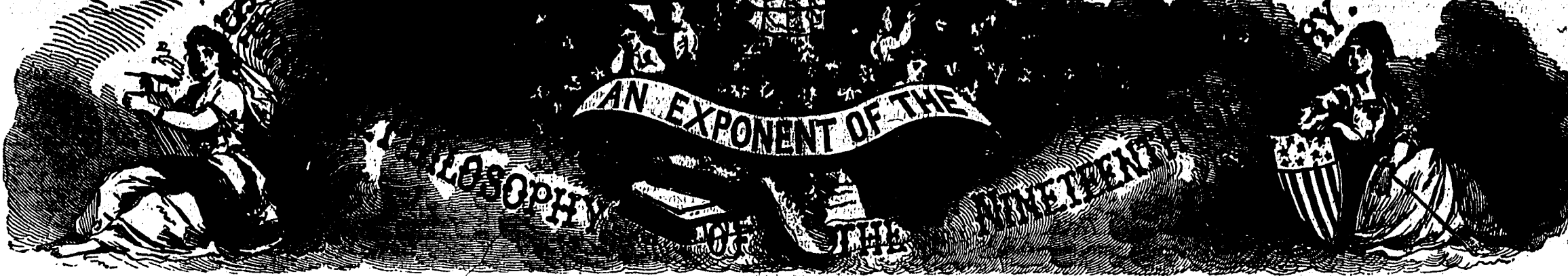


BANNER OF LIGHT.



VOL. 68.

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

BOSTON, SATURDAY, FEBRUARY 28, 1891.

(\$2.50 Per Annum,
Postage Free.)

NO. 25.

TABLE OF CONTENTS.

FIRST PAGE.—The Rostrum: The Journey of Life; Thought.
SECOND PAGE.—Poetry: Experience. The Reviewer: Upward Steps of Seventy Years; "The Salem Ser." In Memoriam. To Investigators. Obituary Notices.
THIRD PAGE.—Poetry: Justice, Not Charity. Banner Correspondence: Letters from Vermont, Maine, Massachusetts, Iowa, New York, Illinois, Florida, Connecticut, and Arizona, etc.
FOURTH PAGE.—Inharmony Not a Part of Spiritualism. The Devil Always to Pay. World's Court of Arbitration. Mrs. Eliza W. Farnham. Causes, Not Symptoms. Newsy Notes and Pithy Points, etc.
FIFTH PAGE.—Meetings in Boston and Elsewhere. New Advertisements, etc.
SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Shelhamer-Longley. Spirit Communication Demonstrated. What Spiritualism Reveals. New Publications.
SEVENTH PAGE.—Free Thought: "The Psychic Research Society." A "Haunted" Landmark. Mediums in Boston. Miscellaneous Advertisements.
EIGHTH PAGE.—Purpose of the Proposed "Psychic Investigation Association." Meetings in New York and Elsewhere, etc.

The Rostrum.

The Journey of Life.

A "Talk" to the Veterans of the Soldiers' Home in Chelsea, Mass., given through the Mediumship of Mrs. M. T. Longley, Sunday, Feb. 15th, and written out by Her Guide for Publication in the Banner of Light, at the Request of Friends.

AND they came to the end of the forest at last. Their way had been long and wearisome, for the road was uneven and beset with pitfalls and stony places. Long years had passed since they had started on their quest—this search for the beautiful city which should be their goal. Sometimes they could not see the sunlight in the sky, nor at night behold the gleaming stars, so heavy and dark were the branches of the forest trees, and at times great storms beat upon them, and gloomy tempests tossed them to and fro.

But now they had reached the end of their path—these two, the man and his guide—standing at the edge of the forest they looked across a great plain, and arid space with little verdure, to where the city walls gleamed in the clear light of the golden sun. Beautiful the shining walls appeared to their tired eyes, beautiful was the radiant light that streamed upon the gates. Many years before they had been sent forth on this journey. The man was youthful then; his fresh young life had thrilled with the fire of hope and anticipation. When starting from his father's house, he had been given a guide who should accompany his steps through all the way; a guide whose tender care and watchful love should never fail; one who would be faithful to his charge through every changing scene and circumstance; one who was wise and loving and true; for the thoughtful parent said: "My son must never go alone; he is inexperienced and innocent of the world's ways; he must have a companion who will never fail." And the guide had never failed; unheeded by the careless youth, his presence even unsuspected at times, unseen even when his protection was most largely exercised, the watchful guide attended the steps of his ward, and ever led him on. Through tangled wild and jungle, where fierce beasts snarled, and with which sometimes they had to cope; over rocky places that were hard to climb; through the very camps of human foes, who struck at the traveler, and with whom he had to deal, they passed, ever making their way toward the goal for which they sought. But it had not all been unpleasant and burdensome. They had come often, too, to bright places, where the sun shone warmly down upon springing grass and blooming flowers, where the birds sang sweetly in the trees, and where smiling faces and gentle welcoming hands gave greeting. Here the man had formed endearing associations and tender ties. Dear ones had grown into his heart, and sweetened his life with the harmony of their own bright souls. But these, too, had dropped away one by one, some of them taking other paths through the forest, or speeding on toward the city beyond and gaining its protection, while he paused on the way to battle with foes, or to daily with the pleasures that allured him in sunny spots.

Now he stood, travel-stained and worn, sparrowed and battered from the effects of all that he had undergone, but still attended by his faithful guide, gazing from the edge of the forest across the plain, and asking himself if he, all tattered and disfigured as he was, could be admitted to that city of peace beyond. Tremblingly he questioned, for he was weak and spent. How dared he who had wasted time; who had sometimes fought when he should not have molested any one; who had not always kept straight on the right course, but had wandered from the path—how dared he, who had sometimes fallen in slippery places; who had stumbled over the uneven ground, and not been strong enough to keep erect, hope or expect to enter that charming city where all were fresh and young and fair, and where no disorder reigned? But the trusty guide breathed new encouragement into his heart; reminded the man of the good deeds he had done; of the hours when he had battled with error in behalf of right; of the needy, fellow-beings he had assisted; of persons in pain he had relieved of their suffering; and whispered to him, that though some of his scars and tatters had been won in unworthy ways, yet many had been received while fighting for truth and liberty; and right, while doing good to others, and while bearing burdens

for other weary travelers, and they would all count in his favor at the city gates.

And so encouraged the man renewed his journey across the great plain, suffering heat and thirst and weariness by the way, until he reached the shining walls. With hesitating fear he knocked, and lo! at his touch wide swung the gates, and he and his guide passed through. It was a dazzling scene of beauty that he met, almost blinding his dust-tired eyes. No sign of disorder, no dirt, no disfigurement anywhere, but all was lovely, harmonious and sweet. He paused abashed, fearing to intrude, when gracious forms hastened toward him with outstretched hands of welcome. They were the dear friends he had known and lost. They paid no attention to his disheveled appearance, but led him on to their hospitable homes; but he, conscious of his unfitness to mingle with them, tried to shrink away. The joyous company would not permit his flight, and those most dear to him assured their guest that they would conduct him where he could cleanse and refresh himself. So they did, and after he had laved and had arrayed himself in new garments he found that he had become more like the bright company of this city, and that he could soon learn their manners, and to perform such work as they had for him to do.

So is it with the journey of life for every man, my friends; he starts out untried and inexperienced to pass through the forest of discipline, and to encounter good and evil by the way, through which he gains knowledge of human nature, and of terrestrial life. The forest is full of snares and pitfalls. There is underbrush to break through, there are jungles to pass. The wild beasts of passion assail him; innumerable temptations beset his way. Some of these he overcomes, and by some he is overpowered for a time; and thus he becomes scarred and battered in his appearance as he nears the journey's end. Foes meet him here and there that he must fight, and sometimes the conquest is his, while again the victory belongs to the enemy he has met. But there are pleasant places along his pathway too, where gentle friends and loving kindred entwine his heart with thornless flowers; and if these leave him ere his travels cease, there is ever the hope in his breast that he may find them by-and-by.

But though friend and foe in outward life forsake, man is never alone: a faithful guide attends his steps, a presence tender and true, one delegated to accompany him by the Divine Parent, who will not send his child out into the unknown world alone. Through good and evil report, through sunshine or gloom, through pleasure or shame, the presence keeps close to his side, encouraging by gentle whispers, and loving, though silent admonitions, his weary charge to press on, and to try and try again to amend his mistakes, and to correct that in his life which has gone wrong.

By-and-by he comes to the plain of waiting. Dry and arid does it seem to be, but just across his tear-dimmed eyes behold the city of Immortality. Then the plain is gotten over, and we (you and I, my friends,) pause and hesitate, for we are all scarred and weather-beaten, and we do not know as we will be taken in. True, those we have loved have gone before, but they are so sweet and pure will they care to meet us as we are? But, urged on by our faithful guide, we knock, and lo! the gates are opened wide. We enter the promised land, but stand abashed; because of our uncleanness we dare not go on. But familiar faces greet us, loving friends rush forward to give us welcome. They insist that we shall enter their homes, and that we are to abide with them. We see ourselves as we are, and we blush for our appearance. We remember what we have been, and we are ashamed. But our friends show us where we may cleanse ourselves, and how we may repair the wrongs we have done, and make ourselves whole; and while we are thinking of the mistakes and the failures and transgressions of the past, they whisper of the good deeds and the triumphs we have won, and our dependency turns to hope.

By-and-by it comes to us that we can correct all the wrong in our lives by going to work, working for others more miserable than we are; by caring for and thinking of the unfortunate, and forgetting ourselves; and so the scars vanish, the lines of weariness fade away, and we are made whole and worthy a place in the city of light; for by working for others we gain self-respect, and the man who respects himself respects the respect of the world. In coming into this world, helpless as babes though we are, we as human beings are endowed with powers and possibilities of expression and achievement wonderful to contemplate. These, we feel, must have started from somewhere, and that they are our heritage from the Infinite Parent of Life it is not hard to believe. If God is supreme and omnipotent, he must be all-powerful and everywhere; therefore, no one of us can get away from him. If he is omnipotent, then he must know all things, and have rightly understood us from the beginning. Judging more wisely than any finite mind can do, this Infinite Intelligence can never discard or disown a human soul, but must claim them all as his own.

If as spirit we exist before our mortal birth, then we conclude that as intelligent mind, as conscious, living spirit, we shall continue to grow after the body dies. We have been passing through experience and gaining knowledge here, as in a school; knowledge that is to stand us in good stead beyond. We are social beings, and have developed our affectional natures here. These must continue to live; and what more natural to believe than the thought that we shall meet our loved ones in another world? Your precious ones who have gone, my friends—the fathers and mothers, the brothers,

sisters, wives, companions, children and friends—love and watch over you still. They have seen your trials, and watched the battles you have fought. They know when you have fallen on slippery places, and when you have been strong to stand erect. By-and-by you will reach the eternal city where they abide. You may shrink back and fear to enter, but they will hasten to meet and welcome you; and though you hang your heads in shame, they will lead you on, and show you how to remove the stains, to refresh yourselves, to take up new works of goodness, out of which will grow a new life and a new power for you.

Think of it, friends: the love of a sainted mother, of a brave father, or a good brother and sister; of that tender affection of a little child, waiting and longing and living for you in another world; such love as will take you into its fold, and tend you and help you and teach you how to live, and then think of all this tenderness of father and mother and wife and child and friends, combined rolled into one mighty heart, which is the infinite love of God, and ask if it can possibly discard or disown you. No! it will hold you close. So fear not at the approach of death, good friends, but welcome its coming as that of one who will lead you safely home.

At the close of the discourse, the inmates of the Home, led by Mr. Longley, sang: "Oh, Think of the Homes Over There!" After which the speaker made the following remarks, closing with a benediction:

"During the last week, two great commanders have been called to their eternal home: Admiral Porter and Gen. Sherman. Two commanders—one by sea and one by land—so great that I hesitated which name to speak first. Think of the grand reception they must have already met on the other side. Not only must these brave men have been tenderly received by the loved angels of their own households, but they must have been given a royal welcome by the soldier boys—officers and men—who fought side by side with them in a righteous cause in years past, preserving the integrity of the Union and the honor of its flag, and who had preceded them to the higher life. Think of the crowding of these boys around the grand old commanders, of the splendid welcome which ere now they have received. Some of those very boys who thus honor the ascended chieftains have been your comrades, have known and cared for you in days past. They remember and care for you still. So brave and loyal are their hearts that they would strike a blow for you, did you need it. No doubt if they saw you coming and thought you would have trouble in making your way, they would fight in your behalf and help you to reach their home of peace. So, as I listened to your song, I thought of the old admiral and of Gen. Sherman and of the reception the soldiers gave them "Over There," of the grand welcome of those boys who not only were led and cheered on by the old commanders in hours of peril, but who also encouraged the hearts and made strong the arms of their leaders at such times by their own fidelity and courage. And so in thinking of those who have gone before and are waiting to give us greeting, we can truly say, "We are going home!"

THOUGHT.

BY GEORGE A. BACON.

[An Essay read before the Fortnightly Club, Washington, D. C., Friday Evening, Jan. 30th, 1891.]

