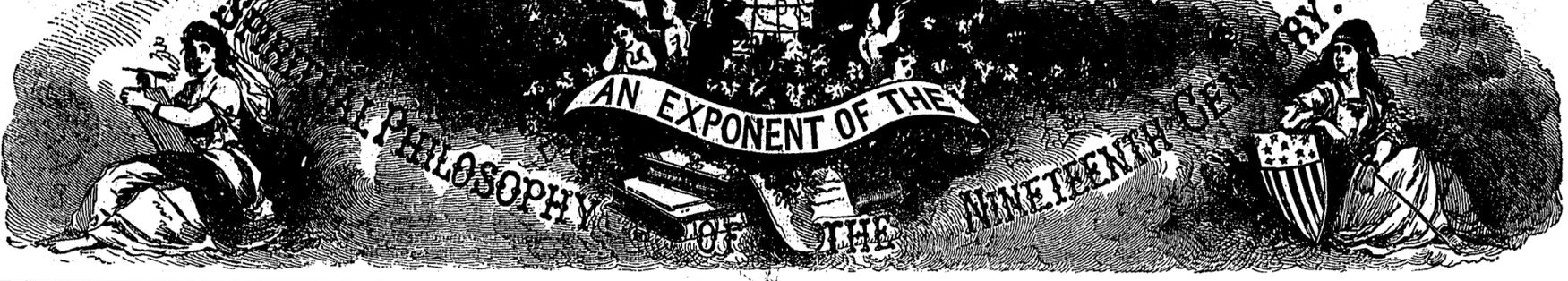


BANNER OF LIGHT.



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Written for the Banner of Light. CHRISTMAS. To guide us all—as early doctrine shows— Through clouds of spirit darkness here below, In Eastern skies a Star of Hope arose, Some nineteen hundred years ago: And in this moral gem of heavenly phrase, Unnumbered souls around the dismal tomb Consoling faith have found in lovely rays Of light it sheds beyond the gloom. Unsatisfied are some by faith alone, When "Death" comes coldly knocking at the door, And need the light that in the West hath shone, That cometh from the Shining Shore: And never more need mortals fear the grave, For light from realms above now shineth so It proves the Angelhood that mortals crave, As Jesus knew it long ago: The loving Jesus who, in darker times, So clearly saw and plainly told about The Angel life in worlds of brighter climes, And bade us not His word to doubt: Who taught that deeds of kindness here below Will fit us best for spheres above the sod, That every act of love we here bestow Will bring us nearer to our God. But then, as now, when spirit visions bright Through him appeared to doubting mortal view, Unwilling to receive the higher light, Mankind their loving Jesus slew. 'T is now the same: when Angels kindly speak And say they love, and watch, and wait, and pray, And strive to bless, the very ones they seek Will doubt, deride and turn away! And though their dearest ones to them return, To show they fondly love them more and more, And prove their love can never cease to burn, But liveth—liveth evermore: E'en then, their angel friends they will not greet, Though once to them so warm, so true and dear, But coldly view them in their winding-sheet, Where laid they them in doubt and fear. But you and I, so blessed, why should we not To-day with angels join, rejoice and hymn Our hearty thanks, that ne'er should be forgot, And praise give to Them and Him? F. G. JOHNSON.

New York's Brave Divine. To the Editor of the Banner of Light: The Rev. Dr. Thomas Dixon, jr., pastor of the 23d-street Baptist church, corner Madison Avenue, has been liberally reported by the daily papers on political subjects, but the following abstract from his sermon of Nov. 9th, as noted by the writer, is of equal interest and permanent importance in its application to man and the signs of the times. Mr. Dixon is a Southerner, young, wiry, tall, thin features, and temperament indicating strong will and nervous force, and regularly draws an immense audience. On this occasion his subject was: "Do we Believe in Ghosts?" and the text: "It is John whom I beheld; he is risen from the dead." After citing other historic characters, he said, in part: Oliver Cromwell, the Iron Hand that ruled England, on one occasion while resting upon his couch, saw the form of a prodigious giantess approach his bed, which, pulling aside the curtain, said to him that he would be the greatest man in England. Cromwell gives us the weight of his life, and all his powerful testimony as a man, to that fact. Martin Luther on many occasions contended with what he called evil spirits, and in his fights with them hurled his ink-stand at them more than once. Coleridge, the scholar and poet, believed in certain supernatural signs he saw. John Bunyan testified to the same kind of facts; and whether we go into the past or consider the present, whether we investigate with the Indian occultist, the Jewish sorcerer, the Scotch seer, or the modern medium, we find the same universal stupendous fact. And in our own lives we have experiences that admit of no other reasonable explanation than the supernatural. We laugh at the superstitions of our neighbor, but we believe in things equally absurd. We laugh at him if he has a horse-shoe over his door, but we ourselves will not undertake a journey on Friday. A gentleman once saw a young woman binding with thread a lot of sticks in the shape of a cross. He asked if they were boxwood or oak. "No," she said, "they are with-elm, and if I arrange them about my person as a cross I will always have good luck." Another man declared that a certain leaf would surely cure the liver complaint, because God had made the leaf in the exact shape of the human liver. We are ready to laugh at our friend's superstitions, and at the same time show that we are made of the same stuff, out of the same piece of cloth, with the same nature; and the history of the human race has been practically the same from the beginning of time to the present—yesterday, today and forever. What says the wisdom of the ages in answer

to this question of the eternities: "If a man die, shall he live again?" Modern science has done wonderful things. I love the scientific thinker, and am grateful to every scientist who has led the race up, step by step, to knowledge and truth. I thank God for all the heroes and martyrs of the past, whether calling themselves scientists, atheists, "free thinkers," or what-not. I am grateful for all the light that man has obtained through the exertions of the scientific world. Science has solved many of the laws of Nature. We understand the lightning, now that it is no longer supernatural in its manifestation, and we do not fear a Deity with his angry thunder over our head: we have brought down the lightning and made it do our bidding. Science has settled many false ideas, and many former superstitions are now exploded. The vast claims of the so-called scientific spirit of this age, however, have not been justified and cannot be substantiated. It has been the fashion for men to have what is termed scientific doubt, but science has yet to settle the ultimate questions of the universe. We have had in the recent past, not the dogmas of the theologian, not the wild superstitions of the ancients, not the results of the laboratory and the library, but we have been asked to bow down to the unmeasured dogmas of so-called scientists. They have dogmatized about the unknown, and persisted like the past theologians, and have dared to take their little hatchets, and like the boldest iconoclast, chip the most sacred thoughts and feelings of the human heart. They call the manifestations of the soul simply mind-stuff, and what they say is stuff. In all the world to-day there is not a single scientist who can stand up and give a sensible definition of "matter." The time was when men said matter was the only reality; now they say that matter is related with spirit, and the great theorists in these years have brought forward more mysteries than they ever solved. What "gravity" is no one knows, and a thousand mysteries appear where one is explained. Gas and gravity do not make a world. According to evolution, this world was once a molten mass of fire, whirling through trackless space, and out of this mass came life, and sphere after sphere, and by-and-by the flowers and fruit and animals and man—out of a ball of fire! If that is the explanation of creation, it is more supernatural and wonderful than Genesis. Every truth discovered opens up a thousand other mysteries more unfathomable. We understand from what man descended, but the important question is, how does he ascend? All over the world is the inquiry as to just what we do believe about this. Louis IV. went into his chapel one day to hear his great preacher, who in the course of his sermon had the audacity to say: "All men must die." But perceiving the King made a motion of impatience, he immediately added: "Yes, almost all." Scientists once said that all things perished at death; now they say that almost all things perish. To-day there is a new era, a new thought-world with its problems, and we stand before the collapse of much so-called science. We already have what is positive, but to-day we have a new science of mysteries. The pendulum of materialism swings back to sweet reasonableness of heart, back to higher and diviner things of life, and we see the outlines of a new and mysterious realm. There is much humbug, much nonsense, but it is a plain rebound in the direction of faith and knowledge, and I firmly believe that the twentieth century will usher in a higher, richer, sweeter religion than was ever known in the history of this earth since the morn of creation. Look around you to-day, and you hear the strongest protest of the human heart against materialism, and all within the last twenty-five years. You find it in literature; in weird and wonderful stories of the supernatural, of men living outside the range of matter, of ghosts and hobgoblins. You lay Howells aside, and take up instead Haggard and Stevenson, with their ghost stories. The religious thought of to-day shows this rebound from the extremes of the past. It is said by those who know, that there are millions of Spiritualists in this country to-day—and many of them actually reach into the millions—and many of them believe that they have seen their "dead" after the burial of the body. And these men assert there are millions more not numbered among them who partake of the same belief! I bring this fact to your mind to remind you of the great truth that the world is now swinging in the opposite direction from gross materialism. The social "fad" in society and in the church to-day is the juggler, the medium, the theosophist; they are the social lions of the times; you must have them, and it shows a terrific rebound in the last quarter of a century. Not only is it so in society, but you find its influence in the different departments of progressive science. So in medicine, all sorts of cures are based upon this revolt against materialism. Then there is the mind cure, or how to cure people through the mind, by simply convincing the poor fool that he never was sick, there is no such thing as disease, and he is cured. Then again we have the faith cure, and the Christian Scientist cure, and a hundred different claims in the realm of medicine, all based upon new theories or facts, and it is utterly preposterous for a man in these days to disbelieve the phenomena. Mixed though they are with folly, there is back of this movement a great reality, and no thoughtful man can deny it. There was a time when a physician would be almost torn to pieces if he said he was a mesmerist. Now it is scientific "hypnotism," and there are those in this city who could take four young men from this

