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#### THINGS WORTH RECORDING.

Thirted working series is contributed to the BANNER OF LIGHT exclusively, by one of the earliest and ablest writ-ers on Spiritualism and its history; and constitutes, as it proceeds, a hiographical tribute-drawn from the memory and notes of the author-to men and women publicly known in the opening days of the Cause, the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated.-Ed. B. of L.)

Dr. John Gray; "The Most Elegant Practice in New York;" A Philosophic Pioneer; Earnest Efforts to Arrive at the Truth; The Proper Use of the Spiritual Circle, etc.

Perhaps no man of modern times has gained a more enviable reputation as a skillful physician and a true gentleman than Dr. John F. Gray. His early identification with Spiritualism produced a marked influence over many social circles in New York City. It seems to be the fortunate destiny of some persons to escape harsh criticism, and to command a certain amount of deference in spite of eccentricity of thought or unpopular sentiment. Such a one was Dr. Gray. He bore himself always with dignity, and challenged no antagonism. He practiced no concealments, and was fearless and open in his declarations.

As "Observer" remembers him he had a spirituelle external appearance. His hair and beard were long and iron-gray, his figure slight, his manner was affable, yet a little constrained. "Observer" stood a little in awe of him, since he was said to have the "most elegant practice" in New York: By which phrase was meant that he was the beloved physician among the wealthy and aristocratic residents of the city. He was always spoken of with respect, as if it was perfectly proper for him to hold any views without censure, and as if his experiences belonged to a higher plane, as of occultism-much as people speak of Theoso- true knowledge of our relations to the world around phists now. It was as early as 1851 that a society was formed called the "New York Circle"-that held meetings at the members' houses, and from which arose the New York Conference. of which Dr. Gray was a prominent member. and from which sprang the Lyceum, the object of which was to hold public meetings, to secure lecturers, and in fact to consider principally the phenomena of soul or spirit manifestation. Whatever Dr. Gray is reported as saying at the Lyceum or Conference is full of suggestive thought. He was very fond of German Literature, and was an accomplished German scholar. This gave a philosophic turn to his mind, and in Spiritualism he was not a mere wouder-seeker but a philosophical investigator. Although he left but few records of his thoughts, yet those few show that he was moved by no triviality of sentiment in his researches, but made dispassioned and earnest efforts to arrive at the truth. He loved the phenomena well, and always welcomed Katie Fox to his home as if she might be the bringer of glad tidings. In the first years of her mediumship she gave at his house most startling proofs of a power superior to her own, and beyond the control of the Doctor himself: and it was in the belief that these phenomena were to show some new force that the scientist must use, and some intelligence that the earnest minds must consider, that he seconded Mr. Partridge's movement to call a public meeting where the discussion of this power should be deemed altogether proper. In looking over the reports of these meetings it is interesting to notice the different standards raised by different men and women when ethical questions came up. The radical had his language of denunciation; he was the iconoclast then as now; the conservative held to old-time expressions, and clung to familiar phrases. The clash of words came, as was inevitable, but truth came uppermost in the end. Important as these discussions seemed then, what is there left of them now? Hidden away in neglected volumes they represent very little. The voices are silent that uttered the wise sayings or the harangues, and in glancing over the reports "Observer" feels as when reading the epitaphs in a country graveyard. Yet all this effort to get at the exact truth, this delving for the hidden gold, had an unending influence. We find it in the daily press, in the Sunday pulpit, in medical journal and in current literature. It has all done its work, and therefore cannot be called in any sense lost power. "Observer" remembers several timid women, of some literary attainments, who very evidently were "bolstered up" to a position that commanded a better view of men and things | hibit wisdom, or an adaptation of means to ends, on | safest thing for our people to depend upon."

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faith. "Observer" also remembers the men who came with Nicodemus when the sun of observation did not shine, and measured carefully their words, and asked of the way to the light. Are there any such now?