IN responding to the kindly-intentioned but woefully unwise invitation of our official head, no apology is needed. It is understood that the great unwritten law of "The Fortnightly" is, first, not to decline an invitation, and second, to give a fraternal greeting to any subject, however heterodox or orthodox it may be, always provided that it is presented in a becoming spirit and in a proper manner. The expression, however, of one's thoughts is one thing, the acceptance of them quite another; and yet it is by the reiteration and promulgation of thoughts that the world is lifted out of its ruts, one rut after another, along the highway of human progress.

The thoughts, if such they may be called, which I shall submit during the few minutes you lend me, I cannot expect will meet with general agreement; but this is immaterial. If true, they will abide; if not, they must go the way of all untruth. I trust, however, they may at least awaken interest and prove provocative of thought on your part, while those who comment and criticize may illumine and instruct. Meanwhile one loves to believe that all intelligent men and women are intellectually hospitable.

I am interested to know something "Concerning Thought," something as to its genesis, its laws of existence and procedure, its psychologic power, method of cultivation, thought-transference, modes of expression, etc., etc. Hence the agitation of this subject in your presence, in the spirit of Lord Verulam's admonition not to confuse and refute but to weigh and consider.

Byron speaks of
"The power of thought—the magic of the mind."
He elsewhere says:
"She was his life, the ocean to the river of his thought,"
While Longfellow says:
"She floats upon the river of his thoughts."

On a certain occasion Voltaire was forced to exclaim: "Define yourselves, gentlemen; define yourselves."
Let us try to do so. By the lexicographers, Thought is defined to be that which the mind thinks; but this is thought to be too indefinite

to be satisfactory; for in the very next breath one is bound to inquire what is mind? and the various responses given are still less satisfactory. Yet definitions are in order. What do the metaphysicians and the poets say touching this subject? "Everything has its reason in all other things. . . . All the operations of the Will, of the Imagination and Senses, are thoughts," says Descartes. "Thought proper, as distinguished from other facts of consciousness, may be adequately described as the act of knowing or judging of things by means of concept," says Mansel. A professional friend of mine tersely says: "Thought is involved action. Action evolved thought."

A still more modern philosopher says: "Thought is the centralization of intelligence in the mind of an individual, impressed upon the brain for formulation into language or symbols to indicate its meaning, the mind being the spirit of the brain." I am grateful for this definition. It will stand. The Encyclopaedists say, "Everything we can take cognizance of is mind." Nay, while mind is cognizant, cognizance is not mind, only an attribute of it. Certain materialists deny that thought is anything more than an ethereal emanation, that it has no tangibility, etc. Is this a question of tangibility versus sensibility? Without confusing cause and effect, who has not by a thought been made to halt and tremble, to shiver and shake as by a sudden and powerful blow; been made to burn or freeze, as by fire or winter's blast? Verily, thoughts are palpable existences, actual things, living realities.

Dryden says: "Thoughts come crowding in so fast upon me, that my only difficulty is to choose or to reject." Fortunate man! No wonder that for a time he was in his day the undisputed king and law-giver of English literature. On this point our own poet Cranch thus expresses himself in verse:

"Many are the thoughts that come to me
In my lonely musing,
And they drift so strange and swift
There's no time for choosing
Which to follow, for to leave
Any, seems a losing."

Tennyson also in his immortal verse says:
"And thought leaped out to wed itself with thought,
Ere thought could wed itself with speech."

Thus while to some the channel of communication seems to be unimpeded and the flow of their thoughts unceasing, there are others, and they constitute the great majority of writers, of whom it must be said thoughts come not at their bidding, woo them as they may.

It is equally beautiful as poetry as it is true in mental philosophy that

"Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught."

In its last analysis, thought is thus recognized as sensation, experience, consciousness. Who has not felt in certain moments of his life, possibly on occasions of earnest conversation or sharp discussion, or it may be in moments of reverie, of indignation, of enthusiasm, of passion, of deep emotion—who, I ask, has not at times realized a flood of "thoughts that breathe in words that burn," which to satisfactorily express became impossible?

To those who from natural aptitude of mind are enabled to speak extempore, those who by mental training while standing upon their feet can command their mental forces, can marshal their thoughts in orderly array, and while talking do solid thinking—what experience is comparable to this, to find willing up within them, as from an exhaustless spring, fancies and facts, thoughts and ideas that crowd for recognition and expression? Or to those who, organically gifted with developed inspirational powers, are privileged, without intellectual effort or preparation, to suitably voice in vigorous prose or tuneful verse, mental baptisms, the downpouring, as it were, of spiritual showers? And whence the source of such influx of concept and comprehensions?

DUPLICATED THOUGHTS.

Numberless are the instances where the same thought has evidently been received into the consciousness of several persons at the same time, each widely separated from the other, all of whom, strangely enough, felt moved to practicalize the thought by getting up a "corner" on it, or a monopoly, in the shape of an invention, as evidenced by these several applications, simultaneously received at the Patent Office.

Again, it is a common occurrence that the same thought or thoughts have been utilized by different writers, independently, at or about the same time, all of whom have asserted that they knew nothing of any one but themselves being possessed of the idea till it chanced to appear in print, each being positive of the fact of his own originality.

As these well-attested cases are altogether too numerous to suppose it possible to mistake coincidences for consequences, what is the explanation? Mine is this: That the same thought was received practically at the same time by the several parties, in accordance with their individual receptivity, through the laws pertaining to thought-transference and thought-impartment. Indeed, it is possible that yet others were also the recipients of the same influx, but did not record the thoughts.

Yet, again, this is also a matter of frequent occurrence. For instance, while walking along the street, absorbed it may be with inconsiderate items, the thought of some old-time friend would come into the mind, from whom you had been separated many years, and by thousands of miles, but who, following the thought, would just then and there present himself to you face to face.

The expression, "I was just thinking of you," as one unexpectedly meets with some person he least likely supposed to be near, has become the commonest of experiences—is the most venerable of "chestnuts." What is the key that unlocks these daily recurring mysteries? Let each make answer, and see how you agree with this: that it is by the projection or impinging of the personality of one upon the sphere of the other, the commingling of auras radiated by two distinct personalities. Who can limit man's susceptibility? Who fathom his possibilities?

THOUGHT-HEALING.

Under various names, the efficacy of thought, employed as a curative agent in the treatment of bodily ailments, has come to the front with in the past few years, and now claims to have a large following of intelligent accepters and practitioners.

As pertinent to this branch of my subject, let me say, incidentally, without attempting to give the formulated theory of these several classes of Thought-Physicians, that while the power of thought is recognized by all who have to deal with mental operations, that in a multitude of cases its influence upon the body is well known to be much greater than that of drugs, it becomes a marvel why physicians generally do not utilize it to a far greater extent than they do in their professional work.

Occasionally, however, some unusually bright man among the medical fraternity is found who puts his mind into his treatment, who gives his patients, with their recipes, a medicinal thought more curatively helpful, more potent for good, than any mineral or other mixture possible. One of this class (Dr. W. H. Holcombe) says: "When one has grasped the idea that by creative laws mind is dominant in all parts of the body, the minutest changes of which are in reality organic manifestations of mental conditions, many things before incomprehensible become clear."

From the standpoint of this grand truth, we see how emotions—which are produced by thought—determine the most rapid changes in the secretions of the body; how fright turns the hair white; how terror poisons the mother's milk; how great mental excitement or the slow torture of mental anxiety write their baneful effects upon the tissues of the brain; how the images made upon the mother's brain are transferred and photographed upon the body of the unborn babe; how epidemics spread by the contagion of fear and the transference of thought, the thing feared in the mind being reproduced in the physical system. Physical appearances are only the external forms or natural embodiment of spiritual causes which are the real motor powers. Effects are produced, but by internal and corresponding spiritual means. When these internal forces can be evoked and set in action from within, the external means may be dispensed with.

The part which the mind has always played in the cure of disease has not been recognized, because of the prevalent and dominating spirit of materialism. The mind has been all the time counted out, while in reality it may have been the chief and perhaps the only factor in the case. When we are confronted with cures of the most remarkable character, cures entirely beyond the reach of our best medication, we attribute them to imagination, faith, hope, expectation. And we do rightly, for imagination, faith, hope, expectation are states of the mind, are the mind itself in substantial activity and creative energy, and when these vital forces can be evoked and directed, there is no limit to the possibilities that lie in store for us.

Within and without, man is an epitome of the universe, of the universe of matter in his physical nature, that of Soul or Pure Intelligence in his interior nature. This alliance of the spiritual man with matter is that through experience his individualized soul may be properly unfolded.

Being thus endowed with spiritual potencies at command, why should not this master force, through the channel of the mind, demand obedience on the part of its servant? Universal Mind is evermore evolving thought, which necessarily must be of a benevolent character, the offspring of Wisdom, Truth and Goodness. And are we not supposed to be the image or reflection of this Mind? In the degree of our unfoldment, then, will the ebb and flow from this Universal Reservoir flood our individual consciousness.

Swedenborg truly says: "Changing conscious thoughts changes the conditions of all organs of the body." An earnest, consistent, determined, hopeful thought, pulsing with health-giving power, laden with the element of goodness, directed toward one who needs and soulfully petitions for it, changes the pathological condition of the one in whose behalf the thought is exercised. This with special reference to idiopathic diseases. Extend the operation of this law and principle to symptomatic diseases, and results are found hardly less marvelous.

His experience must indeed be limited who does not know that changing the opinions and currents of thought has often proved sufficient to radically change the physical and mental condition of a patient, to the displacement of disease and the restoration to health.

"Thoughts," says one eminent leader, "are as tangible as the nerve-centers in your bodies, and they can act on the nerves as the nerves act on the blood vessels, and these on the muscles, thus affecting the whole organization. Thought can make you sick and it can make you well. It can be cultivated in this direction until it becomes not only a curative agent but an irresistible factor in the reconstruction of the whole human body"—the body itself being but a resultant thought. Verily, thoughts

Paper, pp. 194. Price 25 cents.
For sale by COLBY & RICH.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Newbury Street, Boston, Mass., keep on hand a complete stock of Bibles, Prayer Books, Hymnals, Tracts, Religious and Miscellaneous Books, at Wholesale and Retail.

Books sent by Express, must be accompanied by all or at least half cash. When the money is forwarded in full, the books will be sent by mail, and will be accompanied by cash to the amount of each order. We would remind our patrons that the books sent on the fractional part of a dollar in postage stamps, and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Publishing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to be sent to the publisher for any stated time, free of charge, except the usual fee for issuing the order, which is a cent for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 28, 1891.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Newbury Street, Boston, Mass.

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

THE AMERICAN NEWS COMPANY, 59 and 61 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

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

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

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

Good Things for Our Readers.

THE BANNER has on file, at present, and will give to its patrons as fast as space will permit, many thoughtful essays, eloquent discourses, interesting accounts of phenomena, fine original poems, etc.

Among the contents of next week's issue will be a valuable biographic sketch of "The Davenport," from the pen of Mrs. LOVE M. WILLIS (Observer).

HUDSON TUTTLE, Esq., will also contribute a feeling tribute to the mediumistic worth and work in the past of Mrs. Nettie C. Maynard, of White Plains, N. Y.

Inharmony Not a Part of Spiritualism.

Spiritualism comes to earth not only to demonstrate the immortality of man, and to prove the power of intelligent spirit over matter, but also to teach human beings concerning their inner or spiritual natures. This mighty movement comes to uproot old errors, and to cause an upheaval among old dogmatisms and superstitions; but it does this by throwing the brilliant light of Truth upon what is false, and thus disintegrating it by its power.

What it is time for the world to learn in regard to Spiritualism is that it is no unseemly brawler, railing against aught that is of good and useful growth; but it is a warrior of noble mien, who comes to clear the onward track of man of the collected rubbish of past misconceptions, and with the torch of knowledge with which to light him on his way. With dignity and courage Spiritualism comes, a bearer of glad tidings from the heavens, proclaiming life for every soul. With no antagonisms against the world, with no inharmony toward any race, but with good will and love toward all mankind, this teacher of the spirit comes to uplift, and to show every one of us by its precept and its training how we can spiritualize our own lives, and make them beautiful and sweet.

Such is the mission of the Cause we advocate; surely it behooves us who claim to accept its teachings, and who acknowledge its value and power, to seek to attain our individual lives into harmony with the lessons which it brings. Antagonisms among true Spiritualists are out of place, and show that something is wrong. Petty striving against each other's interests, bickering between members of the spiritualistic family, tale-bearing and slanderous reports against and between neighbors, show that the true spirit of our Cause has never entered the hearts of those who indulge such unlovely propensities.

One may believe that spirits come back from another world and communicate with mortals; he may attend spiritual meetings and pay his share toward the expense of holding them, and yet may not be a true Spiritualist. His inner and diviner nature may not have been awakened or unfolded to any extent. He may love to hear a bad story against his neighbor rather than a good one. He may delight in fault-finding and bickering, and prefer to suspect others of wrong-doing rather than to give them credit for trying to do their best. Such a man has not been spiritualized by his experience, and he is a long way from the kingdom of right living and of harmony.

Spiritualists of all others should be charitable, sympathetic, and kindly in dealing toward each other. They of all others should follow the "Golden Rule." If there is honest difference of opinion among them, it should be maintained with dignity on each side, with the spirit of toleration toward all.

Inharmony is no part of Spiritualism, and rancorous strife is unbecoming in any one who pretends to believe in the higher teachings that it brings.

Had to Condense!—Owing to the converging of several days' mails at our office on press day (Tuesday, 24th inst.), on account of the Washington anniversary, etc., we have been obliged "this week to closely condense local and other matter forwarded us by correspondents, who will please accept this remark in explanation.

