

# BANNER OF LIGHT.

JAN 23/1891

VOL. 68.

COLBY & BISHOP,  
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, JANUARY 24, 1891.

(\$2.50 Per Annum,  
Postage Free.)

NO. 20.

## TABLE OF CONTENTS.

FIRST PAGE.—Things Worth Recording. *The Spiritual Rostrum*: Immortality.

SECOND PAGE.—*Spiritual Phenomena*: Early Physical Manifestations in Delaware; Experiences at Springfield; Early Mental Phenomena in Massachusetts; Séance with Mrs. Stafford; "A Singular Experience." Poetry: Heart-break Hill. January Magazines. Newspapers versus Spiritualism. List of Spiritualist Lecturers. Obituary Notices.

THIRD PAGE.—*Banner Correspondence*: Letters from Massachusetts, Missouri, New York, Pennsylvania, Illinois, Texas, Michigan, New Hampshire, and Arkansas. New Publications, etc.

FOURTH PAGE.—Disbelief in Man. Rev. Sam Jones as an Infidel. Educated Women. Tusane Asylums. Josiah Paine Mendum, etc.

FIFTH PAGE.—Decease of Mr. David Wilder. Newsy Notes and Pity Points. Movements of Platform Lecturers. New Advertisements, etc.

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

SEVENTH PAGE.—*The Indian*: Happy Greeting to the Red Men; An Indian's Warning; Starvation the Cause. Mediums in Boston. Miscellaneous Advertisements.

EIGHTH PAGE.—Meetings in Boston, New York and elsewhere, etc.

## THINGS WORTH RECORDING.\*

BY OBSERVER (MRS. LOVE M. WILLIS).

### MRS. ELIZA W. FARNHAM.

An Earnest, Faithful Disciple in the Early Days; Great, Generous and Wise; Her Labors for the "Spirits in Prison," on Earth and in The Beyond; All Work for Human Good Eternal in its Effects; What Rev. O. B. Frothingham and Dr. Hallock Said of Her at Her Obsequies at Dodworth's Hall, New York; She is Still at Her Work in the Higher Life.

"No adequate idea can be formed of the difficulties she encountered in life. Her domestic relations were not happy; she followed two or three children to the grave; she has always been poor, and often in absolute want; yet she has never been untrue to the principles she sought to carry out in her intercourse with her fellow-men. The world could not know the extent of the good she has done unless she trumpeted her own praises, and this she has never done. Could you know her as I have done you would agree with me that she was one of the most extraordinary women of the age." This was Judge Edmonds's tribute to Mrs. Farnham, and we head our article with it to emphasize our own estimate of her, that she was in fidelity, simplicity and power one of the grandest women we have ever known.

Well do we remember her first visit to our rooms. She came alone in the evening through the New York streets, for she had no fear. As she seated herself, without the least constraint, on the sofa, she assumed an attitude of thought and freedom. She placed her elbows on her knees and her face in her hands, and at once began to talk. There was not the least dogmatism in her utterances, and she evidently wished to be informed on a subject that interested her much. Did she even then feel that the portals of the immortal shore were ajar? She said: "I wish to tell you something. I used to sit with Katie Fox. At one time we had very loud and distinct rappings, but in calling the alphabet no words of any possible meaning could be spelled by the responses. We tried many times with always the same result. There was present one day a gentleman who understood the Russian language, and he at once declared the words to be in that language and wholly translatable. The communicating intelligence professed to be Ocar Nicholas I. He declared that he had no peace or rest in the spiritual world, for he had failed to do what he might easily have done for his people. He saw how reforms could have been inaugurated that would have led to most beneficial results. 'I want you,' he said, 'to go to my country and help in these reforms.' 'But,' I replied, 'it would be of no use. I could not use the influence you believe I possess.' 'You are conversant with the wills of the human family,' he replied. 'Yes, but I am a woman. Have you never considered that you still have power to act for your people? That you can throw the might of your will upon those in power and compel them to institute the reforms you so greatly desire?' 'I have not believed it,' he said, 'and I am unhappy over the woes of my country.' 'Try,' I replied, 'there is a great law that enables spiritual force to act on mortals.' Now I can only say that afterward we received no more Russian communications, and soon after the Government of Russia commenced those reforms that resulted in the emancipation of the serfs. I do not mention it because I believe I helped the reform, but to speak of the marvelousness of it all, and to let you wonder with me if such may have been the result. Katie Fox is a remarkable medium, and so charming! What a pity she cannot always be held to an ideal!"

We held many conversations with her after this on kindred subjects. She was always direct, simple and without fear. Her life had been wholly spent for others. In the volume entitled "Eliza Woodson" she gives, without any attempt at literary display, a history of her early life. It is a story of loneliness, of struggle, of neglect; the history of desire unfulfilled, of hope deferred, but at last with the lifting clouds which by her marriage presaged a new day. But trial and deprivation still were with her, yet she was not daunted by them. She located with her husband in New York. They depended chiefly on their literary labors. Their united incomes were very

\*This interesting series is contributed to the BANNER OF LIGHT exclusively by one of the earliest and ablest writers on Spiritualism and its history, and constitutes, as it proceeds, a biographical volume drawn from the memory and notes of the author, a man and woman, jointly known in the opening days of the Cause, the surviving value of which to present (as well as future) Spiritualists cannot well be overestimated.—Ed. B. L.

small, and she denied herself every luxury, but devoted her time largely to philanthropic work. She spent months in gathering evidence of the innocence of friendless persons who were confined in the Toombs, the victims of false accusation. Her work in this direction secured her selection by Hon. J. W. Edmonds, State Prison Inspector, for the position of Matron of the Female Department at Sing Sing State Prison. Her wise and judicious labors for the convicts had the happiest results. As Judge E. said, "She was the right woman in the right place."

At this time she became greatly interested in the woman's-rights movement, and entered into discussions on the subject. While writing one of her essays, she experienced a sudden and extraordinary illumination, and the whole subject became clear to her, and, as she believed, she apprehended the truth of woman's innate superiority. In "Woman and Her Era" she elucidated this, to her, great truth, and brought far-reaching, exhaustive arguments to sustain her position.

She was called to take charge of the Institution for the Blind, in Boston, but her husband having died in California she went there to attend to some business affairs. She gives the following narration of an experience while there:

"Being in Santa Cruz in the early part of June, and intending to come East during the summer, I one morning stated to my friend in whose house I was visiting that I had concluded to sail on the 21st of July. While we were talking on the subject, Mrs. Glover, a medium, resident in the town, came in, and was presently influenced by a spirit whom I had known when I was a child of about ten years, who said: 'We do not wish you to go on the vessel you talk of. I did not know what steamer would sail on the 21st of July, and had not even thought about it at all; but I asked: Why not? Is it safe? They have been overhauling her, but she is wrong about her fire-works.' Won't she get to Panama? 'No; she will never get to Panama again.' Will she be lost at sea? 'No; she will get to the land somewhere down there, but half her people will be lost.'"

Because of this warning Mrs. Farnham did not take passage in the ill-fated *Golden Gate*, whose voyage was so perilous, and whose sorrowing passengers went through such suffering and anxiety.

One of her great charms was the earnestness with which she listened to what others said. Although her own thought was vigorous, and her intuitions quick, she seemed always to desire information from every possible source, and especially was she in earnest in studying the laws of the human spirit, and its relations to the future. Particularly do we recall a day with her, in company with several well-known persons who had no especial interest in the Spiritual Philosophy. She so adroitly led the conversation into her favorite channels, that soon every one was eager to listen, and no one felt the least antagonism at any ideas expressed. It seemed as if she were looking with her questioning eyes far beyond the limits of the earth, into the very soul of the universe. Her faith in Spiritualism seemed to give her entire rest and peace, as a faith, but she longed to know of the possibilities of the human spirit, and to understand the laws that governed it.

Her mind was so vigorous, and she was so full of earnest zeal, that none of her friends realized that she was but a step from the immortal shore. Her regrets were only that she could do no more work, and never that she must give up her comfort or pleasure in living. At the time of her death the Spiritualists were so identified with Dodworth's Hall that it was as a temple to them. She made the request that the burial service over her body be from that hall. "For," said she, "I would that even my poor, cast-off body should testify of my full faith in Spiritualism."

Rev. O. B. Frothingham, in his address on that occasion, said:

"A woman this was of purpose, as we clearly see from her own words, and from the testimony of those who had known her for years; a woman whose life had been given to the finest ends; whose aspirations were the very highest; who considered no problems but the most serious; who always had before her some plan for helping the poor, instructing the ignorant, tending the sick, rescuing the outcast, going down into the lonely and deserted places to deliver those who seem forsaken by all the rest of the world. She was continually asking those questions which never are answered; trying to do that work which is always ideal work, and must be ideal for generations to come, as it appears to us; endeavoring to bring the powers of the heavenly world to bear upon the very earthliest of this world. Everybody is disappointed who tries that. Life is one long series of disappointments to one who tries that. It is disappointment to sight, to knowledge, to immediate expectation; not to faith; not to hope, not to charity. But all friends, it requires almost a supernatural amount of faith and hope and charity to keep one from being embittered and unbelieving under so much disappointed effort. This, I take to be the great characteristic of the woman—self-forgetfulness. One was surprised to see how this consecration of hers led her to love art, to love music, to love poetry. It refined her feelings, and made her sensitive to every kind and delicate and beautiful influence; so that, as you talked with her, you found that you were in the atmosphere of a person who breathed the air of serene ideas. Oh! friends, it was a noble life. I sat beside her one afternoon before she was so feeble that she was unable to speak. She lay on her lounge, and her great dark eyes rolled up toward my face as I sat by her, and she said: 'Yes, I should have liked to have done more work; but such work as I attempted never can be done.' I tried to lay down one more stepping-stone in the progress of mankind, and if I have laid it in the right place I am satisfied. Nobody finishes a work. No life is ever done, because the life-work is done in the great beyond. I am satisfied; I am content. Now I only await the drawing aside of the veil. No fear, no apprehension, not a moment of suspense; not an instant of misgiving; this child of God who had used the talent that was given her, and 'done her work well,' folded her hands gently, and while her friends were unaware that she was going, passed away. We shall know one of these

days how much we were indebted to her. Women must confess a deep gratitude to a woman who, more than all others, praised woman, honored her supremely, was ambitious of her taking a place in society such as she is, almost not too willing to take; and as a man I thank her for her criticism of men. Whatever she may have thought of man, as compared with woman, she hoped and prayed and labored that man and woman might work together for nobler ends, and with nobler purposes than they had hitherto meditated."

This summing up of the strong traits of Mrs. Farnham's character by Mr. Frothingham leaves little to be said by us. We rejoice in her as a woman who revealed a true woman's strongest characteristic, self-forgetfulness. We rejoice in her as a woman of courage, who dared to avow her faith at all times. We rejoice in her as one who recognized the great law of inspiration, and was led by her inspirations in her work and in her thought. When the spirit recognizes and the mind outworks in the life great ideas and principles, then is the world helped to a better apprehension of duty. In turning our thoughts inwardly to this life set before us in many respects a noble example, we are surprised to know how little her work seems to be recognized in this day. Dr. Hallock said in his address at her funeral:

"Twenty years from to-day the memory of Mrs. Farnham will be fresher in the minds of the American people than it is to-day. She could afford to wait the verdict of posterity for that justice which she could not perhaps expect at the hands of the present generation."

It is twenty-eight years since those words were uttered, and yet, as "Observer" notes, her name does not appear as a philanthropist or a reformer. She has simply gone. The young people know her not. Her books are with difficulty obtained. Her history is unwritten.

We all know that this is only in seeming—for all work is eternal in its effects—but it seems pathetic, as one reads of her nobility, generosity and faithfulness, that even among her own, the reformers and Spiritualists, she is not a present, recognized power. This one illustration is to us a great proof of her own statement: "the life-work is done in the great beyond." She has no need of earthly recognition and honor, for she is still in her work. Perhaps her attractions to earth have not been strong enough to awaken in many minds the memory of what she accomplished. Be that as it may, we may be sure that a great heart like hers cannot lose its sympathetic connection with humanity. The work she left undone needs at this very time earnest men and women with heart and brain adequate to its execution.

How many unjustly condemned are in need of a friend; how many friendless need a helping hand; how many condemned convicts need a heart broad enough to look through circumstances and inheritance for the God-like impulse that can awaken to good the most wretched? We can all answer, but few feel courage or wisdom to enter the field where so many laborers fall.

Sometimes we are led to believe that it is only as those who are sensitive to higher spiritual conditions attract spiritual forces to earth, and make those forces, as it were, living entities, that the earth can be redeemed.

Is Mr. Frothingham right when he says: "Every one is disappointed who endeavors to bring the powers of the heavenly world to bear upon the very earthiest of this world?"

Disappointed we may be, but let us not be dismayed. In dwelling upon a work and character like Mrs. Farnham's, our courage should be strengthened, and let us be assured that all that spiritual aid can do is being done for humanity; but let us not forget the spirits in prison in the Infinite Beyond, and the myriads of friendless souls on the immortal shore that need a helping hand toward the Gate of the Beautiful. The toilers there are many. Can it be that only as the spiritual is harmonized the mortal can be? Is not every effort made to evolve from the crude conditions of the lower spheres a nobler soul-life so much done for humanity?

To contemplate a character great, generous and wise, brings an answering sympathetic thought from some source; and thus may the future have for us an awakening to the sufferings and needs of others, and a will strong enough to make it felt as a redeeming power.