audience, stand them up on this platform, and with a word control their minds and bodies at will. Telling them it is cold, they will put on their overcoats; or that it is awfully hot, and they will throw off their coats, fan themselves, and wipe the perspiration from their faces, utterly unconscious of what they are doing, or unable to resist. If one is told to commit a murder, he goes through the motions of drawing a knife and striking to the death. These are facts, and are printed and photographed in a recent number of *The Metropolitan Magazine*. Legislatures are asked to-day to pass laws to prohibit the exercise of the art of hypnotism, believing that man can lead his fellow-man into the commission of crime by the power of mind over mind and matter. The day is coming, however, when these subtle forces in psychology will be better understood. In the scientific world we now have these wonders, but what would a scientist of twenty-five years ago have said if shown a photograph of such demonstrations as are given by Donati? "All a ghost story; never happened, because it overcomes the continuity of natural law." Louisa M. Alcott, the distinguished authoress of Concord, in her recently published biography, relates an incident in the death of her sister. Herself a woman of no ordinary character, of the utmost self-possession, not excitable, with a cool head, not of vivid imagination, and her mother a woman of equal coolness—when two such witnesses relate the story, we must accept it, if we can believe any human testimony. The authoress says that when her sister was dying, her mother was sitting at the foot of the bed, and she was seated by her side, and just as the sister was expiring she saw a light, or peculiar mist, rise from the bed, and into the air, her eyes following it until it disappeared, and her mother's eyes followed it in the same direction, as she described exactly what she herself saw. Dr. Oliver Wendell Holmes, Professor of Physiology in Harvard College, in a book on Visions, recently published, says that in his practice as a physician, while standing beside the dying he has seen something separate itself from the body, rise in the air, and disappear. Such is the testimony of such a man, accustomed to look on the dying with cool nerve. If a scientist of twenty-five years ago could rise up to-day, and be confronted with that story, he would say: "Nonsense; no such thing ever happened; you are not competent to testify." We are swinging toward an understanding of a new science; we are cognizant of the fact that in common life, as we say in public parlance, in the midst of superstitions in general, there is a *residuum of truth*, facts that cannot be explained by any now known law of the scientific world. The other day in Kentucky J. J. Tilford, an employe of the Santa Fe and Texas Railroad, dreamed that a switch at Hawesville, where he was stationed, was wide open, and that the side track was filled with cars, and the express train was due, and would crash into those cars. So vivid was the impression, and although he had nothing to do with the switch he got up from his bed, rushed along the track, and to his surprise and horror he found the switch wide open, and on the side track a line of cars with sixty-five working-men, and as he heard the roar of the coming train, he changed the switch, and their lives were saved! Scientists begin to recognize they must be scientific in fact, and not merely shams. They are hunting the improbable with the wrong instruments. They are coming to realize the truth that there are realities in this world beside those that appear to the ordinary five senses. My mother is dead, they say. Yes; I ask science for an explanation, and it says: Your mother died of heart-failure; that is all; her health merely broke down, and that is the end. As I stand over her grave, and remember her life, her tenderness, her love, her devotion, her sacrifice, I say to that scientist: You have lied. That is not all there is to this life, and I know it. The world has arisen to-day in its might and ascertained the tremendous truth, and science has begun to investigate a new series of phenomena that will bring us nearer in the future to those things that he cannot comprehend even here of that which lies beyond! During the reign of terror in France a young man was sentenced to die. His father refused to leave him, and determined to stay by his side in prison. The day for execution came; the boy had fallen asleep, broken-hearted, the father beside him. While the son slept the prisoners were called from their cells to the guillotine. The guard came to the gate and called the name of the boy; no answer. Suddenly the father conceived the idea that he would respond instead. He did not dare to embrace his boy for fear of waking him, but leaving word, that he might not do himself any harm when he learned the truth, the father went up to the scaffold, laid his head down on the block, exclaiming, "Oh, Lord, bless and save and guide my boy!" and the glittering knife of the guillotine came down, and he was no more. "Gray matter" did it all! Narrating some instances of mysterious coincidence, and impressing upon skeptics and believers the truth of personal responsibility for the present and future results of individual life, the earnest and eloquent gentleman concluded his courageous and inspiring discourse. J. F. SNIPES.

A MARRIAGE RETURN, par excellence, is recorded in the following: A colored justice of the peace in Mississippi, being called upon to furnish reports of his official acts, and being just then short of material, naively made out the following, and sent it to "head-quarters": "Plaintiff, Bill Jones; defendant, Silvia Johnson; officer, justice of the peace; judgment, married; costs paid by plaintiff; satisfaction by both parties."

Literary Department. CRIME AND RETRIBUTION. A STORY OF BOTH HEMISPHERES. Written for the Banner of Light, BY CORA WILBURN. CHAPTER XV. The Father's Confession. "Do not weep, do not look so despairingly to heaven, my beloved child! Oh! now I feel all that she—that you have been to me. Felicia, child of my love, I am the vilest, lowest sinner on this earth! You will spurn me, my daughter; you will turn from my dying bed with horror and aversion; you will spurn and curse the stricken wretch before you! My pure, good child, you will turn from me with loathing, for I am burdened with a weight of crime!" And he writhed in the bodily torture that was the accompaniment of his mental pangs. "Do not talk so, dear father—ever my father, whatever you be. God, who is all righteous, does forgive. Dare I, his frail, human creature, harshly judge or condemn? Oh! father, no matter how deeply stained—you are now repentant; you will henceforth live to bless the Lord! Only tell me that you feel the hope of life; that you will not die and leave me desolate!" She looked imploringly into his face, and wiped the clammy perspiration from his brow. Overhead the lamp shed its flickering gleams, and the little vessel rolled and pitched as she plowed the waves. The anxious daughter had not left his side one moment, though her garments were wet, and her own golden hair strayed in disheveled masses from beneath the disguising braids. "I feel that I shall not live long, my beautiful!" he fondly replied; "but do not yet give way to grief. I have much, much to confess. Go and put on dry robes, my child. Nay, I beseech you, leave me, and do as I desire; put on some of your own clothes; arrange your own bright hair. I would see my Felicia as she is. It is my earnest wish." She arose with a deep sigh, kissed his hand, and withdrew. The captain gave her the keys of the trunks that had been sent on board, and she took from one a dark, close-fitting dress, and arrayed herself as usual; she combed and smoothed her glossy hair, and arranged it in the floating ringlets her father loved so well. Meanwhile he held a whispered conference with the good-natured little Yankee captain. Felicia returned to her post, and with a feeble smile he greeted her. His strength was fast declining; he had received three poniard thrusts from the hand of his treacherous servant, and no human skill could avail to save him. Although suffering excruciating pain, he controlled himself by that iron will-power that had characterized him through life. He suppressed the groans that arose to his lips; only when the relentless torrent of remorse swept over him, did it force from him the expressions of physical suffering also. Often compelled to pause from excess of pain, from sheer exhaustion, he continued: "Felicia, gather together all the noble courage with which I know you are endowed; take your religious principles, the memory of yourself of Rose; think of God's mercy—that mercy that long I have disbelieved in, that I have never acknowledged, never called upon until too late—and when you have done this—and you must do it quickly, love—prepare to hear the frightful statement that brands me—your father—with present and eternal infamy!" The daughter gazed fervently upward, and implored the strength of the Eternal's arm. "I am ready to hear all you have to say, my father." "You will not curse me?—not despise me while the life yet lingers? Felicia, you are the only being I have ever truly loved! Wayward, stern as I have been, even to thee, that one pure, unperturbed affection ever rested in my soul, the one, the only redeeming point. Felicia, in the name of the great God who has visited me with punishment, I ask your forgiveness! I would kneel to you, could I compel this wretched body to that posture of humility! Pardon, pardon my child for the sins I have committed against you!" "Father, you have not wronged me. You have been generous, kind and indulgent! You were never harsh to me, except—and then you were not yourself," she said, with a burst of emotion. "Do not weep for me; I am not worthy; be grateful to the Lord for taking me from your life-path. The path of evil is so flowery, so inviting; it seems so smooth and lovely; daughter of my soul, it leads to untold depths of darkness! Once trodden, it may not be retraced. I might live to bring more shame upon you; to drive every vestige of affection from your heart by drunkenness and sin. I am taken ere I can do more harm." "Dear father, there is joy in heaven over every sinner that repenteth." "Oh! that I were not too late! Oh! that I could expiate every crime, and banish the haunting spectres that pursue me! Felicia, I have wronged you from my birth!" "Tell me all; tell me all that burdens your conscience. I will apply to it the sacred promises of God."

[Continued on third page.]

THE ANGEL OF PATIENCE.

Bolds the tollows way, Lowly and sad, by fruits and flowers unblest, Whom my worn feet tread softly, day by day, Longing in vain for rest, An angel softly walks, With pale, sweet face, and eyes cast meekly down, The while from withered leaves and flowerless stalks, She weaves my fitting crown. A sweet and patient grace, A look of firm endurance, true and tried, Of suffering meekly borne, rests on her face, So pure, so glorified. And when my fainting heart Desponds and murmurs at its adverse fate, Then quietly the angel's bright lips part, Murmuring softly, "Wait!" "Patience!" she sweetly saith; The Father's mercies never come too late; Gird thee with patient strength and trusting faith, And firm endurance, wait! Angel, behold! I wait, Wearing the thorny crown through all life's hours; Wait till thy hand shall open the eternal gate, And change these thorns to flowers. Wilt thou not open the gate? Thy morning calls on me with cheering tone, And every hill and tree Lends but one voice of thee alone. Come, for I need thy love, More than the flower the dew, or grass the rain; Come, like thy holy dove, And let me in thy sight rejoice to live again. -Mrs. L. C. Taylor.

The Spiritual Rostrum.

Mediumship the Foundation of Our Philosophy.

An Inspirational Discourse by the Guides of MRS. R. S. LILLIE, Given before the Boston Spiritual Temple Society, at Berkeley Hall, Boston, Mass., Sunday Morning, Nov. 30th, 1890.