Be on hand early next Sunday to greet the return upon the Berkeley Hall platform of Mrs. Lillie, one of our very best speakers.

The Devil Always to Pay.

A union service was recently held in the evening in the Broadway Baptist church in Providence, the edifice being crowded to such an extent that hundreds were obliged to stand. Evangelist L. W. Munhall conducted the services. When he reached the stage at which, for the customary revival effect, a call was made for the "opening of hearts to Christ," the interest was so deep and the quiet so intense that a woman and a young man fainted. The latter, in fact, completely collapsed, being subject to epileptic fits. Both were carried out. A physician had to be called to the young man.

Evangelist Munhall did not like it at all. According to the daily press reports, he spoke up and spoke out accordingly. He said it was a device of the devil to prevent the yielding of hearts to God. Cunning old devil, to know just when to make them faint, and when to give them fits. He said he had anticipated it, for there was a crisis at the moment, and many were about to confess Christ. The devil, he said, always enters at such a time, and by some means endeavors to check the proceedings.

He said he had always noticed that those who faint are never in the back part of the church, where they could be easily removed without causing interruption of the service, and he suggested to such people that they take back seats in the future. See, again, how cunning this same old devil is, to pass right by the seats down by the doors and go clear to the front ones and there drop his game in faints and fits. But for these two persons fainting, declared Evangelist Munhall, fifty persons in the congregation would have professed Christ. So the devil got a pretty big number that time, bringing down fifty with a double-barrel shot.

The church people—or the managers, rather—are greatly to be pitied: according to their own statements, Satan nine times out of ten gets the better of them—even as did the original snake in their traditional Eden; but how did Mr. Munhall discover that there were just fifty persons in his congregation all ready on that occasion to "confess Christ"? Is he a "mind-reader"? or has he intuitive, medial gifts, the possession of which he would hardly wish to acknowledge to his theological "strickers"?

World's Court of Arbitration.

Bishop Newman, a leading member of the World's Arbitration League, has recently been elected its President, and ample authority has been conferred on him to reorganize the society under such regulations as may best promote the consummation of the great end desired. The purpose of the League is to secure the establishment of a world's arbitration court, endowed by the nation with full authority for its work. Its aim is the harmony of the nations through the salutary operation of law. Its purposes will be the independence, rights and justice of all the peoples and individuals of the world. It seeks to displace force and to inaugurate the reign of reason.

The disarmament of the nations is its first practical object. That is to be done by convincing them that they are only the subjects of law, and can be governed by reason far better than by violence; that a court of nations can adjust all their issues as well as the courts of each can determine the issues between its own individual citizens. President Newman says he has assurances that some of the most powerful nations on the globe are waiting such action by the Americans; indeed, they look to us for the initiation, for the simple reason that they see here a people numbering sixty-five millions living in repose, in the protection of life and limb, of home and property, without a standing army, without that armed military protection seen in all the foreign countries. And they further look to us to lead off the movement because they have discovered that the energy of our law is public sentiment, which has maintained our institutions without an armed police force or standing army.

This, says President Newman with the full impressiveness of truth, this is to be the crowning glory of our Christian civilization. We have had arbitration in the past, and we shall have it in the future. The Geneva arbitration has left upon the world a salutary influence, and difficulties are to-day adjusted by this peaceful method which fifty years ago would have excited the nations to arms. Here is the promise of a glorious future, and the prophecy of the consummation of our long-wished purpose.

Mrs. Eliza W. Farnham.

The biographical sketch of this saintly pioneer in the cause of Modern Spiritualism, spiritually rendered by Mrs. Love M. Willis ("Observer") in a recent BANNER, has been read by all persons into whose hands this paper comes with an interest peculiarly its own. A nobler record of a devoted human life it would be a very hard matter to find in our modern times. What estimation she was held in by those who best knew her and prized her worth, may be seen from a perusal of the extracts made from such men as Rev. O. B. Frothingham and Dr. Hallock, who spoke in her praise in language such as they could conscientiously apply to few other persons known to them. Of her Mrs. Willis herself says: "Her faith in Spiritualism seemed to give her entire rest and peace, as a faith, but she longed to know of the possibilities of the human spirit, and to understand the laws that governed it."

Mr. Frothingham said of her that she "breathed the air of serene ideas." He pronounced her a "noble life." She said herself, "No body finishes a work. No life is ever done, because the life-work is done in the great beyond." Her life was wholly spent for others. Restricted as were her means at all times, she devoted her time largely to philanthropic work. Her wise and judicious conduct as matron of the female department of Sing Sing State Prison had the happiest results for the convicts. She believed that she fully apprehended the truth of woman's innate superiority. This she set forth in her well-known book, "Woman and Her Era." Her characteristic was self-forgetfulness. And Mrs. Willis well asks if it is not true that every effort made to evoke a nobler life from the crude conditions of the lower spheres is not so much done for humanity.

A note from his daughter, dated at Cobden, Ill., informs us that the veteran Warren Chase is now confined to his bed, and is slowly yielding to the pressure of weakness and pain. Our sympathies are extended to this old servant of the Cause, as he nears, through mortal suffering, the borders of time; and our congratulations go out to him also that he is nearing thereby the Land of Eternal Youth!

Attention is called to the card of Jeannette W. Crawford, in another column.

Causes, not Symptoms.

A little common sense may be made to go a great ways if applied in a timely manner and directly to the causes of physical suffering. A writer in the secular press pointedly asks why the doctors—who are so often heard from nowadays demanding legislative close-corporate rights for their respective "pathies," under the plea of giving greater protection (?) to "the dear public"—do not treat causes instead of symptoms. He admits that some M. D.'s do treat causes as far as they are able to understand them; but is of opinion—and correctly, we are convinced—that there are now in vogue several feasible methods of ascertaining the causes of disease which are habitually sneered at by these medical oligarchists because they happen to come "out of [the 'irregular'] Nazareth."

We would add that spiritual revelation—in the line of psychometry, clairvoyance and trance delineation—is one of these methods, and is doing a work in the medical field to-day which the old-school practitioners are unable to compete with—hence their frantic appeals that the State shall put down by law their too successful competitors, and elevate the Doctors of Symptoms above the Removers of Causes.

What of It?

There is now a new society ministerial which is about to "lock horns" with the Spiritual Phenomena. We believe its members are willing to give partial credence to the Spiritual Philosophy—which they could hardly refuse in all fairness to do, since the best sermons they preach are filled to the brim with the revelations of the Modern Dispensation. Rev. T. Ernest Allen, on our eighth page, gives his views of what himself and his coparceners propose to do.

But suppose, in the search for the realization of their "ideal," these gentlemen reach a conclusion regarding the phenomena which, while it may be satisfactory to themselves, is inimical to the Spiritualists' claim as to the source of these occurrences—what then? Truly says a valued correspondent, in the course of a business letter: "What if this new society does report unfavorably? That will not stop the phenomena! Apply the rigid rules of scientific investigation to any of the Orthodox creeds, and what would be the result?"

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

The letters of correspondence to be found on the third page of this issue, are of practical value to the reader: Mrs. Georgia Davenport Fuller (late of Tennessee) writes of Spiritualistic affairs in WORCESTER, MASS.; John P. Rennie tells of the work recently done in BRIDGEPORT, CT., by Jennie K. D. Conant of Boston; Mrs. Taylor Parker, Secretary, writes from BARRE, VT., as to the successful missionary service recently performed there by A. E. Tisdale, the blind medium; Annie Lord Chamberlain sends from MATAPAN, MASS., a brief account of some satisfactory spirit tests given impromptu through her organism; M. H. Cushing, Secretary, reports progress at the Verona Park camp-ground, near BRIDGEPORT, ME.; W. B. Parish, Stowe, VT., has a word in endorsement of Mrs. Hunton; "Roxbury" pays his respects to Prof. Coues; Dr. W. A. Hale recommends a deserving case for assistance by the charity inclined in Boston and vicinity; Mrs. C. C. Gillette, FAIRFAX, VT., writes regarding the recent work of Lucius Colburn in various parts of the State; and William Denny of JUNIPER, ARIZ., Geo. S. Bowen of ELGIN, ILL., Wm. Henry of FARMERSVILLE STATION, N. Y., W. R. Kemery, BEDFORD, I.A., Miss Lucy M. Pomeroy of STEELING, MASS., and George E. Haskell, MIDDLEBURY, Vt., speak words of appreciation for the BANNER OF LIGHT and its course, etc.

Very truly did the *New York World* of a recent date set forth that Mr. W. H. H. Murray's extended article in its columns (with which we have since made THE BANNER readers familiar) was an interesting and eloquent condensation of history of the Indian's wrongs on this continent. His arraignment extended Helen Hunt's "Century of Dishonor" into four centuries of cruelty. The Indian's lot has indeed been a hard one from the day the white man first set foot on these shores. Nor can it be reasonably denied, says *The World*, that nothing short of an unbearable grievance would have driven five thousand ill-clad Indians from the reservations to the Bad Lands with their women and children, at the beginning of winter, nor have inspired them to revolt when resistance meant death. When will justice be done the red man?

THE BANNER Message Department—with its cogent answers to questions and its interesting and characteristic communications from individual reverent "Intelligences"—is richly worth perusal the present week.

Cremation.

The announcement is made in the public press of Boston that a crematory will doubtless be built in this vicinity at an early day. The wonder is that one has not been built before. The nearest establishment of the kind is on Long Island, N. Y.

When clergymen like Rev. Dr. E. E. Hale and Phillips Brooks of Boston, Heber Newton and O. Tiffany of New York, with a host of distinguished laymen, including physicians, endorse incineration as a mode of disposing of the mortal remains of the so-called dead, there is little question of its adoption by a considerable number in community. "People ought," says the paper quoted from, "to have the facilities at hand, if they desire them, for disposing of their cast-off bodies, as the poet says, in 'the glory of a great light, and the purity of a great heat.'"

The Indian chiefs (Sioux) who recently came to Washington to see the authorities have returned to their people, it is said, dissatisfied with the manner in which their views have been received at the home of the "Great Father." They allege among other grievances an imperfect interpretation of their words to the Secretary, and a general atmosphere around them "that the Indians had no rights." It is feared that there will be more trouble in the spring, as under the severe pressure now put upon it the entire Sioux nation may break away from all precedent and suddenly deal out ruin with an unsparing hand!

The Newark, N. J., *Sunday Call* of Feb. 22nd contains a curious statement headed "Ghostly Knockings that Worried Tenants," the particulars of which we shall print next week.

Read the card of Miss Jennie K. D. Conant, fifth page.

Special Notice—A New Volume.

THE BANNER begins Volume 69 with its issue for March 14th, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

Prophetess of Pictou.

Senator George A. Drummond of Montreal is one of the directors of the Spring Hill (N. S.) mines, in which the explosion occurred Feb. 21st, wherein nearly a hundred miners lost their lives. He showed an official report of the manager of the mine, which tells a remarkable story.

It is dated Feb. 16th, and in it Underground Supt. Swift says that much uneasiness had been caused among the miners by "Old Mrs. Coo," known in the neighborhood as "Pictou Prophetess," foretelling an explosion which was to take place in the Spring Hill mine.

As a consequence of the old woman's story and the consequent uneasiness of the men, a committee of miners themselves was appointed by the company, and with Manager Cowans at their head made a complete examination of the mines—everything being found in good shape.

The fears of the men caused by "Mother Coo" were dispelled by the perfect condition of the mines except among a very few, who stoutly maintained that the old woman never prophesied wrong.

The awful fulfillment of her prophecy came on the 21st, as above.

A Worthy Cause.

We have received from Mrs. M. J. Wentworth a letter appealing through THE BANNER to the Spiritualists of Maine to assist peculiarly in the work of supporting during the rapidly-closing period of her earthly life Jane S. Parsons, a long-time invalid, who is now living at the poor farm at Maple Grove in that State; the sufferer is a Spiritualist and medium; her relatives have mainly passed to spirit-life, and she can hope for no aid from those who remain; her nerves are badly shaken by the strain and pressure of the making of disturbed conditions incident to illness long borne, and the present circumstances by which she is environed; therefore she desires to change her present residence for one outside the poor-house, and to aid her in so doing the town stands ready to allow her "one cent pension" of \$1 per week. If she can raise through the help of the charity inclined \$1.50 per week in addition—as she can, for the modest sum of \$2.50 per week, obtain in a private family known to her such accommodation as she needs.

We have already assisted Mrs. Parsons several times, financially, and now trust that the Spiritualists of Maine will lend her a helping hand.

Any sum which kindly-disposed persons wherever residing may feel to bestow will reach her if directed to Jane S. Parsons, Maple Grove office, Arctostock Co., Me.

COL. JOHN R. KELSO, author of "Spiritualism Sustained," and other works, passed to spirit-life from his home near Longmont, Col., on the 26th ult. At the age of fourteen he underwent what is termed "experiencing religion"; at seventeen he was a teacher in the public schools and a licensed exhorter in the Methodist church. Turning his attention to a close study of the Bible, he, after a severe struggle of doubt and despair, rejected it as being what its worshippers claimed it to be, and subsequently wrote and published a volume of 833 pages, entitled: "The Bible Analyzed." He took an active part in the defense of the Union in the late civil war, and his death proceeded from a wound then received.

