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TABLE OF CONTENTS.

FIRST PAGE.—Original Essays: Microscopic Beings and Dis-ease; An Outline of the Ethics of Spiritual Philosophy; The Breath of Inspiration.

SHOONB PAGE .- Poetry : Memories. Banner Correspond ence: Letters from 'Massachusetts, Vermont, Connecti out, New York, Missouri, Maine, and New Hampshire cease of a Prominent Shaker. Cleveland, O. New Publications. January Magazines. A Somnambulist' Discovery. To Investigators.

THIRD PAGE. - The Reviewer: From Soul to Soul. Fre Thought: A Practical Endorsement of Spiritualism by a Minister: Critics of Mediumship, etc.

FOURTH PAGE.-Heresy Before the Court. Profit-Sharing in Practice. Religion and the Schools. The Immigra Arraignment. The ludians, etc.

FIFTH PAGE,-Reminiscences of a Veteran Boston Report er. Entertainment at Berkeley Hall, Boston, News Notes and Pithy Points. Movements of Platform Leo turers. New Advertisements, etc.

SIXTH PAGE .- Message Department: Questions Answered and Individual Spirit Messages given through the Me diumship of Mrs. M. T. Shelhamer-Longley.

SEVENTH PAGE.-Verifications of Spirit Messages. Obit-uary Notices. Mediums in Boston. Miscellaneous Advertisements

EIGHTH PAGE .- Meetings in Boston, New York and Else where, etc

Original Essays.

MICROSCOPIC BEINGS AND DISEASE.

BY HUDSON TUTTLE.



HE 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 hear 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 microhes are of almost unimaginable minuteness. They cannot be seen by the unassisted eye, nor if several were placed together could they be thus seen. Only when millions are interlocked, as it were, do they become annarent, 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

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

Strange life! The animalcule a million times

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 vi-

brates 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 dessication, 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 drank 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 they that a drop of the sap from an affected a contraction in its middle portion, slowly deepening, until the being becomes of hour-glass the maze of life, and it would be as impossible form, and then breaks in two distinct individ uals. This process goes forward with such astonishing rapidity that a single germ of dipththeria will multiply to 70,000,000 in twenty-four. hours. The terrible contagions of smallpox. 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 cesspool, 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 certainty, and application fraught with danform of disinfectants. Caustic lime is espe-

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 alows 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 baoteria 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 not belisonous, 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 drank 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 near is supposed to be the work of an animalcule, and so numerous are part, placed under a high power, dances with o count the individuals therein as th ASVA 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 diphtheria, typhoid fever, etc., are propagated 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.

AN OUTLINE OF THE ETHICS OF SPIR-ITUAL PHILOSOPHY. BY "FRANKLIN."

The past looms up in memory; men compare t 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 courage vice, but to defend the supposed sindemn 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 lish tongue, history and all noble biography, its directing rays. When men secrete their nurture lofty aims and kindle high aspiramotives 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

dread retribution.

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 leadato most valuable results in various deportments of philosophy.

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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 everchanging needs. Religious inspiration comes charity it is not intended to protect and en- to man from a great many different sources. All the agencies of our higher culture may be ner from the condemnation that Jesus refused the helpers of our religious life. All the truly to adopt when he said: "Neither do I con- 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 Shakspeare 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 Engtions. The recorded deeds of heroes make us long to lead heroid 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 own past lives, and made them suffer and out on the limitless sea, and strength comes to our souls. But we are not to passively wait for Systems of "free will" ethics are raised to these higher moods to which we are lifted by so many different influences. We are suscep sponsibility inconsistent with the omnipotent | tible 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 ideal with the actual, the possible future with friendship's call will fail to reach us if we sufthe known past that has already existed, not to fer forgetfulness or indifference to close the But the heights of spiritual being are for those alone who turn this heat of emotion into motive heat, and straightway apply it to the tion of the past from the future; and the past will. Not our dreams of goodness; but our earnest resolves and constant efforts to be guide for the future. A sense of guilt comes good and do good, save us from ignoble living, from assuming responsibility, from believing We must therefore learn to put to noble uses that what has been done had not a good pur. | the spiritual quickening, the moral inspiration. The beavenly 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 I.e. Visions of truth and duty that awaken no resolve, quicken no pur-pose, 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 mock homage of mere emotion. They shout hosanna with the throng, and soon after; consent to Messiah's death, when, in the tri-tumph of some present wrong against which they have not throng a word, a great truth ho The heavenly vision, the religious insight, the with the mock homage of mere emotion. They shout hosanna with the throng, and soon after consent to Messiah's death, when, in the tri-umph of some present wrong against which they have not uttered a word, a great truth is crucified afresh. There is an enervating lux-ury of high thinking and holy feeling that leaves a man weaker rather than stronger for the tasks of life. The pure and healthy senti-ment which infuses energy into the will and new-oreates 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 ecstatio visions is the patient drudge who never. soars nor climbs a single mount of vision, but: plods straight on with persistent fidelity, to each nearest duty in the narrow way. All the new or a high purpose, and then it will brighten our dulest days. We can imake our thours of insight hours of a true consecration. The life of the Christ shows us in clearest and strongest dors in the shows us in clearest and strongest dors in the shows us in clearest and strongest dors in the targe hours of slong, which The life of the Units' 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 duliness of a clouded day; are our common portion. God gives us every one some visions of his truth. To every son of man the voices of his spirit come... If we are alignly 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 at And we shall one day learn that his heaven on earth is only this common, familiar world of ours trans-figured by man's realized ideals. PALIMPSEST.

blood, they quickly swarm in every drop of that fluid, cloy 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-stratum of what we call the universe into space, black and absolute-beyond the gulf into which our vision Teaches, 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 evenever 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 1 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. | cially useful in destroying the germs of fungi, late.

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 vacoine are, so to speak, less ferocious, less rapa cious 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 mala rial 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 orisis, 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 ma laria 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 ungers which will only be revealed when too

deter men from sin by loading them with a reprevision 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 Shakspeare 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 punish or reward for what has been, but to do inward ear against these blessed voices. better. The only good remaining for us must come in the future. The present has no length, and contains nothing, being merely the separais fixed, and can do us no good except as a

pose 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 thor oughly 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 affeotionate.

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

BANNER OF LIGHT.

Written for the Banner of Light; MEMORIES, BY MARY WOODWARD WEATHERBEE.

There are pictures hung upon Memory's wall." That are pale and colorless past recall; Some are fresh as hung though but scarce a day-Though the years have come and have flown away And the room is warm, as of presence there Of the loves of friends that were sweet and fair.

In the hush that comes in the twilight gray Then I drop my cares, and I slip away To this chamber filled with the ghosts of years, With the treasure bought, both of bliss and tears; Not a stranger comes, for I hold the key To the wonderful visions I wait to see.

Not a footfall sounds, yet my heart beats guick. For the shadows deepen, the air is thick: Then the figures step from the frames on the wall, They approach, embrace, and my name they call: Not the spirits pale of a buried love. But the living souls as they went above

Here we walk and talk, as of days of yore; For the moment live as we lived before-In the beauty that comes from loved unstained; I am held by a spell, as of hope regained, That the spirit lives, either here or there, And descends and mounts our life's short stair.

Banner Correspondence.

Massachusetts.

GREENFIELD. - A correspondent writes: "A book entitled 'The Pedigree of Disease,' by Jonathan Hutchinson, F. R. S., a series of lectures in the Royal College of Surgeons, 1881, published by Wood & Co., New York, does not attract the notice it deserves. I wish to call attention to one point. The author speaks at length of the idiosyncrasies of people. One person cannot tolerate one kind of food; anperson cannot tolerate one kind of food; an-other person cannot tolerate certain medi-cines. The iodides and bromides, he tells us, injuriously affect a large number of people, and in many different ways, but especially by producing diseases of the skin. 'The common-est of all forms,' he says, 'is an acne; but in addition we may have at the same time pus-tules, button-like tubercles, and in aggravated cases enormous soft tubercus. I cases enormous soft tuberous growths... I recollect several cases, under my own care and that of other surgeons, in which I think there is great reason to suspect that persistence in the iodide caused death... An infant aged five months died of iodide purpura after a sin-gle dose of only two grains and a half.' Many cases of sudden death occur where the

result is credited to the disease, but we here see good reason to charge it to the medicine."

WORCESTER .- Mary A. Tyler, in acknowledging the receipt of a donation of six months' subscription to the BANNER OF LIGHT, and tendering her thanks therefor, writes: "I am tendering her thanks therefor, writes: "I am old, and confined mostly to the house, but I can read THB BANNER, which is always full of good things, and it is a feast to my soul. I have lived my threescore years and ten, and nearly all of my relatives have passed over to the other life. I was but sixteen when my mother passed away. She predicted the period of her departure, which occurred within an hour of the time. She told us the angels were all around, waiting to receive her, and so passed on in the hope of a glorious immortal-ity. Forty years ago my husband passed over. ity. Forty years ago my husband passed over. He, too, saw spirit-friends. Other instances of this nature I could name; and after seeing our angel visitors myself fully, and in part, why should I doubt? How much I wish oth-ers could see and feel as I do."

STERLING .- Lucy M. Pomeroy writes, giving as an enclosure a letter written to herself by Dr. Montezuma, the educated Apachewhose autobiography we published last week. Extracts from this letter, dated at "Western Shoshone Agency, White Rock, Nev.," where he

Shoshone Agency, White Rock, Nev.," where he is under government employ as agency physi-cian, will be found of interest: "Your very encouraging letter was duly re-ceived in the midst of discouragements. I made my usual trip of thirty-five miles. Just as I reached my last camp I found a 'medicine man' howling over a patient of mine whom I have treated ever since my arrival. I had an idea they were my friends, but such a sign gave me a decided rebuff. This is only one of many difficulties with which I have to contend.... The Indian scare I do not think will amount

The Indian scare I do not think will amount to much, but there is no telling what the In-dians will do if they have such an idea as they do about the Indian Messiah. At this reservation everything is moving smoothly. Last spring our Indians were greatly

Gillette did not before inform them of the Gillette did not before inform them of the power he possesses. When asked by her church friends what she is doing to make her so much better, her reply is: 'I am much better in every way, and a magnetic healer is producing the change in my condition.' After she was satisfied in trying the 'regulars' with no real help, Spiritualism stopped in with its beautiful healing power. And so the good work goes on. Mr. Gillette is a fine healer: he diagnoses very olearly, and I hope he can yet make healing his work in life. There are only four Spirit-ualists in the town, but I think this case will be an eye opener to some. He has also done be an eye opener to some. He has also done some very remarkable cures for me."

Connecticut.

NIANTIC .- James M. Rogers writes: "Eight een years of the life of Christ, the reputed savior of all mankind - the most promising and valuable era of young manhood-remain a total blank, are passed over in utter silence. Where was he? What was he doing? The New Testament writers profess to know all the wonderful signs and circumstances attend-ing his birth, the short period of his teaching a new doctrine, his tragic death and the cona new doctrine, his tragic death and the con-vulsions of physical nature in revolt against it; but give no hint of the whereabouts of an entire lifetime! When we lay aside our emo-tional nature, and no longer weep over his pictured sufferings, but compare him calmly/ with many others whose whole existence ben-efited mankind, who suffered bitter deaths in cublime cilonce in comparison with cub his sublime silence, in comparison with such his own life was not so uniquely noble, nor his end Transa down like long ranks of noble spirits with from age to age have partial the spirit with the spirit with a pass these and choose one of age have partial spirits with grave in same state. Be explained that the spirit mortail is pass these and choose one of age have partial spirits with grand. I pass down the long ranks of noble spirits who from age to age have perished grandly on earth to live forever with the immortals. I pass these and choose one of my nation's sons—a hero-martyr of my own State

When one of these farmers has dug for water several times in vain, and some neighbor comes along, who, by means of a twig, tells him to dig at a certain spot, and be does so and finds wa-ter, what then? 'Perhaps it only happened so, will say men of Mr. B's way of thinking. But when the coincidence occurs very often, and when these water-finders give their ser-vices without pay, and professional ones theirs on the contingency, 'no water, no pay,' and when plain, practical men expend money and time under their direction, and admit that seen that there is really something in it after all."

Oleveland, 0. To the Editor of the Banner of Light:

On Sunday last, Jan, 4th, Mr. J. Frank Baxter began his month's engagement in Cleveland, O. Mr. Baxter is one who is well received in this city, and his versatility of talent always calls out large and interested audiences. His seances are wonderful, taking with all, and gave a fine lecture adapted to the opening of and the month's work to follow. Being in good voice he preluded his lecture with the songs 'Roses Underneath the Snow" and "Golden Years," reading between their rendition the

poem "Every Year." The theme of discourse was "Spiritualism the Religion for Humanity." He was frequently applauded, and decidedly so at the close of his delivery. The city press gave marked attention, and *The Cleveland Leader* and *Morning Herald* de-voted over a column to a synopsis of 'the lec-ture, and an explicit account of certain parts of Mr. Baxter's remarkable scance. To show the squareness and worth of the Cleveland press, I quote some of the reference made by *The Leader* of Monday, Jan. 5th: "Mr. J. Frank Bayter, the well-known spiritualistic

poem "Every Year." The theme of discourse

The Leader of Monday, Jan. 5th: "Mr. J. Frank Baxter, the well known spiritualistic medium from Boston, gave a lecture and seance at Memorial Hall last evening of unusual merit. He conducted the entire meeting himself. He played an organ, sang several ballads, read a poem, and spoke for an hour on Spiritualism, a full synopsis of which we furnish our readers further on. Another song, and he gave his seance. He explained that the spirits manifested to him, and imbuod hint so vividly with their psychological influence that at times he was not only able to describe details, but to give their names in full.

January Magazines.

THE CENTURY .- " Along the Lower James" is the subject of the opening paper by Charles W. Coleman, illustrated with nine exquisite engravings by lintry Fenn. William A. Comin gives a sketch of the artist and author, Kenyon Cox, illustrated with three en-gravings from his works, one of them, a portrait of Augustus St. Gaudens, exhibited in 1888, being the convincing to many. Last Sunday evening he Lake," by W. W. Rockhill, is an article of much interest, introduced by a legend of the Mongols and the new year, as well as apropos to his calling and the month's work to follow. Being in good forthcoming "Memoirs of Talleyrand" this magazine is to publish one article from each of the five volumes previous to their appearance in France, the first being given this month, with an introduction by Whitelaw Reid. Talleyrand forbade their publication until thirty years after his death (1838), at the end of which Napoleon III., for political reasons, suppressed them until 1890. Their revelations of events and opinions are looked for with much interest. Of other attractive features of this number are "Pioneer Spanish Families in California," "The Missions of Alta California," and five other papers relating to California, socially, politically and otherwise, "Chinese Music," with four pages of it illustrative. New York: The Century Co.

LADIES' HOME JOURNAL .- The first chapter of Mrs. Whitney's new story, "A Golden Gossip," will charm with its naturalness and simplicity of style, and lead to bright anticipations of those to come Mrs. Thomas A. Edison is the subject of the first of a series of papers entitled "Unknown Wives of Well-Known Men," with portrait. A service of great value to young women promises to be the outcome of papers under the general title, "Women's Chances as Bread Winners," the special instructions this month being for becoming a "Trained Nurse." Charles H. Steinway contributes his views upon " How to Take Care of a Plano." Of the numerous other attractive and useful contents of this number are " Side Talks With Girls," "Winter by the Seashore," "Pretty Things for the Table," "Hints for Parlor Elocution," "All About Flowers," and a sketch by Gen. Lew Wallace, in which he tells how he bought a dog for the Sultan of Turkey. Philadelphia: Curtis Pub. Co.

