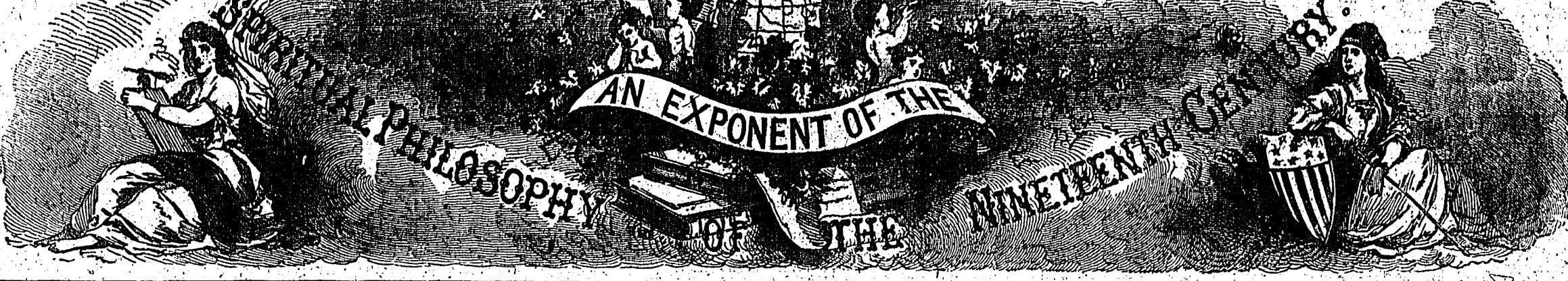


# BANNER OF LIGHT.



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COLBY & RICH,  
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## Original Essay.

### THE BLAIR SUNDAY AMENDMENT.

BY HUDSON TUTTLE.

Few are aware of the danger which now threatens the liberty of every free-thinking citizen of this nation. For years the attempt has been made by religionists to seize the reins of government and make this nation "Christian," with God as the Supreme Ruler and the Bible as the foundation of constitutional law.

At first the organization of "Reformers," composed of few more than its officers, was considered an affair of bigoted cranks, and the secular press was unmerciful in ridicule. But this order of Protestant Jesuits held to doctrines which the churches could not otherwise than regard as of vital interest to them, and the corrupting influence rapidly extended. The secular press became silent, as is always the case when great issues arise, and there is doubt as to which side will be most popular. Now from eighty thousand ministerial throats the cry goes up for "Reform," which means to unite Church and State.

The attack on religious liberty has been most adroitly marshalled under the Blair Educational Amendment, which is far more a religious than educational enactment. But the grand army is arrayed in the mock battle against temperance.

To the careful observer the interest of the churches in the temperance movement is as unaccountable as suspicious. Why have they taken in hand this question of morals, and proposed prohibitory legal measures? If you will look over the lengthy series of laws proposed and passed in furtherance of temperance measures, you will find them invariably connected with a Sunday regulation. In fact, it is this Sunday legislation, concealed in the background, that is the vital issue. Beyond that little interest would the bare question of temperance have for the churches.

On this union the Prohibition Party is founded. No one disputes that temperance is a great evil, or that temperance is essential to correct morals. If a sumptuary law is to be enacted, it will have less opposition applied to the sale of alcoholic beverages than to anything else. If the moral conduct is to be governed by coercion, here is the place to begin. Beginning here, the temper of the public can be tested and habituated to prohibitory legislation. The true animus of that party is fully expressed by Sam Small, Secretary National Prohibition Convention held at Indianapolis:

"I want to see the day come when the churches shall be the arbiters of all legislation, State, national and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislative powers will respect it and enact it into laws."

Sam Jones said in a speech at Windsor:

"Four years from now the Prohibition element will break the solid South. The issue then will be God or no God, drunkenness or sobriety, Sabbath or no Sabbath, Heaven or Hell. Then we will wipe up the Democratic party and let God rule America from that time on."

But to return to the Party itself. In its platform is a plank "for the preservation and defense of the Sabbath as a civil institution, without oppressing any who observe the same, or any other day than the first day of the week." That is, one day must be observed. This claim for Sunday as a "civil institution" will bear any degree of extension, and how far it is to be extended Joseph Cook partially reveals in one of his Monday lectures:

"You will in vain endeavor to preserve Sunday as a day of rest unless you preserve it as a day of worship."

What is evil on Sunday, and must, if possible, be suppressed, Dr. Evans thus sets forth:

"The Sunday train is another great evil. They cannot afford to run a Sunday train unless they get a great many passengers and thus break up a great many congregations. The Sunday railroad trains are hurrying their passengers on to perdition."

Dr. Craft, before the Senate Committee on Labor, demanded the closing of the post-office and the forbidding of the handling of the mail on Sunday.

Prof. Blanchard says: "In this work we are undertaking for the Sabbath we are the representatives of God!"

As the representatives of God the priests of the churches are infallible. As infallible they command, and the civil rulers are to obey. God rules this nation, and as he cannot appear directly the priests take his place. It is not a theocracy, but a priestocracy. Its design on civil liberty is concealed by opposition to intemperance, which is regarded by all as a calamity. It forces itself forward by means of temperance laws, which cover up Sunday ordinances which are ambiguously expressed. With the passage of these a despotism of priestly rules unfolds its slimy coils.

The Woman's Christian Temperance Union, so far as its temperance work is concerned, is worthy of all praise, but it has given itself over to the "National Reformers." Temperance is not now the main object for which it labors, but Sunday legislation. It is active in circulating petitions for the passage of the Blair Amendment.

Mrs. Willard, President of the W. C. T. U., in Report of '88-'89, "suggested the creation of a separate department of its already manifold work, for the promotion of Sabbath observance, coöperating with the National Reform Association." This was accordingly done. To set this matter at rest, and show in what perfect accord the "National Reformers" are with the W. C. T. U., I quote the following, passed at the meeting of the Association in Wisconsin:

"Whereas, God would have all men honor the Son even as they honor the Father; and  
Whereas, the civil law which Christ gave from Sinai is the only perfect law that will secure the rights to all classes; therefore,

Resolved, That civil government should recognize Christ as the moral governor, and his law as the standard of legislation."

It is because of this alliance that the W. C. T. U. becomes one of the most dangerous institutions in the land. No other woman exerts any influence comparable with its President, and the roll of petitions with which it proposes to overwhelm Congress when the bill comes up will have great effect.

Now the question arises, do the people of the United States want a stringent Sunday law? Will it be well for us to return to the old Puritan days, and suppress all kinds of recreation? No Sunday labor, no Sunday excursions, no Sunday papers; no amusements—nothing allowed but attendance at church, and that would soon be made obligatory. Do we want God in the Constitution? The State has stood a century without, and borne shocks such as none other in history have ever met. The framers of our grand charter made no mistake when they kept Church and State entirely distinct. A government of priests in the name of God would be a terrible despotism.

To the Jesuits of Protestantism we would say: Lay not your treacherous hands on our constitutional law. If you believe that Sunday is holy, keep it holy by making yourselves so. To those not dwarfed by a narrow creed it is a civil institution, to be kept as such. How it shall be kept the State nor the Church have no right to prescribe. If my deserting the church for the fields or the lake-side "disturbs" my church-going neighbor, the clang of his church-bell in the quiet summer air is exceedingly offensive to me.