## Poetry and Longevity.

John Greenleaf Whittier, quietly celebrating his eighty-third birthday at his country-home near Boston, is a picturesque reminder that there is something in American life beyond the fever and bustle of material accumulation. Poetry as a life-work seems to be allied with longevity, writes Eugene Field in the *Chicago News*. The greatest American poets have uniformly rounded out more than the allotted span of human life. Of those that are dead in the flesh, Bryant and Longfellow are conspicuous examples of singers who continued to sing in the evening of matured lives, as well as in the flush of vigorous youth. Of the living, what a galaxy—Whittier, Holmes, Walt Whitman, not to speak of the comparative youngster, James Russell Lowell. Lingering among a generation that was unborn when they were in the plenitude of their powers, these singers of hope, truth and patriotism are blessed in their comparative retirement by the benefactions and affections of a grateful people. Long may they live—the old poet, England's Idyllic Tennyson at fourscore "and beyond," even as America delights to honor the good Quaker poet who has just celebrated his eighty-third birthday. The great age of the world's greatest thinkers proves how conducive to longevity is a well-regulated, calm and intellectual life. Newman dying at ninety, Gladstone still whirling the destiny of his country at eighty odd; Whittier still writing poetry at eighty-two, these are lessons for the generation of drowsy seers that is turning prematurely gray in the search.

## The Spiritual Rostrum.

### IMMORTALITY.

An Inspirational Address Delivered in Martine's Hall, Denver, Col., by  
MRS. J. W. CRAWFORD.

(Reported for the Banner of Light by Julius Brown.)

Job's inquiry has been the question of questions with multitudes in all ages: "If a man die, shall he live again?"

The subject is so vast that ages might pass in considering it, and still it would remain inexhaustible. When we arrive at the period of realizing our own individual immortality, we cannot understand how the thought of annihilation could ever have entered the human brain.

To Christians the words of Jesus should be more conclusive and satisfactory than the frothy orations and essays of college disciples who have raised so much exegetical smoke that the face of the great medium is obscured from view, and earnest inquirers who would fain hear his words and understand their meaning, are thwarted by the din of human opinions and the cloud of murky dogmas which hide the countenance and stifle the voice of the great teacher.

Little minds attempting to interpret great ones dwarf their representation to pigmy proportions like their own. The Christian Church is the unfaithful custodian of spiritual truth, and the word Christianity has apparently lost its vitality and force.

Christianity in the name of Jesus will ever live; but that the church organizations of the present type will always exist, is a prominent question of to-day.

True, the churchisms of to-day stand along the recorded line of progressive thought; but the flag of spiritual liberty can never be raised in honor of victory till empty creeds are abandoned. This very apparent restlessness in the churches is a strong symptom of hunger for yet unrealized truth.

Did the Protestant church still hold to her primitive forces like the Roman Catholic Church (from which one is not expected to rely upon his or her individual reason) this question might never have been sounded; but true it is that it is revealed to babes what is denied the proud intellect of man. What is revealed? The Spirit of Truth!

Spiritual liberty means full freedom to the inborn soul of every individual.

You ask the Christian professor his guide to the immortal life, and he will tell you through Christ, who died for him; which thought seems very strange to one who does not believe in any hereafter.

To the Christian advocate we would say that upon the rock of Spiritual Truth is founded the temple of Spiritual Wisdom. Knowledge is but lumber with which to build; wisdom is the master-builder that lays each stone and binds each timber to its place.

Now while believers receive their evidence of immortality through diversified phrases of a dogmatic creed, a host of other minds, just as candid as they, do not attach essential significance to those same Bible phrases. So in considering the claims of Immortality how much stronger the argument of natural facts and their manifestation of innate laws and principles.

Are we not Nature's children? and the nearer to her the nearer to God we get.

Need we take the principle and prerogative of immortality second-hand from the creed-maker? and does tradition or traditional writings make theory into absolute truth by reason of age and acceptance by a thousand generations past? No! by natural law we are living in the hereafter every day. Yes, every moment; our physical bodies of to-day are not those which we possessed seven years ago. Not one drop of blood which courses through our veins to-day will be found in the same life-channels seven years hence. The eternal tomorrow is ever with us, and when tissue, blood and bone have made their last reinforcements for the indwelling spirit, and have laid down the old timber, then will the spirit gather up the elements in a sublimated appearance to rebuild its body's for continued work, which it left unfinished, perhaps, when dwelling in the earth elements. Nature repeating herself under the finer laws governing spirit.

Immortality is but the outcome of the refining process of natural law, made divine in the great wheel of Infinite Power, guided by the hand of Infinite Love and Justice, the higher self being not fully embodied until it reaches the standard of the perfect man.

Occult Science, as expressed in Oriental Literature, defines this status as composed of seven principles or conditions:

1. The Body.
2. Vitality.
3. The Astral Body.
4. The Animal Soul.
5. The Human Soul.
6. The Spiritual Soul.
7. The Divine Soul.

It requires the first four to produce a conscious animal, and the presence of the fifth to produce a human soul.

The sixth must be expressed in order to constitute a spiritually-minded person; and only those who do finish their course on earth before leaving the body express the seventh; the expression of the seventh principle, being the distinguishing mark of one who is truly a Messiah.

All should understand what a great and important difference exists in the nature of soul and body, one being constantly in possession of

divine powers, the other an expression of organic life, a sort of passive harp upon which the elements of nature play.

Many persons are so material in all their ideas that nothing short of a material demonstration will convince them of the truth of immortality, while others have a soul-sense of immutable justice, and find most satisfactory expression in the development of intellectual and spiritual character up and into the divine.

Again, mankind are generally so prone to the literal and physical that they bring everything pertaining to the spirit down to the level of the senses, so that they often mistake the lessons intended by the spirit.

The truth, and that only, must ever be the guiding principle of one who would read the teachings of God and nature aright. Only truth can enter the inner sanctuary, beyond and above the crowd of worshippers who have not yet earned the right to enter by this change from the priesthood of the letter to the priesthood of the spirit, where we may stand face to face with that which is never experienced while standing in the shoes of another's making. Then you will gain the proof for yourself, and perceive and understand the evidence of the higher senses, not merely and blindly believing the word of another.

Where shall we go, then, to learn the truth of immortality? into the church of God or the church of man? Where do you find the strongest ties? in the church or in the home?

The home is the central point in human destiny. It is the point around which all aspiration clings. It is the place to learn the lessons of a future existence. Every home should be a covert bower of rest and revelation, where the spirit may eat of the fruit of immortal truth, confidence and love, where personal and actual expression shall demonstrate and intensify the principles of perception, purity and peace.

Clergymen of to-day dare not express bold and radical views on Immortality.

In a recent sermon by a Boston Unitarian minister he says: "That there is a hereafter for human souls has never been proved." He may be obliged to retract this statement when his soul gravitates into the grooves of Truth, and like the risen soul of Beecher after receiving many proofs of the immortal life from whose shores he (B.) had had converse with "men and angels," under the (yet misunderstood) law of phenomena; but fear of losing his church position and general popularity held his soul in slavery.

And we would say to the reverend gentleman above quoted that if he has been in the shadow of his own teachings, as regards the verity of an hereafter, he must remove this weight of uncertain thought or unbelief, because millions of human souls to-day are in daily converse with the unseen.

Spiritual culture that does not reach the spiritual faculties, the spiritual eye and ear, is groundless—is godless.

To study the law of eternal growth as one would study finances would be like a rare collection of dreams compared with the rise and fall in the money market. For the financier is in possession only of his external senses, while the student of divine science is being drawn deeper and deeper into the labyrinths of life. There are two fundamental proofs for Immortality: First, the prophetic power that looks into the future, and informs us about the state after the so-called transition. The second comes from the communication of arisen souls, who furnish us the evidence of continued existence. For there is a condition in man in which the immortals come to him uncalled, by their own impulse, to minister to him.

The spirit scientist, the Bible Spiritualist, will tell you of established facts of the immortality of the soul, as far as death is concerned: Death is not an absolute change, simply a relative one; and that behind the veil invisible only to earth-dimmed eye, we are and have as much active interest in the eternal life as we have on earth. The changes after death we know not of; but we do know, from the grand law of nature, that the throwing off of the body leaves the soul intact, and that no future can destroy its identity, and so far as the change being amenable to the laws of progression in knowledge and wisdom, the spirit has unending life.

Matter may go through a thousand transformations; the earth and the solar system decay and pass away, to enter new combinations, and be born into higher and more glorious worlds; but the soul, immortal as God, lives on. The soul of affection, of faith, of hope, of charity, all the gentleness, the purity, the strength, all the knowledge, wisdom and power, all live in the spirit as spiritual attributes, spiritual forces, spiritual possessions. They have nothing to do with the body.

Is not the message of Immortality delivered to us from the eternal gospel of truth?

"Thus in the darkness, the mid and the day,  
The root of the lily is hidden away,  
But the blossom comes out on the breast of the lake.  
So the Lily of Life, when the soul shall awake,  
Shall arise from the darkness that held it below,  
And upward and onward refold its glow."  
And now of the Soul, do you still question why  
Man passes through clay on his way to the sky?  
And out on the lake ask the lily so white,  
Why it lives in the mud ere it reaches the light?  
Both Lily and Soul say: By wisdom and love  
We pass from the clay to the sunlight above."

The amount of heat which the sun sends forth every second is calculated to be so great that it would require twelve quadrillions of tons of coal to produce it—an amount quite beyond the power of the common mind to grasp. The amount of water which it rains from the earth every minute is estimated at the enormous weight of thirty seven millions of tons.