THE NATIONALIST .- The opening paper, by Rev. W. G. Todd, treats upon "The Relations of Sympathy and Pity." This is followed by a consideration of "How Many Hours Per Day Shall We Labor?" in which Rev. H. H. Brown gives statistics and estimates showing the correctness of Theodore Parker's saying of thirty years ago, that four hours of labor each day on the part of all would amply supply the wants of mankind. "Nationalism and the Children"; "How to Counteract Chance "; new chapters of the serial story, "The Birth of Freedom"; poems by Mary B. Hosmer and Simon Duret; "Letters to the Editor," "Questions and Answers," and a resume of "Current Topics" by the editor, constitute the remaining contents. Boston: Nat. Educational Association, 77 Boylston street.

THE QUIVER .- Three serial stories are continued and two complete ones given this month. In " Overlooked Neighbors" a plea is made for the rich and lonely. A few words about flies, "God in the Book of Nature," is a lesson in microscopy that will be read with interest. The frontisplece is "A Roman Holiday," illustrative of a poem by M. G. Watkins. New York: Cassell Pub. Co.

VICK'S MONTHLY .-- Fifteen engravings of vegetables that won prizes at the last Illinois State Fair are given in this number, with letters from those who grew them describing their modes of culture. In addition is a list of "Useful and Fretty Annuals," directions for easily raising pansies all winter, and much else of instruction, suggestion and advice to lovers of flowers. Rochester, N. Y.: James Vick.

SIDEREAL MESSENGER .- A portrait of Dr. Hencke one of the most devoted of astronomers, discoverer of the planet Astraca, etc., is the frontispiece. The general contents include "Stars Having Peculiar Spec-tra," by Miss M. Fleming; "The Spectroscopic Properties of Dust"; "Close Binary Stars "; "Astronomical Phenomena During 1891"; reports of current celes-tial phenomena; "News and Notes." Northfield, Minn.: W. W. Payne.

THE KINDERGARTEN contains thirty articles upon subjects of great value to teachers. Chicago: A. B. Stockham & Co.

CUBRENT COMMENT AND LEGAL MISCELLANY (Dec.) .- A portrait of Salmon P. Chase precedes a continuation of an account of his services as Chief Justice by W. D. Luckenbach. The demise of Justice 8. F. Miller is noticed and his services outlined. Closing pages of Mr. Patterson's "Lectures on Constitutional Law" are given, and other matters of interest to the legal fraternity ably discussed. Philadelphia: The D. B. Canfield Co.

JANUARY 17, 1891.

Lore of the Heavens. There will be fifty minutes more of daylight on the last day of January than there was on on the last day of January than there was on New Year's Day. During the coming year there will be an annual collpse of the sun in June and a partial collpse in November, nei-ther of which will be visible in this latitude, says the *Philadelphia Record*. On the 27th the last lunar conjunction of the month oc-curs with Saturn. During the year there will be two total collpses of the moon-one in May and the other in November-to be seen gener-ally in Europe, Asia and Africa, but invisible here.

1247

The present evening star is Jupiter, but he will soon lose himself in the sun's light, and when next he appears it will be as a morning star. Mars is becoming dimmer nightly, and star. mars is becoming dimmer inguly, and Saturn is gradually getting higher in the east-ern skies. Uranus is now a morning star, but Venus has disappeared from the western skies. One of the most interesting astronomical fea-tures of the coming year will be the transit of Mercury over the sun's disk on May 9th.

Almost a century ago Johnson's Anodyne Liniment, a noble remedy, was first made known

To Correspondents.

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

A. W. L., BATAVIA, N. Y.-You are undoubtedly a medium -clairvoyant and perceptive. It must have been a spirit whom you met. Many mediums have had similar experiences. It might be well for you to sit with some congenial friend at regular and stated times for development.

T. J. M., BALTINORE, MD .- We are always willing to publish reports of spiritualistic meetings, seances, etc., occurring in any portion of the country; and shall be pleased to hear from you at any time.

TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

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

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

Philosophy of Spiritual Intercourse. By A. J. Davis. Concerning Spirit Circles, Guardianship of Spirits, etc., etc. 81.25, postage 10 cents.

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

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

Astounding Facts from the Spirit-World, witessed at the house of Dr. J. A. Gridley, Southampton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Cloth. \$1.00, postage 10 cents.

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

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

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

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

Witchcraft of New England Explained by Modern Spiritualism. By Allen Putnam. \$1.00. postage 10 cents.

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

Eight Liberal Lectures. By A. B. French. This work contains one hundred an rty pages, with portrait of the author. 50 cents. Is Materialization True? and Eleven Other Lectures. By Mrs. Cora L. V. Richmond. 50 cents. Life and Labor in the Spirit-World: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cloth. \$1.00, postage 10 cents. Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00. Mediumship ; Its Laws and Conditions. Powell. 25 cents.

smoothly. Last spring our Indians were greatly agitated, and followed the Prophet's advice; but what he said did not come true, and this fall the same way. The chief told the Agent the other day that the Shoshones and Piutes I may be asking too much if I should request

some of you friends to group together and send a box of clothing to these poor wretched In-dians. I often visit them when sick, and find dans. I often visit them when sick, and had the cause to be really a lack of clothing. In such cases clothing will do more good than all of our drugs. I will pay the express charges, provid-ing such aid can be had from churches or other organizations, or several families. The box can be addressed to myself, or to Agent, Hon. Wil-liam I. Plumb, Tuscarora, Nev. It must be sent by Wells & Fargo Express Company."

PIGEON COVE .-- Mrs. A. F. Story writes :

"Mrs. Emma Miner was with us in November, and gave a very interesting and satisfactory seance. The earnest and pleasant talk which proceeded the scance was much liked. Several beautiful poems were given upou subjects chosen by those present. These poems were excellent-full of thought and meaning. The character-readings and tests were correct, and well received.

In December Mr. F. A. Wiggin of Salem was In December Mr. F. A. Wiggin of Salem was here for an evening. The time was devoted to giving tests—that being the wish of most of the people present. For an hour and a half the me-dium rapidly gave names and descriptions of people who formerly lived here, and were well known in this vicinity. The names were given in full, were correct in nearly every instance, and readily recognized. We think Mr. Wiggin is a finely gifted medium. is a finely gifted medium. Mrs. Julia Davis is expected here some time

during January."

Vermont.

11 B. B.

FAIRFAX.-Mrs. Giles Rugg writes : "Nearly two years ago Mr. C. C. Gillette of this place was suddenly developed as a trance medium, his chief control being an Indian medicine man called 'Gray Eagle.' Mr. G. was at the time being a member of the Baptist church, and had been for fifteen years or more.' He has since that time treated quite a number with good results; some of them bard cases that physicians failed to relieve. But the case I wish to speak of in particular he is now treat-ing, one that has baffled all of the M. D.s that were employed. Fourteen months ago a lady in this town had a shock of the nerves, which re-sulted in loss of use of the right arm and limb, which of conras gradually withered to a skele-ton of the former size. She was treated by several of the best regulars up to a few weeks ago, with no good results. As a last resort she was suddenly developed as a trance medium, several of the best regulars up to a few weeks ago, with no good results. As a last resort she was taken to the hospital in Burlington, this State, where some of the best physicians in that city; having seen her, said they could do nothing for her. She was brought back to, as was supposed, waste away, given up by them all

At this date! Dec. 19th, Mr. Gillette has been At this date: Dec. 19th, Mr. Gillette has been treating her three weeks. She said the first treatment did her more good than anything that had been previously done for her. She is now with slight help able to walk a little every day; can shake hands as naturally as ever, and where her limbs were cold and lifeless there is renewed muscle; warmth and moisture. Her herd here performed is clear: the feels path head, before confused, is clear; she feels natu-ral. The 'bad spells' the M. D.s could not af-fect have disappeared, and she is fairly on the way to a healthy condition. Her family, who are strong Methodists, are now asking why Mr.

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Maine.

BATH.-Dr. Rouse writes: "Your recent letter from Dr. J. M. Peebles concerning San Antonio, Tex., has brought the town to my eyes. I have lived there, and know every foot of the town, and can see all of the old familiar faces-American, German, French, Spanish, Austrian, Polish, Maxican, Negro; knew the people before a railroad ran into Texas, and when the population was eight thousand only. One old German, Chrisie (or Krisie), told me if ever I went to Boston to go to a scance at the BANNEN of LIGHT office; he took your BAN-NEN in 1872 or 1873, and loaned it around. 1 met him on Helotes Creek, eighteen miles northwest of San Antonio."

New Hampshire.

HANCOCK .- Oren Nelson writes that his family-consisting of three persons-holds successful home séances each week, his wife being the medium. 📖



Dec. 27th, at 1:40 P. M., Elder Giles B. Avery, of the Community at Watervliet, N. Y., passed to spirit-life.

Dec. 27th, at 1:40 P. M., Elder Giles B. Avery, of the Community at Watervillet, N. Y., passed to spirit-life. The deceased [says F. W. Evans] was in the Minis-try of the whole Shaker order, which is composed of seventeen societies, all in the United States; while the Ministry was composed of four persons-two brethren and two sisters: Elder Daniel Boler. In his eighty-seventh year: (the deceased Elder) Giles B. Avery, who was in his seventy, filt, year; Eldress, Anu Tay-lor, aged seventy nine; and Eldress Harriet Bullard, sixty-five. These are the Elders, of the Elders, of the various societies. Elder Giles was one of the most gilted, brothers in the Shaker order, and was prominent in both its tem-poral and spiritual interests. For thirty years he had been associated, with Elder Daniel; and although second in the Ministry, the chief burden has recently rested upon him; and during this extended compan-ionship a perfect union has existed in all the official duties of the brethren. He was a skillful mechanic, and could turn his hand to anything needed, and act efficiently in every department of useful work, from horticulture to the management of all kinds of ma-chinery. Intellectually, he had no peer in the order as a writer and/orator. "Spiritually," says Mr. Evans, "he was a medium of high order, and was, in the differ-ent phases through which the Shaker church has passed, a subject of the 'Modern Spiritualism' that had its origin among the Shakers." A history written by Elder Giles himself claims that Spiritualism is not a religion, but a sclence, like as-tronomy, and that it passed through all the sixty fami-lies of the Shakers, from its commencement, eleven years lefore the "Rochester rappings" occurred. As a religionist, judged by his works, and by his morai and spiritual character. Elder Avery was unique. His functal was conducted by the church at Wa-tervilet, at 9 o'clock A. M., Dec. 30th, 1890.

For restoring the color, thickening the growth, and beautifying the hair, and for preventing baldness. Hall's Hair Renewer is unsurpassed.

dressed. "Here's a happy, jovial, hall-fellow sort of a spirit,' went on the medium. 'His name is George May, and he comes to the same individual, and would say to the general audience that he will be well known and re-cognized in the Bachelor's Club Rooms, on Superior street, right out here, between Seneca street and the Public Square.' The same party present recognized it, and further said that in looking into Spiritualism for four years he had tried to get that very name;, and now, after all this time, he had secured it, and it was very significant and convincing."

Thus Mr. Baxter went on for one hour, and thus the press reported; and to say the audi ence w mildly. was interested and repaid expresses it KARL.

An old family physician first recommended Johnson's Anodyne Liniment for colds, coughs.

New Publications.

IN TRUST; or, Dr. Bertrand's Household. By Amanda M. Douglas. 12mo, paper, pp. 383. THREE MILLIONS; or, The Way of the World. By William T. Adams (Oliver Optic). 12mo, paper, pp. 464.

CUDJO'S CAVE. By J. T. Trowbridge. 12mo, paper, pp. 504. Boston: Lee & Shepard. These vols. are, in the order above given, Nos. 2, 3

and 4 of the publishers' "Good Company Series," issued monthly, and indicate the excellent quality of the works of fiction it includes. Though previously issued, they have never been placed before the public at so low a price. Many who have read them will avail themselves of the opportunity to re-read them, while thousands who have not will be sure to do so now that they are within the reach of all.

PARDS. A Story of Two Homeless Boys. By Effie W. Merriam, Editor of "The House-keeper," Minneapolis. 16mo, cloth, pp. 202, illustrated. Boston: Lee & Shepard.

The author has placed before her readers an excellent example of what pluck, perseverance and per-sistency will accomplish in the face of the most disheartening conditions. The story is attractively told, interchangeably solidified with blocks of wisdom and scintillations of wit. A good book for boys.

To make waterpool writing ink, and ink that will not blur if the writing is exposed to rain: Dissolve two ounces shellac in one pint alcohol (ninety-five per cent.), filter through chalk, and mix with best lampblack.

The Air we Breathe.

"Whom fire spares, sea doth drown, Whom sea, pestilent air doth send to clay, Whom war escapes; sickness takes away."

Whom sca, pesiliont air doth send to clay, Whom war escapes, sickness takes away." Modern science, if it has not greatly mitigated the horrors of war, has, at least, shortened its duration. The sea has lost some of it, terrors, and many dis-cases, formerly considered incurable, now yield to medical treatment. But the "pesilient air" (Malaria) seems to hold its own. Read the testimony of patients who have been cured of malarial diseases. Ironton, Mo., Dec. 25th, 1883.- DRS, STABKEY & PA-LEN:--'', Will write for another of your Compound Oxygen Treatments. The last treatment was of great benefit, not only to me and my son, but to my daugh-ter, fourteen years of age. She hay dangerously ill with typhoid malaria. I got so disgusted with the strong medicines that I quit all before sho was able to sit up, and gave her the Compound Oxygen, and she improved slowly at first, but in a short time was the pleture of health, looking better than before." Bend for our brochare of 200 pages. It will give you scores of testimonials, a history of Compound Oxygen, its nature, discovery and results. Besides, it is an in-teresting work, thoughtfully, carefully and conscien-tiously written. Address the sole imanufacturers of genuine Compound Oxygen, DRS. STARKEY & PALEX, 1529 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

A Somnambulist's Discovery.

lle Locates Treasure Hidden at the Outbreak of the Late War.

the Late War. A remarkable somnambulistic feat was re-cently performed by Christopher Medway, of Cave City, Ky. Mr. Medway is a prominent lawyer, and a scion of one of Kentucky's oldest families. In 1861, at the breaking out of the war, his father packed up his silver plate, which was very valuable, and hid it in the Mammoth Cave. This was done in the midst of great hurry and couplision and owing to some overhurry and confusion, and owing to some over-sight the place was left unmarked, and when, in 1865, the Medways wished to dig the silver up no one could recollect with any certainty the spot, and though it was sought for, off and on, for years, it was never located, and the numerous excavations resulting in no discovery, it was finally believed that some one had stolen

it was infally believed that some one had stolen the box, and re-filled the hole. Mr. Medway's father died convinced that it was so, and for more than ten years no one gave further thought to the matter. But regave intriner thought to the matter. But re-cently Mrs. Medway revived the subject by re-lating the story to some friends in her hus-band's hearing, and that gentleman says he went to bed wondering if his father's belief in the theft of the box was correct, and that on falling asleep he recnacted the scene of the re-moval and burial of the silver at which he was present, though only a boy of fourteen. When he awoke he found himself lying on the ground close to a large rock, and in black

the ground close to a large rock, and in black darkness except for a faint gleam of light in the far distance. At first he experienced some difficulty in realizing where he was; but when he did, concluded, on remembering his dream, that he had managed to slip by the night watch-man into the cave, and, his memory singularly aroused in his slumbers, had found his way to the spot where he had seen the silver buried twenfy-nine years before. After marking the rock he made his way to the gate, through which he saw the morning light stealing, and as he was in his nightdress, called to the watch-man and dispatched him after his clothes. He then 'hired workmen to dig in the spot where then hired workmen to dig in the spot where he had found himself on awaking, and soon had the satisfaction of seeing them lift out the case of silver, which, being opened, was found intact.