### MOUNTAIN RAMBLES.

To the Editor of the Banner of Light:

This is a lovely sunny day. A warm haze lies like a veil over the distant hills, and I catch every now and again the sweet notes of birds that flit in and out of the oak groves near by.

Yesterday I took a ride away out into the country. R. went with me. Good saddle-horses, fine roads and a glorious day combined to make the ride a delightful one. We went to Catawba Springs, seven and a half miles from town.

This is a summer resort for the Carolinians. There is a fine spring of medicinal water, sulphur, iron and arsenic sharing in the analysis. A large hotel and a group of white cottages are in the pleasant grounds, through which runs a pretty babbling stream, and the air is redolent with the balsamic breath of the surrounding pine woods. We had a drink of the spring water, and pronounced it cool and agreeable to the taste. Then came a temptation to do something I have always thought both silly and egotistical, but I yielded, and sitting on my horse's back, succeeded in cutting initials, residence and date in the bark of a tall oak tree.

About five P. M. we reached our hotel in Hickory; just in good time to dress for tea.

To-day, the weather continuing fine, I again went out immediately after breakfast, and after trying another road for a distance of perhaps three miles, and not finding it so pleasant, turned back, and took the road of yesterday, and soon found myself again enjoying from the rusty iron dipper at Catawba Springs. How I drink these rides! And here they are so different from rides in the country further north, which is much more thickly settled. There you are constantly meeting people driving, riding and walking; frequently you pass farmhouses, and every few miles you ride through a village or cross-road settlement. Here you may ride for miles without meeting a human being, passing only an occasional small log or frame-house, often deserted, and generally so hidden among the scrub-oak growth as to elude your sight until you are close to it. If it is inhabited, a thin, wavy line of blue smoke floats up from the mud chimney; two or three chickens scratch about the smooth doorway, complaining, as hens do, in a querulous monotone of the hardships of a destiny that has placed them in a clay-baked yard, where crumbs are like angels' visits. An open door discloses a splint-bottomed chair or two, an old fashioned post bedstead, covered with what looks—in the one swift glance we have like rats, a bare dirt floor, a vast cavity in one side of the room partially filled with ashes, huge stones—some serve as dog-trons—and burning logs. Some times children, unkempt, dirty and dull-looking, huddle over the fire, or crowd to the door to see the passer-by.

Once, recently, when out riding, my feet became so cold I determined to stop at the first house and request the privilege of a seat at the fire for a few moments. At last, in a hollow between two hills, I found what I sought—a cabin from whose chimney the smoke floated like a bannered steamer, freely directed to an examination of the place. I dismounted and tied the horse to a small oak-tree. I went forward and greeted pleasantly a woman about forty years of age, in a soiled and faded "kallikot" dress, who stood at the door, shading her eyes from the sun with one hand and trying to keep some children back with the other. "Hello, what a boy! he's about five feet tall, and looks like a little fellow!" she said, and then, looking at me, she said, "You're a stranger, aren't you?"

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"How do you do?" I inquired as to whether I might warm my feet at the fire, gave me a not ungracious invitation to "come in." A splint chair was placed before the fire, the ashes raked out, and a pine knot added to the smoldering back-log.

Soon the bright flames leaped and roared up the wide black chimney, and a miracle of heat and life came into the place. The desolate cabin. I looked around; from the smoke-begrimed rafters to the rough, unswart floor, from the unplastered, windowless walls to the unmade beds—such one could designate the untidy hives in two corners of the room—everything betokened poverty, "shiftlessness" and ignorance.

There were five children, ranging from two to twelve years, tow-headed and bare-footed. These, with the father and mother, ate, slept and lived in that low, dark room! The three eldest were girls, whose mother's face was a study in the lines of care and worry; and their evident admiration rather increased my own respect for my well-worn navy-blue habit. The baby sat on its mother's knee, snuggled close to her breast and watching me with under a tangle of hair, with an infantile reproduction of the frowning lines between its mother's eyes. "What a boy!" she said, and then, looking at me, she said, "You're a stranger, aren't you?"

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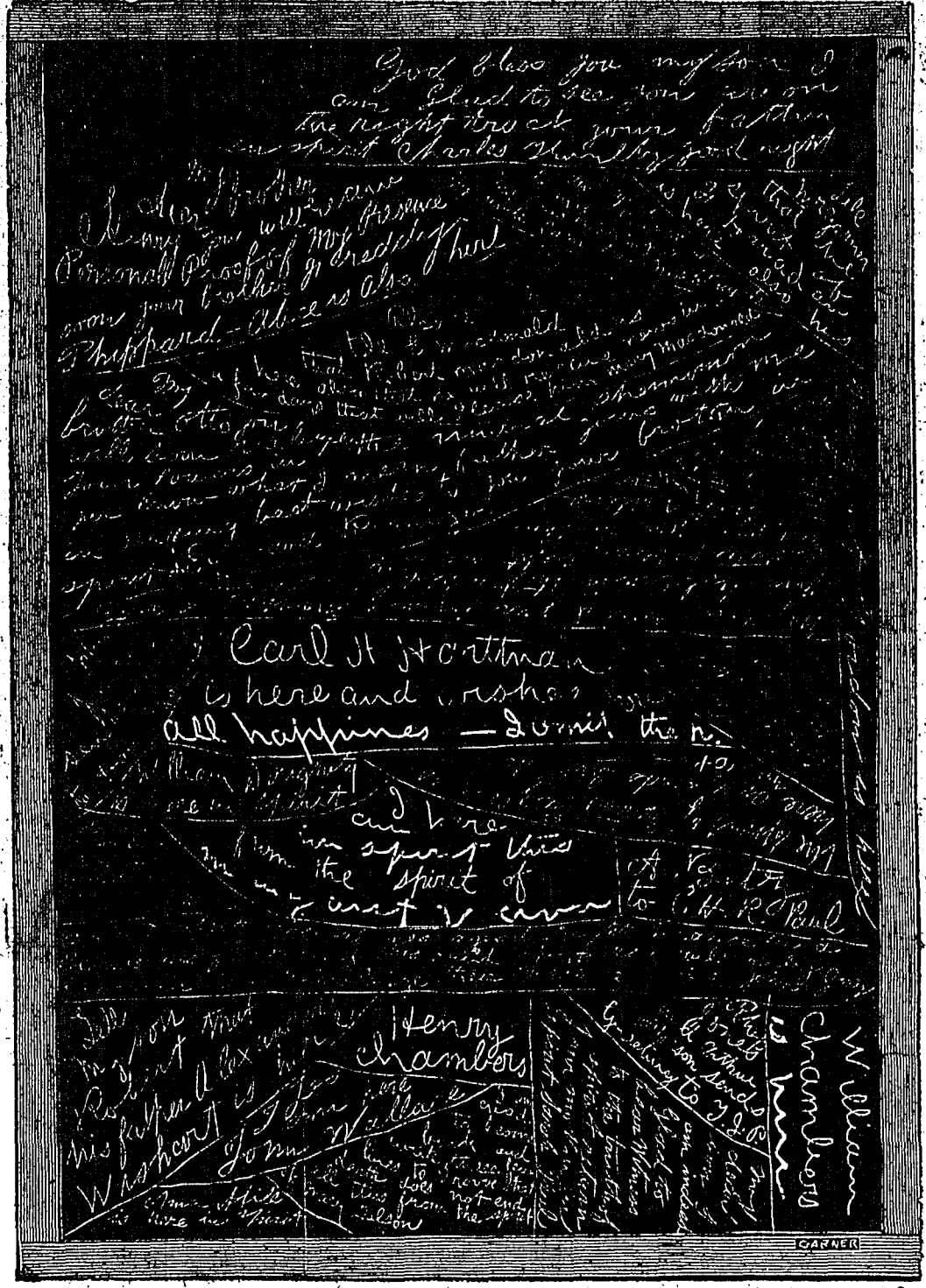
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## INDEPENDENT SLATE-WRITING IN AUSTRALIA.