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

INVOCATION.

As ever before, oh! spiritual beings, we ask your aid. We ask that our minds may be reached by the truth which ye are ready to give. Enable us, oh! angels of light, to lay aside all cares that perplex and annoy, and to enter the spiritual state of receptivity, desirous of the light and the truth, and willing to lay aside all idols of prejudice, if such are ours. May we be led by your power into a realm of thought from which we may be able to gather something that shall strengthen and encourage us amid the duties and cares of our earthly life. That we may walk directly in the light, we ask you to lift the clouds of superstition from our minds; that we may be benefited by this light, we ask your assistance, and in the application of your teachings to our every-day life, may we grow in spirit and in truth. If, through your aid, we are thus enabled to reach the loftier heights of the spirit-world, toward which our aspirations lead us, then unto thee, the source of this blessing, will we return our glad thanksgiving.

DISCOURSE.

In mediumship we have that which causes all the difference existing between Spiritualism and systems of faith. Through mediumship you have received what we term the philosophy of Modern Spiritualism. I say "through mediumship," understanding that Modern Spiritualism, according to your view, dates back only to 1848, when the Rochester rappings, and other demonstrations of a power outside of matter, awakened the interest of multitudes. Prior to this, however, there was an awakening upon the mental plane. That Spiritualism, as a movement, dates to the manifestations taking place at Hydesville and Rochester, is but an illustration of the fact that the human mind can be aroused or awakened to a greater degree when material objects arrest its attention than it can be by simply mental experiments or phenomena.

Preceding these demonstrations there had been a mental awakening and a mental movement. I speak of mesmerism as it was then denominated, but which is now termed hypnotism, for this is only a new name for an old fact discovered long ago. These experiments were first made upon what was supposed to be the mortal plane—some mortal, possessing a superior, subtle force, controlling the mind and actions of another, who must always be passive to the influence of the operator. Investigators in this branch of science found that they had entered a field of wide interest, one which, according to even the earlier experiments, led them to see that the subject operated upon, while in this superior state, as they denominated it, was possessed of powers exceeding those possessed by him in his normal condition—that he was possessed of ability to traverse long distances, to enter dwellings, and to penetrate matter wherever it lay in his path.

Through these experiments other discoveries were also made, and one of the most important of these was the fact that the subject oftentimes passed beyond the control of the operator, and manifested a degree of intelligence which could not be accounted for, either by the operator or by any of those present. Questioning these subjects, it was found that they had entered a vast realm; that the mind of man was, in a measure, unfettered in this condition; that doors were unlocked which had never yielded to the touch of man before. But when passing beyond the degree of intelligence belonging either to the individual operated upon or the operator, there arose in the minds of those who thought deepest upon the problem, inquiry as to what this could be, and what its source of power. In making these inquiries, they, in many instances, received the reply: "I am a spirit. I once dwelt in a form such as you now possess; I once was an inhabitant of earth; I passed through the change called death, but I still live. There is a world of realities, which belongs to the soul, or spirit of man, as this material plane belongs to you. We who dwell in that world are still interested in the affairs of mankind. We desire to uplift you and to aid you in rising out of your present conditions, and we have returned to earth for this purpose." "If this is true, why have you not manifested before? Why has this fact not been known to ages past?" was asked. The answer came: "Through these experiments you have made it possible for us to intelligently communicate with you. While you have made the subject subordinate to your will and, in a measure, to your intelligence, you have also made it possible for us to intelligently use the same channel."

This, friends, was one of the early experiences in what we term mediumship. It was through such experiments that the wonderful boy, or young man, Andrew Jackson Davis, uneducated, as far as the schools of earth were concerned, was enabled to give to you what is considered, and may well be conceded to be, one of the greatest works of any age. In this condition of mind this work was wrought out several years prior to the time you date the advent of Modern Spiritualism; and the claim was also made that this was the spiritual state, and that in this state it was possible for spirits in the body to come into relationship with those out of the body, namely, exorcated spirits.

This, then, was the introduction of the movement which has spread until every nation of the earth has heard its message, until the intelligent minds of all classes have come into a realization of the fact that there is an open door of communication between this world and the unseen, made available in these later days by the experiments of mankind.

So we say that the mental movement antedates the physical one, unless we can understand that both the mental and physical phenomena of Spiritualism are so united that it is almost impossible to draw any line of distinction between them. When I claim, as an intelligence, to be a spirit or an outside mind addressing you through the vocal powers of one who is visible to you while I am invisible, can you not see that it requires both physical and mental phenomena to produce this result? that I must overcome the physical conditions of the organism, and, in a measure, oblige it to become subservient to my mind and will? If so, then we say that both kinds of manifestations are in

reality united; that the physical and mental phenomena go hand in hand; that there are degrees of both; that the highest or most marked degree of mental phenomena has with it, as a part and portion thereof, as it has had from the first, physical phenomena; and that these instruments who stand before you to-day, representing the mental phase alone, have, almost without exception, and I believe quite so, passed through one phase, at least, of physical manifestations and development, and out of and from and with this has grown the mental expression of the power which is with them at the present time.

What we term mediumship to-day has been known by various names in the ages of the past. Those whom you denominate mediums to-day were known as prophets, seers and messiahs in Biblical times, while numerous other appellations were given them later on, according to the character of the manifestations produced through their agency. Misunderstood by the world, they have ever been looked upon as peculiar and eccentric. Some have been called geniuses, gifted especially by nature, while others have been termed witches, from the days when the woman of Endor astonished King Saul, up to the days when Salem and Boston hung the undeveloped and misunderstood instruments who reflected but in part the same power. Prophets, seers, disciples, messiahs, witches and latter-day mediums are but terms applied to persons possessing different degrees of the same power; and when we find ourselves witnessing or passing through experiences that we do not understand, and give to them some of these modern names, we really do so because we are ignorant of the true condition underlying the result. In regard to the subject of witches, I take the ground that, while ignorance controlled in those days to a great degree, there was a power manifest through individuals which the people did not understand, and mingling with the errors of men, it became many times hideous and tormenting, when it might have been made means of light and blessing had it been understood. Therefore we believe that mediums have lived in the past, even as they live to-day; that in almost all ages men and women have been affected, in a measure, by this same power and influence; and that, wherever you find a record thereof, you will find something similar to what we to-day denominate mediumship.

What is mediumship? It is simply an intermediate state between the two conditions of life, embodied and disembodied, or mortal and immortal, and those who can act as intermediates, or mediums, are those constituted by nature to be sensitive to the influence of these outside intelligences. What constitutes this sensitiveness? I can scarcely define it to you, but I will say this: In every organic being there are subtle fluids and properties, which you are only beginning to understand. The mesmerist of to-day calls these "magnetism." These fluids, together with electricity, which is a part of and permeates all physical matter, have their avenues of activity as much as the blood has its veins, and constitute the substance medical scientists term the nerve fluid. It operates with great potency immediately upon the external body, and is directed, either consciously or unconsciously, by the human will. I say "consciously or unconsciously," for most of our activities are in reality obedient to what we term the unconscious action of the will. The individual wills to operate in a given direction, and this gives an impetus to the same force which is working under the unconscious action of the will. This is, therefore, the same force intensified by intelligent mental action.

Now this being true of the individual existing in the body, the fact forms a starting-point to a knowledge of how spirits operate upon subjects on earth who are sensitive to their influence. In this light we can readily see that it is by the subtle touch and insinuating power of will, which quickens this unconscious operation, and gives it a stronger impetus. A continuation of this direction of the force by an outside intelligence, establishes a habit between the two—the mind outside and the mind holding the citadel of the body. To those who may not perhaps understand my last statement, I will say that habits are formed in every portion of our bodies by our own will, or that of some individual who may seek to exercise his mesmeric influence over us. I will illustrate: An experimenter upon the mental basis, such as Prof. Carpenter, goes before an audience in a public hall. Selecting those sensitive to his influence, he calls them upon the platform, and demonstrates his power of mind and will over them. By a pass opposite to that by which he has mesmerized them, he throws off his influence, breaks the connecting link between his mind and the minds of his subjects, and ceases to use his will; but there has gone forth a subtle force, which is the magnetic-spiritual, magnetic-electric, or what might be termed the spiritual ether. This will do his bidding later on, if he sees fit to make use of it, and distance for quite a length of time will make no difference. If he is unprincipled and desires to do so, he may hold the subject obedient to his will by fixing a little habit, or by keeping up the experiment; and every time he renews the experiment, the subject becomes more subordinate to his will. If the subject desires to have the influence entirely broken, the operator must cease to exercise his will over the former, and in time the subtle substance which he left with the subject will be dissipated, and he can no longer control him. The principle is just the same in mediumship, the only difference being in the fact that the operating intelligence is an exorcated spirit instead of a mortal.

Mediumship, we say, begins in the physical. There is, in the first place, almost an entire reconstruction of the outer or physical body. Many of you who are mediums have passed through strange experiences. People have misunderstood you utterly, and much of the time you have not understood yourselves or your own condition. You were operated upon by spirits who were fixing a habit or condition between you and them which would cause you to respond at any time to their will. The length of time required for such experiments is usually denominated the period of development. All pass through a process of growth by these experiences, which are the result of an agreement made between two parties, an outside band of intelligences, and the spirit occupying the mortal body. Any of you who are sensitives and mediums, if you have been such for any length of time, have become a willing party to a compact between your spirit and the intelligences approaching you. You have either willingly acquiesced, which is permission itself, or you have entered into an intelligent agreement. There are many who, seeing a well developed medium doing his work, whatever it may be, exclaim, "Oh! I would give anything if I possessed that power." If there are any in this room who have thus voiced their desire, I want to say to you that if ever you do possess it you will give anything, and you will give everything, because mediumship in reality involves a yielding up, a sacrifice of self. I mean by this that there is the necessity of being misunderstood, because of the ignorance of those surrounding you; and they who seek spiritual gifts invite this misunderstanding of men, invite their criticisms, invite their persecutions, for all this comes with your mediumship as a part and portion thereof.

