Duties, like all relations, will be divided scientifically, because comprehensively, naturally and most simply, in seven ways. In ethics we have that law which shall train the individual to bring the God within into communion with the God without, through the individual's own nature, and the environment in which it exists. The ways in which this is to be done are through the laws of Christ, and they exhibit seven relations to be harmoniously maintained for the perfection of the ideal living, thus:

1. Duty to one's own body; to preserve its health.
2. Duty to one's own intellect; to preserve and cultivate it in truth.
3. Duty to one's own spirit; to keep it in purity, harmony and love; that is, individual, personal and distinct, yet agreeable and affectionate.
4. Duty to one's material surroundings, that the earth may be wholesome, and his neighbors and the animal creation may, as far as possible, be preserved in harmony.
5. Duty to the intellectual world; to spread the light of truth.
6. Duty to the spiritual beings that inhabit the world with us; to sympathize with them as far as one may.
7. Duty to God, knowing him as far as possible, doing all in true harmony as far as one can, maintaining high and happy relations; with purity, wisdom and love.

This view of ethics is consistent with true

Spiritual Philosophy, comes from sources filled with the highest spiritual inspiration, and is based on Spiritual Mathematics. The law of the seven-fold division of relations depends on quantitative principles, and may be explained when we have better opportunity. Its demonstration is simple, and easily acceptable, and leads to most valuable results in various departments of philosophy.

THE BREATH OF INSPIRATION.

A good discourse was pronounced in Unity Pulpit, in this city, on the first Sunday of November, by Rev. Henry G. Spaulding, bearing practically on this always impressive subject. He compared the breathing of the spirit to the blowing of the wind, which bloweth where it listeth. These voices of the spirit come from many sources. They seem to follow no law, but are heard awhile and then are still. In our best moods the reach of our souls is far beyond anything that we feel at other moments. There are times when we feel on our fevered souls the cool breath of diviner gales. We are lifted by the celestial breeze as the leaf is lifted by the wind. But the heavenly breeze dies away, and nothing remains save the dull sounds of the day's monotonous cares and toils.

The voices of the spirit are as varied and varying as are the ever-changing sounds of the wind. They speak to us, now in the still, small voice that we call conscience, and again in the loud tones of remorse. They plead with us to obey some heavenly vision, or urge to some instant performance of duty. They counsel and cheer. They bring to the inward ear constantly varying messages, adapted to our ever-changing needs. Religious inspiration comes to man from a great many different sources. All the agencies of our higher culture may be the helpers of our religious life. All the truly great poets are religious teachers. They give us nobler loves and diviner cares. They make us feel that we are heirs of pure delights, but have not yet entered into our inheritance. He who neglects Shakespeare and Browning does so at the risk of loss to his spiritual life. He misses certain rich formative influences that strengthen faith, purify conscience, and show us how to make our human life divine. The best imaginative prose literature of our English tongue, history and all noble biography, nurture lofty aims and kindle high aspirations. The recorded deeds of heroes make us long to lead heroic lives.

Nature often gives us the blessed mood in which the burden of life's mystery is lightened. We lift our eyes to the hills, or we look out on the limitless sea, and strength comes to our souls. But we are not to passively wait for these higher moods to which we are lifted by so many different influences. We are susceptible to spiritual impressions because we ourselves are spirits. We can go forth to meet the visitor that comes to bid us go up higher. We may anticipate the nobler mood and put ourselves in the way of seeing the heavenly vision. God is in his heaven to-day and every day. We are to throw open on every side the windows of our minds and hearts, that we may catch the gladdening light and receive the refreshing breeze. Even love's appeal and friendship's call will fail to reach us if we suffer forgetfulness or indifference to close the inward ear against these blessed voices.

But the heights of spiritual being are for those alone who turn this heat of emotion into motive heat, and straightaway apply it to the will. Not our dreams of goodness; but our earnest resolves and constant efforts to be good and do good, save us from ignoble living. We must therefore learn to put to noble uses the spiritual quickening, the moral inspiration. The heavenly vision, the religious insight, the great hope—these are given us that, while we are under their spell, we may will to do divine and heavenly things. Says Emerson, "In high communion let us study the grand strokes of rectitude." On our Mount of Transfiguration life's high tasks should resolutely be planned. Then when we come from these summits of soul-communion, we shall be only the more tender, trusty and true in the lowly vale where our common duties lie. "Visions of truth and duty that awaken no resolve, quicken no purpose, leave us worse rather than better for their coming. We have caught a momentary glimpse of our real selves, and then have gone our way, only to forget it all and live on as if we had never seen it."

Even the Christ himself men often receive with the mawkish homage of mere emotion. They shout hosannas with the throng, and soon after consent to Messiah's death, when, in the triumph of some present wrong against which they have not uttered a word, a great truth is crucified afresh. There is an enervating luxury of high thinking and holy feeling that leaves a man weaker rather than stronger for the tasks of life. The pure and healthy sentiment which infuses energy into the will and new-creates the soul is dangerously akin to a sickly sentimentality that palsies effort and puts resolve to sleep. Far better than the devotee who only dreams dreams and has ecstatic visions is the patient drudge who never soars nor climbs, a single moment of vision, but plods straight on with persistent fidelity to each nearest duty in the narrow way.

But this waste of our spirit's noblest moods need not be. We can transmute the heavenly vision into a high purpose, and then it will brighten our dullest days. We can make our hours of insight hours of a true consecration. The life of the Christ shows us in clearest and strongest colors both these hours of insight and those other longer hours of gloom which make up every human life. It is all in the highest sense an allegory of the lives of us all. Hours of the gray dullness of a clouded day are our common portions. God gives us every one some visions of his truth. To every son of man the voices of his spirit come. If we are simply obedient to the visions, if we not only hear but heed the voices, then, in God's light we shall always and everywhere see light. And we shall one day learn that his heaven on earth is only this common, familiar world of ours transfigured by man's realized ideals.

PALIMPSEST.

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

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Before the oncoming light of Truth, Creeds crumble before the rays of Reason, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

Heresy Before the Court.

A large number of clergymen of the Episcopal Church assembled in Cleveland, O., last week, drawn there by the trial of one of their own number, Rev. T. Howard McQueary, of Canton, O., on a charge of heresy in rejecting the common dogmas of the virgin birth and bodily resurrection of Jesus. The accused had no expectation of being acquitted, and carried himself with an air of indifference not easy to account for except by crediting it to the courage of his clear convictions. After the court reaches a decision it is laid before the bishop of the diocese, who has power to modify the sentence, but not to increase it. There are three degrees of punishment: first, admonition; second, suspension; third, deposition.

A special communication to the *New York World* from Cleveland describes the accused as a man thirty years of age, over six feet tall, and of muscular build; having a decisive way of speaking, being effective in oratory, and tenacious of his opinions. His independence of thought in theology characterizes his general conduct. Adverse criticism is without any effect upon him. It irritates him to be thought desirous of creating a sensation. When, says the correspondent of *The World*, he reached the conclusions which have brought on the trouble, he determined to retire from the ministry of his own church and either adopt another profession or enter the ministry of a church which would allow him the latitude of thought he felt the need of. He consulted an eminent bishop of the church, however, beside influential clergymen and laymen, and became convinced that he could consistently retain his position in the Episcopal church.

While pursuing his studies for the ministry, apologetics, evolution, and biblical criticism aroused unusual interest. In his graduation essay he advocated a more liberal education of the clergy. He afterward gave much time to many authors opposed to evolution, and made a thorough study of Huxley, Darwin and Spencer. In 1887, two years after leaving the seminary, he came to the conclusion that he would have to reconsider his entire theological position. He oscillated for a year, and finally reached his present opinions. He wrote and published the book for which he is on trial, in the belief that it was his duty as a minister who had undergone a change of views since ordination to tell the whole church, as well as to help young men who were troubled as he had been.

His book appeared in the month of March, 1890. In May the bishop, to whom he had sent it soliciting an opinion of it, wrote him a letter in which he stated that he did not believe the church would tolerate the preaching of such views as he had put forth in his book. In November Mr. MacQueary was invited to read an address upon Biblical Criticism before the Church Congress. This invitation precipitated the trouble, some say; but the church papers had previously denounced the book as heretical, and were urging the church authorities of Ohio to take action against the author. His address before the congress drew forth further denunciation. Numerous letters, pro and con, from the clergy appeared in the church papers on the subject, much feeling being excited. Finally, in June last the bishop of Ohio admonished Mr. MacQueary that he must either retract his opinions or resign his ministry.

As soon as he could he paid a visit to the bishop at Cleveland, and held a conference with him. The latter only repeated his admonition, and the rector, feeling that he could not retract, abandoned all further attempt to adjust the difficulty. In October he was presented to the standing committee of the diocese on a charge of heresy, by a committee composed of a number of the clergy and laity of the diocese.

The outcome of this case will be received with special interest within the Episcopal Church by many members, clergymen no less than laymen, whose views tend decidedly in the same direction, though they may not yet have reached the same conclusion. Why could not Jesus have been or become fully as divine a man, being in any case a man like the rest of us, if he was the son of an earthly father and mother, instead of being born of a mother who must likewise be called a virgin? It is sheer superstition to require belief in unnatural

processes on the pretense that they are more divine. The spirit of the Father is given as the Father himself chooses and designs. It is not for us to say. But in order to make out that Jesus was a man, possessed as perhaps no other mortal was with the divine spirit, the ambiguous ecclesiastical of the centuries gone by conceived the story of his unnatural birth, and joined it with that of his impossible bodily resurrection.

Mr. MacQueary only disbelieves both. He cannot accept them. Not that he believes any the less profoundly in Christ's precepts, but he refuses to couple them with the physical impossibilities as a condition precedent to the divineness of their character. This trial only teaches the fact that these mossy old myths, having nothing to do with vital and real religion, are being scraped off, like barnacles from a ship's bottom, by the inevitable work of time and thought, to leave the human spirit free to sail its destined course here and hereafter.

Profit-Sharing in Practice.

Another convincing proof of the advantages of the profit-sharing method is furnished by the establishment of a club-house at Joliet, Ill., for the benefit of workmen. Large steel works are operated there, employing twenty-four hundred men and boys. Each one of the former receives a quarterly premium in addition to his wages, for faithful and intelligent service. After much obstruction to the project from outside sources, a club-house was built and furnished at a cost of fifty-three thousand dollars, a club organized, and the property turned over to it by the company, by placing in the hands of a special trust. Intoxicating drinks, betting, gambling, and political and religious discussions were forbidden as a condition of the gift, the club in all other respects being self-governing. It has within a few weeks celebrated its first anniversary as an organization and the occupant of its home. The club-house is furnished throughout comfortably and tastefully. It is described to be a complete club-house. It has a circulating library and a reading-room, and lectures on a variety of subjects are frequently given. There are also classes in every branch of practical knowledge. There is besides a mutual-benefit insurance company, formed inside the club, but governed independently. Nothing is overlooked that is likely to benefit the workman or relieve the monotony of his life of labor. The annual assessment, except for special classes, is only two dollars.

Here is another illustration of the advantages of profit-sharing. The Treasurer of the Bourne Mills, at Fall River, which introduced the profit-sharing plan with its operatives about two years ago, issued a circular on the first of January, containing some very interesting and instructive statements of the results thus far. In the last six months he states that there has been a gain of about six per cent. over the first six months, in the average weekly earnings of those who share, thus enabling them to receive that increase in wages in addition to dividends. One weaver in the mills received fifteen per cent. more, increasing his wages from \$9.04 to \$10.40 per week, from the last six months of 1889 to the last six of 1890. This is equivalent to an advance in "real wages" of about 37 per cent. The circular tells the operatives that they can best express their appreciation of profit-sharing by earning more pay. This does not mean harder work, but increasing attention and skill. If, by more care and watchfulness, they can earn forty or fifty cents more a week, they are told that it equals five per cent. advance in wages. They get the extra pay, and the company gets the extra production. By thus increasing their wages in the last six months, the stockholders diminished their dividends from eight per cent. to five. These are indications of a better practical understanding between capital and labor, employers and employed.

Religion and the Schools.

The *New York Independent*, commenting on the recent Presbyterian conference, which aimed to compel the reading of the Bible in public schools, says it does not believe "in putting either religion or sectarianism in the public schools." We can trust the church, it says, to teach religion; but we cannot trust the State. It may be considered as practically settled that religion is not to be taught in the public schools; that it is not the purpose of the public schools to teach religion; that the public schools are in their primary intention purely secular, as much so as a shoe shop or a woolen factory. It is settled by the American people that religion is left to the family and to the church—left wholly and utterly and finally. The question is already settled, and settled right. The American people will not trust the State to teach religion. If there are certain children who are not taught religion in their homes, the State does not assume to teach them.