FAC SIMILE OF PSYCHOGRAPHIC WRITING PRODUCED ON A SLATE BEFORE THE BRISBANE PSYCHOLOGICAL SOCIETY, OCT. 24TH, 1888, THROUGH THE MEDIUMSHIP OF FRED. EVANS.

(From Psychic Notes.)

WITH this issue of *Psychic Notes* we present our readers with an engraving of one of the two slates obtained at the séance given by Fred. Evans before the members of the Brisbane (Queensland) Psychological Society, on Wednesday evening, Oct. 24th. A special meeting of members only was called for this séance, strangers and visitors being excluded, so as to have the most harmonious conditions possible. There were present about forty members, including the worthy President of the Society, P. R. Gordon, Esq., who occupied the chair, and in a few words stated the object of the meeting and called upon Mr. Henry Burton (a gentleman of great experience in psychographic investigations) to deliver a short address preparatory to the séance. Mr. Burton, in a short speech, explained to his hearers the necessity for the observation of right conditions in an investigation of this kind, and how important it was that all antagonistic and inharmonious influences should be absent on such an occasion as the present in order to obtain the best results, and concluded by asking his hearers to patiently assist Mr. Evans in what was only an experimental séance, and not to be disappointed should a failure ensue. Mr. Evans then came forward, appearing rather nervous at first, this being the first séance given in public by him for some months past. He had privately expressed his opinion before entering the room that he did not expect to get very good results, as he did not feel in the best of condition. Two of the gentlemen present, Mr. A. Ranniger and Mr. H. Phippard, having been selected a committee to superintend the preparation of the slates, and act on behalf of the members, they, together with Mr. Evans, stood at a small table about three or four feet in front of the audience, each of the committee examining the slates as they were handed to them by Mr. Evans, and two pairs of slates having been cleaned and prepared in this manner, and small pieces of slate pencil placed between each pair, they were carefully sealed together with sealing wax. The two gentlemen, each holding a pair, then stood one on each side of Mr. Evans, in front of the table, and about two feet in front of the first row of chairs containing the audience. Mr. Evans then connected himself with the slates by touching one edge of each pair as they were held by the two gentlemen on each side of him. These two gentlemen then joined each other, disengaged hand to the persons sitting at each end of the first row of chairs, and then all present in the room joining hands, a perfect chain was formed, thus making a connection of all present with the slates, and Mr. Evans standing between the two committee-men, a strong power was at once manifested, some of the members being greatly affected, being twisted in their seats as by the power of a galvanic battery; several could not stand the power, and were forced to retire from the chair. One member became unconscious to what was passing, and knew nothing of what transpired until after the slates had been passed round for examination.

In a few minutes from the time the connection was made from the slates to the audience (certainly not more than five), Mr. Evans gave orders to break the seals and open the pair held by Mr. Ranniger, which was done, Mr. Ranniger finding one of the pair covered with colored writing, and a portrait in the center; a murmur of surprise broke from the audience, who, however, still waited with joined hands the results on the other pair held by Mr. Phippard. About two minutes elapsed, and then this pair was opened, the members having far greater cause for surprise at the results obtained in this pair, for one slate was found completely covered with writing, some in colors, but the most of it in slate pencil, some of the writing being so fine and small as to require the closest inspection to read it. No less than thirty different messages were found on this slate, a number of which were read out to the audience and recognized in nearly every instance; some of the messages were addressed by name to members who were absent from the séance, others to gentlemen who, though not members, were interested in other ways in the work of Mr. Evans. Some of the messages are so finely written as to contain from seventeen to twenty words in the space of about half an inch square.

The engraving presented is a reproduction of this slate, as near as it can be done by the best available local talent; it is impossible to produce an exact fac simile of the slate, but the artist has succeeded in giving our readers a very fair idea of the original slate. Some of the messages are very satisfactory and convincing to the recipients. One gentleman informs us that before leaving home, and while at tea, one of his children remarked that Auntie Maggie would be sure to be there and write a message; and, sure enough, on the slate appears a message from the sister of the gentleman mentioned, and of course he was pleased to be able to inform his child the next day that Auntie had written as expected. In the centre of the slate appears a message in colored writing:

"Carl H. Hartman is here, and wishes you all happiness. I omit the n."

At first we could not understand the last few words, "I omit the n," but after awhile we remembered that it had been remarked by some who had seen a previous message from him on a slate that he only spelled his name with one n instead of two, as it was supposed he should do; but in this message, as though to settle the matter and stop the discussion, he states that he omits the n, thereby inferring that he knew of the remarks that had been made re the spelling of his name. On this slate also appears the following from spirit-guide John Gray:

"Do not expect personal messages to-night, because in a promiscuous gathering of this kind spirits as a rule only endeavor to acknowledge their presence."

This remarkable slate contains about four hundred and fifty words, giving fifty different names, and is written in ordinary slate pencil and ten different colors. The other slate, which contained in the center a remarkably well executed portrait of Henry Burton (a somewhat similar picture of which appeared in a former issue of *Psychic Notes*, being an illustration of one of the slates obtained in the presence of Professor Alfred Russel Wallace at San Francisco), also contained six messages written round the edges of the slate between the portrait and the frame. These messages were written in brilliant colors, each message being recognized by some member present.

Mr. Evans was as pleased as his audience at the result of this séance, and was the recipient of hearty applause and congratulations at the close of the meeting.

### ANOTHER ACCOUNT.

A special meeting of the members of the Psychological Society was held last night in the Courthouse Hall for the purpose of holding a slate-writing séance with Mr. Evans. Mr. P. R. Gordon, Vice-President, occupied the chair, and called upon Mr. Henry Burton to make a few prefatory remarks, and to introduce Mr. Evans to the audience. About forty members were present, and great interest was taken in the proceedings. Mr. A. Ranniger and Mr. Phippard were chosen as a committee to scrutinize and impose test conditions on behalf of the sitters. Four small slates were cleaned by Mr. Evans and examined by these gentlemen, after which they held them in pairs, and sealed them together. Mr. Phippard held one pair and Mr. Ranniger the other, each of them standing on one side of Mr. Evans. All the sitters were then requested to join hands. This was done, and about fifteen minutes afterward the order was given to loose hands, when the seals were broken and the slates opened. It was found that one of the slates contained thirty closely-written messages and the other six messages done in colors round the edges of the slate, and a portrait drawn in the middle. The members appeared highly satisfied with the results, and the name attached to nearly every message was recognized by some individual present. *The Courier, Brisbane, Queensland, Oct. 25th.*

Referring to Mr. Evans's reception in Brisbane by the local press, and other matters, the *Harbinger of Light*, for November, says:

"As is usual with these gentlemen, as much 'cold water' as possible is thrown by them on the phenomena, without, however, washing them away or obliterating the facts to the perception of any one who will look at them with even half











### Transfer of Parker Memorials

The recent funeral transfer of the Parker Memorial Building in Boston to the Benevolent Fraternity of Churches was an event of far more than ordinary public interest and of special significance. The affair was participated in by a number of clergymen and laymen of distinction, and came off in the Memorial Building itself. In addition to an organ voluntary and an anthem, and the singing of hymns by the choir and the congregation, a eulogistic discourse on Theodore Parker by Moncure D. Conway was delivered, and there was reading from the writings of Mr. Parker. The discourse described the influences that awakened Theodore Parker to the importance of working for

the poor, and Dr. Channing's subsequent conversion to liberalism. The persecutions of Unitarianism half a century ago were depicted. Dr. Channing stood by Dr. Parker, who was at the time regarded with distrust by the Unitarians, and who, while he went over their harsh criticisms, never denied the facts alleged. His mind, and the speaker, was never skeptical. The full extent of his greatness was not realized till after he was dead.