I have said that in mediumship there is a compact made between outside intelligences and your own spirit. You invite it, or at least acquiesce and enter into this relationship. What is desired? Some of you immediately fix upon a phase of mediumship which you are anxious to possess. You say, "I would like to be an orator. Of all things I desire to be able to interest an assembly." Another may say "I would like to be a test medium. Above all things I desire to be able to give that which will be convincing to skeptical minds of the presence of spirits." Is there any choice in the matter? No; you cannot make a choice unless you first understand yourselves, for nature has endowed you with mediumship from birth, or you never possess it. Your natural endowment is discerned by spirits more readily than by yourselves, because they see spiritually, and discern your spiritual condition. They can tell what element is dominant in your make-up, and therefore they can understand what can best be made use of. When they can acquaint you with the result of their investigations through your own impressions—intuitions we might say—or through the influence which they at length obtain over you, you possess what I consider to be the best source of

information. You may be reliably informed by spirits through another medium, and you often are; but those immediately interested in you, and who are with you, know best your temperament, your every-day life, your qualifications and fitness for mediumship.

I have said that almost every one possesses the gift of mediumship in a measure, but that it is not possible for you to decide absolutely for what phase you will be developed, for while you may make a choice, it must be in accord with nature and her laws. There is also one other point to be considered in this connection, and that is this: When making your choice, you must settle the question as to how much you are willing to lay upon the altar of sacrifice, namely, how much time you are willing to devote to it, and how much you can do and not interfere with your duties in other directions. Again I would say, those who desire spiritual things (I am speaking now especially of mental phases) and desire them in the highest and noblest sense, must first be willing to make sacrifices. We cannot indulge all the appetites and desires of the body if we wish the spirit to be dominant. We cannot live upon the grossly material plane and receive the exalted inspirations of the highest sphere of spirit-life. While I maintain this, I also maintain that mediumship does not depend, in either its mental or physical phases, upon moral character. I desire to be clearly understood upon this point. Mediumship does not depend upon the moral character of the individual operated upon because it is, as I have said, a gift of nature, and it is possible to have in the same organism an accompaniment of immoral tendencies. I believe that wherever mediumship is unfolded to any great degree by wise spirits, it is done for one of two purposes. Sometimes it is simply for the benefit of the individual himself, sometimes for the benefit of others. Do not always expect, when you begin to develop mediumship, that you are going to be used publicly for some demonstration of spirit power. There are those to whom spirits come for the uplifting and educating of the individual. They need the benefit to be derived from silent teachers, who are willing to take up this individual work, and then do what little good they can outside of this. Many of you have been chosen for a broader field of labor. There must necessarily be taken into consideration the conditions and requirements in this case. You must be of that temperament, disposition and mental quality which, when mingling with individuals and with society, will carry with them an influence as well as outside spirit intelligence.

Spirits need, then, the cooperation of those upon the mortal plane to do a successful work for mankind. The work is cooperative, a conjoined effort of spirits and mortals. You who have passed through mediumship also know that when you have prayerfully desired the best that your organism could respond to, and you have felt that your prayer has been answered, there have come to you proofs that wise intelligences have surrounded you. Under such circumstances, having become convinced that you have called to yourselves a higher degree of intelligence from the other side than you possess, you may safely place yourselves in their hands; for, although there is cooperation here, there is at the same time a willing submission to higher teachers. If you are not sure that they are higher than you, wait until you are. Call again. Send forth once more from your own souls these lofty aspirations and desires. Seek the highest that can respond to you. Take no one else as a criterion, saying, "I must have a gift such as he possesses," but rather say, "Give me the best my cup, or my vessel, or my brain can receive."

In a true sense there is in mediumship no high and no low. The rap, the slightest demonstration proving the presence of a spirit, is in quality as high as the greatest demonstration which proves a like point; but there is a high and a low within ourselves, and this will settle the question largely as to the quality of what may be expected through us. We are vessels, you are vessels; and if we take a dirty, greasy, rusty vessel to a spring of pure water, we shall find the water affected by the condition of the cup. I say to you who desire the sweetest waters that flow from the fountain of inspiration, first go to work and cleanse the vessel, if you would bring these waters of the living good as a gospel of truth to mankind; and until mediums understand this and act accordingly, mediumship will not be placed on the plane where all true souls must desire to see it. "What can I do?" asks one. Be clean in body, language, thought and deed. This is the first step, and such a life will finally clarify and prepare the body for the reception of the highest inspiration.

Nearly all our early mediums were directed in the beginning even as to what to eat and drink. Many times the food was thrown violently from them by the unseen force or intelligence. Many times the cup at their lips was dashed to the ground because they had not learned the lessons which had been given to them over and over again. You mediums of to-day have had forty-two years of philosophizing. You have been taught these lessons again and again. Nearly every platform discourse says to you: "Live rightly; be clean in your habits; be pure in your tastes; eat and drink wisely unto the soul and not unto the body, realizing that this is but the temple, tabernacle or tenement of the living good, the living God, and the Divine Presence within."

Despite these teachings, the belief prevails to a very great extent that there was a good deal of crankiness in the early apostles of Modern Spiritualism, especially regarding the prominence they gave various hygienic ideas, and they who advance these thoughts even to-day are called "cranks." A person may be, according to your modern phraseology, an enthusiast or a crank in this direction, and while we believe there are a number who are unreasonable in their advocacy of this subject, we certainly are of opinion that there is altogether too much lightness in regard to making the outward life comport with spiritual conditions. I would not advise any one to start out with the determination to make a decided change in every direction, for that would submit the individual to great inconvenience, and the result might be detrimental instead of beneficial; but I would say to every individual: Study yourself, eat what you know agrees with your body, and abstain from partaking of that which you know by experience will distress you and disarrange your whole system. If such things impede your own thought, they certainly will impede the thought which your spirit-guides may seek to give you. If you are in a condition which makes it impossible for you to think your loftiest and divinest, then you are in a condition in which the spirit-world cannot approach and communicate with you, that is, to any degree of excellence. Therefore, we need to take into consideration the subject of living, from morning till evening, and bringing into harmony the two states of being.

Mediumship is to be found in every degree of development. There are those who seem to understand little of themselves or the intelligences around them. There are those who seem to be almost, if not entirely, obsessed by themselves. Spiritualists are acquainted with this class of mediums, and outside observers have witnessed so much of their vagaries that many have become opposed to Spiritualism because of such manifestations. Many times what goes by the name of mediumship is a partial state of development and a disordered state of the system, which makes it impossible for any spirits to go any further, or to express themselves any more clearly.

I have one word to say in reference to obsession, which belongs to the mental phases of mediumship. There is, at the present time, almost a craze among a certain class of Spiritualists relating to this thought. Everything that is discordant, inharmonious, and unpleasant, is laid at the door of obsession. In my opinion this idea is next-door neighbor to that of the Orthodox devil, upon whom everything is heaped. According to my observation, while there are undoubtedly instances where unclean, impure, or undeveloped spirits affect mortals, as there have been ever since Jesus of Nazareth walked the earth among men, rebuking such spirits wherever he met them, and causing them to flee from their subjects, yet they are met with very infrequently. In most cases where the disturbing condition is attributed to obsessing spirits, it is caused by the individual becoming possessed of the idea that he is what he is not, and his ignorance in regard to what he is; these, with an undeveloped and inharmonious condition

of his physical being, causing very mixed results. The highest spirit in the spirit-world, touching that brain, could give no other demonstration than that imperfect one, which would be called obsession, which, in fact, it is not, but only an imperfect manifestation, whether produced by the spirit residing in the mortal tenement, or some one outside attempting to transmit a thought through the physical organism. Many times this condition is owing to a disordered state of the individual physically, under which circumstances the magnetic battery or force touches the subject simply as a force rather than as an intelligent power.

Perhaps I shall not be understood on this point, but according to my observation this is where the danger lies in forming promiscuous or large circles, and I protest against them in every instance. I know that many of our mediums have been developed in circles, but it has been in a well-organized home-circle, where with a few friends and good conditions, superior results followed. What I mean by the forming of promiscuous circles is this: Supposing twenty-five of you are left in the hall at the close of these services, intending to remain until the next session, and you organize the whole number into a circle, indiscriminately, without understanding that here is age, decrepitude, incipient disease, infirmity of one kind or another that will go round that circle by a natural law, for whose operation you have provided conditions. Every member of the circle is compelled to take up more or less of these elements. Some of you may go out and say, "I feel ever so much better." If you do, be very sure that some one else feels ever so much worse; for there is in reality but a giving forth and unifying of detrimental conditions, which fix themselves permanently upon some sensitive one, and in after days he may say, "I have been distressingly annoyed by an obsessing spirit ever since that circle." I say it is simply an obsessing condition, awakened, quickened, taken on in that unwisely-formed circle. These are things that should receive the attention and call forth the wisdom of the best minds of our age.

Some one might say that in the early days people stumbled into Spiritualism; they experimented in various ways; they formed circles here and there; but I will tell you what they did, as a rule, and what governed them so well. They were so afraid of being found out by some one else that it was generally but a small experimenting circle of a few friends, and many times was held right in the household. They did not want any one to know it, and that very trait, evil or undesirable we might term it, was the very thing that saved them, to a greater extent than they were aware, from having everybody's condition mingled in their dish magnetic, that needs the steady hand and the wise counsel of direction by a sure wisdom.