There has been in many minds a great prejudice against the spiritual circle. It has been said to "Observer" often: "I will not let my children sit in such circles; it puts them in a negative condition which is likely to undermine their health; they become nervous and irritable by thus sitting, and show that their nervous forces are exhausted." Mediums have also complained of the depletion of strength that resulted from sitting in circles, until it has become a serious question whether as conducted in the past they were a means of development. It is therefore interesting to read the report of Dr. Gray's remarks at a conference in 1854. He certainly was well-fitted to judge of the good or ill effects of such sessions, having had all his life much experience with

sensitives. He said: "One of the remedies for existing evils is to be found in the property constituted spiritual circle. The orderly development or progress of the race has for its basis the growth of the individual. There is a psycho-dynamic effect produced by others which may be mistaken for progress, as is often seen in what are called revivals of religion. The backslider, in his fall from grace, feels himself to be in a much worse state than he was before his conversion. His misery is simply the result of contrasting his psychological with his normal condition. His imagined redemption and supposed purification are effects produced upon him from without, and in reality his fall from grace is simply the dying out of the physical exotic which took root in his imagination during the warm sun shine and descending showers of the revival. Growth alone is permanent, and that is the natural result of

the spiritual influence received through the true

spiritual circle. The spiritual circle is a state of passivity, a listen ing or negative state, into which impressions naturally flow, either from the spiritual world or from the spir itual side of this world (which is equally valuable) which leads to the enlargement of the affection, perception and judgment-a growth, in fact, of the whole spiritual man. But it should be horne in mind that the spiritual circle, like everything else, depends for its value upon the purpose of those who resort to it. Its use as a means of growth will be as the purpose Human history from the remotest antiquity is full of proof to the point that the most original and progressive minds of every age have, either consciously or unconsciously, communed with the spiritual world through receding from their external or sensuous degree, or, in other words, by becoming negative.

The man who consents to sit in a spiritual circle changes his position with respect to the prevailing religious opinions; and he who admits the undoubted evidence of spirit existence and intercourse with us in this life has by that means grown largely beyond the old plane of thought; he has abandoned hority and has become an investigator for himself. His new nosition necessarily impels a reconsideration of his old notions with respect to his relation to the past, the present and the future. The science of Anthropology requires the light derived through the spiritual circle. We need the discipline of the circle to give us a is, as well as to the world above us." It becomes us to well consider these declarations, for in these later days, as we have said. there has grown up a feeling of distrust of the circle, and the tendency has been strong toward marvel-seeking. No doubt Dr. Grav, recognizing his own lofty aspirations and eager desire for truth, conceived that all were seekers of light who sought to hold converse with the spirit-world.

by Dr. John F. Gray's fearless position and his | the human plane; hence the intelligent use of the raps proves the existence of an intelligent spirit. Nothing below the human is adequate to the solution of the fact, and no intelligence above the human is necessary to its explanation: therefore, its ascription to the human plane manifesting from above the earthlife is a rational necessity. Indeed, we need not go

beyond the raps to confound the philosophy and science of the whole world. The philosopher has no consistent ground from which to attack Spiritualism until he has first solved that problem. It will be time enough for him to enrich the literary reviews and reevil tendency of Spiritualism, when he has demonstrated the mundane origin of this single phenomenon among the myriads of others of daily occurrence in spiritual manifestation."

These utterances of Dr. Gray sound like a living voice speaking to us of the power and wonder of even the simplest phenomena. We almost forget, in the wonders that occur every day that are reported under signatures that command respect, the simple beginnings of this Accult power. How those raps, gentle but firm, thrilled the heart! It was as if a voice spoke the longed-for words: "I am here; there is no death!" and with that voice the clouds of doubt rolled away, and the clear sky of hope and faith shone above. Delightful raps! soulanswering raps! Let us not forget to thank the invisible powers for that "bridge of light" so delicate that few could recognize it, but on which the angels descended with their "glad

tidings of great joy." If "Observer" remembers correctly, Dr. Gray was a member of the "Miracle Circle," as it was called (though perhaps not by its members), that held regular meetings and received manifestations as wonderful as those that occur now. Very beautiful materializations were reported. But few outsiders knew what transpired, and there are no public reports of the neetings.