He was very learned, and he had a tender and true heart. He was honest and thorough. He rejected the traditional conception of the deity, which seemed to him to show a heartless God. Ostracized as he was by Boston society, he was a walking conscience, and was continually protesting against what he thought was wrong. His ideal of a Deity was as nearly perfect as possible, but his complaint was that no Bible or creed

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mentally desiring that I should express myself, a

and four seventh page.

South.

...from fast, looking the picture  
health and success.



## Municipal Suffrage for Women.

The question of legalizing Municipal Suffrage for Women is about to come before the Massachusetts Legislature. Public sentiment favors the measure more now than ever. It has been tried twenty years successfully in England, and is in full operation in Scotland, and the Canadian Provinces. The large vote of women at the late city elections in Boston and elsewhere shows that women here are ready to accept this extension of the suffrage, and it is desirable that the people urge upon their representatives the expediency of using their influence and their votes in its favor, in order that the Old Bay State may lead in taking this next step in political progress.

## Mrs. Ada Foye

Will give a complimentary Benefit, to the Spiritualistic Phenomena Society, at 1031 Washington street, Boston, on Thursday evening, Feb. 28th, at 7:30 o'clock—the exercises consisting of a literary and musical entertainment, to be followed by one of Mrs. Foye's remarkable séances for tests and messages from spirit friends. A small admission fee will be charged.

OJIGATEKIA, a young Mohawk Indian (of the Six Nations) who is now educating himself at Toronto, Can., has been interviewed by a representative of *The Advance*, of that city, and among other statements made by him regarding the status and prospects for the Indians of the Dominion, expressed himself as follows on the question of tribal solidarity:

"You ask me what I think about breaking up the tribes and settling them in severalty as is proposed by Indian reformers in the United States. I am totally opposed to such a plan. The Indians are connected by intensely strong ties of affection, and they would not be content to be separated. This strong affection leads them to treat each other with far more consideration than whites treat each other, and that is the reason why the Indians preserve as a rule a unity of peace outside of the laws that are necessary to govern white men. An Indian, as a rule, whatever his faults may be, does not cheat his brother, and that cannot always be said of white men, can it?"

Mr. Joseph P. Hazard, writing from Peacocks, R. I., says: "Referring to your notice of Miss Fancher in the BANNER OF LIGHT some time since, I will remark that many, I think at least fifteen, years ago I went to see the young lady in Brooklyn, N. Y., who was then in bed, her shoulders supported upon several pillows, in which position she was embroiling with needle and thread upon muslin, which she held in her hands behind her head. I think her eyes were closed, and that she had then been thus engaged several years, and also that she was unable to speak. It was indeed a curious phenomenon."

Do not fail to peruse the soul-uplifting and heart-comforting address of Dr. Fred L. H. Willis, which will be found on our second page. Though spoken at the funeral of the late Spiritualistic veteran, Amy Post, its inspired sentences have a wider range, and are capable of leading many other of "those that mourn" into a more cheering and reasonable view of the great episode which men call "death."

The Press, of New York City, devoted an entire page of its Sunday issue to a respectful presentation of matter relating to Spiritualism, its nature, signification and progress, as made apparent to the representatives of that paper in New York, Washington, Philadelphia, Chicago, St. Louis and Boston. This marks indeed a noteworthy era in the history of New York journalism.

PILGRIM JOURNALISTS, No. V., from the pen of Bro. J. J. Morse, will appear in THE BANNER for next week. In this article its writer describes his work, and the pleasures that attended it, in California.

Helen Stuart-Richings contributes on our first page a classic pen-portrait of another of her charming "Mountain Rambles."

QUINCY, ILL.—M. Merrick writes that J. Madison Allen has twice spoken in this city of late, to excellent acceptance.

Another installment of "THINGS WORTH RECORDING"—by "Observer"—will appear next week.

## Medicos Moving in Rhode Island.

A correspondent informs us that on Wednesday, Feb. 13th, a hearing was given at the State House before a committee on a proposed medical bill that has been offered at the present session. It was hoped and supposed by the friends of medical freedom in Rhode Island that the effects of the severe defeat which the medicos received last year would continue to be felt by them for more than twelve months, but the "regulars"—inspired by self-interest in that State as elsewhere—are persistent in their demands to be "protected" from the competition of the more successful "irregulars."

The committee has already been placed in possession of valuable documentary evidence against this "medical trust," project, and no doubt will fathom the significance of the "doctors' plot" craze that is now sweeping over this boasted free America, and, we trust, give the petitioners "leave to withdraw."

## Forty-First Anniversary.

It will be seen, by the notice in another column, that there is to be a Grand Union Celebration of the Forty-First Anniversary of the Advent of Modern Spiritualism, held by the Spiritualists of Boston and vicinity—to take place in the Paine Memorial Hall March 31st, on which occasion noted mediums and eloquent speakers will be present. Further particulars will be given in due season.

## THE BARKLEY HALL

Spiritual Temple Society is also to hold Anniversary Services. See announcement elsewhere.

## Dr. F. L. H. Willis

Will speak at the First Spiritual Temple, corner Newbury and Exeter streets, Boston, March 3d and 10th.

DRAN CLARKE, as will be seen by a letter in another column, is having good success in Denver, Col. *The Rocky Mountain News* and *The Republican* of that city have given him good treatment as a speaker.

Mrs. Hattie E. Carr, of Providence, R. I., is now in Boston, 54 Dwight street, for a short time. As a test medium, etc., (we are assured by correspondents,) Mrs. Carr is worthy of patronage.

## Cleveland (O.) Notes.

By Masque.—The first and only one of this season's Lyceum societies will take place at Memorial Hall, Tuesday, Feb. 26th. A gala time is expected.

Mrs. J. J. Morse.—This well-known and able exponent of the Spiritual Philosophy will succeed Mr. Baxter at our Sunday evening meetings, and remain with us during the month of March; and participate in the two or three days' Anniversary festivities, preparations for which are on foot.—(The residue of "Notes" will appear next week.—E.N.)

The Hebrews of Cincinnati are discussing the advisability of abandoning the Sabbath of the decalego and adopting the Christian Sunday.

## Working in Secret.

The third hearing on the proposed medical law was held at the Green Room in the Massachusetts State House on Monday, Feb. 18th.