JAMES LAWSON, Delton, Mich.  
 JOHN LAUGHLIN, Anthony, Allison, Mich.  
 Mrs. H. W. ALLEN, Brandon Landing, Vt.  
 WM. H. ANDREWS, M. D., Cedar Falls, Ia.  
 H. ANDREWS, M. D., Cedar Falls, Ia.  
 JAMES MADISON ALLEN, Peoria, Ill.  
 WILLIAM ALLOTT, Lock Box 609, Orange, Mass.  
 Mrs. A. B. ALLEN, Peoria, Ill.  
 Mrs. E. H. BRITTEN, Cheatham Hill, Manchester, Eng.  
 HENRIET A. BHALE, 85 State street, Albany, N. Y.  
 ADRIAN L. BAILLOU, 121 Market street, San Francisco, Cal.  
 H. B. BAKER, 1000 Broadway, New York, N. Y.  
 F. G. H. BROOKS, care *Better Way*, Cincinnati, O.  
 J. R. BUELL and Mrs. D. BUELL, Indianapolis, Ind.  
 Mrs. A. B. BURNHAM, 181 Walnut street, Chelsea, Mass.  
 J. FRANK BURNHAM, 181 Walnut street, Chelsea, Mass.  
 Mrs. A. B. BURNHAM, 181 Walnut street, Chelsea, Mass.  
 Mrs. ABBY N. BURNHAM, 50 Tremont street, Boston, Mass.  
 Mrs. EMMA J. BULLENEY, Denver, Col.  
 Mrs. L. B. BURNHAM, 181 Walnut street, Boston, Mass.  
 PROF. J. B. BUCHANAN, 9 James street, Boston, Mass.  
 Mrs. ELLEN M. BOLLES, Eagle Park, Providence, R. I.  
 Mrs. H. MORSE BARKER, Granville, N. Y.  
 H. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. NELLIE S. BAARD, Caspco, Mich.  
 MILTON BAKER, 50 Bank street, Trenton, N. J.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 E. A. BLACKBURN, 524 Tremont street, Room 23, Boston, Mass.  
 WARREN CHASE, Cobden, Ill.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. HETTIE CLARK, Onset Bay, Mass.  
 GEORGE W. CARPENTER, Kendallville, Ind.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. JAMES C. CHAMBERLAIN, Europa, Cal.  
 Dr. JAMES COOPER, Bellefontaine, O.  
 E. BEN COOK, Hyde Park, N. Y.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 ANDREW CROSS, 40 South street, Portland, Me.  
 Mrs. E. CUTLER, 97 Washington street, Newark, N. J.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. A. E. CUNNINGHAM, 435 Tremont street, Boston, Mass.  
 J. W. CADWELL, 61 Center street, Meriden, Conn.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. W. ADAMS W. CHORSEST, Waterbury Vt.  
 Mrs. L. A. COPPIN, Somerville, Mass.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. C. A. DELAPORTE, Hartford, Conn.  
 Mrs. S. DICK, 9 Dosworth street, Boston, Mass.  
 CHARLIE C. VAN DUZZE, Geneva, O.  
 H. A. DICK, 1000 Broadway, New York, N. Y.  
 Mrs. S. A. JEREMER-DOWNS, Charlestown, N. H.  
 Dr. P. C. DIBRO, 12 Truro street, Boston, Mass.  
 JOHN S. DICK, 1000 Broadway, New York, N. Y.  
 L. J. ENOS, Cedar Rapids, Iowa.  
 Miss S. LIZZIE EWELL, 12 Court street, Portsmouth, N. H.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 O. A. EDWARDS, 52 Washington street, Newburyport, Mass.  
 J. W. FLETCHER, Saratoga Springs, N. Y.  
 Mrs. MARY L. FIENCH, Townsend Harbor, Mass., Box 98.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. H. H. FULLER, Saratoga, Santa Clara Co., Cal.  
 E. B. FAIRCHILD, Washington, D. C.  
 A. F. FAIRCHILD, Washington, D. C.  
 Mrs. ADRIENNE FAYE, Fort Scott, Kan.  
 Dr. H. P. FAIRFIELD, Box 347, Rockland, Me.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. ADA FAYE, 1519 Curtis street, Room 7, Denver, Col.  
 SARAH GRAYES, Grand Rapids, Mich.  
 CORNELIA GARDNER, 16 James street, Rochester, N. Y.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 PROF. J. M. GARST, Boston, Mass.  
 LYMAN C. HOWE, Fredonia, N. Y.  
 Mrs. B. B. HOLMES, 1000 Broadway, New York, N. Y.  
 Mrs. F. O. HYZER, 433 East Baltimore street, Baltimore, Md.  
 Mrs. L. HUTCHINSON, Owensville, Cal.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 ANNIE C. THORNTON, Memphis, Tenn.  
 JENNIE D. HAGAN, South Framingham, Mass.  
 H. H. HANDING, Glenwood street, Boston Highlands.  
 Mrs. F. J. HENDER, Detroit, Mich.  
 Mrs. M. J. HENDER, San Francisco, Cal.  
 W. F. HAMMOND, Northport, L. I., N. Y.  
 Mrs. H. H. HENDER, 1000 Broadway, New York, N. Y.  
 W. A. HALE, 46 Russell street, Charlestown, Mass.  
 S. HAINES, care 101 1/2 and Plum streets, Cincinnati, O.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. BELL IRELAND, 365 Elm street, Cincinnati, O.  
 SUSIE M. JOHNSON, Los Angeles, Cal.  
 Dr. W. J. JOHNSON, 1000 Broadway, New York, N. Y.  
 Mrs. DR. J. A. JOCELYN, Santa Cruz, Cal.  
 Dr. P. T. JOHNSON, Battle Creek, Mich.  
 Mrs. EMMA JACKSON, Acushnet, Mass.  
 Mrs. E. J. JOHNSON, 1000 Broadway, New York, N. Y.  
 O. F. KELLONG, East Trumbull, Ashburton Co., O.  
 Mrs. J. G. KIMBALL, Lebanon, N. H.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 D. M. KING, Mantua Station, O.  
 F. L. KING, care J. BANNER of LIGHT, Boston, Mass.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. ZAIDA BROWN-KATES, 2234 Frank Ave., Phil., Pa.  
 ROBT. H. KNEZMAN, 79 White street, Saratoga Springs, N. Y.  
 Mrs. S. LILLIE, 604 1/2 3d street, Fresno, Mass.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 MAUD CECIL LERLIE, 63 South Division street, Buffalo, N. Y.  
 Mrs. W. W. LESLIE, 484 Tremont street, Boston, Mass.  
 J. DODGE, 1000 Broadway, New York, N. Y.  
 Mrs. H. S. LAKE, 52 Worcester street, Boston, Mass.  
 Mrs. AMELIA H. LEWIS-LUTHER, Crown Point, Ind.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. T. J. COLBY, Brooklyn, N. Y.  
 Mrs. CARRIE F. LORING, Box 8, East Braintree, Mass.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 J. J. MOSE, 16 Stanley street, Fairfield, Liverpool, Eng.  
 Mrs. EMMA MINER, Clinton, Mass.  
 P. C. MILLS, Ross, King Co., Wash.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. ELA WILSON MARGANT, San Bernardino, Cal.  
 Dr. H. F. MERRILL, 39 Sewell street, Augusta, Me.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 MA. VALENTINE NICKELSON, 223 Broadway, Indianapolis, Ind.  
 THOS. F. PRICE, Monmouth, White Co., Ind.  
 Dr. G. M. RICE, 1000 Broadway, New York, N. Y.  
 A. S. PRASE, Buskirk, N. Y.  
 Mrs. MYRA K. PAINK, Painesville, O.  
 PROF. W. T. PAINK, 1000 Broadway, New York, N. Y.  
 CALLEN PRENTISS, 10 Hudson street, Lynn, Mass.  
 Miss JENNIE RHIND, 31 Common street, Boston, Mass.  
 Mrs. HELEN STUART RICHINGS, P. O., Boston, Mass.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 H. R. RANDALL, 223 Honore street, Chicago, Ill.  
 Mrs. C. L. W. RICHMOND, Rogers Park, N. Y.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 J. WILLIAM ROYLE, Trenton, N. J.  
 Dr. P. H. ROSCOE, 26 Stewart street, Providence, R. I.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. K. R. STILES, 43 Dwight street, Boston, Mass.  
 Mrs. FANNIE DAVIS SMITH, Brandon, Vt.  
 Dr. W. S. STILES, 1000 Broadway, New York, N. Y.  
 DR. MARGUERITE S. OMER, Lock Box 1556, Fitchburg, Mass.  
 GLENN B. STEPHENS, 107 Henry street, Detroit, Mich.  
 JULIET H. STEVENS, 107 Henry street, Detroit, Mich.  
 Mrs. L. A. F. SWAIN, Union Lakes, Minn.  
 J. W. SWAIN, 1000 Broadway, New York, N. Y.  
 Mrs. CARRIE E. DOWNER-STONE, San Jose, Cal.  
 Mrs. FANNY W. SANBORN, Scituate, Pa.  
 JOSEPH A. SPILL, 1000 Broadway, New York, N. Y.  
 ARSTEN E. SIMMONS, Woodstock, Vt.  
 W. E. SLOSSON, Albion, Franklin Co., N. Y.  
 Mrs. H. T. STEARNS, 1000 Broadway, New York, N. Y.  
 Mrs. MATTIE SMART, Chelsea, Mass.  
 Mrs. JULIA C. SMITH, Hotel Cambridge, N. Y.  
 Mrs. JULIA A. SPAULDING, 44 Front street, Worcester, Mass.  
 Mrs. J. W. STILL, Morris, N. Y.  
 Dr. J. C. STURTELL, 181 Tremont street, Boston, Mass.  
 HENRY STURTELL, Berlin Heights, O. (telegraph via Ceylon).  
 GEO. W. TAYLOR, Lawton's Station, Erie Co., N. Y.  
 G. M. TAYLOR, 1000 Broadway, New York, N. Y.  
 ANNA M. TWISS, M. D., Watkins, N. Y.  
 CARIE E. S. TWING, Westfield, N. Y.  
 A. E. TIEDALE, Morristown, N. J., West Springfield, Mass.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 DR. F. L. H. WILLIS, 46 Ave. B, Vicks Park, Rochester, N. Y.  
 ELIZABETH L. WATSON, P. O. Box 240, Santa Clara, Cal.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 SARAH A. WILEY, Rockingham, Vt.  
 Mrs. JOSEPHINE WEBSTER, 145 Park street, Chelsea, Mass.  
 Mrs. E. K. WEBSTER, 1000 Broadway, New York, N. Y.  
 SAMUEL WHEELER, 1402 Ridge Avenue, Philadelphia, Pa.  
 Dr. A. P. WHITLOCK, Madison Park Hotel, Boston, Mass.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 Mrs. E. C. WOODBURY, South Hill, N. Y.  
 F. A. WIGGIN, 29 Hawthorne street, Salem, Mass.  
 Mrs. B. WALCOTT, 317 North Fremont Ave., Baltimore, Md.  
 Mrs. A. B. BARKER, 1000 Broadway, New York, N. Y.  
 MARY O. WILLIAMS, 7 West Warren street, Fall River, Mass.  
 H. H. WILSON, care *Journal of Light*, Boston, Mass.  
 Mrs. A. B. BARKER, 1000 Broadway,



## Banner Correspondence.

## Massachusetts.

**PLYMOUTH.**—Sarah A. Bartlett writes: "The mediums of Plymouth held a special meeting Dec. 14th. It was fully attended, and was a decided success. On the 21st of the same month Mrs. Ida P. A. Whitlock lectured and gave tests to the satisfaction of a deeply-interested audience. Jan. 4th, Mrs. Nettie Holt spoke to our people, and afterward so correctly described (giving names) many spirits present that they were recognized. Of those giving such recognition were many who had never before attended a Spiritualist meeting. Mr. G. Pratt, formerly of East Bridgewater, has been appointed Chairman of our meetings, and we hope, with renewed interest, to pass safely over the rough places for the year 1891. Jan. 7th, the Ladies' Spiritualist Sewing Circle held its annual business meeting, choosing as officers for the year: Miss S. A. Bartlett, President; Mrs. Sarah Collins, Vice-President; Mrs. H. E. Snell, Treasurer. The meeting closed with excellent advice from the control of Mrs. Finney, and the prosperity of the Circle was assured."

Of the Mediums' Meeting above mentioned, another correspondent (G.) writes:

"It was the first meeting of its kind held in the town. The invocation by the control of Mrs. Ryder was one of the finest, and the tests given by Mrs. Thomas and Mrs. Burbeck excellent, and nearly all recognized. It was so successful that it is expected a similar meeting will be held at an early date."

**CUMMINGTON.**—Florence Sampson, Secretary, writes: "Our Business Meeting was held Nov. 20th, and we organized as the 'Cummington Progressive Society,' with L. A. Town, President; H. W. Kingman, Vice President; Mrs. H. W. Kingman, Corresponding Secretary; A. D. Bates, Treasurer."

Voted to raise a fund for opening meetings in May next, and appointed a committee of three, Mrs. Hawley, Mrs. Bates and Mrs. Brewster, to solicit the same. The fund will necessarily be rather small, as we labor under many disadvantages, chief of which is distance. The 'Ladies' Social Circle' is prospering, and we are now preparing to hold a fair in February."

**WOBBURN.**—"S. R. D." writes: "The marvel of spiritual gifts to me is the ability to foretell events for which there does not seem to be the least shadow of tendency. An important event was foretold me by Dr. T. B. Hosmer, of Boston, some four years before it happened, viz., that in 1887 I should see trouble; and happening to be at night in the midst of that trouble and sitting well back in the large audience in the grove during one of Joseph D. Stiles's séances, he waved his hand in the direction I was sitting, and remarked: 'I would say in passing, there is a cloud over some one in the audience; it will pass away to-morrow.' Which proved true."

There is a medium in Woburn, Miss Spaulding, who gives promise of good clairvoyant powers, several instances of their development having already occurred, showing a remarkable degree of the prophetic impulse. Mrs. G. also of Woburn, has phases of mediumship excellent in their way. Spirits come from long distances, leaving their cards denoting their former business. Nearer friends do errands, find out what one wishes to know, look ahead, review the past, taking the cause well out of the dreamy state into practical life."

## Missouri.

**SPRINGFIELD.**—James M. Allen writes: "After finishing my engagements in Southern Kansas, I proceeded to Springfield, Mo., to inaugurate the winter course of lectures of the newly-formed society in that city. Commencing on the last Sunday of November, I continued during December, closing with a delightful social spiritual reunion on the eve of Jan. 1st. Springfield is an enterprising city of perhaps thirty thousand inhabitants, a railroad centre, situated on the ridge of the Ozark Mountains in Southwest Missouri. The climate is mild and salubrious; the soil is fertile, and rich in mineral deposits (lead and zinc largely), and noted for its fine fruits. The people are awakening to the importance of investigating the solutions of stupendous problems by our heaven-born philosophy."

Visiting Springfield in autumn, I found the Cause in a state of 'innocuous desuetude,' the old organization dead, and no one of the numerous believers venturing publicly to exert himself in behalf of our Cause. As a result of some addresses and séances the spirit of life was infused, and after my departure Prof. W. J. Black, an energetic and highly mediumistic gentleman, recently from Cincinnati, O., called the friends together and pushed matters until a new society was formed, a good hall secured and paid for one year, and arrangements made for continuous meetings."

Intending to work in Georgia and Florida the remainder of the winter, I could not continue in Springfield after December, but had the satisfaction of noting a greatly increased interest—culminating in the procuring of a commodious and beautiful hall in the 'old' part of the town also; so that hereafter lectures will be delivered in both the South and North divisions each Sunday."

And so the good work goes on everywhere, and will continue until

'With soul to soul united,  
And every wrong thing righted,  
The whole world shall be lighted,  
With truth from spheres above.'

## New York.

**SARATOGA.**—R. H. Kneeshaw writes: "Our Society held its annual election of officers last month, and its outgoing officers were all unanimously re-elected; a striking proof of the harmony that prevails in our local ranks, our respected friends, recognizing the honor of being entrusted with the command for the eighth year in succession, and all who know Dr. Mills will, I am sure, approve of the wisdom such a token of confidence displays. The Society here was never in a more flourishing condition, and we are in every sense fully equipped for a year's good and profitable labor."

On Dec. 30th I was called upon to give a series of sittings, and a public lecture at Olindeville, N. Y., a small place, six miles from North Creek, the terminus of the Adirondack railway. After a somewhat arduous journey, owing to snowdrifts, I was hospitably received and entertained by Mr. and Mrs. G. L. Washburne, they being the only Spiritualists in that locality. In their home I was enabled to do an amount of spiritual work which I am fully persuaded will not be without effect. Our weak-kneed followers of Spiritualism might do worse than copy the noble example of these two earnest workers, who, far removed from any spiritual centre, are brave and earnest in their labors for the truth, and in spite of the obvious difficulties that such isolation entails, never fail to keep the banner of spiritual freedom waving in the winds. I found in their home the widely-popular BANNER OF LIGHT was read and appreciated with an intelligent interest by believers and unbelievers alike; this fact argues well for the permanent success of our Cause in the 'wilderness of the Adirondacks.'

After four days' labor there, I had to hasten back to fulfill my engagements here, but look forward with pleasurable anticipation to a proposed return in the early spring, for it is always gratifying to be able to see and determine the value of work done."

I have open a few dates for lectures, and should be pleased to communicate with secretaries of societies whose dates for 1891 are not yet complete."

## Pennsylvania.

**PITTSBURGH.**—W. L. Hughes says: "Spiritualism as a religion is becoming more sought for every day by the people, and the spirit-world is entitled to the credit of its rapid growth. The inhabitants of that world influence the minds of the people, and draw them to

places where they can manifest their presence and their individuality. By so doing they sow the seeds of a religion that gives food to the hungry, and drink to those athirst for the pure water of life."

Spiritualism teaches us that as we sow we shall reap. If all who profess Spiritualism would learn this, and keep the precept of the Golden Rule, what a world of happiness we soon would enjoy."

To those who read the daily press the rapid strides Spiritualism is making must be evident. Scarcely a paper but has something to say about it; sometimes it is anything but complimentary, but nevertheless whatever may be said helps the Cause."

## Illinois.

**COBDEN.**—Warren Chase writes: "It is with much difficulty that I can make out this brief notice of passing my seventy-eighth annual mile-stone on Jan. 6th, as I am extremely feeble—unable to sit up much of the time. No job, no appetite, and no strength. Have been three months nearing the beach and the boatman, with no fear or trembling, for I know who will meet me, and the company I shall be in soon, unless there is an important change in my physical condition."

