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The Indian.

(From the New York World.) THE STORY OF A RACE.

How the White Man Has Requited the Hospi tality of a Brave, Pure and Honorable People-A Long Roll of Infamy-Welcomed as Gods, the Intruders Proved to be Devils.

OLUMBUS, with a stolen or copied chart of the old Norse pilots secreted in his cabin, sailed for the New England coast, miscaloulated his course, or was blown from it, and blundered upon some islands in the southern seas, and in that travesty of facts that we call history is named the Discoverer of America. He does not deserve to be called that we call history is named the Discoverer of America. He does not deserve to be called that, but he does deserve to be called the Co-lossal Scoundrel of American History, for he inaugurated the slave trade. The islands he then blundered upon were populated with handsome, healthy men, lovely and loving women, and beautiful children, bright of mind, cheerful in disposition, affectionate and amia-ble. They were deeply religious in their na-tures; believed in other and superior worlds and beings, and in God. In their innocent wonder they believed him to be one of the su-perior beings, a brother to the Great Spirit, and worshiped him as such. What an oppor-tunity was given this man, Columbus, to ele-vate and bless mankind! Remember, he was no pagan; no rude, ignorant barbarian. He was a Christian. He had the Bible in his cabin, and could read it. It read then as it does now, and taught him, as it teaches us, of mercy, justice and love. Very well; what did this Christian Spaniard, this enlightened scholar, with the Bible in his cabin, do to these innocent, amiable, religious people who worshiped him as a god, and trust-ed him as an angel from heaven? He corralled them up in crowds as if they were brute crea-tures, and shipped them to Spain as slaves. Within twenty years from the date of this

Within twenty years from the date of this landing the West India islands were nearly de-populated. They were chased, shot, stabbed, tranned englewed—these amigble oblidgen of trapped, englaved—these amiable children of the Heavenly Father—by Christian white men, and died by thousands under their devilish oruelties. Is it strange that those who escaped learned the lesson of barbarism well from their oppressors? Is it strange that Vasco Nunez, whom we know as Balboa, could, in 1514, write: "They have become fierce as lions, and have acquired so much daring that, whereas for-merly they were acoustomed to come out to the paths with presents to the Christians, now they come out to kill them. And this—[be it to -these amiable children of they come out to kill them. And this-[be it to his everlasting honor said, he added]-has been on account of the wicked things which the who went out on the excursions have captains done to them. Gasper Cortereal was welcomed by the Esquimaux of Labrador as brother is welcomed brothers. In response to their kindness he filled the hold of his ship to the hatches with those who had generously entertained him, and, sailing away with them, sold them into cruelest slavery." The brute's remark on the people whose hospitality he had shared and so shamefully abused was that " they are admira-bly calculated for labor, and the best slaves I Verrazanno, the Venetian salling under the flag of France, subject of His Most Christian Majesty Louis V., met, as to one of his vessels, with wreck on the North Carolina coast. The red men, at the risk of their lives; rescued his drowning sailors and gave them the best that pity and fraternal sentiment might bestow. pity and fraternal sentiment might bestow. The scoundrel returned the noble conduct of the tribe by kidnapping every child in it, and sailed away from the coast with the wailing of Indian mothers and the entreaties of heart-broken fathers filling the air. Jacques Cartier, when he passed the point of the Isle of Backus and came to anchor off the mouth of the Cherles met with a recen of the Isle of Backus and came to anchor off the mouth of the Charles, met with a recep-tion, the narrative of which brightens the page-of history with splendor to this day. The na-tives surrounded his ships with welcome. The beach danced with joy. The very balsams trembled with happiness. They sang and danced with delight; they welcomed him as a god; they showered upon him the best gifts of sea and land, of forest and garden. They opened their hearts to him, and invited him to their country as a messenger from the skies. their country as a messenger from the skies. In return, he kidnapped their, King-Donna cona-and so taught them the bitter lesson of the white man's perfidy. Hawkins, the navigator, is another bright name in the annals of the white race. We link it with Sir Humphrey, Gilbert and Raleigh. He was a pious man, doubtless, for his ship gave a pordial welcome. To him also there mon gave a pordial welcome. To him also there what did the plous scoundred do in return? He loaded the very men and women who had feasted him and filled his chests with the gold that the troplo slave-owners paid lim for his former hosts. their country as a messenger from the skies. In return the kidnapped their King-Donna-cona-and so taught them the bitter lesson of Run your eye over the list of navigators who in person and act first defined the white race to the red : Columbus, that fraud of history, honored to-day for discovering a world he did not discover, and whose only just fame is the infamous one of having inaugurated the slave trade. of having inaugurated the alaye trade. De Soto, the Spaniard, bloody and brutal, true type of his race and age, whose ambition to discover was subordinate to his gread for Indian slaves, and in the mention of whose name comes but.one.satisfaction—that his velasquez, whose infamy bistory has chis-elled unerasibly into the memory of mankind

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by calling him the "Slave-Catcher of Yucatan

Cortereal, the brute who feasted as their guest on Monday, and on Tuesday loaded his hosts with chains, and flung them into the hold of his ship as slaves.

of his ship as slaves. Jacques Cartier, the historic scoundrel of St. Malo, who accepted the hospitality of chief and tribe, and kidnapped his host at the close of the festivities. Verrazanno, who stole to sell into slavery every child in the tribe that had, at the risk of their own lives, rescued his shipwrecked sail-ors from death.

And Hawking, who filled his ship the Jesus, with the men and women who had loaded him with gifts and worshipped him as a god, and sold them, without a scruple, into hideous hordered.

sold them, without a scruppe, have insection bondage. Verily; how stands the record, reader, be-tween the White and the Red? Which party should history style savages—the Indians or pale-faces? And which acted as Pagan and which as Christian? In the scales of God how stands it between the White and the Red, and how stands it between the White and the Red, and how will it stand on the day of reckoning, think you? Perhaps you do not think there is a day of reckoning? Then your thought is not mine. Let it rest. You will see. The welcome which the red men gave the

white was of such a character that it chal-lenges investigation. To say that the red race is the very embodiment of hospitality is to state the truth, but a far different spirit than that which animates the bosom of the host at the coming of a possible guest moved in the hearts and souls of the red men as they beheld the white strangers. For hope, fear, gladness, joy, reverence and actual worship character-ized and gave superlative emphasis to this welcome of the white by the red.... At the base of it all, and as its germinal force, was an im-pressive faith, a magnificent hope out of which it flowered. The magi of the East worshiped the Babe in the Manger at Bethlehem as a God; as the fulfillment of a hope old as the race; as a proof that the portent they had seen in the heavens was divine; and the red men saw in the coming of the whites the fulfillment of the same hope coëxistent with human sorrow and of a myth that had been woven, as a flower of gold in sombre tapestry, into the superstition There is no doubt that the red and the white

had met before Columbus came, but at points of the continent geographically widely apart, had met before Columbus came, but at points of the continent geographically widely apart, and after widely separate intervals in time. We must recall that tribal residence was strict-ly local; that intertribal communication was difficult and slow, and that years might come and go before a fact could overcome the vast continental distances and come to the knowl-edge of the manifold divisions of the race. And even then how might the fact itself be accu-rately told, overtaxing, as it must, the capacity of their vocabularies? Hence, all would be-come dim, uncertain, mysterious, and what was but a simple fact at the starting would, as it passed from tribe to tribe and from year to year, grow vague and changeful as a shadow and become oaly a myth itself.... In this way the existence of beings unlike themselves and representing powers they knew not of and indescribable, passed into the folk-lore and the faith of all the tribes, and out of this mass of fact and fancy, of faith and super-stition, of ignorance and knowledge, there sprang forth prophecies and expectations of some future incoming among them of great white gods, whose appearance should bring weal or woe to them and theirs and be to their

weal or woe to them and theirs and be to their race a blessing or a doom. Along the coast of the Eastern ocean these Along the coast of the Eastern ocean these rumors were more positive, and some were fixed in the faith of the tribes with the stead-fastness of facts. And with the years the evi-dence multiplied. The Northern tribes had seen the ships of Cabot, father and son. The Esquimaux of Labrador had feasted Cortereal, been by him betrayed, and spread the rumor widecast that the "White Manitous" were "devils." From the far South came the testimony of those who had welcomed Ojeda and Vespucci, and from Pensacola to the Hudson the ships of Spanish navigators, whose names are not now known to us, had coasted. Here and there barter had occurred, and some of the shore tribes had reoccurred, and some of the shore tribes had received as gifts or in trade marvelous thingsshining beads, spirit glasses, in which if one looked he would see his own ghost; wonderful cloths shining with the splendor of the skies, and many things of which they knew not the use. And these they showed to interior tribes, filling them with wonder. But, greatest mar-vel of all, they told them of a strong drink, of the color of blood, which the White Manitous had given them, and which, when drunk, filled all their veins with fire, then made them laugh and dance, and finally put them into a sleep filled with strange dreams. Thus, preceded with faith and fear, fable and fact, dread and hope among the red race, the white men came at last. Then, from point to point along the coast, up every forest trail that led inland, up every river and winding stream, the wild reports went flying that the great ca noes with wings had come; that in them were the White Manitous that no arrow could kill; that white manicous that no arrow could kin; that with them were strange animals, neither dog nor deer, on which the Manitous rode, and in their hands they carried hollow spears, filled with thinder and lightning, that killed a man without being thrown.

guished for virtue than any other country on the earth. It was a country without a jail, without a poor-house and without a drunkard in it. It was a country in which a lock to a door was unknown, and a thief so rare that a man who stole was, in some tribes, looked upon as insane. In this country, before our ances-tors came, moreover, no wife could be abused by her husband, for by a sacred and unwritten law she was abeclute ruler of her household by her husband, for by a sacred and unwritten law she was absolute ruler of her household, and the power of divorcing her husband and banishing him the house was in her own hands. When our ancestors came, they came to a coun-try where children were never whipped and no slave ever existed; where indolence was so odi-ous that, if in the case of a husband, it gave the wife ample ground for divorce and a lie was so

ous that, if in the case of a husband, it gave the wife ample ground for divorce, and a lie was so despised that the liar, when detected, was often banished from his tribe. It is true that we have lied to them and cheat-ed them; we have stolen their lands and de-bauched them; we have made them drunkards and vagabonds, as far as we were able; and now we have begun to assassinate their chiefs, and slaughter with our machine guns their women and children at short range. Nevertheless, it is well enough for us as we kill them to remember what sort of a race this red race was when our slave-hunting, rum-drinking, land-steafing an what sort of a race this rea race was when our slave-hunting, rum-drinking, land-stealing an-cestors came to this country, and beyan the pro-cess of demoralization and extermination / This is the white man's hour. The Jews had theirs. The Man they crucified found his later. It is to be hoped that our War Department will see to it that the cartridges of the Gatling and Hotchking gung do not give out; for the aves of Hotchkiss guns do not give out; for the crating and Hotchkiss guns do not give out; for the eyes of Europe are on our gunners as they empty their heated tubes at women, children, and little babes, whose brows have felt the baptismal wa-ter, and whose mothers have eaten the sacra-ment bread of our Lord. Let us see, how reads the report.

the report: "Twenty-six squaws and twenty-three pap-pooses were counted lying dead in front of the guns.

yens." Verily, the long tragedy of four hundred years reddens redder in the last scene. Those Gatling and Hotchkiss gans give emphasis to the eleverness of our wit: "The only good In-dian is a dead Indian." That's elever, real American wit, is n't it? For forty years fron-tiersmen, land agents and young army men have laughed heartily over that saying. They can change the joke now. This is the new form: "The only good Indian woman is a dead Indian woman," or "The only good Indian baby is a dead Indian baby." And yet ours is a Christian civilization, is it not? And the President of the United States the one whom the Indiansanust look to for pro-tection, and whom we, the people, know as the

the one whom the industry took to for pro-tection, and whom we, the people, know as the chief executive officer of our government, is a Christian himself. Why, of course. But let the army, let Congress, let the Cabi-net, and let the President himself know that

horror is in the land and shame and rage in millions of hearts because assassination has supplanted process of law, and battle under the flag has become an indiscriminate slaugh-ter of women and children. Had I been Presi-dent of the United States I would have draped the Capitol in black, and summoned the Christians of this nation to their altars and their knees when the news came to the White House that scores of Indian women and children had been murdered by United States troops, and lay mangled and bloody in front of those maga-zine-guns on that Western prairie. We boast to day of the Republic; we pride

was, at the coming of the whites, more distin-guished for virtue than any other country on the earth. It was a country without a jail, in it. It was a country in which a lock to a

corn that howers or blossoms white." From the aboriginal agriculturists also came the squashes, the pumpkins, the beans and the melons. From the corn gardens of the Sene-cas came the first sweet corn ever known to civilized man, and Boston baked beans is the

civilized man, and Boston baked beans is the identical dish that the Indian women cooked in their earthen jars for the great council feasts of the braves. Nor was there any waste among them until contact with the whites taught them laziness. The Indian housewife was a thrifty and eco-nomical person, with a tongue in her head if any member of the household transgressed her orders. A lazy husband was an offense to his tribe, and was made to feel the pressure of an irresistible public opinion. And yet Secretary Noble says "the Indians are a lazy, thriftless" race of men and cannot be taught the habits Noble says "the Indians are a lazy, thriftless " race of men and cannot be taught the habits of industry. Verily, what a close student he must be of aboriginal society and economy. It has been the fashion among us to speak of the Indian women as drudges, as despised and contemned by their husbands, whereas the truth is that in no aboriginal race, and in few civilized races, have women as a close even civilized races, have women, as a class, ever been held in such esteem or honored with great-

The Conestoga Indians, when asked by the English why they allowed their women to speak in their councils, replied: "Because some wo-men are wiser than some men." A good cus-tom backed by good logic. There was among them at that time a certain aged and grave woman who had the greatest influence among them so much so that for many wears nothing them, so much so that for many years nothing of serious import had been undertaken among them without her advice and sanction. Indeed. them without her advice and sanction. Indeed, she was as queen or empress to them, and was renowned for wisdom. She was present at all their deliberations, and her words were accept-ed as authoritative. And yet they tell us that the race who gave to the wife complete mastery over her household, so that none might disobey her, neither child nor warrior nor husband; whose tribal honors descended in the female and not the male line; among whom it was the woman who divorced the husband and not the

over her household, so that none might disobey ther, either child nor warrior nor husband with the ther child nor warrior nor husband the whom it was the woman who divorced the husband and not the husband the whom it was the husband the white, a child in punishment of the securics of land, the building of a model the transmutches which did not permit the father to strike a child in punishment or ma government school; the hiteresting of Caivary Church, of which she is a communitient to the securic security the security of an appointent to the security of the rest of the high honor in which woman was a poor, degraded, despised creature.
 Until Columbus came druttRethess was unak known to the continent. The red man was a cool water man. Neither the fulse mith the school. She has twenty-to the foolishness nor the brutality that preceder among the indians. This is one reason, doubt less, why their society was less violus than the foolishness nor the brutality that preceder a mong the indians. This is one reason, doubt less, why their society was less violus than our; and their conduct more moral. No elistication of horses for roadsters, the other baing on the school. She has twenty-to and here were whitped, no wives were beaten, no crimes committed by frenzied drukards smong the the white man's rum that corrupted the moralis of the most noble and virtuous race of server the set whold with the string and overcommitted by renzied drukards smong them. It was the advent of the white man's rum that corrupted the moralis of the red men, for they hal no drukards smong them it free? and they rest. These were lay, while safely been the case, are instructed with the mites from the foolism. It was the solution the white man's rum that corrupted the moralis of the most noble and virtuous race of set were long while here. They also be not conser, and they reveak that the world every saw of and there on the strong many set in the strong many is the list of the red men whom you have been taught to be leave

"the white men proved to be devils; welcomed with overflowing hospitality, they repaid it with deceit and theft; freely offered harborage and homes, they surrounded them with forts and instruments of murder, and recompensing simple faith with social vices, they gave in bar-ter for the fertile fields of their Indian hosts

ter for the fertile fields of their Indian hosts the plague pests of their race, debauchery and disease—the white man's foulest evils—rum and the smallpox." And yet it has been the chief object of all our historical teachings to our children to glo-rify the white robber and degrade the poor vie-tim. Out of Indian fighters we have made Presidents. Out of treaty-breakers we have made Congressmen, and from the poachers on made Congressmen, and from the poachers on Indian reservations secured to them by solemn acts of legislation have sprung forth million-aires in lands, forests and mines. Verily we are a most honorable and Christian nation! W. H. H. MURRAY. Parker House, Boston, Jan. 17th, 1891.

Left Luxury for Duty.

Once a New York Society Girl, Now a Teacher of Indians.

It seems hardly possible for a young woman to possess more of the qualifications of a steam engine than Miss Grace Howard does. She is a daughter of Joseph Howard, jr., the well-known writer. Turning her back to the attractions of New York society, and the luxuries of home, she established herself, three or four years ago, on a ranch at Crow Creek, seventeen miles from the town of Chamberlain, in South Dakota, and is devoting her life to the improvement of the Indian race. She passed through New York recently, on her way to Washington, where she went to stir up the government, and I then secured a statement from her on the general scope of her work.

Some five years ago she visited the Hampton school. where a cousin was teaching, and having taken her cousin's place for a time, during the latter's illness, became greatly interested in Indians. Soon after she visited some of the agencies, and returned to New York to make preparations to settle in Dakota. Her plan embraced the securing of land, the building of a

Does it not require imagination to interpret and appreciate these facts of history? Surely not otherwise shall we realize the significance of events that happened on this continent, or understand the story of a race that I would fain make intelligible to you who read. If on the morrow there should suddenly ap-

where the coming and the appearance of the whites at their approach to these shores. Let, it be remembered, then, that when the whites first discovered this continent it was peopled from Florida to Labrador with a race distinguished above all other barbarians known. distinguished above all other barbarians known to history with certain great and rare charac-teristics. They were humane, truthful, tem-perate, trustful, affectionate, industrious, hos-pitable, reverent,. In proof of this character-ization of the red man as he was before the whites brutalized him pages of intelligent and unimpeachable testimony might be written. It is a fact—and no one who is intelligent (ouch-ing the characteristics of Indian nature babits

ourselves that we are free. It is well. But the

scholar remembers that this continent was dedicated to freedom before one of our race saw its shores. In the commonwealths of the red mon there was neither master nor slave, baron nor serf, oppressor nor oppressed. Never had a whip scarred the back of a human being in this country till a white hand knotted the scourge. That trick of savagery we who boast that we brought civilization to this continent introduced and established; nay, formulated it into statute, and defended it with the traffic in

An bodies and souls from our pulpits. An Indian chief, being asked whether his people were free, replied: "Why not, since I wysolf are free, lethough their object?". Is not people were tree, replied: "Why not, since I myself am free, although their chief?" Is not this noble and suggestive reply in line with the sublime answer of the Master: "Let him who would be chiefest among you be the servant of all"?

Among the red race public opinion was the real governing force, and ability to serve the only power that could elevate a man to rank or dignity. In the councils of the tribe every dignity. In the councils of the tribe every lodge had a voice, every family had a vote. And so august was the family institution that And so august was the family institution that into the circle of its sanctity no voice or force of power dared thrust itself. Yet our ances-tors, fleeing from oppression themselves, stu-dents as they were of liberty, with their mouths full of its name, could find nothing to admire

full of its name, could find nothing to admire in the free commonwealths of the red men or to praise in a race who embodied in the spirit and form of their government both the essence and substance of the loftlest public spirit and the most perfect liberty. With the Indians land was the property of all. It was one of the original, elementary gifts of the Creator to man, and hence the birthright of every child born. It was grouped by them with air, sunshine, wind and rain. It was a wealth, a right, a property that no power was a wealth, a right, a property that no power could alienate from the individual. The earth could alienate from the individual. The earth under their feet, on which they were born, in which were the graves of their sires and in which their dust would finally repose, was God's gift to them and loved with a passionate devotion. Even war could not obliterate this primal right. No victorious tribe ever took the land from the conquered band. They might not take what the Great Spirit had be-stowed.

"Sell a country!" indignantly exclaimed Tecumseh, when protesting against the sale of lands to the whites. "Why not sell the air, the clouds, the sea, as well as the earth? Did and the Great Spirit make them all for his children?"

Can we find a nobler sentiment than that in the pages of the books in which our laws are written or the principles on which they are founded are expressed? And is it not because of this very love of the Indian for his native land that we have warred against him without meroy and hated him with a hatred born of selfshness and coveting? Like the wicked king of old, we have stolen. I. might take a grain of corn, typical to-day of half the wealth of our tillage, and ask you whence it came. Who gave it to us? The red man. 'From some unknown spot as to space, some unremembered date of time floating out of the dim past whose ages are uncalendared, Can we find a nobler sentiment than that in

whence it came. Who gave it to us? The red man. From some unknown spot as to space, some unremembered date of time floating out of the dim past whose ages are uncalendared, down the shadowy stream of Indian migration and development, that priceless gift to us has come. It was to them the staff, of life, They prized it as God's gift to them. It was the planted, tilled and cooked by the women, and from these ingenious women—(it is said in)— white woman has ever invented a new dish)—

full of treacheries and murders. "And so they remained, [he continues,] until some of our English, to uuclothe them of their beaver coats, clad them with the infection of swearing and drink. ing, which was never in fashion with them before, it being contrary to their nature to guzzle down strong drink until our beautiful example and dishonest inci-tation both brought them to it, and, from overflowing cups, there hath been a proceeding to revenge, mur-der and the overflowing of blood."

"The crowning curse, the source of nearly all other evils that beset the Indians," says Mr. Turner, in his "History of Indian Treat-ies," "was the use of spirituous liquors. In the absence of them the advent of our race to this continent would have been a blessing to the red men instead of what it has proved, the introduction of there water,' vitiating their ap-petites, cost them their native independence Introduction of 'fire-water,' vitiating their ap-petites, cost them their native independence of character, made them dependent on the trader and the agents of rival governments, mixed them up with factions and contending aspirants to dominion, and impelled them to fields of blood and slaughter, or to the stealthy assault with the tomahawk and scalping-knife. For the ruin of his race the red man has a fear-ful account against the white."

ful account against the white." Iu, short, rum did to the red man precisely ful account against the white." In short, rum did to the red man precisely what it does to the white. But in his case there were none to care for him or seek to save, none of the restraints which society, public opinion and home influence put to the white man when in peril. On the other hand, trade and society alike were in conspiracy to corrupt and debase him. The trader, with his keg of rum, needed no other capital to fill his pouch with profits. He could buy more skins with his rum than he could with gold, weight for weight, and from a drunken Indian what he could n't buy he could steal. And he did. Rum was the inspiration of the white man's commerce with the red. To get an Indian drunk was the opportunity of trade, the sure, unfailing method of immense profit, and the rapidly-increasing wealth of New England's earlier commerce was the fungus that sprouted from the festering debauchery of the abo-riginals, whose demoralization was wickedly planned and persistently produced. I ask you to remember, you who, having a sense of justice, would hold the scales evenly between the two races, that before the white

between the two races, that before the white man came lying, theft, dissimulation, coward ice and drunkenness were, unknown among the

red men.... If you love justice, therefore; if you would do justice to the race that is gone, you must re-member that underneath all other causes. friction, distrust, emnity and bloody wars be-tween the two races, was this criminal conduct of the whites, this baleful conspiracy formed

natural that she should do that, or anything else that might come up to be done. Difficulties, in fact, seem to present themselves to her only in the light of fuel for her enthusiasm I asked her if she intended to make the present her life-work, and she said she certainly did, only she did not expect to confine herself to the single place now es-tablished. Her hope is to found similar schools at other points after she has made this self-supporting, or trained some of the Indians so that they can main-tain it.

other points after she has made this self supporting, or trained some of the Indians so that they can main-tain it. "Do you ever have trouble with unfriendly Indi-ans?" I asked. "Indeed, no," she replied earnestly. She says everything earnestly. "I would rather trust my-self among the Indians any time than among the white people who come out here as settlers. I have driven twelve or fifteen miles at night more than once to reach an Indian village when I was away from home on business. The Indians seem to appreciate fully what I am trying to do for them, and they take the greatest interest in the school and mission... I began the work because I thought the Indians ought to be taught how to maintain them-selves. We say they ought to be self-supporting, and very slender. She taiks with wonderful rapidity and unbounded enthusiasm, and shows in every motion and word that she is the possessor of great nerrous force and a surprising amount of determination. One cannot imagine the protestation of friends having the slightest effect upon her after she became convinced that she was in the right...David A. Curtis, in the American Press Association.

Hydrophobia.

Dr. Charles W. Dulles of Philadelphia, editor of The Medical and Surgical Reporter, writes to Geo. T. Angell of this city as follows:

"I have been for several years appointed and resppointed, by the Medical Society of Pennsylvania, to report to it in regard to the subject of hydrophobla; and the result of my investigations has strengthened more and more, from year to year, my conviction that cases of so-called hydrophobia depend principally upon the amount of fear which prevails in any community in regard to it.

Many measures which are put forward-no doubt honestly-with a view to prevent hydrophobla; seem rather to encourage its production. Among these the most notorious is that by Pasteur, But in addition to this, I find that wherever special measures are proposed there is apt to be an increase of the number of cases of death from so-called hydrophobia. In this country the disease is so rarely seen that I do not belleve any general protective measures are necessaryin fact. I think that if the false fear of it were cured we would never see the disease in human beings."