The question of teaching morals is regarded by *The Independent* as quite another one. It holds that morals have a real relation to character, but must be kept distinct and separate from religion. It is no part of the duty of the State to teach religion under the pretense of teaching morals. It insists that the proper province of the public school is to teach secular learning and to make intelligent citizens. If in addition to intellectual it also gives moral instruction, it is to be done incidentally. Reading or writing or arithmetic cannot well be taught without giving some moral training. Attention, self-restraint and diligence are part of the discipline of study, and they, at least, are taught to every good pupil. These virtues come incidentally but necessarily. Schools possess immense value in the culture of the moral nature by the habits of diligence and application which they inculcate. An educated community is more moral than an uneducated one; the percentage of morals falls as the percentage of illiteracy goes up.

A boy who has learned to work in school has learned to apply himself, learned obedience and self-control, learned to look forward and be provident, learned to work with a view to what he expects to secure. The great bulk of crimes, those of violence and rapine and lust, are not intelligent crimes, and now intelligent people are more likely to be guilty of them—a conclusion borne out by statistics. This, claims *The Independent*, is only a small part of the moral instruction which cannot help being given incidentally, but constantly in a good public school, which keeps good order, and has good moral teachers, but which is intended only to give secular instruction.

THE LYCEUM, held at America Hall, 724 Washington street, Boston, every Sunday at 10:30 o'clock, is a highly useful as well as entertaining school, composed mostly of children of Spiritualists.

Veteran Spiritual Union.

In obedience to a call printed in the BANNER OF LIGHT last week, a largely-attended meeting of representative Spiritualists was held in the Public Free Circle-Room of this establishment on Thursday evening, Jan. 8th, to consider the feasibility of forming a new society in Boston, in a line with the title above cited.

Mr. M. T. Dole—one of the old-time workers, and who has put forth special and useful efforts in the direction of the proposed organization—called the meeting to order, and temporary organization was effected by the choice of Dr. H. B. Storer as Chairman, with Mr. Dole as Secretary.

Mr. Dole, on being called upon to give his views as to the purpose of the meeting, proceeded to state them briefly: He favored the coming together of the old defenders of the faith in some form whereby mutual protection would be afforded, and the general good advanced. He hoped, as one of the practical results of the projected society, that out of the movement would grow a home for destitute mediums—many of the instruments for angel communion, after devoting the best part of their lives to the dissemination of spiritual knowledge, finding themselves in the severest financial straits in their closing days.

Mr. Jacob Edson—followed, advocating the formation of the association, as proposed—reducing his views to a motion that such Association be formed.

Mrs. H. S. Lake, also supported the movement.

Capt. Richard Holmes called upon the spirits to give through the instrumentality of Mrs. M. T. Longley an opinion as to the feasibility of forming such an association.

Mrs. Longley declared the spirit-friends to be in sympathy with the movement—favoring it especially in that one of its purposes looked toward aiding those who may be in need of help in coming days.

Remarks of a nature thoroughly endorsing the movement were made by Dr. Wellington, Mrs. M. A. Pope, Mrs. Waterhouse, Mrs. John Wood, Miss Barnicoat, Dr. G. W. Fowler, Mr. Lewis, and others.

On call of Capt. Holmes a vote was taken on Mr. Edson's motion, which was carried.

Mr. Luther Colby suggested that the name Veteran Spiritualists' Union be adopted as that of the new organization. He further pledged the sum of one hundred dollars for its uses.

On motion of Mr. Dole, the Chair appointed the following as a Committee to draft a Constitution and By-Laws, to be reported at the next meeting: M. T. Dole, Col. W. D. Crockett, Luther Colby, Mrs. H. S. Lake, Mrs. M. T. Longley.

Among other suggestions which were called out by the remarks of the various speakers during the evening, was that this Union might expand till it would be found practicable to extend its work in the form of Districts, i.e., the West, the Middle States, etc.: Mrs. Lake also hoped that the organization might be able to outbroaden till it embraced the whole country: Dr. Fowler favored its becoming a corporate body: Dr. Storer favored the appointment of a historian—also a committee or some one authorized to reply officially to false statements and attacks made upon Spiritualism by the public press, in the pulpit, etc.

On motion, voted to adjourn for two weeks, to meet next time at the Spiritual Temple building, corner Exeter and Newbury streets, Boston, on the evening of Jan. 22d.

The Immigration Question.

Henry Cabot Lodge writes an article in the *North American Review* for January on this highly important subject. He, with all other Americans, demands that immigrants shall not be paupers, or diseased, or criminals. Any law, in his opinion, to be of restraining service, must require in the first place that immigrants shall bring from their native country—either from the United States consul there or some other diplomatic representative—an effective certificate that they are not obnoxious to any of the existing laws of the United States. He would further require a medical certificate in order to exclude unsound and diseased persons.

Surgeon-General Hamilton, in his recently-published report, states in reference to this matter of medical inspection that of fifteen insane persons and eleven idiots reported by the medical officer at New York, four of the insane and all of the idiots were permitted to land. He says further that every emigrant should "produce to the consul a certificate from a legally-qualified resident physician to the effect that such emigrant is at the time suffering from no contagious or chronic disease or disability." At the present time there is no medical inspection whatever of immigrants, except at the port of New York, and thus we have practically no protection against the importation of disease or insanity.

Mr. Lodge insists that we ought also to make a further definite test which will discriminate against illiteracy, if we desire any intelligent restriction or sifting of the total mass of immigration. It is a truism to say that one of the greatest dangers to our free Government is ignorance, and the danger can be overcome only by constant effort and vigilance. It is not right to ask us to take annually a large body of persons who are totally illiterate, and who for the most part are beyond the age at which education can be imparted. We have the right to exclude illiterate persons from our immigration.

The Sad Case of Mrs. J. B. Pickering.

This bona fide materializing medium—as many people of Boston know, and as THE BANNER columns fully attest—is now a chronic invalid, having met with a sad accident some time ago, badly injuring her, which (with other troubles) incapacitates her from holding seances as formerly. She is in destitute circumstances, and calls upon us personally for aid, also asks aid of other friends of the Cause who may feel disposed to relieve her necessities. We have assisted her financially quite a number of times, as have Mr. Albro and other Boston Spiritualists. On the 7th inst. we mailed to her address a check for ten dollars. We would here state that any funds for her, sent to our care, will be duly acknowledged in THE BANNER, and promptly remitted to Mrs. Pickering.

"Mrs. Eliza W. Farnum"

Will be the theme of the next installment by "OBSERVER" (Mrs. Love M. Willis), in her sterling series of "THINGS WORTH RECORDING," which she is contributing to THE BANNER. We shall publish the sketch Jan. 24th.

A Sentencing Arrangement.

Rev. Thomas Dixon, Jr., of New York, prefaced his sermon on Sunday last with the following trenchant review (as given by *The Herald* of that city) of the Indian situation. His telling sentences, tipped with the keenest satire, ought to bring a blush to the cheek of every American citizen who honors human rights, and values liberty:

The great American nation, 63,000,000 strong, [he said] that boasts itself the mightiest nation of the earth, has virtually declared war upon a race of brave and desperate Indians, hemmed in on its Western reserves. The chances are that we will crown ourselves with the laurels of victory.

We have already met the foe, succeeded in butchering the chief of one of the tribes while unarmed, and while disarming two hundred and fifty braves succeeded in killing them all.

It is true we profess to be a Christian nation, but then victory must be sweet even to the Christian, and especially such a sweeping victory.

It is true we were the aggressors and began the fight without cause—but then you see it is now upon us, and when the Christian finds himself in a fight which he provoked, and wrongfully provoked, he must fight it out, trusting to the doctrine of the final perseverance of the saints for his salvation. Besides, these troublesome Indians possess some lands out there we have been needing for the hungry boys in the East for a long time, and this was just as good a year as could be found to go in, kill the possessors and take our own.

Moreover, we had really good cause for war in the minds of some. These foolish people believed in a false Messiah, and were dancing in religious ecstasy waiting for his coming. We told them to stop, as a matter of fact it was none of our business; but we told them to stop or we would make it our business. We had a suspicion that this new religion was not Orthodox.

At least it was not in accord with the views of the President of the United States, and he is a good member of the Church. They paid no attention to our friendly warning, and then, while taking their arms away from them, it became necessary to turn the guns on them and mow them down, which we did in magnificent style. We did not spare even the squaws or the children, so inspired were we with holy zeal!

It is true, too, we have made these people paupers, armed them, starved them into war, and then moved them down with artillery because they would not put down their guns when we told them. Our course maintaining them as armed paupers, and starving them into good shooting condition, may be a little inconsistent in a Christian nation, but then we do not profess perfection as a part of our creed as a nation—we are a growing nation.

And then we were afraid if we did not make them put down their arms just at this time, when the death of Sitting Bull was fresh in their minds, they might take to remembering the past, and there would be trouble sure enough. We cannot allow them to brood over the past. For a hundred years we have fought them, cheated them, lied to them, broken our treaties with them, starved them, and killed them off, tribe after tribe, and driven the remnant back and back into the "Bad Lands" of the West....

We are fighting as brave a foe as ever faced his enemy in battle; one that knows defeat is sure, and yet fights because his wrongs are desperate and cry to the Great Spirit for vengeance. The only possible end of such war to us is disgrace, and to provoke and keep up such a war is the climax of human infamy!

We are under obligations, deep as the wrongs of a century of dishonor and high as the ideal of our heaven, to educate, lift up and Christianize the Indian. This can never be done—and we ought to have known it long ago—until we recognize the fact that the Indian problem is one of philanthropy, business and humanity—not party politics.

Pneumonia.

It is said, and no doubt is a fact, that there is a great deal of pneumonia about town, and that it is on the increase, as *The Sunday Herald* asserts. We are deeply interested in this subject, as we were for eight weeks prostrated by pneumonia, in 1886, and were finally cured by Dr. Shelhamer, of 8½ Bowditch street, Boston, during which time one hundred persons died who were under the treatment of the "regular" physicians.

Dr. Shelhamer is what is known as a "magnetic healer," and is unquestionably a powerful operator. Besides he is in rapport with highly competent physicians who have now passed to spirit-life, and who prescribe external and internal remedies, the application of which they fully comprehend, as they see clairvoyantly what specific is most needed.

The Doctor will visit patients at their homes or receive such at his office, as above.

Those who are afflicted with Pneumonia and desire relief, should call upon Dr. Shelhamer—and the sooner the better it will be.

[*The Herald* adds that there were forty deaths in Boston from this disease alone last week, which it considers an exceptionally large number. So do we.]

We give the above information without consulting the doctor or any of his friends—simply because we know what we say is true.

Death of J. P. Mendum.

Just as we go to press we are in receipt of the intelligence that Josiah P. Mendum, Esq., proprietor of *The Boston Investigator*, passed from the scenes of mortal activity at his home in Melrose Highlands, Mass., on Sunday, Jan. 11th, aged seventy-nine years six months. The funeral exercises occurred at his late residence Tuesday, Jan. 13th. Bro. Mendum has been our almost life-long friend. We shall revert to his resolute work for humanity more fully in our next issue.

The fire at the Crawford House, in this city, at 3:15 o'clock on Friday morning, Jan. 9th, came near being a disastrous affair. Nothing saved the building from rapidly becoming a pile of ashes but the prompt efforts of our grand fire department. The fire caught in the coat-room, where were many valises, overcoats and umbrellas. We lost an overcoat, but didn't mind that, as we got out on to terra firma in safety just three minutes from the time the automatic alarm-bells sounded, fully drenched. Meantime the flames had entirely enveloped the rear of the office, and poured out in a great volume into the narrow alleyway at the west of the hotel, through the office windows. Most of the guests, aroused by the clang of the fire gongs, came rushing down stairs half dressed into the open air, except one man from Denver, Col., (Mr. A. E. Meek), who excitedly jumped from a lower story chamber window, when, in fact, he was in the very safest part of the house at the time, so badly injuring himself that he was at once sent to the Massachusetts General Hospital. The damage to the building is estimated at about five thousand dollars, fully covered by insurance.

We would here especially remark that the Crawford is the safest hotel in Boston, in case of fire, there are so many exits connected with various parts of the establishment.