In closing I want to say to our mental mediums: You have the phase to be desired among all the phases of mediumship, because it is that which comes to your own souls, opens an avenue of continued knowledge to you, becomes a perpetual school of discipline, and may be made, if you wish, the means of larger spiritual growth than anything else can be. We hear a great deal about self-discipline and self-culture. That is all well enough, friends, in its way; but can you prepare a better condition for cultivating your spirit than by going into good society? If you were going to begin upon the mortal plane, would you not select the most intelligent, refined and cultivated for your companions, knowing that that association would of itself improve you? Certainly you would. Then, if you have the gift called mediumship, and you enter into partnership or relationship with high intelligences in the spiritual world, holding almost constant communion with them, will you not be improved by that companionship?

Perhaps you fear that such close communion and relationship will take away your individuality. Not a bit of it. There has been a vast amount of nonsense in regard to losing one's individuality. You might as well talk of losing your personality by reading a good book or in perusing a whole library of excellent works. Another objection which you may raise is that mediumship is injurious to the physical system, and some are, undoubtedly, afraid of it on this account. I say that mediumship, entered upon wisely and used wisely, is beneficial to the individual in every instance. When it is injurious, it is because it is used too much and used foolishly and unwisely. You may pervert any good gift of nature. You may drink pure water enough to give you the cholera, and yet you cannot live without it. You may, likewise, be injured by an improper use of your mediumship, but its proper use is not injurious in the least.

Now, again, what is mediumship? It is the making use of the vital nerve fluid for a given purpose. Every one manufactures, to a greater or less extent, a surplus of this vital force. They who manufacture most are the strongest in mediumship, because they have plenty to spare. Nature has endowed them with the ability to gather certain elements from almost every body and every thing they come in contact with, and receiving these in the reservoir of their bodies and there chemically assimilating them, they are enabled to dispense this power to others. All manufacture more or less, but if you use that vital energy in a day's hard toil, and go home weary at night, you are not in a condition to exercise your mediumistic gift, for you have used all this power that you can safely spare in your day's labor.

I come now to a point upon which I desire especially to touch. Mediums are often blamed and called shiftless because they let go of external duties. The influences around them compel them to do so, and then the keen, critical observer says: "Well, mediumship has a strange influence upon people. When they discover that they possess this power, they at once begin to think that they cannot do this and they cannot do that." What are the spirits doing? Directing the same energy in another channel. If you direct the waters of the Mississippi into a new channel, you leave the old bed dry because you have turned the course of the stream. So, if you would use these fluids in mental efforts, you must not use them up in physical ones. You can do but one thing at a time and do it well." Some one says: "Such a person is literary; he is a walking encyclopedia of knowledge; but see the peculiarity of his taste, see how oddly he dresses," and everybody laughs. "What quaintness!" exclaims another. "How well such a one dresses, but I wish you could see her house," says a third. It is very true that some people write books on cooking and housekeeping, giving recipes that far excel any that your grandmother possessed, who do not keep house themselves. Why? They have no time. Their strength is employed in giving expression to thought. They work with the brain, and when their labors are completed in that line they have no time or energy left to work in any other direction. Thus you find many times that these things which appear so inexplicable are but the working of nature's laws, which operate in every instance for the highest good of the individual.

There are some individuals who say: "I have my mediumship, but I have never neglected my business." Very well, you are fortunate. If you have an account on both sides of life and keep them balanced, you are doing a good work, and you ought to be thankful for your double endowment, for the abundance of this spiritual force which has enabled you to fill these two vessels. But the majority of mankind are unable to do so, therefore we are obliged to call earnestly upon you as Spiritualists to watch your mediums. If you have a good medium in your home circle, take care of that medium. Do the best you can to help him or her to carry this double load, lift life's cares and burdens, and in so doing you will open the gates beautiful that let in the light-immortal.

"Brother, is life's morning clouded, Has the sunlight ceased to shine? Is the earth in darkness shrouded, Wouldst thou at thy lot repine? Cheer up, brother; let thy vision Look above! See! light is near! Soon will come the next transition, Trust in God and persevere."

We should as soon go without matches in the house as Johnson's Anodyne Liniment for cramp.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Bowditch Street (formerly Montgomery Place), Boston, Mass., keep for sale a complete stock of books, including the following: Reformatory and Miscellaneous Books, at Wholesale and Retail. Terms Cash—Orders for books, to be sent by Express, must be accompanied by full payment in cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos 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 Purchasing 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 have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents 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 correspondence give utterance. No notices 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 article.

Banner of Light.

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All communications relative to literary or editorial matters must be sent 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.

Christmas Notice to Patrons.

Those who have advertisements on our seventh page which they wish renewed must see that they are at this office on Friday, Dec. 19th, as the first forms, containing the seventh page, will go to press that night.

The Banner of Light establishment will be closed on Christmas Day (25th).

Those having notices, etc., for the editorial department must have them at this office on Monday morning, Dec. 22d, as the paper will be put to press on Monday night.

The Cause of the Prisoner.

The Massachusetts Prison Association held its annual meeting in Boston last week, and the report submitted by the Secretary was full of interest and instruction. By the help of the Association between thirty and forty men have secured situations within the past six months.

Over seventy-five thousand persons during the past year violated the laws of the State or the ordinances of its cities and towns. Of this number about ten thousand were women. Fully as many more are involved in the results of the wrong-doers. Nearly forty-eight thousand of the nearly seventy thousand sentences imposed in the lower courts were for drunkenness, a large percentage being disposed of by fines and costs. Not less than twenty-five thousand were imprisoned, and perhaps as many as thirty thousand. The most of these cases of imprisonment were due to the poverty of the persons convicted.

Statistics show that the number of commitments has increased from 16,501 in 1879, to 34,084 in 1889, or more than one hundred per cent. in ten years. This great increase was in what are described as offenses against public order and decency. The report ranks the drunkard as ordinarily a source of greater danger than a thief, and that the vices of the people are far more perilous than their crimes; hence the increase in the vicious classes becomes a fact of very grave importance to the community. Wherever there is a prison there should be a prisoners' aid society, composed of men and women who desire to help discharged prisoners and their families. Money is of course needed, but the special need is the cooperation of persons who can help with sound sense and warm hearts those who have gone astray.

In subsequently giving to the meeting some personal reminiscences of criminals, the Secretary of the Association asserted that a very erroneous idea of criminals prevailed in the public mind. Many believe that a criminal is totally bad, and beyond reformation. He said it was not so. His experience had taught him that a criminal is bad only in one direction, rarely in more. A man who will steal will rarely be guilty of assault, and vice versa. Hence all that is necessary is to set a man or a woman right in some one direction, and he or she becomes a reputable member of the community. A criminal, in order to be reformed, need not be subjected to a complete change of character. Effect a reformation in some one direction, and the result will surprise us, the reformation will be complete.

Secretary Wines of the National Prison Association addressed a communication to the meeting in which he said that, after hearing the whole case stated on both sides, that of the prisoner and of society, he came to the conclusion that the main work to be done was not with prisoners, but with the public. The criminal, in his view, is not an original fact in nature. He is a product, and a very complicated

one, whether we regard him or the causes which have operated to make him what he is. The varieties of types of criminal character are harder to observe and classify than the flora or fauna of a continent. The operation of any given or any possible method of dealing with him cannot be judged off-hand. He characterized purely speculative codes and police and prison systems as the course of a nation which does not or will not think deeply on the philosophy of crime and punishment. The gradual awakening of public attention to this apparently insoluble problem is one of the healthiest signs.

The prison question is in the air. It is absurd for men who know next to nothing whatever on the subject to ridicule or condemn the interest manifested in it by the few who realize its commanding consequences. It is as foolish to have an unreasoning despair of the convict as it is to have an unfounded confidence in him. Whether he can be restored to his lost manhood or not is purely a question of fact, to be decided by experiment, and determined by evidence.

The National Prison Association has at length reached the following conclusions: that too many men are arrested, and too many sent to prison; men are arrested who ought not to be arrested, and are held after arrest who ought to be released; that there is not the separation between the accused and the convicted which justice and a wise policy demand, and there is too much freedom of intercourse between persons awaiting trial; that the technical and frivolous delays of justice which too often occur should be rendered impossible, especially in cases of minor importance; that it is a serious question whether the rule requiring unanimous verdicts in criminal cases does not benefit the guilty more than the innocent; that there should be a better classification of prisoners, and a more thorough classification of prisoners; that many States would be better off if, with no more prisoners, they possessed more prisons and smaller ones, and that the creation of grades in prison is a decided step in advance; that the legislatures, by abandoning fixed codes, substituting minimum and maximum sentences for the same offenses, and by conferring large discretionary powers upon courts, have virtually confessed their inability to frame a just retributive system; and that the judges who pronounce sentence admit, in many cases certainly, that they have small confidence in their ability to make a wise and equitable use of the discretionary power entrusted to them.

This is altogether a searching investigation into the condition of our present prison system, and contains many timely suggestions for its improvement.

Flashy and Trashy.

No better evidence need be called for to show that the modern preacher is losing his hold on the great public which he professes to address and hopes to convict and convert, than the growing extravagance of his pulpit diction and the flashy exaggeration of his public announcements. Nothing betrays weakness more than a tirade of boasting. When popular attention begins decidedly to flag, and the popular interest evidently takes another direction, the minister, who looks to the people for his support, is confounded, and knows not what to do. All his accustomed props are giving way. His pleasant landscape is becoming a fading mirage. He must do something to maintain his ground and keep his hold on the popular mind. What shall it be? One preacher tries one thing, and another tries another thing. When one happens to make a temporary hit, all the rest straightway hasten to try the same successful experiment. They announce their Sunday and other pulpit discourses in the public press under the wildest sort of titles. They give notice that they will preach on the most incongruous and unheard-of themes. They metaphorically go gunning for catchy phrases, in the expectation of exciting people's curiosity to know what clergymen can fitly say in public on such outlandish and oddly-selected topics. It is anything but the cause of religion they champion; it is entirely their own, inspired as they are with the fear of losing their place. So that, after all, there is a silent, steady force in the tides of popular thought and opinion, and the preachers pay respect to it in the only way they know how. They ignorantly fancy the people want to be amused, as if they were grown-up children to be "pleased with a rattle, and tickled with a straw." Hear now what a Chicago clergyman is alleged by an exchange to have said: "I would rather be a human sandwich, with the gospel on my breast and back, and rescue souls, than preach in a frescoed temple to a handful of old men and women, who have gone to church so long that they have acquired rheumatism."