The daily papers to a large or lesser extent have given reports of the arguments advanced therein, and it would seem that sufficient evidence has been set forth to show the Committee the utter injustice involved in the measure for which the secret work of the medicos and their remonstrants so ably robit by argument and testimony.

THE BANNER, upon whose columns rests the heavy pressure of intelligence from all quarters of the country, but but long languishing upon the reports of the hearing on the 18th presented by the city press, but this space only to give a few salient points in the proceedings.

Dr. Joseph Rhodes Buchanan resumed his remarks against the bill; he said it is not in behalf of progress, science, but against the interests of science. It is a Chinese wall arrangement against medical progress; it is legislation against benevolence, which would prevent the medical profession from doing good to the suffering. This bill is intended to bolster up the old school practice. He alluded to the frightful mortality existing under the old-time practice, which he claimed had been largely reduced by the efforts of the homopaths and eclectics, and predicted that if the advance of medical science, which has begun, should keep on, this "paradise of quacks," as Boston has been called, would become a very desirable place to live in.

Mrs. Dr. D. Moore remarked sentimentally that "the people of Boston are waking up to the fact that it is more in accordance with common sense to be cured by an irregular practitioner than to be killed by regulars with their poisonous drugs." He also complained of the "incurable, wicked doctors" of the medical profession who presided over the case of President Garfield, and the medical war now going on over the case of the late Emperor Frederick, as evidence that regular medicine was not a science exact enough to dominate upon by law.

Mr. Hamilton spoke of his cure by an irregular practitioner after the regulars had failed to benefit; and he desired that no statute law should prevent him from employing whomever he desired when afflicted by sickness.

Stillman B. Allen, in behalf of the New England Society of Specialists, asked for a modification of the bill proposed, by which there must be a conviction of malpractice before a revoking of a license on that ground, and other changes of minor or less minor detail.

George M. Stearns objected to the provision giving any person who had practiced ten years a license. This was a concession to the doctrine of vested rights, but he did not know that a man who had practiced ten years had vested rights, or should have an advantage over one who had practiced nine years and eleven months. He moved a modification, making it "ten years and eleven months," and the amendment was instantly accepted by Mr. Adams for the petitioners.

Hon. C. J. Noyes made an eloquent speech as representing a number of distinguished gentlemen, including Rev. M. J. Savage, Rabbi Solomon Schneider and Dr. George F. Holmes, of two States to bring the presence of the bill and its real object. He was frequently and loudly applauded during his remarks: "I claim [he said], notwithstanding everything that has been urged, there is but one party striving for this legislation, and that is the medical profession practicing the old school. [Applause.] It is the old story: the voice of Jacob, but the hand of Esau."

Whoever asks for an innovation upon the statute law is bound to prove three things: first, that there is an evil existing which needs remedying; secondly, as to demand relief; secondly, that the proper and adequate relief by legislation is possible, and, thirdly, that the remedy he proposes is the proper and needed one.

This, he held, the petitioners had not done, and then proceeded: "I will tell this committee who *does* feel that there is need of legislation. I hold a circular, signed by some of the medical practitioners of the Commonwealth, in which they declare that the medical profession, the most thorough and most systematic lobbying, with all the modern improvements, that has ever been attempted in Massachusetts."

The speaker then read the circular, which was an appeal to the physicians of the State to bring personal influence to bear upon the members of the Legislature through their respective family physicians, and advising the doctors to take no part in the hearings before the committee.

This he continued for the first time I have known of petitioners for legislation not coming to the committee at whose hands they ask the granting of their prayer, not coming to give their testimony to the Legislature, but sending of their mission to the doctors' gig or buggy to the home of their representative legislator, and whispering in their ears the evidence they have to give, uncontradicted, not subject to cross-examination.

This action of the medicos—i. e., working in secret for a purpose they shrink from avowing openly—has been appropriately characterized, and asked that the Legislature strike no "blow in the dark" at the liberties and rights of the people. We ask that you will leave the interests of Massachusetts untrammelled, unshackled, and free to carry on all the art that is possible for the curing of disease and the protection of their own interests, of which they have the best right to be the custodians.

Ex-Gov. Benson, counsel for the doctors, closed the case for the petitioners, and as we understand the Committee now have the matter under advisement. We trust that their report may be in the interests of the citizens of Massachusetts, and not of the "regulars" so-called.

## Medical Law in Pennsylvania.

A valued correspondent informs us that, on Sunday morning last, an eloquent and cogent remonstrance against the repressive and restrictive legislation, sought to be imposed by the so-called medical "Regulars" on the people of Pennsylvania, was presented by the controls of J. J. Morse at the morning meeting of the First Society of Spiritualists in Philadelphia.

The title of the discourse was "A Medical Trust," and it was argued that a monopoly, or "trust," in medicine was as injurious to the public as a corner in wheat, hogs, iron, or sugar. The premise by which it was sought to bolster up the need (?) for an "act to establish a board of medical examiners and licensees" for the State, viz.: "that it was in the best interests of the community to have the same act that was ever raised in sanction of tyranny."

No one school of medicine supplied all that was needed to secure relief, or cure from pain, or disease. To refuse a man, or woman, the right to practice the divine art of healing, was according to the rules of any diploma-granting institution, after he had fairly earned his sheepskin, merely because a board of examiners refused to recognize his practice, and therefore would not issue him a license to practice, was an insult to the practitioner.

"If people are to be compelled by law to employ only certain doctors, why not next compel them by law to buy bread, meat, groceries, or listen to particular preachers by law? I saw signs on the wall, 'sought by the parties to be pecuniarily benefited by it, is always open to suspicions of self-interest, and should be gravely questioned and keenly exposed. The act says: 'For the purposes of this act the word "practice" means the use of the word "practice" to treat or attend any person for money, gift or reward, thereby shutting out all healers, rubbers, magnetizers, clairvoyants, electricians, and eclectics, unless this board accepts them. The rights of Spiritualists are provided, as are those of the regulars, public, employ regulars, or lie and rot. Is the outcome of it all."

Such legislation is monstrous in its aim. Oppose it to the end. Assert your right to employ whom you please. Medical science is a large and complex subject, sometimes happens that one regular is killed for the benefit of others! Such a regular "misfortune" is quietly hidden out of sight, six feet under ground. Let an "irregular" encounter such an experience, and the result is he is hounded to jail. Serve them both alike, if actually in fault.

There is no orthodoxy in medicine or religion that independent, progressive thinkers are bound to respect. To endeavor to compel them to do so is a species of tyranny which a free people should resent to their utmost."

The above, we gather, were the main sentiments of a practical address, which awakened our correspondent's deep interest and much enthusiasm from the large and interested auditory that listened to it. The writer closes by saying: "Bro. Morse, as usual, hit the nail on the head, and drove it home."

## Evidence vs. "Doctors' Plot Laws."

Persons residing in any State where the "regulars" may be engaged in working for the passage of summary laws for their own exclusive benefit, will find a whole armory of facts in proof of the injustice of such medical enactments in the following named pamphlets:

WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE, which gives the gist of the arguments presented eight years ago before the Massachusetts Legislature, and which succeeded in defeating the obnoxious measure.

A PROTEST AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction.

REASONS WHY THE NEW YORK MEDICAL LAW SHOULD BE REPEALED. No. 16.