On our third page will be found a review of Mrs. EMMA ROOD TUTTLE's sterling volume: "From Soul to Soul."—We shall print, next week, a poem this gifted writer has prepared for our columns, which bears the title, "HEARTBREAK HILL."

The Indians.

To the Editor of the Banner of Light:

I have not forgotten you, nor the Cause you love, if I have been silent so long so far as your columns are concerned. I feel that my last days are to be full of work, and that there is a definite purpose in my being brought to St. Elmo, Tenn., right in the face, as it were, of Lookout Mountain. But I took my pen to write of the Indians. Mrs. Virginia Rowe, from Jackson, Mich., is with me. Quite a company of us met here this afternoon, (Sunday, Dec. 28th), not by prearrangement, but they seemed to be drawn here, and Pigeon Eye, Mrs. Rowe's Indian control, appeared very much excited, an unusual thing; as he was not a warrior but a medicine-man while here. He said he was mad that the Great Father at Washington promised the Indians bread, meat, clothes and guns, but had left them to starve, and put the guns in the hands of the crooked-tongued pale-faces to shoot them.

"Yes, it is all wrong, Pigeon Eye; but what can we do about it? It is of no use to get excited," said a gentleman present.

"Oh! you do not know, you not been there," said Pigeon Eye; "squaw die, papoose die, pony die;" and the spirit went on describing the suffering of his people till some of us were in tears.

He said the authorities sought an excuse to kill Sitting Bull because he knew too many of their tricks, and they were afraid of him. On the night before Christmas Mrs. Rowe seemed much oppressed from some cause, and on Christmas day, when Pigeon Eye talked to a company of friends, he said the reason a Sioux squaw (a maiden who got lost from her party and was frozen to death) controlled first was on Sitting Bull's account. Sitting Bull was not allowed to control, as he was a powerful spirit, and so excited it was feared he would injure the medium, but to give him some relief the Sioux maiden was permitted to talk for him. Another spirit who was present promised to aid Sitting Bull what he could, and, as soon as possible, to help him to see that these wrongs were the legitimate result of wrong institutions, of a false economic system coupled with a religious system which, as organized in the heart, as it were, of institutions, sustained the strong against the weak.

Oh! if all could see, as I have seen for years, that there is no help for these wrongs under our social, economic and religious systems, and more particularly the economic, it would not be long before such change would come; and when friendly spirits can make Sitting Bull see this, he will be gladly welcomed as a strong helper among those progressive ones whose aim it is to "right all wrongs."

And now permit me to say a word of the medium, Mrs. Virginia Rowe. She is a good clairvoyant, test and business medium, also a good platform medium. Her great fault has been in diffidently holding back. She does not advertise more than she can accomplish, but does more than she claims. She is not only a good medium, but a good woman.

St. Elmo, Tenn. LOIS WAISBROOKER.

"Spiritual Science."

We are just in receipt of a two hundred-page book entitled, "Spiritual Science," by M. Sanz Benito of Barcelona, Spain, with a prologue by Viscount De Torres-Solanot.

The prologue treats of the declarations made by the first International Spiritual Congress, which was held at Barcelona in 1888. The work itself discourses on "Spiritualism and Science," "The Individuality of the Spirit," "The Reality of the Spirit," and kindred themes. The subjects are handled in a philosophical and scientific manner, which reflects much credit on the author.

This book will help to dispel the erroneous opinions held concerning the Spiritual Philosophy, and we congratulate M. Sanz Benito on the excellence of his work, and bid him God-speed.

Honesty of purpose is often attributed to weakness of intellect. Hence impractical men take advantage of this fact to injure the former. There are certain persons that profess to be Spiritualists who inculcate morality while practicing the reverse. Such people are not Spiritualists in a true sense; they are dangerous to the welfare of the Cause; and if they do not soon change their tactics, the spirit-world forces, we are assured, will, with the psychological power they possess, eliminate them from the positions they now occupy.

Gen. Miles thinks the Indian troubles will be settled without further bloodshed! Moral—the frontiersmen, after raising a big scare, getting out of the General Government a large amount of money, and many thousand stands of arms and ammunition, now retire on their laurels—having first been the prime cause of the murder of the most intelligent, leading Indian in the northwest. This is a beautiful state of things, to be sure, to hand down to posterity, from our grandiloquent Christian community!!!

If Rev. Dr. Talmage said in his pulpit recently, what he is reported in the daily press as saying of the Indian wards of the government, he deserves a leather medal. We would do the reverend sensational preacher no injustice, and hope the report is untrue. It seems to us, however, that the method he practically enforces is to secure the attendance of visitors to fill his church, who go there to enjoy an hour's amusement. If such Sunday talk has anything to do with the teachings of the humble Nazarene, we fall to see the point.

Advices from Dr. W. J. Rouse of Bath, Me., demonstrate that the work of preparation against a doctors' plot bill in that State is going on industriously; and that the advocates of any such measure before the present Legislature at Augusta will receive sturdy resistance from himself and many others in the form of sound argument, conclusive data, and numerous signed petitions.

From a life-long experience, Mr. R. I. ATTWILL offers his services to the public in the Drafting of Letters, Petitions, Circulars, Communications, and the making up of Reports in all their varieties. His compensation will be moderate, and all communications held inviolate. Mr. Attwill's address is No. 6 Hamilton street, Cambridgeport, Mass.

An English edition of "The Next World Interviewed," by Mrs. S. G. Horn, author of "Strange Visitors," has appeared in London, bearing the imprint of James Burns, 15 Southampton Row, High Holborn, W. C. It is a meritorious book, and should receive, as it doubtless will, a widely-extended reading among our transatlantic brethren.

Entertainment at Berkeley Hall, Boston.

A highly successful entertainment of a musical and literary character was held at this hall on Friday evening, Jan. 10th, under the sole management of Mrs. Libbie Clapp. The order of exercises—which was most carefully arranged and presented—consisted of the following numbers, each of which was ably rendered and warmly received:

Selection by the orchestra. Piano Solo by W. H. Lane, followed by the rendition of "Annie Laurie" by the Commonwealth Quartette—Messrs. Spears, Hunter, Greely and Scammon (encored). A fine bass solo by W. H. Hunter also evoked a recall, which was followed by the reading of a spirited sketch from "Ben Hur" by the talented young elocutionist, Miss Clara Clark.

A character selection, in costume, by Geo. E. Mack, called out an enthusiastic encore. A comical selection, "Frog's Wooing," by the Commonwealth Quartette, also elicited an emphatic demand for more, to which the singers kindly responded. Next came a selection of "The Yarn of the Yarn," by Lucette Webster (written expressly for this lady), who was obliged to respond to a double encore before the audience would be satisfied.

The exquisite rendition of a vocal selection by Miss Cochran, a piano solo by Mr. F. M. Davis, followed by a very fine selection by that excellent vocalist, Mr. O. B. Shaw, completed this portion of the exercises, when Mrs. Clapp announced that while Mr. J. Little would favor the audience with one of his most pleasing piano selections, the talented ladies and gentlemen who contributed their services to the success of this affair, the thanks of all concerned are given.

A Lesson for the Hour.

Judge Chas. Devens, who was a general in the Union army during the civil war, and a United States Cabinet officer at Washington, D. C., in 1877, passed to spirit-life (suddenly, from heart failure) from his home on Ashburton Place, Boston, Jan. 7th; obsequies held at Trinity Church (Rev. Dr. Brooks's, Episcopal) on Saturday, Jan. 10th. Of his career the Boston Advertiser, truly remarks—and the paragraph is replete with a lesson whose moral can be profitably laid to heart by the wriggling time-servers that now so generally crowd the ranks of American politicians: "In every rank of life he has proved himself a man of sterling honor, of cordial manners, of real ability. While never a political partisan, he possessed the courage of his convictions, and an honesty of purpose that made his every action ring true. His ability was not of the species that dazzles by blinding and spasmodic flashes, but lay rather in a subtle honesty and straightforwardness that permeated his every act and word. He lived a clean, honest life that compelled respect, and that respect he never failed to receive."

"The Sixth Sense: Electricity."

An advertisement will be found in another column of a new book bearing the above name, just issued by Colby & Rich, that thousands will read with intense interest, and derive much information by so doing.

Facts are told and brought to the thoughtful attention of skeptical minds that a plain, matter-of-fact statement thereof would fail to attract. All Spiritualists should have a copy in their possession, not only to read, but to place in the hands of friends of the "doubting Thomas order," as well as others.

A retired legal gentleman in this vicinity recently allowed us to make the following extract from a letter received by himself regarding the state of the Cause in the West, etc., from Miss Abby A. Judson, of Minneapolis, Minn.:

"I thank you for your kindness in sending me the different numbers of the BANNER OF LIGHT, containing special articles. I have taken THE BANNER for the past three years, and I would not do without it. I feel that no one thing has been so instructive to me in any book or paper as the answers to questions given through the mediumship of Mrs. M. T. Sheeham-Longley.

In regard to Mr. A. J. Davis, I read eagerly every extract that I met from him, and I am sure that I have the opportunity to read his works more carefully. The gentleman referred to adds his own endorsement to all which Miss Judson says above in praise of the Answers to Questions, and adds that the communications from individual spirits given in the same Department of THE BANNER's work, through all the various mediums who have presided over the Free Circles, have done a great service for him in freeing his mind from the theological traditions under whose power he was educated when a child, and which for years clouded his early manhood.

A special despatch to the London Chronicle says: Prof. Virchow delivered a lecture before the Berlin Medical Society Jan. 9th, giving the results of twenty post-mortem examinations made on the bodies of patients who had died after being treated with lymph according to the method employed by Prof. Koch. These examinations had extended from the time the remedy had been first employed, up to the end of December. The Professor declared that the injection of the lymph increases the bacilli in the system, and causes them to migrate to portions of the body previously unaffected, thus virtually generating a new affection. He also says that the lymph invariably causes intense hyperemia in various parts of the body, and endangers the life of the patient. It had not been clearly proved that the lymph would destroy tuberculous tissue, and it was dangerous to operate on weak patients. He declared that much patient experimenting with the lymph was still necessary to establish a clear judgment of the value of the remedy.

Dr. E. B. Wheelock of Liberal, Mo., writes that he is seventy-eight years old; that he has had for many years a hard fight for Spiritualism—ever since the Rochester rappings—and now he requests us to put his name on our free list, as he has not the means to subscribe. We send the compliments of the season to this veteran Spiritualist, as well as THE BANNER, free.

Dr. F. L. H. Willis speaks in Cincinnati, O., next month. It is to him a new field, he goes there among entire strangers; but he will not go alone. Like the prophet of old he is permitted occasionally to see the celestial ones that surround him, and at such times realizes most blessedly that "they that be for us are more than they that be against us."

Representative O'Neill is agitating the subject in Washington of a bridge between Boston proper and East Boston. Bro. O'Neill, we had better have a tunnel instead, as that would not interfere with the navy yard—and would thus prevent opposition from outsiders.

Thomas Paine's Birthday.

The Ingersoll Secular Society will commemorate the birth of the great Free-Thinker, on Sunday, Jan. 26th, by a meeting at Investigator Hall, Boston; the forenoon session will be open to all who desire to speak on the occasion; addresses, music, etc., will be in order in the afternoon.

Under "Banner Correspondence," on our second page, Carlos Montezuma, M. D., the young Apache physician—a sketch of whose life thus far we published last week—makes a strong appeal for his patients, in the way of furnishing clothing and supplies, which should find a ready response from the kindly disposed among our readers.

Read what a correspondent has to say—on our second page—regarding J. Frank Baxter, and his present work in Cleveland, O.

Hon. Sydney Dean is doing yeoman service for our glorious Cause, and giving great satisfaction everywhere.

NEWSY NOTES AND PITHY POINTS.

Only one member of the numerous family of the Bonapartes lives in Corsica, the home of the great founder of the family. This is the Princess Marianna, wife of Lucien Bonaparte, who, separated from her husband, lives a life of seclusion in the village of Ajaccio.

A youth at Virginia City, Nev., who has been advertising for a wife, forwarded thirty dollars to one correspondent, who returned him twenty dollars and a letter containing a great deal of good advice, for which she kept as a fee the remaining ten dollars. She proved to be already married.

The Texas Siftings says: "The delectable dress does not come high, hence the girls have it."