At a recent trial in Paris, involving a legacy

Written for the Banner of Light. TO THE SPIRIT OF NATHAN HALE.

DV JAMÉS M. ROGERS.

Thou more than heret who dost live In spiendors of thine upper sphere ; Whose grand regret: "I cannot give More than one life for country here," Shall ocho down eternal halls, While Freedom on our hillsides stands, And when for ald our country calls, Sho'll point to thee with outstretched handst

Martyr of agest who could leave Love, fame and glory-all of earth-With far less ruth than others grieve O'er broken baubles of no worth: Thy lesson lingers, brighter still As years go down the slope of time; Earth's tyrants but the body kill. The soul lives on-a thing sublime!

Such are the Christs who nobly rise For Freedom struggling in her dawn: Such is the soul that never dies. But down the ages marching on, When other men, in other climes, Have drawn the sword for liberty He them inspires, in later times To bravely live-to grandly die. Niantic, Conn.

The Spiritual Rostrum. **RIGHTEOUSNESS:** What Is It, and How Is It Attained? A Discourse by the Guides of MRS. H. S. LAKE,

Given before the Npiritual Fraternity Society at the First Spiritual Temple, Boston, Mass., Sunday, Jan. 18th, 1891.

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

OR some reasons which may be given you, friends, I shall speak this afternoon more or less axiomatically. I do not know that what I have to utter will weigh sufficiently with any of you to cause you to accept my theory of righteousness, what it is, and how attained. I can only trust that I shall be able so to illuminate the understanding of the instrument whom I hold, that at least a measurable degree of my individual attainment, in this di-. rection, may be communicated to you. If I succeed in this I shall have done all it is possible for one to perform; for no man, under any circumstances, can give to another that which he has not himself, and if I have not attained to any degree whatsoever of a comprehension and understanding of righteousness, I have nothing to communicate.

First and foremost let me say that, so far as my experience has demonstrated the fact, we attain to the consciousness of that which you have denominated righteousness through the law of human interdependence. As an excarnated intelligence, I do not know of any other way by which this law is ever revealed to the understanding of man. In other words, if it were possible to apprehend a universe in which nothing exists save one individual human consciousness, and that which is not that human consciousness-call it God or whatever you choose-I do not believe that that individual could even formulate the word righteousness. or have any conception of that condition which you only in a measure apprehend. It is hecause this universe is peopled with an infinite number of varied human intelligences that you have come to a recognition of what you term righteousness, or the law of right relations among conscious entities. Therefore, you will immediately perceive that all I have to say bearing upon this question must deal in a direct and positive way with the situations in which these individuals find themselves everywhere involved; for not only upon your planet. but upon myriads of planets, whose inhabitants are passing through experiences similar to your own, are these laws being gradually revealed. If I could this afternoon transport you to the infinite realms of space, and in company with you pass worlds upon worlds, systems upon systems, and could your spiritual vision be

world, I have been taught just the reverses that man's rightoousness consists first in loving his followmen, and after that, if he has anything to spare, he may love God. This is what I have learned, and I give it to you for the door of the same; that it is not possible for what it is worth. I am satisfied that some who listen may feel sensitive in regard to my interpretation of the new creed of righteousness. I felt sensitive myself when 1 discovered the situation in the interior world; and, do you know, there was a long period of time in which I doubted the wisdom of my conclusions; but as, under the law of growth in realms spiritual, it became possible for me to no time, strength or ability (meaning in refervisit community after community, world after | ence to the instrument) to enter into controworld, sphere after sphere, and realm after versies-that when this law of righteousness realm, and I saw nowhere the ends of rightcousness being carried out except where this human society there will no longer exist any law, as I have translated it, was in operation, I became convinced that I had translated it

BANNER

according to the inward, interior interests of all well-being, and of all Divine ends. I have a reason for giving you what I have experienced, and you have a reason for listening to me, and it is this: You have asked, as I myself have asked when incarnated like unto you, "How are we to know which is the way, the truth, and the life?" Jesus of Nazareth is reported to have said, "I am the way, the lowers, interpreting this law of -nighteousness, have, as you know, deluged this world in blood, and destroyed even the bonds of natural human fellowship. This is history; so you have had ample reason to ask, "What is the law? How is it to be attained? Who is to know what is the right way?" And you have said, 'If one were to rise from the dead and declare society is unrighteous." It is its own arraignthe law, I believe I would rely upon the same.' My friends, you have had, coming back from over the borders of that mysterious world into which your friend was last week ushered by of righteousness, the outward manifestations his comrades and coworkers gone before. those testimonies and evidences of what constitutes the righteous law in the realm of desk, "If we have not the law of righteousness by which to guide our daily footsteps, shall we not flounder in the quagmire of doubt, situation, and you can readily understand how

tained. I believe that the birthday of every man and of understanding and realizing, to unsatisfacwoman who has ever enunciated one single thought, or ever embodied that thought in one that it was reported of Jesus that he prayed, single action that has made this world asweeter place in which to live, deserves an anniversary celebration equally with Jesus of Nazareth; I care not who he is, or where he is. The law of righteousness is of such a character. viewed in the light of the interior world, that he whose name is never heralded to mankind may be just as much a "savior" of do not know, my friends, as I have sufficiently the race as though it had been blazoned upon | illuminated this abstruse question, so that the the pages of history for a hundred centuries; for by the law of psychic life, it radiates its kind and quality wherever the atmosphere invites the same. This is the righteous law, or what you have very properly denominated the law of justice; for the word justice, if rightly understood, more nearly embodies, in a single expression, the thought embraced in the law of righteousness, and how it is to be attained. than any other; because it means the balance ing of the forces that exist between men and | external manifestation of being, and doom him women who are necessarily associated in the experiences of life. If it were not possible for you to be embodied and forced under relations which these incarnations present to you, you would never, so far as I am able to understand, have any conception of what righteousness means; for it is after all, as I have said, only the adjustment of right relations among mankind, among humankind, among men and women, or the souls which inhabit bodies in all the universe conceivable.

eousness, what it is, and how it is to be at-

How is righteousness to be attained? That is the question, and one which is more easily opened to a sense of that which is inherent in asked than answered. Every man attains it the law of righteousness, you begin personally born into the apprehension of the soul. Your world has now acquired a measurable degree of development; centuries upon centuries have elapsed; race upon race has risen and become extinct: individual after individual has been illuminated by rays of light from the interior eousness as he understood it; yet still the hand of the civilized world is at the throat of the helpless of the race; still the murderous furv and human lives are being destroyed; still poverty and disease walk among you, as the mysterious spectres of a future age will one day stalk among a less barbarous people than yourselves-and all this because you do not understand the law of right relations, which

that is, right relation one to another; and that sometime it will be so demonstrated to the human understanding that you will know that an not rightly done brings always right results to stances whatsoever, to suffer-yea, my friends, I the sense relative to the body and its needs-who becomes incarnated in the structure of your poor, maimed, sick or vicious in all of the land. This is the law of which you have so often been told, but which you realize so little outwardly. Our friend, whose body has just been taken from this room,* stands here now, and he says: "Had I realized, when I was in the form to which you have just bidden an affectionate good-bye, the things which I thought I in the far West named an infant babe for my understood, how different the whole world I knew what righteousness meant; I endeavtruth, and the life," and yet his so-called fol- | ored to understand the law; and yet," he says, "I found it within the consciousness of my interior self to make apologies for the evils of the world." The law of righteousness, however,

OF

makes no apologies. It holds not only individuals but society amenable, and it says: "So long as excrescences are, so long as poverty, misery and crime exist, the fact is patent that ment. Why? Because nothing outwardly exists which does not correspond to inward states; and while these are at variance with the law must necessarily be the same.

The doctors of divinity have told you to believe upon Jesus of Nazareth, him crucified, spirit, and those who know have answered in | and that in believing upon him the whole structthe affirmative your queries, couched in the | ure of society would change. Jesus of Nazalanguage of one of the questions laid upon the | reth himself believed in his ministry, believed in the truth and usefulness of his life, and yet he did not change the face of society, nor did he avert from his own personality the consedisease, immorality and death?" This is the quences which men call evil, but under the stress of that law of righteousness his life earnestly we, who speak to you, feel impelled went out upon your plane. Jesus said, "I am to interpret for your benefit the law of right-the way, the truth, and the life." My friends, the way, the truth, the life, and the righteous

law do not ever lead, so far as we are capable tory results to the soul. Do you remember 'Let this cup pass from me. Nevertheless, not my will but thine be done"? The law of rightcousness, fulfilled in the innermost and the outermost, never presents such a draught to the lips of the righteous that he prays, "Let this cup pass from me." That is not in accordance with right relations to the universe. I thought in my mind reaches yours, which is this : That just so far as any human soul grasps the law of righteousness, or right relations to the universe (and in the last analysis man cannot be related to anything except consciousness, for he himself is consciousness, and he is related to all consciousness everywhere), just to the extent, I say, that man's consciousness has assimilated the law of righteousness is he raised above the lower laws which beat out the to disappointment and death. There was another saying attributed to Jesus of Nazareth, to which I desire to refer: "The last enemy that shall be overcome is death." All along the history of the race the world has been looking forward to the overcoming of this "last enemy that took away our friend. It has been termed an enemy, because the life that is in man has grasped a vague apprehension of the life eternal, and he has conceived that the righteous law would some time reveal itself in the con-

tinuity of personal existence. In the attainment of an understanding of by soul-growth. It is not something suddenly | practically, definitely, momently, hourly, daily and continuously to apply it in all relations. It is not something that you can leap at suddenly, over a chasm, but it is an hourly and daily acquirement. Any man who would regulate "all society" according to the law of what he calls justice, and yet in the small realm, and has proclaimed the law of right- sphere of his home would crush even the humblest member of that family, can have no conception whatever of the law of righteousness. Indeed, that which is nearest is the first thing instruments of death are belching forth their upon which this law acts. Therefore, in its operation it must first take effect in families, thence it must spread out into communities, thence into the State and Nation, thence again into the world, and finally into all worlds and all spheres of life. It is illimitable, it is infinite, and it is measurably incomprehensible is righteousness, and do not know how to atto those embodied in the material structure, but it radiates from the individual entity to that consciousness which is eternal and universal. Man is linked by this law to "eternal life," and when he shall attain an understanding of the same, and shall have applied it in all his complex relations throughout all the period of his incarnations, then, and then only, will it be possible for him to understand what that it is not best (in other words, that it is eternal life means. Before you take off your earthly vestments to enter the spiritual world, however, you should strive diligently to know its meaning. For the spiritual world is as material and tangible, as you term it, to the spirit there, as is your world to you at the present time, because man is only a consciousness. He has channels, which you call "senses," through which he approaches the universe. Slowly and by degrees this law of right relations to all consciousness reveals itself to the understanding. Little by little he is lifted, through a succession of varied experiences, in what I term incarnations, until by-and-bye the revelation of the possibilities within him so far transcends humanity in this sphere that I cannot even report to you what we in other realms apprehend and understand by the attainment and the operation of "the law of righteousness."

Visions Fulfilled. To the Editor of the Banner of Lights

LIGHT.

My honored father has recently yone home at the ripe age of eighty-one years. In the middle of November last he made a visit to me at my any human being, under any state or circum | home in this city. He was so happy on this occasion that it seemed a golden hour in his sewould affirm it even in your material sense, in rone years. He had been a Congregational clergyman, though, owing to throat difficulties, has actually embraced and expressed the law of it was many years since he had filled a pastorrighteousness. I believe this to be true; I more- ate. He was especially liberal to those of every over affirm-, and 1 told you when I began that I should be more or less axiomatic, for I have and loved his Bible, and condemned none whose views diverged from his. These explanations are somewhat essential in view of what I have to relate.

Upon this visit he dwelt with much earnestness upon two dreams, or visions, which had occurred in the course of his life, and desired that I should write them out for publication. I asked if I might send the account to the BAN-NER, and he cordially assented.

The first incident dates back twenty years. At that time my beloved mother had been in her grave over a score of years, and my only brother mother. One night my father saw the muchwould suddenly have appeared to me: I thought | loved wife of his youth. She came with sweeping robes, and her natural gracious presence enhanced by wondrous, radiant charms. She entered the room where the infant seemed to lie sleeping, and with sweet gestures lifted the child and together they passed out of sight.

Father awoke, and was so impressed by the occurrence that he noted the date, and heard later that the babe, after a brief illness, had passed away within a few hours of the time of that dream. It was not possible to verify the hour exactly.

The second incident on which he dwelt was, that just prior to the death of his eldest brother, he saw in the night his father, young, strong, vigorous, come out of some shining abode and welcome this brother, crying: "It is John! It is my John!

A few days later this brother John fell into a doze, and never woke again in this life.

I convey but imperfectly the sense of beauty, majesty and glory which to my father's mind seemed to attend upon what he called "these visions."

Late in November my father returned to his home in Philadelphia. The following Sunday he complained of a cold, which developed so rapidly that by Monday night his mind wandered at times. Tuesday pneumonia was dreaded, and by his own request he was removed to St. Joseph's Hospital. He had previously boarded near this hospital, and had been in the habit of carrying or sending all his newspapers, including the New York and Boston Sunday papers, there, when he had read them. Sister Marie of this hospital had been an especial favorite with him, and at one time, while being shown over the house, he had paused and said earnestly: "Sister, when my time comes I would like to be brought here and have this room, and die here." The same large and beautifully-furnished, sunny room happening to be unoccupied, he was carried there; and at half-past nine Wednesday evening, quite suddenly, he went home. At ten o'clock that same evening a telegram was sent to me in Paterson, N. J., telling me of his death. That telegram was not delivered in Paterson till

away. There was no absolute conviction of his decease. In fact, the news received the even ing before, though alarming, had not been very unfavorable. Had this been all, I would perhaps not think it worth relating here. But a day later, on mentioning the circumstance to my sister at the hospital, she seemed much affected. "Why," she said, "Sister Marie came down in the morning after father's death inquiring if he had not died about two o'clock, as just after that hour he came to her and told her he was so happy!' The good sisters were even then praying for the rest of his soul, and by their creed he must pass through purgatory, so that the coincidence of the impression which came to Sister Marie, at the same time his more liberal daughter had the same experience, is, to say the least, something remarkable.

J. Frank Baxter's Work in Cleveland, O.

To the Editor of the Banner of Light: A storm of rain and sleet provailed on Sunday, Jan. 11th. in Cleveland, and deterred many Spiritualists and friends of Mr. Baxter (who is lecturing in the city) from hearing him. But it is a pleasure to them and all Spiritualists to bear testimony that Mr. Baxter's work and worth are appreciated, for, notwithstanding the storm and many absentces from among the usual attendants, Memorial Hall was well filled, and although so many were strangers the interest throughout was especially observable, and at the close of the session many sought an interview, or at least a congratulatory hand shake.

congratulatory hand-shake. The lecture was on "Heaven: What it is, where it is, and who are there." It was a thorough exposi-tion from the splritualistic standpoint, and elicited much commendation and applause. In view of the trial of Rev. McQueary in the city for alleged heresy. the lecture was opportune, and many of the points made had timely Illustration therefrom, and very forceful effect. The papers of the city, as usual with Mr. Baxter's exercises here, gave good and lengthy reports the next day. Of course, naturally, no matter how fine and appre-clated a lecture may be, if phenomena attend it the greatest interest centers there. Especially is this the case as relates to the exercises of mediumship with which Mr. Baxter supplements his lectures. For nearly an hour on this Sunday in report did this gen-tleman give wonderful evidence of spirit-return. His delineations and descriptions of departed friends were clear and full, and many an absolute test em-bodied. "One " Phon " thus presented his name, and said he

were clear and rink, and many an absolute test en-bodied. One "Phon" thus presented his name, and said he "went out" from Atlanta, Tex., and added: "I sthat Charlie McClusky?"--referring to one in the audi-ence, "If so, say we knew each other. I am Alphonso M. Sheets." A gentleman arose and said: "I am Oharies McClusky, and 'Phon' Sheets was an old companion of mine in Ashland, this State; but I did n't know he was dead." 'Yes.'' was the reply, "I went South years ago, and on May 22d, 1888, the inevitable came, and here I am.'' This last state-ment has been during the week verified. One Gilbert W. Rowe, a boy of fifteen, manifested, and said he came to schoolmates in the room. Said his father, Isaac Rowe, was with him, and they both would be recognized by intimate friends present. Did wish they would tell the mother and wile, Sarah Rowe, and Frank and Isaac O. Rowe, brothers, that they could receive cognizant and established visits and in-terviews with them if the family would form a circle -that is, sit together devotedly and expectantly an hour or so each Sunday at twill jitt. Many particulars in description of the spirits and their old home were given. A young man arose and said he was, as was his family present, very intimate with all these parties; that all the facts were true to the letter; that although none were Spiritualist, he would convey the message and the story of how k was claimed to be received. These serve to show the positive and convincing methods of Mr. Baxter's mediumship. The two prin-cipal papers gave quite full and detailed accounts, nearly verbatim in instances, of these wonderful man-ifestations of the scance. KARL. bodied. "One "Phon" thus presented his name, and said he

Meetings in Minneapolis, Minn. To the Editor of the Banner of Light

The following are subjects of the lectures I have given thus far (Jan. 11th), and a synopsis of the sixth one that was printed in *The Daily* Tribune. This latter synopsis being generally read, has awakened much comment, and won some ministerial replies in the form of sermons

I am distinctly conscious of spirit aid in the composition and the delivery of these lec-tures. I am inexpressibly happy in this work. To my mind the BANNER OF LIGHT is all that its name implies. What would I do with-out it?

that its name implies. What would 1 do witn-out it? The lectures (above noted) given before the Association of Spiritualists in this city by my-self have had for their themes: Nov. 30th, "What is Spiritualism?" Dec. 7th, "What is the Good of Spiritualism?" Dec. 14th, "Do Spir-itualists believe in God?" Dec. 21st, "Physical Phenomena that made me a Spiritualist;" Dec. 28th, "Mental Evidence of Spiritual-ism;" Jan. 4th, "Unreasonable Dogma;" Jan. 11th, "What did Jesus Really Teach?" ABBY A. JUDSON. 1026 Harmon Place, Minneapolis, Minn.

The synopsis is as follows:

Thereson, N. J., teining me of his death. I nat telegram was not delivered in Paterson till ten o'clock the next day, a couple of hours after I had started for Philadelphia. This was Thursday – Thanksgiving Day. But in the night after his decease this incident trans-pired: I woke as the cuckoo clock in my room struck two. There seemed to be a presence there. I fell that it was my father, and that he was telling me over and over again that he enjoyment of his recent visit, of his pleasure in seeing my lovely medical offices, and ap-proval of my work among my patients; but more than this he was telling me that he was in a new place and was happy ! Soon after this my cuckoo clock struck the half hour. I was entirely awake. I felt as if my father had been with me, and had gone away. There was no absolute conviction of his decease. In fact, the news received the even-

the universe, you would see uncounted numbers of souls struggling with the problem involved in the principle of righteousness, or right relations, which must sometime be discovered, and which ought to exist among entities who, by reason of interior existence in objective form, are brought together in social compact.

Does "God" formulate the law of righteousness? Yes; if you wish to use that term. That which you denominate Deity formulates this law through man's interior possibilities, and in no other way. If it were not possible for you to relate yourselves rightly to each other, there would be no voice of "God" speaking in the soul. If there did not exist within the interior universe those principles by which it is as possible, by-and-bye, to rightly relate each man to his fellow as it is that the sun shall rise and set in obedience to physical law, there could be no such thing as righteousness. Why, I tell you, it is as possible to evolve a just and permanent law, regulating these relations, as it is to organize a human family. How is a human family organized? Around the central law of love. How will that larger family of the community one day be organized? Under the law of righteousness it will, also, be organized around the central law of love. There is no other possible element by and through which this beneficent manifestation, which you have termed righteousness, can ever be presented to the consciousness and the outward life of man.

I know some scientists and social reformers tell you that it is possible to organize a righteous and beneficent society upon laws of selfinterest. But I tell you, nay; there will never come a time in the history of mankind, so far as I am able to determine, when self-interest will be the objective point around which the righteous organization of society will revolve. Why? Because the outward man, in the relationships which he sustains to the material universe, must always feel prompted to act in self-defense, and the action of self-defense is never the action of love. It is always the action of distrust, and distrust always evolves a like sentiment in the heart of him distrusted. Until you can trust each other (and trust is always born of love), you will never have an organized society of righteousness, of individuals working to right ends, in right relationships.

There, has been a confusion of thought among mankind in regard to righteousness, and in what it consists. When I was upon your of righteousness except by beginning to pracplanet I was taught that if a man aimed to be tice the same without regard to results. I afrighteous, he must first love God, and secondly, firm here this afternoon, subject to your critihis fellowmen. I learned that while being in- oism and your doubt, yet feeling within myself structed in the laws and creeds of the Chris- the correctness of my statement, that all laws tian Church', but since I have parted with the In the universe work parallel with the 'law material form, and have entered the interior which you have denominated righteousnessana 🖓 🖓

tain it. I said a few moments since that certain political reformers, who aim to introduce the law of righteousness in social relations, have told you that it can be founded upon the sentiment of self-interest. They have told you that, if it can once be demonstrated to the universal comprehension of the human race "unwise") to prey upon the weak and helpless, this will no longer be done. But this is not the law of righteousness, and this is not the way to attain it: for this would be merely the presentation of a state which did not exist interiorly, hence a condition of hypocrisy. The man who desists in his efforts to injure his fellow simply because he thinks by so doing he may finally be injured himself, has not attained to the law of righteousness-has not even a conception of its existence, or of the possibilities under which he acts as a sentient human being. Though to-day all the cannon in the world might be spiked, because rulers think it "unwise" longer to slaughter mankind; and though to-day it might be possible for you so to reconstruct society that not a single jail, reformatory or house of correction could be found upon the surface of this globe, because society understands that it is unwise for these things to exist, yet, looked at from the plane of the interior life to which you are all hastening, there still might be no righteous ends served, for the reason that the law of selfinterest, instead of the law of love, had operated in bringing about this change.

I repeat, therefore, that I know of no way by which to attain to an understanding of the law a contract and south watereld, signing to the state of the 1.1.1

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* Refers to a member of the Fraternity whose funeral oc curred that day.

NEW MUSIC .-- We have received from the publishers, White-Smith Company, 62 and 64 Stanhope street, Boston, the following: Instrumental-" Oberon," Fantasle Brilliant, J. Leybach; "Nachklänge aus Tannhauser," F. Spindler; "Thorn Rose," F. Bendel. Vocal-" Welcome Home," Quartette for Mixed Voices C. A. White; "The Spanish Gypsie," Song, M. Watson.

Coughs and Colds .- These who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc. should try BROWN'S BRONCHIAL TROCHES, & simple and effective remedy. They contain nothing injurious, and may be used at all times with perfect safety.

and the second second and the second second

I leave all kindly souls, who are progressing by varied ways toward eternal truth and light, to draw their own conclusions.

EDITH BERDAN, M. D. 113 Ellison street, Paterson, N.J.

The town refuse-destroyer at Leeds, England, says The Twentieth Century, deals with seventy tons of refuse daily, including dead pigs, dogs, etc. The furnaces are fed by the fuel in the refuse, and steam produced by this operates an engine and mortar mills, which convert the oinder and slag into mortar. One which convert the einder and slig into mortar. One part of lime is added to three of ground clinkers, and the product sells readily for \$1.25 per ton, and nearly pays the cost of the works. Four men, two in the day and two at night, operate the works, and these are paid \$7.50 per week. The refuse destroyer recently built at Hastings, and costing \$20,000, has proved a success in its ten months' operation, and has already saved much money. It was recently inspected by the representatives of sixteen corporations, and eight of these have decided to adopt it. Thus science steps in to relieve the burdens of mankind.

Bound To Get On Top.

Bound To Get On Top. In spite of all discouragements good gets on top. It takes long sometimes—it wears patience, and some-times sours the disposition—but genuine good meets with genuine success. That's gospel to any one who knows the history of Drs. Starkey & Falen's Compound Oxygen Treatment. It is well known what obstacles had to be overcome at the outset, the most serious of which was the antipathy of physicians. But how is it now? To-day more than one thousand physicians use the Compound Oxygen Treatment in their practice. They have found it a faithful ally in their efforts to subdue disease, and they have admitted as much. A 200 page book, which is free to any one, has the in-dorsements of many prominent physicians, beside the testimonials of clergymen and other professional men and women. It is over twenty years now that Drs. Starkey & Palen's Compound Oxygen Treatment has been doing its good work. If you have anything that is good, you must say so; it is not enough to have value, the fact must be made known. So Drs. Starkey & Palen have given the Com-pound Oxygen Treatment its well-niph universal vogue by systematic and careful advertising. The troubles of introduction and general acceptance were over years since, but they whilt to remind you that the Com-pound Oxygen Treatment is to remind you that the Com-pound Oxygen Treatment is to remind you that the Com-pound Oxygen Treatment is to remind you that the Com-pound Oxygen Treatment is to remind you that the Com-pound Oxygen Treatment is to remind you that the Com-pound Oxygen Treatment is to remind you that the Com-pound Oxygen Treatment is to remind you that the Com-pound Oxygen Treatment is to remind you that the Com-pound Oxygen Treatment is still available to assist the invalid.