NEW MUSIC .-- We have received from White Smith Publishing Company, Boston, Mass., the following: Vocal-" Marie," for soprano or, tenor, and a duet for soprano and tenor, C. A. White; "In the Starlight," duet, Stephen Glover; "Tell Me, Sweetheart," song aboptatio and const, C. A. White; "In the Startings;" and chorus, C. A. White; "Bailing Homé," written and composed by Charles Osborn, arranged EyJohn B. Baker; "Back to the Old Love;" words by Clifton Bingham, music by F. Paolo Tosti; "Leonore," words, Clifton Bingham, music, H. Trotère; "By the Gate of the Sea," words, Clifton Bingham, music, J. L. Malloy; "It Goes with a Pound of Tea," and "Mc-Fadden's Up-town Flat," two comic songs, Taul Jas-set; "Why Do n't You?" words, F. Bowyer, music, A. L. Mora; "Love's Return," words, C. M. Laey, music, Arthur Le Jeune; "Then You Wink the Other Eye," comic song, W. T. Lytton; "Elementary Vocal-ises," and "Zehn Vocalisen," for bass and alto, F. Sieber; "King of the Forest Am I," for a low volce, Oswaid Brand, music, Henry Parker; "Come Back to Your Own True Love," J. P. Skelley; "Angels Bending Near, the Earth," song, with chorus, C. A. White; "I Was In It," comic song, Herbert Cole, ar-ranged by Edmund Forman; "Oh Love Divine," rung for guartette, Carl Pflueger; "Rock of Ages," trio for ladies' volces, by C. Stearns; "Em-manuel," asacred song, words, Walter Stevens, music, Paul Rodney. Paul Rodney.

The blood-cleansing qualities of Aver's Sarsanarilla

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render it invaluable in skin disorders.

Sec. 1.

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

Mediumistic Experiences of John Brown 81.00.

Mind-Réading and Beyond. By Wm. A. Hovey. 31.25.

Materialized Apparitions: If Not Beings from Another Life, What Are They? By E.A. Bräckett. \$1.00. Immortality Demonstrated Through the Me-

liumship of Mrs. J. H. Conant. \$1.25, postage 12 cents.

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

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

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

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

Rays of Light: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie. 81.25. ·

Nature's Laws in Human Life: An Exposition of Spiritualism, which places Spiritualism on trial; evi-dence pro and con. as to its truthfulness. pp. 306. Price reduced to \$1.00. An Epitome of Spiritualism: A pamphlet of over one hundred pages. The gist of Spiritualism, its laws and phenomena, in a nutshell. Price reduced to 25 cents.

Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Sci-ence," "The Proof Palpable of Immortality," etc. \$1.50.

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

Theohald, F. C. A. \$1.50, Outside the Gates: and Other Tales and Sketches of the Two Worlds. By a Band of Spirit Intelligences, through the Mediumship of Mrs. M. T. Shelhamer-Longley, Banner of Light medium. \$1.25. Physical Proofs of Another Life, given in Let-ers to the Seybert Commission. By Francis J. Lip-litt. 25 cents.

Studies of the Outlying Basis of Psychio Sci-ence. The author sets out to put on a more scientific and rational basis 'the proofs of the doctrine of Im-mortality et 28 mortality. \$1.25.

Mortality. \$1.25. Missing Link in Modern Spiritualism. By A. Leah Underhill, of the Fox family. \$2.00. Weso of Spiritualism. By S. C. Hall, F. S. A. Being a letter addressed to Clergymen, and others, containing a reply to the oft repeated question, "What is the Use of Spiritualism?" From England. Cloth, "K conta

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

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JANUARY 17, 1891.

BANNER LIGHT. OF

The Rebiewer.

FROM SOUL TO SOUL. By Emina Rood Tuttle. 12mo, oloth, pp. 222, with portrait. New York: M. L. Holbrook & Co.

It will be nothing new to our readers to learn that the author of this volume has poetlo ability, for productions of her pen have frequently enriched the columns of this and other Spiritualist publications; but it will be new to most of them to see in what a broad field her talent has done service for truth, spiritual growth and the betterment of mankind. Every reform seems to have been touched, every advance movement encouraged and helped, and every cloud shown to have a silver lining. To the despairing she brings hope, to the weary rest, and to all the assurance of a better, life beyond., In her proface she modestly terms what is herein presented "rliymes," but the public will not hesitate to recognize it as poetry, and that of no ordinary merit. Indeed, in this era, when much that passes for poetry shows very little if any of the "inspiration of the gods," it is retreshing to find a volume whose contents exhibit in so marked a degree the spirit of true poetry. What bet-ter evidence of this can there be than the following?

Evening has launched out her white boat above me, Here in the shadows the flowers lie asleep. Angel of beauty, to-night, if you love me, Sail down to me through the hushed airy deep; Come from the headlands which gleam o'er the dark blt

Come from the neutrano mixed grant and a starlight. night, Down o'er the billows atremble with starlight. Wearing the sanctified asphodel blossom, Plucked from the Garden of God on your boson. Sail down the airy sea whitely and silently; Sail down the airy sea, benutiful 'Claribel' Dearer than words can tell. Thou art to me.

Thou art to me. June lies asleep at God's feet in her flushing, Pure as the north snows and warm as the south, Over her brow dewy roses are blushing, Songs yet unsung shape the curves of her mouth. You are so wise you would know past mistaking This is the Earth where hearts grieve nuto breaking. But you would dream it the outskirts of Heaven, Save for the shadows that lie on the even. Sall down the airy sea, beautiful Claribel! Dearer than words can tell Thou art to me.

Thou art to me. When earth is desolate I would not call you Down to these lowlands from mansions of rest; Never a storm for my sake shall befall you, Never a storm sore your breast. I will not beckon when hot tears are showering, I will not call when the dark storms are lowering, I will not call when the dark storms are lowering, I me was when you had your measure of weeping, Dear soul, whose body lies silent and sleeping. Sall down the airy sea wiltely and silently: Sall down the airy sea, beautiful Claribelt Dearer than words can tell Thou wat to me. Thou art to me.

Thou art to me. Tell me if love is a passionless splendor Up on the amethyst mountains of time; Or, is the old love eternal and tender, Life folding life in a sweetness sublime? You float at will over measureless spaces, I cannot climb up to God-lighted places; Come down to me from your lily-starred meadows, I will come up by-and-bye from the shadows. Sall down the airy sea whitely and silently; Sall down the airy sea whitely and silently; Dearer than words can tell Thou art to me.

In the poem below Mrs. Tuttle discloses the source of her inspiration., There are many who will recog nize the same as familiar to them in their own expe rience:

Out where the vines are creeping Over a lattice white, I dreamt as the flying Daytime Greeted the coming Night. Far in the blue east trembled The light of a cream white star, And the rims of the clouds at sunset Were pink as the sea-shells are.

The eyes of my soul were open, The springs of my heart leaped high, Though my outer form was lying As moveless as when we die. Down through the twilight distance, Floating like song along, Came one whom the world has worshiped, For the mighty gift of song.

At length in the grapevine shadows, Near by my side he seemed; But, ohi what a far-off beauty Over my spirit beamed. 'T was grasping a spot of moonlight, Or holding a song most sweet, So subtle, so bright, so heavenly, He seemed from head to feet.

I looked in his face a moment, I looked in his face a moment. So mighty, so all complete; I bowed to its burning glory, And prayed to kiss his feet. Back from my touch he vanished Saying, "not so, not so; But raise up thy soul to meet me, That I need not come so low."

Then with a graceful motion, Over my neck he threw A scarf on which stars were sprinkled Over a ground of blue. Holding a fair hand forward Holding a glove of white, Wear it, oh, earthly sister, Wear it," he said, " and write."

A Practical Endorsement of Spiritualism by a Minister.

free Thought.

To the Editor of the Banner of Lights

11

For several months past there has been quite an interest manifested in this city in Spiritualism; some little investigation has resulted, and I have been wondering why the church did not begin to denounce the New Dispensation. The matter finally culminated in the advertisement of a sermon against Spiritualism by one of the preachers here. Your correspondent was curious to note what would be said, and was promptly on hand to listen to the indictment.

I was pleasantly disappointed to hear his discourse. "While I do not agree with some of his premises, and, of course, cannot accept his conclusions, nevertheless I feel like thanking him for his very manly, temperate and gentlemanly language. While he thought, as his cited con-clusions will show, that Spiritualists were wrong, yet he had not one word of censure or condemnation to utter, and I am very sorry that more gentlemen of the cloth are not per-vaded with the Christ-like spirit exhibited by him.

him. He opened by saying that Materialism and Atheism were rampant in the world, and that God in his wisdom may be using Spiritualism Got in his wisdom may be using Spiritualism as a means to bring people back to a conception of something higher than simple Materialism. It would not do to say that Spiritualism had its hold among the ignorant; thinkers and edu-cated people had accepted it freely. To men and women who were so constituted as to ac-cept nothing without proof Spiritualism has proven itself, and convinced those skeptles of the fact of an existence havend the grave. Its proven itself, and convinced those skeptles of the fact of an existence beyond the grave. He said: "It will not do to brush it away; and say that there is nothing to it." He investigated somewhat for himself, with Dr. Slade, and others; investigated fully and thoroughly, and had such results as were facts. The man or woman who speaks about trap-doors, chica-nery, deception, in this connection is very far from right. The phenomena of Spiritualism are an established fact. After recounting his experiences, he said: "One of a person's senses may be mistaken, possibly two might, by a combination of circumstances, deceive him, but three never!" He had had the evidence of seeing, hearing and touching, and he knew that he was not deceived.

seeing, hearing and touching, and he knew that he was not deceived. Spiritualism, he said, has been investigated too much and too fully to be declared as false. There are counterfeits in everything, but the counterfeit was a proof of the genuine. The reverend gentleman oited the report of the most celebrated prestidigitator at the court of Berlin, who acknowledged that the things done in presence of Mr. Slade were beyond his-Bellachini's-skill. He was very emphatic in impressing the fact that the phenomena pro-duced emanated from what he called a "super-natural" source, and were produced solely by natural "source, and were produced solely by "supernatural" agencies. He was ready to accept the "supernatural" origin of Spiritual-ism, and of the phenomena; but his conclusion of course was that it emanated from the devil of course was that it emanated from the devil God, for purposes of his own, allows the devil to impose on mankind in this manner for the sake of leading them astray. It is "the prince of the powers of the air" who produces these things. (By the way, how is it that preachers always know just what God does, or does not, want? they talk as familiarly about God's plans and purposes as though they had been associated with him, and were called on in his councils for advice and consultation, and nothcouncils for advice and consultation, and noth

councils for advice and consultation, and noth-ing is hidden from them about his purposes.) This reverend gentleman's position, it will be seen, is that Spiritualism has what he calls a "supernatural" origin, and is a fact, an actual-ity. Here is an admission of the full existence of the Spiritualistic Philosophy in a quarter from which we could hardly expect it. So far as the great majority of thisking people at present the great majority of thinking people at present are concerned, the existence of "His Satanic are concerned, the existence of "His Satanic Majesty," as a personality, is on a par with the divinities of old Olympus; he has disappeared as completely from human reasoning as they have, and the majority may accept the truth of Spiritualism on the evidence of this rever-end gentleman. There will be two queries in connection with his side of the case. First, is there a devil? and if so, what proof has the reverend gentleman whereby to trace spirit-ualistic phenomena to him? Does it not place the Deity in a rather poor light to constantly charge him with efforts to deceive his ignorant and fallible children? No earthly parent would thus try to mislead his children for the amuseand fallible children / No earting parent worker thus try to mislead his children for the amuse-ment of punishing them afterward. On the contrary, we do all we can to keep our chil-dren from temptation, and it is certainly not to the credit of the Church to impute such converte workings to the Daity

the truth reaches some one who is benefited thereby. While we find such a vast diversity of mediumiatic phases and manner, there is probably no sphere of life upon which judg-ments are formed and passed more freely and independently. Milton, Sinakapeare and oth-ers are praised because it is fashionable. With mediums, not so. Is there any true standard for criticising mediums? Yes, and no. Yes, time furnishes the true standard. The judg-ment pronounced by all ages is just. No, when any criticism fails to receive the endorsement of not only all candid minds of this, but of all other ages. **GANGKRIT TEACHINGS.** Conquer a man who never gives by gifts; Subdue untrithful men by furthfulness; Vanquish an angry man by gentleness, And overcome the ovil man by gentleness. To injure none by thought or word or deed, To give to others and be kild to all, This is the constant duty of the good. High minded men delight in doing good High minded men delight in doing good Without a thought of their own interest. When they confer a benefit on others They reoken not on favors in return. Two persons will hereafter be oxaited Above the heavens—the man with boundless power Who yet forbears to use it indiscreeity. And he who is not rich and yet can give. Bear raving words with pattence; never meet An angry man with anger, nor return : Reviling for reviling; smite him not Who smites thee. Let thy speech and acts be gentle. other ages.

of not only all candid minds of this, but of all other ages. Critics, you are all right and you are all wrong; there are as many students of criticism as critics. This makes much of the criticism of mediums mere nonsense. Critics may express their hon-est opinion or they may not. At best, their opinion only. Tell me the contents of a cer-tain book, if you will, but leave me free to form my own judgment, unbiased by what you may happen to think. In great physical crises leaders spontaneously spring to the front; and when the qualifications of a medium meet the demands of an age, that age instinctively adopts him and his teachings. The author of "Alton Locke" was the hero of Chartism, because he volced the woes and sufferings of humanity. No criticism for or against could make him more the hero than he was. So with mediums; when they give expression to our deepest emo-tions they become, our heroes. Mr. Critic, please draw your criticisms mild; time will de-termine both their fitness and fato-not you. Salem. Mass. F. A. WIGGIN.

Beyond the blooming and the fading. Beyond the shining and the shading. Beyond the parting and the meeting. Reyond the farewell and the greeting.

Since our last meeting at Lake Pleusant A. S. HAYWARD of Boston, widely known as a prac-titioner of the healing gift, has passed to the higher life. Dr. Hayward was an annual visit-or at Lake Pleasant, and was always welcome. A genial presence, highly sympathetic, he was a true friend to humanity. With him, liberty was a large word, and he bated fetters of every kind and description. He was a writer of abil-ity, and frequently contributed to the press. He loved the right, and in his life he exempli-fied the teachings of the Spiritual Philosophy. His demise was sudden and unexpected. In that other life he lives whom men call dead. For many years he has been our friend, and friendship lives eternally.—Wildwood Messen-ger, Lake Pleasant, Mass., Dec. 25th. Since our last meeting at Lake Pleasant A.S.