A life so useful as that of Dr. Gray should have some more fitting tribute than "Observer" can give; but the thinking mind can recognize in the few extracts that we have given of his reported remarks, the bent of his mind. Without doubt he is still an earnest worker in the sphere of Philosophy and Liental Science. In lingering over the columns selected for extracts, fresher and clearer ideas seemed to force themselves between the lines. and above the written words appeared the sign" that signifies a presence:

"Indeed, life had just begun when mortal life ended. The soul not only lives on, but the soul's means of expression, the affections, the intellect, the aspiration, the will, even the ambition. Instead of worldly ambition, however, there is the never-ceasing desire to attain unto the sublimest knowledge and the greatest freedom. The benediction of the disciples of 1850 e laborers of 1890 years is but as a moment of time, yet eternity is in it. A never-ending succession of revelations shall make the future glad. For within every mortal form is the immortal spirit that must reveal itself sooner or later. and when once the environment of ignorance is thrown off each human soul must know itself immortal, and thus sure to be united with spiritual forces, and subject to spiritual laws."

# free Thought.

THE SALOON AND ITS OUTCOME. To the Editor of the Banner of Light:

It seems to me that we Spiritualists, who claim to have discovered a higher and better philosophy of life, have something more to do than to gather in our little circles and séances and congratulate each other upon the solution ligious periodicals of the day with Jeremlades on the of the great problem which has bothered so many generations of men.

We have demonstrated that human life is continuous, that man lives beyond the grave, and that he can come back here and prove it. So far, well and good. It is a great stride beyond the theology of John Calvin and Jonathan Edwards, and has lifted the race out of the mire of a gross superstition-and that is also well.

Now, having saved the souls of men, have we not a duty to perform in trying to save their bodies? How few people realize that there exists in the heart of this apparently Christian civilization a vice so hideous, a crime so black that all other vices and crimes fade into noth ingness before its appalling blackness? I mean whiskey-drinking and whiskey-selling. It does not need argument to prove the evil character of this business; the simple assertion that it is wholly bad, and that it is dragging more men and women down to degradation and death than all other causes combined, no living man will deny. I want to give a few facts about the community in which I live, as an illustration

of what the business is over this whole country New York, Brooklyn and Jersey City contain in round numbers a population of three millions. New York Citylicenses nine thousand saloons, Brooklyn four thousand and Jersey City one thousand; in all, fourteen thousand dens of vice and crime located in the business and residence centres of this great population. Setting aside for the moment the criminal results which inevitably and constantly flow from them, let me present the side of the question which exhibits the enormous amounts of money expended for drink, and which, if changed to legitimate channels, would so greatly alleviate human suffering.