On the 5th inst. my daughter invited several families of our neighbors—old people—among them G. H. Baker, three months my senior, (who sat in circles with me in 1848, and has been a Spiritualist ever since, and is in much better health than I am), to eat a splendid 'turkey dinner' in memory of my birthday; and the doctor, with much difficulty, got us both down to the house, about one hundred rods, to see them enjoy what we could not."

On the 8th we received, most thankfully, through the hand and words of Sister Barnicoat, of 175 Tremont street, Boston, \$6, a birthday present from the First Spiritual Temple Sunday School, for which they have the blessing of two worn-out workers in the spiritual field, and it assures us we have not labored in vain."

**CHICAGO.**—W. Mackenzie writes: "The series of meetings held at Fifth Avenue Hall every Sunday afternoon during the past six months was brought to a close a few Sundays ago. The controls of Mrs. Hamilton Gill have done their work well, and many strangers who had been attracted to these meetings out of curiosity, have now become devoted Spiritualists."

Many friends expressed their regrets that these meetings could not be continued, but as the guides had determined to take Mrs. Gill out of the city at an early date, it was deemed advisable to close the services."

Mrs. Hamilton Gill, France speaker and test medium, is now open for engagements; any society requiring her services will kindly address in care J. W. Gill, 403 West Van Buren street, Chicago."

## Texas.

**WACO.**—G. C. McGregor, M. D., writes, on renewing his subscription, and forwarding us another in addition: "It is superfluous for me to say how much my wife and I love to read your paper; words cannot express its value to us. It brings light and truth to the soul; it is the New Dispensation of Modern Spiritualism, which demonstrates through the senses that we are immortal, and with proper conditions can communicate with our loved ones who have passed to the spirit-land. Nearly thirty-four years ago I read a copy of the BANNER OF LIGHT in an old Texan's home; from that time to this I have been reading it, and must say it is the best paper I have ever read."

## Michigan.

**LANSING.**—As an evidence that the recent labors of Mrs. Richings were duly appreciated at this place, a correspondent sends us the following, which appeared editorially in the columns of the State Republican for Jan. 7th:

"A good audience greeted Helen Stuart Richings, Spiritualist, at Mead's Hall, last night. She lectured on Spiritualism in a charming, entertaining manner. She speaks rapidly, fluently, and at times eloquently, and is clear and forcible, and decidedly well worth hearing. At the close of the lecture she recited the 'Ride of Jennie McNeill' in her inimitable manner, and brought down the house. She lectures again to-night and to-morrow night."

## New Hampshire.

**ROCHESTER.**—Mrs. J. R. Pickering writes: "Yours of the 7th inst. received, containing check of Colby & Rich for ten dollars, which we are very thankful for. We are in the great need of help, and need it sincerely believe we shall come out all right if we can pass through the present crisis."

[We trust that Spiritualists, readers of THE BANNER, will feel moved to join in the work of assisting Mrs. Pickering in her hour of need.—Ed.]

## Arkansas.

**STUTTGART.**—J. Reinhard Alter writes: "Samuel Phelps Leland recently delivered a lecture here—going out of his way to belittle Spiritualism. He claims to be a Unitarian. Spiritualists should know their assailants, especially their public ones."

## New Publications.

**FIFTY YEARS ON THE MISSISSIPPI:** A History of River Navigation. By E. W. Gould. 8vo, cloth, emb., pp. 759, with portrait. St. Louis: Nixon-Jones Printing Co.

An experience extending from 1835 to 1889 is the basis of this volume. The history commences with the introduction of steam as a propelling power on water in 1786, in an experiment made by John Fitch, assisted by Henry Volght, on Delaware river, in July of that year. It was made with a steam-engine of three-inch cylinder, moving an endless chain having paddles fixed upon it and placed on the sides of the boat. The speed was not satisfactory; other modes were tested until a rate of seven miles an hour was acquired. The second vessel moved by steam had an engine of a twelve-inch cylinder, working perpendicularly six oars or paddles on each side of the boat. A picture of this boat, with John Fitch's description of it, from the *Columbian Magazine* of Dec. 1788, are given. Of equal interest as a curiosity in these days is a picture and description of the first steamboat on Hudson river, the *Clermont*, that in 1807 went from New York to Albany at the rate of five miles an hour. From these beginnings Capt. Gould follows the history of Navigation on Western rivers before and after the employment of steam; gives the character of the early navigators; when and where sixty consecutive river steamboats were built; describes their effect upon the settlement of the valley of the Mississippi, and gives a general review of the rise and decline of river transportation, including its war record. The volume, which is one of much interest and great historical value, closes with a biographical department, giving portraits and sketches of prominent Western men, and a chapter of contrasts between past times and present."

**LOG OF THE MARYLAND: OR, ADVENTURES AT SEA.** By Douglas Fraser, author of "Perseverance Island; or, The Robinson Crusoe of the Nineteenth Century." 12mo, cloth, illustrated, pp. 386. Boston: Lee & Shepard.

Tales of the sea have from time immemorial had a strong, fascinating attraction for the young, and for those whom an increase of years can never make old; consequently this book will find hosts of interested readers, who will be charmed by its familiar recitals of what happened on a voyage abounding with adventure and nearly disaster before its successful termination."

**EASTWARD; OR, A BUDDHIST LOVER.** 12mo, cloth, pp. 207. Boston: J. G. Cupples & Co.

In a theological university four Sinhalese young men are numbered among those who are endeavoring to become qualified for the ministry. Because of their example, their profession and practice, an American student turns from his prescribed course for teaching the gospel of eternal condemnation, and adopts the, to him, more reasonable, hence more acceptable, faith of the Buddhist. The inconsistency of the doctrine that works are nothing and belief all

things is well set forth, an illustration on page 104 forcibly illustrating its baneful influence. The "Buddhist Lover" is one of these Sinhalese students attracted to a young American lady who possesses the gift of mediumship, and whose occult experiences are interestingly described. The interest of the book centers in these Sinhalese, who proclaim their teachings so unobtrusively that none are displeased but many drawn to a consideration of them."

**LOVE, HEALEY, AND OTHER POEMS.** By Sylvester Graham Vance. 12mo, cloth, pp. 220. Marshalltown: S. G. Vance.

"Lord Healey" occupies the greater part of the volume, and twenty pages at its close with "Notes." It consists of a "Prelude," fifteen divisions, and an "Interlude," which, strange to say, is at its end. Following, eleven subjects are dealt with in varying moods and methods."

**THE TRIAL OF SANTA CLAUS.** A Christmas Cantata. Words by Amos R. Wells. Music by T. Martin Towne. 8vo, paper, pp. 32. Chicago: S. W. Straub & Co.

A pleasing arrangement of words and music for large or small schools and parties; easily presented, with appointments ordinarily at hand, and though chiefly designed for Christmas, can be adapted and acceptably given on any occasion."

**A LOST JEWEL.** By Harriet Prescott Spofford. 10mo, cloth, pp. 150. Boston: Lee & Shepard. No boy or girl will fail to be charmed with this story, which is a delightful narrative of the American life of an Italian girl, whose adventures with her juvenile friends in this country are amusing and instructive. Bright engravings and a handsome binding make it attractive as a gift the year round."

**THE KELLY-CATHERERS.** By J. T. Rowbridge. 10mo, cloth, illustrated. Boston: Lee & Shepard. This story, written by its author while abroad, is a thoroughly entertaining one for all young people. It is the third volume of "The Start in Life" series."

♫ A rat got caught by the leg in a store, and squealed loudly for mercy, says a Maine exchange. The proprietor of the store watched the rat, which continued to squeal. Finally another rat crept cautiously out, and walked up to his unfortunate companion, and evidently took the situation in, for they seemed to talk with each other, and arrived at the conclusion that the captured rat's chances were desperate, for the second one began to gnaw the unfortunate rat's leg off, allowing it to escape, which it did, limping away on three legs, the other leg remaining in the trap. It almost seemed as if they had deliberated over the case, and had reached the only possible means of escape."

## SORE THROAT

Bronchitis, colds, coughs, asthma, and even consumption, in the early stages, yield to Ayer's Cherry Pectoral. Singers, actors, auctioneers, public speakers, clergymen, teachers, lecturers, and all who are liable to disorder of the vocal organs, find a sure remedy in this wonderful and well-known preparation. As an emergency medicine, in cases of croup, whooping cough, etc., it should be in every household.

"Two years ago I suffered severely from an attack of sore throat

## And Bronchitis

It seemed as if I could not survive, all the usual remedies proving of no avail. At last I thought of Ayer's Cherry Pectoral, and after taking two bottles of this medicine I was restored to health."—Chas. Gambini, Smith's Ranch, Sonoma Co., Cal.

"There is nothing better for coughs than Ayer's Cherry Pectoral. I use no other preparation."—Annie S. Butler, Providence, R. I.

W. H. Graft & Co., Druggists, Carson, Iowa, certify that all throat and lung troubles are speedily

## Cured By Using

Ayer's Cherry Pectoral. It leads all others.

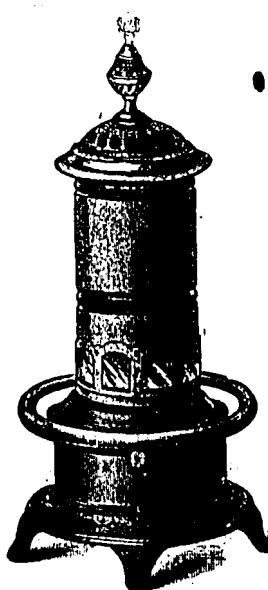
"In January, 1889, I was taken down with measles and scarlet fever, and exposing myself too soon, caught a severe cold which settled on my lungs. I was forced to take to my bed and was so ill that the doctors despaired of my recovery, supposing me to be in quick consumption. Change of climate was recommended, but I began to use Ayer's Cherry Pectoral, and soon found relief. After using several bottles, I was cured, so that I am now as well and rugged as ever."—John Dillander, Cranesman of Steam Shovel, G. S. & S. F. R. R. Co., Justin, Texas.

## Ayer's Cherry Pectoral

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price \$1; six bottles, \$5.



## THE GRAND DRAFT OIL HEATING STOVE

Ask your house-furnisher if he knows what they are. Wide-awake dealers wanted for agents.

Our beautiful 60-page book, showing over 250 illustrations of grate-fueled Oil and Gas Stoves, sent to any address for 10 cents. (This postage alone on this book costs 6 cents.)

**CENTRAL OIL STOVE CO.,** BOSTON, N. Y., CHICAGO, SAN FRANCISCO, NEW YORK, 127

## AGENTS WANTED

Send for Illustrated American Pub'g Co. Hartford, Ct. Circulars and Terms Boston or St. Louis. Mention page.

**A GRAVEYARD RABBIT, INDIAN.**—There is an old graveyard in Clarke County, Ga., which is held in superstitious fear by the neighborhood, says the *Dallas (Tex.) News*. One story about it is that a rabbit has taken up its home there and burrows in a sunken grave. The boards covering the vault have rotted, leaving a cavern extending into the coffin itself. For a long time a rabbit has used the den as a lair, and can be seen at almost any hour entering or leaving the cavern. Time and again the hunters have sought to kill this particular rabbit, but it is like firing at a snail. The little quadruped seems quite tame, and will invite a near approach of the sportsman, but upon the discharge of his gun the rabbit bounds off unharmed. And no dog, either, can be found to chase the rabbit any distance. They will run it a few yards, and then return to their owners with a mystified look and their tails dangling between their legs.

## SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda

It is endorsed and prescribed by leading physicians because both the Cod Liver Oil and Hypophosphites are the recognized agents in the cure of Consumption. It is as palatable as milk.

Scott's Emulsion is a perfect

It is a wonderful Fish Product. It is the Best Remedy for CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

Ask for Scott's Emulsion and take no other.

GOLD MEDAL, PARIS, 1878

W. BAKER & CO.'S Breakfast Cocoa

from which the excess of oil has been removed, is absolutely pure and it is soluble.

No Chemicals are used in its preparation. It has more than three times the strength of Cocoa mixed with

Vanilla, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Jan. 10. 1890

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I want every remedy to cure the disease. Because others have failed I have no reason for not now receiving my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. D., 183 Pearl St., N. Y.

Jan. 10. 6m

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

With the Lithographic Title-Page, bearing excellent Portrait of C. P. LONGLEY and Miss M. T. SHELHAMER, LONGLEY, and representing a Spiritual Scene of much significance and beauty.

"We will Meet You in the Morning."

"Little Birdie's Gone to Rest."

"Open the Gates, Beautiful World."

"Echoes from Beyond the Veil," with notes of songs.

"Sweet Sounds from Heaven."

"Gentle Words and Loving Hearts."

"Your Darling is Not Sleeping."

"Vacant Standing Room in Heaven."

"Back from the Silent Land."

"What Shall Be My Angel Name?"

"Glad That We're Living in This World."

"Ever I'll Remember Thee."

"Love's Golden Chain," rearranged.

"All are Waiting Over There."

"Open These Heavenly Gates of Light."

"They'll Welcome Us Home To-morrow."

"Mother's Love Purest and Best."

"Sweet Sounds from Heaven."

"On the Mountains of Light."

"The Angel Kismet Me."

"I Love to Think of Old Times."

"We'll All Be Gathered Home."

Thirty cents each, four for \$1.00. The last nine songs on this list are also published with plain title-pages, which sell for twenty-five cents per copy, five copies for \$1.00.

For sale by COLBY & RICH.

The Writing Planchette.

SCIENCE is unable to explain the mysterious phenomena of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagram Wheels, 50 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

SPHINX. Anti-Materialistische Monatschrift für die wissenschaftliche Untersuchung der "mythischen" und "magischen" Thatsachen, mit Beiträgen von Carl du Prel, Hans Hahn, der Professoren Lorenz und Coues, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hübner-Schäfer. Subscription: \$1.75 for six months, \$3.50 per annum.