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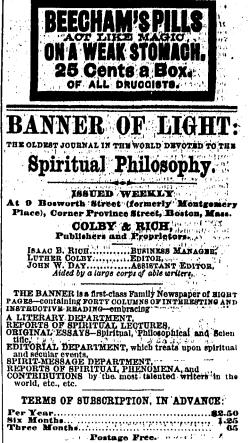
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Now when the snow-white gauntlet Now when the snow-white gaunti-Presses upon ny hand, Then I can write the truest Tales of the Better Land. Angels seem all about me, Gulding my mind and rom And telling the truths of Heaven Unto their fellowmen.

In a poem entitled "From the Highlands of Heaven," is described the longings of an ascended mother to return to her children on earth. Turning from all the beatific attractions of her new lifer the says:

Delicate robings, like amethyst tinted, Dreamlest azures, or shadowy rose, Whereon the souls of fair blossoms are printed— I am not longing for any of those! Crown-leaves would burden a brow which is aching; Harp-notes were dissonant music to me; May I return to the hearts which are breaking, Mute and invisible though I may be?

The loving and tender thoughts of the writer go forth not to human kind only, but extend in kindly sympathy to the dumb animals, who serve her as friends and helpers. Here are the first verses of a poem, "Dust to Dust":

When a human being dies. Yesternight my graceful pet By Life's foeman. Death, was met, And to night my eyes are wet With the tear-drops of regret. I have stroked her jetty mano-But I never can again-I have loved her great brown eyes, Like the dusk of tropic skies: Her unfearing, fond caress I shall ever, ever bless! : Laugh who will o'er such a corse, I am weeping for my horse!

In another, "Blind Dan," she writes:

I had a horse which was blind. To-day He went to his long, long rest, And I 've this to comfort me: where he lies Will the wild flowers bloom the best; But the dearest comfort of all is this— I never forgot his need, And when urged to sell him, I only said, "My love is more than my greed!"

He sleeps in the woodland where he played With his mother when he was young; Where he cropped the grass under waving bough And frolleked when wood-birds sung; For twenty years we were friends, blind Dan, And I know that my care for you Was never a loss to the soul I bear; It is good to be kind and true!

There are several narrative poems, embodying stories of olden time related, to Mrs. Tuttle, by a woman now living, niuety years of age, and retaining full use of her faculties, who vouches for their truth. These are "Incidents of Life Under the Blue Laws," "A Story of 1810," and "Grandmother's Powter Platter." The volume closes with five songs set to music by James G. Clark: "Claribel," "Meet Us at the Crystal Gate," "The Unseen City," "We Shall Meet Our Friends in the Morning," and "The World is Growing Old."

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to the credit of the Church to impute such unworthy motives to the Deity. The minister to whose general views I have given attention above challenged the Spiritu-alists to show the almshouses, the hospitals, the benevolent institutions, etc., which owed their existence to Modern Spiritualism's work among men. I wanted to ask him for a list of those institutions which Christianity had to show after forty-one years of its existence. England sent three bishops to the Council of Nicea; Christianity-was taken there by Romans early; and yet, as far as I can find records, the first hospital in England was established after the first half of the eleventh century had pass-ed I in 1551 there were only one hundred beds in that. The monasteries used to take in in that. The monasteries used to take in strangers, sick and poor, but they laid the whole Christian world under contribution to support themselves and these things. If Spir-itualists could levy the contributions which the Church has, my word for it the charitable institutions of Spiritualism would be numer-ous indeed. On the other hand, if men followed the teachings of elevated and intelligent spirits, such institutions would not be needed. When Spiritualism comes to its own, alms-houses, jails and such like institutions will be verv few.

To my mind a self-seeking priestcraft—not Christianity, which I deeply respect—is large-ly chargeable with the present untoward con-dition of affairs in society to day. All human kind might have been happy and contented, and the millennium have been bere, and we have had a foretaste of heaven long ago, had we followed the simple; loving teachings and examples of Christ, instead of having to follow the assumptions, the intolerance and the cruel-ty of his self-appointed followers. Aberdeen, Dak. _ E. BACH.

Oritics of Mediumship. To the Editor of the Banner of Light:

I have yet to meet the Spiritualist who has not his-medium-hero. It matters little how great or how slight one's knowledge of spiritual philosophy is, somewhere in the course of his investigation he has met a medium who has given expression to his own thoughts, and the medium's style and matter have appealed directly to his own individuality. Such a medium at once becomes his hero.

'There are not only many phases of mediumship, but there are many ways, styles and manship, but there are many ways, styles and mai-nerisms in the presentation of these phases. The true spirit of criticism should be one of fairness and candor, a spirit which is willing to give full recognition to all good, and which never indulges in mere carping or grumbling. Criticism that is made with an honest desire for good I consider, if intelligent, healthful and stimulating. But all oritics should re-member that it is possible for mediums to sometimes be right, where wiser heads are at fault. I am glad that while there is such a va-riety of human beings sitting about the spirit-ualistic table, there is an equally great variety of dishes to satisfy them.

It must be admitted that all mediums have their peculiar merits, and they also have their conspicuous faults. This is true of all mortals. One medium is under a control that seems to One meaning is under a control that seems to be eternally attempting to produce a grin 'an-other is polished, beautiful and flowing in style, but never vigorous, or analytical ; and still another is analytical, prosy and unattract ive to the masses. Each, however, who speaks as being the best blood blood-purifier within his experience. We gave her this medicine, and a complete cure was the result." Win. O. Jenkins, Deweese, Neb.

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



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

Heresy Before the Court.

A large number of clergymen of the Episcopal Church assembled in Cleveland, O., last week, drawn here by the trial of one of their own number, Rev. T. Howard McQueary, of Canton, O., of 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 conbishop of the church, how ever, beside influential clergymen and laymen, and became convinced that he could consist-ently 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 theelogical 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 dio-C686,' 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 | only to give secular instruction. 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 at 10:30 o'clock, is a highly useful as well as must likewise be called a virgin? It is sheer | entertaining school, composed mostly of chilsuperstition to require belief in unnatural | dren of Spiritualists.

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 ambitious ecclesiastics 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 soraped 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 workingmen. 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, ment. 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 mutualbenefit insurance company, formed inside the club, but governed independently. Nothing is overlooked that is likely to benefit the workingman or relieve the monotony of his life of labor. The annual assessment, except for uses. 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

Veteran Spiritual Union.

In obedience to a call printed in the BAN-NER OF LIGHT last week, a largely-attended meeting of representative Spiritualists was held in the Public Free Circle-Room of this cstablishment 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 move

Capt. Richard Holmes called upon the spirits o give through the instrumentality of Mrs. M. **F.** 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

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 coun- nal and internal remedies, the application of try-either from the United States consul there or some other diplomatic representativean effective certificate that they are not obnoxious to any of the existing laws of the United States. He would further require a medical certificates in order to exclude unsound and diseased persons. Surgeon-General Hamilton, in his recentlypublished 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 immigra-

A Scathing Arraignment.

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, dught to bring a blush to the check 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 mightlest nation of the earth, has virtually declared war upon a race of brave reserves. The chances are that we will crown our selves with the laurels of victory.

We have already met the foe, succeeded in butcher ing 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 perso verance of the saints for his salvation. Resides 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 panpers, armed them, starved them into war, and then mowed them down with artillery because they would n't 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 over 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 entury 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 iong 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 81 Bosworth 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 en rapport with highly competent physicians who have now passed to spirit-life, and who prescribe exter-

To the Editor of the Banner of Light: I have not forgotten you, nor the Cause we 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. and desperate Indians, hemmed in on its Western 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 n't know, you not been there," said Pigeon Eye; "squaw die, pappoose 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 hundredpaged 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 Godspeed.

1977 Honesty of purpose is often attributed

ET THE LYCEUM, held at America Hall, 724 Washington street, Boston, every Sunday

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

This bona fide materializing medium-as many people of Boston know, and as THE BAN-NER 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 self that he was at once sent to the Massachu-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 BAN-NBR, 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 RECORD-ING," which she is contributing to THE BAN-NEB. We shall publish the sketch Jan. 24th.

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. Shelhamerand 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.

Decease 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, at3:15 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 dressed. 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 himsetts 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.

10 On our third page will be found a review of MES. 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."

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.

197 Gen. Miles thinks the Indian troubles will be settled without further bloodshed! Moral-the frontiermen, 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 !!!

19 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 fail to see the point.

127 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 numerously signed petitions.

107 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.

107 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 Holburn, W. C. It is a meritorious book, and should receive, as it doubtless will, a widely-extended reading among our transatlantic brethren.

1999

BANNER LIGHT. OF

Entertainment at Borkeley Hall. Boston

A highly-successful entertaiment of a musical and literary character was held at this hall on Friday evening, Jan. 9th, under the sole management of Mrs. Libble Clapp. The order of exercises-which was most carofully arranged and presented-consisted of the following numbers, each of which was ably rendered and warmly received:

Selection by the orchestra. Plano Solo by W. R. 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.

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was followed by the reading of a spirited sketch from "Ben Hur," by the talented young elocutionist, Miss Clars Clark. A character selection, in costume, by Geo, E. Mack, called out an enthusiastic encore. A comptal selec-tion, "Frogs' Wooing," by the Commonwealth Quar-tette, also elicited au emphatic demand for more, to which the singers kindly responded. Next came a recitation of "The Vender's Call," by Lucette Web-ster (written expressly for this lady), who was obliged to respond to a double encore before the audience would be satinfied. The equilate rendition of a vocal selection by Miss Cochran, a plano solo by Mr. F. M. Davis, followed by a very fine selection by that excellent vocalist, Mr. C. B. Shaw, completed this portion of the exer-cises, when Mrs. Clapp announced that while Mr. J. Lillie would fiver the audience with one of his most pleasing plano selections, Edgar W. Emerson, the popular test medium, would yield himself to the influ-ence of his spirit guide. A the conclusion of Mr. Lillie's music, Mr. Emer-son arose, and, under control, addressed the sudlence evidences of spirit guide. The exit proceed to be a most successful one; the hall was well filled, and the proceeds must have neticed a handsome sum to the treasury of the Boston Spiritual. Temple Society, for whose benefit the entertainment was arranged by Mrs. Clapp. To that lady great credit is due for her carneet and un selfish efforts in this work; and to 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:

generally crowd the ranks of American politicians: "In every rank of life he has proved himself a man of steriling 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 spas-modic flashes, but lay rather in a sublime honesty and straightforwardness that permeated his every act and word. He lived a clean, honest life that compelled re-spect, 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.

EF 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, [con-taining 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. Shel-hamer-Longley.

hamer-Longley. In regard to Mr. A. J. Davis, I read eagerly every extract that I meet from him, and hope sometime to 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.

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 Lucion Bonaparte, who, separated from her husband, lives a life of seclusion in the village of Ajaccio.

NEWSY NOTES AND PITHY POINTS.

A youth at Virginia City, Nev., who has been adver-tising for a wife, forwarded thirty dollars to one fair correspondent, who returned bim 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 decollete dress does n't come high, hence the girls have it."

The January number of the North American Review contains an important article by the historian, W. E. H. Lecky, himself a distinguished Irishman, on " Ireland in the Light of History." He severely arraigns both of 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 Chilé. Bad business, this cold weather.

THE BIGOT'S ARQUMENT.—I remémber hearing my father tell of being present on the occasion when a mob assalled the building in Boston in which Rev. John Murray [the great aposte of early Universalism in America] was preaching. Father Murray picked up a stone which had just missed his head, and re-marked. "The argument is weighty, but not convinc-ing."—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 cooperative 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 dwell ings, 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.

Tropicals wheezing! What are 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 Editorhas 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)ry because he don'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 culm! nated. 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 picayune. This class is on the increase in this city.

A special despatch to the London Chronicle girl it ever heard of was the one who blushed when she was asked if she had not been courting sleep.

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 Counsellor Gill edited the "All Borts" 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 grow 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 O. 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 nost although he ing to watch the apparent operations of his mind in

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 indica-ted 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 drawling, 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 precious memories.

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, since editor of the BAN-NER 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 Courler, 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. Foxcraft-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 distin-

Movements of Platform Lecturers. (Notices under this heading must reach this office by Konday's mail to insure insertion the same week.]

Mr. J. Frank Haxter is at present lecturing Sundays in Cloveland, O. He is one of the speakers secured to deliver a special address in the Lyceum Theatre of that city on Sunday, 18th inst., on the occasion of the Twenty Fitth Anniversary of the Cleveland Children's Progressive Lyceum. Returning the last of the month, he will fecture the first two Sundays of February in Springfield, Mass., and the last two in Berkeley Hall, Hoston; March, in Shlem, New Bedford, Boston and St. Louis. Address, wherever he may be, 18t Walnut street. Chelsea, Mass. Dr. Geo. A. Fuller has the 1st and 8th of February

Dr. Geo. A. Fuller has the ist and 8th of February unengaged. Would like engagements for those dates. Has also the 8th and 29th of March open. Speaks the 16th and 22d of February at Worcester, Mass. For engagements, address Geo. A. Fuller, M. D., care of Dr. S. H. Frentiss, 23 Salém street, Worcester, Mass. Lois Waisbrooker's address at present is St. Elmo Tenn.

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.

Mrs. H. S. Lake has a few Camp-Meeting dates which can be secured in New England by early appli-cation. Address 52 Worcester street, Boston, Mass.

John N. Eames's address is 889 Main street, hoston, mass. John N. Eames's address is 889 Main street, Charles-town District, Boston, Mass. Mrs. Clara Fleid-Conant will lecture for the First Society of Spiritualists, Washington, D. C., the month of February. Societies wishing to engage her ser-vices should address her at her residence, 210 4¹/₂ street, N. W., Washington.

Haverhill, Mass., Bed Man's Hall .-- Mrs. Sarah A. Brynes occupied the platform of the First Spiritualist Society of this city, in Red Man's Hall, on

Spiritualist Society of tirls city; in Red Man's Hall, on Sunday, the 11th instant, at 2 and 7 o'clock P. M., clos-ing a very successful engagement. Subject at 2 P. M., "Some of the Lessons Spiritualism Teaches Us." The control gave a vivid recital of a portion 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 upon the work of reformers. Both lectures were replete with sound logid, and given in the speaker's best style, holding her audiences in perfect quiet to the close. As a benediction to the afternoon service, Mrs. Byrnes, in her normal condition, paid her guides a tribute of thanks for the phenomenal manner in which they had controlled her voice during the leo-ture, as she was suffering from a severe cold and cough, which had been entirely restrained during the lecture-as her audience could but have witnessed -but which returned as soon as 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, the 12th instant. Dr. F. H. Roscoe of Providence, R. I., is expected to occupy the platform next Sunday. W. W. C.