The January number of the North American Review contains an important article by the historian, W. E. Lecky, himself a distinguished Irishman, on "Ireland in the Light of History." He severely arraigns both the factions of home rulers into which the Nationalist party is now split, and declares that in the existing conditions it would be absolutely impossible for any Parliament to be established in Ireland.

There is a revolution among the naval forces of Chile. Bad business, this cold weather.

THE BROOM'S ARGUMENT.—I remember hearing my father tell of being present on the occasion when a mob assailed the building in Boston in which Rev. John Murray (the great apostle of early Universalism in America) was preaching. Father Murray picked up a stone which had just missed his head, and remarked: "The argument is weighty, but not convincing."—Hon. Moses Humphrey.

It is announced that an association of Philadelphia housewives proposes to abolish kitchens in the homes of its members, and start a co-operative central cooking-house.

Rev. Dr. Gordon is reported to have said lately in Chicago that the Boston churches which expend \$2000 a year for singing, give comparatively nothing to charitable work. How's that?

The Epoch says the more the girls pine for some young men, the more spruce they become.

The blizzard in Connecticut this week did immense damage. There has also been a great flood at St. John, N. B., covering wharves, warehouses and dwellings, causing great loss.

Great Britain brings a suit in the United States Supreme Court to test the Behring Sea trouble. Good!

Europe is freezing,
America sneezing,
Tropics wheezing!
What art we coming to?

It should be understood that the Universalist Club of Boston is a pacific institution.

The midwinter number of the Wildwood Messenger—published at Lake Pleasant, Mass., under the auspices of the New England Spiritualists' Camp-Meeting Association, J. Milton Young, Managing Editor—has come to hand. Its bright pages are full of interesting miscellany, choice poetry, editorial notes of pith and merit, and much advance information concerning the coming Camp-Meeting. His address at present is Haverhill, Mass. Next year's visitors to the Camp will please take notice and send for The Messenger.

The Progressive Thinker, of Chicago, is out in a new dress, and makes a fine appearance.

Watts—"What church does Podberry belong to?" Potts—"He is a Seventh Day Methodist." Watts—"Seventh Day Methodist?" Potts—"Yes. The rest of the week he's a business man."

There are loud walls in England just now on account of the extreme cold weather there; but the Prince of Wales is all right.

We are just in receipt of a New Year's gift—a token of friendship—from Mr. J. J. Morse of England, the noted lecturer. Thanks, dear friend Morse. We return the compliments of the season to all our English friends.

It is just now an important query whether the leading Episcopalians of this country will ignore the Rev. Howard McQue (a) because he doesn't believe in the immaculate conception of Jesus. "The world does move," after all, on the line of progress.

The city marshal row of late in Lynn has culminated. It turns out to be a down hill fizzle.

A very minute fly.—The amateur detective, who may be seen daily in our most prominent hotels laying for a playmate. This class is on the increase in this city.

The Scottish American says that the most bashful girl he ever heard of was the one who blushed when she was asked if she had not been courting sleep.

There are days of gloom and days of bloom, as we all know, in this earth-life; but when we get on the other side—if we've been fairly good here, haven't slandered our fellows, etc.—we shall have an extra quantity of bloom, i. e., of happiness throughout the eternities. Then why is it, we would ask, that certain people we wot of, knowing these facts from teachers in the higher life, still through their bump of self-esteem from year to year deceive their fellow-mortals in many ways?

Sir Edwin Arnold gets \$25,000 for his "Light of the World." "Anybody would make light of the world for that money."—Ez.

DOMESTIC FELICITY.—"My dear," said Mr. Topnood, "I want to see about the girl who wanted to live out, and I find that she is nothing more than a plain cook." "The plainer the better," snapped Mrs. Topnood significantly. "I'll take her."

A lot of consumptive patients in the Philadelphia Hospital have refused to be treated according to Prof. Koch's method, preferring to let the pernicious and the benign bacilli fight it out in their midst rather than complicate the strife by introducing raw recruits for trouble in the shape of lymph molecules.

The trouble with the army in this Indian sorcery seems to be that it is all officers and no soldiers to speak of. But what can the government expect for \$15 a month?

Since we advised Queen Victoria to financially assist the starving poor of London and Ireland, she has magnanimously clipped in \$1000!

Mr. W. C. Tallman, New England Passenger Agent, Grand Trunk Railway, 208 Washington street, Boston, has our thanks for a calendar for '91.

The expression: "He is a brick," is over two thousand years old. Agesilaus, King of Sparta, 880 B. C., in showing his army of ten thousand men, said, pointing to them: "These are the walls of Sparta—and every man is a brick."

W. J. Colville's recent work in Boston was brought to a very successful close in Berkeley Hall, on Saturday, Jan. 10th, when two interesting meetings were held. The hall was quite full, both afternoon and evening. We understand that energetic efforts are being made by this speaker's many friends in this city to engage his services for a protracted period.

Dr. J. B. Lamb, founder of The Eclipse newspaper, at Parsons, Kan., and one of the pioneer residents of that place, passed to spirit-life from his home in that city, Dec. 26th, at the age of sixty-three years and six months.

Cambridgeport, Mass.—The Ladies' Social met Dec. 30th. Attendance good. Many new names were added to our list for membership. Remarks by A. E. Tidale, tests by Mrs. Davis, and a choice musical and literary programme made up the services. We trust the new year will prove a happy one to all. ELIZABETH H. MORSE, Sec'y.

Plymouth, Mass.—A Mediums' Meeting was lately held in this place. Mrs. Whitlock and Miss Nettie Holt have officiated as speakers at the usual Sunday services. The favors of our correspondents will be placed before our readers next week.

Reminiscences of a Veteran Boston Reporter.

An editorial in a daily journal not long since, giving an account of the services of the late Mr. Shillaber, deserves some corrections, for the truth of history and in justice to others. It was said that Counselor Gill edited the "All Stars" column in The Post, besides doing work in the courts and elsewhere, and to him succeeded Mr. Shillaber. It is doubtful whether either of them had anything to do with that department, save, perhaps, to contribute a paragraph occasionally. That feature grew up under the auspices of Col. Greene, in the necessities resulting from contributions of numerous persons which the editor's popularity drew around him. That was the receptacle for such contributions, rewritten or polished as might be needed. Its peculiar character, for which it became famous, was made under the labors of Alonzo C. Jackson, who had been a compositor on the paper, and was possessed of a rare genius for condensation of news, and giving his paragraphs a pith and a point rarely, if at all, exceeded in these days. It was amusing to watch the apparent operations of his mind in his deliberation and giving shape to these bits of news, often containing a great amount of humor, and never uninteresting. He gave his chief attention to this department, and brooded over every word, as would a poet, to make sure of producing the desired effect, with no redundancy, and yet with the clearest expression.

In fact, Mr. Jackson was a true poet, although he did not often put his thoughts in verse. The humor in Shillaber and Jackson, who long worked together, was distinctly marked in each. Shillaber always wore a smile on his face, and his mouth ever indicated his humor, without an effort to produce it in others. Jackson, on the contrary, was a subject of chronic disease, which gave him a habitual look of soberness and of considerable pain. His labor, if it did not aggravate his affliction, served to draw his thoughts from it, while he contracted a habit of slowness of speech, almost to drawing, which gave great force to the dryness, as it was called, of his language. Some of Jackson's statements and retorts were worthy of Sidney Smith or of Charles Lamb. This situation he filled for some fifteen years, when Col. Greene gave him a position in his department in the Custom House as the naval officer. During this time, at an earlier period, Mr. Gill had gone into the Custom House, and Mr. Shillaber held the situation known as a news reporter, neither succeeding Mr. Gill nor Mr. Jackson, whose term commenced before and continued after Shillaber left. Another statement made was, that "Mr. Shillaber is the only journalist here who has published a book premeditatedly witty in the present generation." Mr. Gill preceded him many years in the publication of a book of that character, made up of his Police Court reports, which was a peculiar feature in The Post before any others gave attention to it.

In these statements there is no wish to detract from the merits of Mr. Shillaber, whose genial nature and love of fairness would cause his spirit to shrink from an appropriation to him of that which belonged to another. In fact, he has expressed himself that to him Mr. Jackson, Thomas Gill, and others on The Post, were precursors of him.

There were other men on The Post in those days, contemporaneous with Mr. Shillaber, who added a good share of wit to its columns, but did not achieve so extensive a reputation. It is within my own knowledge that Mr. Luther Colby, senior editor of the BANNER OF LIGHT, added considerably to the sprightliness of The Post, with which he was connected in those days, and he now occasionally enlivens his paper in the same direction. There was a period in The Post when, of its whole force of compositors, there was barely one, if any, who did not afterward become editors of papers in some portion of the country, and who acquitted themselves worthily. Mr. Shillaber, in being transplanted to The Gazette, although he made good his reputation for wit and humor, was accustomed to say that he felt embarrassed in being expected to turn out "to order" a certain amount of amusement periodically.

In the enumeration of humorous editors and writers it is surprising at the many omissions in the article referred to. At the time when The Chronotype was published, Corporal Streeter, a native of Boston, who had made a reputation in Richmond, Va., published and edited The Star in Boston, the name of his Richmond paper. He had been about as well known as Kendall, Prentice and Worland. Samuel Kettell, one of the editors of The Courier, made known his humor in the letters of "Peeping Tom" at Hull, when there were probably not a hundred inhabitants there; "Job Sass"—George A. Foxcroft—purporting to be of Walpole, wrote humorous letters on finance, stocks and politics, with but a few persons as characters, as since after the same method by "Nasby." Then, too, Hosea Bigelow made himself known also through The Courier. It is of interest to know that all these distinguished humorous men were of grave New England stock.

Acknowledgments.

Myself and wife are under grateful acknowledgments to Dr. Lucy Barnicot of 175 Tremont street, Boston, for her interest in us and our necessities—in which she secured, by the aid of Mrs. Geo. W. Smith, Wm. Boyce and my old friend Mr. Dr. Green and others, a most successful result. A very pleasant reception was given her in Independent Hall on the evening of her arrival, at which remarks and tests by Miss Rhind and tests by Wm. Holt were followed by supper and a generally successful evening, the whole being a very pleasant affair.

A benefit entertainment was given by the Independent Club a short time since, consisting of songs, dialogues, and a set piece, acted by F. O. Pettis, Wm. Holt, Wm. Jameson, Mrs. Poor, Mrs. Poole, Mrs. H. H. Fuller, and Miss Sadie Fuller. It was full of local hits, and was repeated twice.

Next Sunday W. F. Peck is to be our speaker.

W. F. F.

Newburyport, Mass.—Last Sunday Miss Jennie Rhind appeared before our society for the first time. She came a stranger to us, but the Newburyport campaign made her acquaintance at Lake Pleasant last summer, and has made a host of friends with us. Her lectures are so instructive it is a pleasure to listen to them. Her tests are of a nature to convince, and her replies are so being to correct. A very pleasant reception was given her in Independent Hall on the evening of her arrival, at which remarks and tests by Miss Rhind and tests by Wm. Holt were followed by supper and a generally successful evening, the whole being a very pleasant affair.

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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 following distinguished lecturers will read papers on their respective subjects: Hon. A. B. French, J. Frank Baxter, and the Grattan Smith Quintette of Painesville, O. A glorious time is anticipated. Come one, come all!

I. W. POPE, Correspondent.

THOS. LEES, Cor. Sec'y. C. P. L.

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Movements of Platform Lecturers.

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

Mr. J. Frank Baxter is at present lecturing Sundays in Cleveland, O. He is one of the speakers secured to deliver a special address in the Lyceum Theatre of that city on Sunday, Jan. 19th, on the occasion of the twenty-fifth anniversary of the Cleveland Children's Progressive Lyceum. Returning the last of the month, he will lecture the first two Sundays of February in Springfield, Mass., and the last two in Berkeley Hall, Boston, on the 22d and 23d of February. For engagements, address Geo. A. Fuller, M. D., care of Dr. S. H. Prentiss, 23 Salem street, Worcester, Mass. Lols Walsbrook's address at present is St. Elmo, Tenn.

Dr. H. P. Fairfield, the veteran trance speaker, would like to make engagements to lecture, on easy terms, for spiritual societies wherever his services may be required. Address him at Rockland, Me., box 347.

A correspondent writes: "Frank T. Ripley is lecturing and giving tests to large audiences at Peoria, Ill., for the First Society of Spiritualists. He will return to Boston in February. Societies desiring his services en route can address him at once (or until Jan. 28th) at Peoria Post-Office, General Delivery. He can be engaged on liberal terms."