Invalid. Invalid. need encouragement; it helps them to get well. The 200-page book above mentioned is filed from cover to cover with testimonials of grateful phy-sicians and patients. It will be sent free of charge to any one addressing DES. STARKEY & PALER, 1529 Arch street, Philadelphia, Pa., or 120 Sutter street, San Fran-cisco, Cal. γ

PAMPHLETS RECEIVED. - True Theory of Christianity; or, The Lost Book. A Commentary on Things that Men Should Know. By Andrew W. Madison. 12mo, pp. 86. New York: The Author.

A Woman in the Case. An Address delivered at the Annual Commencement of the National Medical College, in the Congregational Church of Washington, March 16th, 1887. By El-liott Coues. Second edition, with an Introduction by Elisabeth Cavazza. No. 6 of "The Blogen Series." Sq. 16mo, pp. 54. Boston: The Occuit Publishing Co.

Thomas Paine : Was He Junius ! By William Henry Burr. With an engraving of the portrait of Mr. Paine in Independ-ence Hall, Philadelphia. 8vo, pp. 26. San Francisco, Cal.: Free Thought Pub. Co.

The Pathway to Spiritual Realities, as Indicated by Metuphysical Science, and Glimpses Beyond the Veil: being a View of Things from the Idealistic Side. By A.D. Wheeler. outh Westminster, Mass.: The Author.

For severe colds, Johnson's Anodyne Lini-ment surely excels any remedy we ever used.

In Memoriam.

To the Editor of the Banner of Light:

It was my melancholy privilege to attend the funeral services of our arisen sister, MRS. MARY DANFORTH, at her iste residence in Chelsea, Mass., on Tuesday, Jan. 20th.

iate residence in Ohelsea, Mass., on Tuesday, Jan. 20th. Bro. Eben Cobb conducted the services in compliance with her wish, that should she precede limit os spirici life he should officiate at her funeral: He, whose soulful utterances have so often been to her a well-spring of joy unspeakable, and whose comforting words in the house of mourning can-not fail to dispel the shadows cast upon her sorrowing chil-dren by her sudden transition. Mrs. Danforth was a practical Spiritualist. Her whole life was an exemplification of that pure and undefield religion which she believed made precept and practice inseparable. She was endowed with spiritual gifts, and was a fitting in-strument by which many bereaved ones have received the comforting assurance that though unseen, their loved ones live.

comforting assurance that though unseen, their loved ones live. Many of her numerous friends gathered to offer their heart-felt sympathy to the afflicted household, among them the President and a delegation from the First Spiritualist Ladics' Aid Society of Boston, of which she has long been a worthy member, bringing beautiful flowers, emblems of her pure and spotless life. When summer zephyrs shall again echo the voice of in-spiration as it fails from human lips on the borders of Lake Pleasant, our sainted mother, sizter, friend, will be there a participant, and to help-not_as in the days of yore, but in newness of life.

Passed to Spirit-Life,

From Marblehead, Mass., Dec. 24th, Mrs. Mary E. Truell, aged 76 years.

aged 73 years. She was formerly of Salem. She was a true and noble we-man, a devoted wile, a kind and loving friend. The memory of her sweet amile and chearful words will ever be treasured by those who knew her best. When her hunband passed from mortal life she lowed her heat sadly and whispered: "Thy will be done." She knew she was not alone, and re-joiced in the ministrations of loved ones who waited to wel-come her home. Funeral services, held at her late residence on the first day of the new year, were conducted by the writer, and attend-ed by many friends and relatives. Her favorite spiritual songs were finely rendered by her friends, Miss Balley and Mirs, Hall. All. by their presence, testified their respect for one whose memory will be sacredly cherished till they meet her again. Mins. N. J. WiLLE.

From Boston, Mass., (20 Bennet street) Jan. 19th, 1891, Mrs. Ann M. Howard (formerly of Brockton), aged nearly 80

years. She was born in Wolfboro', N. H., in the year 1811. She was a firm believer in the spiritual faith, and willing to go home to meet her loved ones. We feel that she is enjoying the change to that life in the beautiful Summer Land. ALICH WILKINS.

(Oblivary Nolices not exceeding twenty lines published gra-tuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

3

BEECHAM'S PILLS cure sick-headache.

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JANUARY 31, 1891.

Bunner Correspondence.

Massachusetts.

KINGSTON .-- Daniel Weston writes : "Last summer, while at Onset, I engaged Mr. F. A. Wiggin, test medium and lecturer, to come and speak to the people of Kingston. He was accordingly with us recently. The weather was so unfavorable that many whom we ex-pected present from Plymouth, Duxbury, and other surrounding towns, were unable to be with us, and as there are but few in this local-ity who openly acknowledge their belief in Spiritualism, our audiences, afternoon and evening, were small; those who did attend, however, received food for thought. Both lec-tures were of a scientific nature, and clearly explained many points which have a bearing upon our spiritual development that heretofore have not, in the minds of many of our people, been well defined. Following each lecture, he gave tests of a convincing nature, including names and descriptions of people who once lived here, and in towns in this vicinity. We are trying to bring the light of spiritual truth to the people; but we are few in numbers, and the work is somewhat difficult. We hope time will change matters, and that we may yet be when the support as the spiritual truth to the people; but we are few in numbers, and Wiggin, test medium and lecturer, to come will change matters, and that we may yet be able to support regular meetings."

MELROSE HIGHLANDS .- M. A. C. Hutchinson writes: "For two weeks previous to the late J. P. Mendum's passing away, he had been confined to his bed. On Saturday afternoon, the foth, he said to one of his daughters, who the forth, he said to one of his daughters, who was in the room, and had noticed a change in him, 'Is this death?' 'I think it is, father,' she answered. He spoke of his wife (who passed away several years ago) and children, and said he had a happy home, and that every wish had been anticipated during his sickness. On Sunday morning, Jan. 11th, at 3 o'clock, he passed out of the mortal like a child falling aleen in its mother's arms. The fungeral envices

he passed out of the mortal like a child failing asleep in its mother's arms. The funeral services were attended on the 13th by a delegation from the Paine Hall Society, and were conducted by Mr. Washburn, (editor of *The Investigator*, of which Mr. Mendum was, for over fifty-two years, the publisher,) who spoke of the deceased as being a good and just man—one who always tald the truth was told the truth; was sometimes blunt, but scorned to resort to subterfuge even to shield himself; he had a hard struggle in early life, but his efforts were crowned with success. His domestic relations were peculiarly happy, and his home was his heaven. The services con-cluded by quartette singing."

FALL RIVER.-Mrs. Ann Hibbert writes "Owing to the unavoidable absence of the speaker we expected Dec. 28th, our youthful medium, Miss Mary B. Williams, held an inter-esting scance in the afternoon, and delivered an inspirational address in the evening that gave entire satisfaction, following it with im-pressive evidences of the presence of spirit friends of many in the audience. Jan. 4th Paul Connolly delivered two address-es and answered mental questions.

es and answered mental questions. Mrs. E. I. Hurd of Lynn gave us two excel-lent lectures Jan. 18th, also messages that were very much appreciated by their recipients."

NORTH HADLEY .- A. W. Field writes: "I have just finished reading 'Liberal Lectures,' by A. B. French, which I recently purchased of Colby & Rich. It was with great interest and pleasure that I perused the book. I have always taken especial interest in Mr. French's

always taken especial interest in Mr. French's productions since I heard him lecture at Lake l'leasant several years ago. In the preface of this book Mr. French writes: 'Should the suc-cess of this little volume warrant the expense, another and larger will in due time follow.' Every subscriber of THE BANNER who has not done so ought to purchase this book, and thus encourage Mr. French to publish the more complete one. Should it ever be pub-lished I hope it will contain the address deliv-ered at Cassadaga Lake in memory of Prof. Wm. Denton. Mr. French is truly a prophet of the nine-

Mr. French is truly a prophet of the nine-Mr. French is truty a prophet of the inne-teenth century. In my judgment, so far as my knowledge and observation extend, he ranks in eloquence and oratorical powers with Denton, Ingersoll and Wendell Phillips. The closing pages of the 'Future of Spiritualism' and 'The Anniversary Address' are grand and sublime in language and thought."

of his hearers thanked the minister for his comforting words, and praised him for his bracomforting words, and praised him for his bra-very in speaking out so boldly. Among other points made by him, Mr. McInerny gave the in the home that awaits them beyond there points made by him, Mr. McInerny gave the following testimony: "I am not here to criticise the doctrines of our friends, the Spiritualists, but I simply wish to point out to you what is said in reference to the subject in the Old and New Testaments. I know there are many people-but they may be classed with the ignorant-who are disposed to look with disdain upon Spiritual-ists; but, if they should stop and think, they would see that the Spiritualists have a stronger foundation for their religion in the Old and New Testaments than any other seet in the Christian church. I know not of my own knowledge the truth of the assertion that the inhabitants of the other world can visit us on earth, but I believe that they can and do; for, although I am a "doubting Thomas" and a very stubborn one—I know positively that all the wonderful stories I have heard are not base fabrications, nor did they emanate from unbalanced minds. The Spiritualists are doing a good work, and may God's blessings follow them. It takes a brave man and a brave woman to become a Spiritualist. Had I one-half the proofs that some of them have I would be even more enthusiastic than they are. Can you pleture to yourself a more beauti-ful thought than that of the immortality of the soul? Do n't you believe that if a boy were taught to be-lieve, and learned to realize that his father was with him in his hour of temptation or danger, he would row up a wiser, better man? And do n't you think that ofttimes a mother's heart-wound is healed when she feels the arms of her little one about her neck, and realizes the presence of her babe in her lap? There is no hallucination arout it, nor is the mother mad. Read the Old Testament, and tell me what you think of the woman of Endor; study the New Testa-ment, and give your version of Christ's second coming, then candidy and honestly consuit one of those won-deful, beautiful women of this inteeenth century who possesses that subtle power, which no scientist can explain. You will not then cry "fraud," but your re following testimony:

one matter connected with man's development Darwinly, which is difficult to understand. The camel is so helpless for several weeks after birth that it requires the most delicate hand-ling to prevent its neck from breaking, and the most careful attention to keep it alive. It is perfectly helpless; so weak are the bones and the least exertion causes dialocation, or anap-ping asunder. The mother is made to kneel, and then a person expert in the affair has to carefully raise and support the neck of the lit-tic one while it suckles. A little negligence or carelessness is sure to be fatal to the young one. How, then, did the camel develop with out man. We might reverse the question, and ask, how did man develop without the camel? He certainly never could have taken a step outside of the isolation of barbarism insuch regions as Arabia and North Africa without this oldest, first carrier servant of mankind. Here is a puzzle which I would ask Mr. Wal-lace [of whom Darwin in his 'Descent of Man,' first volume, says, 'he has an innate genius for solving difficulties.] to solve. The missionary Huc, in his work entitled, 'Travels in Tar-tary,' gives an account of the helplessness of the young camels. According to the theory of development, useless or inferior traits are laid aside, while the useful or superior are taken on or increased (if I am right). I cannot find that any one has referred to the subject, and it seems worth investigating.'' SPRINGFIELD. - Dr. E. Hovey writes:

SPRINGFIELD. - Dr. E. Hovey writes: 'Thought Transferrence' and psychometrical phenomena are allied with Spiritualism, cal phenomena are allied with Spiritualism, and the existence of both are doubted by many good people. To know the former to be well established, paves the way to the acceptance of the latter. But to be obliged to send to the old world for the proof, discourages ordinary investigators, and they continue to nurse their doubts and suffer loss for the want of just that information afforded by the English reports. Miss Cora Myrtle Carpenter, 'the child speak-er,' and her mother, Mrs. Porter, are with us this January, and the Society talk of employ-ing them for next month also."

LIBERAL.-Dr. E. B. Wheelock says: "The

component constituents of the universe, expressed in words, are but two-spirit and matpressed in words, are but two-spirit and mat-ter. Spirit or Spiritualism is the ever-present force that vivities all that fills the realm of in-finitude. Matter is but spirit leverage-its visible machinery; infinite intelligence the fulcrum upon which it is made to securely and permanently rest. Hence spirit, with its inherent attribute, in-telligence, is the superlative cosmical factor in the movement and construction of worlds, and systems of worlds, ad infinitum. Its home and

systems of worlds, ad infinitum. Its home and its force is omnipresent, and fills all space. It dwells in the atom, as in the mountain; in the zoöphyte, as in the zebra; as much in the soli-tudes of Jupiter's uninhabited planets, as in those that are. It sparkles in the drop of dew, and blushes in the morning rose.

' It glows in stars, and blossoms in the trees, Warms in the sun, refreshes in the breeze.'

Warms in the sun, refreshes in the breeze.' It sweeps its lyre along the thunder cloud, and sweetly whispers in the gentle wind. It is heard in the roar of the lion, as in the music of birds; in the cooing of the dove, as in the elo-quence of a Cicero. Oh Spiritualism! thou art the god of gods, for without thee no God could ever be. It is thy force which gives the law of life on earth; and spins the thread with which to weave the garments of immortality. Thou art a child of the celestial skies; the door to golden fields of new and noble thoughts; the silver chain that links the rudimental to

and The Anniversary Address' are graind and sublime in language and thought." New York. MOUNT VERNON.—"H." writes that "on Sunday evening, Jan. 18th, the Rev. Mr. Mo-Inerny, pastor of the First Universalist Church, Mount Vernon, N. Y., preached an eloquent sermon on 'Ancient and Modern Spiritualism.' At the conclusion of his discourse a great many the hormer time of the pridee and are on the arisen, crossed the bridge, and are on the other shore.'

Isked in This BANNER, and it is not diverging from the truth to say that overy spirit who manifests is very grateful, some expressing ille of all nature, and which is the most attems for the opportunity given them to send messages to their relatives and friendge."
(Our thanks are extended to our correspondent for this kindly and practical appreciation of our Message Department, which is truly, as said, supported by us at much expense. Would that others of our patrons might feel to aid in the same way in the work of sustaining Till.
OREGON.—Clarke Irvine writes: "There is one matter connected with man's development. Darwinly, which is difficult to understand the most careful attention to keep t alive. The parter of its long alender neck, that the least excition causes dislocation, or snapping asunder. The most neither sim ade to kneed, and there a pisson expert in the affair has the form of vapor is carried more or carelessness is sure to be fatal to the young ake, how with an devolution for a state of its long alender neck, that the least excition causes dislocation, or snapping asunder. The mother is made to kneed, and there a pisson expert in the affair has the form drage of its long stender neck, that the least excition causes dislocation, or snapping asunder. The mother is made to kneed, and there a pisson expert in the affair has the of its long stender neck, that the least excition causes dislocation, or snapping asunder. The mother is made to kneed, and there a pisson expert in the affair has the one while it suckles. A little negligence or carelessness is sure to be fatal to the young one. How, then, did the camel develop with out the examel develop with the out mark. We might reverse the question, and there of the set are numerous cases have been induced by the use of loc from impure water. Were it into it is the print of the print of the print of the sent and eact of the set and used for draining of tilt and early and the were diseases have been induced by the use of loe from impure w

BANNER

by the use of lee from impure water. Were it in my power, I would close every sewer in the land used for draining off tilth and pouring it into its life giving waters, and establish a system of cleanliness which would meet with the approval of Nature's God, and with every thoughtful citizen of the world."

California.

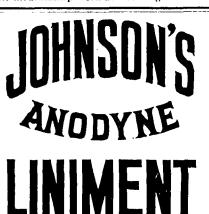
California. LOS ANGELES.—G. II. Brooks writes: "I am still in Los Angeles, though when I came I did not expect to remain as long. The meet-ings I started in September are still being held, though we have had to change our place of meeting a number of times in order to get a hall suited to our means. The socials I inaugu-rated when I first came here still continue in interest and enthusiasm; in fact, they are growing all the time. New Year's eve we held a 'watch meeting' at the residence of Mr. R. Glower. It was largely attended. Refresh-ments of the choicest kind were served, and all there were made happier for the coming together.

all there were made happier for the coming together. Mr. John Slater paid our city a flying visit, beginning his work on New Year's night, and closing on Sunday evening. I understand it was well attended. I could not attend, being otherwise engaged. Mrs. Maud Lord-Drake has held two afternoon services, and very kindly assisted me one evoning; her doing so was appreciated by all. The cause of Spiritualism in this section of the country is in a very unsettled state. The whole West is full of liberal and spiritual thought, which will show its strength just as

thought, which will show its strength just as soon as we have a definite plan before us.

The climate here is perfect. I remain until the middle of February. When I leave I trust some one will be found who will take up the work where I lay it down."

NEENACH. - C. G. Brown writes: "We have lived far from spiritual organization, and have lived far from spiritual organization, and if it were not for the dear BANNER life's bur-den to us would seem unbearable. We learn that Mrs. E. A. Hammat of Ensennida, Cal., is laboring hard for the advancement of her enterprise — that of establishing a Home for Mediums. We learn that John Slater, the noted test medium of San Francisco, and G. H. Brooks have given perfect satisfaction in their mediumship work at Los Angeles."



FATHERHOOD.

OF LIGHT.

Along the vine-embowered hills of France Bounds Angelus, and morry hads and maids Pause in their jocund songs with downward glance, And meekly bow within the vintage shades. At selfsme hour, from glided minaret, Muezzin calls the faithful soul to prayer; And far across the world, where glows sunset In forest alsies, fanned by the pure, sweet air Of heaven, rich-roofed by stars, the red man kneels To the Great Spirit; thus man's yearning heart Would fain reach thee, oht God; thus conscience feels Ifter way, through dark, to thee-well where thou art! When thou hast said, "I am thy Father-call-When thou hast said, "I am thy Father-callt" -Zitella Cocke, in New England Magazine for Jan.

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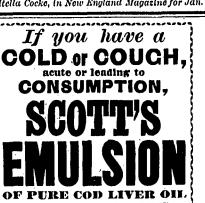
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LOCKPORT .- "E. M. P." writes, Jan. 21st: "The Society of Spiritualists meets every Sunday evening in Doty's Hall, 201 East Avenue. our hall is filled on each occasion by earn-est seekers after light. Mrs. Robinson is the regular speaker, and dispenses wholesome truth

regular speaker, and dispenses wholesome truth as found in our spiritual gospel. Last Sunday evening Bro. E. E. Philleo .oo-cupied our platform. Bro. Philleo is being rapidly developed as an inspirational and test medium, and we feel it only just to say that the 'spiritual powers' have found in him an element that can be unfolded for the uplifting of our humanity. He hones to fit himself for of our humanity. He hopes to fit himself for

public work. The Society is expecting to organize a Ly-ceum soon. We have several promising medi-ums developing in our midst. So the good

work goes on. On the first Monday evening of each month we hold a conference and business meeting. A pleasant Christmas entertainment was held at our hall, and a good time had. Our faithful, earnest Brother E. A. Doty deserves mention. He has fitted up the hall we use, at considera-ble expense, over his store, and is constantly working for the good of the Cause he loves so truly." truly.

are no tears, no aching hearts, no breaking asunder the silken cords of human love.

asunder the silken cords of human love. Sacred Spiritualism! In deepest reverence may earth's millions bow and give thee praise and adoration; for thou hast broken time-worn creedal fetters, sundered the bars of the tomb and lifted up the thinking world from the dark valley of material night, giving it light from seraphic spheres.

In conclusion may we repeat the words of a prophet who lived in the long ago: 'Rejoice, then, oh, earth! and break forth into singing, ye mountains, ye forest and every tree therein! For the Lord hath redeemed Jacob and glori-fied himself in Israel.'"

Vermont.

STOWE.-Mrs. L. W. Buzzell writes: "Mr. A. E. Tisdale arrived here Jan. 7th. He was met at the Waterbury dépôt by a party of friends, thence went to Stowe, some ten miles

friends, thence went to Stowe, some ten miles distant, where he was met at the house of one of the workers in the Cause by a large party of friends and well-wishers, and a very pleasant evening was passed in social greetings. Sunday, Jan. 11th, Bro. Tisdale gave a lec-ture in the town hall, which was crowded. Many came out of curiosity. When his guides took control they seemed to enter into the spirit of the occasion, and won over to our side their audience. After the lecture Bro. Tisdale was overwhelmed with congratulations from friends and strangers. He is a wonder to them; they know that of himself he could not say what he does, therefore his words make a deep impression on their minds. We feel that our efforts to organize meetings here in the inter-est of Spiritualism have been crowned with sucefforts to organize meetings here in the inter-est of Spiritualism have been orowned with suc-cess, and we thank the spirits for blessing our work. We also thank THE BANNER for first bringing to our notice the good work of Bro. Tisdale. Formerly four resident ministers were required to keep the people of Stowe in the straight and narrow path, now there is only one, a Methodist, and we fail to see that the people are any worse or better than they used to be; but we think they have been spiritually starved, and that the time is now ripe for us to to be; but we think they have been spiritually starved, and that the time is now ripe for us to begin our work. With the aid of the spirit-world, and permission to record our work from time to time in the much appreciated and help-ful BANNER, we feel strengthened to go on with our efforts with renewed energy. Bro. Tis-dale is mentioned in several items in a paper, here called *The News and Citizen*, all com-mending the man and the quality of his lec-tures. We are rejoicing over the success of our meetings." meetings.

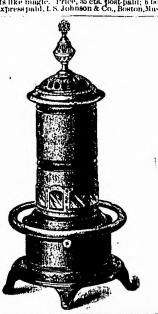
Wisconsin.

WAUKESHA.-Mr. W. D. Holbrook sends us his views of the cause of cyclones, which are in part as follows: "There is no country on the earth which should be more free from all man-ner of calamities than our new world, because Indiana. INDIANAPOLIS. — H. R. Henning writes: "In renewing my subscription to THE BANNER for '91 I shall not avail myself of the reduction made in its price, because to me it is worth many times the price I pay for it, through its Message Department alone, which undoubtedly is sustained at much expense to you for the benefit of spirite as well as mortals. For the last ten years I have read every message pub-



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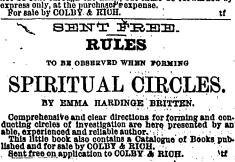
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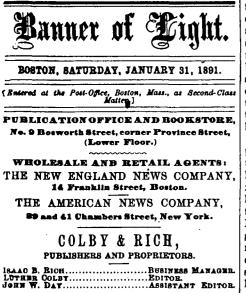
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BANNER OF LIGHT BOOKSTORE. SPROIAL NOTICS.

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In quoting from THE BANNER care should be taken to distinguish between oditorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents give uttrance. The notice will be taken of any letter or commanica-tion which does not come authenticated by the name and address of the writer. The writer sont to this office containing matter for inspection, should be marked by a line drawn around the article or articles.



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

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

What is Going On Among the Creeds.

The Boston Herald is convinced that religious reconstructions are needed and inevitable. Quoting from Prof. Le Conte's book on 'Evolution and Religious Thought." the statement that we are now on the eve of the greatest change in traditional views that has taken place since the birth of Christianity, and that this change means a reconstruction of Christian theology, it proceeds to an examination of the merits of the MacQueary case just tried at Cleveland. Mr. MacQueary's contention, says The Herald, was that the traditional gospel of the infancy of Jesus could be set aside without rejecting the belief that Christ was the Son of God, and that the bodily and material resurrection of Christ was an illusion and an impossibility. He affirmed that a great many clergymen and laymen in the Episcopal church held the views for which he was under trial, and maintained that he is entitled to standing in his own church as much as they

If he is condemned by the church in Ohio, The Herald says the ecclesiastical court will put itself on record against the liberal construction of theology; but this will not change the opinions of those who have reached intelligent and final convictions on these points. The truth is that men have felt compelled to take positions, not more in the Episcopal church than in all the other churches, by which they could escape from the difficulties laid upon them by traditional Christianity. There are to day two parties in all Christian organizations. One party holds that every part of the gospels is to be regarded as of divine authority; the other party rejects what is against experience, or plainly traditional or unreasonable. It is not a new issue, but it is the one behind this MacQueary trial, the one that has to be met by intelligent Christians, and one of the vital questions in the theology of the present time. The great critical writers of the New Testament are almost as much divided on the point of the virgin birth of Jesus as intelligent people generally are. Historical and scientific criticism, says The Herald writer, has not set aside the "miraculous," but it has limited the generally understood field of the "miraculous" in religion, and has led to the rejection of a great many of the so-called "miracles" in both the Old and New Testaments. At the same time, he adds, it is impossible to drive the miraculous element out of Christianity. It inheres in the sinlessness of the Christ; and it is on this account that the more liberal believers in Christianity are held to the Orthodox position, though they ask for a new and less difficult statement of the faith. The views of these people are that traditional Christianity is very much wrapped up in sacred mythology, and that, however profitable it may be for the purposes of poetry and art, it is not to be accepted by intelligent Christians as a necessary part of their religion. In The Herald's opinion, the MacQueary trial emphasizes the position of this large and growing class of believers, and Mr. MacQueary's book also do them more good. Count Rumford was chiefly written to help them to escape from proved it by a practical experiment with a porthe difficulties with which much of traditional Christianity is beset. The conviction with them is that a great deal more stress has been laid upon the traditions of Christianity than upon its spiritual development, and that has from the first been our own conviction. If, says The Berald writer, with great truth, persons in ecclesiastical authority are slow to admit thus much, the higher Christian consciousness of the age is moving in this direction. Nearly all the traditional beliefs of the Old Testament have already been given up, and the critical study of the New Testament is constantly giving us more freedom in accepting its statements. The present religious movement is in the direction of larger freedom of belief, and can therefore be looked upon with confidence and satisfaction. It is not, says The Herald, so much a movement toward the denial of truth as an effort to secure for it a better affirmation. It is a movement, too, that cannot be retarded by ecclesiastical convictions of heresy and penalties attached. Being of the spirit, it is to renovate and reorganize all things before it ends. Spiritualism is doing the needed pioneer work for this long-wished-for consummation.