His knowledge of the future life, as revealed to him by the spiritual philosophy, sustained him bravely through all his latter days, during which the highest medical practitioners were summoned, but admitted their inability to afford any help or even temporary relief. This, however, did come through one of those whom these doctors would prohibit by law from doing this which they acknowledge they cannot do themselves—"a kind, intelligent woman," says Mrs. Etta D. Kelso, "who, though she could give no promise of restoration to health, would do what she could to relieve suffering," and this "she did to such an extent as to render natural sleep and rest possible, where rest had heretofore been only artificially induced."

Of Mr. Kelso's last moments as a Spiritualist, Mrs. K. writes: "The change usually termed death he regarded as a natural one, and as much to be desired (at the proper time) as was life. The calm, brave manner in which he met this change elicited admiration from his Christian friends, and helped me, his wife, to calmly, bravely bear the inevitable."

A very neatly printed brochure has been issued for private circulation, in memoriam Benjamin P. Shillaber. It contains selections from the address delivered at the Church of the Redeemer, Chelsea, Mass., by Prof. C. H. Leonard, D.D., of Tufts College; invocation by the pastor, and the Masonic service at the grave. The whole is a worthy tribute to a worthy man, one who will long be remembered as having added to the happiness of his fellowmen.

Movements of Platform Lecturers.

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

Geo. A. Fuller, M. D., will lecture in the following places during the month of March: 1st, Brockton, Mass.; 2nd, Haverhill, Mass.; 3rd, Plymouth, Mass.; 4th, Lowell, April 6th and 12th; at Berkeley Hall, Boston, April 10th; at Brockton, March 25th and May 10th; at Hanson, May 24th; at Niantic Camp-Meeting, July 12th; at Lake Pleasant Camp-Meeting, July 25th and 26th. Would like to make further engagements for the spring and summer, also has Sundays, March 8th and 29th, disengaged. Is at liberty to engage for other camp-meetings.

Mrs. A. E. Cunningham was in Westboro' Feb. 16th, and in Haverhill the 22d, speaking and giving tests to large audiences. She will be in Plymouth March 1st, and Westboro' the 8th. Would be pleased to make further engagements as a platform test medium.

Bishop A. Beals commences Sunday, March 1st, an engagement at Toledo, O.

Friends in Wilmington, Del., are informed that W. J. Williams will give a series of Friday lectures in that city, commencing Friday, March 8th. The arrangements are in the hands of Mrs. Annie Lewis-Johnson, 613 Market street, from whom all particulars can be obtained. On Sunday, March 1st, Mr. Colville lectures in Norwich, Conn., under auspices of the Spiritualist Association. G. A. Hale, Subjects: 1:30 P. M., "The Gospel of Evolution"; 7:30 P. M., "Man and His Possibilities Here and Hereafter."

Dr. F. H. Roscoe of Providence, R. I., will lecture in Red Men's Hall, Haverhill, Mass., on the Sundays of March 8th and 22d. He has Sunday, March 24th, open for engagement. He is a good speaker, and should be kept busy.

G. W. Kates and wife, during February, had a highly successful season in Pittsburgh, Pa. They will serve the Spiritualists of Dayton, O., during March, April and May are open for their engagements. June, July and a part of August they will serve the Indiana Association in the organization of a camp-meeting. Permanent address: 234 Frankford Avenue, Philadelphia, Pa.

Mr. J. R. Barker will lecture next Sunday afternoon and evening in Cate's Hall, Salem, Mass., and on Sunday evening, March 8th, in Cambridgeport.

NEWSY NOTES AND PITHY POINTS.

THE DIFFERENCE.

The hypocrite
Of "Holy Writ"
Has in his heart a sting!
The faithful man,
In Nature's plan,
Is greater than a king.
L. O.

Edison says there is more than \$600,000,000 invested in the electrical industry in the United States. Little did Ben Franklin imagine what a big string he was pulling when he sent his famous kite aloft.

Much interest was added to the great assemblage of the members of the Grand Army by the fact that Gen. Sherman had promised to be present and review them next Memorial Day. And so he will, from his higher standpoint in the spirit-world, while the veterans strew his tomb with early flowers and recite his valiant deeds.

A jury in a court at Mexico, Mo., brought in such an outrageous verdict that the Judge dismissed them in this humiliating fashion: "It is the sentence of this Court that the Sheriff conduct you to the rear door of the Court House and allow you to depart, as your services will not be again required during my term of office."

"Are you out with Mr. Dreamy, the poet, Ethel?" "Yes, I am, the nasty thing. He wrote some lines about a girl at the seashore, and dedicated them to me. He had the audacity to call me a sand witch. He made me feel ridiculous."

It was once a custom to thrill or drill the ears of a slave. Among the ancient Hebrews this custom was in use—Deut. xv: 17, "Then thou shalt take an awl and thrust it through his ear, unto the door, and he shall be thy servant forever." The ears of bond servants of the Anglo-Saxons were in like manner pierced at the church door. Hence thrilldom, or thralldom, became equivalent to slavery.

When Eve brought love to all mankind, Old Adam called her *woe man*. But when she woo'd with love so kind, He then pronounced her *woo man*.

But now with folly and with pride, Their husbands' pockets trimmings, The ladies are so full of whims, The people call them *whim men*.

Be not simply good—be good for something.—Thoreau.

The *Freisinnige Zeitung*, Berlin, says that Prof. Liebreich has discovered a substance which is more efficacious than Prof. Koch's lymph in the treatment of tuberculosis. The new substance is administered by subcutaneous injections.

The Presbyterians are confident that the revised creed as now proposed will be adopted by that church. Under these circumstances it is cheerful to learn, says the *Boston Evening Record*, that it is more merciful to heathen, to unbaptized infants "dying in infancy," and to moral men who are not elect, etc. When your Presbyterian settles a thing he settles it with emphasis and persistence. So it is kind of him to let off the innocent little babies with a hope of something other than Hades.

The Sultan of Turkey has been so fascinated by Emperor William of Germany that he has taken to the study of German, because, he says, "If my imperial brother does me the great honor of revisiting the Bosphorus I would like to show him my appreciation of his coming by addressing him in the language of his country."

HOW TO MAKE CHOWDER.—The following was taken from an ancient Common-Place book under date "Boston, Sept. 23, 1747":

First lay some Onions to keep the Pork from burning. Because in Chowder there can be no turning; Then lay some Pork in slices very thin. Thus you in Chowder always must begin. Next lay some Fish, cut crossways very nice. Then season well with Pepper, Salt and Spice; Parsley, Sweet Marjoram, Savory and Thyme; Then Biscuit next, which must be soaked some time. This your Foundation laid, you will be able to raise a Chowder high as Tower of Babel; For by repeating oft the same again, You may make a Chowder for a thousand men.

Trinity church, New York, is by far the richest parish in this country, and even in the world. The taxable property, which produces an annual income, and is leased for secular purposes, is valued at only \$8,000,000, but the immense blocks upon which Trinity church and St. Paul's chapel stand are worth enormous sums.

Judge Lawrence of the New York Supreme Court has refused to allow that city to get out of the legal wrangle over the paintings of Ann O'Neil Diss Debar, which have been kept by Property Clerk J. T. Harriott at police headquarters. J. H. Diss Debar, claiming the paintings were sold to him, sued the city for them and for one thousand dollars damages because of their retention. David Valkenburg, as administrator of the estate of L. L. Loewenburgh, also demanded the paintings from the property clerk, and began suit. A motion was made by the city to make Valkenburg defendant instead of the city in the suit of Diss Debar. Judge Lawrence denied the motion, holding the actions are different, as in the one case damages against the city are claimed.

Switzerland gets about two million dollars a year out of American tourists.

A silver-plated shovel was recently used to remove the first earth that marks the beginning of work on the Niagara River tunnel, which is to be constructed for the purpose of utilizing the power of Niagara Falls.

AFRIFITE, EGYPT, Feb. 21st, via *Swatkin Feb. 21st*.—A severe engagement was fought at Tokar on Feb. 19th between the Egyptian troops who recently left El Tel and Osman Digna's forces. Nearly one thousand lives were lost in the battle which followed the appearance of the Egyptians at Tokar.

What a comfort a dull but kindly person is, to be sure, at times! A ground-glass shade over a gas-lamp does not bring more solace to our dazzled eyes than such a one to our minds.—O. W. Holmes.

Persons suffering from hysterical fits, and the unreasoning acts thereto appertaining, can, it is said, be cured by some bystander pouring steadily from a height a small stream of cold water on the face. This will be borne by the patient for a few minutes only, then efforts will be made to avoid it, and then consciousness will be regained with a long-drawn sigh.

NEWSPAPER NUSS.—Love eats axle-grease, and calls it butter. The Pittsburgh couple who eloped on skates probably fell in love. Railroad companies seem to have the power of hypnotizing legislators by making passes.—Speech of a hydropathic cure, it strikes one that *well water* ought to be good for sick people. "Doubtless when they speak of 'the warring elements' they mean when the winds have come to blows.—It is all settled at last. The seals 'nabbed' by the British ships off Alaska are unquestionably taken on the high seas.

Elmira Gazette: "The few men who don't make fools of themselves generally let some one else do it."

THE TRUE MAN.

Many men have I seen standing
Sturdy, strong, and firmly anchored,
While upon them, like the anvil,
Fell the blows of fate anvil;
Turned they not from searching sorrow,
Nor the very king of terrors;
Provedly steadfast, true in manhood,
Showed not where a blow had lain.

—E. R. Collins.

Mrs. Smith—"Are you fond of repartee, Miss Elsie?" Elsie—"No, sir, I prefer oolong."

The seal for the State of Wyoming adopted by the Legislature is described as emblematic and peculiarly felicitous. One of the figures is that of a woman, from whose uplifted arm hangs a broken chain, symbolizing the granting of political rights to "Wyoming women. The motto of the State is "Equal Rights."

A Sudden Change of Weather
Will often bring on a cough. The irritation which induces coughing is quickly subdued by BROWN'S BRONCHIAL TROCHES, a simple and effective cure for all throat troubles. Price, 25 cents per box.

Message Department.

SPIRITUAL MEETINGS

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

FREE TO THE PUBLIC.

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

On Tuesday afternoons the spiritual guides of Mrs. M. T. Longley occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On Friday afternoons, the spiritual guides of the Banner of Light, will give spiritual aid to those who are in need of it, and will give spiritual aid to those who are in need of it.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the same qualities of character as they possess in this life; and that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence, and are able to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All persons are much to be benefited by the study of these Messages.

It is our earnest desire that those who recognize the Messages of their spirit-friends will verify them by informing us of the fact for publication.

Naturalists are greatly appreciated by our angelic visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the platform of the Banner of Light, the efforts of inquiry in regard to this Department must be addressed to COLBY & RICE, 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 Dec. 9th, 1890.

Spirit Invocation.

Oh! then Supreme Spirit of Wisdom and of Truth, thou Divine Intelligence, who dost inspire all things with life and animation, we, thy children, turn in thought to thee at this hour, bearing our aspirations and our songs of praise, bringing our hearts to thine inspection, seeking thy guidance, and the instruction of thine angelic ones, from the loving light of thy presence, receive from thee such inspirations of truth as shall illuminate our minds with new understanding. Oh! may thoughts of wisdom be breathed upon us, that we may be wakened into a new conception of thy love and thy beneficent care, and know that thou art ever with us, though art omnipotent, and that thy law is eternal, majestic and grand; yet although we may not understand thee in thine immensity, we may perhaps turn toward thee in the spiritual atmosphere of longing and aspiration, and feel something of thy life and power, as thy works from the time to time. Oh! may we, as children of the Great and Living God, as partakers of the divine, as inheritors of immortality, be able to do a work in life which will be of use to the world, and which shall prove our relationship to the Infinite. To this end we would unfold in harmony of spirit, we would grow in sympathy nearer unto each other and come to comprehend the interior workings of the human heart more fully, that we may know our kind, and learn of ourselves.

We would, Oh! Beautiful Spirit of all Life, be brought into tender association with those bright and sweet angels who come from the spirit-world to bless mankind on earth. May we receive of their influences of peace, and be strengthened. May their ministrations reach each life, that it may be uplifted in thought and in effort. May those who would their way from above and companionship in the spirit-world, be able to approach, so that spirits and mortals alike may be benefited by such union of soul and heart. We ask thy blessing to rest upon us all now and forevermore. Amen.

Questions and Answers.

Ques.—[By B. N. Kinyon, Des Moines, Ia.] If individuals are effects of a cause called God, are they not machines, so to speak, and therefore entirely irresponsible? If individuals in their make-up, or any part of it, are causes and not effects, are they not alike irresponsible? Can any responsibility attach to the First Cause, called God, or by any other name or title?