Address COLBY & RICH, 9 Bosworth street, Boston, Mass.

THE CARRIER DOVE. An Illustrated Weekly Journal, devoted to Spiritualism and Reform. Edited by Mrs. J. SCHLESINGER. DR. L. SCHLESINGER and Mrs. J. SCHLESINGER. Published by the CARRIER DOVE, 22 Ellis street, San Francisco, Cal.

ALCYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 10 cents in stamps with his order. STAR PUBLISHING CO., 93 Sherman street, Springfield, Mass. H. A. Bunting, Editor. Subscription, \$1.00 a year.

THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturday, at \$2 per year in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

THE SOWER. A Monthly Magazine, the Medium of Truth, Friend, Devoted to the interests of Mediumship, Spiritualism, Liberalism and Nationalism. \$1.00 per annum. Address BLISS & BOROSE, 227 1/2 Fifth street, Detroit, Mich.

THE WEEKLY DISCOURSE, a pamphlet (especially arranged for binding) containing one of the Discourses of the late Rev. J. H. RICHMOND, published each week. Price, \$2.50 per year. Address WILLIAM RICHMOND, Boston, Mass.

SPIRITUALISM DEFINED AND DEMONSTRATED. An introductory Lecture delivered at the Temperance Hall, Melbourne, Australia, by J. M. FREELAND. Paper, 10 cents, postage free. For sale by COLBY & RICH.

## EVERY MOTHER

Should Have It in the Home. Dropped on Sugar, Children Love to take Johnson's Anodyne Laxative for Croup, Colds, Whooping Cough, Sore Throat, and all the little troubles of childhood. It is a safe, reliable, and pleasant medicine, and is sold everywhere.

THINK OF IT.

In over 40 YEARS in one family.

Dr. J. B. Johnson & Co. It is sixty years since I first used Johnson's Anodyne Laxative for Croup, Colds, Whooping Cough, Sore Throat, and all the little troubles of childhood. It is a safe, reliable, and pleasant medicine, and is sold everywhere.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Headache, Diphtheria, Coughs, Croup, Whooping Cough, Sore Throat, and all the little troubles of childhood. It is a safe, reliable, and pleasant medicine, and is sold everywhere.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Headache, Diphtheria, Coughs, Croup, Whooping Cough, Sore Throat, and all the little troubles of childhood. It is a safe, reliable, and pleasant medicine, and is sold everywhere.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Headache, Diphtheria, Coughs, Croup, Whooping Cough, Sore Throat, and all the little troubles of childhood. It is a safe, reliable, and pleasant medicine, and is sold everywhere.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Headache, Diphtheria, Coughs, Croup, Whooping Cough, Sore Throat, and all the little troubles of childhood. It is a safe, reliable, and pleasant medicine, and is sold everywhere.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Headache, Diphtheria, Coughs, Croup, Whooping Cough, Sore Throat, and all the little troubles of childhood. It is a safe, reliable, and pleasant medicine, and is sold everywhere.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Headache, Diphtheria, Coughs, Croup, Whooping Cough, Sore Throat, and all the little troubles of childhood. It is a safe, reliable, and pleasant medicine, and is sold everywhere.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Headache, Diphtheria, Coughs, Croup, Whooping Cough, Sore Throat, and all the little troubles of childhood. It is a safe, reliable, and pleasant medicine, and is sold everywhere.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Headache, Diphtheria, Coughs



BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Only a few Publishers and Booksellers, 9 Bowdoin Street, Boston, Mass., have been selected to sell a complete assortment of Bibles, Testaments, Prayer Books, and other religious books, at wholesale and retail prices. The books are sent by mail, and are accompanied by a list of the books and their prices. The books are sent by mail, and are accompanied by a list of the books and their prices. The books are sent by mail, and are accompanied by a list of the books and their prices.

Banner of Light.

BOSTON, SATURDAY, JANUARY 24, 1891.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bowdoin Street, Boston, Mass., (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER. LUTHER COLBY, EDITOR. JOHN W. DAY, ASSISTANT EDITOR.

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

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

To the Friends of the Cause:

Taking it for granted that you would like to extend the circle of readers for the best family paper in the world—THE BANNER OF LIGHT—we call attention to the fact that patrons can have the paper for one year at the recently reduced price (\$2.50), including either a nicely bound volume entitled, "A GALAXY OF PROGRESSIVE POEMS," by John W. Day, "VISIONS OF THE BEYOND," edited by Herman Snow, or "SPIRIT INVOCATIONS; OR, PRAYERS AND PRAISERS," provided a request for the book is made at the time of sending the subscription.

We wish our patrons would state what they think in regard to the management of THE BANNER: how far it helps, entertains, and inspires them in regard to the immortal life, and also the concerns of time.

Disbelief in Man.

In an issue of the Christian Union (New York) some time since appeared an editorial regarding a controversy then going on in various quarters concerning the late Cardinal Newman; in this article Dr. Abbott, the Union's editor, declared that Cardinal Newman believed in God, but he did not believe in his fellow man—hence his remarkable change of theological views at the middle ground of life.

Disbelief in man, Mr. Abbott, from his own standpoint, declared is quite as disastrous a form of unbelief as disbelief in God—and more common. He is right, and most impressively so. For, says he, with the fullest weight of the truth in his wise and candid assertion, disbelief in man is the parent of a whole brood of disbeliefs which repress life, discourage progress, and beget despair. He accuses the theologian of disbelieving in man; he does not believe in man's ability to reason on divine things, to know divine truth, to have direct personal fellowship with God. The theologian believes that man has not been endowed with abilities adequate to the place he ought to occupy, or the function he ought to fulfill. Hence the theologian becomes either an ecclesiastic or a dogmatist, or both, and constitutes a priesthood who are to stand to orphaned man in the place of God, and to teach on authority truths which man is incompetent to obtain unless he submissively accepts them from the church and its creed.

And the philosopher, adds Dr. Abbott, disbelieves in man, in man's ability to enter at all upon the sphere of invisible truth, or to know anything which cannot be proved by sensible demonstration. Therefore the philosopher becomes an agnostic, declares that man must ever remain in ignorance of those things which it most concerns him to know—that is, whether he has any undying future, etc.—and banishes him from the tropic land of faith, with its flowers and fruits, to the treeless, shelterless desert that is without God in this world and without hope for the next.

The politician, too, disbelieves in man—disbelieves in his capacity to hold the helm of his own career, to judge of his own interests, to choose his own courses of conduct, to administer his own life. So he constructs for man a paternal government, or a government of landlords, or a government of "bosses." The political economist no less disbelieves in man, in his essential manhood; thinks of him only as a thing, a "hand," a commodity; believes that every hour taken off from the mine or the factory will bespeak in the liquor shop; because he believes that man, or at least the laboring man, is not a man at all, but only a machine that may easily degenerate into a brute.

And thus, sums up Dr. Abbott, the dogmatism of the theologian, the agnosticism of the philosopher, the bossism of the politician, and the pessimism of the political economist, all have a common origin—disbelief in man. Proceeding to comment on this prevailing skepticism, by way of illustrating the real skepticism of the late Cardinal Manning, he lays down at the start this broad proposition: that the great questions of the present day divide men into two classes—those who believe and those who do not believe in man. The one, he says, are pessimists—the other, optimists. The one look forward to progress with

hope—the other desire to keep all things as they are lest the last state should be worse than the first. The one believe in emancipation, enfranchisement, suffrage for the negro, because they believe in negro manhood; the other would keep him in pupillage, because they dare not trust him.

The one would restrict the suffrage to native Americans, or to property-holders, or to men who can read and write; the other believe that universal suffrage is safer than class suffrage of any description, because they believe more in men than in any particular class of men. The one oppose Home Rule because they do not believe in Irishmen; the other favor it because they believe that the Irish are men, and have faith in the dormant manhood of all men, and in the power of liberty to evoke that dormant manhood and develop it. The one want to keep the church obedient to a hierarchy, or moored to an ancient creed; the other believe that man is a temple of God; that revelation, inspiration, incarnation, are perpetual facts.

The whole of the case, as against skepticism, could not be more compactly stated, more closely argued, or more conclusively illustrated. The worst form of skepticism known among men is the disbelief in man, in the divinity of humanity. Not necessarily that the human is in fact divine, or will ever become so. But that humanity possesses the gift of the Divine Spirit, is informed with it in its inmost being, and though cast in the limitations and restraints of natural environments, is yet capable of reaching out to the fellowship of the infinitely loving All-Father, and of enjoying the indescribable and unnumbered felicities of endless expansion and growth.

Rev. Sam Jones as an Infidel.

Rev. T. J. Shelton, in the columns of "Christian," comments on a lecture of Sam Jones, the revivalist preacher, at Little Rock, his topic being expressed in the two words—"Get There." He is free to say that Jones got there. The lecture in question was under the auspices of the Young Men's Christian Association. Mr. Shelton describes it as loaded with more "infidelity" than ever came from the lips of Ingersoll. He says the Sam Jones quality of infidelity is of a more virulent type, being sugar-coated with another name. If he had lectured, says Mr. Shelton, under the auspices of a secular society, or a liberal club, his lecture would have been regarded as an open attack on the Church. But as he talked under the auspices of the Church, and gave "us preachers" free tickets, "we swallowed his infidelity and even thought it was funny."

Clergymen sat on the platform, says Rev. Mr. Shelton, and laughed while Jones poked fun at their sermons, their prayers, their doctrines, their prayer-meetings, the deacons, elders, and the whole outfit. He mocked at the most solemn teachings of the Church, called the clergymen dead men, dogmatists, and their doctrines of infant baptism, apostolic succession, final perseverance, and so forth, silly and out of date. He affirmed in substance that institutional religion was dead; and he kicked its corpse, cuffed it, played football with it, and pulled it to pieces in the presence of its representatives.

To understand Rev. Mr. Shelton equally with Rev. Sam Jones, it is only right to read his own concluding comments on the Sam Jones performance. "Sam is a Christian," he says, "and I believe in his kind of infidelity. He is an individualist and an iconoclast. He is preaching the funeral of the church as an institution. I am not one of the mourners. God will never raise it from the dead. Peace to its ashes."

It seems that Sam Jones is simply doing his allotted part of the work in his own way. He wears a mask, and the ministers who laugh and applaud him do not see that it is no way correspondent to his own features.

Attacks on Mediums.

We have been perplexed for a long time in regard to the periodical attacks upon our physical mediums by the secular and credal press of this country—especially the New York daily papers—and in consequence we have consulted Spirit Judge EDMONDS, who when in the earth-life was a devoted Spiritualist as well as a medium himself; he has just responded. He advised us to write to a prominent legal gentleman in New York, in whom he had (and still has) implicit confidence; here is that gentleman's reply:

"The secular press attacks are cowardly, for the papers will not publish a vindication of the persecuted mediums, and neither judges nor juries will entertain facts of occult phenomena, however well established by unimpeachable witnesses; hence mediums are at the mercy of the ignorant and prejudiced, not to say willfully unjust."

The animus of the secular press is quite clearly set forth by a translation from Dr. Von Hartmann, furnished by a correspondent on our second page. We presume that sensational attacks on the Spiritualist mediums are found "to pay" in a mercantile sense; hence the diatribes in the publications aforesaid.

We had another hotel fire in Boston last Monday night, which but for the promptness of our fire department would have caused the sacrifice of many lives. It occurred at the Camden House, 331 Tremont street. There were sixty guests quartered there, the majority women belonging to the theatrical profession; but they all escaped in safety, although several were seen hanging from the upper story windows, front and rear, shouting for help. Chief Webber warned them not to jump, as the ladders were coming. Several in the house were overcome by the dense smoke which filled their apartments that they had to be carried out by the firemen and police.

DAVID WILDER, an account of whose obsequies will be found in another column, was for many years, prior to his connection with State affairs, Treasurer of the Boston and Worcester Railroad Corporation (now the Boston & Albany), and many of the improvements adopted in the early days of railroading and now indispensable, originated with him. One of his sons is Burt G. Wilder, the celebrated naturalist.

J. Jay Watson, of New York, writes as follows: "Your articles on the Indian question interest me deeply, and simply go to prove what the late Col. Meacham used to tell us, that the world knows nothing of the poor Indian's side of the question."

"HEARTBREAK HILL," by Mrs. Emma Rood Tuttle (second page), is a poem of classic execution and pathetic interest.

Points of interest await those who peruse the January magazine notices on our second page.

Educated Women.

A Miss Nadeu died recently in England, possessed of rare mental powers, who had written what had called out the admiration of some of England's profound philosophers, including Herbert Spencer himself. On her demise at the age of thirty, she took occasion to remark on such manifestations of intellect as abnormal, and as a warning to woman that she could not safely bear the strains of "the higher education." Mrs. Elizabeth Cady Stanton replied to him that Prof. Clifford was always in delicate health, and died young, that Buckle died before completing his projected history of civilization, and that Mr. Spencer himself is on the invalid list and unable to proceed with the work he has planned.

"I doubt," writes Mrs. Stanton, "whether as many women die annually from writing essays on induction and deduction as from procreation, and yet no flags of danger are raised on the house-tops where mothers of a dozen children languish and die, or in workshops where multitudes of feeble women labor from fourteen to sixteen hours a day." And she cites the names of some eminent women, novelists, scientists and philosophical thinkers, who, in spite of their high-grade mental work, lived to a good age and enjoyed prosperity. She justly protests against this readiness on the part of some men to hold up a premature death like that of Miss Nadeu as a warning against the higher education of women, and plainly shows that it is just as applicable in the case of men as of women. And she has the right of it all the way through.

Insane Asylums.

No wonder our asylums for the insane are overcrowded, when such ready-made facilities can be utilized by interested parties whose motives are, to say the least, often questionable. In this State, according to the daily prints, all the asylums are overcrowded with alleged patients—so much so that many have to sleep on the floors.