State Walter

1.11

Nationalism as a Religion.

Rabbi Schindler spoke on the above subject In the fourth of the series in the Wendell Phillips lecture course in this city, and said that Nationalism and Socialism meant one and the same thing; that Nationalism, when looked upon as a religion, gives evidence of its life like any other religion, by means of dogmas, or principles. And the first dogma of Nationalism is that in seeking to bring about a change in the present order of things. No thought of violence under any circumstances is to be entertained, but that the process must be of a wholly peaceful nature. The second dogma of Nationalism is, that all humao beings are entitled to an equal share of all the commodities created by common work. The third dogma of Nationalism is but an amplification of the second one, and maintains that the labors of all men are of equal value, the architect who

designs and superintends the work of a thousand hands being entitled to no more pay than the common laborer, who carries brick under his direction. The next dogma of Nationalism is that competition is not alone unproductive of good, but is a waste of energies and an impediment to progress. Nationalism further holds that humanity is a unit, to the combined work of which nothing is impossible, and the result of which will be sufficient to supply all needs and wants. And its last dogma as a religion is that, inasmuch as the combined efforts of human society must carry, support and protect each individual from the cradle to the bier, the individual must serve the whole with his best efforts and with all

the powers with which nature has endowed him Unlike the one wing of the Socialists, which proclaimed that they would strive to attain their aim peaceably if they could, but by violence if they must, Nationalism discards and rejects with disgust the very thought of violence. It holds that if men are not born equal, for that very reason they shall be made equal. Nature does not endow all men alike. She gives to the one physical strength, to the other mental powers; to one she gives skill, to another taste: but from this does not grow the consequence that the one whom nature has neg-

lected must therefore suffer by the hand of man; that because nature has not given him physical strength he must become the slave of the physically strong; because nature has not given him the brain power he must become the victim of cunning; or because nature has not made of him a favorite he must be an outcast also among men, that he must be excluded both from participating in the common work, and from sharing in its products. There is no hu-

some way, who would not fit somewhere into the great system. That the labors of all men are equal in value

is a dogma of Nationalism which will appear preposterous yet for a very long time. It cannot become appreciated as long as the individualistic standpoint is upheld. And yet there is nothing more true and more important than this dogma. As we have not given to ourselves our abilities, but they have come to us through nature, a man cannot do more than his best, whatever that be. It is not what a man does, but that he does it, and does it well, which gives him the right to a share, and an equal share, in the results brought about by his work. It will take another century before this dogma will be understood, but when all shall have once grasped its truths, an adjustment of the social order will be the consequence.

Nationalism as a religion believes in the possibility of a life without poverty, without renunciation, and without crime; and it finds the solution of the problem in the Socialistic theory from which all its dogmas spring, namely, that humanity is a unit, to the combined work of which nothing is impossible, and the result of which will be sufficient to supply all needs and wants. For thousands of years all religions have thundered: "Thou shalt not," and still crime has not vanished. Their failure did not come from ill will, but

found did not agree with him. He used to say that it was not the particular kind of food for which he had a care, so much as it, was the quantity of it. And so he enjoyed every day of his life to its close,

There is no doubt that we can any of us pursue the same course with a similar result. If we should not achieve so long a life as he did, we may at least lengthen it over so much, and make it vastly pleasanter and more satisfactory in the living. It is never too late to begin, after coming near to old age. Only let a person act in the matter judiciously and discreetly, not impulsively and at haphazard. Begin with deliberateness, and proceed slowly. Find out for a fact what is superfluous in diet, and then discard it: The safest way is to taper off, in a reform of this kind. It is not starvation that is advocated, nor even fasting, but simply the steady government of our dietary by rules which are ascertained to promote and preserve our health. Obey them strictly, unflinchingly, and nature will readily coöperate in the worthy endeavor. It will not be long before the brain will grow clear, all the darkening old fears will vanish, the world will turn into a pleasant place altogether, and life will be worth living indeed.

To us it seems strange that so plain a regimen, which is positively known to work such benign results, should not be far more generally adopted than it is. It shows how gross we yet remain in respect of our appetites, and how we cling to sense when the spiritual is all the time silently beckoning us to come up on to higher and safer ground. What different lives we might lead if we would! At present it takes the larger part of our time to provide for our physical wants, and the rest of it is worth little to us because we have unfitted ourselves to enjoy it. Nature, as has many times been said, requires but little. As we become older we require less of everything. It is the period in life when we should be in the best possible condition to enjoy our enlarged freedom. As the preparatory stage for the purer spirit-life it can and should be made much more of than it usually is. It may be an era of cheerfulness, of happy content, of a larger and clearer hope, instead of melancholy regret for what is past and gone and dread of what is to come.

Reform or Something Worse.

If half as much were done to prevent poverty and crime as to arrest and punish the vagrant and criminal, a long step indeed would be taken in the direction of social reform. We are not to assume that there are no cases of destitution and suffering except those which man being who could not be made useful in in one way or another are made public.

Recent investigations, it is alleged, have shown a terrible state of destitution in Boston, and this city of boasted "culture' had best look well to its reputation for even civilization. It is reported that there are hundreds of little children from three years old upward who are forced to work or starve. Women are obliged to borrow soap before doing twenty-five cents' worth of washing; to borrow a shawl or wrap in order to go out to spend a hard-earned half-dollar; to take up with the very refuse of the markets, and to harden their feelings against the piteous cries and appeals of hungry little ones, Their clothing is notoriously so meagre that they have to fly and hide away when visitors come to see them. Oftentimes children six or seven years old are nearly destitute of covering! Families of four or five persons of both

sexes are crowded into one room together, sometimes situated below ground, and used for every purpose.

How can immorality and disease fail to be the final result? And these shamefully-crowded houses are the property of respected citizens, who want at least twenty or thirty per cent on their investments, and take this way of securing it.

These cases of destitution could be multiplied into the hundreds in Boston, New York, Chicago, and every other large centre of population. Old men and old women may be found sewing pants at fourteen cents and less a pair. Young women, pale, wasted and worn, are sighing their lives away in a vain effort to support their children, while these same children must in their turn either work or starve.

Scance with Dr. Stansbury.

An interesting account is given in The Mail, Stockton, Cal., by Leon M. Bowdoin, of his experience with Dr. Stansbury at the office of the latter in San Francisco-remarkable evidences being received of the genuineness of the claims of Dr. S. to receive mes- social. A week later a "Spiritualistic Tea Meeting" sages from the world of spirits by telegraphy and paychography.

flaving seen it stated that these phenomena had had never been produced, the writer above named determined to test the matter for himself, and thus be enabled to base his conclusions upon that best of grounds, one's own personal experience. He was not an expert in telegraphy, hence could judge of the genuineness of the messages only by the answers received. He says:

ceived. He says: "While the Doctor was out of the room, I wrote six questions on slips of paper three inches square, and folded them into little poliets as large as a dime. These I laid, one at a time, on the top of the box, and awaited the results, seeing that there was no possi-bility of the medium reading my question. Each time the answer came directly to the point and appropriate to the question. One question was directed to my wife, and had only liter-name written. In the answer her name was signed and the names of two other very dear friends were written. I addressed one question to one of my grandfathers, not designating which one was meant; I only said: 'Grandfather, what is the prospect?'--not writing a word to give any one a clue to what I meant. The answer came: 'Those claims will be paid; its sonly aquestion of time. They should have been paid long ago. GRANDFATHEB WILLIAM.' The question referred to the 'French Spoliation Claims,' and 'Grandfather William' was the othe whose vessels were taken by the French, and for which I have a claim against the Government.'' His experience with slate writing was equally sat-

His experience with slate-writing was equally sat-

isfactory, and furnished conclusive evidence that the phenomenon is a fact and Dr. Stansbury a medium for its production. Upon slates fastened together firmly with six screws, their heads counter-sunk and covered with wax, then impressed with the writer's own private seal, and not for a moment out of his hands, questions were correctly answered, scores of his friends and relatives wrote their names, pictures were drawn, and matters known only to himself and the communicating spirits freely written of. The writer closes by saying;

"Every one must judge for himself what the agency is that does this writing and as to its truthfulness. I only know it is not done by sleight of hand, when I can prepare and hold the slates myself."

The Veteran Spiritual Union.

The adjourned meeting (from the initial one, held Thursday. Jan. 8th, at the Banner of Light Public Free Circle-Room) occurred at the First Spiritual Temple (on Back Bay), Boston, on the evening of Jan. 22d.

Dr. H. B. Storer presided.

After the reading of the records of the previous meeting, by the Secretary, M. T. Dole, the Committee on Constitution and By-Laws rendered a report, which was adopted in part. The original committee was then discharged, and the remaining articles not adopted were referred to a new committee, consisting of Dr. H. B. Storer, M. S. Ayer, A. E. Giles, Jacob Edson, M. T. Dole, and Mrs. Lake, for further consideration and revision.

Voted to adjourn, to meet at the Temple on Thursday evening, Feb. 5th.

The Royal Commission.

The Vaccination Inquirer (London, Eng.: E. W. Allen) gives an interesting and carefully prepared summary of the third report of the Royal Commission, comprising the evidence of nine witnesses taken at sixteen sittings. The Inquirer deems it the most important of the reports thus far issued. "It is," it remarks, "the first to contain our case from what may be called the genuine anti-vaccination standpoint; the first to give an idea of the grand fight that 'the ignorant fanatics' can make against the best and most highly skilled leaders in the ranks of medical despotism." The Inquirer's summary occupies twenty-five columns, and renders this-its January-issue one of great value.

Mrs. Clara A. Field-Conant,

Late of Beston, but now a resident of Washington, D. C., is ready, as will be seen by an announcement under head of "Movements," to accept calls to lecture where her services are desired. This genial lady and excellent medium has had an extended and useful experience as a public advocate of the Spiritual Philosophy, and deserves to be kept actively employed by the friends everywhere.

CF The Spiritualists of Mayagnes, Porto Rico, are building an asylum for the infirm poor and a free night school for children.

W. J. COLVILLE'S WORK .- On Friday, Jan. 23d, Mr. Colville addressed a large audience

Foreign Items of Interest. We gather the following from The Marbinger of

Light, Melbourne, Australia: The Adelaide Spiritualistic Association held a meet, ing Nov. 7th, at which a lecture was followed by a was held, the first the colony has known. After tes songs and recitations and conversation amongst the members passed the time agreeably till nearly 11 P. M., when the company broke up with "Auld Lang Syne." The Children's Progressive Lyceum of Melbourne and Richmond held their annual piento Nov. 10th. A variety of sports, under the direction of a special committee, occupied the forenoon. At 2:30 a session was held of the combined Lyceums, under the direction of Mrs. Harris and Mr. Elliott. After songs, golden chain recitations and calisthenics, Mrs. Harris delivered an impressive address on "The Appropriateness and Harmony of the Spiritual System of Education." which was attentively listened to by a number

of spectators outside the ranks of the Lyceum. A march by the two Lyceums, conducted by Mr. Elliott, brought the session to a close, and the rest of the day was spent in rambles by the river, and impromptu gamés

Mrs. Harris, whose "Experiences in Spiritualism" were given in THE BANNER of Nov. 1st, recently delivered in Melbourne three impressive lectures entitled "The Way," "The Truth" and "The Life," in which were embodied the ethics of Primitive Christianity and Modern Spiritualism. Dec. 14th she was to close her engagement at Melbourne and leave for Sydney.

Under the heading of "Immortality," a contributor to the Australian Herald (Wm. Gay), after alluding to the need of a demonstration of a future life as an incentive to a religious life here, proceeds to show: First, that there is nothing in physical science opposed to the notion of an unseen spiritual world peopled with beings who are intelligent, yet who are not associated with material bodies. Second, from Ethics we learn that the presence of a moral sense in man favors the existence of a spiritual world, Kant distinctly affirming its existence. Third, Metaphysics, affirming that matter depends for its existence on mind, and that mind, therefore, cannot be supposed to be derived from that for whose existence it is necessary, thus pointing to a spiritual condition as paramount. Fourth, the evidence furnished by the various phenomena of Spiritualism during the past fifty years. In this connection the works of Wm. Crookes. Prof. Zöllner, W. Stainton-Moses, M. A. (Oxon), Robert Dale Owen and Alfred Russel Wallace are re-

ferred to and recommended for perusal, as affording solid evidence of the fact of intercourse with the denizens of the spiritual world.

For the Children's Lyceum.

A Musical and Literary Entertainment, followed by s social dance, will be given at America Hail, 724 Washington street, Boston, on Thursday evening , Feb. 12th, for the benefit of the Children's Progressive Lyceum under the direction of Dr. W. A. Hale. The programme consists of twenty two numbers, comprising vocal and instrumental music, readings, dramatic sketches, etc., closing at 9:30, from which time until 12, dancing will be engaged in.

EP Dr. Charles I. Weston of Ashland, Mass., is a fine trance medium. He holds private circles at his residence every Sunday evening, which are said to be very satisfactory. The Doctor has been a medium for fifteen years. His spirit guides desire him to go on the public platform. He called at our office on Tuesday last, and was entranced by A. S. Hayward, who identified himself in a remarkable manner. He said he was still at work against the Doctors' Plots, and wished the medium he was controlling to go before the legislative committee in case another attempt was made to pass a law preventing the magnetic healers from practicing.

James Largee, a night watchman in the Merrimac Mills, Lowell, Mass., says that going into a carding-room about 11 o'clock on the night of Jan. 16th he saw a man and woman facing each other, the former holding a pistol, from which he fired shot after shot at the woman. He rushed toward them, when both man and woman disappeared. The next morning no signs of a disturbance were visible. The watchman was so frightened that he resigned his position, and declares nothing can induce him to resume it. We have no doubt the watchman thought so, but spirits never carry pistols.

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

Miss Knox has removed to 486 Tremont street, Bos-ton, where she will be pleased to see friends and patrons. See advertisement. phronia E. Warner-B

from a single error: they have looked upon mankind as being formed of many individuals. The unit is not man, but mankind. Accept this, and all the difficulties vanish and beauty fills the world. By the invention of machinery, men have become interdependent upon one another, showing clearly enough that mankind, and not man, is the unit. Now has a true and better basis been found on which can be built a structure that shall shelter all human beings?

Nationalism is Socialism refined. All human beings are entitled to a share of the commodities of life. All men are not born equal. A man cannot do more than nature has fitted him for. Mankind can live a life of happiness on earth. Nobody should live in idleness upon the support of others. Justice should be given in place of charity. Nationalism must be looked upon as a religion that intends to save and improve the world. It has come to stay. Its mission is to bring about the true equality and true liberty of all human beings.

Temperance in Eating.

We never repent having eaten too littlesays the familiar maxim. Most people can perhaps assent to its truth, those only excepted who have suffered from involuntary starvation. The "too little" is what they stand in apprehension of the rest of their lives. For all

that, it must be allowed that the majority of people eat too much. They would eat less, in the first place, if they ate slower, and it would tion of the Bavarian army. The well-known and often-cited case of Louis Cornaro, a Venetian nobleman, who prolonged his life beyond one hundred years, furnishes instruction on this point which all persons may heed to their

advantage. Up to the age of forty he led a free and fast life, and came so near his end in consequence as to be persuaded by his physicians to change his habits of life, and treat himself ever afterward as if he were an invalid. The consequence was that from a life of melancholy and depression he created for himself a life of cheerfulness and even of galety, which he kept up to the last. In his extreme old age he wrote dramas, enjoyed music, practiced the

architectural art, made long journeys without the usual fatigue, entertained his friends, laid out grounds for cultivation, withstood the effects of bodily accident, and went through the long roll of years with a far more youthful spirit than that which characterized his early manhood. He was free from disease of every kind, for it found nothing in his system to feed upon. He was accustomed for the long remainder of his days to weigh his food and drink, never allowing himself to exceed the limit fixed for both. He was not a vegetarian, but he rejected all kinds of food which he lical exhaustion.

Lazarus represents our poor, Dives represents our society. Can we conceive of any fate awaiting a society so constructed but that of God's condemnation and its own consequent

ruin? Where are we to bring up as a people, if this is the best we can do in arranging our social framework and ordering our social life? Wicked beyond all reach of expression are the men who greedily grind out the lives of the poor by exacting extortionate rents for dens that hardly afford shelter, and compel the performance of slaves' tasks at wages shamefully insufficient to keep the soul in a living body.

Talk not of the impracticability of the idea embodied in Nationalism, with such proofs of the weakness and wickedness of our society as now constituted. It cannot stand thus always There must be either a reform or a collapse One or the other is a pressing necessity. Who can cherish any of the purposes of ordinary ambition, while his fellow-beings are suffering such wrongs around him that cry aloud to heaven for correction?

EF In their eagerness to do good (or when they think they are doing good.) sanguine peo pleare prone to make mistakes. Several writers in The Chicago Progressive Thinker may be reckoned in this category. When people brag that they can accomplish certain ends by lessening the value of the labor of their contemporaries. who have passed through sad experiences to gain a foothold in their business, we are at a loss to perceive where the honesty of such an effort comes in, when especially such people profess to inculcate the strictest morality. We may be mistaken in our view of such cases; and if we are, we hope to be set right in the premises. But we do not believe in injuring one class of people that another class may live and thrive. We believe fully in the adage, 'Live and let live," to the end that our common humanity may be benefited by the pro-0688

197 An antipodean contemporary gives a word of caution against a too-ready adoption of opinions regarding newly-introduced methods of eradicating disease, ""It behooves us," it says, " to be vigilant lest in yielding ourselves to the incantations of Jenner, Pasteur and Koch, we assist to transform God's fair creation into a syphilized, cancerized, hydrophobized, tuberculosed caricature of humanitv.'

KT A line from the veteran Warren Chase Cobden, Ill., Jan. 17th, seems to indicate that he is slowly sinking under the pressure of physand the second of

in the Unitarian Church, Broad and Spring Garden streets, Philadelphia, on "Man and His Relation to Deity." The lecture, which was received with the closest attention, was an attempt to discover the basis on which a common theory of human life and destiny could rest, acceptable to free and earnest thinkers of all schools of opinion. [An ab-stract of this discourse will appear next week.] The same subject was handled again with equal ability in Everett Hall, Brooklyn, the

equal ability in Everett Hall, Brooklyn, the following Sunday evening, Jan. 25th, on which day at 11 A. M. and 3 P. M., Mr. Colville spoke to two large audiences in New York. On Sunday next, Feb. 1st, Mr. Colville will lecture in Union Square Hall, at 8 Union Square, close to Fourteenth street and Broad-way, New York, at 11 A. M., on "The True Key Square, close to Fourteenth action and Link way, New York, at 11 A. M., on "The True Key to Theosophy," and at 3 P. M. on "Evolution and Immortality." All seats free; everybody cor-dially welcome. Voluntary collection. Also in Everett Hall, Brooklyn, at 7:30 P. M.

THE BANNEB "Correspondence Department" the present week contains important matter contributed by Clarke Irvine (Oregon, Mo.), George H. Brooks (San José, Cal.), C. G. Brown (Neenach, Cal.), H. B. Henning (Indianapolis, Ind.), W. D. Holbrook (Waukesha, Wis.), Dr. E. B. Wheelock (Liberal, Mo.), "H.," (Mount Vernon, N. Y.), M. A. C. Hutchinson (Melrose Highlands, Mass.), Dr. E. Hovey (Springfield, Mo.), and Mrs. Ann Hibbert (Fall River. Mass.)

Our friend and co-laborer, M. STAINTON MOSES (M.A.), editor of London Light, has our hearty good wishes, with the compliments of the season. We fully reciprocate his kind regards, and hope he enjoys the blessing of physical health to thus enable him to carry on successfully the grand work the angels have entrusted to his care. /

In the sad case of MRS. PICKEBING, we are gratified that our call for assistance has met with ready response. Since our last report the following sums have been received at this office: J. H. M., \$1.00; Columbus Wells, \$2.00; Arthur B. Turner, \$1.00; I. W. R., \$1.00; C. H. N., \$2.00; H. C. Whiting, 50 cents. Thanks, dear friends.

By reference to various parts of the present issue, it will be seen that a number of Spiritualist Societies commemorated on Sunday last the birthday and life-work of THOMAS PAINE.

We have just received information that that grand and highly useful trance-speaker, Mrs. Cora L. V. Richmond of Chicago, is dangerously ill.

12 James Burns writes us from London, in business letter, that Mr. Charles Blackburn assed to spirit life Jan. 15th.

For The professed Psychical, Research, Soci eties in this country are managed by entirely, incompetent men. and a discourse of the second states csi f

Mrs. Sophronia E. Warner-Bishop may be addressed for engagements in Michigan, or any part of the United States, at Box 17, Traverse City, Mich. Dur-ing January she is in Grand Rapids, Mich. She is one of the veteran workers-having seen thirty-seren years of continuous service—and is an able and eloquent speaker.

For week evenings and New England engagements for Sundays, H. H. Warner can be addressed 9 Bos-worth street, Boston.

Dr. Uriah Davis Thomas, trance and inspirational speaker and platform test medium, has returned to Grand Rapids, Mich. He may be engaged on liberal terms for April and May. Societies wishing his ser-vices can address him until March 1st at 180 Trow-bridge strengt Grand Bandde bridge street, Grand Rapids.

Mr. J. Frank Baxter completed a most successful work in Northern Ohio last Sunday, and started east-ward Monday, Jan. 26th. Ho will lecture in Spring-field, Mass., next Sunday. Mr. Baxter is now open for week-evening work in New England. Address 181 Walnut street, Chelsea, Mass.

Mrs. Ida P. A. Whitlock speaks in Haverhill, Mass., Feb. ist and 15th; in Attleboro', Feb. 8th, and Provi-dence, R. I., Feb. 22d. She would like to make en-gagements for March ist and 29th and April 19th.

Mrs. A. E. Cunningham will be in Waltham, Feb. 1st and 22d; Lynn, Feb. 8th; Westboro, Feb. 1sth. Would be pleased to make further engagements as a platform test medium. Address her at 459 Tremont street, Boston, Mass.

The Battle Creek (Mich.) Daily Journal contains a good notice of a lecture delivered in that city on the evening of Jan. 19th, on "The Home of the Sonl," by Mrs. Helen Stuart Richings. She was to speak there again the 20th and 21st.

there again the 20th and 21st. Mrs. Julia E. Davis spoke in Odd Fellows Hall, Cambridge, Mass. Sundays, Jan. 18th and 25th, and in Pigeon Cove the 27th; will speak in Cadet Hall, Lynn, Feb. 1st and March 1st; Westboro, March 8th and April 25th. Would like engagements for March 15th and April 5th and 12th. Home address, 70 Windsor street, Cambridge, Mass.

Edgar W. Emerson was in Waltham, Mass., Jan. 27th; Rrockton, Mass., Jan. 28th; and will be in Fitch-burg, Mass., Feb. 1st and 8th; New Bedford, Feb. 15th and 22d; Fall River, Feb. 17th.

Bild 220; FBH MVCF, FCD. 1101. Dr. H. B. Storer, whose eloquent and instructive lectures have for so many years been familiar to the spiritualistic public, will occupy the platform of the First Spiritual Temple, corner of Exeter and Newbury streets, Boston, next Sunday afternoon, and each of the succeeding Sundays of February.

Mrs. H. S. Lake will speak at Willimantic, Conn., each Sunday of February. Permanent address, 52 Wore ester street, Boston, Mass.

Wore ester street, Boston, Mass. G. H. Brooks intends returning Bast. in the spring, and desires to make engagements with societies there for fall and winter work. Address 124 Charter street, Madison, Wis. He is now located at 722 South Grand Avenue, Los Angeles, Cal., where he has been locturing since the first of September. A correspondent writes Jan. 24th that Frank T. Ripley has done good work of late as a speaker and platform test medium at. Peoria, Ill., from whence he was about to go to other fields of labor. Miss Jennie Levs has engagements in Cleveland, O.

was about to go to other fields of labor. Miss Jennie Leys has engagements in Cleveland, O., during February; March, two Sundays in Bridgeport, Ct., and two Sundays in Worcester, Mass.; April, in Washington, D. O.; May, first Sunday in Brockton, second in Cummington, and the last two for the Haver-hill and Bradford (Mass.; Society. Can make further engagements for the camp-meetings and for the fall and winter months.

Mrs. Clara Field Conant will speak for the Spirit-ualist Society of Washington the Sundays of Febru-ary. Societies should address her for engagements at her residence, 210 4½ street, N. W., Washington, D. O.

D. C. Mr. J. W. Fletcher speaks every Wednesday even-ing at 510 Sixth Avenue, before the Psychical Society, New York; every Friday evening at the Adelphi Hall, Filty-second street and Broadway. He can be en-gaged for a few Sundays in March and April. Ad-dress 208 West Forty-third street, New York City.

A. E. Tisdale of Boston, who is filling a three-months' engagement at Stowe; Vt., has been scentred to speak at Central House Hail, Barre, Vt., Tuesday, Wednes-day and Thursday ovenings, Feb. 3d, 4th and 6th.

BANNER OF LIGHT.

NEWSY NOTES AND PITHY POINTS.

tr. As the Banner of Light represents the Spiritualists of the United States, it beheaves the friends overywhere to report progress in their respective localities each week for pub-Reation in its columns.

It seems that our young democratic governor likes "to trip the light fantastic toe," which suits the ladies exceedingly.