Ans.—If individuals were so made up that they merely acted automatically, following some blind impulse or instinct, so to speak, not knowing why they did this or that, or why they were held from making certain movements, then might they be called more machines, irresponsible for their action, and accountable to none; but this we cannot claim for the human family. Even the beasts of the field and the birds of the air exercise a certain degree of intelligence. This has not always been accorded to them by man, but in this nineteenth century you are coming to think that beasts and birds have more intelligence and a sort of reasoning faculty than the world had credited them with. Yet we do not hold the beasts and birds as responsible for their acts as we do mankind, because there is not that degree of intellectual power and expression, not that extent of reasoning manifestation which we find in mankind. We who have had the privileges and the advantages of even a moderate education can very readily distinguish between that which is right and that which is wrong. We know that certain rules and laws must of necessity be set up by human kind, which we call society, for the protection of its members, and we know that we violate those rules and laws we are doing wrong, and we shall be held accountable by society or the law. There is something within you that tells you distinctly, apart from anything which your fellow-beings may say, that if you burn your neighbor's house you are doing him a wrong, and you feel guilty within your inmost nature; something tells you distinctly that if you rob a brother of his patrimony, you are defrauding him of his rights, and though no man may know that you have done so, yet will be uneasy in conscience, your nights will not be full of rest, nor your days of perfect peace. We all know this, unless it be an idiot or a person really irresponsible because of the improper action of his brain, but intelligent people understand this inner law that belongs to the spiritual nature, and therefore if they do wrong they must feel that they will be held accountable.

Now, who holds these individuals responsible? They are not merely machines, the fullest sense of that word, even though they are governed by law, natural and divine, because they have thinking minds that must exercise themselves upon questions and subjects that belong to their welfare, because they have a conscience, or rather a spiritual nature, that will guide them, to a certain extent, in their movements, if they pay attention to it, and because they are not going back and forth, day by day, automatically, as a machine would do, having no thoughts of their own, no inspirations, no emotions, nothing but what a machine does possess, and consequently they have a part of the Great Divine Spirit within, which will help to guide them, if they desire to follow the inner light. Who, we ask, holds them responsible? Not any arbitrary power, external or apart from themselves; not any gigantic being, sitting upon a great throne, dispensing justice to the right and to the left, who have failed to find any spirit in the eternal world who has ever known or met with such a personal being; but it will be themselves who will hold them accountable; they will have to make the report to their own natures, they will be obliged to by the unerring force of that law within, which dispenses retributive justice or compensative reward, as the case may be.

You may tell your questioner, Mr. Chairman, that he will find no accusing judge, no arbitrary being, to condemn or to approve his actions, greater than himself. He may, of course, on the spirit-side, as he would do here, win the approval of friends, or their condemnation, as his movements may merit, but the highest and greatest power which will bring the most severe judgment will be that which springs from the interior nature of mankind.

Q.—[By J. T. D., West Superior, Wis.] Is our ordinary consciousness a tribute of our material or of our spiritual body?

A.—Consciousness, as we understand it, belongs to the spiritual nature. Withdrawing the spirit from vital contact with the physical form and that which is called unconsciousness ensues; apply anesthetics to a patient for the purpose of performing some surgical operation, and what do you do? For the time you cut off to an extent contact between the spirit and the body—not fully, or death would be the result—but in part. How do you do this? By applying this external force or element to the

physical, you close up its avenues of activity, and the spirit is unable to send its forces through the system in order to operate upon it. You do not benumb the spirit; oh, no; you only for the time prevent it from expressing itself consciously through the external machine. All this consciousness, this animation and intellectual activity which make up intelligence belong to the spirit; when these have passed away there is no consciousness in the physical form as far as you can perceive it. There may be a certain activity, a certain positive power at work in that clay-cold form, because the law of dissolution is there operating upon the various atoms and elements, and this law of dissolution, being a law of nature, will continue its work until the body has dissolved and passed back into primal elements; but the consciousness that helped to make intelligence and activity, and the intellectual force that belonged to the man, has departed with the spirit, and belongs to him still in the other world.

Q.—[By the same.] In the few cases where persons are conscious of a dual personality, how does this consciousness of duality originate?

A.—Dual personality that persons are conscious of, may not always spring from their own interior natures. There are those who are conscious of a double, of being themselves externally, and of being themselves, so to speak, interiorly, and thus realize that they are two in one, the spirit and the outward individual, and this consciousness of duality undoubtedly springs from the activity of the spiritual nature, which gains the ascendancy over the physical, and makes its power and its personality felt.

There are others who seem to be two persons, who are not really conscious of a second individuality, so to speak, belonging to themselves. They may claim to think it is there, but they are mediums, and they are so closely attuned by some unseen intelligence, who has entered their atmosphere so thoroughly as to take possession, in part, of their organism, to be gaining experience and imparting influence, through the process of consciousness. With such a person, a double selfhood does not spring from the activities of his own interior nature, so much as it does from the presence of an attending intelligence, who is really the second personality, which he may believe belongs really to his own organism and his own life.

Q.—[By W. S., Nunhead, London, S. E.] Is life an attribute of the soul, and can one exist without the other?

A.—We cannot see how life, which is existence, can be expressed without the indwelling and controlling power called the soul, and we do not know that the soul could exist without life, though what we call life around us is the manifestation only of that indwelling force. We call this the vitalizing power of the universe, and we give it the name of soul or soul-power. It is a potential force, invigorating, stimulative and full of attractive power. We may call it God, and that is all we know of the Supreme Being; it is all intelligence, all positive energy, and that part of our nature which vitalizes our entire crown to soul, which gives us vitality, activity, intellect, and sets the cranium of the physical form in action, thus enabling it to evolve and to express thought, we call the soul. It is a portion of the Divine Intelligence. Now life could not exist, as your correspondent puts it, without this indwelling, controlling, over-acting soul-force, because there would be no matter, no manifestation of works anywhere. We cannot get the idea of such a thing, for if there were no soul-force or potential energy of the universe must be that which sets all worlds in motion, brings all beings into existence, gives thought to humanity, and makes the entire universe a whole.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Jan. 9th, 1891.

Susan Williams.

[To the Chairman:] I dunno 'bout comin' in here, so many grand folks dat stan' all round. Don't you want to put me out? [Oh! no; tell your story.] If you does I'll go. 'Pears like you are sweet enough to eat [taking up a bunch of violets.] I tell you, honey, I'm some of you people dey do keep sayin' "Why don't you come back?" Why, bless you, dey all round here dis long time. I went out fore de war. Dat was a big time, an' I didn't lib to see it. Some ob my people did. Dey be here yet, an' I want to send lub to 'em. Tell 'em it be all good in de halleluiah country. Will you tell 'em dat?" An' dat ar boy, Sam, I don't know—he did get off somewhere, but he be powerful smart, an' he make his way, an' he make his way, an' his ole mammy follow him in de spirit, follow him from de North—dat's whar I want to de ole 'Ginny, to Norfolk. I want him to know ole mammy could follow him, see him growin' up from a pickaninny to de man, an' doin' great work. Will you say dat?" 'Pears dat ar boy Sam will see it, an' he feel good to know his ole mammy not asleep. Dey used to call me Sukey, but I tell you what, dat's not my name. It is Susan Williams.

D. F. Austin.

I am grateful for the opportunity of sending a word to my old friends and neighbors, and telling them that I am a living man.

I was an old man, sir, of seventy-five when called to the other world, but I don't come back here as an aged man; I don't feel worn out in any part of my being. When I got wot to the spirit-side and recognized those around me, I was surprised to see how young some of them were—those who, according to what we know of nature, ought to have looked aged and bent by the weight of years, were not so; they seemed strong and vigorous; they showed in their faces they had passed through many experiences, and that life had been long with them; but there was the absence of age and of bent forms and whitened heads. Then my dear parent said to me: "Daniel, my son, you are to grow young; you are to throw off the weight of years, for there are none old here; so you must go to work to learn all you can of the spiritual life, of the inner man and its conditions and needs, and do so you will find yourself getting strong and litherous and free." Well, I have come back here to tell my friends I do feel strong, and I feel happy. I am glad to know I am a spirit, alive and active; and I am glad to believe that they will all be the same when they come over to the spirit-world. I send them my regards, and I hope they will look into Spiritualism, and get all the good they can, and all the light from the other life. I am from North Chelmsford. You can put me down as D. F. Austin.

Mrs. J. W. Stansbury.

This is a rare privilege to me, a feast to my soul, and I know of shall be strengthened and encouraged in my spiritual work by coming to this circle. I have long had a desire to speak a few words of love and encouragement to one who, I can truly say, was my companion during the latter part of my physical life. From him I received strength and cheer. His affection and sympathy were of great value to me, not only as his wife, but as a medium for the approach of beneficent spirits, who came to me to give what they could for the help of humanity.

I have seen the shadows, and I have known the depressing conditions which I have at times come to his life. I think they may have been necessary, as part of his experience, because we all grow under discipline, and perhaps become stronger men and women because of it. I have come with my influence to console and inspire, because I felt that I understood him perhaps better than any one on earth could do; at least, I know that I understand his work and his aspirations more clearly than most can do, because I have come into such sympathy with him on both sides of life. To-day, through your circle, I send him my love, and tell him that as I have been permitted to be with him in times past, so I hope to be in the future. I will, if possible, give strength and cheer from the spirit-side, to help sustain the physical and the mental in its trying work. I ask him to be faithful to the light placed upon him by the angel-world, and to do his best to make the hu-

man family happier and better because of his association with it.

I have many kindly thoughts of Mary. I feel that she can give something to the external life, and also to the spiritual, which is helpful; and that it comes not only from herself, but from good spirits who can approach, and I have a feeling of sisterly regard, which I believe will not be rejected.

I say to my friends: I love you, as in the past. I want to do good to you who have been kind, or who have been in harmony with me and my work. I sometimes send out to each an influence, accompanied by my warmest thought, hoping it will have some effect in the life of a friend.

Sometimes I visit homes once familiar in New York State and in New Jersey, but I know that changes have taken place in the homes of friends; yet it is well, because were it not for change we should have no death, and were it not for death we should have no spiritual life in the great beyond. I am Mrs. J. W. Stansbury, wife of Dr. Stansbury.

Ambrose Beale.

[To the Chairman:] I understand that you are the master here, and I will report myself as Ambrose Beale, a stranger to you, but I do not feel that I am an intruder, because I have been told of this place by an earnest spirit, who has advised me several times to come and speak. He seems to think it may do some good in that part of the country from which I came. Well, I want to do good to the Chairman, and I would like to have my friends know I can come back from the other world. This seems to be a post-office for the dissemination of general information. I am told it has a large delivery, and that it will go to all parts of the country. I was interested in post-office work myself, and I am particularly so now, because it seems a great thing to me to get a letter or a dispatch through an office that has come from the dead. Only I am not dead; don't let any one think that I am, because it would be a mistake.

I have tried hard to make my presence known to my friends in Monmouth, Me., and it is hard work to go rapping around and have no notice taken of you. To-day I send my friends word that I have got back, and I have come to Boston to do it. I have dear ones right here in your city, so I don't feel that I am away from my world and my kin. I come to send my love and my greetings to all, to my dear ones and their loved ones, to my relatives and friends. I want to do good to the Chairman, and I would like to have my friends know I can come back from the other world. This seems to be a post-office for the dissemination of general information. I am told it has a large delivery, and that it will go to all parts of the country. I was interested in post-office work myself, and I am particularly so now, because it seems a great thing to me to get a letter or a dispatch through an office that has come from the dead. Only I am not dead; don't let any one think that I am, because it would be a mistake.

I have tried hard to make my presence known to my friends in Monmouth, Me., and it is hard work to go rapping around and have no notice taken of you. To-day I send my friends word that I have got back, and I have come to Boston to do it. I have dear ones right here in your city, so I don't feel that I am away from my world and my kin. I come to send my love and my greetings to all, to my dear ones and their loved ones, to my relatives and friends. I want to do good to the Chairman, and I would like to have my friends know I can come back from the other world. This seems to be a post-office for the dissemination of general information. I am told it has a large delivery, and that it will go to all parts of the country. I was interested in post-office work myself, and I am particularly so now, because it seems a great thing to me to get a letter or a dispatch through an office that has come from the dead. Only I am not dead; don't let any one think that I am, because it would be a mistake.

Sarah E. Wilson.

I am not sure, Mr. Chairman, that there is time for me to speak, but I have been here a good many times before, trying to come, and if I don't do it now, perhaps I'll not get the opportunity for a long while. I only wish to send my love to my daughter Hattie, and to tell her I have many times come close into her home and to her life, and I have seen the sorrows that have come. I know the bereavements that have met her life, and I also know the sunshine that has streamed upon it. She does not think her mother can come back from another life and communicate, or even know what her own life is; she thinks that those who die are taken away so that they can have no thought or desire to know of those who are left on earth. It would indeed be sad to me, however beautiful the world I had entered, if I could not know of my daughter's condition, and sometimes come near enough to throw a mother's influence upon her life.

Whether it is with me, and he, too, sends his love. He very many times has been engaged in doing such work as he delighted in on earth; his friends will understand what that was, but it is enlarged now, and very different in degree from what it was here.

We are contented and happy in the spiritual life. We do not grieve because of the shadows that sometimes come on earth to those who are dear, because we feel that God in his infinite wisdom has designed these experiences for some practical good to those who have to meet them.

Sarah E. Wilson. I come from Pittsburgh, Pa.

Freddie Snow.

[To the Chairman:] Can I say a word? You do not mind do you? I am Freddie Snow. I was four 'n' bigger now, but I feel like like I did when I was here. Aint that funny? What makes me? [It is because you have come here.] Does everybody feel just like they used to? [When they first come back they do.] I don't live here. I live in the spirit-world. I've got an Aunt Julie, over there, and she takes care of me. You ought to know her; she's real nice. I've got a grandpa there, too. He's good; everybody is good. Aint everybody happy? [Yes.]