Here is a case in point: A citizen of Boston, a retired tailor, had husbanded his resources until he had accumulated sufficient funds to retire from business; he invested them in several of our State savings banks; he was a steady, reliable man in all his dealings. We have known him personally for more than twenty years, as he boarded with us that length of time in this city. This man was suddenly seized last year, hurried before a justice of the peace, and then taken at once to the Danvers Asylum, when his funds were turned over to his relatives! Many people who knew him did not believe him insane—even the officer who arrested him, it is said, did not consider him so.

This case—and there are many more just like it, doubtless, in this State—tells the whole story why our lunatic asylums are overcrowded. There should be a committee chosen by the Legislature now in session to investigate thoroughly the condition of the insane asylums in Massachusetts.

The old workers for the Spiritualist Cause deserve remembrance, and should not be allowed to pass utterly out of the present public appreciation, to await the tardy recognition of the coming generations. Mrs. Love M. Willis is doing an excellent work in this direction, through the series she is contributing to THE BANNER (under the signature of "ONSEVERER"). Her latest theme is the late Mrs. ELIZA W. FARNHAM, and those who read the soulful record made by her on our first page regarding this ascended toiler will, we feel, agree with what we have just said as to the advisability of holding up these true apostles of the New Dispensation prominently as bright models before the new recruits who have taken up the work where they have laid it down.

Attention is called to the contents of the sixth page Message Department the present week. The questions considered by the Controlling Intelligence are of practical value, and the utterances of the manifesting spirits are to the point. Among the communications will be found one bearing the name of DANIEL FARRAR, a perusal of which will indicate to our readers in this vicinity the fact that this old Boston merchant, a stalwart and tried soldier in the spiritual ranks when in the mortal, is heartily in favor of the movement toward establishing the "Veteran Spiritual Union," a report of the initial effort at which was published in THE BANNER of Jan. 17th.

Our remembrances are gratefully returned to "May Flower," (control of Mrs. J. J. Whitney of San Francisco, Cal.) for \$2 sent us at her instigation to purchase flowers for our Free Circle Room table. "She tells me," writes Mrs. Whitney, "of many spirits who try to give messages through THE BANNER medium. I hope the flowers will help them to manifest." Thanks to both medium and control. There is a kindly example which will be productive of much practical good if emulated, as it deserves to be.

The Adelphi Hall Spiritualist Society of New York City has engaged Hudson and Emma Rood Tuttle of Berlin Heights, O., for the month of February. Mr. Tuttle is a platform orator whose inspired utterances will richly repay the listening, and Mrs. Tuttle will add much to the interest of the meetings by her finished recitations and her pertinent thought. The friends in New York certainly have a treat in store for them next month.

A word from Miss Abby A. Judson, Minneapolis, Minn.—which we shall publish next week—tells us that the work is going on well in that locality at the present time; and that her meetings are a success—with which report we are gratified.

Correspondents in Texas, New Hampshire, Illinois, Michigan, Arkansas, Massachusetts, New York, Pennsylvania and Missouri, contribute interesting items of spiritualistic news on our third page.

Notwithstanding the recent criticisms in regard to the "spirit" manifestations in presence of Mrs. Moss, the New York materializing medium, we are assured that they are bona fide in every particular.

Details of striking phenomena (of mental and physical phases) will be found on another page of this issue.

As a sign of progress among the credal brethren we note that three-fifths of the American Methodist Episcopal districts have declared in favor of admitting women to the general conference.

There are not half as many bogus mediums in the Spiritualist ranks as there are bogus ministers in the Orthodox fold.

Joshua Paine Mendum.

The veteran publisher and proprietor of the Boston Investigator, passed away Sunday morning, Jan. 11th, 1891, at half-past three o'clock, at the age of 70 years 6 months and 4 days. He had been falling ever since the death of his old friend and half-century associate, HONORABLE BRAVER, one year ago last August.

Mr. Mendum's last visit to his office was on the 11th of July, 1890. Since that date he was confined at his home in Melrose Highlands, gradually growing weaker and feebler, until the end came quietly and painlessly. He was kindly cared for and nursed by his family, and his last days were made peaceful by the watchful love and faithful attendance of his son and daughters.

There was a peaceful character in every respect; he was honest and true in all his dealings. Non-immoralist though he was, having no idea of a future life, yet he was in every sense a humanitarian, doing good to his fellow-creatures whenever opportunity offered. His life was passed in the effort to free the race as far as possible from the prevailing superstitions of bigotry and the sins of ignorance. We believe that the presence which animated his physical life while here still lives, and animates another—a spiritual body which shall hereafter meet him in the dear friend from earliest manhood, in the land that knows no sorrow.

There were bitter struggles in his earth life; there were also frequent triumphs, and he made a record of his life which his business associates and friends will treasure.

At the time of his decease he had published THE Investigator for more than fifty years. He was born in Kennebunk, Me., on July 7th, 1811. He spent the years of his minority in his native town, availing himself of the facilities of the town school, and then, at an early age, he entered the printing business as an apprentice at the age of fourteen, on the death of his father. In his twenty-first year he went to Dover, N. H., and obtained work for a short time in the office of a printer.

In 1833, however, he returned to his native town, and found occasional employment in the various offices there, then came to Boston, and was engaged in a job printing office in a stereotype foundry, and upon daily newspapers.

In the summer of 1833 he became interested—much against his mental bias at the time, as he was by early training a Universalist—in the case Abner Kneeland; when Mr. Kneeland was prosecuted for blaspheming the deity, and for publishing a pamphlet which he considered an insult to the Christian religion, and when Mr. Kneeland was released from prison the printing of his paper, THE Investigator, was turned over to Mr. Mendum, who shortly after became its publisher and proprietor, and ever carried on the work with persevering industry.

In October, 1847, Mr. Mendum married Miss Elizabeth Munn, of New York, a lady of advanced liberal ideas, which she had absorbed in her intercourse with her friend, Mrs. Ernestine L. Rose, one of the first of the Unitarian movement in this country, and a persistent pleader for free thought. Mrs. Mendum died in April, 1872, having given birth to six children, one of whom died in infancy. The others still live, and the son, Mr. Ernest Mendum, succeeds his father in the publication of THE Investigator.

Mr. Mendum was an agnostic, with all that the term implies, in regard to man's spiritual being and destiny. He was positive in his antagonism to theology and Christianity. His lack of cant and hypocrisy, and his simple, unassuming character, gave him the respect of all who knew him.

He held to his belief to the last moment of his life. He did not consider the fact of a future existence proven, but felt ready to meet it if there should be the day of his death, feeling that the end was near, he asked, "Is this death?" and being told that it was, he quietly awaited the end.

Says a sketch of his life appearing in THE Herald: "A Christian woman, an acquaintance, once remarked to him, 'You are a good man, but you are not a good man, because he is such a good man.'"

He believed thoroughly in the institutions of marriage and the home, and was thoroughly domestic in his life, although he could see the faults in the organization and custom of society as plainly as he discerned the wrongs of oppression.

He was identified with several of the great reform movements—the anti-slavery contest, shorter hours for labor, woman's suffrage, and particularly the emancipation of the public schools from all sectarian influences.

Because of these progressive ideas in behalf of humanity, he was closely allied at different periods with the celebrated men and women—among them Robert C. Ingersoll, William Seaver, Eliza Wright, Parker Pillsbury, Horace Loomis, Wendell Phillips, Mary A. Livermore, Susan B. Anthony, Ernestine L. Rose, Matilda Joselyn Gage, Frances Wright, and others of equally well known names.

The following telegram from Col. Ingersoll evidences his great esteem for the deceased: "NEW YORK, Jan. 13th, 1891. Ernest Mendum, Boston: Had I not been in the midst of a trial, I should have attended the funeral of your father, one of the noblest and best of men. There is his consolation: He lived a long and useful life. He did good and shed light upon thousands of his fellow men. My heart is with you. ROBERT C. INGERSOLL."

Through Mr. Mendum's suggestion and persistent energy, the Paine Memorial Hall came into existence. He proposed the project first at a convention of Liberator in Philadelphia, in 1869, where he urged that in various cities in America there should be a memorial hall to the hero of the American revolution, where those of advanced thought could hold their meetings. The matter ended with the convention, but Mr. Mendum was not to be deterred. Not long after he reopened the subject in THE Investigator, and the result was the building, which afterward Mr. Mendum bought, and which he finally put into the hands of a corporation, of which he was the most active spirit. In this building THE Investigator is published.

Mrs. Wm. S. Butler in Washington. On her way to Cleveland, Ohio, to attend the silver-veiling anniversary of the Children's Progressive Lyceum in that city—a subject which she enters into with all of her accustomed interest and generous nature—Mrs. Wm. S. Butler of Boston (accompanied by Mrs. Ella Torrey), visited Washington last week, receiving a most cordial welcome from the Spiritualists there.

We learn that Mrs. Butler was the guest of Mr. and Mrs. Gilson of THE Hamilton, who were unremitting in their efforts to render her visit as pleasant as possible. Receptions were also extended to her by her old friends, Mr. and Mrs. George A. Bacon, Mr. and Mrs. Hoyt, and others.

Our informant states that it was his privilege to be present at several private gatherings where Mrs. Butler's familiar spirit control ("Wild Flower"), had the floor, and rarely has it fallen to his lot, he avers, to witness what is understood as tests of the personal identity of deceased individuals of so convincing and satisfactory a nature as were exhibited by this spirit Indian maiden to many entire strangers—parties whose names even were not known to the medium. The character of such mediumship is no less beautiful than it is invaluable, and yet there is a class of professed Spiritualists who are at the present time endeavoring to create prejudice against trance and physical mediums.

Shot Down!

Elaine Goodale writes to Indian Commissioner Morgan (according to the press telegrams), that, while the killing of women and children by the Seventh Cavalry "was in part unavoidable, owing to the confusion, there is no doubt that it was in many cases deliberate and intentional," for "the Seventh Cavalry, Custer's old command, had an old grudge to repay."

Onset Bay Grove Association.

At the annual meeting of this Association, held Jan. 14th in Eagle Hall, Boston, the following officers were elected for the ensuing year:

President, Dr. H. B. Storer of Boston; Vice President, George Robbins of Pittsburgh; Treasurer, Maj. F. B. Griffith of Onset, Clark, William F. Nye of New Bedford; Directors, Charles F. Howard of Foxboro, A. Wilcox of Worcester, J. Q. A. Whittemore of Boston, Nelson Hinkins of Onset, Mrs. Henrietta Bullock of Onset.

On motion of Simon Butterfield, Esq., the election was made unanimous, and the new Board starts out with the assurance of cordial support.

Col. W. D. Crockett, the genial and courteous gentleman, retires from the Presidency with the good will and esteem of all his associates; and Dr. H. B. Storer, whose ability in that important position was, during his former occupancy of it, universally recognized, enters again upon its duties, after seven years' intermission.

We speak the parting and welcome the incoming Board, with best wishes for the prosperity of all who have tried to serve the interests of this great spiritual organization.

Decease of Benjamin Keene.

Dr. L. F. Webster, writing us under date of Portland, Me., Jan. 17th, states that our friend and willow correspondent, BENJAMIN KEENE, passed to spirit-life from his home in North Turner, that State, on the morning of the 11th inst., aged seventy-six years. For the past twenty-five years or more Mr. Keene has been a devoted Spiritualist, and will certainly be missed by the Spiritualists of Maine and by his own townspeople. He was generous, free, and noble of soul. Our correspondent states that the deceased was confined to the house some seventeen months by his last illness, and was a great sufferer; but through it all he was courageous and content in the knowledge that he soon would be with those who had preceded him on the journey of life. Funeral services, attended by our correspondent, were held on Tuesday, Jan. 13th, in the village church, a large gathering of friends and neighbors being present, together with the Masonic Order, to which Bro. Keene belonged.

The Latest Fad.

Is Prof. Koch's Lymph. It is a worse remedy for the cure of consumption than the inoculation process for the prevention of the smallpox, which latter has nearly had its run, and we hope and trust will soon vanish altogether. The fears of the people have been played upon in this respect long enough. Now, on its heels, comes the German Lymph. Here is what the last news from Europe brings by telegraph:

BERLIN, Jan. 16th, 1891.—In Prof. Koch's experiments with his lymph many thousands of guinea pigs were inoculated, and created after the work of vaccination had been completed. The results are attended with considerable danger. It is reported that five scientists died after testing the glandular bacillus, and that three medical men who were working on the cholera microbe subsequently suffered from a violent attack of the poison.

Loring Moody.

We call especial attention to the message of Spirit Loring Moody, late of this city, published on the sixth page of last week's BANNER. His remarks in regard to our patient dumb animals should be reprinted in every newspaper in this country, and indeed in foreign countries. He advises people to place Mr. Angel's monthly sheet, *Our Dumb Animals*, in their homes, so that their children shall learn the lesson that paper inculcates, to the end that when they grow up they will be kind to the dumb animals.

We were well acquainted with Mr. Moody in the earth-life. He studied the law of heredity closely, and formed a society in this city devoted to the subject several years ago.

Indians in New York.

The popular agitation at present regarding the Sioux and other Indian troubles, has brought out the statement in this connection that there are not less than five thousand Indians in New York State. Nearly ninety thousand acres are set apart for the various tribes who still retain their separate identity. There are four hundred and fifty Indians on the Onondaga reservation near Syracuse; five hundred on the Tonawanda reservation, and as many more on the Tuscarora reservation near Niagara Falls. The Oneidas are very few in number and are scattered, while on the Shinnecock reservation on Long Island there are about one hundred and fifty. The balance, some three thousand, are scattered along the Canadian and Pennsylvania borders, including the Senecas and St. Regis tribes.

Maine Medicos Once More.