The King of Siam has cont six young men of his kingdom to a Pennsylvania medical college to educate them as doctors. The home cometery will all be laid off and nicely fenced in by the time they return to. their native land,

The managers of the exhibition at Chicago do not seem to have risen to the conception that the exhi-bition is to be a national affair, and as such should not be used to propagate the peculiar beliefs of this or that sect, especially in view of the fact that the na-tion, as a nation, recognizes no religion.—European edition of the New York Herald.

Tunnels are to be built from New York to Brooklyn Jersey City and Jerome Park. Whew! What next?

"Ma'am, does beef wear clothes?" "No, my son. Why do you ask such a foolish question?" "Because I've just been reading in The Globe about dressed " ileed

When an animal is choked, put a handful of gun-powder on the roots of its tongue and hold its jaws together, if possible, for half an hour. The gunpow-der relaxes the muscles and permits the obstructing substance to go either down or up. It is dangerous to poke the obstruction down the animal's throat.— Sedgwick (Kan.) Pantagraph.

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St. Petersburg contains nearly a million inhabitants

Gothamites are discussing the merits of Boston baked beans-how best to cook them, and soforth. They had better teach some of our modern Boston cooks, as this latter class have n't the slightest idea of how it is properly done. Drowning a pot of baked beans in pork-slush is n't the thing.

> [ABOUT SO.] My doctern is to lay aside Contensions, and be satisfied; Jest do your best, and praise er blame That follers that counts jest the same. I've allus noticed grate success Is mixed with troubles, more or less, And it's the man who does the best That gits more kicks than all the rest. —James Whitcomb Riley.

George Bancroft was buried, says the Boston Even ing Record of the 22d. No he was n't, only his body that had served him so well, was placed in mother carth. George Bancroft has passed to the higher life, and is more allve to-day than ever before.

We, the sovereigns of the United States of America, have n't a quarter part as many ships of war as we should possess, as more exciting events will transpire over the whole world during the next decade, in our opinion, than have been witnessed in all past time. and we, as a nation, shall be obliged to take a hand in the general upheaval.

Mr. Edward Bellamy thinks his Nationalist propa Mr. Edward Beitamy trinks his Nationalist propa-ganda has got far enough to support a newspaper, and he proposes to start the *New Nation* without delay. A newspaper is a pretty severe test, and if Bellamy's ideal can support one it will be entitled to some re-spect.—Auburn Gazette. Why not?

Rt. Hon. James Augustus Sinclair, F. R. S., sixteenth earl of Calthness, has just passed to spiritlife. The countess (who is a noted Spiritualist) sur vives him. He also leaves four sons and four daughters. The title passes to Lord Berriedale, who has been farming it in Dakota for some time.

Tobogganing down on a slippery slide Is the blissfulest kind of bliss; But it is n't so funny when you strike a stone And land uo 1no4 bsed V

It is alleged by an exchange that many farmers in the vicinity of Elgin, Ill., are feeding ground corn cobs mixed with other feed to their stock. Bran is so high the farmers long sought for some substitute. Many claim the new feed gives even better results than bran

Reports are current that Rev. Minot J. Savage (Boston's liberal preacher) is considering the question of accepting a call to Chicago.

Congressional documents are received from L. C. Hank, M. C., and John Cowdon, relating to improvements of the Mississippi River, also one of a hundred and sixty pages: "Silver in the Fifty-First Congress,"

allogether too free a hand with salaries for themselves, and the ordinary cliffen is as indifferent to it as can well be imagined." We are in favor of "free sliver." Bend it along, and

we'll feed the hungry, clothe the naked and aid the sick with it. That's all free silver is good for. Foggs-" I understand that the Ohicago World's Fair

norder to make sure of a first-class attraction." *Boggs*—" Have they something worth while in sight?" *Roggs*—" Not exactly in sight, but scientists say Kiaga-ra Kalls is wearing away in the direction of Chicago at the rate of two feet a year."—*Munaey's Weekly*.

The New York World offers ten dollars "for the best solution "-Horsford's Phosphate is the best we now of, as we 've tried it.

The New York Morning Journal is a quishy sheet.

According to the Constitution, says the Philadelphia Times, a man's life cannot be twice put in iconardy. What bearing has this, if any, on a person engaging the same doctor to attend him more than once?

White men in the Northwest are bound to keep up the Indian war excitement, if the telegraph can effect that purpose East. Now comes the news that the Chippewas "have shown a disposition to be ugly for the past month," and "Gov. Merriam, therefore, has taken summary action to quell the disturbance," by ordering Adj.-Gen. Mullen to call out the State milltary! Reader, keep your eye on this new Chippewa flasco, and we'll bet a big orange that the whole thing is a speculative canard.

The winter is rapidly slipping away. So is the snow hereabouts.

The lottery fad, is increasing rapidly in this city, and many poor people-servants, male and female-are being thus swindled out of their scanty earnings.

Read the message of Spirit William .Lloyd Garrison, published on the sixth page of this issue of THE BANNER. He makes some strong statements that politicians would do well to consider at this time, as they are characteristic of the man when in the earthlife, remarkably so, and should be heeded.

"He was light-fingered : the Rev. Mr. George's pecullar methods of acquiring property." This is what the New York Sunday World said Jan. 25th of the man named above; and added, that "he said grace, and stole spoons," etc., etc. Had this reverend (?) been a Spiritualist, instead of " a minister of the gospel," all the dailies in the country, as well as the pastors in their pulpits, would have roared their condemnation of "the fraud"; but in cases like the above they are as dumb as a mute-most of them.

The Prince of Wales is only forty-nine, and yet he has drawn from the British treasury \$16,500,000!

There are untaxed churches in Brooklyn, N. Y., to the amount of \$12,000,000, and property owned by religious institutions there to the amount of several millions more. And the tax payers grin and bear it.

Last Sunday's extensive snow-storm did immense damage to telegraph and telephone plants, and caused great public inconvenience in several States. Put the wires under ground! The sooner the better.

The Record states that Rev. Mr. Horr of East Boston remarked last Sunday night that church folk 'should not put any more money in churches for Boston," and gave his reasons why. To which Aunt lemima ejaculated-" Horr-id!" No wonder Rev. Mr. Savage thinks of locating out West.

Here's what Senator Carlisle says: "We have \$2,-000,000,000 of perfectly good money in this countrygold, silver, government notes and national bank notes. They are all good."

Judge B. R. Curtis died at his residence on New bury street, Boston, last Sunday afternoon. He was the youngest judge on the Massachusetts bench, and an excellent jurist.

Secretary Noble says "the lazy Sloux ought to be made to work for a living," How would it do to put the "lazy Sloux" and the lazy Indian agent to work at the same job?—Boston Globe.

Meetings in Boston.

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

to the public. **First Spiritual Temple, corner Newbury and Excter Streets.**—Bpiritual Fraternity Society: Sunday, "Temple Fraternity Bohool for Ohlidren" at 11 A. M. i. Loc-ture at 24 P. M., by Dr. H. B. Storer. Tuesday, Industrial Union at 74 P. M. Wednesday, Sociable at 74 P. M. E. A. O. Sanger, Secretary.

The Boston Spiritual Temple Society, Herkeley Mail.-Services at 10% A. M. and 7 P. M. Seats free; pub-ilc cordially invited. William Boyce, President; George S. McCrillis, Treasurer. First Spiritualist Ladies' Aid Society .- Organ-

ELIZABETH C. SANGER, See'y. FIRST SPIRITUAL FRATERNITY SCHOOL. – Last Sunday being very stormy, we had a small attend-ance, but very instructive to those present. From our Cards the lesson was "Life's Purposes," followed by Miss Lizzie Nolen and Hattle Dodge speaking upon the life-services of Thomas Paine. "What Spiritualism has been to Us" was the lesson of the day nearly all present reagonding. The lesson

the day, hearly all present responding. The lesson next Sunday is "Possibilities." No. 1 Fountain Square. ALONZO DANFORTH.

Berkeley Hall .- Last Sunday the storm of the norning prevented many from attending, but in the morning prevented many from attending, but in the evening a large number were present. The music by the quartette was excellent, and the guides of Mrs. Lillie gave nuch food for thought in remarks upon "The Sensational in Religion," which closed her work with this Society for the present. The platform will be occupied by Mrs. C. Fannie Allyn next Sunday morning at 10:30; evening, at 7. No word of introduc-tion is necessary for this well known worker. All who have heard her earnest words will want to hear again; those who have not, should not fail to be pres-ent.

nt. The Chairman, Mr. Craig, announced that the So clety would hold a social conference at Berkeley Hall next Sunday afternoon, at 3 o'clock, when short speeches will be made "as the spirit giveth utter-ance." All friends of free thought, and especially mediums, are requested to be present.

Dwight Hall, 514 Tremont Street .- The de veloping circle in the morning was well attended, and

veloping circle in the morning was well attended, and of much interest. The afternoon service opened with vocal music, led by Prof. Peak of Medford, and an in-vocation by Mrs. Heath, who spoke upon "Immor-tality." Prof. Peak gave a description of the power of psychometry. and asked, What is it that enables persons to describe places accurately and give delin-eations of character, if there is not spirit-power be-hind it all? Mr. F. A. A. Heath said the question of the ages has been. "If a man die, shall he live again?" and alluded to the remark of a Boston clergyman, "That there is a hereafter for human souls has never been proved," adding that the church has built every-thing upon faith; but Spiritualism changes faith to knowledge. Miss L. E. Smith then gave readings that were recognized, including names and descriptions. Mrs. Thurston closed the afternoon session with a number of tests. *Evening.*—The meeting opened with singing by Prof. Peak and an invocation from Mrs. Heath, who afterward spoke upon Spiritualism, stating it to be a step in advance of the church, inasmuch as it gave proof of the continuity of life. Dr. B. F. Barker fol-lowed in the same line of thought, remarking that while Theology says "I hope," Spiritualism says "I know," regarding the future life. Mrs. Ella Higginson of New York read an original poem entitled, "Will there be Music in Heaven?" which was heartly applauded. Dr. C. D. Fuller, under control, made a plea for less talk and more work for humanity, following with several tests accompanied by names, among them Fred Avery, a soldier, who passed away at Chancei-lorsville; recognized by friends. Charles Monroe, who fell from a staging in Charlestown, came for rec-ognition. Mrs. Josephine Stone gave very excellent psycho-metrie neadhner alternot the openet avery accurated by the source of the openet. of much interest. The afternoon service opened with

who fell from a staging in Charlestown, came for rec-ognition. Mrs. Josephine Stone gave very excellent psycho-metric readings, acknowledged to be correct delinea-tions of character. Mrs. M. W. Lesile spoke of the possibility of reach-ing out into the other life and drawing to ourselves good influences that shall direct us in the affairs of life and lead to higher attainments, closing with tests and descriptions of spirit friends. Meeting closed with singing. HEATH.

First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street.-This flourishing Association has plenty of work to do at present; the

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21st, afternoon and evening. Circle at 4, supper at 6. Mrs. Whitlock opened the evening entertainment with remarks; Mrs. Cunningham gave some tests. Capt. Holmes presented the following Preamble and Reso-lution as the sentiment of the Society regarding the demise of Mr. Wilder: *Wherea*, The earthly easket that contained the immortal principle of our much-loved and valued associate, Bro. David Wilder, has become incapable of longer retaining him in mortal form; therefore, *Recoleced*, That while we deeply regret that the hand we have so cordially clasped is powerless, and the tongue that has so often imparted sweet counsels is speechless, yet we confidently believe that though not present with us in the form he will be in spirit; and that we shall in the future, as in the past, be benefited by his valuable influence and genial companionship.

genial companionship. Adopted by a unanimous vote. Mr. Holmes followed the adoption of the resolutions with remarks upon Mr. Wilder's life, and the great service he has rendered the cause of spiritual progress. Emma Belle Huse gave an impersonation of "Tabby Toppleton," and an account of her pleasure excur-sion. Mrs. Cunningham gave tests. Mrs. Stiles and Mr. Whitlock made remarks. This Society now has seventy members, and additions are made at every meeting. All are welcome. MHS. H. W. CUSHMAN, Sec'y.

FOR INSOMNIA USE HORSFORD'S ACID PHOS-PHATE. Dr. O. E. BINGHAM, Elgin, Ill., says: "I have used it in my practice for the past ten years, and am well pleased with the result."

Miss Leys in Cleveland.

Miss Jennie Leys, the highly gifted inspirational speaker, will occupy the rostrum for the month of February at Memorial Hall, and lecture under the auspices of the Children's Progressive Lyceum of Cleveland, O.

Cambridgeport, Mass.-The sessions of the Spiritual Society in Odd Fellows Hall, Cambridgeport, are attended with good success. The meetings this month attended with good success. The meetings this month have been addressed by Mrs. N. J. Willis, who gave us a very fine and appropriate address the first Sunday of the new year; Mrs. C. Fannie Allyn was with us the second Sunday; and the last two Sundays the platform was occupied by Mrs. Juli E. Davis, to the great sat-isfaction of all. As a psychometric reader I think she is as entertaining and instructive as any one it has ever been my lot to meet. Next Sunday we are to have with us (if his health permits) the veteran Joseph D. Stiles. The music is a very attractive portion of our meet-ings, and is of a high order. We are also to have a concert by the Shaw Davis Concert Company on the evening of Feb. 5th, which we expect to be one of the best. H. D. SIMONS, See'y. The Ladies' Aid Social held a meeting Jan. 13th.

H. D. SIMONS, Sec'y. The Ladies' Aid Social held a meeting Jan. 13th. Many were present, and we listened with deep interest to remarks made by Mrs. N. J. Willis. The literary and musical part of the entertainment was well re-ceived, and all felt pleased with the interest that was manifested. E. H. MORSE, Sec'y.

New Bedford, Mass. - Last Sunday the First

Spiritual Society held its meetings, as usual, in Knights of Pythias Hall, Miss Nettie M. Holt of Anights of Pythias Hall, Miss Nettle M. Holt of Charlestown occupying the platform. Owing to the weather the afternoon attendance was small. The evening session called out a large audience. Miss Holt's highly appreciated remarks closed with a test seance of more than one hour's duration; the tests and descriptions were given very rapidly, and all but one correctly placed in the audience and promptly recognized. SEC'Y.

Springfield, Mass.-Miss Jennie Leys closed a very successful engagement with the First Spiritualist Society on Sunday, Jan. 25th. Miss Leys has suc-ceeded in keeping the old Spiritualists interested in the meetings, and her earnest, thoughtful discourses have left an impression which will be long remem-bared

have tell an impression which will be roll, The Ladies' Aid Society cleared about fourteen dol-lars by its "turkey supper" Jan. 14th. This Society recently donated one hundred dollars toward the ex-penses of our Sunday meetings. M. W. LTMAN.

A process of producing Ærated Oxygen Lynn, Mass.-On and after Feb. 1st services will

ADVERTISENENTS.

5

MAULE'S SEEDS LEAD ALL.

Our Catalogue for 1801 is pronounced absolutely the best seed and plant book issued; printed in good legible type, on good paper, it excites the admiration of all. 064 varieties of Vegetables, Flowers, Flowering Plants, Small Fruits, Fruit- and Nut-bearing Trees, etc., are beautifully illustrated, as many as 38 of them being in colors. This catalogue in mailed free to all who ordered in 1890; but as the postage on the book alone is five cents, we must ask all others who are not customers, desiring a copy, to send us twenty-five cents in stamps for it; and in addition to sending our catalogue, we will also mail you, without extra charge, a packet of the wonderful BUSH LIMA BEANS, THE MOST VALUABLE VEGE-TABLE NOVELTY INTRODUCED IN YEARS; AND A PACKET OF THE NEW MARGUERITE CARNATION, THE FLORAL WONDER OF 1891. These two packets of seeds are worth 25 cents; so it virtually means the same thing as mailing our catalogue free to all who answer this advertisement. Address

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DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

LIXIR OF LIFE TONIC AND NERVINE. A most wonderful Invigorator. \$1.00 per bottle; fix

L'A most wonderful Invigorator. 31.00 per bottle; an bottles for 55.00. BLOOD, KIDNEY AND RHEUMATIO REMEDY.-Purely vegetable. The greatest Blood Port

REMEDY.-PUPIly Regardle. The gratest Blood Par-fer yet discovered. Sl.00 per bottle; six bottles, 55.00. OELERENE.-A very pleasant, harmless and weader-fully efficatious Nervine. Sl.00 per bottle. THROAT AND LUNG HEALER will cure any Cold of Cough, if taken in time. Sl.000 per bottle.

Cold or Cough, if taken in time. Sl. We per bottle. WILD-FIRE LINIMENT.-Superior to all others. In Liquid or Powder. Price So cents. PSY OHO-HYGIENIO PILLS.-Purely repotable.

So cents per box. The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DES. STANS-BURY & WHEELOCK, 443 Shawmut Avenue Boston, Mass. Agents wanted. Also for sale by COL-BY & RICH.

I believe that Dr. Stansbury's Throat and Lung Heale will do all that is claimed for it. I had a vory bad coughef long standing, and it has helped me wonderfully. It gives me great pleasure to make this statement, that others simi-larly affected may find relief. H. O. Bunnett, Wiscasted, Meint.

Wiscassed, Maint. I had a very bad cold a year ago this winter, was under the doctor's care three months and got no relief. I bought a bottle of your Throat and Lung Healer. It gave me imme-diate relief. In one week's time I was entirely cared. I recommend it to every one troubled with a cough. BEWELL SOUTHARD, Hiscassed, Mana.

ERATED

Damarizatia, Mana, Jan, 1891. Damarizatia, Mana, Jan, 1891. DHS. STANSBURY & WHEELOOK-Your Throat and Lung Healer has cared my wile of a severe cough of long stand-ing. It is superior to any remedy I have ever known. SAMUEL HOFFMAN.

BANUEL HOFFMAN. Station A. Botten, Mas. I am using. Dr. Stansbury's Throat and Lung Healer, and it has done me more good than all other remedies that I ever used. I think it a most wonderful medicine, and recom-mend it to all troubled with throat and lung complaints. MRS. W. H. FRENKAN.

Your Blood, Kidney and Rheumatic Remedy has made ife pleasant for me. It is truly a most excellent remedy. ARA A. LANE, Wiscasset, Maine.

DR. STANSBURY-YOUR Elits of Life makes old man young and happy. Five dollars a bottle would not be too much fi fould afford it. It has done wonders for me. GEORGE SIMPSON, 251 W. Market street, Akron, Ohio. Jan. 24.

preceded by a Summary of the Coinage Laws of the United States Prior to 1873, and a History of the Act of 1873, and the Act of 1878, issued by the National Silver Committee, Washington, D. C.

One of the Indians who was killed at Wounded <u>Mnee Creek was discovered to have on his person a</u> religious tract entilled, "Behold the Kingdom of God has come nigh thee." The bullet which killed him made a hole through the tract. A Christian ciergymau gave him the tract. A Christian soldier shot him. Truly the Kingdom of God came near him in two of its most effective manifestations—cant and a Winchester rifle. —Twentleth Century. Else away!

Fire away!

"All religious exercises, such as reading the Bible, praying, etc., are hereby prohibited in the public schools or any educational institution in the State of Wyoming, which is supported by and is under control of the State, during the sessions of such school or educational institution." Such is the outspoken language of Wyoming's new school code: The only safety of the free schools of this entire country rests in their complete and utter secularization.

In Bev. Howard MacQueary's trial for heresy in Oleveland, the prosecution took the ground that the question was not whether what he teaches is true or false, but whether it agrees with the Apostles' and the Nicene creed. To this position has the church come. She does not wish to hear anything that is now, even if it is true. She wishes to adhere to the old, even if it is false.—Hugh O. Pentecost.

At the Sorosis dinner at Delmonico's recently, Moncure D. Conway said that Thomas Paine was the first of the American Revolutionists who spoke for woman. He said her influence was going to abolish revolutions and create peaceful changes.

The heretofore warmest portions of Europe have been invaded this winter by the Frost King, while Russia-especially its southeastern portion-has suffored terribly from terrific snow storms, by which villages and houses have been buried; one city of two hundred thousand inhabitants-Charkow-has been entirely isolated by the snow fall, and a famine among its inhabitants is feared.

Signs of the Approach of Spring are manifest in the receipt of Seed Catalogues, two of which just at hand are worthy the attention of florists and agriculturists. Maule's Catalogue for 1891 is a quarto book of one hundred and fifteen pages, profusely illustrated with elegant wood engravings and full-page colored lithographs of fruits, flowers and vegetables, many of them varieties and prolific bearers. Address W. H. Maule, Philadelphia, Pa. Childs's Catalogue is a book of one hundred and twenty-eight pages, printed in blue, and superbly illustrated with hundreds of wood outs and finely-colored lithographs, including those of new and rare flowers. Address J. L. Childs, Floral Park, Queens County, N. Y.

The loosa talk about a panic in the money market in this country a short time since speedily died out, as we supposed it would. Why, the New York banks alone at this very time-have in their vaults, idle, a surplus of over twenty-four millions of dollarst

Here's what the Boston Evening Record says of the contemplated Columbian Fair in Chicago:

contemplated Columbian Fair in Chicago: "Without regard to the election bill, it may be well to state that there is no sense or reason in celebrating the landing of Columbus at Chicago, except to get up a big boom at the expense of the federal and state governments. The fair is quite likely to be a fizzle. The people who are running it have already been rep-rimanded by a congressional committee as showing

Business meetings Fridays at 25 P. M. Tea served at 6 P. M. Public meeting, with music, addresses, tests. etc., at 75 P.M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, See'y.

P. M. MIS. E. Darnes, Fres. A. L. WOODURY, B667.
America Hall, 724. Wishington Street.-Echo
Spiritualists' Meetings Sunday at 2% and 7% P. M.; also
Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.-Children's
Progressive Lyceum meets Sundays at 10% A. M.
Dwight Hall, 514 Tremont Street, opposite
Berkeley.-Spiritual meetings at 2% and 7% P. M. Mrs.
Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut
Avenue, Boston.

Ladies' Industrial Society will meet at Twilight Hall, 89 Washington street, every Wednesday afternoon and even 789 Washington street, every Wednesday afternoon and even ing. Circle at 4, Supper at 6, Entertainment at 7%. Ida P. A. Whitlock, President.

Whithous, Fresident. Twilight Hall, 769 Washington Street.-Sundays, stlby A. N., 2% and 7% P. M. Eben Cobb, Conductor. Eagle Hall, 610 Washington Street.-Sundays at 1% A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

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

Obelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mirs. M. L. Dodge, Secretary. Cambridgeport, Mass. - Meetings are held Sunday evenings at Odd Fellows Hall, 548 Main street, Oambridge-port, at 7% o'clock. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets. - On Sunday afternoon, Jan. 25th, the Fraternity Society held appropriate anni-25th, the Fraternity Society held appropriate anni-versary exercises commemorative of the birth and life of Thomas Paine. The platform was tastefully trimmed with emblems, the tokens of esteem pre-sented by faithful friends, which typified the charac-ter and the work of Thomas Paine while embodied in mortal life. A prominent feature of the decorations was Paine's noble utterance: "The World is My Country, To Do Good My Religion." The first in the order of exercises was a duct, "Beautiful Hills," sung by Mrs. Jennie Bowker and Mrs. Lizzle Bill. Following this was a reading by Mrs. H. S. Lake of selections from Paine's "Age of Reason."

lors 1031 Washington Street.—This flourishing Association has plenty of work to do at present; the members are making every endeavor to obtain by sub-scription means to place a very worthy couple in the Aged Couples' Home. Ten dollars were voted from the treasury for this purpose, the list being led by a generous Boston business man with fifty dollars. An aged medium was assisted at the last meeting. A brother at the hospital was each week given money to purchase delicacies which sick persons crave and need. An appeal was also made in behalf of Mrs. Car-liste Ireland; aged and feeble in health, she needs financial assistance. The Society will give the use of their hall free. Will the Boston mediums unite in cendering her a benefit? She has been faithful to her mediumship, should she not be assisted? Mrs. Mary Danforth, a much-respected member of the Society, recently entered spirit-life from her home in Chelsea, Mass. For twenty-five years she has lived in the knowledge and loy of the ministry of angels. As a good medium, a kind and loving mother, and a true woman, she will be missed by a large circle of friends. Bro. Eben Cobb conducted the funeral ser-vices, as requested by her. Mr. D. J. Ricker, a former member of this Society, and very prominently connected with the Phenomena Association, recently entered spirit-life from his home in Chelsea, Mass. He was a successful business man, honored with public office in the city in which he lived. A prominent member of several fraternal or-ders, thoroughly honest and upright in all his dealings, he is now reaping the harvest of a well spent life. The evening exercises at the last session consisted of remarks by Mirs. Sarah A. Byrnes, Mr. Thomas Dowling, Mrs. N. Wills and Mr. Jacob Edoon; read-ings by Miss Lucette Webster and musical selections by Chas. W. Sullivan and Miss Amanda Balley. Amiversary services will be held Friday, March 27th, morning, afternoon and evening, in order not to con-file with other meetings. At the last two sessions eighteen persons ha

to the list.

Excellent addresses have recently been made at the evening meetings upon Nationalism.

Bagle Hall, No. 616 Washington Street .-Wednesday, Jan. 21st.-Meeting opened with a song by Mr. Anderson and an address by Prof. Milleson.