Haverhill and Bradford, Mass. -- Mrs. R

Shepard Lillie spoke before the Union Fraternity in Brittan Hall last Sunday, for the second time in suc-Brittan Hall last Sunday, for the second ungent suc-cession, and drew good-sized audiences not with stand-ing the rain. Her afternoon theme was an outcome from a request by a member of the audience for an explanation of the meaning of the question of Jesus of Nazareth, "What shall it profit a man it he gain the whole world and lose his own soul?" The answer to this question, as given from the inspirational side of thought, joined with replies to questions proposed of a kindred nature, formed a very able and instruct-ive afternoon discourse. In connection with that an of a kindred nature, formed a very able and instruct-ive afternoon discourse. In connection with that an improvised poem was given of much interest. Miss Clarke also recited a pathetic selection entitled "A Stray Sunbeam," which much 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 exer-cise 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 admi-ration of the audience. Next Sunday Mr. Edgar W. Emerson of Manches-sessing his peculiar type of gifts for giving tests of spirit-presence, will occupy the platform. E. P. H.

FOR DYSPEPSIA USE HORSFORD'S ACID PHOS-PHATE. Dr. F. H. WELTY, Hamilton, Va., says: "I have tried it frequently, and always with most satisfactory results. Nothing is equal to it for treatment of dyspepsia and various complications resulting from disorders originating in the stom-ach. 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

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Our Catalogue for 1891 is pronounced absolutely the best seed and plant book issued; printed in good legible type, on good paper, it excites the admiration of all. 664 varieties of Vegetables, Flowers, Flowering Plants, Small Fruits, Fruit- and Nut-bearing Trees, etc., are beautifully illustrated, as many as 38 of them being in colors. This catalogue is mailed free to all who ordered in 1890; but as the postage on the book alone is five cents, we must ask all others who are not customers, desiring a copy, to send us twenty-five cents in stamps for it; and in addition to sending our catalogue, we will also mail you, without extra charge, a packet of the wonderful BUSH LIMA BEANS, THE MOST VALUABLE VEGE-TABLE NOVELTY INTRODUCED IN YEARS: AND A PACKET OF THE NEW MARGUERITE CARNATION, THE FLORAL WONDER OF 1801. These two packets of seeds are worth 25 cents; so it virtually means the same thing as mailing our catalogue free to all who answer this advertisement. Address

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relief in Catarrh, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, 59

THROAT AND LUNG HEALER will cure any Cold or Cough, if taken in time. Greatest value in Con-sumption. A.M. per bottle. DYSPEPSIA TABLETS.-50 cents per box. WILD-FIRE LINIMENT.-Bottle, 50 cents. The greatest Pain Eradcator. Superior to all others. PSYCHO-HYGIENIC FILLS.-Cure Malaria and Liver Complaints. Specially magnetized for Health

says: Prof. Virchow delivered a lecture before the Berlin Medical Society Jan. 9th, giv ng 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 hyperæmia 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 n't 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'Neil is agitating the subject in Washington of a bridge between Boston proper and East Boston. Bro. O'Nell, we had better have a tunnel instead. as that would n't 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. 25th, 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 sayon 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. Section and the sector and the

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, have n't slandered our fellows, etc.-we shall have an extra quantity of blom, 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 selfesteem 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.—*Ex.*_____

DOMESTIC FELICITY .- "My dear," said Mr. Top noody, "I went to see about the girl who wanted to hire out, and I find that she is nothing more than a plain cook." "The plainer the better," snapped Mrs. Topnoody 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 midsts 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 scrimmage seems to be that it is all officers and no soldiers to speak of. But what can the government expect for \$13 a month?

Since we advised Queen Victoria to financially as sist the starving poor of London and Ireland, she has magnanimously chipped in \$10001

Mr. W. C. Tallman, New England Passenger Agent Grand Trunk Railway, 280 Washington street, Boston, has our thanks for a calendar for '91.

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

W. J. Colville's recent term of 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 news paper, 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 Ladles' Social met Dec. 30th. Attendance good. Many new names were added to our list for membership. Remarks by A. E. Tisdale, 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, See'y.

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

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guished humorous men were of grav R. I. ATTWILL

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Acknowledgments. • Myself and wife are under grateful acknowledg-ments to Dr. Lucy Barnicoat of 175 Tremont street, Boston, for her interest in us and our necessities—in which she secured, by the ald of Mrs. Geo. W. Smith, Wm. Boyce and my old friend Mrs. Dr. Green and Drake of Newburyport, ten dollars and sent to us for Christmas. The Doctor has not forgotten the early days of her mediumship when I infroduced her to lecture societies, where she always gave good satis-faction, for she is an honest, faithful worker in the Cause of Spiritualism. and ought to be kept busy, having relatives dependent on her. *Cooden, fil., Dec.* 20th, 1890. WARREN CHABE.

[We fully endorse the above in regard to Miss Barnicoat.-ED.]

Barnicoat.-ED.] Newburyport, Mass.-Last Sunday Miss Jennie Rhind appeared before our society for the first time. She came a stranger to all but the Newburyport camp-ers who made her acquaintance at Lake Pleasant last summer, and has made a host of friends while with us. Her lectures are so instructive it is a pleas-ure to listen to them. Her tests are of a nature to convince, and were nearly all responded to as being correct. A very pleasing 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, Hoit were followed by supper and a generally social time, the whole being a very pleasing affair. A benefit entertainment was given by the Inde-pendent Club a short time since, consisting of songs, dialogues, and a set plece, acted by F. O. Petts, Wm. Hoit, Wm, Jameson, Mrs. Poor, Mrs. Poole, Mrs. H. F. Fuller, and Miss Sadie Fuller. It was tull of local hits, and was repeated twice. Next Sunday W. F. Peck is to be our speaker. F. H. F.

Score One for the Cleveland Lyceum.

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

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. THE CARRIER DOVE. Illustrated. Published monthly in San Francisco, Cal. Single copy, 10 cents.

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an Dopathicutes of Interactic. monthly. Single copy, 10 Cents. RELIGIO-PHILOSOPHIOAL JOUENAL. Published weekly in Chicago, Ill. Single copy, 5 cents. THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single coples, 10 cents. THE TRUTH-BERKER. Published weekly in New York. Single copy, 6 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE ROBLEW OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Coiville. Single copy, Contaction of the Science and Philosophy and Science Science and Philosophy and Philosophy and Science and P

Centa. Centa. THE THEOBOPHIST. Monthly. Published in India. Sin-

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Conte. "THE PATH: "A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents. THE PROGRESSIVE THINKER. Published weekly at Chi-cago, Ill. Single copy, 3 cents.

Cago, Ill. dinge di terre

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

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

5057 We call attention to the testimonials of DRS. STANSBURY & WHEELOCK 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 Barns, 15 Southampton Row, Lon-don, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

ADVERTISEMENTS.

JUST ISSUED FROM THE PRESS OF COLBY & RICH



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A Story for the Masses.

BY MARY E. BUELL.

BY MARY E. BUELL. This is a new and pleasing Story so interestingly told that each individual character of its dramatis perconse speedily comes to be regarded by the reader as a familiar acquaint-ance, and all of them as every-day associates. One of these possesses spiritual rifes, being both clairvoyant and clairau-dient; and, added to these, a clear perception of the philoso-phy and placnomens of Modern Spiritualism. In the course of the narrative much is explained that is problematic to those newly investigating the subject, and in some instances to long established Spiritualists. By gradual, almost imperceptible, advances the reader, if not a Spiritualist, is led to apprehend viewa new to him; and this in so fascinating a way that he at once sees their reasonableness, and is disposed to hope they may be true, though diametrically contrary to long cleished idas. Thus he is led to continuous thought on new lines, until he finds himself adopting those views as bis own. The following is a ligt of the twenty-five chapters com-prising the book: **A_rragment of Home-Talk.**

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and Liver Complaints. Specially magnetized for Haalts and Liver Complaints. Specially magnetized for Health and Development. 50 cents per box. DIAGNOSIS FRIER. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in full, send lock of hair and fee, g2.00. The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DHS. STANS-BURY & WHEELOCK, 443 Shawmut Avenue, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific coast supplied from 303 Scott street, San Francisco, Cal. Also for sale by OOLBY & RIOH.

I believe that Dr. Stansbury's Throat and Lung Healer will do all that is claimed for it. I had a very bad cough of long standing, and it has helped me wunderfully. It gives me great pleasure to make this statement, that others simi-larly affected may find relief. Wiscasset, Maine. H. C. BEBHU, Wiscasset, Maine.

Wiscasset, Maine. I had a very bad cold a year ago this winter, was under the doctor's care three months and got no relief. I bought a bottle of your Throat and Lung Healer. It gave me imme-diate relief. In one week's time I was entirely cured. I recommend it to every one troubled with a cough. BWWELL SOUTHARD, Wiscasset, Maine. Damarizacita, Maine, Jan. let, 1891. DRB. STANSBURY & WIEELOOK-Your Throat and Lung Healer has cured my wife of a severe cough of long stand-ing. It is superior to any reimedy I have ever known. SANUEL HOFFMAN.

Scanoel, Hoffman, I am using Dr. Stansbury's Throat and Lung Healer, and it has done me more good than all other remedies that I. ever used. I think it a most wonderful medicine, and recom-mend it to all troubled with throat and iung compliants. MRS. W. H. FREEMAN.

MRS. W. D. FIERMAN. Your Blood, Kidney and Rheumatic Remedy has made life pleasant for me. It is truly a most excellent remedy. ASA A. LANE, Wiscasset, Moine.

ABA A. LANE, Wilcould, Moine. DE. STANSBURY-Your Elixir of Life makes old men young and happy. Five dollars a bothe would not be too much if I could afford it. It has done wonders for me. GEOBOR SIMPSON, 231 W. Market street, Akros, Ohio. Jan. 3.

Cheap Lands and Homes in Kentucky, Ten-

nessee, Georgia, Alabama, Missis-

sippi and Louisiana,

IS the title of a Pamphlet issued by D. G. EDWARDS, General Passenger and Ticket Agent Queen and Croscont Route, containing correct Gounty Map of these States. Mailed free, on application, to any address. 8w Jan. 17.

Mrs. R. Collins,

NATURAL HEALER, Magnetic Physician, formerly of Boston, has now resumed business. Many years' prac-tice. Will visit patients at homes; also Developing Me-diums. Treatments \$1.00. 29 Faulkner street, Malden, Mass. Jan. 17.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme-dies furnished. Now located at Hotel Aldrich. 36 Berte-ley street, Boston. Hours 10 to 7. is Nov. 18.

W. A. Mansfield,

SLATE-WRITER, 282 Columbus Avenus, Boston. Hours. 3 to 5 P. M. 4w4' Jan. 17.

D 2 to 5 P. M. 4w⁴ Jan. 17. MRS. C. H. LOOMIS-HALL, Business Psy-netic and electric treatments. Termis Bl. Answering scaled questions, \$1.00. 128 West Brookline street, Suite 3, Boston. Circles Sunday evenings. Will go out for private circles any evening except Sunday. Terms reasonable. Jan. 17.

A STHOLOGY.-Would You Know the Future! Accurate descriptions, important changes, horoscope and styles free. Seud date and hour of bird, with stamp. No callers. Jan. 17. 1w* F. TOMLINSON. 67 Bevero street, Boston.

MRS. M. C. RIZER, Clairvoyant, 622 South Water street, Wichlts, Kan. Headings, or will answer ten questions by letter for one dollar. Jan 17.

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BANNER LIGHT. OF

Message Department.

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SPIRITUAL MEETINGS

Are held at the Mail of the Banner of Light En tablishment on Tuesdays and Fridays of each week at B o'clock P. M.,

FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be open at 7 o'clock; the services commence at 3 o'clock pre-cisely. 111 J. A. SHELMANER, Chairman.

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their loved ones of cartif an opportunity to do so."
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 three-whether for good or evil; that those who pass from the mindane sphere in an undeveloped condition, eventually progress to a higher state of oriestence. We ask the comparison of the spirits in these of the spirits in these who pass from the shuft of truth as they perceive-no more.
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QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Seance held Nov. 18th, 1890. Spirit Invocation.

Ohi Spirit of all Love, of all Tenderness and Peace, we lift our hearts unto thee at this time, bear-ing our songs of praise, our aspirations and our de-sites for good and perfect works. Ohi may we feel that we are indeed in thy sight; may we be conscious that we are indeed in thy sight; may we be conscious of thy protecting care; may we realize that every life is open to the influence and to the knowledge of thine immortal spirits, who come thronging back from worlds beyond, ready to do thy work and to accom-plish thy will. We would understand that thou art everywhere, that every human child belongs to thee, that our friends who are absent from us, and of whose whereabouts and welfare we may not know. that our friends who are absent from us, and of whose whereabouts and welfare we may not know, cannot be lost outside thy, loving, embrace, and none, however remote they may be from our sight, can pos-sibly be away from thee; even as the same moonlight shines across the deep waters as upon ourselves, as the brilliant light of the same sun streams down upon all the earth, so does thy beneficent love shine upon every life. We know that many walk in the shadow of affliction; we understaind that sin and sorrow be-come the lot of many lives, yet may we feel that these conditions are allowed for some perfect and useful end; through these afflictions, through these adverse experiences the soul may unfail and blossom out to higher beauty; and also, our Father, we may learn the lesson of our own duty unto our kind, through these experiences of earth, that those who are in want and those who suffer bereavement may draw upon our sympathies, and we shall feel kindly toward them as to a brother or a sister. Oh may the milk of human kindness flow strongly from the lives of all who are fortunate, of all who are strong and well, toward those who are weak and ill and in pain; so may we benefit our kind, and so may we be lifted, through the law of sympathy and of human kind-ness, toward thee and thine angel ones, who are work-ing ever for human welfare. We ask thy blessing now and at all times, Amen.

Questions and Answers.

Questions and Answers. QUES.--I find some persons who believed that ages ago there was naught but 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 has produced all the other changes of matter which we see; that this princi-ple 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. Will the control-ling spirit at the Banner of Light Circle please give his views regarding this belief ? ANS.--If he who makes this claim will ex-

Ans.-If he who makes this claim will ex-plain 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 are to by a out control life in its various forms, as to bring out upon this planet every object that nature displays before us, every form of mineral, of ani-mal and of human life, with their varying ca-pacities 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 iverse if tion he shall bring the proof that this innate principle contained no active potent intelli-gence of itself. We do not deny that where this universe now gence of itself. We do not deny that where this universe now is once existed only a chaotic mass; that is something which has not yet been proven, but it is something that we may admit; and that this great mass of chaotic matter, if your cor-respondent 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 ele-ments, 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 into space, and continuing its mag-nificent labor until all these worlds were clothed with verdure, provided with atmo-spheres, and given forms of life, each one oharged with a like active principle or power of regeneration and of creation, which this in-nate principle your correspondent mentions possessed of itself. If you can find anything less than intelligence in that principle, 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 In-telligence, 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.

perstitious thought and expression, of old sys-tems of creeds and dogmas and ecclesiastical opinions not formulated by the spirit of religion or of right living, not handed to man by the inspiration of any age, but created and builded by men, by priests, by those in authority, who de-sired to keep their kind in thralldom and super-

gained who have grown out of old systems of su-

men, by privata, by those in authority, who de-sired to keep their kind in thralldom and super-stition and ignorance for selfish ends. Whenever these can be outgrown, whenever the thralldom of ignorance can be beaten down, whenever big-otry and superstition can be hurled back, man gains immeasurably in spiritual knowledge, in-elevation of thought and sentiment, in liberal-ity of opinion, and the world moves on ward. But religious faith, that which is really spirit-ual, that which belongs to the inner man, will remain with those who are spiritually unfold-ed; it is the looking up to something higher than that which the kings and potentates of earth can bring, the looking forward to some-thing brighter and more satisfying than that which the material life alone can bestow; it is the eilinging 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 index to the spirit of Heavenly Life, the Supreme Power that will supply the power for every down of the buof Heavenly Life, the Supreme Power that will supply an answer for every demand of the hu-man heart.