Somebody say, I must tell you my mamma's name. It is Henrietta, I guess. I don't know. That's what Aunt Julie used to call her. I call her mamma. Won't you say I come here to send a whole armful of love? an' won't you say that I live in a nice spirit-world with Aunt Julie, an' I have lots of flowers, an' lots of fun, I do? An' I want you to say, please, that I've tried to come for a good while, an' I couldn't get in. I just slipped in this time, under a big tree, an' I was looking for you, I did. I was comin' to speak, an' I slipped in.

I go to school. I did n't when I was here, 'cause I wasn't big enough. I had a slate, an' used to make pictures an' writin'. I used to have books with pictures in 'em, an' letters, an' I learned lots. Now I am goin' to school. I am learnin' a good deal more, an' I expect when I get to be a big man I'll know some thing, like other men. Don't you? I know a lady that lives in Vine street that sometimes reads the paper you put dead people's names in. I think perhaps she will find out about me. But don't you tell her I am dead, 'cause I aint; I am alive! The preacher-man said I was dead. Then my mamma wanted to know why I was taken away from her. He said it was the Lord's will. I don't know whether it was or not, 'cause I don't know who that is. I guess my Aunt Julie and my grandpa thought I'd better be with them, 'cause they could train me better, don't you? Good-bye! I see the big man comin' now. He is standin' by, an' I can slip out under his arm.

Anson J. Stone.

There is power enough here, Mr. Chairman, for even a stone to speak. I feel the influence and the desire to speak only for a minute, to give my greeting, and to announce myself. I used to attend your circles pretty frequently before I hurried out of the body, rolled, as a stone is apt to do, and I have been attending them pretty frequently since, getting all the good I could from them. Now, I send my greeting to friends, and tell them it is all right with me. After all these years of spiritual experience, I can speak more understandingly than I could at first; I can say it is all right; I am happy in the spirit-world, and glad to know that I have a place there. That is all. I felt just like coming forward and giving a word of remembrance, feeling that it would do me good, and perhaps would do no one else any harm.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 15.—Erastus Brownson; Lewis Hayden; Perry Root; Everett Saltonstall; Julia Mackintosh; G. H. Perry; Maria Barnard; Dr. Henry W. Webb; Maggie Mahoney.

THE MESSAGES GIVEN THROUGH MRS. M. T. LONGLEY.

As per dates will appear in due course.

Feb. 20.—Joleia, for Oula, John T. Lester, B. W. Masser, Stella Austin, William B. Lord, George Stevens, Justin Row, Everett Saltonstall, Julia Mackintosh, G. H. Perry, Maria Barnard, Dr. Henry W. Webb; Maggie Mahoney.

Feb. 20.—Joleia, for Oula, John T. Lester, B. W. Masser, Stella Austin, William B. Lord, George Stevens, Justin Row, Everett Saltonstall, Julia Mackintosh, G. H. Perry, Maria Barnard, Dr. Henry W. Webb; Maggie Mahoney.

Feb. 20.—Joleia, for Oula, John T. Lester, B. W. Masser, Stella Austin, William B. Lord, George Stevens, Justin Row, Everett Saltonstall, Julia Mackintosh, G. H. Perry, Maria Barnard, Dr. Henry W. Webb; Maggie Mahoney.

Feb. 20.—Joleia, for Oula, John T. Lester, B. W. Masser, Stella Austin, William B. Lord, George Stevens, Justin Row, Everett Saltonstall, Julia Mackintosh, G. H. Perry, Maria Barnard, Dr. Henry W. Webb; Maggie Mahoney.

Feb. 20.—Joleia, for Oula, John T. Lester, B. W. Masser, Stella Austin, William B. Lord, George Stevens, Justin Row, Everett Saltonstall, Julia Mackintosh, G. H. Perry, Maria Barnard, Dr. Henry W. Webb; Maggie Mahoney.

SPIRIT COMMUNION DEMONSTRATED.

Verification of Spirit Messages.

CYRUS HOSMER.

I read a message in the BANNER OF LIGHT of Dec. 10th from CYRUS HOSMER. He was an old schoolmate of mine, near the same age, and we went to the same old brick school-house in Concord, Mass. What he says of his religious opinions while here I know is correct; he had little respect for the churches, believed if a man did his best he had done all he could. He says he has been gone from earth five years. It is about five years since I heard of his death, and the impression left on my mind is that he had then lately died. He was one of those genial minds that make many friends and few enemies. Twenty-two or three years ago we had considerable business dealings with each other which were of a very pleasant character. We were always the best of friends, and when we parted, some twenty odd years ago, I little thought I would ever read a message from him in the BANNER.

B. B. STUART.

FRED MESSER.

I notice in THE BANNER OF Dec. 20th a remarkable message from FRED MESSER, a man who was very extensively known in this city. He was at the head of a large manufacturing concern. I know all the parties he names in his message. No other person could have given such a communication, so we believe it is true in every particular. May the good angels protect and guide all the efforts of THE BANNER for the enlightenment of humanity in these grand spiritual truths. This Mr. Messer lived in Beloit over forty years; his father before him was a good medium.

Yours fraternally, JOHN N. NELSON.

I recognize the message signed FRED MESSER, printed in THE BANNER OF LIGHT of Dec. 20th, as very like him. As the subject was never mentioned between us in the earth-life, I am more than convinced of impressions received within two weeks after his so-called death. I believe we are now spiritual beings; that life is continuous, and death makes no break; I see no reason why a man, made in the image and likeness of God, cannot express himself without a physical body. When we get above the physical and material, and make them subordinate to the spiritual, we begin to come into a realization of our spiritual inheritance. I hold myself free to take truth from whatever source it may be derived; the power of thought-transference is to me a mighty spiritual truth. If Fred has got hold of something better than the telephone or telegraph, why, I say, "Go on, Fred, and speak louder next time." W. H. GRINNELL.

Beloit, Wis.

I recognize the message signed FRED MESSER, printed in THE BANNER OF LIGHT of Dec. 20th, as very like him. As the subject was never mentioned between us in the earth-life, I am more than convinced of impressions received within two weeks after his so-called death. I believe we are now spiritual beings; that life is continuous, and death makes no break; I see no reason why a man, made in the image and likeness of God, cannot express himself without a physical body. When we get above the physical and material, and make them subordinate to the spiritual, we begin to come into a realization of our spiritual inheritance. I hold myself free to take truth from whatever source it may be derived; the power of thought-transference is to me a mighty spiritual truth. If Fred has got hold of something better than the telephone or telegraph, why, I say, "Go on, Fred, and speak louder next time." W. H. GRINNELL.

Beloit, Wis.

In THE BANNER OF NOV. 29th I was much pleased to read the message of RALPH ADAMS, of Attleboro', Mass. I think it is thirty-five years since he crossed the river, and there are but a few now in the place that knew him as well as I did.

All that he says in the message of the place, his people and himself is true. He was a man much respected by all, and the brain trouble he speaks of the doctor thought was caused by lead poison.

He has now living in Attleboro' three daughters and three sons; the youngest daughter whom he mentions will, very likely, recognize the message, as she is, as he remarked, somewhat interested in spiritual things.

I have taken THE BANNER some time, and have seen in it messages from half a dozen or more that I knew, and knew them to be correct, but did not report, as I thought some of their relatives would do so.

Crescent City, Fla. J. L. TORREY.

THOMAS LAMBERT.

I desire to verify the spirit message of THOMAS LAMBERT, which appeared in THE BANNER OF NOV. 29th. I was well acquainted with him in life, lived within half a mile of him, and have done professional business in his family. He was, as he says, a firm Methodist, and would not tolerate other religions. He left, by will, a portion of his property to the Methodist Church. He passed out of the body about a year ago. The Mr. Milliken whom he says he met in spirit life was a near neighbor of his, and had kept a hotel in this town more than forty years. He passed out of the body a few days before the message in question was given at the Banner Free Circle. I am confident that the message came from Thomas Lambert, formerly of Farmington, Maine.

Yours for truth, P. DYER.

Farmington, Maine.

JOHN MORSE.

I wish to acknowledge the correctness of a communication printed in THE BANNER OF LIGHT of Dec. 13th, 1890, from my dear father John Morse, received Oct. 31st, 1890, through the mediumship of Mrs. M. T. Shelhamer-Longley, and also one received Dec. 20th, 1890, through the mediumship of Mrs. B. F. Smith, and printed Feb. 15th, 1891. They were both so much like his own language that I should have known them had his name not been given with them. He speaks of his companion going before him, which is correct. They were both old Spiritualists, and subscribers to THE BANNER some ten years ago. There is a host of them stored away in father's old desk, that he has folded and unfolded and read over and over again. His dear old soul feasted upon the truths therein, and thus his soul feasted, and, as he has said, the results are a noble and sweet harvest in the Summer-Land.

I know that my brother and sisters will join me in extending love and thanks to you and the medium for your kindness in printing his communication, and it will also do him good to have us recognize him.

Chagrin Falls, Ohio. A. W. MORSE.

THOMAS VARNY.

In the BANNER OF LIGHT of Dec. 20th last there appears in the Message Department a communication from THOMAS VARNY. I am glad to be able to say a few words as to his identity.

Mr. Thomas Varny came to Salt Lake City, accompanied by his wife, about twenty-five years ago, to visit his brother. At that time his brother related to me that his brother Tom, as he called him, had come from California; that they were formerly from Vermont; that his brother from California had gone there when quite young, and from his ingenuity had patented many improvements in giant powder, amalgam pans, etc. He further said that his brother Tom had made a large fortune, all of which verified the statement made by Spirit Thomas Varny in your paper.

Yours truly, JOHN B. MEREDITH.

Kaysville, Utah.

NETTIE WENTWORTH.

The friends addressed in the message of NETTIE WENTWORTH—Issue BANNER OF LIGHT Dec. 20th—are very happy to acknowledge the unmistakable evidence of the truth and gentleness of said communication.

South Boston, Mass.

TINA ISRAEL.

A friend sent me a copy of the BANNER OF LIGHT of Dec. 6th. It is with pleasure that I recognize in the Message Department a communication from my daughter, TINA ISRAEL, who passed to the higher life Oct. 23d, 1890.

I thank the medium through whom the message came, and my family join with me in thanks and good wishes. May you be spared many years as mediator between the visible and the invisible world, sending out the messages from departed ones to the loved and bereft ones of earth.

Mrs. ELLEN ISRAEL.

943 West street, Des Moines, Iowa, Dec. 10th, 1890.

In THE BANNER OF Dec. 6th appeared a message on sixth page from TINA ISRAEL, which stated that she lived at Des Moines, Ia. The spirit also commenced her message by saying: "The anniversary of my birth has just gone by." I ascertained the residence of and called upon a brother of the spirit and showed him the communication, which he desired to take to the family. Upon returning the paper he brought a picture of the sister, which showed a sweet and beautiful face. The young lady, the brother said, "died Oct. 23d, 1890," which fully confirmed the spirit's statement of the "anniversary of her birth" having

just gone by." The name "Tina" was an abbreviation of "Faustina"—all of which proved fully the identification of the spirit communicating.

This department of THE BANNER is, as it ever has been, one of the most deeply interesting features of its diversified phases of spiritual literature.

Des Moines, Ia. V. C. TAYLOR.

just gone by." The name "Tina" was an abbreviation of "Faustina"—all of which proved fully the identification of the spirit communicating.

This department of THE BANNER is, as it ever has been, one of the most deeply interesting features of its diversified phases of spiritual literature.

Des Moines, Ia. V. C. TAYLOR.

What Spiritualism Reveals.

The most inviolable obstacle in the path of continuous theologic rule is Modern Spiritualism, says *The Two Worlds*—a power which has arisen with a series of facts that

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 28, 1891.

[We give insertion to the following article at the earnest request of Rev. Mr. Allen (one of the signers of the Society's prospectus). In it he states what he conceives to be the real objects of the new organization.]

As we have in a measure criticised this new "Commission," we give this article, which each side may hear in our columns. Meanwhile once more assuring these painstaking gentlemen that Spiritualism is no new thing; that its history is before the world, and can speak for itself; that a vast body of evidence and a cloud of witnesses exist in its favor; that the truth of its claims; that benevolent but resolute minds in the higher life brought a knowledge of spirit-return and communion in direct answer to the imperative demand of the present age, and have maintained their position ever since in the face of a frowning and persecuting church, a supercilious and denunciatory science, and a modicum of those who have sought (unsuccessfully in the past) to divert the movement into other channels not fittingly its own; therefore it is not a new thing, but a continuation of those in spirit-life who still have the advancement of the Cause in charge, as to what particular conclusion any special body of men on the earth-plane may arrive either as to its Source or its Destiny.—Ed. B. or L.]

Purpose of the Proposed "Psychic Investigation Association."

To the Editor of the Banner of Light:

From the heading and tone of an editorial in your journal of Feb. 14th, and from statements reported in the newspapers, I find that the spirit of the proposed "Psychic Investigation Association" has been misinterpreted by some Spiritualists. In the interest of truth and justice, permit me to present a few considerations which may tend to allay unnecessary alarm.