 Wednesday, Jan. 21st.—Meeting opened with a song by Mr. Anderson and an address by Prof. Milleson. Remarks, tests and psychometric readings were made and given by Mrs. Dr. Bell, Mrs. Dowd, Mrs. Wilson, Mr. Tuttle, Mrs. Chandler-Balley, Mrs. J. E. Davis, Mrs. Besse, Mrs. Wilkinson, and the Chairman, Dr. Mathews, interspersed with good music. Sunday morning, Jan. 25th.—The developing and healing circle was held, at which treatments were given by Drs. Mathews, Blackden and Willis.
 Afternoon.—Vocal music by Messrs. Anderson and Bartlett. Remarks by Dr. Eames, Mrs. Hayward and Mrs. Davis. Tosts by Mrs. Wilson, Mrs. Besse and Mrs. Davis. Tosts by Mrs. Wilson, Mrs. Besse and Mrs. Davis. Tosts by Dr. E. A. Blackden, subject upon "The Progress of Liberalism in Evangelical Religion," in fluxtration of which he read extracts from the installation address of Prof. Chas. A. Briggs, delivered at the Unios Theological Seminary, New York, Jan. 20th. an institution heretofore known as being governed in accordance with *kard-shell* Presbyterian principles, and gave as his own belief that progressive thought is fast permeating all systems of theology, stimulated by spiritualistic teachings. Good tests were given psychometrically by Mrs. Wilson and Mrs. Wilson. Dr. H. H. Mathews gave a large number of readings and delineatious that were recognized as correct. Closing remarks by the Chairman, Dr. F. W. Mathews. Interspersed were fine selections of music by Mr. Anderson.
 Meetings will be held in the hall every Wednesday at 3 F. M., and Sunday at 11 A. M. developing and healing circle, and regular strives at 2:30 and 7:30 F. M. Bartierie Hill, Siller, Solowing this was a reading was a construction of the chairman, Dr. Markers, H. S. Lake of selections from Palae's "Ago of Reason."
 The Temple Choral Society responded by rendering the "American Hymr, 'Kellar,' The Choral Society responded by rendering circle was held, at which treatments were private the sentences of the senten

22 State street.

Lowell, Mass.—Edgar W. Emerson occupied the platform of the Society last Sunday, and next Sunday Mrs. Clara H. Banks of Haydenville is to do so. Re-ports of the previous meetings of January, from our correspondent Ed. S. Varney, will appear in our next issue.

CHEAP LANDS and Homes in Kentucky, Tennessee, Georgia, Alabama, Mississippi and Louisiana, is the title of a Pamphlet issued by D. G. EDWARDS, General Passenger and Ticket Agent Queen and Crescent Route-containing correct County Map of these States. Mailed free, on application, to any address.

To Correspondents.

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

MRS. E. D., SAVANNAH, GA .- The account you send of s mysterious occurrence, if true, was doubtless a spiritual manifestation, produced for some purpose by spirits of not a very high grade of development. The newspaper report is probably, however, highly colored, so as to cause a sensa

ADVERTISING BATES.

20 per cent. extra for special position.

Special Notices forty cents per line, Minion

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

TS Advertisments to be renewed at continued rates must be left at our Office before 15 M. on Saturday, a week in advance of the date whereon they are to appear. ć

The BANNER OF LIGHT cannot well undertake to vouch for habonativ of ils many advertisers. Advertisements which ap-The DANNER OF DIGAT cannot well wadresset to obtain yor the honeity of its make hoven that dishonet to rimpropor persons whenever it is made known that dishonet to rimpropor persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly is case they dis-cover in our columns advertisements of partices whom they have proved to be dishonorable or unworthy of confidence.

Thursday and Saturday, from § A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by tf :

We call attention to the testimonials of DRS. STANSBURY & WHEELOOK on fifth page. Jan. 17. tf

Lynn, Mass.—On and after Feb. ist services will be held at Exchange Hall, 14 Market street, to be known as the Progressive Spiritualist Meetings. Will open correspondence for engagements with either public test mediums or lecturers; terms must be low. Feb. ist Mrs. Atherton and Mrs. Kendall will lecture and give tests. Singing by the Fantom Sisters. All communications to be addressed to F. M. ATHERTON, 22 State street. among physicians and invalids that SCIENCE has at last come to their relief and produced a LIQUID OXYCEN for the HOME treatment of all diseases by inhalation that can be sold for **ONE-THIRD** the **PRICE** of any so-

DISCOVERED AT LAST.

called oxygen on the market. The only oxygen treatment indorsed by the entire medical faculty.

We send FREE our book of WONDER-FUL CURES to any address.

A FREE TRIAL at Boston office, 9 Herald Building, 19 Beekman Street, New York, 70 State Street, Chicago, 394 Congress Street, Portland, Me. ÆRATED OXYCEN COMPOUND CO.,

Nashua, N. H.

Jan. 31.

MANY REMARKABLE CURES

Of Diseased Meu, Women and Children have been and are being wrought by the power of Spirits through

DR. G. A. PEIRCE, Spirits' Magnetic Healing Medium, Botanis and Cinivoyant Physician, Test, Trance, Lecturing, Clair audient, &c. Treatment by Letter Correspondence, any distance, by Disgnosis the person's disorders, if cur-ble, &c., Prescriptions of simple needed remedies, with ad-vice, and one or more spirits' colebrated magnetised medi-cated powerful Healing Papers, upon receipt, with order, of a lock the patient's har or recent writing, statement of age, sex, full name, residence, description of ilness and BLS for a trial, which may be all will need to cure; or SLM for a more Full Treatment, surer to benefit. Letter Address, P.O. Box 1105, Lewiston, Maine.



and number of your shoe, and receive by mail a pair of Galvanic Insoles, worth their weight in gold for cold feet and poor circulation, to

THE THOMAS BATTERY CO., 117 Public Square, OLEVELAND, OHIO. Jan, 31.

To Suffering Men.

Bend 10 cents to and N.J., for his "Private Counseler," a book for WEAK, NERVOUS MEN. It sets forth an ex-ternal cure which imparts sirength and skality No medicine given. Mention BANNER. Iswis" Send 10 cents to DR. FELLOWS, Vineland

Dr. and Mrs. W. A. Towne,

MAGNETIO, Mind and Massage Treatments, also reme-dies furnished. Now locates at Hotel Aldrich, & Bertz-ley street, Boston. Hours 10 to 7. is Nov. 14.

ley street, Boston. Hours 10 to 7. is Nov. 14. MRS. WHITE RUSSOM, Business and Test Madum. Hours 10 till 6. Ladies only. Six quéstions answered by mail, 60 cents and gtamp. Developing Circles Monday and Thursday evenings at 8. Admission 25 cents. 437 Waverly Avenue, Brooklyn, N.Y. Jan. 31.

47 Waverly Avenue, Brooklyn, N. X. Jan. 31, ECONOMIC SCIENCE; or, The Law of Bal-Jance in the sphere of Wealth. By JOEL DENSMORE, with Introduction by Lois Waisbrocker. A workingman's exposition of the law through which wealth centralizes in the hands of the few to the injury of the mary of

wealth contralizes in the manus . the many. Paper, 25 conts, postage free. For sale by COLBY & RIOH.

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

Three Hours More. - Every Tuesday,

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25 cents per Agate Line.

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BANNER OF LIGHT.

Mlessige Department.

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SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Es tublishment on Tuesdays and Fridays of each week at 3 p'clock P. M., FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) ,will be at 2 o'clock; the services commence at 3 o'clock pro-y. J. A. SHELHAMER, Chairman. sely.

On Tuesday Atternoons the spiritual guides of MRS. M. T. LONGLEY will occupy the platform for the purpose of an-swering questions propounded by inquirers, having practi-cal bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading. On *Gridey Afternoons* MRS. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

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

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Nov. 25th, 1890. Questions and Answers.

QUES.-[By Mrs. Lotta Wright, Oswego, Kan.] Can you tell me why it is that spirits tell conflict-ing stories in regard to animals surviving what we call death?

Ans.-Simply because of their conflicting experience. One spirit may occupy a certain con-dition or certain locality in the spiritual world where he meets no forms of animal life such as you have on earth, and consequently if he can give you a communication through a medium he will assert, and honestly, that animals do not exist over there, because he has not seen them, nor have they entered into the locality in which he dwells. Another spirit may come from another part of the spiritual world—and you must remember that the spiritual world is not confined to one spot or locality in space. but that it is widespread : wherever a human being may penetrate, or to whatever height a human spirit may soar, there must be a spiritnuman spirit may soar, there must be a spirit-ual world; and spirits coming from different parts of this space, which is peopled by hunan beings, and which is the spirit world, will give you different stories upon varying subjects, according to their experience, or the experience and knowledge of those with whom they have come in contact.

Q.-Jos. M. Bare, Ligonier, Ind., writes: "In a lecture by the quides of Mr. Colrille, entitled 'Atlantis," it is claimed that the poles of the earth are shifting, and that the north pole is nearing us, while the south pole is receding. But facts seem to conflict with this statement; last winter was the mildest ever known in this locality, flow-cer blocking. ers blooming in January in Northern Indiana; and as far south as New Mexico occurred an eight-day blizzard in November. How can this be accounted for if the statement referred to is correct? correct?

A .- There is no doubt in the minds of many scientific students on earth, as well as in the spirit-world, that climatic changes are taking spirit-world, that climatic changes are taking place in connection with this planet; not so much that the poles are shifting, or that the changes are altogether connected with the sur-face of the earth, but that through planetary influence, and through the varying progressive changes of the atmospheric life of this physical universe, these transpositions and changes are felt in the atmosphere of your earth. It is true felt in the atmosphere of your earth. It is true that you have here in northern localities very mild winters of late; and yet we have no doubt mind winters of late; and yet we have no doubt that within the next ten years you will experi-ence more than one severe season of cold weather, somewhat if hot guite resembling what are called old fashioned winters; and if this is true, then it will be seen that you can-not account for it in the direction mentioned by remerchant

by your correspondent. We are told that the planet is passing through an experience which is evolutionary; it is in the line of progress belonging to its develop-ment as a planet, and that undoubtedly during the coming next few years there will be not only changes in the temperature, severe and sudden at times, but there will be also convulnature rious disturbances, first one locality and then in another unexpected place, and that these are all in the line of the de-velopment of the old planet, throwing off cervelopment of the old planet, throwing off cer-tain of its cruder elements, and coming into a more refined atmosphere, which must of ne-cessity take place along its line of march. We are told that there are planets even belonging to your solar system, not to speak of countless such in the universe of space that have ad-vanced to a very much higher condition than has the earth; more refined, exhibiting higher states of growth and activity, such as you can-not understand through your own experience, and also maintaining forms of life far in adand also maintaining forms of life far in ad-vance of those of earth; and we are also told that this planet is to come to the same stage of enfoldment, but that it must pass through va-rious experiences, many of which you will be-hold as climatic or atmospheric disturbances, and which will affect your physical comfort.

tained that height and growth in his spiritual life. Now, the spirit means exactly what he says; he has grown to manhood in the other world, and in coming to you as a man he rop resents himself in human guise, just exactly as he is in the spirit-world; then has he a form, and this form has various members, which re-spond to his will, and which do the work as-signed to them. Not that the spirit-intoili-gence is so much dependent upon the body and its members in gaining experience, or in com-ing in contact with vital life, as you of earth are, because the soul power has to unfold and to gain a certain ascendency over the external forms of life, which it could not do to that same degree upon this carth; but the soul has its body, with its various members, all of which have certain uses. The spirit is also all sensa-its, through every fibre and tissue of its be-ing. Has the spirit, then, assimilative and di-t, through every fibre and tissue of its be-ing. Has the spirit, then, assimilative and di-t, through every fibre and tissue of its be-ing. Has the spirit, then, assimilative and di-to adif can perceive and sense life around it, through every fibre and tissue of its be-ing. Has the spirit, then, assimilative and di-t, through every fibre and tissue of its be-ing. Has the spirit, then, assimilative and di-t, through every fibre and tissue of its be-ing. Has the spirit, then, assimilative and di-t, through every fibre and tissue of its be-ing. Has the spirit, then, assimilative and di-t, through every fibre and tissue of its be-ing. Has the spirit, then, assimilative and di-t, through every fibre and tissue of its be-ing. Has the spirit, then, assimilative and di-t, through every fibre and tissue of its be-ing. Has the spirit, then, assimilative and di-t, through every fibre and tissue of its be-ing. Has the spirit is also allow and the the and in the time the application to hundreds of thou-tor ald future to the method and the protection in their abject poverty and misery. it, through every fibre and tissue of its be-ing. Has the spirit, then, assimilative and di-gestive activity? Yes, to a certain extent; not in that cruder sense that the physical form has on earth, because there is no use for this external operation; but it depends upon the state of advancement, and also upon the sur-roundings and localities of the spirit, just how far there is need of these digestive and assimi-

Now, then, in certain parts of the spiritual world that are peopled by active, intelligent beings, there are forms of food that are grown for the use of these active beings, principally fruit, which grows in its own natural state, sweet and luacious to the taste, supplying nu-tritive qualities to those who partake of it. But this form of food is not largely of waste ma-terial, as are many of the forms of food which you are obliged to use on earth; and those who partake of it are not obliged to absorb it in such large quantities as you do the food on earth, because it supplies nutrition to a large extent, and this nutrition is absorbed into the system; there is very little waste matter, and such as there is is not taken into the system at all, but is rejected by those who feed upon it. Such as is taken into the system is assimilated to the various parts of the body as may be re-quired, and whatever waste there may be is eliminated, not through any special organ, but through the entire system, leaving no unpleas-ant every parts of the system.

eliminated, not through any special organ, but through the entire system, leaving no unpleas-ant excrement. In other parts of the spiritual world men and women have grown so into harmony with the laws of nature, have come so to understand how to exercise their own will-forces, which are really of the Supreme Life itself, and which, when thoroughly understood, may ac-complish all things, as to draw from the atmos-phere and from that soil over which they pass (and we call it the soil, for want of a better word in your language to interpret our mean-ing.) those elements of nutrition which they require for the sustenance of their more re-fined spiritual bodies; they absorb this into their lives, and these elements go to repair any waste which may have taken place, waste of magnetic or of spiritual qualities or ele-ments. In those beings there is an absorption, an assimilative, and even a digestive work go-ing on, even in this higher stage of life in the spiritual world; because the intelligences dfaw in those elements they require, then are they passed through the system, each one tak-ing its own proper place, supplying its own stimulus to the body, and the emanations that go forth are such as have been rejected, all of which are only the hiver forms or states of go forth are such as have been rejected, all of which are only the higher forms or states of unfoldment of those lower processes with which you are familiar on earth. processes with

Q.—Will you please tell me if one can have me-diumistic powers developed? ('an any one be-come a medium?

A.—We do not think it is possible, if we are permitted to say that anything is impossible on this earth, for every one in the present gen-eration to be developed as a medium. We do not know as conditions are such in every life that any one, no matter what the surround-ings or the constitution or state of existence, can be unfolded in medial qualities sufficiently to express these for any useful end. We know that every individual must be mediumistic, because we are taught that every human being is a spiritual being, and that the form of percep-tion which constitutes mediumship belongs to the spirit. Some are born with such inherited tendencies, constitutions or temperaments, as to constitute them natural mediums. It may be that the power is not unfolded until late in life, or it may be developed in early childhood, but it is there, waiting for favorable opportu-nities and conditions to exercise itself. Many individuals possess these latent qualities who do not suspect their existence, and if such should seek for medial unfoldment, and be able to gain favorable surroundings for it undoubt to gain favorable surroundings for it, undoubt-edly this unfoldment would take place.

You have no right to say: "I am not a me-dium," because you do not know. No one knows positively that he is not mediumistic. It may be that he has never been exercised upon by external influences to that extent that he recognizes their presence or power. It may be his mediumship has never been set in operation, therefore he may think that he is not a medium, and that he is justified in saying he is not a medium; all the same, it is possible that if he should enter into other associations and surroundings than those he has known, or even with the same associations he should enter with the same associations he should enter into a course of study and practice, for the pur-pose of developing mediumship, it might be ac-complished. Now if one will sit quietly and patiently, at stated times, in the same place, earnestly seeking the presence and manifesta-tion of good spirits; if he will come in a har-monious frame of mind, not dealing in thought with the things and purposes of material life, but seeking to withdraw the mind from such to a contemplation of spiritual things, it may be that in time signs and evidences of mediumship will be given, that tokens of spiritual companwill be given, that tokens of spiritual compan-ionship will be expressed, and slowly, but surely, the mediumistic faculties be unfolded, which will bring the individual into communi-cation with the denizens of the spiritual world.

sands of human beings in our country. They are not alone in their abject poverty and misery, for old Europe teems with such instances, of oppression on the one hand and servility on the other, as we have in our land to-day; but the power of the throne is to be broken, the ar-rogance of monarchical government is dying away. Old systems die hard, but when truth and justice strike their blow, those systems which have been builded upon error upon bu which have been builded upon error, upon hu-man ignorance and authority, must crumble to

the dust; the end is assured. Here in America, the land of the free, we look for better things. A country having its system of republican government certainly ought to afford a higher protection to its people than we should expect to find from the govern-ments of the old world; but industrially, social-ly, and in other departments of life, we do not find this highest regard for the people as a hu-man race that we have a right to expect.

I shall not take up your time, Mr. Chairman. I only want to touch upon one or two points that exercise my mind to-day. I look into the problems of life, as affecting our working pop-ulation, and find so much of misery, so much of injustice in their lines that the residued and ulation, and find so much of misery, so much of injustice in their lives, that I am grieved, and I feel that I must smite a blow, however effect-ive or ineffective it may prove. When I find it to be a positive fact that men and women in this country are obliged to labor for the mere pittance of a dollar a day, from daylight until dark, and know that those who engage them for this work are rolling in riches, piling up their dollars until they come to the millions, I feel that it is the work of the most fiendish in-justice. When I realize that in the mining dis-tricts men are tolling for the merest pittance. Justice. When I realize that in the mining dis-tricts men are toiling for the merest pittance, and their wives are subjected to indignities from the masters, and are obliged to submit be-cause of their abject poverty, I say the hand of an avenging God ought to strike at the hearts of those who knowingly work this wrong. Mr. Chairman, I am in earnest. I always was on avery curstion that annealed to my mind

on every question that appealed to my mind. I wish to say just here: I predict before the year '98 you will see an overturning of political life in this country; I look to that year for a grand struggle and a great revolution—not with by the might and majesty of an offended and

by the might and majesty of an offended and outraged people. You think and speak, perhaps, in certain parts of your country, slightingly of the "Gran-gers' and Farmers' Alliance"; but those organi-zations are filled with earnest, thinking minds, that are sending an influence throughout the entire country. You are surprised, you repub-licans, and democrats also, at the change, po-litically speaking, which swept through the land recently, at the time when you exercised the right of franchise. You need not be surprised; it is only the outworking of the spirit within, acted upon by unseen intelligences, brought to the surface through the instrumentality of it is only the outworking of the spirit within, acted upon by unseen intelligences, brought to the surface through the instrumentality of thinking minds and willing hands. You will see greater changes than this before another decade has passed away. Not that the old party has lost its power, not but what it will regain its footing and again sweep the country, for I believe it will, and I have a great sympathy with it; but it seems to me, and to hundreds-ay, thousands-of progressive souls in the spirit-world, that in a little time you will have a dominant party established in your political centres claiming the name and proclivities and methods of neither one of the present parties, but one that is independent, one that is thor-ough in its work and searching in its methods, that will be of the people and exercise its right by the will of the people. I tell you this that you may be prepared for what shall come; and as the progressive ideas of humanitarian right and justice make their way throughout the world, entering homes and hearts that are filled with earnestness, the work will go on, the re-demptive work, so that in the centuries to come America shall stand really as the home of the brave and the land of the free, where no man demptive work, so that in the centuries to come America shall stand really as the home of the brave and the land of the free, where no man shall be subjected to the task-master's will, where all will work in harmony together, know-ing that the rights of one are the rights of all, and that what each one shall contribute to the wealth, the welfare and the happiness of the country, becomes a contribution to the happi-ness, the wealth and the welfare of every indi-vidual within its embrace.

to enjoy the experiences of this earth-life, but to enjoy the experiences of this carth-life, but disease came and carried me off, as it does so many others, as it did others of our own family ; and it seemed to those we left that death came too frequently to the household. Well, friends, those who were taken from the body have not lost their identity, nor indeed their ambition and hopes, nor in some ways their plans. We are alive, and sometimes we know what is go-ing on with our friends below; not always, for sometimes there rises between us and the out-side condition a sort of veil that we cannot sometimes there rises between us and the out-side condition a sort of veil that we cannot readily pierce; then again, the sight grows clearer, conditions, as they say on the other side, assimilate between the spirit and the mortal, and we get to know what is going on with our friends. I have a good many friends in this earth-life.

with our friends. I have a good many friends in this earth-life. I think I can say so. I had when here, and surely I have not lost them because I have gone from the body. I have not entered an unpleasant or dark condition, either; it is a pretty good sort of a place. We are brought face to face with those things that we did, and that we wish we had n't; also with those things which we did n't do that we wish we had—if you can get an idea of that. It is rather a you can get an idea of that. It is rather a queer sensation to be brought up and have to look squarely into these things as you would look into a glass and face yourself; it shows your defects and blemishes and also your good your defects and blemishes and also your good points. Sometimes you feel a little proud, and a good many other times you feel a little ashamed of your appearance. That's the way with a good many. I do n't know as it is with everyone that comes over here, but I have heard those that are thought to be exalted souls on the spirit-side say that they had their weaknesses, and they were obliged to face them in order to mend them. I am not here to preach; I do n't do that. I am here to send my love and greeting to my

am here to send my love and greeting to my friends. I was very proud of my brother Wil-liam; well, I am so now. He was respected by all conditions of people, and I think I can say he was popular, and is, and I hope always will be, on this side and the other. I come from Woburn, Mass., and my name is

John Kenney.

Stephen Burns.

I want to let all the folks know that things are well with me on the spiritual side of life. I went away from the effects of an accident. I went away from the effects of an accident. I don't know but I am as well situated as I would have been if I had had a long sickness and turned my thoughts toward a hereafter. I knew that in the course of events it would not be so many years before I should pass from the earth, that being the natural lot of man, and, as with everybody else, I suppose I had my thoughts concerning the future. had my thoughts concerning the future. I cannot say that life is just as I might have thought, but it is a good life, and I am satisfied with it. I was an active man and a business man; I am an energetic one now, and I can employ my energies in various useful direc-tions, which is a gratification to me, because it would trouble me a great deal to feel myself a

useless being in any world that I might find. Like all the rest of your friends who come, my object is to send greeting to those I have known and those whom I care for on the mor-tal side. I have met dear friends who passed tal side. I have met dear triends who passed over to the other world, and the reminon has been very pleasing. Now I come back to meet friends on this side, and to tell them that all is well. My friends are, many of them, in Madison, Me. I hope they will not reject me, but will be pleased to learn I have come. Stephen Burns. Stephen Burns.

James E. Dodge. [To the Chairman:] Well, my friend, I am an old Spiritualist; set me down as one now and forever. I stood on the platform of spirit-ual truth and knowledge in the body, and I stand there square, with both feet, at the pres-ent day. I know that spirit communication between the two worlds is a fact, and I am glad and proud to bring an indorsement of it from the other side of life. I have a beloved family. I have friends and relatives whom I think a great deal of. Some of them believe in Spiritualism, others do not, but I know that, at some time, every one of them will receive it at some time, every one of them will receive it into their lives, it will become a part of their natures, and they cannot any more help taknatures, and they cannot any more help tak-ing it in than we can help breathing the at-mosphere as we go along. I have come back to bring my greeting, and to tell my friends that the spirit-world is all that I hoped for, and even more. It is impossible to find mortal words to express many things that become a part of our experience on the other side, so you get but a dim idea of that life after all, but you can believe that it is a tangible world, with a natural life, that we live there as men and women and children. social beings, united in a hatural life, that we live there as men and women and children, social beings, united in coöperative work, and trying to unfold our en-ergies and powers to the best advantage. That is the state of life in the community where I live, and it is the state of existence in a great

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gone beyond the plane of life which would make that a necessity to my happiness. I know very well, from observation and expori-ence, that human beings on this side cannot grasp every truth that appeals to them, nor can they understand of the spiritual things of life until they have come to understand some-thing of the external conditions of human ex-istence; so if I am not received, I shall feel that I have gained an experience for myself, and be ready and willing to help some other in-telligence to gain the same, by imparting to them a knowledge of what I have done. Call me plain Thomas Hooker.

Wando.

Wando. How? Wando chief come to the medium far off. Medium say: "Wando chief, go up to big council where the fires burn strong; send word." When Wando come, many moons ago, no get in to the council to give word. Now, chief come where the fires burn hot for truth; say to the medium: Drink deep; be strong; feel good; for the spirit of love be all round. Drink deep the clear waters of truth, brought from the upper hunting grounds by bands of light. No, no crooked trail; all straight, all true, what spirits have to say. Wando hear big chief talk to pale-faces here; say heap wrong, heap bad done poor pale-faces by injustice. Wando say heap wrong, heap bad done red-skin by injustice; black stain falls deep on pale-face chiefs; no look to wants of Injun; send 'em to setting sun, way back across the deep waters, over plains, fly-ing like hunted buffalo all the way, till get to hunting-grounds above; there find plenty room heap time to grow, good protection from

ing like hunted bundle and the way, thi get to hunting-grounds above; there find plenty room, heap time to grow, good protection from Big Father; all good. Say to pale-face chiefs here: Do right; be just to pale-face, to red-skin, to black-skin, to everybody, and the sun will shine strong on your wigwams, and into your hearts, bringing light and strength. Do wrong, bring heap trouble to pale-face, to red-skin, to black-skin, then the cold storm will smite your lodges, you fall before the frosts and chill. Wando go. Good moon.