Fifteen dollars per day have been estimated as a fair average business for each saloon ; they could not live on less; this sum, multiplied by the three hundred and sixty-five days of the year, makes fifty-five hundred dollars; and this again, multiplied by the fourteen thousand, makes a grand total of seventy-six million six hundred and fifty thousand dollars in this city alone, annually taken from the wages of labor and devoted to a cultivation of the darkest side of human nature—the sad results being everywhere to be seen in debased individualisms, miserable or broken homes, and a tainted body politic. Ours is a Christian civilization, or is supposed to be; Christian ministers and Christian people in the church and in politics tolerate, legalize and license this business, and tell us that this is the only way to deal with it. What a weak and miserable sham! As if the intelligent moral people of this country did not, if they chose to exercise it, have the power to use the knife, and cut this cancer out by the roots! New York City derives a revenue of a million dollars annually from licensing whiskey shops. and then proudly spends ten millions in taking care of the consequences of the crime; and that she calls political economy. Seventy-six million six hundred and fifty thousand dollars is an enormous sum of money. It means twenty-five dollars a year for each man, woman and shild located within a radius of fifteen miles of the New York City Hall. What would this money do if the expenditure was diverted from this channel and devoted to the legitimate purposes of life? The quesion answers itself. No one need be told that if this seventy six millions of dollars was ap | futility of the attempt of others. plied to the purchase of additional clothing, food and the ordinary necessaries of life, there would be no such thing as poverty stalking in our streets, or skulking in filthy tenement houses. There would be no idle hands, or ragged, hungry men and starving women. The jails would be empty, almshouses might be burned, a thousand policemen could be discharged, criminal courts abolished, and many other social problems solved. And why don't we do it? Simply because we have gotten into a rut. Whiskey has always been sold on our public streets. Saloons and bar-rooms have always existed, and the people have not had the moral courage to rise up and cut down this tree of evil fruit. The saloon has a "pull" with the politicians, and the poli ticians have a "pull" with the saloon. Should any one dare to even speak ill of the saloon the cry comes up from every little political whiffet in the country: "Oh! do n't do it-you will hurt the party!" What sort of morality is this? What kind of a party is it that can be hurt by abolishing the worst crime which has ever fastened itself on the human race? If any such party exists it ought to be hurt-indeed it should be killed outright. Do you know that in this great country of ours we have more than two hundred thousand saloons, the worst dens of iniquity that a civilized nation ever tolerated, and that we have a standing army of men engaged in this business numbering over four hundred thousand, and that it costs us annually nine hundred million dollars to support this army? And what does this army do? protect the country from hostile invasion, build up cities and towns, erect houses for the poor, embellish the land with seats of learning, build canals, steamboats and railroads? Oh! no; such wise

objects of this grand body of soldiers. Then for what purpose is it maintained? Their business is to make, manufacture and deal out to the poor and weak of their fellowmen an irritant poison called alcohol, the most dangerous and destructive element which the human being can take into the system. Their special right is to manufacture drunkards, paupers, lunatics and criminals for honest, sober men to take care of and support; to control the politics of the country-get the offices and spend the revenues. What reason can possibly exist why the non-drinking, temperate members of a community should work for, support and maintain this army of depredators, is beyond all human comprehension. No living man can answer the question.

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The saloon and all of its accessories are absolutely evil; there is not one particle of good in a million of them, and yet we dare not lay a hand upon this sacred, time-honored institution. What a shame upon our boasted civilization-the political power of a great empire truckling to a whiskey shop; the model republic of the world bound hand and foot to a gang of moral bankrupts.

Now I ask the question of you, Spiritualists: Is it not time, and is it not your duty, to take a hand in this business? If the Christians of the world are afraid of it, and make no move to destroy the power of this devil of drink, it is your bounden duty to do it. Some day we shall have to answer, not at the bar of God. but at the bar of our own consciences, for permitting this moral monster to exist.

GEO. A. SHUFELDT. 237 Broadway, New York.

#### WHAT IS SPIRITUALISM ?

BY HUDSON TUTTLE.

To the Editor of the Banner of Light: In most of the statements of principles in

which Spiritualists agree, it has been thought essential to define God, and iterate a belief in him. All received religions rest on the foundation of a personal God, and the relations of man to him, consequently to them it is vital to define his nature, and exact an unovalified belief in him.

The views Spiritualists take of the universe are those of the most advanced knowledge, and opposed to the misconception of nature on which the prevailing ideas of God are based. These ideas had their birth in ignorance, and have been sustained by ignorance and superstition.

As we cannot explain how a single blade of grass grows, how can we understand the attributes of a God who not only makes a blade of

At a later meeting of the Conference Dr. Gray said :

"'Circle' means converse with spirits. There is an analogous state between man and man. All human intercourse may be arranged under this law of circle. One of our chief mistakes is in supposing we are talking at all times with spirits when we may be talking with one another. There is an earth-plane circle as well as a spiritual. The preacher thinks he talks with God; his people believe him, and hence their mistake. We are subject to the same error. Another mistake is in the abuse of the mesmeric re

lation between us in the body: remaining in the circle too long, etc. No circle should be kept in session longer than an hour and a half. No energetic courtship, no poetic fervor should be continued longer to he healthful. The recession from the natural and the approach to the spiritual call into action laws of too delicate a nature to be overtasked. I cannot believe that a gircle can be injured by the evil disposed. The potency of the will depends on the love of orderly use. The lower cannot control the higher; but the reverse is the case. Hence it is that God controls the universe, and thus one orderly mind will control the circle, if all its other members are devils.