W. J. Colville's address for the present is 574 5th Avenue, New York City.

Mrs. H. S. Lake has a few Camp-Meeting dates which can be secured in New England by early application. Address 62 Worcester street, Boston, Mass. John N. James's address is 389 Main street, Charleston District, Boston, Mass.

Mrs. Clara Field-Conant will lecture for the First Society of Spiritualists, Washington, D. C., the month of February. Societies wishing to engage her services should address her at her residence, 210 1/2 street, N. W., Washington.

Haverhill, Mass., Red Man's Hall.—Mrs. Sarah A. Brynes occupied the platform of the First Spiritualist Society of this city, in Red Man's Hall, on Sunday, the 11th instant, at 2 and 7 o'clock p. m., closing a very successful engagement. Subject at 2 p. m., "Some of the Lessons Spiritualism Teaches Us."

The control gave a vivid and complete picture of his own experiences in spirit-life, closing with some of those of the medium during the thirty-eight years' mediumship that had come under his observation. The 7 p. m. lecture was under the work of reformers. Both lectures were of great value and interest, and in the speaker's best style, holding her audiences in perfect quiet to the close.

As a benediction to the afternoon service, Mrs. Brynes, in her normal condition, paid her guides a tribute of love with rapid and phenomenal manner in which they had controlled her voice during the lecture, as she was suffering from a severe cold and cough, which had been entirely restrained during the lecture, and her voice could not but have witnessed—but which returned as once the guide withdrew his influence.

The Ladies' Aid connected with this Society gave a fine supper and entertainment in Red Man's Hall on Monday evening, Jan. 13th, for the benefit of the fund.

Dr. F. H. Roscoe of Providence, R. I., is expected to occupy the platform next Sunday.

Haverhill and Bradford, Mass.—Mrs. R. Shepard Little spoke before the Union Fraternity in Brittan Hall last Sunday, for the second time in succession, and drew good-sized audiences notwithstanding the rain. Her afternoon theme was an outcome from request of the audience for an explanation of the meaning of the question of Jesus of Nazareth, "What shall it profit a man if he gain the whole world and lose his own soul?" The answer to this question, as given from the inspirational side of thought, was of great value and interest, and an explanation of a kindred nature, formed a very able and instructive afternoon discourse. In connection with that an improvised poem was given of much interest. Miss Clarke also recited a pathetic selection entitled "A Street Sunday School Child," which pleased the audience.

In the evening the subject of address was "The Comparative Merits of Spiritualism as a Philosophy and a Religion when Contrasted with those of Old Systems of Theology and Man-made Creeds." It was an important and instructive address, followed by an improvised poem of great beauty. The closing exercise was a recitation by Miss Clarke entitled "Jem's Last Ride," which was full of deep and thrilling pathos, the rendering of which commanded the admiration of the audience.

Next Sunday, Mr. Edgar W. Emerson of Manchester, N. H., the foremost medium in the country possessing his peculiar type of gifts for giving tests of spirit-presence, will occupy the platform.

FOR DYSPEPSIA USE HORSFORD'S ACID PHOSPHATE. Dr. F. H. WELTY, Hamilton, Va., says: "I have tried it frequently, and always with most satisfactory results. Nothing is equal to it for treating dyspepsia and all its complications resulting from disorders originating in the stomach. I consider it invaluable."

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. Jan. 3.

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

Dr. G. W. Fowler calls attention to his advertisement, Capital Wanted, page 7. Jan. 10.

We call attention to the testimonials of Mrs. STANBURY & WHELOCK on fifth page. Jan. 17.

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 Barnes, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

ADVERTISEMENTS.

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- Going to the Country.
- An Eventful Day.
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- Game of "Interruptions."
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- Questions and Answers.
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- The Last Sabbath.
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Message Department.

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

FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be open at 8 o'clock; the services commencing at 8:15 o'clock.

On Tuesday afternoons the spiritual guides of Mrs. M. T. Lovell will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor.

On Friday afternoons Mrs. Lovell, under the influence of her guides, will give spiritual answers to questions propounded by inquirers.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Lovell.

Report of Public Séance held Nov. 18th, 1890.

Oh! Spirit of all Love, of all Tenderness and Peace, we lift our hearts to thee at this time, bearing our sorrows, our aspirations, our desires for good and perfect works.

QUESTIONS AND ANSWERS.

Ques.—I find some persons who believed that ages ago there was a chaotic matter, that this matter contained an inherent principle of evolution, and that this inherent principle of evolution has produced the vast systems of worlds that fill space, and have produced all the other changes of matter which we see; that this principle is without intelligence, but a mere form of force inherent in matter; that there is no supreme spirit; in fact, all the intelligent direction there is (or God, if you will) is merely the action of this inherent principle in matter.

Ans.—If he who makes this claim will explain to us definitely what this inherent principle is that primarily existed in the chaotic mass, possessing so much potency and power as to develop all the great forms of creative life which we behold around us in the universe, as to unfold from its primal principle all the great moving worlds that roll in space, as to put forth into active operation the laws that control life in its various forms, as to bring out upon this planet every object that nature displays before our eyes, from the mineral, to the animal and of human life, with their varying capacities for growth and expression, then will we admit that what he claims is true, and that there is not and never has been any Supreme Intelligence in the universe, if in his explanation he shall bring the proof that this innate principle contained no active potent intelligence of itself.

We do not deny that where this universe now is once existed only a chaotic mass; that is something which was not yet proven, but it is something that we must admit, that this great mass of chaotic matter, if your correspondent so pleases to term it, contained within itself an active, potent principle, which was the moving power, working upon and through chaos, aggregating and correlating elements, and acting through these aggregations and correlations, until something of form and substance was produced, still operating upon these forms and substances, until worlds were swung out in space, and until its magnificent labor, until all these worlds were clothed with verdure, provided with atmospheres, and given forms of life, each one charged with a like active principle or power of regeneration and of creation, which this innate principle your correspondent mentions possessed of itself.

If you can find anything less than design and order, law and wisdom and beneficence, all of which combined go to make up the great Supreme Intelligence, then we shall admit that we have been mistaken all along, and that there never has been, and never can be, any Supreme Spirit at work, either in the heart of man or in the fortresses of nature, to unfold a glorious plan of life.

Q.—In a leading editorial of the Boston Investigator of Sept. 10th I find the following sentence—'meant to be conspicuous, as it is printed in italics.'

The world has outgrown its religious faith time and again, but has never outgrown its moral feeling. Father has the world advanced morally as it has abandoned its religions.

Now, what I desire to ascertain, from the spiritualistic standpoint, is, whether the above extract is correct or not.

A.—We do not find or admit that the world has outgrown any religious faith which it has possessed. Men and women, bodies of individuals organized into circles or churches, have outgrown their forms of creed and dogma and formulas of opinion, and have gained immeasurably by the growth, but it does not follow that they or the world have outgrown their religious faith—religious faith being an innate idea or principle of humanity as a whole; religious faith being a belief or a clinging idea of the existence of some high principle of goodness in the universe, something higher than man, more potent and beneficent and grand than any system that human thought can outline for human acceptance; something that permeates, vibrates, and breathes through all existence; and that, clinging to such an idea is really the vibration of the spirit, the impulse and faculty which belongs to the interior nature of mankind; it is its vital breath from the great Supreme Spirit itself. This is our idea; you may take it for that only, and for what it is worth to your minds; you are not to accept it merely because it is our expression.

Creeds, dogmas, theological opinions, denominational forms of belief have grown upon the world, have been accepted and have been denied; men have come out from under the shadows because they have needed something broader, grander, something to give them more freedom of thought and expression, and in that sense we will admit that the editorial comment is true: the world has gained, or those have

gained who have grown out of old systems of superstitious thought and expression, of old systems of creeds and dogmas and ecclesiastical opinions not formulated by the spirit of religion or of right living, not handed to men by the inspiration of any age, but created and built by man, by priests, by those in authority, who desired to keep their kind in thrall and superstition and ignorance for selfish ends. Whenever these can be outgrown, whenever the thrall of ignorance can be beaten down, whenever bigotry and superstition can be hurled back, man gains immeasurably in spiritual knowledge, in elevation of thought and sentiment, in liberality of opinion, and the world moves forward. But religious faith, that which is really spiritual, that which belongs to the inner man, will remain with those who are spiritually unfolded; it is the looking up to something higher than that which the kings and potentates of earth can bring, the looking forward to something brighter and more satisfying than that which the material life alone can bestow; it is the clinging to the spiritual helper that in the midst of sorrow and pain, although unseen by mortal eyes, can bring the comforter near; it is the reaching out of the spirit, indwelling in the flesh, toward the Eternal, Beautiful Spirit of Heavenly Life, the Supreme Power that will supply an answer for every demand of the human heart.

Q.—To the mind of the writer the "Nationalists" have not advanced any suggestion in government which has not already been included in the line of progression in the past; and as they are to remain under the supervision of the United States Government (which is admitted to be the best now known to the world), why is it not well to continue to work in the same manner as in the past, and the name of Progression, as all ways possible, that act in harmony with the government as fast as the people are ready to make new steps practical? Does not the word Progression embrace all that is claimed for "Nationalism"? and is it not more clearly understood?

A.—We think that the Nationalists will quite agree with your correspondent in his propositions and in his desires, for it seems to us that is about all they ask. We are not looking for any insurrection among the people of these United States, especially among those peaceable and harmonious individuals of whom the Nationalistic Society is primarily formed. We do not look for them to create a revolution in this or any other century except as this revolution proceeds through the revolving experience of time, bringing out something that is higher, grander and more worthy of acceptance for the human race. We will agree with your correspondent that the forms of government of these United States are the highest which the world has been presented with, because we are somewhat partisan, perhaps, in our feelings and in our thought.

Yet we would not be because we would look broadly over the world and see if there is any form of government in advance of this. We cannot at the present time find any system of government upon the globe that equals this of the United States; and while we admit that it is in advance of the rest, at least in most of its forms and systems, yet we must also admit that there is very much to be desired from it in behalf of its people before it will have reached an ideal form of government.

Now, then, we are of the opinion that something higher and better will be afforded to the people; that protection will be granted them—protection from the sting of poverty; that immunity from evil will be given them by the kindly hand of Government; they ask that the Government will take charge of certain forms of industrial life, and thus be more just in dealing with the laborer than what some of our capitalists and monopolists are inclined to be.

But do they ask that this shall be done at the expense of the rights of the people? shall we take place, and the Government be forced to take charge of all these forms of industrial life? Do they ask that it shall be peremptorily demanded of the capitalist and the monopolist that they shall turn their gold into the treasury of the Government and give up their systems of authority? By no means. They ask that the people shall be educated to see these things as they behold them, believing that their sight is more clear than that which has been in the past; that if their desires shall in time be granted, they will be so through the growth and instruction of the people as a whole; that we, as a nation, shall gradually come to consider these things as the Nationalist considers them, and will be willing to take hold of them as he would take hold of them; that Government will come to consider them also in the same light, and be ready and qualified and competent to take in charge all these varying forms of industry, and by so doing, to give the laborer an opportunity to do his work, to use his energies; to earn his own living; and not, perhaps, be deprived of these privileges because of a state of competition and extortion and injustice which exists among corporations or among individuals.

We grant, with your correspondent, that the law of progress does operate, and should hope that by and through this very law of progress, revolution will come, slowly, slowly, but beautifully, as we would have it, for the elevation and emancipation from ignorance and poverty, and even from crime, of those who now moil and toil in sorrow and tears.

Q.—J. B. Armstrong, of Canton, N. Y., asks: Can you inform me why some mortals can get messages from their spirit-friends at your circle, while others who have earnestly longed for a word from their unseen friends get nothing? I have been blessed by receiving distinct and genuine messages from spirit friends, and I have, to my own family, through this banner, made any of my friends and acquaintances get nothing?

A.—It is hardly possible for us to explain why some spirits can come through the medium at this circle, while others cannot. A great deal depends upon the law of adaptation. Unless the forces of the spirit are adapted to assimilate with those of the medium, there will be perhaps difficulty in the intelligence manifesting itself clearly through the instrument.

Your correspondent says he has received messages from spirits of his own family, while his neighbors have received none from theirs. If his own spirit family were fortunate enough to take possession of our medium and give messages, then it must be because those spirits have studied the law of control, and have perhaps especially studied or made themselves familiar with the magnetic forces and with the general condition of our medium, thus learning to take possession of the instrument, and to operate it to their satisfaction. Other spirits, just as anxious to come have not been able to do so, owing to the life-forces of the medium, or to the lack of her magnetic qualities, or perhaps could not psychologically control her brain, in order to impress upon it that which they desired to give to mortal life.