Q.-To the mind of the writer the "Nation-alists" 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 ad-beet non known in the part). mitted 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 under the name of Prog-ress in all ways possible—thus acting harmoni-ously 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 proposi-tions 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 peace-able and harmonious individuals of whom the Wationalistic Society is principally formed: We do not look for them to create a revolution We do not look for them to create a revolution in this or any other century except as this revolution proceeds through the revolving ex-perience of time, bringing out something that is higher, grander and more worthy of accept ance for the human race. We will agree with your correspondent that the forms of govern-ment of these United States are the highest which the world has been presented with which the world has been presented with, which the world has been presented with, because we are somewhat partisan, perhaps, in our leanings and in our thought. And 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 dealso admit that there is very much to be de-sired from it in behalf of its people before it stred from it in behalf of its people before it will have reached an ideal form of government. Now, then, the Nationalists ask that some-thing 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 he more just in

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 once? that a great uprising of the people shall take place, and Government be forced to take charge of all these forms of industrial life? Do they ask that it shall be peremptorily de-manded of the capitalist and the monopolist that they shall turn their gold into the treasury of the Government and give up their sys-tems of authority? By no means. They ask that the people shall be educated to see these things as they beloid them, believing that their sight is more clear than that which has pect that if their desires shall in time be grant-ed, they will be so through the growth and in-struction 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 light, and be ready and qualified and compe-tent to take in charge all these varying forms of industry, so that there may be extended to 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 exaction and injustice which exists among comparation been in the past toward these things; they ex-pect that if their desires shall in time be grant-

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMBHIP OF Mrs. M. T. Shelbamer-Longley.

Report of Public Scance held Dec. 5th, 1800. Loring Moody.

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 moral lesson upon kindly treatment toward animals, and he has invited me to take his place on that subject. I do n't 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 un-fortunate, or in any way subjected to the con-trol of others that is likely to degenerate into abuse. I feel that the law of love, if religning in the human breast, will deter any individual from exercising any sort of unkindness toward

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 whime; and when I think of hum preference of burgers. foolish fashion's whins; and when I think of our patient dumb animals and beasts of bur-den 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 eircles of social life, I am ashamed for my kind. I can tell them one thing, 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 selfsh or idle purposes but what at some time 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, some-thing more to meet when they come to face their own past, than merely their dealings with their own kind, and that is quite broad and large enough, you might say, but they will also meet their acts exercised toward the helpless in any department of life, and it will depend

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 re-lation to the treatment and care of our anilation to the treatment and care of our ani-mals, the growing generation would come up with a softened feeling in regard to this creation, would come up with kindly, helpful thoughts, and would exercise kindness instead

thoughts, and would exercise kindness instead of cruelty toward the helpless dumb creatures. Well, Mr. Chairman, I had many ideas press-ing 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 oper-ation of the law of heredity. I know that cer-tain traits and tendencies are entailed upon hu-man creatures from generation to generation, sometimes starting out unexpectedly, and sometimes starting out unexpectedly, and reaping their sure crop of unhappiness and of baleful results. I know, too, that the law of baleful 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. 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 the invite for a provide the progress to the proit 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 of importance 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 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

little strange to me to try to speak in this way, but I trust I shall grow accustomed to it, for I want to come buck many times, through some such agency, in order, if possible, to accom-plish 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 wont, 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 ex-pressed myself on this point: "Woll, 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 dittle more comfortable in consequence?" That is about so, and I would like my friends to realize it.

A intrie more comfortable in consequence' That is about so, and I would like my friends to realize it. I have debriones to whom I am bound by ten-der ties, and I would have them know some-thing of the life beyond. I would have all fear 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 person-ally to them, with lowe and affectionate re-gard. I have friends in New York State who perhaps will pause and wonder if they hear it to take thet for the sphere here they hear it perhaps will pause and wonder if they hear it stated that Turner has come back, but who per-

stated that Turner has come back, but who per-haps may get an idea of something beyond the turmoil and friction of business life just be-cause 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 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 opportuity for expression to as many intelligences as possible, we will proceed to speak for those present who are closing around the medium.

W. W. Evarts.

We come in contact with an elderly gentle-man, 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 pro-foundly respected in the sphere and in the lo-cality in which he labored. This gentleman came to the medium a day or two since think-ing 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, say-ing: "Ohl 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 spir-tural kingdom of light L did not find it as We come in contact with an elderly gentlethem a message strong and clear from the spir-itual kingdom of light. I did not find it as I expected. I did not find that one must be im-mersed 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 attain-ed 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 because I did not accept or understand the truth as it now appeals cept or understand the truth as it now appeals to me. I know that I was conscientious in my work, and what I taught and expounded I be-lieved to be God's truth. I would that the full-er light had dawned upon me here, and that, through the effect of education and precon-ceived opinions, I had not been held in what now seems to me to have been a parrow rut 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; walk out into the broad avenues of the world, and reject not 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 some times the highest and purest principles may be inculcated by the agency of weird and strange instrumentalities." instrumentalities." This intelligence would give a great deal more had he the opportunity; but he is seeking experience for himself 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. Evarts, and learn that he was a distinguished divine of Chicago, 111.

JANUARY 17, 1891.

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 pa-per, 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 im-portant it may prove to be able to answer it; but as yet they have not succeded in gaining the knowledge or power to make efforts to en-ter the atmosphere of, the medium and mani-fest 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, 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 genial man; one who made many friends. He says: "I do n'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 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 "Pav-ing 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 finds his greatest pleasure in studying its laws and in taking advantage of them. We should think that this spirit had presented himself in ma-terialized form, and that he was working for some particular and in connection with that terialized form, and that he was working for some particular end in connection with that phase of mediumship. He thinks it is so im-portant 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 mid-dle age, a pleasant, magnetic sort of a person, who has a friendly 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 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 while the other person said it did n't matter to while the other person said it did n't 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 intelli-gently 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

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 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 up that there are up the to up or the to up of the to the sentence of the to the sentence of the to the to the to the sentence of the 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 beantiful 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 mag-netic power enough to come up directly to us, in order to give what would be important evi-dence of her presence. We speak for her be-cause 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. Link 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 thisk the very intensity of their thought di-rected toward her and toward this place may prove disastrous to her mission, affecting her in such a way as to make it impossible for her to reach as with the information which she desires to give. desires to give.

Q.—In a leading editorial of the Boston Inves-tigator 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 suffered no moral relapse by so do-ing." Rather 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 A:--We do not find or admit that the world has outgrown any religious faith which it has possessed. Men and women, bodies of indi-viduals organized into circles or churches, have outgrown their forms of creed and dogma and formulas of opinion, and have gained immeas-urably by the growth, but it does not follow that they or the world have outgrown their. religious faith --religious faith being an in-nate idealor principle of humanity as a whole; religious faith being a belief or a clinging idea. of the existence of some high principle of good. religious faith being a belief or a clinging idea of the existence of some high principle of good-ness in the universe, something higher than man, more potent and beneficent and grand than any system that human thought can out-line for human acceptance; something that permeates, vibrates and breathes through all existence; and this clinging to such an idea is really the vibration of that spiritual impulse and faculty which belongs to the interior na-ture 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.

worth to your minds; you are not to accept it merely because it is our expression. Creeds, dogmas, theological opinions, denom-instional forms of belief have (grown upon the world, have been accepted and have been de-nied. Men have come out from their strong-broader, grander, sometling to give them more freedom of thought and expression, and in that sense we will admit that the editorial comment s true: the world has gained, or those have

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, sile till, slowly, but beau-tifully, as we believe, for the elevation and emancipation from ignorance and poverty, and even from crime, of those who now moil and toil in sorrow and tears. 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 genu-ine messages from spirit life, from members of my own family, through THE BANNER, while many ot my friends and acquaintances get nothing? of my friends and acquaintances get nothing?

A.—It is hardly possible for us to explain why some spirits can come through a 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 instru-

ment. Your correspondent says he has received messages from spirits of his own family, while his neighbors have received none from their friends. If his own spirit family have been fortunate enough to take possession of our me-dium and give messages, then it must be be-cause those spirits have studied the law of con-trol, and have perhaps especially studied or made themselves familiar with the magnetic forces and with the general condition of our

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 sat-isfaction. Other spirits, just as anxious to come, have not been able to mingle with the life-forces of the medium, or to make use 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 re-spond 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 which

in the nature of your correspondent which greatly attracts his friends to him from the 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 com-nunicating with him, through various medi-ums. 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 underwind each car itself to study have to understand each case for itself, to study the spirit, and learn of its peculiar tendencies and nature, in order to be able to give a defi-nite explanation to those who inquire of these things.

2 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

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 a mini control of a mortal of 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 Manches-ter, N. H. Perhaps they will be pleased to leave that

and express myself to my friends in Manches-ter, N. H. Perhaps they will be pleased to learn that I, as a living man, come from the land of souls and waft them a word of affec-tion and remembrance. \pm would tell them that this life, with all its rushing activities, with all 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 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 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 treads upon the toes of those crowding against him than he is on this side of life. Per-haps he has learned by experience; and 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 con-nected with me on earth; I feel that those be-

exercised over material affairs that were con-nected with me on earth; I feel that those be-long 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 re-spond to them if they should make an effort and express the wish to give me an opportuni-ty to come personally to them. George Hum-phrevs. phreys.

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 alwho'l think will be giad to know that death did not separate us from them, and that al-though 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 un-kind, since we found so thight to be thankful for, so many pleasant surroundings and help-ful friends in the spirit-world. I do not know as my dear ones on earth believe in Spiritual-ism. 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 be-lieve in our continued love and our watchful-ness over them—it may turn their thoughts toward the spirit home, and give them a desire to know something; of what lies 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

Alexander Wilson.

And now we have a word to say for Alexan-der 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 In Koselle, 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 weighted 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 it-self here on earth, and that it, with his sympa-thy, 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 the elderly spirit is related to and connected in some way with one of the parents of the young man in the ender of the parent is the parent of the parents of the young man in charge. A young man has been anxious to reach his 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.

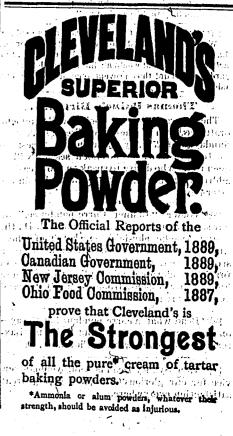
One giving his name as Edward Davis comes One giving his name as Edward Davis comes to speak a word for himself and his compan-ion, who passed out to the spirit-life some time after he did. They both wish to send greeting and regards to their friends. They belonged in Springfield, this State. The man tells us that he has been learning strange and useful lessons since he went over 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 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 pro-vide for herself. This will be understood, we think, by those whom it will reach;

Louisa, and E. O. Fisk. Willy Two spirits came to our circle a week ago,

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 fu-ture, while you still remain on earth, will be more bright to your life. It seems to me that you have been passing through the shadows, and are entering the sunlight day by day. I bring you my love, and a crown of Illies as my offering from the spirit world." We get the name of Fanny Miller. There is a spirit in this audience who claims

[Continued on seventh page.]



JANUARY 17, 1891.

[Continued from sixth page.]

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 suf-fering pain. fering pain.

what the release has been to her to those present, but also to have them unders'and— and we can hardly get this clear, Mr. Chair-man—that certain conditions which were in her life for'a "little while before she passed away have, all been laid aside, and there is more of contentment or restfulness, if it can be so expressed, surging through her whole be-ing now, springing from the relief and the re-lease which has come to "her as an 'inmortal spirit through the separation from the abysispirit, through the separation from the physi-cal form.

bless his companion and her friends, and also to help others who are in need of such assist-ance. He is a worker, freed from the disturb-ances 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 enlarge and to grow. He would like to give some advice, by and by about changes on this side that will bring oth-er experiences to Carrie, who is so dear to him. And this last spirit is C. C. Dudley.

THE MESSAGES GIVEN (THROUGH MRS. M, T. LONGLEY)

Verifications of Spirit Messages.

ampton, recently published on our sixth page, is vouched for by his daughter, who writes from that town that she is delighted with it.

No. of the second se





BANNER OF LIGHT.

JANUARY 17, 1891.

Banner of Bight.

BOSTON, SATURDAY, JANUARY 17, 1891.

Meetings in Boston.

Bpiritual Meetings are held at the Banner of Light Hall, 9 isoworth street, overy Tuesday and Friday atter-noon, Mrs. M. T. Longley occupying the platform; J. A. Shelhaner, Chairman. These interesting meetings are free to the public.

Tirst Spiritual Temple, corner Newbury and Exeter Streets.-- Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.; Lec-ture at 34 P. M., by Mrs. H. S. Lake. Tuesday, Industrial Union at 74 P. M. Wodnesday, Sociable at 75 P. M. E. A. Sanger, Secretary.

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

McGrillis, Treasuror.
 First Spiritualist Ladies' Aid Society.-Organized 1857; incorporated 1852; Pariors 1031 Washington street.
 Business meetings Fridays at 25 p. M. Tes served at 6 p. M.
 Public meeting, with music, addresses, tests, etc., at 75 p. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Bee'y.
 America Hall, 726 Washington Street.-Echo
 Spiritualists' Meetings Sunday at 25 and 75 p. M.; also
 Thursdays at 3 p. M. Dr. W. A. Halo, Chairman.-Children's Progressive Lyceum motes Sundays at 10% A.M.

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

Tedles' Industrial Society will meet at Twilight Hall, 789 Washington street, overy Wednesday afternoon and oven-ing. Circle at 4, Supper at 6, Entertainment at 7½. Ida P. A. Whitlöck, President.

Wilsoux, rresucent. Twilight Hall, 789 Washington Street.-Sundays, stiby A. N., 2% and 7% P.M. Eben Cobb, Conductor. Espie Hall, 616 Washington Street.-Sundays at 10% A. N., 3% and 7% P.M.; also Wednesdays at 3 P. M. F. W Mishlows, Conductor.

Rathbone Hall, 694 Washington Street.-Spirit-ual meetings every Sunday, at 2% and 7% P. M.