The arguments in favor of freedom in remedial practice which are advanced in these useful publications are of equal value as evidence wherever the Alopahs et al. seek to rule out "irregular" practice by legislative enactment. The three pamphlets will be sent together by the publishers, Colby & Rich, 5 Bowdoin Street, Boston, on receipt of 15 cents, as sample copies to those desiring to work for the cause of medical freedom.

Arrangements can be made with the publishers for the obtaining of these pamphlets by quantity at a largely reduced rate.

## ALL SORTS OF PARAGRAPHS.

Written for the Banner of Light.

## THE RED MAN.

The purple pomp and crimson death That marked the sun's expiring breath, Had faded from the chafing sky, And twilight came—all silently; While from the wood and shaded land Fancy invoked with wailing wend Those simple tribes in antique dress Whose unmarked graves we hourly press. A people many, yet as one Their hands, their lives—for wealth claimed none; Gold had not bought, nor station, chilled Those hearts with simpler virtues filled. The sounds that breathed along the wave, Or where the woods responses gave, These touched and taught the raptured ear, And spoke the Father Spirit near! What have we gained his lofty plies, Far sounding bells, and ornate aisles, The glow of gems, the rich attire, The pretty pomp, the theatre choir? While pinching want offends the eye, And crimes upswell to infamy! Northampton, Mass. JAMES M. ROGERS.

A destructive cyclone passed over portions of Georgia and Alabama, Feb. 18th, accompanied by lightning. Several persons were killed, forty houses were blown down, and a heavy property loss was incurred.

At the January meeting of the directors of the Massachusetts Society for the Prevention of Cruelty to Animals over 600 officers and men of the Boston police were elected branch members of the society. The thanks of the directors were voted to Mrs. William Appleton for a donation of \$300 to pay for the society's new ambulance for the removal of disabled animals. Boston agents dealt with 167 cases of cruelty during the month, removed 23 animals from work, and mercifully killed 51.

No sooner does a young woman become a mother than she seems to have learned, as if by revelation, all and everything that pertains to the bodily and mental development of the young human plant. It is true that her instincts—the condensed experiences of a long ancestral line—may keep her in some cases upon the right road, but the chances are that new conditions of life may call for new methods, of which the experiences of past generations contain not the least outline. Every experience implies suffering and loss, unless it is obtained by an alliance of reason and instinct, in which the former takes the lead, and the latter follows.—*Robert Solomon Schneider*.

Oklahoma Payne is resurrected, it would seem, in the person of "Pawnee Bill," the present militant leader of the outlaws who for so long have wished to seize the Indian lands in that territory. He had eight hundred men under his command, near Caldwell, Kan., recently concentrated for a raid, but not feeling quite able to "tackle" Uncle Sam's troops, he is now resting on his arms with the hope that U. S. Congressmen will legalize by the passage of the "Oklahoma Bill" what "Pawnee Bill" proposes to do. Will they do it?

[A "REGULAR" DIAGNOSIS.]—"Your boils come from too rich blood," said the doctor. "But," remonstrated the unfortunate man, "I'm so poor that I don't get enough to eat." In that case," replied the plausible saw-bones, "they come from too poor blood."—*Esq.*

[GOT THERE!] The canal four miles long, through the Isthmus of Corinth, Greece, is just approaching completion. History tells us that the work was begun under Emperor Nero over 1700 years ago.

Hartford, Ct., was visited on the morning of Feb. 18th with the most appalling disaster in its history. The Park Central Hotel, a handsome five-story building on the corner of High and Allyn streets, was levelled to the ground by the explosion of the boiler, which was in the front of the basement, under the office, and the inmates (some sixty in number) were covered by falling ruins. At time of going to press (10th) only thirty-seven were accounted for: seventeen bodies recovered, ten wounded in the hospital, and ten missing. The engineer has been arrested under charge of manslaughter.

AT THE HOLLY-STREET THEATRE.—Washington's Birthday week at this popular resort is devoted to William J. Gilmore's gorgeous spectacular production, "The Twelve Temptations," rewritten, arranged and produced under the management of Charles H. Yale. An extra matinee will be held Friday afternoon, 22d. For the week beginning Monday, Feb. 25th, the engagement is announced of Mrs. Potter, accompanied by Mr. Kyrie Bellew, under the direction of Messrs. Abbey, Schofield & Grau, in "Antony and Cleopatra."

## MY VALENTINE.

My Valentine! Ah! well I wls No day has dawned, 'twixt then and this, Like that when first there came to me That little word to tell that she With me was plunged in life's abyss! Now I am glad to meet you, and I say To you, 'twixt a cruel Charley and And Scylla she doomed me to be, My Valentine!

Yet even that misery I'd not miss, Since Doubt was but the door to Bliss! Now I am glad to meet you, and I say To you, 'twixt a cruel Charley and And Scylla she doomed me to be, My Valentine. —*Globe*.

Candlemas day was bright and fair, and the woodchuck and bear are supposed to have seen their shadows and retired for a six-weeks' snooze, which signifies, according to an oft-verified tradition, a cold February, windy March and late spring.

"Enclosed find poem for one year's subscription," is the way a remittance would read if the new word "pomo" should be generally adopted. It is simply a convenient construction of the post-office money order.

Now let me bring the word and it is said to be already in extensive use among business houses East. Reader, if your subscription has expired send us a "pomo."—*The Sedgwick (Kan.) Patriot*.

THE BANNER stands ready to receive specimens of the above; and readers who are not subscribers, subscribers whose time is "on the edge" of expiration, and the public generally, are respectfully and earnestly invited to contribute them.

The execution of condemned prisoners by electricity seems to be gaining favor in the popular estimation. A bill has just been introduced into the Illinois Legislature to that effect, and it is now the law in New York. THE BANNER, for the best of reasons, opposes capital punishment, but recognizes in this application of electricity a step in advance, at least, over the old-time gallows.

A monument to Washington is to be erected by the Society of Cincinnati of Pennsylvania in Fairmount Park, Philadelphia, the total cost of which is estimated at about \$300,000. The designer of the monument is Schimmerling, of Berlin.

Conundrum: Why are the "regular" physicians of Massachusetts like ducks? Answer: Because they all cry "Quack!" "Quack!"—*Boston Globe*.

In Washington society it is said to be allowable to eat lettuce with the fingers; also chicken bones, ditto: All kinds of people make up Washington society, don't they, George?

The Pacific Ocean abounds in nearly all of the favorite varieties of deep-sea food fish, which await man's enterprise to be made profitable. Deep-sea fish resort to what are technically known as banks for their food, which are to them what pastures are to herbivorous animals.

Buddhism, the religion most similar to Christianity in doctrines of unmaterialism and renunciation, seems meeting favor with some clergy here lately. The renunciation means renunciation of our worldly goods in favor of the clergy.—*Truth Seeker, New York*.

In digging for salt the other day, it is related, a Californian unearthed four dozen curiously shaped spoons. Local antiquarians think that the mound-builders had some ice cream parlors in the vicinity.

Many people are affected with weak stomachs; but if such people would drink chamomile tea once in a while they would find it a wonderful strengthener.

Two sons remain of the band of twenty children who once called John Brown father.

## Hon. Sidney Dean

Spoke for us in Williamsville, Ct., at Exeter Hall, on the 17th inst.