Other mediums there will be who can respond to the touch and the thought of those spirits, and through whom they will be able to give a satisfactory communication.

There may be also something in the life or in the nature of your correspondent that greatly attracts his friends to him from the spirit side; he may be mediumistic, and they can get magnetism from him which assists them in their work of coming back and communicating with him, through various mediums. With every case there may be special reasons, special explanations, why such and such does not occur; why such and such spirits cannot communicate; and therefore we would have to understand each case for itself, to study the spirit, and to see if the law of adaptation and nature, in order to be able to give a definite explanation to those who inquire of these things.

Questions sent by correspondents for answer in our Free Circle Room are taken up in their turn, and considered by the Controlling Intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessarily elapse before their favors can be put in print.

SPIRIT MESSAGES,

THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Lovell.

Report of Public Séance held Dec. 5th, 1890.

Loring Moody.

["To the Chairman."] Your Spirit-President, Mr. Pierpont, has told me that a dear soul on earth has written him requesting that he give a short lesson upon the kindly treatment toward animals, and he has invited me to take his place on that subject. I do not know, Mr. Chairman, that I can do anywhere as well as your Spirit-President could do, for his heart is so large, I know it flows out in sympathy toward the lowest form of animal life, and also toward all human creatures. I also feel a sympathy going out toward those who are unfortunate, or in any way subjected to the control of others that is likely to degenerate into abuse. I feel that the law of love, if individual from exercising any sort of unkindness toward the brute creation.

Why! it is shocking to me to think of the wholesale slaughter of birds that is going on yearly in this country alone, just to gratify foolish fashion's whims; and when I think of our patient dumb animals and beasts of burden that are abused, cruelly so, by men and women who lay claim to refined natures; and many of them professing to stand in the higher echelons of life, I am ashamed for my kind. I can tell them that, because it is the operation of an unerring law, that never yet did any intelligent, conscious human being wantonly injure or abuse a living creature for selfish or idle purposes, but what at some time he will meet with retributive justice for that act. I can tell you that men and women have something more to be responsible for, something more to meet when they come to face their own past, than merely their dealings with their kind, and that is quite broad and large enough, but they will also meet the consequences of their acts toward the helpless in any department of life, and it will depend upon themselves whether that which they meet brings to them pleasure or pain.

I think if the head of every family in this land were to introduce into his home and place before his children monthly that little sheet called "Our Dumb Animals," if he were to subscribe to what Mr. Angell has to say in relation to the treatment and care of animals, and if every generation would use such a sheet with a softened feeling in regard to this creation, would come up with kindly, helpful thoughts, and would exercise kindness instead of cruelty toward the helpless dumb creatures.

Well, Mr. Chairman, I had many ideas pressing upon my mind, not only in regard to this subject but in relation to much that affects human nature. I see so much of misery and suffering in the human family, and I know that a great deal of it is caused by the unerring operation of the law of karma, and that we are all in this trait and tendencies are entered upon human creatures from generation to generation, sometimes starting out unexpectedly, and reaping their sure crop of unhappiness and of painful results. I know, too, that the law of heredity works in the opposite direction, and that many are rising to a higher scale of knowledge, of peace and prosperity, because there is transmitted to them these aspirations and this tendency to press forward, and they are to be congratulated upon having started more nearly right upon the pathway of earthly life than have some of their unfortunate fellow creatures.

I would like all those who are interested in human reform and in the progress of the race to do their best in disseminating such truths, and inculcating such principles of right living as appeal to their own minds. I do not think it is wise for one who possesses a truth or a good thing to keep it altogether to himself, and not to share it with his neighbor; and if you have knowledge important to your own life, if you know how to regulate your daily conduct so that it will return the highest results to you, tell your neighbors and friends; and if they do not accept your teaching, it will at least cause them to think, and when they begin to think they will be uneasy until they begin to act also.

I would give my greeting to friends. I have my associates in Boston and elsewhere in the State, and my co-workers in all places of the land, and I am of them, and I do not wish to be left out of their count in regard to the good work, because I have not moved among them in physical form of late. As an active spirit, as one still holding on to the ideas that came into my mind when here, as one studying for an enlargement of thought on the spirit-side, I wish to be remembered; as alive, not as one who is dead and passed all thinking, or unable to identify myself in influence, in thought, and even sometimes in activity with the good works of his friends. Loring Moody.

George Humphreys.

I am a stranger to you, Mr. Chairman, and to all here; yet I hardly feel like an intruder, for many times I have stood, unseen and unnoticed by mortals, in your circle-room, watching the movements of spirits who came to speak. I have familiarized myself by study with this law of spirit-control of a mortal, and I thought it would be a pleasure for me to try and express myself to my friends in Manchester, N. H. Perhaps they will be pleased to learn that I, as a living man, come from the land of souls and wait them a word of affection and remembrance. I would tell them that this life, with all its rushing activities, with its whirlpool of business excitement, and all its social amenities is not very much different from the life which I have found on the spirit-side; that business activities and personal interests and social qualities are exercised among men about as they are here; though I must say I find that over there, as a general rule, one takes more thought of his neighbor, one is a little more careful of how he treats upon the toes of those crowding against him than he is on this side of life. Perhaps I was justified in expecting a new course, but I do not know. I think we all do learn by the discipline which is given us on earth, and so we come to know better how to live, and to take pleasure in living when we get to another world.

I have not much to say, sir, only to tell my friends I have no desire to take up the old life. I have laid that aside. I am not particularly exercised over material affairs that were connected with me on earth. I feel that those belong to this side, and that on entering the new world I was justified in adopting a new course. I would like to communicate in private with my friends, and will do all that I can to respond to them if they should make an effort and express the wish to give me an opportunity to come personally to them. George Humphreys.

Sarah Smith.

My name is Sarah Smith, and I come here with Anna and Mary, trying, all of us, to send our love to friends in the body. We wish them to know how we think of them in our spirit-home. We are together, not separated, and it is a pleasure for us to so live in that social union that makes every day and every association sweet.

I come, speaking from the earthly side, from Toledo, Ohio. I have dear friends in that city who I think will be glad to know that death did not separate us from them, and that although the summons came, taking us from the earthly side and forcing us to give up our plans and ideas of the future here, yet it was not unkind, since we found so good a world to be thankful for, so many pleasant surroundings and helpful friends in the spirit-world. I do not know as my dear ones on earth believe in Spiritualism. I hardly think they are familiar with it to any extent, and perhaps they will not care to learn of my return; but I think if I can get the idea to them that it is really I who come to them—and those who are with me are just as anxious as I am to have our mortal friends believe in our continued love and our watchfulness over them—it may turn their thoughts toward the spirit-home, and give them the desire to know something of life beyond the vale. I send my love, and I will always do what I can to make their pathway bright.

W. H. Turner.

Good afternoon, Mr. Chairman. It seems a

little strange to me to try to speak in this way, but I trust I shall get accustomed to it, for I want to tell you many things through some such agency. In order, if possible, to accomplish some good work with my friends on earth.

I was a business man, actively engaged in railroad circles, and I think I may be pardoned if I say that my work was accomplished, so far as it went, according to my ideas of duty. I believed in paying strict attention to details as well as to results, and I find I am somewhat the same sort of a man now in that and in other directions as I was in the physical form. A friend said to me not long since when I expressed myself on this point: "Well, why should you not be the same in your activities and your energies, because really there has been no change with you, except that you have slipped off the outer covering, and become a little more comfortable in consequence?" That is about so, and I would like my friends to realize it.

I have dear ones to whom I am bound by tender ties, and I would have them know something of the life beyond. I would have all for and shrinking from death taken from their minds. I would have them feel that those who have gone before them have only passed through a bright portal into another world, and that they can come back, if they desire, and behold what is taking place here. I would also have them feel that when their time shall come to pass from earth, only a friend will come to them, with gentle touch and kindly care, to guide them to a brighter and a better sphere.

I have friends, Mr. Chairman, in this part of the country, I feel that I can count a good many in New England, and I want every one of them who may hear of my return through your public sheet, to feel that I come personally to them, with love and affectionate regard. I have friends in New York State who perhaps will pause and wonder if they hear it stated that Turner has come back, but who perhaps may get an idea of something beyond the turmoil and friction of business life just because of that statement.

I went away from New Rochelle, N. Y., and I have an idea that my message will be seen and perhaps understood by some friends who are there. I have only been away a short time; not a year has passed since I went from the body; so I feel I have not been forgotten, and I wished to come before my memory should grow cool in the hearts of my friends. W. H. Turner.

Controlling Spirit.

Now, Mr. Chairman, to facilitate matters, and to give an opportunity for expression to as many intelligences as possible, we will proceed to speak for those present who are closing around the medium.

W. W. Evans.

We come in contact with an elderly gentleman, one who does not seem to have been a resident of the spiritual world a great while, one who had a high standing, and was profoundly respected in the sphere and in the locality in which he labored. This gentleman came to the medium a day or two since thinking that he could perhaps manifest through her organism, but finding himself out of time and place, he could not communicate personally through our medium, and he turns to us, saying: "Oh! speak for me, that I may reach the ears of my friends and my former followers. Tell them that I am not dead, that I live, not through the blood of the Lamb, not by the atoning grace of God and his Divine Son, as I expected to do when on earth, but that I live through the immortal heritage that was mine by right of being a direct child of the Infinite Father. Tell my friends that I would send them a message strong and clear from the spiritual kingdom of light. I did not find it as I expected. I did not find that one must be immersed in water and baptized by the Holy Spirit, as I understood those terms when with them, in order to be saved to a beautiful life; but I find that one to be saved, to have attained a satisfied condition in the spiritual world, must be baptized of the holy spirit of tender love, flowing out from the inmost heart toward the entire world. I find that he who lives and exercises noble traits of character, and who dwells in a consciousness of his nearness to the Infinite Life, finds a happy home on this side.

I am not discouraged by the fact that I cannot accept or understand the truth as it now appears to me. I know that I was conscientious in my work, and what I taught and expounded I believed to be God's truth. I would that the full light had dawned upon me here, and that, through the effect of education and preconceived opinions, I had not been held in what now seems to me to have been a narrow rut.

Oh! friends, seek for the truth; look earnestly for that which shall give spiritual light and comfort to your hearts, and walk out into the broad avenues of the world, and reject that which may be a priceless pearl, bringing strength and instruction to you, because it may be expressed by such as babes, or by the ignorant creatures with whom you have not mingled. God chooses his own instruments in his own way, and sometimes the highest and purest principles may be inculcated by the agency of weird and strange instrumentalities.

This intelligence would give a great deal more and be the opportunity, but he is seeking experienced water, and in this way, trying to gain knowledge, not only of the spirit-life he has entered upon, but also of this internal communion between the two worlds, that he may be better qualified to teach those whom perhaps he may reach after a time.

We get the name of W. W. Evans, and learn that he was a distinguished divine of Chicago, Ill.

Alexander Wilson.

And now we have a word to say for Alexander Wilson, who lived in Jersey City, and who would like to reach some friends there, also in Roselle, N. J., and say to his friends in those and in some other places not far distant, that he and his wife have met in the spirit world; that they are not weighed by years or cares, but that they are rejoicing in the glories of the higher life, and feel that they ought to send out a joyful greeting to friends on the earthly side.

George Hilton.

A young man has been anxious to reach his parents; to bring his love to his mother; to ask her not to grieve because he has been taken from earth; to have her feel that his spiritual affection is stronger than it could express itself here on earth, and that it, with his sympathy, goes out to her, and to others from the life beyond. He would like his father to seek a medium through whom he can communicate with him, for there is something on his mind he would like to express—something that we cannot get at this place. We are told that this young man reached his majority last April; that it seemed hard, looking from one point of view, for him to be taken from earth; but looking at it from other points it is for the best. We see an elderly gentleman with this young man in charge, who will be a helper and friend to him, and an elderly spirit is related to and connected in some way with one of the parents of the young man. This message is to go to Joseph F. Hilton of Cambridgeport, the father of the young spirit, whose name is George.

Edward Davis.