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

have not left us, but are permitted to watch over us and comfort us. Mrs. Kate R. Stilles said we are living in an era when the world demands knowledge instead of the dogmas of the past. The day of sacrifices to appease the an-ger of the deity has passed, and we truly feel that God dwells within us; that we are his children, held, as it were, in the hollow of his hand. Under control, Mrs. Stilles gave some twenty names of spirit-friends present. Peter McKenzie gave names and descriptions of spirit-friends. Dr. Arthur Hodges remarked that mediums are just what their aspirations make them. If they try to pro-gress, their latent talents will be developed, and they will rise in their spiritual attainments. Mrs. M. W. Leslie closed the meeting with tests. HEATH. First Spiritual Temple, corner Exeter and Newbury Streets .- Sunday afternoon, Jan. 11th. a lecture was delivered through the mediumship of Mrs. H. S. Lake, purporting to be from the spirit of John Boyle O'Relly. The subject was "Ireland, and the Irish," and the discourse treated interestingly of the present condition of the cause of "Home Rule" in that

after which followed remarks, tests and psychometric readings by Mrs. Chandler Balley, Mrs. Adeline Wil-kinson, Mrs. J. E. Wilson, Mrs. Dowd, Mr. Tuttle and the Chairman, Dr. Mathews, interspersed with good music. country. The lecture was listened to with much interest, and the personality of the spirit said to be remarkably well presented. Mrs. Jennie H. Bowker sang appropriate selections, and the Chairman, Dr. Mathews, interspersed with good nusic. Sunday Morning, Jan. 11th.—The usual developing and healing circle was largely attended. There were present, who demonstrated their powers for healing and giving treatments, Drs. Mathews, Blackden, Tripp, Kingsbury and Wills. Afternoon.—After music, remarks, tests and psycho-metric readings were made and given by Dr. E. H. Mathews. Mirs. Jackson, Mrs. Wilkinson, Mr: David Brown, Dr. Allan Toothaker, Mrs. Dr. Woodman, Mrs. Dr. Bell, Mrs. Chandler-Bailey, Mr. Tuttle, with good music interspersed.. Evening.—Bervices opened.with singing, followed by remarks, psychometric readings and tests by Dr.-F. K. Brown, Mrs. Wilson, Drs. Mathews and Blackden, Mrs. Smith, Mr. Anderson, Mr. Jay Chaapel and Dr. F. W. Mathews. Meetings will be held in this hall every Wednesday at 3 P. M., and Sunday at 11 A. M. Developing and healther dire reading accenter of the Sund from

which were very warmly received. Next Sunday the lecture will be upon "What Con-stitutes Righteousness, and How is it Attained?" together with replies to questions, which are received

at each sessio

Song service at 2:15 P. M. School for children at 11 A. M. Psychical Research Society Tueaday evening, Jan. 20th. Lecture to women each Friday alternoon at 2:30.

Wednesday evening, Jan. 7th, the usual weekly social was resolved into a continuation of the recep-tion tendered to Mrs. H. 8. Lake on the week pro-ceding, the many letters which had been sent by dis-tant friends and societies being read by the Secretary. There were communications from Washington, Philadelphia, Albany and Ottumwa (Ia.) Societies; from Mrs. E. C. Woodruff, A. B. French, Alfred E. Giles, Lydia R. Chase, Andrew Jackson Davis, Mrs. Lizzie F. Millisack, Dr. J. H. Lovell, Mrs. Mary Mc-Carroll, Rev. Henry S. Clubb, President of the Yeg-etarian Society of America, and others, each contain-ing most cordial recognition of the worth and work of our chosen speaker. At the conclusion of the reading the Chairman called upon Mrs. Lake, who came forward and re-counted, Driefly, the experiences of her recent trip to Washington. She was followed by her guide in an earnest and forcible specto. upon the present indus-trial and political outlook. There was an excellent attendarice. The congregation united in singing "To the Work," and the meeting adjourned. ELIZABETH C. SANGER, Sec'y. FIRST SPIRITUAL TEMPLE FRATERNITY SCHOOL.

FIRST SPIRITUAL TEMPLE FRATERNITY SCHOOL. -Last Sunday our services were opened by the choir singing "When the Mists Have Cleared Away," followed by responses from the children in answer to the question, "How are we benefited by a knowledge of a continued life?" As we work faithfully and unself-ishly for the happiness and highest good of humanity in this life, so shall we prepare ourselves for a happy sphere in the life continued. The all-important question of the centuries has been. Is there a life after the dissolution of the continued. The all-important question of the centuries has been, is there a life after the dissolution of the continued. The all-important question of the centuries has been is there a life after the dissolution of the weat a solved the question to the perfect satisfaction of humanity. We prove this life continued by the touch of angel fingers and by the withdrawal of the intervening vell. We are benefited by it in that we learn something of the world to which we all are going. Death is conquered by the knowledge thus gained.
 In our Lyceum we endeavor to present to the children the many phases of Spiritualism, to impress them with the reality of the country and those interested in their work will rejoice with Bro. Lees of the Cleveland Lyceum as it nears its Twenty-Fitth Anniversary. All hall to the Banner Lyceum of the country? Long may its supporters glory in their work.
 1 Fountain Square, Jan. 12th, 1891. singing "When the Mists Have Cleared Away," fol-

1 Fountain Square, Jan. 12th, 1891.

Meetings in New York.

Adelphi ITall, corner of 63d Street and 7th Ave-nue.-The Virst Noclety of Spiritualists holds mootings every Sundays i 10% a.M. and 1% P.M. Moeting for mani-festations and general conference at 3% P.M. Arcanton and general conforence at 24 P. M. Arcanton Hall, By West S5th Mtreet, N. E. cor-ner 6th Avenue-The Progressive Spiritualists hold scr-vices overy Sunday at 3 and 5 P. M. Mediums, Spiritualists and investigators inade welcome. G. G. W. Van Horn, Con-ductor.

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

First Society of Spiritualists.-Mrs. Ida P. A. Whitlock, last Sunday morning, spoke on "The Spirit and its Connection with the Body." The discourse was an extended one, and the relations existing between spirit and body were explained in a clear and intelligent way, and on the whole was decidedly in-structive. At one time the controls denied that will-power can cause a member of the body to exert itself. For instance, they asked, if the arm was paralyzed could simply the will influence it to be raised? They sald that if Christian Scientists would adopt this line of argument and work in this way, their field of oper-ations would become breader and the results more definite. tween spirit and body were' explained in a clear and

could simply the will influence it to be raised? They
said that if Christian Scientists would abcord to an ore
definite.
In replying to the question, "How do the spirits
yiew the newspaper altacks on mediums and Spiritualists?" the lecturer spoke with nuch vicor and
animation. The laws governing materialization and
it he instruments used for the production of auch phases
were defailed, and then it was argued that as the
same distruments used for the production of auch phases
it of the spoke with much vicor and
animation. The laws governing materialization and
the instruments used for the production of auch phases
were defailed, and then it was argued that as the
same chemicals under certain conditions produce dif
ferent results, so it is equally true of a medium when
the circle is composed of minds diametrically opposite
to each other. When the, newspaper viter enters a
circle, because of his mental state everything appears
a fraud to him. Then 'the control's said." The resuit of newspaper notoriery is that you have gained a
knowledge that you otherwise would not have obtained. Do not think that the newspaper attacks upon
mediums and Spiritualism are, after all, injuring the
cause of Spiritualism will be aroused to a necessity of action in regard to the subject of the phenomena to such an extend that they will study the laws govering them, so that there shall be some light thrown
upon the now moorder subject. Have mediums suffered because of this unjust treatment? No, but they
have been made atronger by it' And how about Spirtitualism? Has it lost any of its power, its force of attraction ye shiles with as dazzling effugence as it
did in the past. Ignorance writes the best newspaper articles, while wisdom takes a retired position
and calmity considers tha question. Then do not be
despondent or discouraged because of those attacks,
for through all the enverspapers in the land should deery
upon the Cause which we love so well, Spiritualism,
mwill rise above it in greater purity and stren

lonal address. Next Sunday Mrs. Bangs will occupy the rostrum.

The New York Psychical Society, 510 Sixth Avenue.-At the meeting of Dec. 31st independent Avenue.-At the meeting of Dec. 31st independent writing was produced through the mediumship of Mrs. Mott-Knight, on closed slates held by herself and committees from the audience. The writer can testify to obtaining a communication while the medium's right hand was under his, her left hand upon the table, at a previous sitting, mentioning his father, and signed with the name of his father's sister, who departed this life in Virginia many years ago. After the scance, Mrs. Nellie Miller, under spirit-influence, discoursed agreeably and pleasingly upon the organ, auto-harp, xylophone, saxophone and banjo, and reudered several songs. She was ably assisted by her sister, Mrs. Rand, Miss Gordon, Mr. Reynolds and others in duets and quartets until the hour of adjournment-one minute after midnight. Wednesday evening, Jan, 7th, Mr. J. W. Fletcher was greeted by a full house. His address upon the current events of the week, as connected with spiritual matters, and his psychometric delineations of life and character, were highly appreciated. Mrs. Ida P. A. Whitlock of Boston, now speaking for the First Society, also exercised her powers as a psychometrist with accuracy and much satisfaction. Jan 14th and 21st Mr. Fletcher will continue his interesting experiments in soul-measure and spirit tests. Those wishing seats will have. Colville lectures in the seater of the meek. writing was produced through the mediumship of-

HOW BABIES SUFFER

When their tender SKINS are literally ON FIRE with ITCHING AND BURNING ECZEMAS and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, none but mothers realize.

To know that a single application of the Cuticura Remedies will, in the great majority of cases, afford instant and complete relief, permit rest and sleep; and point to a permanent and economical (because so speedy) cure, and not to use them without a moment's delay, is to be guilty of positive inhumanity. No greater legacy can be bestowed upon a child than a skin without blemish and a body nourished with pure blood.



Remedies are the greatest skin cures, blood purifiers, and humor remedies, are absolutely pure, and may be used from infancy to age, from pimples to scrofula, with the most gratifying and unfailing success.

TREATMENT. - CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite skin purifier and beautifier, externally, instantly allay the most intense itching, burning, and inflammation, soothe and heal raw and irritated surfaces, clear the skin and scalp of crusts and scales, and speedily restore the hair, while CUTICURA RESOLVENT, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause.

"ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to mothers, affording information not obtainable elsewhere. CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, 50c.; CUTICURA SOAP, 25C.; CUTICURA RESOLV-ENT, \$1. Prepared by POTTER DEUG AND CHEMICAL CORFORATION, Boston.

Facial Blemishes, pimples, blackheads, red, rough, and oily skin and hands, and simple humors and skin blemishes of infancy and childhood are prevented and cured by that most effective of all Skin Purifiers and Beautifiers, the celebrated Cuticura Soap. Incomparably superior to all other skin and complexion soaps, while rivalling in delicacy and purity the most expensive of toilet and nursery scaps. The only preventive of inflammation and clogging of the pores, the cause of most facial blem. eshes. Sale greater than the combined sale of all other skin soaps. Sold throughout the world. Price, #5c.

Norwich, Conn.-In spite of the very severe storm of last Sunday fine and appreciative audiences assembled in Grand Army Hall both afternoon and evening to listen to Mrs. Clara H. Banks of Haydenville, Mass. The afternoon address was replete with practical sug-gestions for the advancement of our Philosophy, especially by and through combined efforts to interest the young, upon whom will soon rest the responsibili-

the young, upon whom will soon rest the responsibili-ties of carrying forward the good work so nobly borne by the faithful and true who have been the standard-bearers in the past. The evening address was an eloquent presentation of the divine possibilities and attainments of the hu-man soul through evolution and change. Starting from the dawn of spiritual consciousness, the speak-er, in words of true inspiration, led the audience up-ward to clear glimpses of its never-ending journey. The entire address was uplifting, and impressed all who were present. who were present. This was Mrs. Banks's first visit to our city, but we

hope to greet her on our platform again soon. Mrs. Ida P. A. Whitlock of Boston will be our next speaker. MRS. J. A. CHAPMAN, Sco'y.

Pittsburgh, Pa .- The First Church of Pittsburgh since the opening in the fall has been keeping march with the times. Mrs. Richings, Mrs. Burnham, Mrs. Colby-Luther, Mrs. Stewart, Mrs. Stephens, and A. B. Colby-Luther, Mrs. Stewart, Mrs. Stephens, and A. B. Richmond, Esq., have been ministering to us. Mrs. Carrie E. S. Twing is with us during this month. She has always proved successful here in her ministra-tions, and at the close of her engagements has shown to be the best speaker we employ for the financial in-terests of the church. . Wishing THE BANKER many happy new years in the future, and you. Mr. Editor, another quarter of a century to guide it in the Cause it so nobly defends, is the sincere desire of the writer. W. L. HUGHES. Jan. 7th, 1891.

Jan. 7th, 1891.

-- EAT----

[The remainder of our correspondent's letter will be given next week .--- ED.]

An Only Daughter Cured of Consumption. When death was hourly expected from Consumption, all remedies having failed and Dr. H. James was experimenting, he accident-ally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe from our receipt of two stamps to pay expenses. Hemp also cures might awasts, nanses at the stomach, and will break a fresh cold in twen-ty-four hours. Address Craddock & Co., 1083 Race street, Philadelphia, Pa., naming this paper. paper. Jan. 3.



WILL treat patients at his office or at their homes, as de-sired. Dr. 8. prescribes for and treats all kinds of dis-cases. Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disor-ders. Roots and barks, with full directions for preparing. sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any eddress on receipt of \$2.00. Healing by Massage treatment. Office-hours 10 A.M. to J. M. Those wishing consultation by letter must state age, sex, and leading symptoms.

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BY GILES B. STEBBINS, OF DETROIT, MICH.

The author has taken part in the leading reforms of the past fifty years, from the "martyr days" of the pioneer anti-slavery movement to our own time, is widely known as a speaker and writer, and has had a wide range of acquaintance with men and women of eminent worth, moral courage and marked ability.

A partial table of contents is as follows:

Autobiography of Childhood and Youth. Old Hatfield, Oliver and Sophia Smith, Wm. E. Channing, John Pierpont, The-odore Parker.

Anti-Slavery and Woman Suffrage. W. L. Garrison, Henry O. Wright, C. L. Remond, Gerritt Smith, Abby K. Foster, &c., &c.

Quakerium. Griffith M. Ocoper, John and Hannah Cox, Isaac T. Hopper, Thomas Garrett, &c. The World's Helpers and Light-Bringers. J. D. Zimmermann, W. S. Prentiss, Wm. Denton, E. B. Ward, Jugoi Arinori Mori, President Grant and Sojourner Truth, &c. Spiritualism, Natural Religion, Psychic Research, Investiga-tions, Facts. Prof. Stowe, Rev. H. W. Bellows, Victor Hu-go, &c. go, ac., ac. Religious Outlook, Liberal Christianity. Rev. Dr. Bushnell's "Deeper Matters," A Needed Leaven, Two Paths, Church of the Future, Coming Reforms.

those who come upon this platform, and will finally triumph over the bigotry and skepticism now abroad in the world. Hpirkinalism will not only help us in this world temporarily, but apiritually, and sometime be the religion of the world. Mr. Chanpel said that back of every effect there must be a cause, and who shall say that all the good and evil doing in the world may not be the result of causes unseen to mortal eye. Mrs. Dr. Loomis-Hall followed with psychometric readings and test, ex-pressing her perfect confidence in the spirit-world, and the assurance of a grand and beautiful herenfter. The descriptions of spirit-friends given were kindly received and recognized. Mr. S. F. Baker, under control, urged the import-ance of daring to do right and to stand up in the de-fense of the truth, whatever may be opposed. Mrs. J. E. Wilson related her early experience and the manner in which she was led into the belief in spirit-return, following with tests. Mrs. M. W. Leslie plead the importance of doing the right because everything of that nature in this life is beautiful to the spirit-world. Several tests were given and recognized. Mr. S. B. Wardt of Hampden Co., Mass., related the manner of his restoration to perfect health by spirit-power, after having been paralyzed upon the entire side. Mr. Jackson Hall said that every one had spirits around them, whether they acknowledged the fact or not, and that the time is near when we shall walk and tak with the as use and when we shall walk the meeting with tests. *Evening.*-Session opened with singing, led by Prot. Peak, and an invocation by Mrs. Dr. Heath closed the meeting with tests. *Burker* asked what could be more consoling to mortals than the thought that our departed friends have not left us, but are permitted to watch over us and comfort us. Mrs. Kate R. Stiles said we are living in an era when the world demands knowledge instead of the dormes

Engle Hall, No. 616 Washington Street.-

Wednesday, Jan. 7th .- Meeting opened with singing by Mr. Anderson. Rev. F. E. Healey made an address Mrs. Besse gave tests; Dr. F. K. Brown made remarks;

at 3 P. M., and Sunday at 11 A. M. Developing and healing circle, and regular services, at 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor.