A. B. Meacham.

I crave pardon, Mr. Chairman, if I seem to intrude, but I feel proud to follow in the steps of a noble chieftain, who, although called a warrior among his people, never skulked behind a foe, but met him face to face; never burned the lodges of his enemy, nor turned treacherous to a friend. to a friend.

to a friend. I am proud, Mr. Chairman, to call the red men my friends, for I have had dealings with them long and tried, and I know they are trusty and true. Now, sir, I come to-day to speak a word in behalf of the red man, as the Indian's friend in the past and in the present, as I shall always be until the end of time, if that should ever come heavies L know that it is a poble race. come, because I know that it is a noble race, a race that has been maltreated from the begin-

ning of this country's life to the present hour. I found, in my experience, that I could al-ways depend upon the word of an Indian, and I found, in nine cases out of ten, I could not depend upon the word of a white man. I had some experience with the red men that left me at their mercy more than once, and brought me under their protection, and i never had cause for one moment to regret my friendship for the

Indian. Now I think it is high time for our govern-ment to do its duty in relation to this people. We have pleaded and we have fought, with tongue and pen, for years, that justice should be done

"Oh!" some of our white friends say, "it is all right; the Indian is well treated; he has his because the source of the stay reservation; he ought to know enough to stay upon it; he has his rations, and he has the pro-tection of the United States government." And from what I know of all this, from per-sonal experience and oversight, I know that

sonal experience and oversight, I know that such protection, such care, falls very far short of what belongs by right to the red race. I speak in plain words, Mr. Chairman, as I always did. I want to say right here, to my friend Col. Bland, I thank him from the depths friend Col. Bland, I thank him from the depths of my very soul for his continued fealty to the Indian cause. Through prosperity and through misfortune, through darkness and light, through sickness and health, and storm and sunshine, my friend Bland has been true to the Indian race. He has spoken his words in behalf of that race, in the name of justice and human right time and again to individu and human right, time and again, to individu-als high in official authority, as well as to plain citizens of every day life, and repeated what he has had to say without fear or favor. I feel that such a man deserves the approbation of all honest people, and I come not especially to speak to him, but to speak for our Indian brothers.

brothers. Now, you would never have had such an uprising, so-called, in the West as you have learned of during the last few weeks if our Indian wards had been treated properly. One time they are treated as spoiled children, fa-vored with attentions, and given, perhaps, a little more than Government thinks belongs to them—but that is an open question; another to them—but that is an open question; another time they are deserted and left almost desti-tute, needing the barest necessities of life; and I say it is an outrage upon the name of a hu-mane government. Now, I do hope that an influence will be brought from the spiritual world powerful enough to compel them, if no other means can be brought to bear upon their Governmental officers, to not only issue the means of living to the Indian wards, but to see that this provision does really reach those for whom it is intended. It is not enough to send these provisions forth, they must be carried in the name of the Government by trusted servants right to those for whom they are intended. the name of the Government by trusted servants right to those for whom they are intended. And something more than this: I don't want that neople treated as a race of beings irresponsible or incompetent to look after them-selves. I want to see them educated and pro-vided for, so that they will be able to hold their position in life and maintain their footing, and become what they are intended to be-self-respecting and respected individuals. They are God's creatures; they are your brothers and sisters and mine; they have noble hearts and a grand inheritance of character which only needs the proper conditions to be un-folded in true beauty, and I blush for my race unless it does something more to open the way whereby these conditions may be pro-vided. A. B. Meacham.

Q.--What will be the next great change this planet will pass through ?

A .- The reply to this question is embodied in what we have just said. We look for no great change; the change which comes will be gradual; it will be a sloughing off, not through gradual; it will be a sloughing off, not through any tremendous convulsion or disturbance, but by a series of disturbances, of changes to a higher state of unfoldment. Slowly, through years, will this change continue to take place; and although you find, in various localities, that the atmosphere is different from what it has been in the past, and that you cannot de-pend upon the weather or upon the state of the atmosphere from one year to another, as hu-manity has been wont to do in those localities in times gone by, yet we do not think you will be especially disturbed through the varying operations of this great change. Those who are born on the earth in the present day will come with organisms adapted to the tendeu-cies of the planet in these years, and there fore, we think, will very readily assimilate themselves with it. The magnetic and electri-cal currents of the atmosphere, flowing to and fro, affect not only the physical state of nature, but also that of humanity; but they are doing they work they are cleansing slowghing off but also that of humanity; but hey are doing their work: they are cleansing, sloughing off that which is becoming burdensome or effete, and vitalizing the planet with new forces that are necessary for its continued development.

Q.-[By B. Kinyon, Des Moines, In.] Do persons who have passed from the physical body by death retain the organs as they had them in the physical body, or like ones; including digest-ive and assimilative; and do they require food, solid and fuid, and eat and drink?

solid and fuid, and eat and drink ? A.—First, you must conceive of a real world for the spirit. You must free your minds of the notion of a yague, intangible sort of a world in space that has no objective life. When you have done that, when you can real-ize that the worlds peopled by spirit intelli-gences are substantial, and that they afford means of growth and development, then you can realize something of the state, of the na-ture, of these human intelligences. Those who come to you to communicate from spirit-life come in the guise of men and women and chil-dren, just as they were on earth, and even come in the guise of men and women and chil-dren, just as they were on earth, and even more than this. The little child who passed away twenty years ago may come and repre-sent himself as an infant, because you might not at first recognize him if he came in other, stature; but by-and-bye; when you have learned that he has lived and grown in the spirit-world, he comes to you in the form of a man, and distinctly tells you that he has atSPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Dec. 19th, 1890. William Lloyd Garrison.

The world trembles before the advance of intelligent thought; nations await the march of progressive truth, and stand in expectant awe; man turns to listen, feeling that from of progressive truth, and stand in expectant awe; man turns to listen, feeling that from the unseen realms of life some new power is to be vouchsafed to earth through which he shall find the elevation from ignorance and strife, the release from slavery, that he has sought so long. We are standing in the midst of a time when all around seems confusion, and the question goes forth from earnest souls: Whith-er are we tending, and what is to be the out-come of all this discordant strife? Souls from the battlements of heaven, en-listed in the cause of human justice and right, are not idle, nor do they stand indifferent as the conflict wages and man goes down beneath the hatred of his brother man; but they watch the trend of affairs, and, looking forward, know that harmony is to come from discord, law and order from all this strife and commotion. Mr. Chairman, do they believe that this state of affairs is to be wisely adjusted for human redemption from error and ignorance by stand-ing idly by, watching the years go on? By no means; they believe that the question of hu-man niberty is to be settled only through hu-man endeavor to settle that gnestlon, and earneet minds are acted unon by external in.

man liberty is to be settled only through hu-man endeavor to settle that question, and earnest minds are acted upon by external in-telligences in order to stimulate the highest thought, the keenest mental activity, of those progressive souls who walk the earth, that they may send out to 'the world some new thought, some high suggestion, or some advice, which shall assist in leading the people out of bondare.

bondage. We talk of human slavery, and say that it We talk of human slavery, and say that it has, been abolished in this country; we look abroad and behold men and women held down by the cramping chains of poverty and of servi-tude, and boast of the freedom of this fair land. We who waged war against the system of slavery in a past generation have not laid down our arms, sir, and retired from the field, believing that the question is settled and that fair freedom walks our land to-day. On the contrary, we know that much more is to be done. Man may not now claim his fellow-creatures as his bonded slave, because the

ithin its embrace.

vidual within its embrace. Now, Mr. Chairman, I crave pardon if I have trespassed upon your time. I thank the friends for their kind attention, sending out my greet-ings to all friends and co-workers. I am not indifferent to their thought. I receive it as it turns toward me, and acknowledge it from the spirit-world. I was fully aware of the demon-stration made in my name by some of the old, tried and trusted friends who stood with me in the time when it tried men's souls to the very depths to be firm and square in their dealings with their fellowmen. William Lloyd Garrison.

Fanny Briggs.

I hardly feel as if I ought to step in after such a grand spirit, but as he turned to leave he motioned to me so kindly to come in, I felt I should get a blessing from following in his should get a blessing from following in his way. I am anxious to reach my friends ou earth, for I have been in a way unhappy since I went from the body. I do not feel that I was prepared to go. I hardly expected that death would come, and yet it seems to me now that I tempted it, and when I found myself out of the body, and realized my condi-tion, I earnestly longed to come back and finish my life as it should have been rounded out on earth. I do not like to come to speak before the world, but it seems the best I can do.

I am growing more reconciled now, and there are kindly spirits who give me every help they are kindly spirits who give me every help they can. I do not lack for warm friends nor pleas-ant places over there. We are not left strand-ed, even though we come to the spirit-world before our time. Some say that none ever do that, and others say that life is sometimes cut off prematurely. I cannot find any fault with what is going on around me in the spirit-world, and yet sometimes, when I come back in con-tact with the earth, I think my place should have been here, and I ought not to have gone so early in life. My friends, I think, will un-derstand all that I say, even if it does seem mysterious to the rest of the world, but it is nothing to them.

derstand all that I say, even if it does seem mysterious to the rest of the world, but it is nothing to them. I seen my love to my friends, and tell them life is sure and strong for a human being after that which is called death comes to the body. I see things, I understand life differently from what I did here. I earned my living, and tried to attend to my duty day after day. I think they will say that I did that; but there are other circumstances in my life which I now regret, especially as they had much to do with its close on earth. I would like to get to one who, I suppose, is in Brooklyn, N. Y. He was a while back. That is where I lived, Mr. Chairman. I will call him George H. Perhaps in some way he will hear that I have come to this place. I want to get to him in private, for I have much to say to him, much that he needs to know for his own happiness by and-bye. He has a great deal to learn of the spiritual life, and of the life of the spirit while it belongs to the earth, and I think I could give him some points that would be useful to him during his remaining life on earth, and help him to prepare for the world to come. Perhaps my friends will say I talk strangely; but I have passed through an experience which has opened my mind in dif-ferent directions from that which occupied it here, and I have learned a little of many things that I think it would do others good on earth to know. I was a young woman. My name is Fanny Briggs.

John Henney.

They tell me every one is welcome, so I ven ture to step in. I was a young man, prepared

live, and it is the state of existence in a great many other places. Of course there are spirits that do n't quite harmonize with each other, with themselves, or with any one else, but they have got to grow to that, and by-and-bye they will come up to the plane of harmony, just as others have done before. I am not going to take up all your time; there are too meny how that want to ease a word, but

are too many here that want to say a word; but I come to give greeting, to express my love and regard to all my old friends in Plymouth, and in surrounding towns. James E. Dodge.

Mary Frances Washburn.

Mury Frances washburn. My name, Mr. Chairman, is Mary Frances Washburn. I have been in the spirit world quite a number of years, and I have never had an opportunity of speaking a word through the medium. I knew nothing of spirit communi-cation when here, but I have learned of it, and watched spirits coming back and mani-festing through different kinds of mediums a good many times. I have tried to speak to my and watched spirits coming back and mani-festing through different kinds of mediums a good many times. I have tried to speak to my earthly friends, and tell them of my love and watchfulness, but I could not. Some of them have come to me since I entered the other life. I was so pleased to meet Louisa, and to show her the beauties of my spirit-home. I was pleased to know that she had entered a beauti-ful home of peace and rest; for if any one ever deserved that, she did, for her self-sacrificing work and life for others. And I have met other friends coming to that world, and watched their astonishment as they recognized the friends they had mourned, and realized how real it all is in that higher life. I have been told that some whom I used to know have become Spiritualists since I was with them. They have read your literature, have visited circles and mediums, and are in-terested in the doings of spirits, and that gave

have visited orfolds and mediums, and are in-terested in the doings of spirits, and that gave me new courage to come back and send a word to those with whom I used to mingle in times gone by. I hope they will receive what I say in the spirit of affectionate respect, in which I bring it to them. They are in Columbus, Ohio.

Thomas Hooker.

Thomas Hooker. [To the Chairman:] I don't know, my friend, as I ought to press my way in here among you modern people, but though I might be called an old settler by the present generation, yet I have an interest in the doings of the human family, and especially in the movements of those who dwell in this part of the country. Now, I was more familiar with the ground of New England, and especially of Connecticut, in the colonial days, than I may be said to be in the present hour; but I have not kept idle nor have I fallen asleep because I stepped out of the body. We who belonged to that day had work to do; they were stirring times, keep-ing the blood active in the veins, and calling out the quickest thought of the mind, and you are not to suppose that the old generation that long since was gathered to the fathers on high has become inactive in any respect. You might consider them so were they here; because, of course, physical weaknesses bind those who I live on earth for long years. of time; but the spirit parts with those, and if it is naturally active and full of fire, it soon becomes alive to avery question on the spirit side. I have descendants, "I have people in whom t take an interest in the city of Hartford and the thought struck me one day as I came back to see what was going on in that good place: why not manifest a thought through some hu-man intelligence on the earth? Why not do as many have done before me, choses a medium and send out a wave of magnetic life to earth? I don't know, Mr. President, whether I shall be recognized or made welcome, but I have

be recognized or made welcome, but I have

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Dec. 26.-Dr. Samuel Grover; Ellen Gray; Lewis W. Nuts; Lotela, for J. T. Pierce, John H. Lockey, Clara Ames, R. S. Roberts, Isalah Atkins, Laura O. Juliha, William Clapp, Jae. Walker, Hester Barnes, John B. Meers, Ellzabeth Hartweft, Daniel Raymond, Flora Grant, Belle Adams, William Wil-lard, Charles W. Strong, Frank Jones, Marcus Turner, Hew-ry Ward.

Household Economy.

"One even teaspoonful of Cleveland's Baking Powder will accomplish as much or more than a heaping teaspoonful of any other powder."

Sarah J. Koren

Principal Philadelphia Cooking School

JANUARY 81, 1891.

THE VOICE OF THE PROPLE.

Swing inward, oht gates of the future, Bwing outward, ye doors of the past, For the soul of the people is moving And rising from slumber at last; The black forms of night are retreating. The white peaks have signaled the day, And freedom her long roll is beating, And calling her sous to the fray.

And were to the rule that has plandered And trod down the wounded and slain, While the wars of the old time have thundered And men poured their life-tide in vain; The day of its triumph is ending, The evening draws near with its doom, And the star of its strength is descending, To sleep in dishenor and gloom.

Though the tall trees are crowned on the highlands Though the tail trees are crowned on the highland With the first gold of rainbow and sun, While far in the distance below them The rivers in dark shadows run, They must fall and the workman shall burn them Where the lands and the low waters meet, And the steeds of the New-Time shall spurn them With the soles of their swift flying feet.

with the soles of their switchying teet. Swing inward, ohi gates, till the morning Shall paint the brown mountains in gold. Till the life and the love of the New Time Shall conquer the hate of the Oid. Let the face and the hand of the Master No longer be hidden from view. Nor the lands he prepared for the many Be trampled and robbed by the few.

The soil tells the same fruitful story, The soil tells the same truitful story, The seasons their bounties display, And the flowers lift their faces in glory To catch the warm kisses of day; While our fellows are treated as cattle That are muzzled when treading the corn, And millions sink down in life's battle With a sigh for the day they were born.

Must the sea plead in value duty they were bound May return to its mother for rest, And the earth beg the rain-cloud to give her Of dews they have drawn from her breast? Lot the answer comes back in a mutter From dome where the quick lightnings glow, And from heights where the mad waters utter Their warning to dwellers below.

And woe to the robbers who gather In fields where they never have sown, Who have stolen the jewels from labor, And builded to Mammon a throne; For the snow-king asleep by the fountains Shall wake in the summer's hot breath, And descend in hot rage from the mountains Bearing terror, destruction and death.

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And the throne of their god shall be crumbled, And the throne of their god shall be crumbled, And the sceptre be swept from his hand. And the heart of the haughty be humbled, And a servant be chief in the land— And the Truth and the Power united Shall rise from the graves of the True. And the wrong of the Old Time be righted In the might and the light of the new.

For the Lord of the harvest hath said it, Whose lips never uttered **f** lie, And his prophets and poets have read it, In symbols of earth and of sky, That to him who has reveled in plunder, Till the angel of conscience is dumb, The shock of the earth quake and thunder, At d tempest and torrents shall come.

Swing inward, oh! gates of the future, Swing inward, oh! gates of the future, Swing outward, ye doors of the past. A giant is waking from slumber And rending his fetters at last. From the dust where his proud tyrant found him, Unhonored, and scorned and betrayed. He shall rise with the sunlight around him And rule in the realm he has made. — The Boston Labor Leader.

January Magazines.

GOLDTHWAIT'S GEOGRAPHICAL MAGAZINE .- OCcupying a new field in periodical literature, this monthly gives promise of becoming one of great interest and usefulness. Of the contents of this, the initial number, are "The Selkirk Glacier," two illustrations, " A Chinese Map of China," " An Eskimo Map," " Re cent Explorations in New Guinea," "Some of Stan-ley's Characteristics," with portrait, "Exploring the Famous Death Valley," "Hunting for Fossils on the Congo," and accounts of several recent explorations. Possibly the most thrilling of the contents is "A Bridal Trip in Africa," by Dr. Emil and Mrs. Rosa Holub. This trip lasted four years, and everything but death was suffered. Strong men in the party drooped and died, but the young woman seemed to live a charmed life among pitiless foes in a deadly climate. She was courageous through every trial, and often in the darkest circumstances helped sustain the failing courage of the men with words of cheer and encour agement. Portraits of Dr. and Mrs. H., and five other engravings, add to the interest of the narrative. In the "Young Folk's Corner" the reader is told of "Stanley's Little Black Boys," and "Other Day, the Sioux Hero." New York: 107 Nassau street.

THE INDEPENDENT PULPIT .- "Sunday Law and Ecclesiasticism" is the title of the opening article, contributed by N. Zedlker, in which the motives of those who are seeking legislation for a sanctimonious obwho are seeking legislation for a salectimonious of bog in the rank of the ranking something servance of the Sabbath are shown to be identical but soon you thank me for making something mith those that have governed the persecutions of all that has reached your weak spot. Write me if Jan. 3. Swetter to know more about it tutes a (tween Buddha and Christ, and their similarity in many points are made apparent. "The True Theory of Taxation" is discussed by E. Hannum. Editorially "The Sunday Question" is considered. More especially in reference to the fact that the preachers in Texas "realizing," remarks Mr. Shaw, "their inability to maintain clerical authorith over the people by moral sussion, are seeking the aid of the State. Seeing," he adds, "they are no longer looked upon as the divinely appointed agents of God, and finding their impotent threats and anathemas are more and more disregarded by an intelligent public, they naturally seek to have their pretentious claims enforced by law." Waco, Texas: J. D. Shaw. PHRENOLOGICAL JOURNAL .- A portrait of Gen. Miles is accompanied by some account of his career as successor of Gen. Crook, and a picture of "Sioux Indians Performing the Ghost Dance." A sketch of Chas. F. Fela, the armless painter, relates the marvelous work he performs with his toes, among which are portraits of the Archduke of Austria, Mme. Lafontaine of the Comedie Francaise, and others. New York: Fowler & Wells Co.

THE HAIR

When not properly cared for, loses its lustre, becomes crisp, harsh, and dry, and falls out freely with every combing. To prevent this, the best and most popular dressing in the market is Ayer's Hair Vigor. It removes dandruff, heals troublesome humors of the scalp, restores faded and gray hair to its original color, and imparts to it a silky texture and a lasting fragrance. By using this preparation, the poorest head of hair soon

Becomes Luxuriant

and beautiful. All who have once tried Ayer's Hair Vigor, want no other dressing. Galbrath & Starks, Druggists, Sharon Grove, Ky., write: "We believe Ayer's Hair Vigor to be the best preparation of the kind in the market, and sell more of it than of all others. No drug store is complete without a supply of it."

"I have used Ayer's Hair Vigor with great benefit and know several other persons, between 40 and 50 years of age, who have experienced similar good results from the use of this preparation. It restores gray hair to its original color, promotes a new growth, gives lustre to the hair, and cleanses the scalp of dandruff." — Bernardo Ochoa, Madrid, Spain.

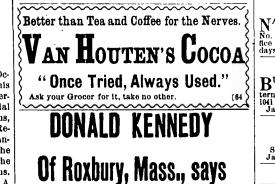
After Using

A number of other preparations without any satisfactory result, I find that Ayer's Hair Vigor is causing my hair to grow A. J. Osment, General Merchant, Indian Head, N. W. T.

"Ayer's Hair Vigor is the only prepara tion I could ever find to remove dandruff cure Itching humors, and prevent loss of hair. I can confidently recommend it." -J. C. Butler, Spencer, Mass.

"My wife believes that the money spent for Ayer's Hair Vigor was the best investment she ever made, it has given her so much satisfaction."-James A. Adams, St. Augustine, Texas

Sold by all Druggists and Perfumers.



My Medical Discovery seldom takes hold of wo people alike! Why? Because no two people have the same weak spot. Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps it's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it 's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard,

BANNER OF LIGHT. Mcdiums in Boston. **ALBRO'S** AGNETIZED PAPER Autorial and a second s G. T. ALBRO, 55 Rutland Street, Boston, Mass Nov. 22. JAMES R. COCKE,

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MENTAL and Magnetic Physician for Diseases of the Brain and all Nervous Affections. Rheumatic and Neu-

MATERIALIZATION!

MRS.C. B. BLISS. Scances Sunday. Thesday and Thurs-day evenings, at 8 o'clock. Also Sunday and Wednes-per for Development. No. 12 Pembroke street, between Brookline and Newton streets, Boston. Take Shawmut Avenue cars. Dec. 6.

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NATURAL Electric and Magnetic Physician. Specialties: Diseases of the Lungs, Eyes, Brain and Nerves. Office No. 23 Berwick Park, near Columbus Avenue, Boston. Of-fice hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fri-days and Saturdays. Will visit patients. 8w* Dec. 20. Miss A. Peabody,

BUBINESS, Test and Developing Medium. Sittings daily. Oircles Monday, Thursday evenings, and Tuesday at-ternoons at 3 o'clock. Bix Developing Sittings for \$4.00. Ioi Washington street, opposite Davis street, Boston. Jan. 31.

HATTIE C. STAFFORD, 456 SHAWMUT AVENUE, BOSTON, MASS. Sundays and Thursdays, 2:39 P. M.; Fridays at 8 P. M. Jan. 10

Mrs. A. Forrester WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. Jan. 17. 4w^o

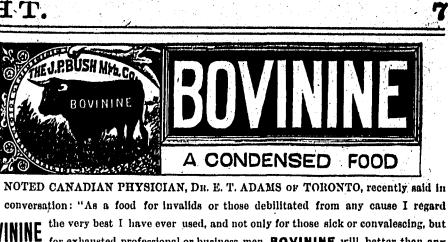
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C. Hough,

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46 Avenue B, vick Fark, Rochester, N. 1. D. R. WILLIS may be addressed as above. From this point cally. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Wills claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth seize. Dr. Wills is permitted to refer to numerous parties whe have been cured by his system of practice when all others have been cured by his system of a return postage stamp. Send for Circulars, with Riferencei and Terms. Jan. 5.

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Jan. 10.

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Mrs. J. M. Carpenter WILL see patients at her residence, 303 Warren street, Boston (Roxbury District), on Tuesdays, Wednesdays, Thursdays and Fridays, (Take Warren street Eléctric Cars on Shawmut Avenue.) 8w* Dec. 13.

Mrs. Lizzie Kelley, PSYCHOMETRIST, Business, Test and Trance Medium. Gives private sittings daily. Public circles every Sun-day and Thursday evening at 7:30, at her parlors, 823 Wash-ington street 1w Jan. 21.

Seer. MISS J. RHIND. Private sittings on Business, Examina-tions on Health. Circles Monday, 7 p. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours 9 to 6. 31 Common st., Boston. Jan. 24.

Miss L. E. Smith, TEST MEDIUM. Private sittings from 10 to 12, 2 to 4. Circle Sunday and Wednesday at 2:30. Tuesday and Fri-day at 8 P. M. 344 Shawmut Avenue, Boston. Jan. 31.

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magneti Jan. 24. 2w*

W. A. Mansfield, SLATE-WRITER. 282 Columbus Avenus, Boston. Hours 2 2 to 5 P. M. 4w* Jan. 17.

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No. 687 Shawmut Avenue, Sulte 2, Bos L 4w* Man. 24. 4w⁺ MISS KNOX, Test, Business and Medical Me-dium. Sittings daily. 486 Tremont street, Boston. 1w⁺

MRS. J. FOLLANSBEE GOULD, Massage Jan. 31. 258 Shawmut Avenue, Hotel Johnston.

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

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ons Accu-

SIGNS OF THE TIMES.—" Planetary Aspects for Each Day of January," "Epidemics of Disaster and Crime," and "Warnings of the Stars," are among the contents of this month's number. Boston: Grant

Constitutional or scrofulous catarrh, sore eyes, etc., surely cured by Aver's Sarsaparilla.