Sacred rheumatism! Then that is a disease that is generated by continuous attendance on church, is it? The admission is acceptable. Wendell Phillips is frequently quoted as saying that most colds were contracted by going to church. He probably overlooked "sacred rheumatism." But what silly nonsense such attempts at wit and humor really are. Has this course any conceivable connection with religion? It bears no relation even to common sense; those who follow it fall to see the natural aptitude of things. They beat the tomtom and expect people to rush into the tabernacle "to see what the row is all about." They set up side-shows to the church, and invite men in by merry shouts and loud calls and all sorts of upside-down appeals. Verily, verily they do but bear open testimony to the significant and serious fact that they have had their day, and that a day has dawned of an entirely new character.

A New Edition of "Outside the Gates."

This is a fine spiritual work of five hundred pages, written by the guides of Mrs. M. T. Shelhamer-Longley. It consists of narratives embodying spiritual facts and truths, and treats of the conditions and existence of both worlds. The medium-author has received many encomiums on its production from cultivated people who have read the book. Those wishing to give Holiday Presents of books to friends should not omit "Outside the Gates" from their list. For sale at this office; price (post paid) \$1.25.

We are informed that phenomena resembling those generally seen in the presence of a musical medium have spontaneously developed themselves in a non-Spiritualist family in Beverly, the medial instrumentality used—a young lady, who is entirely ignorant of the source of her powers—being led to play upon the piano in a way out of all proportion to her own knowledge of that instrument.

Mane Doctors for Doctors and Dentists.

As noted in THE BANNER for December 6th, we have received a letter from Dr. W. J. House, of Bath, Me.—regarding the regulation of things in the Pine Tree State touching medical freedom, and the movements of its friends and adversaries there—from which, as then promised, we condense the following: "The report of Split A. S. HAYWARD at the BANNER of Light Session-I read with interest, especially the part where he said he had still more energy to do on earth in behalf of medical freedom. Had it not been for Mr. Hayward's writings in THE BANNER, on this topic, while in the mortal form, I should not have become interested in this work; and now his statement, in this 'his first public utterance since his transition, that he will still work for the Cause, has led me to 'take hold of it' with new vigor. From Mr. Hayward's own statement in your paper he was the cause of Gov. Bodwell's vetoing the 'Medical Registration Bill' for Maine. Let us follow out the line of his desire to prevent such bills from being passed, and keep the people informed. There is no county in Maine at present where the people have been enlightened on this subject so much as in Sagadahoc; and no city in Maine where so many individuals have signed at the request of one person, a Remonstrance against prescriptive medical legislation, as in Bath. I have, for instance, a Remonstrance printed originally in THE BANNER, but over one thousand signatures have affixed their names; it is ready for the Legislature, together with much local newspaper evidence of the mistakes made by the Regulars—Allopathic, Homeopathic, etc.—who nevertheless desire the special endorsement of the State. These Doctors' Plots can never pass if a few persons are willing to sacrifice time and money for the public good; but such persons are very scarce, and that is why A. S. Hayward deserved so much praise."

The Bath Times recently contained an article from the pen of Dr. Rouse in defense of the people's rights; from his then published utterances we select the following—all our space will admit of: "In the Bath Times we have read that the dentists are asking for a State law to aid and protect them in getting a better living and making money; also that there were immense petitions in circulation in different parts of the State, protesting against the proposed regulation law. What does all this mean? Surely it is significant that the liberties of the people are in danger, and that every judge, policeman, sheriff and other officer of the county, city or town will be called upon to rally and aid in the holding of the people to the support of this hungry army of doctors and dentists who are now silently working the 'underground railroad' racket with the Senators and Representatives' friends, and will be working together with much local newspaper evidence of the mistakes made by the Regulars—Allopathic, Homeopathic, etc.—who nevertheless desire the special endorsement of the State. These Doctors' Plots can never pass if a few persons are willing to sacrifice time and money for the public good; but such persons are very scarce, and that is why A. S. Hayward deserved so much praise."

When one hears and reads of the complaints of the poor working-women of our large manufacturing cities in which they find their employment, and stops to become righteously indignant over the starvation prices paid them, and grudgingly at that, for their work, the astonishment makes one dumb at discovering that many of these very same tyrant employers of women make an ostentatious parade of the profits thus cruelly obtained, by philanthropically bestowing a large part of them in some public charity, or in endowing some institution by which the donor hopes to perpetuate his worthless name.

There is too much of this kind of business going on to be patiently put up with. If an employer of dependent working-women really feels impelled to do a charitable deed, he will do it for its own sake alone, and at precisely the right time. To pass by the suffering around us and undertake to make provision for an unknown posterity is inconsiderate, unwise, and selfishly vain. What justice can there be in robbing those about us of a large share of the fruit of their labor and bestowing it on persons yet unborn, or certainly unknown? It is a mistake to think that present injustice can be condoned or compensated by pledges made to be fulfilled only after the maker has lost control of them. That, however, is about all that the promiser of posthumous benefactions can pretend to accomplish, and he is guilty of the fatal mistake of not making compensation at all to those from whom he has wrung their just dues and extorted their honest rights.

This, in fact, is to be regarded as one of the vices of the dogma of vicarious atonement, as if one could get rid of his moral obligations by paying over a lump sum for them even after death. But our debts to others are not to be discharged in that way. We must pay as we go. That is the law everywhere. If we defraud others of what belongs to them, we need not think we have squared the account by giving up what is not ours to give, after we have no further use for it, to somebody else to whom it never belonged. When society recognizes the sheer injustice of this practice, and refuses to pay any respect to the beneficence of men who have not yet learned to be just, the fashion of endowing charities with what does not belong to us will go out and a better habit come in.

"Healing by Spirit Power."

There can be no question that the case of healing, an account of which appeared in these columns last week, was wrought by spirit power, as we are now informed Mr. C. B. Dennis, who was the subject, is highly mediumsitic, and has always been considered to be thus gifted, being fully aware of the fact himself.

"The first of his knowing that he possessed such power was [says The Beverly Citizen] when, about fourteen years old, he met a strange gentleman on the street, who told him he was a medium, and said to him, 'put your hands on a table sometime.' Subsequently Mr. Dennis was ordered by his school-teacher to sit by her table for some misdeed. The thought of what the man had said came to him, and he placed his hands on the teacher's desk, and it began to tip, and soon ink-bottles and books slid to the floor. For this the boy was soundly whipped, and he tells us that afterward he received many washings for making books fall to the floor which he had never touched and knew nothing about, but which he now believes to have been manipulated by this unknown power."

Unquestionably Mr. Dennis possesses a gift of healing that may be cultivated and exercised with great benefit to himself and others.

A subscriber residing in New South Wales writes: "THE BANNER, as the years go by, to me gets better and better. Its spiritual answers alone to mundane questions and spirit-messages on sixth page, are worth more than the yearly subscription. I am glad you see your way clearly to reduce the price, although for my part THE BANNER is cheap at any price. To me it has a value far exceeding silver or gold." We cordially thank our distant friend for his good opinion of our labors in behalf of the grand Cause that is so rapidly spreading all over the civilized world.

Mrs. A. B. Severance of White Water, Wis., is a psychometric reader and delineator for the value of whose gifts, we can confidently vouch—from having for many years past repeatedly tested her powers in this direction through the mails. See "Her Gift" on our seventh page.

The Banner of Light Message Department

Still continues its good work among mortals, and earnest acknowledgments of the truthfulness of the individualized spirit communications which are published weekly on our sixth page—so received through the mediumship of Mrs. M. T. Longley—continue to reach us from grateful hearts everywhere. The following are but specimens from the mass of such cumulative testimony, which, since the co-establishment of THE BANNER and its Message Department, has been willingly borne by those who, in every part of this country and elsewhere, feel that of a truth their loved ones have in our columns spoken to them across "the river of death":

VIOLET. To the Editor of the Banner of Light: I was very much pleased to receive through your Message Department a striking communication from my spirit daughter VIOLET. She was our first child, and died in infancy. She is now twenty years old, and has grown to womanhood in spirit-life. She has many times manifested herself to me through various mediums, including some very remarkable materializations. Sincerely yours, W. H. SMITH. West Somerville, Mass., Nov. 10th, 1890.

ELIZABETH JORDAN. To the Editor of the Banner of Light: In THE BANNER of the 25th inst. is a message from ELIZABETH JORDAN, which we recognize in every particular. She was my father's second wife; the Mary she speaks of is my own sister, and Ralph is Mary's husband. She passed on the 19th of April last, at the age of eighty; she was a medium for many years. We are glad she had the power to come so soon and give us a message in the BANNER OF LIGHT. SAMUEL JORDAN. RALPH WARE. Dorchester, Mass., Oct. 27th, 1890.

JOSHUA BOTTS. To the Editor of the Banner of Light: I recognize in your paper of Oct. 11th a message from JOSHUA BOTTS. He is my father, and every statement made by him is correct. The message was a fulfillment of a promise made by my mother before she entered the Higher Life, which was in 1889. Sometimes I would so long for a word from the spirit-world, when she would confidently say: "Be patient; when I am free I will go to the Banner Circle and try to send you a message, and if I cannot I will have some one control for me." Thank the medium whose lips spoke those words, which were food for my hungry soul. BELE HENRY. Kirksville, Mo., Nov. 1st, 1890.