Dr. Wm. James Rouse writes from Bath: "The dentists put in a bill in our legislature. They asked for registration, and the persons in some towns who have tried the people with a petition in its favor have Medical Doctors—therefore it seems to me as if the doctors are going to aim at some practice, and attempt to drive the dental registration as a wedge to open a seam for the Medicos to squeeze in. If they do so attempt I think they will only be caught by the fingers, for if the representatives do not 'go back on' the people they will promptly say 'No,' to any dental or medical registration law whatever."

Rev. Cephas B. Lynn—whose name used to be familiar to THE BANNER's readers—expressed several excellent thoughts on interior development, before the Universalist Special Conference in Lynn, Mass., recently. Among the hindrances to right living, in the deeper sense, he named as, first, a low estimate of life, many people regarding it as either a treadmill of imperative duties, or a mere pleasure-ground, where much of the coveted satisfaction is turned into bitterness by the disappointments of time. Such low views of life make duty irksome, and all service drudgery. The second was a brooding over by-gone mistakes and failures. Our lives, said the speaker, are with the living present and the prospective future; "let the dead past bury its dead." Emerson has said, "The key to a man is his thought." By entertaining and cultivating noble thoughts of duty and our close relationship to all spiritual and human interests we shall learn how to grasp the loftiest spirituality within the reach of mortals, and to live brave, earnest, sacrificing lives.

A recent issue of the Chicago Times contains a long and interesting article about Homing-Pigeons. Among other matters it states that many pigeons which have been lost on long trips have found their way home after many years have passed. One bird released in Louisiana was given up for lost by its owner, who had a loft near New York. Four years afterward, says the writer (W. H. Curtis, Jr.), it flew into its loft, made directly for its old favorite peg, and, seeing a young bird perching there, coolly shoved it off. Even the bird's owner, failed to recognize it after its long absence, but its identity was established by the number on its leg band.

SARAH LOUISE GOODWIN, widow of the late George K. Goodwin, passed to the higher life from Roxbury, Mass., on the 15th inst., aged sixty-one years. Mrs. Goodwin had been a Spiritualist many years, and was a medium, but never used her gift publicly. She occupied a high rank as an artist, having painted many historic pictures, landscapes and portraits. She was sympathetic to the unfortunate, and gave liberally for charitable objects. Mrs. Goodwin was kind and self-sacrificing, and will be sadly missed by a large circle of friends.

On Saturday and Sunday, Jan. 17th and 18th, Bostonians were greeted with an old-fashioned New England winter storm, wherein snow, hail, rain and wind played havoc at all points. Telegraphic wires were blown down, electric poles broken by the accumulation of ice; the telephone service was crippled; car horses were killed in the streets of the city and suburbs; and such pedestrians as found it obligatory to go out of doors were treated by the ice-laden pavements to an impromptu skating party "off hand."



### Decease of Mr. David Wilder.

Mr. David Wilder—who for many years occupied a position of trust under the State government of Massachusetts, and who has been well known to the Spiritualists of Boston and vicinity since the earliest dawn of the New Dispensation in this village—passed to spirit-life on Friday, Jan. 16th, at the ripe age of eighty-two years.

On Sunday, Jan. 18th, at the First Spiritual Temple, (Newbury and Exeter streets,) funeral services were held over his mortal remains.

The closing years of Mr. Wilder's life have been cast with this society, and it was his wish that the final tributes should be offered in the place which he had chosen as his spiritual home.

The friends of Spirit Wilder reached the Temple with the form at one o'clock P. M., and the services began at that hour. Those who were assembled were requested to join in the singing of the hymn, "The Home of the Soul." We were then informed that a service was offered by Mrs. Gardner and Mrs. Jennie Bowker sang: "Only a Thin Veil Between Us." Dr. H. B. Storer gave the address, saying, in part: "We have assembled to celebrate the ascension of our friend David Wilder, who has passed to spirit-life. We have sought that rest into which the aged so naturally sink. But we know that he is not asleep. We are conscious of the nature of that life which enfolds our friends; we are assured that this new life means a continuation of the purposes and desires which make us individual beings.

In the days when the truths of Spiritualism were a new thought in the minds of the people, our friend began the investigation of the phenomena which he called the revelation of the philosophy of immortal life. It was to him the only philosophy which could unravel the mysteries of life to his interior understanding. He accepted its teachings, finding in them a beacon of light to his footsteps. He was a man whose spirit unfolded within itself a child-like faith. Because of this faith he obtained communications from the spirit-world where those who doubted failed. With undeveloped mediums he obtained such communications concerning the spirit-world. He brought his power to the medium, and their forces uniting, a condition was furnished through which a revelation could come. He was in himself a condition.

For over forty years he served the Commonwealth as a public servant. He was not a politician, but a true servant of the people. He did not seek the office, but the office waited for him. He honored every position of trust which it became his duty to fill. Those who have known our friend have found him to be of the magnitude of his purposes and the dignity of his life.

We do not look upon this present occasion as one of grief. We rejoice with our friend that his spirit has freed itself from the mortal which has enfolded it for many years. We are glad that he has realized that higher life in which he has trusted so long. This is a triumphant moment for him and for us, and we exit with him that the coils of the mortal, which have bound the spirit, are broken, and that he has reached that condition where the deeper lessons of the soul have become his to learn. We bid the form good-bye, but the spirit will still be with us. While we say this last good-bye, we know that the spirit is not far distant, and that he will meet him behind the veil, to again grasp hands in friendship, and take up life together in that interior world which is our common heritage.

For services closed with the song, "Life, Beautiful Life," sung by Mrs. Bowker.

Before the friends dispersed, Mr. Ayer gave the announcement that Spirit Wilder had revealed his identity to a medium, and the communication received contained statements which furnished a further proof of his (the spirit's) individual presence amongst us.

Those desiring to do so viewed the remains, and the form was removed from the Temple by its immediate friends an hour from the time of its entrance.

ELIZABETH C. SANGER, Sec'y.

### Movements of Platform Lecturers.

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

Prof. J. Madison Allen, the veteran trance speaker, test medium and vocalist, who has been busily employed for a considerable length of time in the South-west, lectured for the Progressive Spiritualists of Springfield, Mo., Nov. 28th and during December in Liberal, Mo., Jan. 4th and 11th. Winter address, 400 West Hunter street, Atlanta, Ga., or care J. A. Hall, M. D., Palatka, Fla.

H. H. Warner will answer calls to speak wherever his services are desired—either for Sundays or week-evenings. He can be addressed at 9 Rosworth street, Boston.

Mrs. Hamilton Gill, trance speaker and platform test medium, will accept engagements; any society requiring her services can address her in care J. W. Gill, 400 West Van Buren street, Chicago, Ill.

Mr. Francis Carter, who is lecturing in Ohio on Sundays in Cleveland on his return east, will lecture in Springfield on the first two Sundays of February, and in Boston (Berkeley Hall) the last two. In March, the first and last Sunday, he is engaged for Salem, and the intervening Sundays will occupy the Spiritualists' platform in St. Louis, Mo. Tuesday, March 31st, he is secured for an anniversary address in Boston (Tremont Temple). Sundays, April 5th and 12th, he will lecture again in Springfield; Sunday, April 10th, again in Salem; and Sunday, April 20th, in Hillsboro, Bridge, N. H.

R. H. Kneeshaw will answer calls to lecture on spiritual topics; for which purpose he may be addressed at Saratoga, N. Y.

M. Milleson, spirit artist and lecturer (of Groveland, Mass.), can be addressed at 9 Bosworth street, Boston.

Mrs. S. F. DeWolf will answer calls to lecture and give platform tests of independent slate-writing. She is open for engagements for February, March and April. Address her 108 South Center Avenue, Chicago, Ill.

Dr. P. H. Roscoe of Providence, R. I., is to lecture in the church of the recent occurrence of John Brown of Fall River, Mass., on Thursday evening, Jan. 22d.

We are informed that T. Dowling—care E. R. Chandler, 81 Green street, Cambridgeport, Mass.—will answer calls to speak, at very reasonable rates, on week-day evenings and Sundays.

Correspondents inform us that Frank T. Ripley has recently been doing good work as a lecturer and platform test medium in O. and Peoria, Ill. He speaks in Dayton again during March.

If the Baby is Outing Teeth, Be sure and use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

**A Startling Fact.**  
To the Editor of the Banner of Light:

The enormous sum of \$200,000,000 was spent by the War Department in India during the ten years from 1872 to 1882. An accounting officer of the War Department says that the cost of moving troops into the Sioux country for the last few weeks has been \$3,000,000.

We would like to ask when and how is justice to be meted out to our native Indians? Never by fighting them. The fierce battles to-day are but the turning of the worm that has been so long trod upon. We are learning the bitter lessons of a false idea so prevalent that the Indians should be exterminated in order to make room for a more progressive and superior race. If we were to exterminate the Indians, the Indian is fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

There is only one way to settle our difficulties with our red brothers, and that is to stop deceiving and breaking our treaties with them, and to always treat them with the same respect and kindness that our true philosopher, William Penn, ever gave to them.

We are glad our Quaker friends have presented a memorial to Congress in favor of justice to the Indians. Let Congress heed it, and listen to the better way of more peaceful measures, and thereby save human life and millions of dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitting Bull. We read in one of them recently that he was a mean, treacherous character, and ought to have been killed long ago! Writers of such sentiments these, who learned already that the Indians are fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

There is only one way to settle our difficulties with our red brothers, and that is to stop deceiving and breaking our treaties with them, and to always treat them with the same respect and kindness that our true philosopher, William Penn, ever gave to them.

We are glad our Quaker friends have presented a memorial to Congress in favor of justice to the Indians. Let Congress heed it, and listen to the better way of more peaceful measures, and thereby save human life and millions of dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitting Bull. We read in one of them recently that he was a mean, treacherous character, and ought to have been killed long ago! Writers of such sentiments these, who learned already that the Indians are fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

There is only one way to settle our difficulties with our red brothers, and that is to stop deceiving and breaking our treaties with them, and to always treat them with the same respect and kindness that our true philosopher, William Penn, ever gave to them.

We are glad our Quaker friends have presented a memorial to Congress in favor of justice to the Indians. Let Congress heed it, and listen to the better way of more peaceful measures, and thereby save human life and millions of dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitting Bull. We read in one of them recently that he was a mean, treacherous character, and ought to have been killed long ago! Writers of such sentiments these, who learned already that the Indians are fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

There is only one way to settle our difficulties with our red brothers, and that is to stop deceiving and breaking our treaties with them, and to always treat them with the same respect and kindness that our true philosopher, William Penn, ever gave to them.

We are glad our Quaker friends have presented a memorial to Congress in favor of justice to the Indians. Let Congress heed it, and listen to the better way of more peaceful measures, and thereby save human life and millions of dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitting Bull. We read in one of them recently that he was a mean, treacherous character, and ought to have been killed long ago! Writers of such sentiments these, who learned already that the Indians are fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

There is only one way to settle our difficulties with our red brothers, and that is to stop deceiving and breaking our treaties with them, and to always treat them with the same respect and kindness that our true philosopher, William Penn, ever gave to them.

We are glad our Quaker friends have presented a memorial to Congress in favor of justice to the Indians. Let Congress heed it, and listen to the better way of more peaceful measures, and thereby save human life and millions of dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitting Bull. We read in one of them recently that he was a mean, treacherous character, and ought to have been killed long ago! Writers of such sentiments these, who learned already that the Indians are fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

There is only one way to settle our difficulties with our red brothers, and that is to stop deceiving and breaking our treaties with them, and to always treat them with the same respect and kindness that our true philosopher, William Penn, ever gave to them.

We are glad our Quaker friends have presented a memorial to Congress in favor of justice to the Indians. Let Congress heed it, and listen to the better way of more peaceful measures, and thereby save human life and millions of dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitting Bull. We read in one of them recently that he was a mean, treacherous character, and ought to have been killed long ago! Writers of such sentiments these, who learned already that the Indians are fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

There is only one way to settle our difficulties with our red brothers, and that is to stop deceiving and breaking our treaties with them, and to always treat them with the same respect and kindness that our true philosopher, William Penn, ever gave to them.

We are glad our Quaker friends have presented a memorial to Congress in favor of justice to the Indians. Let Congress heed it, and listen to the better way of more peaceful measures, and thereby save human life and millions of dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitting Bull. We read in one of them recently that he was a mean, treacherous character, and ought to have been killed long ago! Writers of such sentiments these, who learned already that the Indians are fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

There is only one way to settle our difficulties with our red brothers, and that is to stop deceiving and breaking our treaties with them, and to always treat them with the same respect and kindness that our true philosopher, William Penn, ever gave to them.

We are glad our Quaker friends have presented a memorial to Congress in favor of justice to the Indians. Let Congress heed it, and listen to the better way of more peaceful measures, and thereby save human life and millions of dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitting Bull. We read in one of them recently that he was a mean, treacherous character, and ought to have been killed long ago! Writers of such sentiments these, who learned already that the Indians are fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

There is only one way to settle our difficulties with our red brothers, and that is to stop deceiving and breaking our treaties with them, and to always treat them with the same respect and kindness that our true philosopher, William Penn, ever gave to them.

We are glad our Quaker friends have presented a memorial to Congress in favor of justice to the Indians. Let Congress heed it, and listen to the better way of more peaceful measures, and thereby save human life and millions of dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitting Bull. We read in one of them recently that he was a mean, treacherous character, and ought to have been killed long ago! Writers of such sentiments these, who learned already that the Indians are fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

There is only one way to settle our difficulties with our red brothers, and that is to stop deceiving and breaking our treaties with them, and to always treat them with the same respect and kindness that our true philosopher, William Penn, ever gave to them.

We are glad our Quaker friends have presented a memorial to Congress in favor of justice to the Indians. Let Congress heed it, and listen to the better way of more peaceful measures, and thereby save human life and millions of dollars. Let so-called Christian papers cease maligning the characters of such chiefs as Sitting Bull. We read in one of them recently that he was a mean, treacherous character, and ought to have been killed long ago! Writers of such sentiments these, who learned already that the Indians are fully as truthful and brave as the white man then we shall be made to learn it as we are now, in the dreadful scenes of conflict and bloodshed that are taking place.