One giving his name as Edward Davis comes to speak a word for himself and his companion, who passed out to the spirit-life some time after he died. They both wish to send greeting and regards to their friends. They belonged in Springfield, this State. The man tells us that he has been learning strange and useful lessons since he went to the other life—lessons that he needed to learn, and which have helped to round out his thought and his spirit much better than any experience that he had on earth. The woman wishes to thank her friends for kindnesses bestowed upon her in the past, and also to say how grateful she is to be freed from the body, and to feel that she need not depend upon others, but that she has the use of her powers and her energies, and is able to a large extent to look after and provide for herself. This will be understood, we think, by those whom it will reach.

Louis, and E. C. Fisk.

Two spirits came to our circle a week ago,

and were very anxious to communicate. They are here again, but do not seem to get into the atmosphere of our medium sufficiently for us to catch all they would like to give; that is, data, or exact information, which would help them to find their friends. The names we get are Louisa, and E. C. Fisk. The two spirits belong together, to one family, and are anxious to have their friends know that they have tried to come to the Banner Circle several times, in response to the mental request directed to them from friends on earth. Some one is watching the Message Department of our paper, hoping to see the names of these spirits; because they wish to know if it is possible for spirits to take notice of their mental thought, and respond to it.

These intelligences have known very well what the wish has been, and realize how important it may prove to be able to answer; but as yet they have not succeeded in gaining the knowledge or power to make efforts to enter the atmosphere of the medium and manifest for themselves. We cannot get near enough to these spirits, Mr. Chairman, to give you the locality from which they come. If we get it later, we will give it to you.

Frank Mahan.

We have a spirit-here who claims to have been absent from the body for some little time. He tells us that he lived at Boston Highlands, on Benton street. He would like to send his regards, and also let his friends know that he has come to this office, and to tell them he is all right. He says he feels he is better situated than he deserves to be, though we doubt that; no one is in the spirit-world. He was, we should judge, a general man, one who made many friends. He says: "I don't want to give a great deal; only to have my people know, if I can, that I get back once in a while in this way, and keep up my interest in them and their doings; and I sometimes visit the old City Hall, and see who is there; but changes have taken place, and I do not always feel quite at home in the old quarters where I have met others in the past."

The name of this spirit is Frank Mahan, and he was in some way connected with the "Paving Department" of the city.

W. H. Livingstone.

W. H. Livingstone desires to send his loving thought out to his New York friends. He is not unfamiliar with spirit-return, and he has the greatest pleasure in studying its laws and in taking advantage of them. We should think that this spirit had presented himself in materialized form, and that he was working for some particular end in connection with that phase of mediumship. He thinks it is so important that the most tangible evidence of spirit-return should be given to earth in order to convince those who cannot be reached in any other way, or by any other testimony. This spirit seems to be a man of perhaps middle age, a pleasant, magnetic sort of a person, who has a family feeling well, we should say, for everybody, for that is the sphere we get from him, and he wishes it known that his condition with his loved ones on the spirit-side is pleasant to him, and that he has partially redeemed and will more fully fulfill a promise that he made on this side before he left the physical body.

John Sherman.

We see a man who calls himself John Sherman. He tells us that he recently overheard a conversation between two friends of his in Canton, N. Y. One of the individuals said he would not believe that spirits could possibly come back unless they would come to him in his own home and make themselves known; while the other person said it did not matter to him whether they came personally, or whether they could send him some word through some other agency; if he could only be convinced of the fact that spirits do live and can intelligently communicate, he would accept it, through any avenue that it might come.

Now the spirit said he heard these words, and he thought he would try and speak just a little, if only his name, at the Banner Circle, thinking it might reach these friends and give them something more to talk over. He sends his regards, and adds that there are many spirit-friends from all around that part of New York, and also some from across the border in Canada, who have been trying for a long time to come and communicate in some such way as this, and who will not give up their efforts until they are sure they cannot succeed.

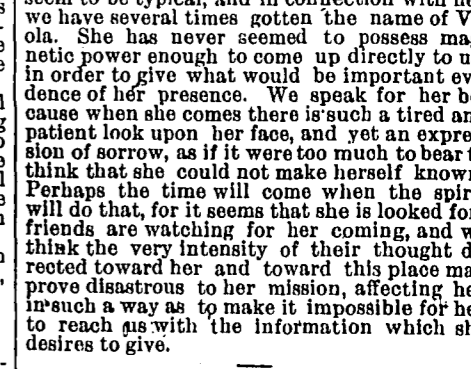
Viola.

We must speak here of a little spirit whom we have seen at our Circle Room several times. She passed out in early life, but is now grown to womanhood in the spirit-world. This beautiful being always comes with an armful of violets as an offering to her friends. They seem to be typical, and in connection with her we have several times gotten the name of Viola. She has never seemed to possess magnetic power enough to come up directly to us, in order to give what would be important evidence of her presence. We speak for her because when she comes there is such a tired and patient look upon her face, and yet an expression of sorrow, as if it were too much to bear to think that she could not make herself known. Perhaps the time will come when the spirit will do that, for it seems that she is looked for; friends are watching for her coming, and we think the very intensity of their thought directed toward her, and the place where she may prove disastrous to her mission, affords her such a way as to make it impossible for her to reach us with the information which she desires to give.

Fanny Miller.

There is a spirit in this audience who claims to have a friend here, to whom she wishes to bring her love. She says: "Trials have, in the past, been hard to bear, but some of them have been lifted away from your life never to return. The experiences of the present are not always as agreeable and uplifting as you might desire, but each one has its lesson, as you are learning while you go along. I think that the near future, while you still remain on earth, will be more bright to your life. It seems to me that you have been passing through dark shadows, and are entering the sunlight day by day, bringing my love, and a crown of life as my offering from the spirit-world." We get the name of Fanny Miller.

[Continued on seventh page.]



The Official Reports of the United States Government, 1889, Canadian Government, 1889, New Jersey Commission, 1889, Ohio Food Commission, 1887, prove that Cleveland's is The Strongest of all the pure cream of tartar baking powders.

*Ammonia or alum powder, whatever their strength, should be avoided as injurious.

(Continued from sixth page.)

Grace.

We see another spirit, a beautiful female, who has a peculiar meshwork of ivory material thrown about her head and shoulders. We may call her, because, instead of being like the usual white, filmy lacework that such spirits wear, it is as if woven from sunbeams—golden in hue. This spirit seems to be a guardian of some one who is present; and she comes with outstretched hands to give greeting, but especially to give strength, and love goes out from her to the one here to whom she is attracted. With it there comes a sort of promise of helpfulness now and in the time that is approaching; for it seems as if the friend was shrinking from something that is at hand, and yet it will prove to be of a more agreeable character than has been anticipated. We get the name of Grace from this spirit.

C. C. Dudley, and Others.

To close, Mr. Chairman, we will speak of a group of three. A young lady came first to the platform, while the invocation was being made, and touched these flowers (a bunch of roses), then went to a lady in the audience, and laid some flowers that were similar to these in her lap, as a spiritual offering. Now this young and beautiful spirit, is a sort of messenger and missionary helper combined, not only to her own dear sisters here, but to the children of earth who are sorrowing and suffering pain.

We see beside her two other spirits, an elderly lady, not long since passed from earth, who wishes to bring a realizing sense of what the release has been to her to those present, but also to have them understand and we can hardly get this clear. Mr. Chairman—that certain conditions which were in her life for a little while before she passed away have, all upon a sudden, and there is more of contentment or restfulness, if it can be so expressed, surging through her whole being now, springing from the relief, and the release which has come to her as an immortal spirit, through the separation from the physical form.

The third spirit is one whom we have known in the past as a friend, who is also working from his standpoint of spiritual knowledge to bless his companion and her friends, and also to help others who are in need of such assistance. He is a worker, freed from the disturbances and irritations which a painful physical affliction subjected him to for a long time. He is able to express his energies and influence in certain ways, sometimes felt, not always understood, in connection with mortal life, and he feels that he can be happy in this work, only he desires to engage and to grow, he would like to give some advice, and about changes on this side that will bring other experiences to Carrie, who is so dear to him. And this last spirit is C. C. Dudley.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 12.—Rev. Henry Morgan; Sarah E. Sturges; George McBride; Henry Carter; Mrs. Jessie Milliken; Dr. Samuel Sweet; John McKay; George E. Davis; Elizabeth Lewis; Daniel Farrar.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY) At her table will appear in due course.

Jan. 8.—John Pierpont; Susan Williams; John W. Edmonds; Henry F. Gardner; D. Austin; Mrs. J. W. Stansbury; Ambrose Bond; Sarah E. Wilson; Freddie Snow; Annet J. Stone.

Verifications of Spirit Messages.

ADAMS—SMITH.

Mrs. A. F. Thompson of Boston informs us that the message of RALPH ADAMS—printed in our issue of Nov. 29th—is recognized as being from the spirit of her father, and is correct in every particular.

The communication of ORRIN SMITH of Northampton, recently published on our sixth page, is vouched for by his daughter, who writes from that town that she is delighted with it.

A. S. HAYWARD.

I desire to express my assurance of the individual characteristics of the message from Dr. A. S. HAYWARD in the BANNER OF LIGHT of Nov. 29th. The spirit of "Arabella" referred to therein has been one of my controls for many years, and the references to other spirits I know to be correct.

The message came so quickly that it was very convincing in every particular, he being prompt in every duty.

May THE BANNER long continue to send forth its rays of light and truth to all humanity.

MRS. A. S. HAYWARD.

E. W. DRURY.

In the Message Department is a communication from my old and esteemed friend E. W. DRURY, of Fond du Lac, Wis. It is so natural and so much like him as to be once recognized by those who knew him as I did.

WABKING CHASE.

Cobden, Ill., Dec. 29th, 1890.

FRED MESSER.

The few subscribers living in Beloit are much delighted with the message from FRED MESSER, published in THE BANNER for Dec. 20th. He was a former townsman here, but passed to spirit-land a little over two years ago. He was a prominent Presbyterian at the time of his passing over, but now how changed, according to his own testimony.

We read "THE BANNER" every week in our lonely little home with the greatest interest.

MRS. J. A. SHERRWOOD.

Beloit, Wis., Jan. 6th, 1891.

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 diarrhoea.

Passed to Spirit-Life.

From her home, in Patch Grove, Grant Co., Wis., on the morning of Saturday, Dec. 20th, Ruth A., wife of Robert Collier, aged 69 years and 10 months.

Mrs. Collier, whose maiden name was Ruth A. Millard, was born in March, 1821, at Rockford, Ill. She was the daughter of a farmer, and her father's family moved to Salina, Ohio, where, at the age of twenty-two years, she was united in marriage to Stephen Collier, by whom she had three sons and a daughter. Her second marriage occurred March 18th, 1863, to Robert Collier, with whom she emigrated to Wisconsin in April of 1864. Mrs. Collier was the mother of five children—two of whom died in infancy, and her only son was a victim of the horrors of Andersonville Prison.

Mrs. Collier was born of Quaker parents, and under their peculiar teachings had always cherished her faith with the phenomena of spiritual communion; hence she became a confirmed Spiritualist. Purity, gentleness, kindness, were her strong traits, and she was very charitable in her spirit. Her sense was unbounded; her life was declared, even by her Christian friends, to be an exemplification of the teachings and precepts of Jesus Christ without any artificiality. Her life in his divinity or the merits of his atonement. Death to her was but the transition into a new life.

The Wednesday preceding her death, an old friend, aged ninety-six years, commonly known as Grandma Parker, came to visit with her and converse of the future. They expressed the wish that they could go together to their new life. Six days after the burial of Mrs. Collier Grandma Parker's mortal remains were consigned to the grave.

H. L. FOSTER.

Charlestown, Mass., Jan. 8th, 1891.

Dec. 27th, 1890, William O. Matthews, son of Major C. H. and Mary E. Matthews, in his 24th year.

His decease was caused by congestion of the brain. He was a bright, intelligent young man; was a firm believer in the immortality of the soul, and the truths of the Spiritual Philosophy. He was a member of the Unitarian Church, and a member of the Unitarian Church, and a member of the Unitarian Church.

He was a regular reader of the BANNER OF LIGHT.

He was buried in the New Philadelphia (Ohio) Cemetery Dec. 31st, mourned by many friends.

(Obituary Notice, not exceeding twenty lines published gratuitously. When exceeding that number, twenty cents for each additional line. Ten words on an average make a line. No poetry admitted under this heading.)

FOR A DISORDERED LIVER TRY BIRCHAM'S PILLS.

Advertisements.