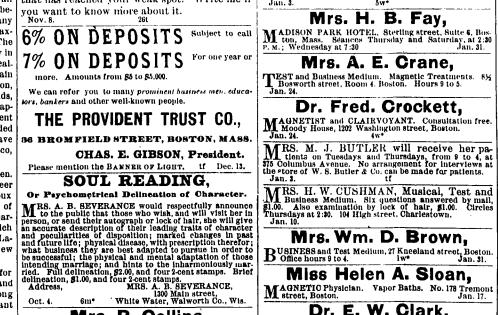
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The series of volumes of which this is the first is designed to impart a correct knowledge of what the author terms "the sublime old Wisdom Religion." The first lesson begins with an explication of the aphorisms of the first book of the "Divine Pymander," to each of which is appended a definition or illustra-tion. In it first principles are defined, a thorough comprehension of the distinctions and occult signification of terms being considered, the only sure Her-metic foundation for a successful study of the philosophy. Part II. is an extract from the fifth Ennead of Plotinus, in which a revelation is made of the most ancient theory of the nature and properties of light

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Mrs. Wm. D. Brown,

BUSINESS and Test Medium, 27 Kneeland street, Boston Office hours 9 to 4. 1w* Jan, 51.

Miss Helen A. Sloan,

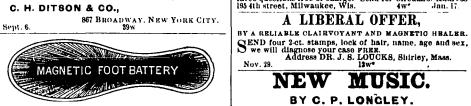
MAGNETIC Physician. Vapor Baths. No. 178 Tremon Street, Boston. Jan. 17.

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Man II. ARY A. CHARTER, Natural Seer, Business Mand Test Mollum, No. 31 Common street, Boston Seances Sunday evenings from 7 to 9 1w Jan. 31. SARA E. HERVEY, M. D., Psychometrist and Magnetic Healer, 593 Tremout street, Boston.

The second street, Boston. If DR. L. BARNICOAT, Lecturer, Test, Medi-caland Magnetic Medium. 176 Tremont street, Boston. Jan. 17. Constructional and Medi-cal Physician, No. 96 West Springfield street, Boston. Jan. 10.

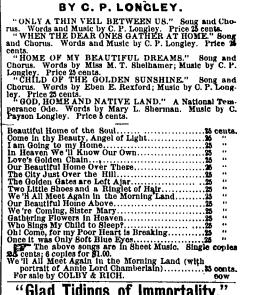


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CHICAGO MAGNETICSHIELD COMPANY No. 6 Central Music Hall, Chicago, Ill. Jan. 3.



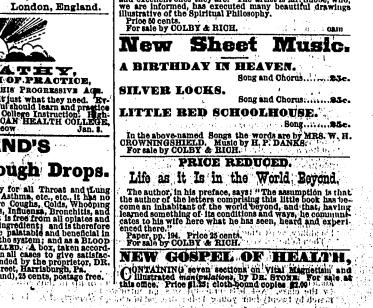
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URGU IHUIIIYS UI IIIIIIOFTAILTY. FINELY executed lithographs bearing the above title have been received by us. The size is 2242234. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette like, nesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lille and Mrs. Britten, and Messra. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shole, who, we are informed, has executed many beautiful drawings litustrative of the Spiritual Fhilosophy. Price & cents. For sale by COLBY & BICH.





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20

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Mrs. R. Collins,

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Mar. 1. MRS. JENNIE CROSSE, Business, Test and Modical Medium. Six questions answered by mail, so cents and stamp, Whole Life-Reading 51.00. Magnetic Rem-edles prepared by spirit-direction. Address 53 Tremont Street. Lynn, Mass. 2w Jan. 24.

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will write blographical and receive the test in the test over data). Also advice upon any matter, in answer to testions, in accordance with my understanding of the sol ce, for a fee of \$1; Consultation fee \$1; at office, 296 Tre

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101101

BANNER OF LIGHT.

JANUARY 81, 1891.



An Important Event.

The Silver Anniversary of the Children's Progress ive Lyceum of Cleveland, O., Appropriately Celobrated; Addresses by a Number of Prominent Spir-Wallsts; A Public Wedding on the Stage; Exerelses by the Children; Letters of Regret, Etc. To the Editor of the Banner of Light:

On the 14th day of January, 1866 (says the Cleveland Leader of Jan. 10th, 1891), Andrew Jackson Dayls, the founder of the system, organized the Children's Progressive Lyceum in this city. This Spiritualistic Sunday School has maintained its existence and has been more or less prosperous, and is the only Lyceum in the country that has had a continuous life of a quarter of a century. Yesterday was appointed for a eelebration of the anniversary, exercises being held in the afternoon and evening at the Lyceum Theatre.

in the afternoon and evening at the Lyceum Theatre. An andience of about five hundred persons had gathered at the theatre by two o'clock. No attempt was made at decoration, but parchment banners, beautifully engrossed, hung on each side, and a large streamer hung: across the stage, on which the motio from A. J. Davis's Manual was painted: "A child is the repository of infinite possibilities." The stage was occupied by Mr. Irving W. Pope, who presided, Mr. Thomas Lees, the weil-known Mr. and Mrs. Hudson Tuttle of Berlin Heights, the mem-bers of the Grattan-Smith Family, who, with the Ly-ceum ofchestra, furnished music for the occasion, and the speaker of the day, Mr. J. Frank Baxter of Bos-ton, who has been giving descriptive séances in Cleve-land of late. land of late.

REMARKS BY HUDSON TUTTLE.

Iand of late.
REMARKS BY HUDSON TUTTLE.
Mr. Tuttle opened the exercises with a few remarks concerning the general growth of Spiritualism and the belief of its disciples, and congratulating the Lyceum on its progress and the work accomplished. He made some eloquent allusions to the comforts of the belief, the hopes, and realizations. The phenomena were not merely modern, but belonged to all agesprecesses.
Prehistoric, barbarian, and italf civilized as well. Belief in immortality was found not only in the Bible of the Christians, but in the Koran of the Mohammedans, and in the sacred books of the Hindus and Chinese. When the records of spiritual manifestations were taken out of these, nothing but the husk remained. "We Spiritualist," he said, "claim that we have the key to unlock this mystery. I read of Ellah being carried up into heaven in a supernatural way. I don't know whether to believe it or not, but I learn of Mr. Home being carried out of one window, around a large castle, and carried into another window, and straightway feel certain that such manifestations are possible. I read of the Spiritualist Lyceum is one of education, not religion. We have been taught in the spiritualist provent is one of these same ourse performed by members of our own circles. The work of the Spiritualist Lyceum is one of education, not religion. We have been taught in the churches that God is everything and man is nothing; that every child born into the world is an incarnate devil; and who can picture the agony of the despalring mother as the clasps to her breast her dying child, believing that its soul is doomed to eternal damanion?"

spairing mother as she clasps to her breast her dying child, believing that its soul is doomed to eternal damnation?"
Mr. Tuttle said there was too much thought and talked about God in the churches, and too little about man, and he considered the Christian religion as self-ish compared with Spiritualism. He said the manifestations of the latter were suited to all, from the tipping of a table to the great and mysterious questions which occupied the minds of the most learned scientists. But the same law cut through from the beginning to the end of the whole. Development in the spirit-world was mentioned by the speaker, and the statement made that the little ones dying in infancy grew into manhood and womanhood in spirit, but without the imperfections of mind and body attendant upon a physical growth.
After a musical selection rendered by the Grattan-Smith Family, Mr. J. Frank Baxter read the address of the day, his subject being. "The Education of Our Children."

ADDRESS BY MR. BAXTER.

ADDRESS BY MR. BAXTER. He began by referring to his long experience as a school teacher, and spoke of a natural love for the children being the essential to success as a teacher, eriticising at some length the mercenary motives with which so many young men and women enter the cal-ing. He then dwelt upon the home training of the child at some length. Care should be taken by the parents as to their own faults and tendencies, and the oducation of the child should be thus begun long be-fore its birth. Thieves, drunkards, even murderers were born into the world. He scored sharply the false modesty which prevents parents from giving children information naturally sought sooner or later, and said that when a child's mind was sufficiently de-veloped to make such inquiries, it was intelligent veloped to make such inquiries, it was intelligent enough to have the question answered truthfully, and to receive all such information. If rightly given in better spirit and with better effect than if allowed to esenally learn these there.

led by Miss Rena Hatch and C. Pearl Lees, with banber on spear tipped staves, cliciting rapturnus ap-plause. This exercise was under the special direc-tion of Prof. Jules K. Heywood of the Uleveland dano-

tion of Prof. Jules E. Heywood of the Cleveland dane-ing academy. At the end of the march the bride and groom made their appearance, and proved to be Mr. Ackermann H. Laucken, Scoretary of the Lycenm, and Mrs. Mary A. Farmer, Vice-President of the West Bilds Bplritual Society. Mr. Lees officiated, and the creemony was performed with a ring. After a short exhort ation the couple made the usual promises, ending, however, with the phrase "so long as this alliance shall con-tinue." Mr. Lees completed the coremony with the words, "whom love hath joined together let not dis-cord put asunder." The bride was then presented with a number of bouquets by children of the Lyceum, and received many congratulations—Mr. Thomas A. Black, the Treasurer, also presenting on behalf of the Lyceum an exceedingly handsome bouquet to the bride.

The marriage ceremony was followed by music from the Grattan Smith Family, of Painesville, and a pretty dialogue, "The Graces," in which Misses Jen-nie and Neilie Thayer, Pearl Lees, Eva Davies, Lily Daily, Rena Hatch, Kate Derby and Almeda Weich took part

pretty dialogue, "The Graces," in which Misses Jen-nie and Nellie Thayer, Pearl Lees, Eva Davles, Lily Daily, Rena Hatch, Kate Derby and Almeda Welch took part. Then followed a short address by Hon. A. B. French, "the silver-tongued orator," which had been omitted in the atternoon because of lack of time. A spirit of disappointment ran through the audience at the brief-ness of Mr. F.'s eloquent speech. "The programme closed with "A Spiritual Symposi-um," all the participants appearing seated in a richly furnished drawing-room scene: Ballad, Mr. J. Frank Baxter; poem (original, and written for the occasion), Mrs. Emma R. Tuttle; violin solo, "I Monteechi ed I Capulett," Master Willie Kritch ; recitation, "Fare Thee Well, Bro. Watkins," Miss Lillie Root; a few words from our visiting friends, Mrs. Maggie (Folsom) Butler, and others; ballad, "Daddy," Miss Namvie Evans. The violin solo, by Master Willie Kritch, showed careful study, and bright promise of his future as a soloist. Miss Lillie Root, as usual, was heartily *encored*, and little Miss Nannie Evans, by her intelli-gent understanding of "Daddy," there perfect enuncia-tion and musical volce, captured the entire audience. Between these numbers Mrs. Maggie (Folsom) But-er-who was in attendance, with Mrs. Torrey, Secre-tary of the Boston Lyceum, at the anniversary exercises --was introduced by Conductor Pope. She enthused the audience with a ringing speech on Lyceum work, and the fraternal feeling that has always existed be-tween the Boston and Cleveland Lyceums. Tableau: "The Triumph of Modern Spiritualism." Modern Spiritualism, Mrs. Rose Skeels; Justice, C. Pearl Lees; Liberty, Rena Hatch; Progress, Kate Derby; and twenty-five other beautiful young ladies. The sylph-like form of Mrs. Skeels, in whose right hand was a staff surmounted with a bunch of incan descent lights, was highly typical of the character represented; and the same can be truthfully said of the three other young ladies that formed the apex of this grand tableau. While Mrs. Eleanor Ga

ing chorus. And thus ended one of the most memorable events In the history of Spiritualism in this city-the twenty-fifth anniversary of the organization of the Children's Progressive Lyceum of Cleveland, O.

The state of the superior of the

Torrey, who were obliged to forego the pleasure. After a song from Mr. Baxter, ho was provalled upon to give some experiences, which he did in a very entertaining recitations, the lady with music. Finally our friends, the Mullhausers, throw open their dining room doors and invited the party to a repart of lee cream, cake ind lemonade. After an hour at the table, where con-versation was rife and all were jovial, good byes were said and the party, dispersed voting the occasion a happy and endearing one. We accompanied Mr. Baxter on Thursday and Fri-day evenings, Jan. 221 and 230, as he lectured in Asht-tabula, O., some sixty miles east of Cleveland. The interest bid to be so great among the people in Ashta-bula who had read in the Cleveland dailes how well-received and favored Mr. Baxter was there, that the large Cly Hall was secured for the occasion. A very large and intelligent audience assembled, and most respectfully listened to Mr. Baxter was there, that the large of revival meetings and Bible readings had cloved the uight before. It is safe to say the Bible never had more pointed reference to the spiritualism. 'for a series of revival meetings and Bible readings had loved the uight before. It is safe to say the Bible never had more pointed reference to the spiritualism if acts, and all must have seen that the Rev. Lyman Beecher was not far from right when he proclaimed. 'Take the spiritual facts from the Bible and little enver hel cleture Mr. Baxter gave a séance—the most intense interest being evoked. Many names and descriptions were given and recognized. Most memo-rable will one scene, be, when a lady's name in the audience was called, coupled with the word 'Moth-er' for she startled all refleved as the mother's sear of were on, apd all refleved as the mother's heart lightened, and she received the beautiful mes-say of who gave his name in full-Frank Seivers. On Friday evening, Jan. 23d, Mr. Baxter's subject Was tho negel, and they must have been pleased, to they applauded well. The séance at the

Cassadaga. Mr. Baxter's labors in Cleveland closed on Sunday evening, Jan. 28th,"

Plymouth, Mass.-Sarah A. Bartlett informs us

that Jan. 18th Mr. George E. Pratt gave a very interesting and practical lecture. His subject, "The esting and practical lecture. His subject, "The Foundation—The Manifestations of Spiritualism." Mrs. N. F. Burbeck and Mrs. S. M. Thomas gave tests that were recognized at the close of the lecture. Jan. 25th, Dr. P. C. Drisko addressed the soclety—his sub-ject being "The Old Heaven and the New," The audience gave close attention. Mrs. N. T. Burbeck gave tests. Dr. Hale of Boston is expected to occupy the platform Feb. Sth. Our correspondent also speaks in praise of the mediumistic work being done in Ply-mouth by Mrs. Susle Thomas and Mrs. Sally Finney.

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poisonous elements, and thus removes the cause. Hence the CUTICURA REM-EDIES cure every disease and humor of the skin, from pimples to scrofula.

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Fitchburg, Mass.-Sunday, Jan. 11th, Mrs. E. C. Kimball of Lawrence occupied our platform to great and general acceptance. A very interesting lecture was given in the evening upon "Death, God, and Im-mortality." Many tests followed each service, some eighty names being given during the day, most of them recognized.

eighty names being given during the day, most of them recognized. Jan. 18th Mrs. Sarah A. Byrnes of Dorchester spoke in the afternoon upon "The Lessons of Spiritu-alism to Us Individually." The controlling intelli-gence appealed to Spiritualists to better understand the true meaning of Spiritualism, and to live its beau-tiful teachings in their daily lives. In the evening the audience again listened to Mrs. Byrnes with rapt attention. Though no special sub-ject was taken, eloquent remarks were made upon "Thought Progressive, and Progressive Thought." Next Sunday Mr. Edgar W. Emerson will occupy our platform. Miss Rosa P. LYON. See'y. No. 89 Forest street.

Haverhill and Bradford, Mass.-Very interesting meetings were held in Brittan Hall last Sunday by F. A. Wiggin of Salem. The evening audience, esby F. A. Wight of Sated. The evening addicate, specially, was highly entertained by the answers of the speaker to questions proposed, and the announcement of many spirits present, who brought interesting communications to the friends, who recognized them. In the afternoon the theme considered was "Invisible Forces," which was treated in an intelligent manner, and was followed by many platform tests.

gent manner, and was tenented tests. Next Thursday evening the ladies of the Fraternity will give a supper and entertainment in Brittan Half. Mr. Wiggin will be present to give exercises in med-umship. He will also speak next Sunday for the last time here in this course. His evening subject will be "Nationalism." E. P. H.

Norwich, Conn. -- Mrs. Ida P. A. Whitlock

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better spirit and with better effect than if allowed to easnally learn these things. The speaker said that while the vast majority of parents truly loved their children, this love was too often nuwisely shown. "A wealth of affection," he said, "Is lavished upon the baby but after he is a few years old very little kind attention is shown to him. Praise is the sunshine of childhood, and is as necessa-ry to it as the sunshine of childhood, and is as necessa-ry to it as the sunshine of childhood, and is as necessa-ry to it as the sunshine of childhood, and is as necessa-ry to it as the sunshine of childhood, and is as necessa-ry to it as the sunshine of childhood, and is as necessa-ry to it as the sunshine of childhood, and is as necessa-ry to it as the summer warmth is to the flowers. Some claim that praise makes them van would be psychologic-ally impregnated with qualities which would come to the surface in after years as a violent and brutal tem-porament. The speaker paid a warm eulogy to the women for the part they had taken in the Lyceum, and prophesied their early political equality with men. He then arraigned the doctrines tanghtin the churches, particularly that of vicarious atonement for sin, which, he said, was almost the greatest incentive to immor-ality; and he ascribed to the demoralizing influences of refligion the occasional dishonesty of Sunday school officials and leaders in the churches. He rebuked Spiritualist for sending children to the Sunday schools ind with the latter they should exert their influences to disappoint the audience Mr. Bakter gave a short descriptive séance, "Attica" presenting the Christian names of the moter and several brother's name. The medium then stated, says The Leader, that he saw in an invalid's chair which she had occupied for some fitten years an aged lady giving her name as Rebecca. J. Beck, wile of Charles Beck, and mer-tioned four sons, Johann. Benjamin, William and Charles. The medium said he saw tho numbers is an indig

by the pupils in turn, many of which were heartily applanded. After a song, Mr. Irving W. Pope, conductor of the school, explained. briefly the stand, and hellef of the spiritualists. This was followed by recitations by little folks: Misses Michey, May Greely, Ruby Snape, Flos-sier Clarence Englert, Homer, and Arthur Davies, the twelve-years old lad who recited "Sheridan's Ride" before President Harrison and his staff when in Cleve-land on the occasion of the dedication of the Garfield Memorial last May—the President. In recognition of his ability, presenting him with the badge he wore. Then followed an exercise in calisthenics, arranged by Mr. Lees, by fourteen young ladies and five young men and Master. Maurice Lemmers, a little fellow, who was the centre of attraction—which proved, to be one, of the most telling features of the evening; the audience being delighted with the perfection shown by the class. Not less graceful was an intricate march by twenty-four-young ladies dressed in white,

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"KARL" writes of the above occasion and other matters, some points from which letter-all we have

TARL' writes of the houve occasion, and other matters, some points from which letter—all we have space for—are here presented: "Referiting to Mr. J. Frank Barter's Anniversary ad-dress, he says: 'He [Mr, B.] having been a public-school teacher for seventeen years, and had much to do with children, was decidedly at home with the subject, and did it full justice as he considered the home, the school-room, both the secular and the Sun-day, and the world. In their various effects upon chil-dren for good and for ill. His remarks were *ultra* in many respects, his suggestions valuable, and his logic irrefutable. His pilea for the Children's Lyceum was grand, and his words scathing, yet needful, as he re-ferred to the inconsistency among Spiritualists in many places in sending their children to the evangeli-cal schools. He showed wherein the Spiritualists was hardly justified in sending children to even the Unita-rian or Free-religious Sunday School if done at the ex-pense of the Lyceum's failure. He closed by present-ing the merits of the Lyceum. Mr. Baxter (our worthy lecturer and medium for the month) devoted his time this Sunday in the special in-terest of the exhibition at the Theatre instend of lec-turing, as on other Sundays of the month, at Memorial Hall. I twas intended, as planned, to give a joint reception to Mrs. Magrie (Foison) Buther and Mr. Baxter on Mon-

Hall. It was intended, as planned, to give a joint reception to Mrs. Maggie (Folsom) Butler and Mr. Baxter on Mon-day evening, Jan. 19th, but Mrs. Butler was forced to return East. The reception was therefore tendered to Mr. Baxter on Tuesday evening, the 20th-Mr. and Mrs. Alfred Muhlhauser, devoted and wealthy Spirit-ualists, opening their elegant and spacious apartments, which were thronged, and the company received Mr. Baxter royally. He made a timely speech, and pre-sented the regrets of Mrs. Butler and her friend Mrs.



A cream of tartar baking powder. Highest of all in leavening strength .- U. S. Government Meetings in Brooklyn.

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

Spiritual Union, Bratemitty, Booms, corner Bedford Avante and South Second street. Meetings Sunday even-ing at 1% o'clock, Good speakers and mediums always present. Porter E. Field (39 Powers street). Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

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

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

Conservatory Hall .- Sunday, Jan. 25th, was ob-

served as the anniversary of the birthday of Thomas Paine, and much interest was manifested in the exercises. Mr. Fletcher, in an able discourse, held that Thomas Paine was under the general inspi-ration of the hour, and by his sensitive mind, keen analysis and general understanding of human na-ture, saw that humanity was not only demanding a new country for political purposes, but that in future he would unfold mentally in other directions. He did not write for his time or his age. He wrote for the generations that should come after him; and while the theologian condemned his, utterances; the church is drifting straight into accepting; the very theories and ideas he advanced.¹ Thomas Paine deplayed that religion was first "an intellectual matter between each man and his Maker, with which no third party had anything to ido.¹⁰ And he could never have put the thought more plainly; as all, the numberless denominations show; they being the result of their founders thought, and it Calvin, Luther or Swedenborg had the privilege of interpreting the laws of nature and the mysteries of godiness from their individual standpoint; wby nov Thomas Paine allego, if each advanced.¹ erved as the anniversary of the birthday of Thomas

As soon as you, discover any falling of the hair or grayness always use Hall's Hair Renewer to tone up the secretions and prevent baldness or grayness.

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Boston occupied our platform the last two Sundays of January. Subjects presented by the audience were January. Subjects presented by the audience were treated in a clear and comprehensive manner. All of the four ardresses given were replete with practi-cal and sensible suggestions for every-day living, and were well received. Psychometric readings were given after each address, which were pronounced re markably correct, and many spirits were delineated which were recognized perfectly. Next Sunday and all the month of February we are to be favored with the ministrations of Mrs. R. S. Lillie, and we feel that with the inspired work of Mrs. Lillie, and the excellent vocal muslo of Mr. Lillie, we have indeed a feast of spiritual food in store. MRS. J. A. CHAPMAN, Sec'y.

Haverbill, Mass., Red Man's Hall.-Dr. Roscoe of Rhode Island was with us again the 25th, with

the best of satisfaction. The Doctor is an able speaker and interesting test medium. His remarks on medi-umship-in the morning-were very interesting and profitable.

In the evening his subject was "Evolution in the Earth and in Spirit-Life." The hall was crowded with interested hearers.
We were more than pleased with his work both afternoon and evening. We bid him and his good companion a Godspeed.
Mrs. Ida P. A. Whitlock will speak for us Sunday, Feb. 1st.

Newburyport, Mass .-- Sunday, Jan. 25th, a severe storm reduced our usually large audience of the afternoon to a small one to listen to Mr. Peck's leeatternoon to a small one to listen to Mr. Peck's lec-ture on "Jesus, God or Medium," which was of much interest and very instructive to those present. A fair evening brought a larger number to listen to his lecture on "Love, Courtship and Marriage," in which he portrayed those various relations with strict fidelity to the truths of nature. Next Sunday Oscar Edgerly of Newburyport will be our speaker. F. H. F.

Fall Biver, Mass .- Mrs. Ann Hibbert writes that on Thursday evening, Jan. 22d, Dr. F. H. Roscoe of Providence, R. I., entertained a large audience with eloquent remarks and fine readings. C. Fannie Allyn spoke there on Sunday last—one of her dis courses being in regard to the public schools, in which she took ground in favor of the kindergarten system for the little ones. Dr. Hale of Charlestown speaks there Thursday evening, Jan. 29th; and on Sunday next Mrs. Miner of Clinton, Mass., will officiate.

Providence, B.I., Blade Hall (corner Washington and Rady Streets), The Spiritualist La-dies, Aid Society met in its roun Thursday afternoon, Jan. 22d, as usual for work. At 6 P. M. supper, was served; at 8 P. M. the evening meeting was opened by the President, Mrs. M. A. Waterman, followed. by an invocation from Miss Florie Saimur, speaking, reci-tations and tests, which were well received.

Bridgeport, Conn.-" Oscar A. Edgerly conclud-ed his bix weeks engagement with our society Sun-day, Jan. 25th, giving two excellent discourses." So writes a correspondent, the remainder of whose favor will appear next week.

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Meetings in Philadelphia.

The First Association holds meetings every Hunday at-10% A: m. and 7% P. M. in the ball 810 Spring Garden street. Children's Lycoun at 2 P. M. Joseph Wood, Presi-denti, Samilei. Wiesler, Vice Freedent, 1111 Wallace street; Robert A. Thompson, Becretary, 614 Yenange street.

The Second Association meets every Sunday after toon at 2% in the Church, Thompson street, below Front C. J. Ambrosis, President, 1223 North Third street. Keystone Spartual Conference every Sunday at 2% P. M., Southeast corner 10th and Spring Garden streets. Wil-liam Rowbottom Chairman.



paper.

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prising the book: A Fragment of Home-Talk. The Youngest Member. Formal Introductions. The Bride. The Reception. Mr. and Mrs. Allison Go Home. Sunday and Other Days. Going to the Country. An Eventful Day. Tests of the Skith Sense. Sunday in the Country. Monday Morning. A Bainy Day.

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