### NEWSY NOTES AND PITHY POINTS.

**Correspondents must pay attention to our notice regarding "press day." TIM BANNER'S notice goes to press on Tuesday afternoon of each week, hence the morning mail of that date is the very latest that can be used. Not a week passes but some one of our patrons neglects to heed the announcement, and then, is much surprised at the non-appearance of the magazine sent.**

And so when the proclamation of one's wares is made, it falls to earth, one knows not where; but the chances are that the notes will be heard by some one who will heed them, and prove seed to sprout folds for the advertiser.—*The Journalist.*

At time of our going to press King Kalakaua of the Hawaiian Islands is lying at the point of death at the Palace Hotel, San Francisco, Cal., his trouble being Bright's disease.

They are having severe winter weather all over Europe, and great suffering is the result. The severe cold has frozen the water supply pipes in London almost universally, which has subjected the people there to great inconvenience, as they have had to draw their supply from temporary pumps attached to the main pipes.

Death comes to none except to bring a blessing; it is no misfortune to lay aside these well-loved weeds of earth and be immortal.—*Theodore Parker.*

When Father Craft, a faithful Catholic priest among the Indians, was asked: "What is the cause of this war, Father?" he replied: "The Indians have been starved, and left naked—not this year only, but many years."

The black man in the South has been liberated at the cost of millions of dollars and at the sacrifice of nearly a million lives, while the red man of the North-west is starved and murdered to-day.

If a clergyman has any real doubts about the doctrines of the creed, if he has any true convictions that go beyond the statements of the creed, if he is in sympathy with the new thought that has gained expression since the creed was made, he is necessarily more or less miserable. A man who has real doubts that he conceals, or real convictions that he suppresses, it is a man of any earnestness, nature, is one of the most miserable of men.—*Hugh O. Pentecost.*

The date of Feb. 16th has been definitely fixed for the publication of Edwin Arnold's new poem: "The Light of the World; or, The Great Consummation." It will be published simultaneously in America and England, the American publishers being Funk & Wagnalls, of New York City.

It is gratifying that many large daily newspapers are now doing away with the "Bull" which was formerly published, and that the present Indian disturbance was wholly brought on by the whites. This is the truth; and when the whites, who are responsible for the blood that is now being shed, discover that the responsibility is understood through the country, they will not be less likely to repeat their awful schemes.—*Twentieth Century.*

The U. S. House committee on invalid pensions, Jan. 16th, agreed to report favorably a bill granting a pension of one hundred dollars per month to Gen. N. P. Banks of Massachusetts. At its evening session the House took up the bill and passed it, which act was greeted with general applause on both sides of the House. A pension of fifty dollars per month was voted Gen. Franz Sigel.

If the doctors themselves, as they admit, do not understand this cable message about Dr. Koch's lymph, where are the every-day laymen? Somebody has mixed the bacilli babies up, and mixed them badly, too.—*Boston Daily Herald.*

Prof. Tyndall, the eminent and renowned physicist, is very low, and his decease is regarded as a matter of but a short time.

THE NEW NATION is the title of a paper devoted to the advocacy of Nationalism, which Edward Bellamy, author of "Looking Backward," proposes to bring out to Boston, at 13 Winter street.

It is intended first of all to make the proposed periodical a newspaper of the industrial and social movement. Facts being regarded as the best advocates of Nationalism, correspondence from the chief centres of Europe and all parts of America will be given. Special prominence, it is also announced, will be given to the fact that Nationalism is preeminently the cause of woman, "because it alone, among all doctrines of social reform, recognizes that the burden she bears for the race is a title to the human heritage, and its product as sacred as that of toll." We wish the new venture success.

Aloft, on the throne of God, (the human intellect) and not below in the footprints of a trampling multitude, are the sacred rules of right, which no majority can displace or overturn.—*Charles Sumner.*

Rev. R. A. Sadler, pastor of the Broadway Methodist church, Minneapolis, Minn., has been deposed from his ministerial position—so says a special to the daily press—because of intemperate habits. He is said to be a man of fine appearance, a good pulpit orator, and a general favorite.

The Russian who committed suicide at Monte Carlo is not the first man who has seen his last roubles there.—*Ex.*

The Swiss have about the best system of taxation. Every man is his own assessor in that country. After a man's death the Government carefully investigates his estate, and if he has been defrauding the treasury it collects the back taxes with interest.

At the census in 1881 the population of British India was found to be 108,755,990, showing a density of 222 persons per square mile.

Society would be vastly the gainer if the following thought of Edwin Atkinson could be utilized. Said he: "There are two things needed in these days: First, for rich men to find out how poor men live; and second, for poor men to know how rich men work."

Just as we go to press the telegraph reports more cold-blooded murders of friendly Indians in the Northwest by white scoundrels, and that there is great excitement among the Indians, as one of their chiefs was killed.

Mr. W. H. Murray is putting in some good ticks for poor L. O. It is to be taken into account, moreover, that Mr. Murray knows what he is talking about. He would make a good Indian agent.—*Boston Herald.*

There is on its way to England from India a petition to Queen Victoria which is an extraordinary one. It is more than sixty feet in length, and bears the signatures of more than two thousand women of India, who pray that the legal marriage age may be raised from its present limit of ten to fourteen years.

Grace Greenwood's name is now more closely allied to works of charity than to literary matters. She still writes a little, but can usually be found where sorrow and suffering hold sway.—*Ex.*

WASHINGTON, D. C., Jan. 17th, 1891.—George Bancroft, the venerable historian, died at his home in this city at 3:30 this afternoon. He had been ill only two

days. The first cause of death was the weakness of old age. He was over ninety years old. In his death the last literary man of the company among whom Cooper, Bryant, Irving, Prescott and Ticknor were leaders, has passed away.

"Judalism," according to Rabbi Stern, "never attempted to fetter the minds of its followers. As early as two thousand years ago our forefathers, at Mount Sinai, were at liberty to choose whether to accept the Divine commands or not. Moses gave the people to understand that they were free to choose for themselves. The rabbi simply what his name implies, a teacher; not a priest, vested with power to dictate or compel."

Our lively contemporary, the *Cambridge Tribune*, hopes, now that "Gen. Miles by his firm and sagacious course has averted a threatened Indian war," that "the Indians may now be treated in such a manner as to inspire them with some degree of confidence in the honesty of our intentions," as a nation.

A Denver publication gives a bit of advice which is worth heeding. "Don't worry, whether the man who says nice things to you means them or not. The fact that he takes the pains to say them is a compliment. He doubtless has an axe to grind, but it does not follow that you must turn the grindstone."—*For Lake (Wis.) Representative.*

We are in receipt of a good likeness of J. Madison Allen, forwarded to us from Springfield, Mo. By this photograph it would seem that time is dealing gently with this spiritualistic veteran.

RELATED—BUT SAFE.

He'd stolen third, Jim Casey had, He'd pined his hip extremely bad. One eye had jiggled out of place. The basenman's shoes had spiked his face, And by a bunnet shorted his hair. His abdomen had been stove in. And yet, while surgeons batted his head— "The man is safe," the umpire said.—*Yonkers Gazette.*

It is estimated that the area of dry land of the world is 55,000,000 square miles, and the area of the ocean 137,000,000 square miles; that the bulk of the dry land above the level of the sea is 23,450,000 cubic miles, and the volume of waters of the ocean 323,800,000 cubic miles. The mean height of the land is 2,250 feet, while the mean depth of the whole ocean is 12,480 feet.

To take iron stains from marble, use an equal quantity of fresh spirits of vitriol and lemon juice, shaken together in a bottle. Wet the spots, and in a few minutes rub with soft linen, and the spots will disappear.

HORSFORD'S ACID PHOSPHATE FOR NIGHT SWEATS of consumption, gives speedy benefit.

Haverhill, Mass., Red Man's Hall.—Dr. Roscoe of Providence, R. I., occupied the platform of the First Spiritualist Society on the 18th, speaking and giving tests to large audiences with marked success. Although the weather was unfavorable, the attendance was good, and great interest manifested. The treatment of his subject in the afternoon, "Power in Expression of Thought," was replete with admonitions to be handled in a masterly manner by his guides. In this life, and thus cheer one another on our way to the life beyond.

In the evening his theme was "Conflicts of Life." He portrayed the privations and sacrifices of the pioneer, and the struggle for the truth, and have gained their reward in knowing that the truth they held to is being recognized as such, and the world is the better for it. In like manner Spiritualists should stand for the right, and their reward will not fail to make them blessed. Dr. Roscoe will be with us on Sunday next, the 25th.

O. P. H., President.

Haverhill and Bradford, Mass.—Last Sunday was a day which well tested the interest felt by many people in the teachings of Spiritualism as given through its messages of light and hope, and through the interesting exercises in mediumship when they are combined with mental utterances, to give double assurance of spirit presence. Notwithstanding the severe storm of rain, snow and sleet with the consequent bad walking, large audiences were present at Brittan Hall last Sunday to listen to Edgar W. Emerson, who spoke before the Union Fraternity.

The evening audience especially was a large one, every seat being occupied. In connection with the speaking about fifty spirits purported to be present, giving long and interesting messages; all were recognized. Persons were there who never met Mr. Emerson before, who received remarkable messages by the hands of Edgar W. Emerson and sleet with the consequent bad walking, large audiences were present at Brittan Hall last Sunday to listen to Edgar W. Emerson, who spoke before the Union Fraternity.

The evening audience especially was a large one, every seat being occupied. In connection with the speaking about fifty spirits purported to be present, giving long and interesting messages; all were recognized. Persons were there who never met Mr. Emerson before, who received remarkable messages by the hands of Edgar W. Emerson and sleet with the consequent bad walking, large audiences were present at Brittan Hall last Sunday to listen to Edgar W. Emerson, who spoke before the Union Fraternity.

BECHAM'S PILLS cure bilious and nervous ills.

Bridgeport, Conn.—Oscar A. Edgerly, our regular speaker for the month of January, gave two excellent discourses Sunday, the 18th, his subject in the afternoon being "The Spiritualistic Philosophy in its Relations to Evangelical Teachings." In the evening the subject was "The Manifestations of Deity as revealed to the Consciousness of Man." Both subjects were handled in a masterly manner by his guides. Mr. Edgerly's work has not only given the best of satisfaction to our society, but has been favorably noticed in our local papers; a condition of things that is very gratifying to all who desire to see the light of knowledge victorious over the darkness of ignorance.

DANIEL FRY, Sec'y pro tem.

Waltham, Mass.—Spiritualist meetings were held in Shephard Hall Jan. 11th. Mrs. I. E. Downing and Dr. Haynes gave many satisfactory tests. Mrs. A. E. Cunningham on the 18th gave remarkable tests to many present. Mrs. Cunningham will speak in Waltham Feb. 1st at 7 P. M.

Philadelphia, Pa.—W. J. Colville commenced a new series of lectures in Philadelphia, at Corinthian Hall, 1824 Arch street, Friday, Jan. 10th, at 2:30 and 7:45 P. M. He lectured there again Saturday, Jan. 17th, at 2:30 P. M. then, to accommodate still larger audiences, a lecture was given at Glenn's Hall, 17th and Brandywine streets, in the evening. These lectures will be continued for the next five weeks. The admission is free and the collections are liberal.

Does every bone in your body ache? Then bathe in Johnson's Anodyne Liniment; rub brisk.

Newburyport, Mass.—After an absence of about three years, Mr. W. F. Peck was the speaker for our society. Owing to the storm the audience was rather small, but those who came were well repaid, among others were two ladies who came a distance of seven miles to hear and see Mr. Peck. His subject in the afternoon was, "The Philosophy of Life," which was dealt with in his usual logical and common-sense manner. In the evening his subject was "The Spirit-World and its Works." In response to a request that the audience write questions for him to answer, he received the following in reply to one Mr. Peck carried his audience to a journey to the spirit-world, explaining that a person who lived a bad life here, thinking only of his own selfish gratification, upon arriving in the spirit-world would see himself dealt with in his usual logical and common-sense manner. The lecturer advised all to live pure lives so as to be able to progress when they passed to the other side.

Mr. Peck will be with us next Sunday. His afternoon subject will be "Jesus—God, Man, or Medium?" In the evening, "Courtship, Love, Marriage."

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

Dr. F. L. H. Willis may be addressed at 45 Avenue B, Vick Park, Rochester, N. Y. Jan. 3. 13w

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

We call attention to the testimonials of DR. STANBURY & WHEELLOCK on fifth page. Jan. 17.

J. J. Moore, 30 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

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

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to touch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their faces are accepted, and whenever it is made known that dishonest or improper persons are using our columns as a cover for their dishonest schemes, we repeat patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

**SPECIAL NOTICES.**

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

Dr. F. L. H. Willis may be addressed at 45 Avenue B, Vick Park, Rochester, N. Y. Jan. 3. 13w

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

We call attention to the testimonials of DR. STANBURY & WHEELLOCK on fifth page. Jan. 17.

J. J. Moore, 30 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

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

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to touch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their faces are accepted, and whenever it is made known that dishonest or improper persons are using our columns as a cover for their dishonest schemes, we repeat patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

**SPECIAL NOTICES.**

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

Worcester, Mass.—The Children's Progressive Lyceum met Jan. 18th with a good attendance, and the following programme was finely rendered: Piano solo, "Gypsy Song," Irving Prentiss; recitation, "Not Yet," Helen Smith; "The Hero of a Wife," Bertie Fisher and Little Hammond; piano solo, "Dreaming Flowers," Edith Smith; reading (a poem by Emma Tuttle), E. H. Hume.



my friends, and tell them I am happy and well. I am satisfied with the spirit-life, and



[illegible]