The largest audience that have greeted any speaker in this hall for months assembled to welcome him, and those who attended could only ask why has not this Exeter Hall been known in our ranks before? He speaks from impression, as he says, having become a medium, with his wife, some few years ago, after sitting held to investigation in at home, in a pronounced manner in his own library at his home in Warren, R. I. He had not continued these sittings long before he received intelligence outside of himself or his wife, and the feeling within him has developed to that extent that he started in 1880 to gain the knowledge he has gained to the world, that others may be led to inquire for themselves.

In the evening the speaker gave the origin of the creed and Bible, and said he knew no reason why the Bible should not continue to prove down his divine inspiration now as well as in olden times. He held that man made the creed, man made the Bible, and that man alone said that the Father had ceased to give forth the divine inspiration to the race.

These lectures were two of the best ones ever given here, and reached many who listened to the gentleman when he was a Methodist preacher.

Next Sunday we are to have Mrs. Ada Foye, the latest test medium, from the Pacific coast.

Arrangements are being made to have Hon. Sidney Dean two Sundays in March, to take the place of Prof. Peck, who was engaged for the five Sundays, but has been excused for two on account of ill health.

Our Lyceum meets every Sunday at 12:15, with about an average of thirty members.

## The Remonstrances.

To the Editor of the Banner of Light:

Any one attending the hearings before the Judiciary Committee must have been struck by the voluminousness of the evidence presented to that body of intelligent gentlemen, going to show that the people are not asking for protection from the "quacks," but that the "regulars" are asking for a "regular" success is too much for them to stand up under.

It is a shame that each year the same ground has to be gone over, and the State and the people be put to needless expense because a set of self-opinionated men desire to rule (without just cause) over their fellows. We have laws enough now, if enforced, to protect any one from being wronged in a medical way.

The remonstrance petitions, called for last week, are coming in in good numbers. The members attending various Spiritualist societies have interested themselves in obtaining signatures, and the result of their labors has been placed before the Legislature.

Among others of late received are the following: W. A. Hale, of Charlestown, and Mr. Webster, of Lynn, have headed remonstrances that represented more than two hundred citizens' names; J. W. Wade, of Rockland, Daniel Bigelow, of Athol, and E. W. Smith, of Boston, have headed remonstrances largely signed by the friends of the "Irregulars." Daniel Taylor, of West Cummington, Mass., Joseph Dimmock, of Cassett, E. H. Matthews, Boston, and Mrs. Carrie Nevins, of Brockton. Remonstrances are coming in rapidly from cities and towns at a distance, and the desire to rule (without just cause) over the people of Massachusetts are aroused to the necessity of action.

Boston, Mass. ANTI-MONOPOLIST.

## Pneumonia.

To the Editor of the Banner of Light:

Feb. 13th I met at the bedside of a very sick boy a Congregationalist minister. He questioned me concerning my mode of treatment, etc., and asked me if I was acquainted with a certain lady—who, by the way, is a spiritual medium. I replied "Yes." He then related a cure wrought by her of a case of pneumonia in the person of a man connected with his parish, and remarked that she was a Spiritualist; he also said the regular doctors could not seem to help the case.

Has the doctor resorted to the usual remedy? It would be if the regular profession could agree to work in harmony with those who possess the healing gift to the extent that they can impart life-vigor and equalize the forces so as to assist nature in its struggle with disease. Hasten the day when the regulars may be led to see this necessity, and recognize such valuable aid in cases they cannot reach by medicine alone.

Boston, Mass. A. S. HAYWARD.

Messrs. COLBY & RICH, PUBLISHERS BANNER OF LIGHT:

Gentlemen—At a recent business meeting of the First Independent Club the following resolutions were unanimously passed:

Resolved, That our heartfelt thanks be extended to the BANNER OF LIGHT for its courtesies and kindly treatment in this organization in publishing notices of our meetings, synopses of our lectures, and complimentary notices concerning those who have occupied our lecture platform.

Resolved, That as a society and individually we all aid in our power in extending the circulation of said paper, by introducing it to the attention of investigators who come among us seeking light.

Boston, Feb. 16th, 1889. F. V. FULLER, Sec'y.

THE ACKNOWLEDGMENTS AND THANKS OF "THE CHILDREN'S PROGRESSIVE LYCEUM"

Are hereby tendered for gifts and books received from Colby & Rich, publishers BANNER OF LIGHT; L. L. Whitlock, publisher *The Soul*; American Unitarian Association; Fowler & Wells Co., publishers, New York City, and others, including Mrs. Ida P. A. Whitlock, the talented psychometrist and speaker (Mrs. Whitlock's address is "Southgate" course).

Those having reading not in use would aid the Lyceum Library by sending the same, or postal card for call, to SAMUEL B. BANCROFT, Librarian, 401 Tremont street, Boston, Mass.

Movements of Platform Lecturers.

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

Mrs. A. H. Colby-Luther's address for March will be 2210 Mt. Vernon street, Philadelphia, Pa.

Abby N. Burnham spoke in Salem, Mass., Jan. 27th, Feb. 2d and 14th; delivered a funeral address in South Paris, Me., Feb. 5th; lectured in Fall River to a crowded house on the 17th inst., and will speak there again Feb. 24th.

Frank Algerton, the boy medium, lectures in Brockton, Mass., next Sunday afternoon and evening.

Mrs. Kate R. Stiles lectured in Newburyport Sunday last. Address Lecture Bureau, 6 Beacon street, Boston.

J. W. Fletcher closes his engagement in Lowell next Sunday. He was greeted by crowded houses last Sunday. He speaks in Providence, R. I., during March. Address 6 Beacon street, Boston, Mass.

A correspondent informs us that Eugene Stevenson of 922 5th Avenue, Minneapolis—a medium for answering sealed letters, and independent state-writing will spend the remainder of the winter with Judge Pierce, of Ellsworth, Me., on the Maine coast. He will receive calls, and make engagements to lecture in or out of the State.

J. Frank Baxter closes his Cleveland, O., engagement on Sunday, Feb. 24th, and will occupy the platform at Worcester, Mass., through March and April. For week-end evenings, address 181 Walnut street, Chelsea, Mass.

Mrs. F. A. Wells, lecturer and public test-medium will make engagements for camp-work in July and August, to lecture or give tests, or both. She is open for lecture engagements for the months of March and April. Address 181 Walnut street, Chelsea, Mass.

Persons at any place in the State of Indiana during the month of February. Societies desiring to make engagements address 900 6th Avenue, New York.

A Grand Union Celebration of the Forty-First Anniversary of the Advent of Modern Spiritualism.

There will be a grand Union Celebration of the Anniversary of the Advent of Modern Spiritualism in PAINE MEMORIAL HALL, Boston, Mass., Sunday morning, afternoon and evening, March 31st, 1889.

Some of the most noted mediums and eloquent speakers in the country will take part.

There will also be present some of the oldest workers in the grand movement on the mortal side.

Particulars at a later date.

For Order of the Committee.

The Boston Spiritual Temple

Will hold Anniversary Exercises on Sunday, March 31st, at Berkeley Hall, 4 Berkeley street, corner of Tremont. Services: Morning at 10:30; afternoon at 2:30; and evening at 7:30.

Good musical and literary talent and superior test mediums have been engaged.

As a Nerve Tonic use Horsford's Acid Phosphate. Dr. S. L. WILLIAMS, Chicago, Iowa, says: "I have used it to grand effect in a case of nervous fever, and in uterine difficulties. Also in cases where a general tonic was needed. For a nerve tonic I think it is the best I have ever used, and can recommend it most confidently."