MRS. JANE J. HAMBLY. To the Editor of the Banner of Light: Having read in my BANNER of Oct. 18th, 1890, the communication in the Message Department from Mrs. JANE J. HAMBLY of Snake Lake Valley, Cal., I would say that I was well acquainted with Mr. and Mrs. Hambly in 1868 to 1870; they lived in a small basin-like valley in Plumas Co., known as Snake Lake Valley. Their P. O. address was Spanish Ranch, Plumas Co., Cal. Mrs. Hambly was a good medium, and I have been present at circles with her and other members of the family many times. Her husband, David W. Hambly, was an intelligent, sincere, earnest and consistent advocate of the grand truths of Spiritualism. Their second son, Charles, was a very enthusiastic Spiritualist. They were from Cornwall, England, and Mrs. Hambly's maiden name was Jenkins. Their oldest son's name was William; whether he is the William she refers to in her communication I do not know. ROBERT TRIMBLE. Guerneville, Cal., Nov. 26th, 1890.

DEA. ROBBINS—GEORGE FLINT. To the Editor of the Banner of Light: I feel it my duty to acknowledge the message in THE BANNER OF DEA. JOSEPH ROBBINS; I also knew Rev. Mr. CUDWORTH and DR. INGALLS, of whom he speaks in his message. I feel grateful to "Loteta" for speaking for my dear son, who came with a word to me when I so much needed it. I refer to the message (Oct. 18th) of GEORGE FLINT. HELEN M. FLINT. Boston, Mass.

DR. WILLARD ADAMS. To the Editor of the Banner of Light: Please accept my grateful thanks for your kindness in forwarding to me the cherished message from my beloved husband—DR. WILLARD ADAMS—communicated by Mrs. C. P. Longley Nov. 7th. I clearly recognize in it the same sentiments and the same desire for usefulness that strongly characterized him in earth-life. I am, at times, fully conscious of his loving spirit presence, yet miss the material companionship. If I was "the light of his earthly life" he was my strength. His message is indeed "a spiritual blessing and good cheer." With best wishes—and love for the progress of truth over ever—again I thank you. FANNY G. ADAMS. Cleveland street, near Roselle, Riverside, Jacksonville, Fla., Nov. 21st, 1890.

LILLA—CARRIE. To the Editor of the Banner of Light: I wish to verify the message given through Mrs. Longley in THE BANNER of Oct. 18th from the spirits LILLA and CARRIE. I claim them as my own dear children: Lilla has been named in spirit-life, as she passed away in early infancy, twenty-three years since; Carrie was two years older, and lived to be ten years of age; she passed to spirit-life fifteen years ago. The message bears to my mind and weary heart tokens of love and good cheer, for which I am very grateful. I believe they came and communicated through Mrs. Longley in answer to silent prayer, and it is truly comforting to know that our dear ones can come so close to us that they can read our inner thoughts. I feel like saying God bless Mrs. Longley and all true mediums, and THE BANNER. Mrs. ELIZA S. DODGE. Rochester, Minn., Nov. 20th, 1890.

MAGGIE BURNAM. To the Editor of the Banner of Light: In your paper for Dec. 6th I find a communication from Spirit "MAGGIE BURNAM" (It is spelled Burnham in the paper, which is an error of the reporter, undoubtedly,) addressed to myself. There is undoubted proof, in the communication, of its being from the spirit whose name is given, and who was a very dear friend of my childhood and youth, and, since her passage to spirit-life in 1862, one of my guardian angels, whose presence is often revealed to me through trance mediums, by clairvoyants, and also in materialized form. The message given in THE BANNER is most heartsome and cheering and entirely characteristic of my angel friend Maggie. Her touching reference to her son Harry, and his relation to me, would alone be sufficient to identify the spirit. Yours very truly, T. A. BLAND. Washington, D. C., Dec. 10th, 1890.

The message of THOMAS VARNEY, which appears on our sixth page the present week, was verified at the circle in which it was delivered, by M. Selbert, a gentleman present in the audience, who stated that he knew Mr. Varney in San Francisco, and that it was true he had had to eat from off a tin plate at one time; he was then a miner, but afterward he became very wealthy; he was an inventor—as referred to in the message.

Mrs. J. B. Stone (of 31 Common street, Boston),—of whom frequent mention is made in the reports of the Dwight Hall meetings—is a psychometric reader whose gifts have for years proved themselves pronounced in value, and practical in character.

A SPECIAL OFFER.

We offer a series of CASH PRIZES to the four persons who send us the largest number of new yearly or six months' subscribers to the BANNER OF LIGHT before the 1st of June, 1891. The prizes will be rated as follows: FIFTY DOLLARS to the person sending us the largest amount of money for new yearly and six months' subscriptions; TWENTY-FIVE DOLLARS for the next; FIFTEEN DOLLARS for the next, and TEN DOLLARS for the next.

Here is an excellent opportunity for Platform Speakers and Mediums to call attention to the oldest and best spiritual paper in the world—a journal of eight pages, that for \$2.50 per year, or \$1.25 for six months, presents weekly a large amount of matter of the greatest importance to the spiritualistic public. The work of the platform, the press, and the séance-room, and the productions of scientific and literary minds in our ranks, are found in THE BANNER from week to week, so that the news of the spiritualistic world may be readily condensed from our columns.

Persons who contemplate competing for the above-named cash prizes will please inform us of the fact, and we will forward them printed blank forms to be filled out when forwarding the subscriptions secured. Specimen copies of THE BANNER will be furnished gratuitously whenever desired.

Hidden Wealth Revealed.

Mr. James Treadwell, a native of St. Andrews, N. B., but for many years a resident of California, is known on the Pacific coast as the quicksilver millionaire. The circumstances that led to the acquisition of wealth sufficient to entitle him to that title were, says the Saint Andrews Beacon, "marvelously mysterious." The Beacon gives a statement of what these were, from which we gather the following:

Mr. Treadwell had two intimate friends in California, Mr. and Mrs. B., both of whom were Spiritualists. Mr. B. died, but Mr. B. recognized her continued presence and held frequent communings with her. Mr. Treadwell, though a skeptic in all things pertaining to Spiritualism, was told by the spirit (Mrs. B.) that in a certain quarter he would find a rich bed of quicksilver. At first he had little faith in the communication, but when it was repeated twice afterward he determined to investigate. He had little trouble in locating the spot of land where the spirit had indicated the quicksilver deposit lay. Excavations were begun, resulting in quicksilver being found in immense quantities. Mr. Treadwell pressed upon the husband of the departed spirit to accept a share of his great riches, but he strenuously refused, declaring that he had ample to live upon until he should join his wife in the spirit-world. A year ago death visited him, and his desires in this direction were realized. The mine still continues to be worked, and is yielding fabulous wealth to its possessor.

By the same agency Mr. Treadwell was led to purchase a coalfield. Even the amount for which it could be purchased was stated by the spirit. After receiving the communication, Mr. Treadwell hunted up the owner of the land, and offered him the amount which the spirit had suggested. The man refused, but agreed upon a certain price per acre. The property was surveyed, and, strange to say, there was just a sufficient number of acres in it to bring the price to the exact amount named by the spirit. Several veins of the best quality of coal have been struck, and the purchase promises to be a valuable investment. Says The Beacon: "This is the story. We give it as it has been given to us. Who will say after reading it that the old adage is not correct? Truth is indeed stranger than fiction."

The "World's" New Quarters.

The lofty building that has been for some time in process of erection in New York City by Joseph Pulitzer for the occupancy of The World newspaper, was opened for the inspection of several thousand invited guests on Wednesday evening, Dec. 10th. Its height is three hundred and nine feet; to the top of the flag-staff, three hundred and forty-nine feet. From basement to dome, both inclusive, it has twenty-six floors. There are over five hundred doors and upward of one thousand windows, for which three miles of sash chain were required. All the public apartments are paved with marble, yet over one million feet of hard wood—mahogany, cherry, white ash, maple and oak—were used in the structure. In the walls and foundation over six million hard bricks were used, not one of them being now visible. As may be inferred, the view from the dome includes a vast extent of territory.

The inauguration exercises were preceded by a display of pyrotechnics from the highest point of the edifice. The guests represented the political, professional, commercial and social life of the whole country. A collation was provided for four thousand, at which an orchestra rendered choice selections, beginning with the "Joseph Pulitzer March," composed by Cappa especially for the occasion. The Governor of the State, Mayor of the city, and other officials from near and far were present—including Mayor-elect Matthews and Governor-elect W. A. Russell of this city and State—and floods of oratory abounded. Our thanks are returned to our correspondent E. W. Capron, of New York—from whose letter the above points are condensed—for his friendly remembrance.

Mistaken Doctors.

The possession of a diploma does not guarantee to a physician infallibility of judgment, whatever "doctors' plot laws" may seek to declare in the premises. Mr. A. L. Dunn of Burlington, Iowa, has for the second time been, it is announced by the press, pronounced dead by the doctors, but a former experience, the simple mention of which was enough to fill Mr. Dunn with terror, led to the utmost degree of caution being exercised before the burial of the body.

Several years ago, says a local paper, Mr. Dunn was declared dead by the doctors. His body was placed in the coffin, and the burial rites being performed, when manifestations of life were exhibited. The coffin was quickly opened, and Mr. Dunn found to be alive. Relating his experience, he said he was vividly conscious of all that went on about him while he lay apparently dead. He heard the conversation of his friends, and could even see them through his half-closed eyes. But he could not speak or move. His condition of mind was terrible. Every faculty was strained to make some sign, but his body was like stone. Suddenly he felt a sensation as of bones breaking, when he found he could move his limbs. Then he made the warning noise that attracted the attention of the mourners.