The Cod
That Helps to Cure
The Cold.
The disagreeable
taste of the
COD LIVER OIL
is dissipated in
SCOTT'S
EMULSION
Of Pure Cod Liver Oil with
HYPOPHOSPHITES
OF LIME AND SODA.
The patient suffering from
CONSUMPTION,
BRONCHITIS, COUGH, COLD, OR
WASTING DISEASE, may take the
remedy with as much satisfaction as he
would take milk. Physicians are prescribing
it everywhere. It is a perfect emulsion,
and a wonderful flesh producer. Take no other.



WISER MEN MADE AERATED OXYGEN.

Wiser 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.

The only OXYGEN TREATMENT

Indorsed by the entire medical faculty.

Send for Book of Testimonials FREE.

A FREE TRIAL at Boston office, 9

Herald Bldg, 19 Beekman St., New York

AERATED OXYGEN COMPOUND CO.,

Nashua, N. H.

Better than Tea and Coffee for the Nerves.

VAN HOUTEN'S COCOA

"Largest Sale in the World."

Ask your Grocer for it, take no other.

DONALD KENNEDY

Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of

two people alike! Why? Because, no two

people have the same weak spot. Be-

ginning at the stomach, it goes searching

through the body for any hidden humor. Nine

times out of ten, inward humor makes the

weak spot. Perhaps it's only a little sediment

left on a nerve or in a gland; the Medical-Dis-

covery slides it right along, and you find quick

happiness from the first bottle. Perhaps it's a

big sediment or open sore, well settled some-

where, ready to fight. The Medical Discovery

begins the fight, and you think it pretty hard,

but soon you thank me for making something

that has reached your weak spot. Write me if

you want to know more about it.

Nov. 8.

6% ON DEPOSITS Subject to call

7% ON DEPOSITS For one year or

more. Amounts from \$5 to \$50,000.

We can refer you to many prominent business men, educa-

tors, bankers and other well-known people.

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36 BROMFIELD STREET, BOSTON, MASS.

CHAS. E. GIBSON, President.

Please mention the BANNER OF LIGHT. If Dec. 13.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce

to the public that those who wish, and will visit her in

person, or send their photograph or lock of hair, she will give

an accurate description of their leading traits of character

and peculiarities of disposition; marked changes in past

and future life; physical disease, with prescription therefor;

what business they are best adapted to pursue in order to

be successful; the physical and mental adaptation of those

intending marriage; and hints to the inharmooniously mar-

ried. Full delineation, \$2.00, and four-cent stamps. Brief

delineation, \$1.00, and four-cent stamps.

Address, MRS. A. B. SEVERANCE.

Oct. 4. 6m White Water, Walworth Co., Wis.

Mrs. E. Jackson,

LECTURER and Test Medium, is open for engagements.

For dates, etc., address P. O. Box 18, Acushnet, Mass.

Dec. 5.

DEAFNESS & HEAR IMPAIRMENT

CURED BY THE INVISIBLE TUBULAR

CATHETERS. Whispers heard. Com-

plicated cases cured. See book "Deafness," by H. R. HEN-

drix, 218 Broadway, New York. Write for book of proof FREE.

Mar. 1.

Cancer

and Tumors CURED. No knife

used. See book "Cancer," by Dr. G. B. HEN-

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Nov. 8.

DIAGNOSIS FREE.

SEND 2-cent stamp, look of hair, name, full age, and

sex, and I will give you a full and complete diagnosis of

your ailments. Address J. C. BATTORP, M. D., and Prin-

cipal, Magnetic Institute, Grand Rapids, Mich. Jan. 3.

DO YOU WANT**MONEY?****WORK?****HEALTH?****A FARM?****A HOME?****BUSINESS?**

Dec. 27.

ASTROLOGY.

K. ANDERSON, No. 101 Boylston Street, Boston. Office

K. hours 10 to 6. Mondays at Waltham. Jan. 3.

MRS. JENNIE CROSSE, Business, Test and

Medical Medium. Six questions answered by mail, 50

cents. Send stamp. Write to Mrs. J. C. BATTORP, M. D.,

Grand Rapids, Mich. Address J. C. BATTORP, M. D., and Prin-

cipal, Magnetic Institute, Grand Rapids, Mich. Jan. 3.

Mediums in Boston.

ALBRO'S
MAGNETIZED PAPER
CONTAINING vitalized forces for the healing of the sick
and the development of modality.
Magnetized Paper is no new method by which the essences of
life are conveyed to the people. Still the theory of its
conveyance is little understood.
Thoughts and desires are a substantial entity.
Vitality, born of Magnetism and Electric Currents, is also
an atomized substance. Therefore all these beings, substances,
paper can be thoroughly saturated or imbued with them.
Having been before the public for many years in the interest
of Mediumship, and especially successful in developing
mediums into some of its highest planes, he has found it
quite impossible to reach the many who wish his personal
attention. Therefore he has given the study of magnetizing
paper, and the use of the paper, to those who desire the knowl-
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confident that the best results can be obtained with all who
use these hidden forces and use the paper according to
directions.
Mr. Albro's success in the development of mediumship in
the past is a sufficient guarantee of the magnetic power con-
tained in his paper. Price of Magnetized Paper is One Dollar
per package. Enclose money or postal note. Write your
name and address plainly. Address
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55 Rutland Street, Boston, Mass.
Nov. 22.

JAMES R. COCKE,
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ALSO
Clairvoyant Physician,
No. 1581 Washington Street,
(Third door north of Rutland street.)

Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.
Development of Mediumship a Specialty.
SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

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Sunday, at 11 A. M., Development and Tests. At 8 P. M.,
for Psychometry and Tests.
Special terms for magnetic treatment by the month.
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GEORGE T. ALBRO,
No. 55 Rutland Street, Boston,
MENTAL and Magnetic Physician for Diseases of the
Brain and all Nervous Affections, Rheumatism and Neu-
ralgic troubles.
Surgical attention given to Paralytics, or those paralyt-
ically inclined. Powerful Magnetized Paper sent by mail on receipt of
\$1.00. Oct. 25.

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MRS. C. B. BLISS. Seances Sunday, Tuesday and Thurs-
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For development, No. 12 Pembroke street, between
Brookline and Newton streets, Boston. Take Shawmut
Avenue car.

J. N. M. Clough,
NATURAL Electric and Magnetic Physician. Specialties:
Diseases of the Lungs, Eyes, Brain and Nerves. Office
No. 32 Haverhill Street, near Court Street, Boston.
Office hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fri-
days and Saturdays. Will visit patients. 8th Dec. 20.

Miss A. Peabody,
BUSINESS, Test and Developing Medium. Sittings daily,
9 o'clock to 12 noon. Thursday and Friday, 2 o'clock to 5
o'clock. Six Developing Sittings for \$4.00.
1041 Washington street, opposite Davis street, Boston.
Jan. 17.

HATTIE C. STAFFORD,
456 SHAWMUT AVENUE, BOSTON, MASS.
Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M.
Jan. 10.

Miss L. E. Smith,
TEST MEDIUM. Private sittings from 10 to 12, 2 to 4.
Circle Sunday and Wednesday at 2:30, Tuesday and Fri-
day at 8. 34 Shawmut Avenue, Boston.
Jan. 17.

Mrs. A. Forrester
Will give Trance Sittings daily, also Magnetic and
Electric Treatments, from 10 A. M. to 5 P. M. No. 181
Shawmut Avenue, one light Boston. Do not ring.
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Florence K. Rich,
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Mediumship and Tests. Sittings daily, 10 to 12, 2 to 4.
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day at 8. 34 Shawmut Avenue, Boston.
Jan. 17.

Miss J. M. Grant,
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Building, 55 Bowdoin street, Room 7. Hours 9 to 4.
Jan. 3.

Mrs. A. E. Cunningham,
MEDICAL BUSINESS AND TEST MEDIUM, 45 Tre-
mont street, Boston. Private Sittings daily. Circle
Wednesdays afternoons. 4th Dec. 27.

Mrs. Alden,
TRANCE MEDIUM. Medical Examinations and Mag-
netic Treatment. 43 Winter street, Boston.
Jan. 3.

Mrs. H. B. Fay,
MADISON PARK HOTEL, Sterling street, Suite 6, Bos-
ton, Mass. Seances Thursday and Saturday, at 2:30
P. M.; Wednesday at 7:30. 5th Dec. 27.

Mrs. A. E. Crane,
TEST and Business Medium. Magnetic Treatments. 8 1/2
Bowdoin street, Room 4, Boston. Hours 9 to 5.
Jan. 17.

MRS. M. J. BUTLER will receive her pa-
tients on Tuesdays and Thursdays, from 9 to 4,
at 25 Columbus Avenue, for arrangements for interviews at
the home of W. S. Butler & Co. can be made for patients.
Jan. 5.

MRS. H. W. CUSHMAN, Musical, Test and
Business Medium. Six questions answered by mail,
\$1.00. Also examination by lock of hair, \$2.00. Circles
Thursday at 2:30. 104 High street, Charlestown.
Jan. 10.

Miss Helen A. Sloan,
MAGNETIC Physician. Vapor Baths. No. 178 Tremont
street, Boston.
Dec. 27.

Dr. Fred Crockett,
MAGNETIST and CLAIRVOYANT. Consultation free.
Moody House, 1292 Washington street, Boston.
Jan. 10.

MARGUERITE BURTON, Business Medium.
Six questions answered, or readings, 50 cents and two
sittings. Hours 10 to 6, 7 to 9. 172 Washington St., Boston.
Jan. 17.

DR. L. BARNICOAT, Lecturer, Test, Medi-
cal and Magnetic Medium. 178 Tremont street, Boston.
Aug. 10.

MRS. J. C. EWELL, Inspirational and Medi-
cal Physician, No. 96 West Springfield street, Boston.
Jan. 10.

MISS KNOX, Test, Business and Medical Me-
dium. Sittings daily. 201 Tremont street, Boston.
Jan. 17.

SARA E. HERVEY, M. D., Psychometrist and
Magnetic Healer, 59 Clarendon street, Boston.
Jan. 5.

DR. A. H. RICHARDSON, Magnetic Healer,
Waverley House, Charlestown. Jan. 3.

Catarrh Cured.

If you suffer from Catarrh, in any of its forms, it is your duty to yourself and family to obtain the means of a
certain cure before it is too late. This you can easily do by sending a self-addressed stamped envelope to Prof. J. A.
Lawrence, New York, who will send you, FREE, by return mail, a copy of the original recipe for preparing the
best and surest remedy ever discovered for the cure of Catarrh in all its various stages. Over one mil-
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years by the use of this medicine. Write to-day for this FREE recipe. It timely use may save you from the
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and Tumors CURED. No knife
used. See book "Cancer," by Dr. G. B. HEN-
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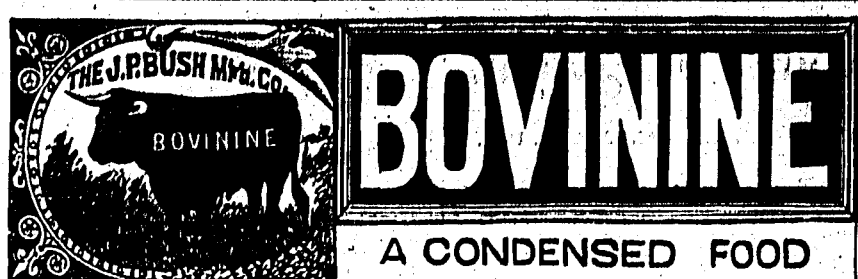
MRS. B. F. SMITH, TRANCE MEDIUM,
holds sittings daily, Fridays, Saturdays and Sundays
excepted, at Vernon Cottage, 1200 Ave. de la Republique, Mass.
Terms, \$1.00. Hours, from 9 A. M. to 6 P. M. 1st Oct. 11.

DIAGNOSIS FREE.
SEND 2-cent stamp, look of hair, name, full age, and
sex, and I will give you a full and complete diagnosis of
your ailments. Address J. C. BATTORP, M. D., and Prin-
cipal, Magnetic Institute, Grand Rapids, Mich. Jan. 3.

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Dec. 27.

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K. ANDERSON, No. 101 Boylston Street, Boston. Office
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MRS. JENNIE CROSSE, Business, Test and
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BOVININE has been able to supply that need of the system, being in a palatable,
highly condensed form, easily assimilated under all conditions."

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Circles Tuesday afternoon, at 3 o'clock. Private Sittings
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Sittings daily, 10 to 12, 2 to 4. Write your full name and address, ask me ten questions, enclose \$1.00
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