The essay which recently appeared in THE BANNER from the pen of Jacob Edson, has been put in pamphlet form, and will be sent free to any address on application to the above-named author, care of this office.

## ADVERTISING RATES.

Each line in *Agate type*, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.







## New Publications.

**CORRIAN, HYMAN BAKER.** A Collection of Original and Selected Hymns for Sabbath and Religious Societies, Schools and Homes. Compiled by L. K. Washburn. 8vo; cloth, pp. 189. Boston: Oliver Ditson.

The sentiments of this book are strictly materialistic, and a studied avoidance has been exercised in its compilation of all recognition of a future state of existence. Even its hymns, of "Sweet, By-and-By" refers to this world exclusively, to the time

"When the minds of all men shall be free  
From the gloom that hangs over this way,  
From the fear of the dreadful to-day."

Aside from this non-recognition of what we conceive a truth that is the great burden-bearer of this life, and which enables us to walk amid countless trials and discontents with cheerful hearts, knowing that this is not the ultimatum of our existence, the book is a very creditable one. The highest moral tone pervades it, and songs of praise to mental freedom is its great acclaim. Home and our native land, peace, education, benevolence, friendship, love, truth and the beauties of nature are among its prominent themes. The music accompanying the words serves to render the book very acceptable to those in whose interest it has been prepared and published.

**THE CHINESE AND THE CHINESE QUESTION.** By James A. Whitney, LL.D., Counselor-at-Law. 16mo, paper, pp. 198. New York: T. B. Nichols Company.

A labored plea against immigration to this country of the Chinese, and an attempt to show that while access and citizenship to and of the United States is open and free to people of every nation and tribe, the Chinese must be rigidly excluded—notwithstanding the medical officer of the State Board of Equalization of San Francisco, in a report of the sanitary condition of that city, said of them:

"They eat to live, and do not live to eat. They are clean in their habits, and they drink no whiskey. I have never seen a drunken Chinaman in my life. They consequently obtain a better resisting power to the attack of disease. They constantly wash themselves, and keep themselves and their clothes clean. The death-rate is greater among the whites than among the Chinese; greater with adult white people than with adult Chinamen. There have been no epidemics among them, and there has been less smallpox among them than among the whites, the ratio of population being allowed."

To the above may be added that in this locality they are quiet, industrious, and addicted to minding their own business.

**REASON VS. REVELATION.** From the Forum of the Spirit-Philosophy. A Reply to Robert G. Ingersoll. By John H. Keyser. 12mo, paper, pp. 146. New York: J. J. Little & Co.

Explanatory of this work, the author states his endeavor is in it to present a few of many aspects of the Spiritual Philosophy, in its higher revelations; to account for the inaccuracies, apparently strange contradictions and seemingly palpable errors of the Bible records; to winnow the truth from the errors of the creeds, and to fix in the mind of the thoughtful reader the one patent fact that the Bible records to be comprehended must be spiritually discerned. A comparison of the phenomena attending Modern Spiritualism and the philosophy they teach with the so-called miracles and the philosophy of Bible times is made, and in a manner that must convince any one of candid mind of the correctness of the author's position.

**CATALOGUE OF TYPOGRAPHICAL RARITIES AND LITERARY TREASURES.** Imported and For Sale by J. W. Bouton. Illustrated with Reduced Photo Fac-Similes of Pages from Many of the More Important Works. 12mo, cloth, pp. 134. New York: J. W. Bouton, 1152 and 706 Broadway.

The above include illuminated Manuscripts and Books of Hours, fine specimens of early printing, unique copies of extra illustrated books, many of which are in superb bindings.

## February Magazines.

**THE VACCINATION INQUIRY.**—The increase of feeling among the people of England that vaccination is not only useless, but detrimental to the health, and at times fatal to their lives, is observable in every quarter. Two of the leading English Reviews, the *Contemporary* and the *Westminster* for January, contain articles relating thereto, the former by J. Allanson Pitman, M. P. for Leicester, the latter by William Tebb. Of these the *Newcastle Leader* says: "The question is one that comes home to every man and woman, and in these articles cannot be answered a revolution in public sentiment is at hand." London: E. W. Allen.

**THE PHRENOLOGICAL JOURNAL.**—Portraits of the authors of "Robert Elsmere," "John Ward, Preacher," "Reveries of a Bachelor," and "Dream Life," are among the attractions of this number. "The Imagination as a Spiritual Sense," is the subject of a far too short article by W. H. Gardner, as it is one susceptible of a wide extent of thought and treatment. "North American Aborigines" is the title of a fine contribution by Annie E. Cole. "Their chiefs," she says, "expressed to the white men their belief in the immortality of the soul: 'we red men cannot die eternally; even the corn buried in the ground rises again.' They were Pantheists, always paying a general homage to the forces and phenomena of nature, and to whatever they deemed greatly their superior in might and power. With the eye of the Spiritualist they saw their ancestors moving in the clouds of heaven, and called the Northern Lights 'the dance of the dead.'" New York: Fowler & Wells Co.

**HERALD OF HEALTH.**—Dr. Vanderbilt shows in the opening article that dark clothing is cooler than white, and hence best adapted to warm temperatures. Following is described "An Original Method of Obtaining Sleep." "Interesting and instructive contents are comprised in the supplementary departments. New York: Box 2141.

**THE GROWING YOUTH.**—Mrs. H. M. Rathbun contributes a short story. "Carlos Noggs" continues his serial. Augustus Baird, Alice Ames, Mr. E. Ebert and W. K. Shalan are the other writers. M. Vernon, N. Y.: F. B. Hawkins.

**THE SIBERIAN MESSENGER.**—The eclipse of Jan. 1st is reported upon by the editor and Prof. Todd, and curious celestial phenomena are recorded. The editor's recent visit to the Lick Observatory is alluded to. Northfield, Minn.: W. W. Payne.

## A New Book.

## STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

I have contributed to various journals during the past year sections from a work on Psychic Science, which embodies the inspirations given me on the spiritual nature of man in its connection with his physical existence and independent thereof. Those who have read these articles will at least partially understand the character of the work. It essays to utilize and explain the vast array of facts in its field of research which hitherto have had no apparent connection, by referring them to a common cause. The leading subjects treated are as follows:

Matter, Life, Spirit, Mind; What the Senses Teach of the World and the Doctrine of Evolution; Scientific Methods of the Study of Man and Results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness Proved by Psychometry; Sensitiveness During Sleep; Dreams; Sensitiveness Induced by Disease; Thought-Transference; Intimations of an Intelligent Force Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Sensitiveness; Prayer; in the Light of Sensitiveness and Thought-Transference; Immortality—What the Future Life Must be; Granting the Preceding Facts and Conclusions; Mind-Cure, Christian Science, Metaphysics—their Psychic and Physical Relations.

I hope to publish the work the coming spring, but desire to secure the cooperation of those interested in this subject by receiving at once, in advance, as many subscribers as possible. Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They can send the money with their order, or when the work is announced, as suits their convenience. The book will be printed on fine paper, good type, and handsomely bound in cloth.

To those who subscribe in advance the price will be \$1.00, postage free. Subscribers' copies will contain the autograph of the undersigned. Address

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Bertha Heights, Ohio.

## Advertisements.

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