I quote the following from our prospectus:

"That Modern Spiritualism has votaries in all parts of our country, and that it has the power to influence the thought and action of those who believe its teachings, are indisputable facts. Is the movement founded upon fact or delusion? Does the world know? And if it does not know, is it not time for a few truth-loving persons, approaching the subject in a serious frame of mind, to investigate it, guided by purely scientific method? Is it not in the best interest of humanity that this matter should be settled, if possible, once for all? If it be delusion, the contagion spread by it is a danger to the world. If it be truth, the knowledge of it will be a blessing to the world. With this feeling, the signers have decided to issue this appeal, asking you to join with them in carrying on the work of the Psychic Investigation Association."

PURPOSE OF THE ASSOCIATION. "The purpose of the Association is to institute a critical investigation of Modern Spiritualism, applying the scientific method, with a view to ascertaining the facts and the laws and the most probable hypothesis which will explain the facts and laws."

Let us consider some of these statements and see if, after all, they should stir up the ire of any one.

"Does the world know whether the movement is founded upon fact or delusion?" The theological world denies that Spiritualists allege to be facts; the scientific world rejects the spiritualistic hypothesis, and the majority of the people in European countries and America are not believers in Spiritualism. How, then, can it be said that the world does know? Spiritualism is professedly based upon observed facts, therefore it falls primarily within the domain of science, not of theology. I assert that the world does not know whether it is all true, all false, or a mixture of the true and the false; and far less, under the third alternative, can it draw, even with approximate correctness, the line between what is true and what is false. That individuals—scientists, theologians, and others of recognized ability—have declared, upon what they claim to be sufficient evidence, that the spiritualistic hypothesis is true, is well known. But not until this hypothesis is explicitly recognized by the scientific world, and becomes a commonplace thought of the mass of the people, can it be justly said that "the world knows."

Further, until all plausible hypotheses have been brought face to face before the bar of science, and permitted, without fear or favor, to give their testimony, until Science shall have weighed this testimony and pronounced judgment that the spiritualistic hypothesis is clearly shown to be true, and all others false—until that time, I say, the signers, in order not to prejudice the matter, since facts as well as theories are in dispute, must admit, nay insist, that "delusion" is one of the *a priori* explanations which must not be ruled out of court. And if "delusion" be given standing before the bar, the signers are justified in saying, "If it be delusion, the contagion has spread quite far enough, and done damage enough already." The world needs what is true, surely, but delusion, I take it, lies within the domain of the false.

"Are the signers of your prospectus conceited enough," you ask, "to believe that they will succeed in settling the matter once for all, so that the world shall know, when you declare that honest, and presumably competent, investigators have failed to convert the world?" We simply state our ideal: we say, "If possible," we do not know how much we can accomplish until we try, and if we fail in this, one of the highest of our ambitions in connection with this work, we may at least make it easier for those who come after us to succeed. If the phenomena in question are open to observation at all, as I believe them to be; if they furnish the subject matter of a possible science, as I believe they do, it is to me a foregone conclusion, considering the present development of science, that the day is not very remote when the majority of men and women in civilized nations will come into substantial accord in their acknowledgment of the more obvious facts, whatever they may be, and the acceptance of the most probable hypothesis as the explanation of those facts. The signers of our prospectus wish to hasten this day.

Again we say: "Wherever it is believed that they will be sufficiently helpful, through suggestion or otherwise, monographs will be prepared covering the phenomena in question, and will be carefully discussed as to method pursued by the investigators, the competency and trustworthiness of the witnesses, etc."

In these monographs the investigations of Crookes, Wallace and others will unquestionably be given due recognition and weight. As we succeed in one experiment after another, we shall feel justified, from the most conservative scientific standpoint, in admitting the evidence corresponding thereto of the best investigators for all it is worth, be that much or little. We assure you that we shall never be satisfied with any investigation which does not give Spiritualism ample opportunity to vindicate its claims. It is true that you may find us slow—slow and sure shall be our motto; that we may not go as far in our inferences from the facts we find as you would like to have us, for we feel committed to the task of doing justice to all parties. To be just to Spiritualists we must go to our inferences as far as the facts found permit; to be loyal to Truth, whose servants we ever aspire to be, and to the majority of our fellow-mortals who reject Spiritualism, we must go no farther than the facts observed will justify. Those Spiritualists who place Truth above their "ism," as I certainly place it above any form of Christianity—since every form is vital and helpful only in proportion as it embodies truth—such should welcome us as co-workers, for we approach this investigation as disciples, and in the spirit of truth. Those, on the other hand, whether Spiritualists or Christians, or both or neither, who love their present views better than truth, will find in us adversaries. We are anxious to begin with the confidence of the whole public, Spiritualists as well as others, and to merit the continued confidence of all as the work proceeds.

Our prospectus says: "We want members who are disciples of dominant schools of philosophy, and others who are advocates of the spiritualistic and of every other hypothesis that is held in the present time to be an explanation of the phenomena. Throughout all the work of the society, experimental and historical, we wish these advocates to point out wherein the data presented confirm their views and oppose those of their antagonists. With such a membership, the society, while doing its best to work, can be eclectic, representative of the greater world of thought. To carry this out successfully calls for men who place truth always uppermost, who love fair play. Then the very logic of events, as the work proceeds, will in the end, tend to convert all members to the hypothesis most in harmony with all of the facts."

It will be seen, then, that Spiritualists, as well as non-Spiritualists, are eligible to membership.

Going back to my statement that all rival hypotheses must be brought to the "bar of Science," you may say, "Don't talk to me about Science; scientific men have persistently been unjust to Spiritualism; they are as bigoted and dogmatic as the theologians!" That there is much truth in this, we find well illustrated in

a brilliant article, "The Dogmatism of Science," contributed to *The Arena* for May, 1890, by Dr. H. Heber Newton. In it—which, by the way, is a strong and ingeniously planned plea for a scientific investigation of Spiritualism—speaking of the history of mesmerism, he says:

"As Prof. Sedgwick observes: 'When the most painful surgical operations were successfully performed in the hypnotic state, they said that the patients were bribed to sham insensibility, and that it was because they were hardened impostors that they let their legs be cut off and large tumors cut out without showing a sign even of discomfort.' This sublimity of skepticism at last collapsed before the reports of the marvelous success of Esdaile's surgical operations under mesmerism in the Calcutta Hospital, and before the demonstrations of Braid as to the unquestionable phenomena of hypnosis—a new name for some of the old facts of mesmerism. Science has now accepted the very facts which she would have laughed out of countenance when presented in a charlatanish manner by men of little or no professional standing."

So far as the phenomena under consideration shall furnish a firm footing, our aim will be to out-scientize Science, so to speak; to shame scientists by being more true to the spirit of the scientific method than very many of them have shown themselves to be. Should our labors meet with a degree of success approximating to the maximum, psychic investigation would suddenly become quite the thing, and scientific men would fall over each other in their haste to enter the field and carry off some of the prizes. After the mob had led Garrison about Boston with a rope around his neck, other abolitionists could go abroad without this ornament; the mob had had its victim, and so was pacified.

If proof be wanted that the signers of our prospectus propose to investigate Spiritualism in a sympathetic spirit, let me point to the statements made by some of them in the newspapers within the last ten days.

Rev. Minot J. Savage, *Boston Globe*, Feb. 11th:

"I have been quietly investigating psychic phenomena for the past 15 years. The second point I want to make—and here is what staggers me—is this: I have been told things which neither the medium nor myself knew or could by any possibility have known. If there is any other theory than the spiritualistic one to explain facts of this sort I do not know what it is. I can't explain certain experiences of this sort, except on the theory that I am dealing with some invisible intelligences. . . . I am not prepared as yet to say that there is no other possible explanation. I hold that as the only tenable theory I am acquainted with. I have rigidly followed the scientific method in all my investigations."

Rev. Edward A. Horton, *Boston Transcript*, Feb. 21st:

"There seems to be something about to be disclosed in the laws of Nature along this line. . . . To sift the material offered, after reports in truth what exists as fact, is one of the objects of the spiritualistic movement, either as a philosophy or as a material manifestation, is, I feel, to be declared on evidence that cannot be controverted. If, on the other hand, it contains some truth, more or less, we cannot afford to do without it. . . . I am perfectly ignorant of so-called spiritualistic manifestations. . . . I gladly join this organization as a student. I want my face to be set toward the light always. . . . This movement means that there is no other possible explanation. I hold that as the only tenable theory I am acquainted with. I have rigidly followed the scientific method in all my investigations."

Dr. R. Heber Newton, *New York Herald*, Feb. 10th: "My attitude regarding Spiritualism is well known. . . . I certainly believe that back of all the chicanery that has been practiced under the name of Spiritualism, there are great truths—a plus of something other than fraud. What it is we do not know. We hope, however, if the association is formed, to ascertain the proper status of phenomena by a scientific investigation. . . . The difficulty with nearly all investigations in the past has been that they have been conducted in a non-scientific manner. That we propose to eliminate every chance of charlatanism does not imply that we are hostile to honest investigation. Spiritualists should rather consider it an earnest of good faith."

The high moral purpose and fearlessness of Mr. H. O. Flower is stamped upon the pages of the review he edits, *The Arena*. That his sympathies are broad enough to enable him to decide in favor of the spiritualistic hypothesis, if the evidence leads that way, is shown by the number of articles relating to psychic research and Spiritualism which he has published. The January and February issues contain papers by Dr. Alfred R. Wallace upon "Phantasms."

Mrs. Mary A. Livermore is known all over our country as a brave advocate of women's rights and other reforms. Only a desire to find and spread the truth, whatever it may prove to be, would tempt her to face the prejudice of the world by signing the prospectus.

Certainly no one would think for one moment of suspecting Rev. Edward Everett Hale, so widely known as an author and preacher, of entering into a conspiracy to injure Spiritualism by a feigned investigation designed to place a new stumbling block in its way! For myself, the desire to institute a sympathetic but most searching and rigorous scientific investigation of Spiritualism has been growing in intensity for a number of years. While the spiritualistic hypothesis seems to be the most natural explanation of experiences which I have had, and while at present I know of no other hypothesis which seems equally probable, I find myself profoundly convinced that the time has come when men of all shades of opinion, concerning both the facts and the explanation of the facts, should lay aside, as far as possible, all prejudice, and, ascribing to know the truth, exhaustively investigate Spiritualism, adhering at every step to accepted scientific method, modified to such extent as the nature of the subject-matter may necessitate. To carry on this work properly, experts in many different sciences, men from several professions, representatives of different schools of philosophy, Spiritualists and non-Spiritualists, should work together. Should a careful induction from a wide range of verified facts at any time lead to the conclusion that some hypothesis other than the spiritualistic is, probably, the final explanation of our modern wonders, I should transfer my allegiance to that hypothesis. Truth is more beneficent in the end than our pet theories.

There are obvious reasons why it is easier and more agreeable for Christian ministers to let Spiritualism severely alone or else condemn it. Only a profound sense that the world—if it would continue to progress—must face calmly and patiently every great problem that confronts it, only the love of truth, could induce us to undertake this work.

An editorial writer in the *Boston Globe* of Feb. 12th says:

"No one who is a blind idolater of 'science' as it exists to-day can be a competent judge, any more than a confirmed believer in ghosts or spirits can be. What is needed is men of intelligence, who are open to conviction, who will recognize the truth and proclaim it regardless of consequences. And where can such men be found? Most men seem to be prejudiced either for or against the hypothesis in question."

There are good points in this statement, but I venture to say that the great discoveries of the world,

the discoveries which have required long and persistent labor to establish facts or laws, have not been made by men whose minds were in a theoretically perfect equipoise between two or more hypotheses, who had no bias at all. On the contrary, it has been the men into whose soul the burning conviction has entered, "this is a truth," who have patiently labored to build up, piece by piece, an external structure visible to all, which has both verified and justified their faith, and instructed the world. When there flashed into the mind of Newton the central thought of gravitation, which it took him twenty years to prove to the world, did he another the joy the revelation must have afforded him? Did not his conviction furnish the electromotive force, as it were, to carry him forward in his work? Reduce his conviction to zero, and would not his working power in the direction of the solution of this problem also have fallen to zero? Did not conviction awaken and stimulate all his faculties, and put them in the best working trim? Was it the delicate equilibrium of Darwin's mind, reminding one of the case of the donkey alleged to have starved to death because equally attracted by a pile of hay on either side, that carried him through a long and useful life? The great discoverer has somewhat of the seer in his make-up: insight generates conviction, that in turn working power, then from evidence a ladder is constructed by which others mount to his plane. The test of the true scientist is not so much that he is free from bias, but that he loves the truth so much more than his own or adopted intellectual offering that he will renounce them when evidence demands. Another thought: truth comes to the world through the fraction of minds whose convictions are antagonistic; given rope enough, false theories hang themselves in the persons of their advocates, whose labors to uphold their views finally disclose the unbridgeable chasm between logical consequences and facts; but in the end it is seen that these men also have wrought for truth and humanity, since they add negative evidence to the actual fact, or the true hypothesis. It is our aim to disclose to the truth-seekers and hard-headed reasoners of the world the truth in our concerning Spiritualism, by bringing together strong men, representative of the convictions now dominant, that through their contact, their affirmations and denials, their experiments, tests, inferences and hypotheses, truth may be permitted to emerge triumphant.

Respectfully yours,
REV. T. ERNEST ALLEN.
63 Glenham street, Providence, R. I., Feb. 18th, 1891.

Norwich, Conn.—Sunday, Feb. 22d, closed the engagement of Mr. and Mrs. J. T. Lillie with our Society, this being the sixth season they have been with us. Memorial services were held in the afternoon.