First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street .- A large number of the members of this Society were present at the

last meeting. Entertainment, auditing, anniversary

last meeting. Entertainment, atuditing, anniversary and work committees were elected. Mr. and Mrs. Jenkins, who are not able to attend the meetings as of yore, sent a New Year's Offering of ten dollars, with their best wishes for the Association's success. Mrs. Mary J. Buchanan was unanimously elected Librarian, Mrs. Pritchett, assistant. Mrs. McLaren, after a long absence on account of illness of herself and husband, was present, and received a warm wel-come.

come. In the last issue of THE BANNER Mrs. S. E. Bur-rell was said to bé, instead of Bennett, on the Board of Directors. Two propositions received for membership; seventy eight persons have renewed. The Boclety is fortunate in securing the services of Mrs. Mandell as Chairman of Work Committee. The usual social meeting was held in the evening. A large number of those present in the afternoon, however, attended the entertainment at Berkeley Hall given under the ausoices of the Spiritual Tem-

Hall, given under the auspices of the Spiritual Tem

Business meeting next Friday at 3 p. M. A. L.'W.

Twilight Hall, 789 Washington Street.-

Notwithstanding the inclemency without, all was

bright and cheery at our three meetings on Sunday

last. Dr. H. B. Storer delivered an earnest and elo

Berkeley Hall Spiritual Temple Society.-Mr. Edgar W. Emerson closed his present engagement with this society last Sunday. His discourse in the morning was principally upon Progression. He spoke of Nationalism as embodying the true spirit of pro-gress. Many are greatly interested in it to-day, and many more are studying it deeply. Remarking upon the present trouble in financial circles and among the laboring classes, be said that within the next twelve or fitteen months more trouble is to come; but be-yond it all will be light. Every man and woman must look well to themselves. He urged the coming to-gether of all in fatherly love and work for the good of humanity, that we may live in a higher life spiritually. Notwithstanding the severe storm the attendance in the evening was large. Before taking up the collec-tion Mrs. L. C. Clapp upublicly expressed to Mr. Em-erson and others who kindly and generously assisted her in the benefit entertainment, her sincere thanks. She also thanked all those who assisted by buying or selling tickets, and to Mr. McCrillis, as Treasurer of the Boston Spiritual Temple Society, handed a check for \$55.50 as the receipts on that occasion. C. with this society last Sunday. His discourse in the

America Hall, 794 Washington Street.-The Echo Spiritualists' Meetings of last Sunday were well attended. The services were opened at 2:30 with

The Echo Spiritualists' Meetings of last Sunday were well attended. The services were opened at 2:30 with an invocation and remarks by the chairman, Dr. W. A. Hale, under control. Mrs. Chandler-Balley gave several psychometric readings and delineations which were correct. Dr. A. H. Richardson, the veteran worker, made one of his soul-inspiring addresses relative to the harmonious philosophy of our beautiful religion. Rev. Mr. Healey of Elisworth made an able speech, in which he avowed his belief in Spiritualism. Mrs. Kate R. Stiles, after presenting a few very practical thoughts, gave ample proof of spirit presence in delineations, names, etc. Miss Nettle M. Holt followed with appropriate remarks and many tests. Byron A. Haskell spoke entertainingly and instructively. *Broming.* — Bervices opened with an invocation and remarks by Dr. Hale, under control, his address relating to the good we all may do in pointing out, in a very kindly spirit, the faults of Spiritualists as well as those of others. Mrs. Neille S. Thomas gave tests; Mr. Rd. Tuttle followed with remarks and tests; Miss Nettle M. Holt, under control, lis address relating to the good we all may do in pointing out, in a very strate followed with remarks and tests; Miss Nettle M. Holt, under control of "White Flower," gave tests, a large number of spirits who made their presence known being recognized. Dr. Hale closed the meeting by giving convincing, evidence of the truth of spirit cormunion. Beavices throughout the day were interspresed with accellent music by Miss Grace Holton, vocalist. The services last Thursday, Jan. Sth, were well attended and very interesting. The exercises were particle tack in by Dr. Hale, Edw. Tuttle, Mrs. I. E. Downing, Mrs. A. Wilkins, Mrs. J. E. Wilson and others, each giving tests.

Usual services every Thursday at 3 o'clock, every Sunday at 2:30 and 7:30 P. M. M. M. HOLT. THE CHILDREN'S PROGRESSIVE LYCEUM, AMER-IOA HALL, 724 WASHINGTON STREET.—The session last Sunday opened with an invocation by Mrs. C. P. Longley, Silver Chain recitations were taken in order. The feature of devoting ten or fifteen minutes to a study of the lessons is a marked success. Great im-provement is noticed in the readings and exercises by the children. The Grand March was finely exe-cuted. The ten minutes' talk to the children upon the lessons, by Mrs. Longley, has become an attrac-tive portion of our programme, and is much enjoyed by all. The gain of interest and numbers is notice-able from week to week, each service being an im-provement upon the preceding one. Tickets for a grand musical and literary entertain-ment and social dance for Thursday evening, Feb. 12th, in this hall, are issued and for sale by the chil-dren of the Lyceum, and by the officers, for only twen-ty-five cents each. As it is to be a benefit to the Ly-ceum, it is hoped every Spiritualist will purchase them and thus assist in a grand and much-needed movement. A. P. T.

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Dwight Hall, 514 Tremont Street .- One of the largest developing circles was held last Sunday, attended with remarkable spiritual manifestations. Atternoon.—Session opened with music, led by Prof. Atternoon.—Session opened with music, led by Prof. Cak, who furnished excellent music throughout the day. After an invocation by Mrs. Dr. Heath, she spoke regarding the underlying power that controls Report, Aug. 17, 1889.

last. Dr. H. B. Storer delivered an earnest and elo-quent plea for "a truer justice, and more righteous course of political treatment to be meted out by our national rulers toward the scattered and much tra-duced Indians of our-once their-land." A fine dis-course was given by Eben Cobb, bis theme being "The True Location of Heaven." Mrs. M. A. Chandler gave a soul-stirring speech. In which was voiced the Ire and brevity of the red man's control. Sparkling as "Sunshine" were the deliverances of thought from Mrs. Hattle C. Mason. The carnest and instructive As Subsidie "Were the deriverances of choight from Mrs. Hattle C. Mason. The earnest and instructive remarks of Mrs. Jennie Cobb, wife of our Conductor, ellcited appreciative applause. Mrs. A. Forrester spoke feelingly upon "The Influence of the Mother-Love." Miss Affle Peabody's vivacious expressions of sentiment delighted her hearers. Excellent tests were given by the above-mentioned mediums, also by Mrs. A. S. Woodman, Dr. H. F. Tripp, Mrs. Neilie Thomas, Mrs. Hammond and Mrs. Brown. VINDEX.

The Ladics' Industrial Society met Wednes day, Jan. 7th, at Twilight Hall, 789 Washington street Business Meeting at 3, Circle at 4, Supper at 6 P. M Dus President being at 3, Circle at 4, Supper at 6 P. M. Our President being absent, Mrs. Stilles presided and made remarks. Mrs. Mason sang "Shadow Land," and gave tests. Remarks were made by Mrs. Dowd of Lynn, Mrs. Jackson, Mrs. Wilson and others. Song by Mr. Anderson, poem by Mr. Talmadge, Mrs. Bates closing with an address on "Woman's Rights." All the friends are cordially invited to join us. MRS. H. W. CUSHMAN, Seo'y.

Springfield, Mass .- Hon. Sidney Dean's course of lectures in December came to a close on the las Sunday of that month. Dec. 21st his afternoon subject, given entirely without notes, was "Love: Ma-

Sunday of that month. Dec. 21st his afternoon sub-lect, given entirely without notes, was "Love: Ma-ternal, Conjugal, Parental, and Eternal." Mr. Dean's evening subject, Dec. 21st, was "The Cycles of History." an Intensely interesting discourse. On the afternoon of Dec. 28th he gave another of his powerful discourses on "Scientific Philology," taking his text from the first article in the *Popular Science Monthly* for January. Mr. Dean remained in town and attended our Ladies' Aid Sociable-the last one in 1800. These sociables are largely attended, and prove of great benefit to the Society. Miss Jennie Leys, formerly of California, is now with us, and reports of her grand work here will soon follow. "F. Peck is still remembered for his good words and work. Many desire, and I might say that the people are unanimous in the hope of securing him as a resident speaker. [*The Wildwood Messenger* (Bro. Young's Christmas number) was highly appreciated among us. By the way, merchants here have some of them become in-terested in the value of THE BANNER and *The Mes-senger* as avenues for advertising, and are inquiring for rates.] O. P. Longley's music is sung at all of our meetings by Mr. and Mrs. Wightman's choir, and is having a good sale. M. W. LYMAN. Jan. 12th, 1891.





Grand Opera House .- W. J. Colville lectures in New York Sunday, Jan. 18th, in Grand Opera House, 23d street and 8th Avenue, at 11 A. M. and 3 P. M., on "The Attributes Necessary to Perfect Character." All seats free. Collections. He will speak the same evening at 7:30 in Everett Hall, Bridge street. Brooklyff. Classes in Brooklyn meet as formerly, in Kingston Hall, Mondays and Wednesdays at 3 and 8 P. M.

Fitchburg, Mass.-Mr. Edgar W. Emerson as-sisted the First Spiritualist Society in a benefit entertainment, Dec. 27th, occupying the first part of the even

sisted the First Spiritualist Society in a benefit enter-tainment, Dec. 27th, occupying the first part of the even-ing with remarks and tests, after which we had literary and musical exercises, Mr. Emerson giving humorous recitations, making it a very enjoyable evening. Sunday, Dec. 28th, Mr. Emerson again occupied our platform. His guides gave a retrospective glance over the progress which had been made during the year just passing out, and the attainments we should strive for in the year to come. He also gave a bis torical lecture upon the progress of Spiritualism dur-ing the past year, here and all over the country; its inspirations and aspirations for the more perfect ful-fillment of the transmission of thought from the angel sphere of life to this. Jennie S. Rundd was Mr. Emer-son's controlling intelligence on this 'occasion. At 7 P. M. remarks were made on the parable of the talents, taken in connection with the political signs of the times. Tests at both sessions; forty-eight names and a number of messages.
 At the annual meeting of the Society, held in Red Men's Hall, the following, officers and committees were chosen: Mr. A. A. Wilkins, President; Mr. C. L. Fox, Vice President; Miss Ross P. Lyoon, Record-ing and Corresponding Secretary; Mr. C. L. Fallon, Financial Secretary; Mr. P. C. Burr, Treasurer. These officers, with the following, constitute the full Execu-tive Board: Mrs. E. S. Loring, Mr. J. A. Fuller, Mr. J. C. Sanborn, and Mrs. C. L. Fallon, Musical Com-mittee: Mr. J. O. Sanborn, P. C. Burr, and Rosa P. Lyon. Entertainment Committee: Mr. C. L. Fox, Mrs. E. S. Loring, Mr. A. Wilkins, Martyn, and Miss Rosa P. Lyon. Visiting Committee: Mr. C. L. Fox, Mrs. E. M. Martyn, Mr. J. A. Fuiler, Mr. J. C. San-born, Mr. O. L. Fallon, Mrs. E. M. Martyn, and Miss Rosa P. Lyon. Visiting Committee: Mr. C. L. Fox, Mrs. E. M. Martyn, Mr. J. A. Fuiler, Mr. A. Wil-kins, and Mrs. C. L. Fallon, J. Katha, A. Wil-kins, and Mrs. C. L. Fallon, K. E. S. Loring, Sec'y.

Providence, B.I., Blade Hall (corner Washington and Eddy Streets).-Sunday, Jan. 11th

Prof. W. F. Peck occupied the platform of the Spirit ualist Association and gave us two eloquent lectures, which were listened to appreciatively; subjects. "My Path from Methodism to Spiritualism," and "The Sci-ence of Immortality." S. D. C. AMES.

ence of Immortality." S. D. C. AMRS, *The Spirituatist Ladies' Aid Society* mot in its room, Slade Bullding, Thursday, Jan. 8th, as usual; supper at 6 r. M. The ovening meeting, at 8 o'clock, was well attended and enjoyed. Speaking and test mediums are always present. President, Mrs. M. A. Waterman; S. D. C. Ames, Secretary.

Saratoga, N. Y .- A correspondent writes that at a business meeting of the First Spiritualist Society, held last month, the officers of 1800 were unanimously redicted-the President, Dr. Mills, befig called upon to fill that place for the eighth year. Mr. R. H. Knee-shaw has been lecturing in Saratoga and adjacent-places of late, giving much satisfaction, and solicits engagements from societies that may be in want of a speaker. Our correspondent's letter will appear in full next week.

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and Himself. **PART SECOND**—The Ethics of Science. The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Scient Pro-pensities; Love; Wisdom; Conscience; Accountability; Ohange of Heart; What is Good? What is Wrong? Happy-ness; The Path of Advance; The Will; Is Man Free? On-ture and Development of the Will; The Oharter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment —Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Lights of the Individual; of Govern-ment; Duty of Solf Culture; Marringe. 20 pages, finely bound in muslin. Sont postage free for gl.66. For sale by COLHY & RICH

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Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Onference at Everett Hall, corner Bridge and Willoughby Streets, Brooklyn, every Saturday, evening, at 8 o'clock, Good speakers and mediums always present. Seats free, All cordially invited. Samuel Bogart, President: Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7% o'clock. Good speakers and mediums always, Bervices held under the auspices of the Ladies' Aid. Mrs. M. Evans, President: Conservatory Mail, Redford Avenue

M. Evans, President: Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 10% A. M. and 7% P. M. W.J. Band, Secretary. The Woman's Spiritual Conference meets at par-lors No. 281 St. James Pinco, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in tho hall 810 Spring Garden street. Ohldren's Lycoum at 2 P. M. Josoph Wood, Presi-dent; Samuel Wheelor, Vice President, 1111 Wallace street; Robert A. Thompson, Scoretary, 614 Venaugo street.

The Second Association meets every Sunday after-noon at 2% in the Ohurch, Thompson street, below Front. T. J. Ambrosia, President, 122 North Third street. Keystone Spiritual Conference overy Sunday at 1% F.M., Southeast cornar lith and Spring Gardenstreets. Wil-liam Rowbottom Chairman.