We find the following words in favor of the Rankin-Richards Institute at Windsor, N. C., in a recent issue of the Boston Transcript. Those who desire to know more of the institution can address Mr. Lane for particulars:

"About a year ago Rev. Mr. Mitchell, the Principal and Superintendent of this most excellent of the educational concerns of the South for colored people, called upon many of our citizens and received subscriptions which passed through my hands. He is here again on the same errand. The great need of this school is a new building that will accommodate the three hundred pupils now applying. Under the present limited quarters the only thing that can be done is to divide them, giving half a day to each half, which of course is better than nothing; but should Mr. Mitchell be fortunate enough to find anybody liberally enough disposed to the colored people of North Carolina to give them such a building, costing not to exceed ten thousand dollars, it would be a blessed monument to the donor. In default of any such good fortune, we trust all disposed to lend a helping hand in this way, where it is sure to do over so much good will be able to do at least as well by this gentleman and his work as they have ever done before. JONATHAN A. LANE, 200 Devonshire street, Boston."

NEWSY NOTES AND PITHY POINTS.

A CHRISTMAS REFLECTION.
Have you done the best you could?
With the wily and cunning of a holiday
Have you wrought the things we should
With our judgment or our gold?
Have we played our mortal part
By our hand, our brain, our heart,
With fair endeavor? —Eliza Cook.

Furniture.

It is decidedly refreshing and pleasant to enter a furniture store that is not a mere water-works, but one in which order is the first law, and good taste is shown in the display of artistic furniture. Such is the case on one receives on entering Palmo's Furniture Store on Canal street, Boston, Mass. What loveliness is shown in the arrangement of different articles of furniture; how inviting to one is the aspect! An examination of the immense establishment is as good as an exhibition; in fact, Palmo's is a permanent exhibition and fair, as instructive and pleasing to visit as any city or Commonwealth has ever held. Flowers adorn the marble stairway leading to the second floor, which is suggestive of receptions and comforts in the stately parlor furniture and easy-chairs, sofas, etc. A wealth of display and variety is exhibited; a salon in which an emperor might hold court. The arrangement of their dining-room service, tables, sideboards, etc., suggests the lines from "Lucretia":
"Never, never, oh! never, earth's luckiest sinner
Nath unpunished forgotten the hour of his dinner."
To eat should be a pleasure, and this is greatly enhanced by tables, chairs and sideboards that are pleasant to behold, substantial and comfortable. For bed-room furniture, folding beds of every description, square beds, brass bedsteads, cradles, bureaus, wash-stands, easy-chairs—a whole floor is given up to them, and a choice may be made from the most inexpensive to the most luxurious, everything most substantially made, too. For mother and father, daughter and son, nursery and servants. For the business man desks of every description are to be seen—from the simplest table to the most expensive roller top. In fact, there is so much to be seen that the most careful observer cannot expect to see more than a tithe of the marvels of an establishment so extensive; and each room should be taken piecemeal, and studied, as one would an art gallery.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)
Mrs. N. J. Downer of Lynn, Mass., would like to correspond with Societies, (reading a platform test lesson.) Address 27 Howard street, Lynn, Mass.
Mrs. Julia E. Davis would like engagements for Dec. 1st and Jan. 4th. Address to Windsor street, Cambridge, Mass.
Mrs. A. E. Cunningham spoke and gave tests in Westboro, Mass., Dec. 7th and 14th; will be in Quincy Dec. 21st. Would be pleased to make further engagements on a platform test lesson.
Miss Jennie Leys would like to make an engagement for the last two Sundays in December. Address her for two weeks at the Chase House, 419 1/2 Congress street, Portland, Me. Her home address is changed to No. 3 Lee street, Cambridgeport, Mass. Will correspond on a platform test lesson.
The A. M. T. (K. P.) speaks very favorably of the recent labors of J. Madison Allen, as a Spiritualist lecturer, in that town.
Mrs. Kate R. Sillies addressed large audiences at Norwalk, Conn., on the afternoons and evenings; would like engagements for last Sunday in December, also has a few open dates for the months of January and February. Can be addressed at 43 Dwight street, Boston.
P. C. Mills has been speaking regularly for the Seaboard Spiritual Temple Society during the month of November. He will make engagements to speak anywhere in Washington or Oregon from the first of January through the remaining months of the year. Will engage for any part of the coming season's campaign on a platform test lesson, as reasonable. Address Ross, King County, Washington.
Societies wishing the services of A. E. Tisdale for week-evenings, within a reasonable distance of Boston, may address him at 10 Orange street, this city.
Dr. J. K. Bailey spoke at Stuttgart, Ark., Nov. 2d and 9th; at Baya, Ark., Nov. 7th; at New York, Ark., Nov. 10th; at A. V. Ark., Nov. 20th; at Liberal, Mo., Nov. 30th. He will be addressed for engagements at his home, 812 South Washington avenue, Scranton, Pa.
Dr. H. A. Lamb, No. 337 Congress street, Portland, Dec. 7th, accepted an invitation before any Spiritual Society desiring his services.
Mrs. Emma Miner spoke in Bridgeport, Conn., Dec. 7th and 14th; she will be in Westboro the 21st; Clinton, 28th; Philadelphia, January; Fall River, Feb. 1st; Clinton, 8th; Newburyport, March 1st. Will make engagements for the latter part of March, also for April and May.
Mr. J. Frank Baxter will lecture in Norwalk, Ct., on the remaining Sundays of this month; in Cleveland, O., on each Sunday of January, 1891; and while there is secured for an address in the City Theatre on the occasion of the Twenty-Fifth Anniversary of the Children's Progressive Lyceum.
Card to Materializing Mediums.
I wish to secure a good materializing medium to present this order of the phenomena for my family during one month; I would give such a one one hundred dollars—fifty dollars on arrival, and fifty dollars at the end of the month, post free. The spirits are to be strictly private during the month, but the month expires such person can give public sittings, and charge whatever he or she sees fit; also can, during the time of stay, make my home a headquarters, if of choice.
There are five towns in sight on my river (the Mantau), and a medium of this phase can obtain good pecuniary returns in each of them.
Address for further particulars,
JOEL HENDRIX, Palmetto, Fla.

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Nature's Great Vital Energy Recuperator.
MADE ONLY FROM THE FAMOUS
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Facts are Stubborn Truths.
FLOUR is the only impoverished food used by mankind—improved by the withdrawal of the tegumentary portion of the wheat, leaving the internal or starchy portion. See the facts. In chemistry we find that in 100 parts of unbranched flour there are 17.7 parts. Flour an ash of 4.1 parts.—an impoverishment of over three-quarters. Wheat has 8.2 parts of Phosphoric Acid. Wheat has 0.6 Lime and 0.6 Soda. Flour 0.1 Lime and 0.1 Soda.—an impoverishment of the vitalizing Lime and Soda each. Wheat has Sulphuric Acid 0.6; Flour has no Sulphuric Acid. Wheat has Silica 0.3; Flour no Silica.
THE ARLINGTON WHEAT MEAL is a perfect food for Infants and Children, containing all the material for a strong and vigorous constitution.
It is a Perfect Cure for Constipation.
It is a PERFECT FOOD for the DYSPEPTIC, as it is in the best condition for the gastric juice to act upon, furnishing the power to digest, feeding the nerve centres, etc. For the BRAIN WORKER it is unsurpassed, containing the phosphoric properties which the active brain demands, and without which it is incapable of endurance.
"Dogs fed by Magendie (vide Kirk and Peck's Dietetics) died in forty days; other dogs fed on wheat meal bread flourished and thrived." The three-fourths impoverishment of the mineral ingredients proved fatal to the first. Where Phosphorus, the physical element of all vitality, is wanting in food, the same will be wanting in the system, and the body will come short in vital energy, or the power of endurance. Thus the wasteful expenditure of the basis of superfluous food is enormous and foolish.
THE FAMOUS
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Is recommended by all physicians, has been in use for the past 18 years, bearing the highest reputation. Being ground from the best pure wheat, it furnishes to the public the means of supplying a PERFECT FOOD. For quality, purity, and flavor, the Arlington Mills is guaranteed to be of superior excellence and purity. Packed in barrels and half-barrels. Ask your Grocer for it, and use no other.
BEWARE OF IMITATIONS.
SEND FOR CIRCULAR.
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Poem in four parts. By Warren Sumner Barlow. Part I. The Voices of Nature; Part II. The Voice of a Poet; Part III. The Voice of the Spirit; Part IV. The Voice of the Future. Twelfth edition; new and elegant steel-plate portrait of author. Cloth, \$1.00; gilt, \$1.25, postage 10 cents.
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With What a Hundred Spirits, Good and Evil, say of their Dwelling Places. By J. M. Peckles, M. D. Second edition, revised and enlarged. Large 8vo, cloth, beveled boards, gilt sides and back. Price \$1.50, postage 10 cents.
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By Hudson Tuttle. Not servile trust in the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection, and foundation of the religion of man and the system of ethics as treated in this work. 320 pages, finely bound in marbled paper. Price \$1.50, postage free.
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Verses from Many Lands and Centuries, saying, "Man, thou shalt never die." Beautifully compiled by Giles E. Stebbins. Cloth \$1.50, postage free.
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And Other Tales and Sketches. By a Band of Spirit Intelligences, through the Mediumship of Miss M. T. Shelburne. It should be read by all who would obtain just and rational conceptions of spirit-life, the relations of the present to the future, and the true meaning of spiritual progress, here and hereafter. In one volume of 515 pages, neatly and substantially bound in cloth, \$1.25, postage free.
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Or, What I Saw at Cassadaga Lake. By A. B. Richmond, Esq. This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Report. 12mo, cloth, pp. 24. Price \$1.25.
Addendum to a Review in 1887 of the Seybert Commissioners' Report.
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