"Do Spirits Return?" was the subject announced for the evening address, and the hall was literally packed, until there was not even standing-room. The lecture was most eloquent and interesting, and well appreciated by the audience.

It was with many regrets we part with Mr. and Mrs. Lillie. Mr. Lillie stands high among the fearless and true advocates of Spiritualism, pure and undefiled. He is in her own words, "she never falters in her duty when guided by the invisible ones who attend her."

Next Sunday Mr. W. J. Colville will be our speaker. Mrs. J. A. CHAPMAN, Sec'y.

Lynn, Mass.—Last Sunday at 2:30 a good audience was in attendance in Cadet Hall, 28 Market street. After music, led by Kate M. Hovey, Mrs. Abbie N. Burnham of Boston gave an able lecture on "How Should Spiritualism be Investigated?" following with tests, Mr. Huot and Mrs. Hare also giving tests.

At 7:30 music by Mrs. Hovey and Mr. George N. Churchill. Mrs. Burnham gave a lecture on "Progression, or The Need of the Home." It was highly appreciated by the large audience, and was followed by tests which were recognized. Next Sunday we have with us in the afternoon, Mrs. Nora Dowd, Mr. Huot, Mrs. Hare and others, at 7:30 Mrs. Julia E. Davis of Cambridge. T. H. B. JAMES, Cor. Sec'y.

88 South Common street.

Haverhill and Bradford, Mass.—Last Sunday Mrs. A. E. Cunningham of Boston lectured and gave exercises in mediumship before the Union Fraternity in Brittan Hall. She was greeted by good audiences, and in the evening the attendance was very large. This inspiration was a poignant expression of sentiment and in harmony with the spirit of the hour. Following each address descriptions were given, with names of spirits, and life-incidents. Most of them met with recognition. A growing interest in Spiritualism in this city is very apparent.

Next Sunday Mrs. Mary J. Wentworth of East Knox, Me., the well known phonological test-medium, will occupy the platform, and will remain some days in the city to give sittings.

Fall River, Mass.—Music Hall, Feb. 22d, Mrs. Sarah A. Byrnes of Dorchester gave lectures of a high order to fine audiences.

Feb. 24th, Miss Nettie M. Holt of Charlestown highly pleased our people, with recognized tests and words of sympathy.

Sunday, March 1st, Mrs. I. E. Downing, test medium of South Boston, will be with us. We cannot speak in too high praise of Prof. J. W. Kenyon. His lectures are deep and scientific, and we congratulate our Providence friends in securing such an able advocate of our noble Cause.

Dr. E. R. WILBUR, Sec'y.

N. U. LYON, Pres.

Lynn, Mass.—Last Sunday Henry H. Warner spoke in the afternoon upon "Mediumship, Its Possibilities and Responsibilities." In the evening his subject was "Where Are We Going?" Psychometric readings were given by Mrs. J. E. Wilson of Boston. Excellent music was furnished by Miss Annie Small. In the evening Mr. Walter Anderson of Boston furnished music of a high order. The readings and tests by Mrs. Wilson were excellent. Next Sunday afternoon and evening Mr. Warner and Mrs. Atherton will lecture and give tests. Music by Misses Emma and Josie Bedford.

New Bedford, Mass.—Edgar W. Emerson closed his present engagement here last Sunday, before the largest audience of the season. His addresses were very fine, and were received with the most marked attention, while the tests were of the most positive and searching description.

Next Sunday Mrs. C. Fannie Allen occupies our platform.

Cleanse the scalp from scurf and dandruff; keep the hair soft and of a natural color by the use of Hall's Vegetable Sulfon Hair Renewer.

Providence, R. I., Blade Hall (corner Washington and Eddy streets).—Sarah D. C. Ames, Secretary, writes that the Spiritualist Ladies' Aid Society met as usual Thursday afternoon, Feb. 18th. Social supper at 8 p. m.; evening meeting at 8 p. m., presided in by the President, Mrs. M. A. Waterman, Mrs. J. Carroll, Mr. Richardson, Florio Salmon, and others.

Buckport, Me.—A correspondent, whose letter will be placed before our readers next week, informs us that Mrs. Amelia G. Stevens of Stetson, Me., has recently visited this place, and given an interesting and instructive lecture, and test mediumship. The proofs of spirit-presence were very convincing, consisting in part of names appearing upon her arm.

Denver, Col.—The Spiritualists of Denver, hitherto formed into several societies, are now united in one corporate body, and under the ministrations of Mrs. Ada Foye are in a highly prosperous condition. A letter from the Secretary in reference to the present condition and prospects of Spiritualism in that city and vicinity will appear in our columns next week.

Cambridgeport, Mass.—Elizabeth H. Morse, Secretary, informs us that the members connected with the "Ladies' Social" met at the residence of Mr. and Mrs. Simons, Tuesday evening, Feb. 10th, the time being spent in an enjoyable manner. The next meeting was announced for Feb. 24th, at Mrs. B. J. Hanson's, 37 Norfolk street.

Haverhill, Mass., Red Men's Hall.—Mrs. Emma Miner of Clinton occupied the platform of the First Spiritualist Society last Sunday, speaking and giving tests to large and appreciative audiences. Her subjects were interesting and instructively treated, and together with her improvised poems gave general satisfaction.

Fall River, Mass.—On Tuesday evening, Feb. 17th, we had with us that earnest worker, Edgar W. Emerson, who gave the best of satisfaction. Sunday, Feb. 22d, Miss Nettie M. Holt of Charlestown officiated with addresses and tests. Next Sunday Dr. W. A. Hale will be with us again.

Newark, N. J.—Ida E. Vittum writes an encouraging letter regarding the condition of Spiritualism in this city, which we shall publish next week.

Spring Humors

Spring Humors, whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether of the skin, scalp, or blood, whether simple, scrofulous, or hereditary, are now speedily, permanently, and economically cured by the Cuticura Remedies when the best physicians and all other remedies fail. The almost miraculous cures daily effected by them prove this. No statement is made regarding them not warranted by the strongest evidence.

They are, in truth, the greatest skin cures, blood purifiers, and humor remedies of modern times. They are absolutely pure, and agreeable to the most sensitive, and may be used on the youngest infant and most delicate invalid with gratifying and unflinching success. CUTICURA, the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, soothes and heals raw and irritated surfaces, clears the skin and scalp of crusts and scales, and restores the hair. CUTICURA SOAP, the only medicated toilet soap, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new blood and skin purifier, and greatest of humor remedies, cleanses the blood of all impurities, and thus removes the cause. Hence, the Cuticura Remedies cure every humor of the Spring, from the simplest facial blemishes to the worst case of scrofula. Sale greater than the combined sales of all other blood and skin remedies.

"How to Cure Diseases of the Skin and Blood" mailed free to any address, 64 pages, 300 illustrations, 100 testimonials. A book of priceless value to every sufferer. CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, 50c. CUTICURA SOAP, 25c.; CUTICURA RESOLVENT, \$1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

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

Meetings in New York.

Adelphi Hall, corner of 53d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 10 A. M. and 7 P. M. Meetings for manifestations and general conference at 2 P. M.—Friday evening, at 8 o'clock, meetings devoted to lectures, tests, psychometry and other phenomena, are held in this hall, Mrs. M. E. Williams presiding.

Union Square Hall, 8 Union Square, near 14th Street and Broadway.—W. J. Colville lectures every Sunday at 10 A. M. and 7 P. M. Meetings for manifestations and general conference at 2 P. M. Voluntary offerings, BANNER OF LIGHT and other literature on sale in vestibule.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualist Society holds services every Sunday at 2 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. W. Van Horn, Conductor.

The Psychical Society meets every Wednesday evening at 8 o'clock, between 30th and 31st streets. Good mediums and speakers always present. Investigators are cordially welcomed. J. F. Snipes, President.

Knickbocker Conservatory, 44 West 14th Street.—Meetings every Sunday morning at 10 A. M. and 7 P. M. Lectures, tests, and other phenomena, are held in this hall, Mrs. H. E. T. Brigham, Miss D. V. Cushman, 224 East 38th street.

First Society of Spiritualists, Adelphi Hall, Seventh Avenue and 53d Street.—The Mediums' Conference assembled on the afternoon of last Sunday in Adelphi Hall. Owing to the continued illness of Mrs. M. E. Williams, the duties of the President devolved upon Mr. H. J. Newton.

Mr. Hudson Tuttle gave an entertaining relation of his experiences as a medium. Mr. Tuttle has a peculiar way of saying things and paring stubborn facts with a coloring of bright and lively humor that commands interest, charms the listener, and leaves a lasting impression on the mind.

One of the most interesting occurrences of which he spoke was the way he came to write the "Arcana of Nature." Of course it was inspirational, but he was only seventeen years old when he "dashed off" the first manuscript, and to his dismay the spirits told him he was an imperfect instrument, and that the work was not what it should be, and that he would have to do it all over again. It was accordingly done, and at the age of eighteen the "Arcana of Nature" appeared in book form to the world, the work of the spirits through the instrumentality of a country boy, whose educational attainments would have never sent him to the "head of the class" in the little red-brick school house of the village. This book comprised nothing less than the great masterpieces and embodied many of the arguments which made that work so famous. The "Arcana" also contained hundreds of quotations from writers known to fame, which the youthful prodigy had no opportunity to know, and of whose existence he was in perfect ignorance.

Mrs. Amanda Spence expressed a hope that through the phenomena humanity will yet rejoice in the blessing of spirit communion and a release from the enslaving bondage of the material. Mr. J. W. Fletcher made one of his characteristic addresses, and his pertinent allusions to important matters found a ready response in the audience.

Arcanum Hall, 57 West 25th Street.—The Progressive Spiritualist Society met as usual last Sunday, so writes a correspondent, "C. O. G." G. W. Van Horn, test-medium and psychometrist, presided. The services were conducted in the memory of Washington's Birthday. Mr. Lagrange B. Cushman, accompanied by Miss Naegall, gave some fine selections of patriotic songs during both meetings. Prof. J. W. Fletcher, Mr. J. Lewis of Brooklyn, Mrs. Hatherall of Haverhill, and the conductor took part in the exercises.

The Cause in Indiana. A good working State Association of Spiritualists exists in Indiana. They are about to increase their usefulness by holding a camp-meeting July 16th to Aug. 9th. Thirty acres of river-side land have been purchased. Buildings will be erected and every possible improvement made to accommodate the public.

G. W. Kates and wife, who canvassed the State to organize the Association in 1887, are engaged to do a similar work in 1891, from June 7th to July 10th, and then to serve the camp during its sessions. Mrs. Colby-Luther, A. B. French and others are also to address the camp.

The present need is for new members of the Association. The fees are one dollar per annum. All Spiritualists of Indiana, and those who reside elsewhere and so desire, should help this new enterprise for spiritual growth by forwarding their application and fee for membership to Dr. J. W. Westerfield, President.

Localities in Indiana desiring the services of Mr. and Mrs. Kates should apply as soon as possible to Dr. Westerfield.

The Indiana Association cordially requests cooperation from all who are interested in the public utilization of spiritual truth and psychic phenomena.

FIELD.

DON'T WEAR STIFF CORSETS.

FERRIS' CELEBRATED GOOD SENSE CORSET WAISTS are now made in FAST BLACK.

Sold by all LEADING RETAILERS.

Marshall Field & Co., Chicago.

Wholesale Western Agents, FERRIS BROS., 341 Broadway, N. Y.

Feb. 22.

Stop that CHRONIC COUGH NOW!

For if you do not it may become consumptive. For Consumption, Scrofula, General Debility and Wasting Diseases, there is nothing like

SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES

Of Taste and Soda. It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer.

Scott's Emulsion

There are poor imitations. Get the genuine.

Please Don't Forget It.

That Dr. H. James' Cannaible India is prepared in Calcutta, India, from the purest and best Native Hemp, and is the only remedy either in that country or this that will positively and permanently cure Consumption, Bronchitis, Asthma, Nasal Catarrh and Nervous Debility or break up a fresh cold in twenty-four hours. \$2.50 a bottle, three bottles for \$6.50. Craddock & Co., Proprietors, 1032 Race Street, Philadelphia.

Jan. 3. Staouis.

J. A. SHELHAMER, MAGNETIC HEALER,

Will treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing, and use to make strength and vitality. To carry this out above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours, 10 A. M. to 3 P. M. Those wishing any remedy by letter must state age, sex, and leading symptoms.

Office 8 1/2 Bowdoin Street, (Room 5), Boston.

The Idea of Re-Birth.

By FRANCESCA ARUNDALE.

Including a translation of an Essay on Re-incarnation, by Karl Hockel. With a Preface by A. F. Bennett, author of "Esoteric Buddhism."

For sale by COLBY & RICH.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10 A. M. and 7 P. M. in the hall 810 Spring Garden street. Address: Mrs. P. P. Freeman, 810 Spring Garden street; Samuel Wheeler, Vice President, 1114 Wallace street; Robert A. Thompson, Secretary, 614 Venango street.

The Second Association meets every Sunday afternoon at 2 P. M. in the hall 810 Spring Garden street. Address: T. J. Ambrose, President, 1222 North Third street.

Keynote Spiritualist Conference every Sunday at 2 P. M. in the hall 810 Spring Garden street. Address: William Bottomton Chairman.

ROYAL BAKING POWDER Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1889.