I think that in the spiritual circle we should wait patiently until a sure physical manifestation stamps its seal upon the completion of the spiritual connec tion. Spirits have to leave their own plane and enter our sphere before they can communicate. The value of spirit-communion to me is that it has taught me to meditate. It has taught me how to enter into rapport with the spirit-world. It has taught me how to avoid temptation, especially the temptation of death. If teaches how to act. If a person wishes my charity l know when and how much to bestow. It enables the interior Dr. Gray to advise or direct the external Dr. Gray how to act."

Dr. Gray cited an incident in early life, where he was peremptorily ordered from an invisible source to go out of a building in which he was alone at work, there being no person but himself either in or near the place at the time. The order, on his mental refusal to comply, was repeated until he felt himself, as it were, compelled to obey, which he did just in time to escape imminent death from the fall of the building, consequent upon the superincumbent weight of snow. As he stepped from the threshold, his clothes were brush ed by the falling ruins. Such a case might occur by the law of transfer, but no one was

near to make it. The skeptio will say, "it was a coincidence," but he thinks not:

"Now we know that the spirit-manifestations ex-

#### Self-Control.

Rev. Reuen Thomas, D. D., treated this important subject in a very forcible and practical way at the Young Men's Christian Union in this city on the evening of Jan. 23d. The wisest of men, said the speaker, have been of opinion that in self-control is the true secret of happiness. Plato in ancient times. Kant in modern times, are respectable names on that side of opinion. Freedom would be a more popular but much less necessary theme. Freedom seems to be the letting one's self out of prison; self-control the fastening one's self in, but this is only a delusion. Without law there can be no freedom, without self-control no independence. Self-control, according to Plato, implies a higher and a lower principle in human nature. When the upper ranges of our nature govern them the man is said to be master of himself. The self-controlled man is necessarily manly and aristocratic. He follows reason, and is under the guidance of mind. Hence education tends to help toward selfcontrol. Only by assiduously cultivating the upper parts of our nature can the lower be brought into subserviency.

In these days when material success dazzles, whoever stands for the mental and moral is of necessity a benefactor and a source of refinement to the community in which he lives. The materialist must ever be a man whose dissatisfaction grows with his increase. The man of mental and moral life has more happiness than he. Self-control means physical health and moral self-respect. He who is set on finding happiness must tread this road. This is not as so many suggest, a preacher's theme or one belonging to the Professor of Moral Philosophy only-every man in every department of life has to exercise self-control if he is to gain business or fame or friends. The real fight of life is the fight of the higher and nobler with the meaner and lower self. The vulgarity of self-assertion, the refinement of self-repression, are evident. The one is natural, the other comes only by culture. In temper, in speech and in daily conduct nothing is so needful as restraint, especially with ardent and impulsive natures. Self-indulgence costs too much for any wise man to pay the price. Everything we do depends for its quality on what we are. If once we learn to get the whip-hand of ourselves then we have been to a good school, and have gotten the best kind of education.

The severely practical Cape Ann Advertiser (Glouces ter, Mass.) has this pointer for its many nautical readers-and "stay ashers" ones, too: "We have been in business, and booms in stocks; but as long as the foreboom and mainboom hang together, fish is the

grass to grow, but sustains the infinite worlds of space?

Back of all laws is force, which through them touches the world of matter, and is manifested to our minds. What is back of that we do not know, and with our present limited powers of mind cannot know. We are certain it is not a being with personal limitations who created the world out of nothing six thousand years ago. In short, that which should engage the least attention, which is most fruitless, is the discussion of the attributes of God.

Happily it is not of any consequence to us whether we do or do not know of God. It neither affects him nor ourselves. We are creations of law, governed by law, and we cannot escape its control. It is by knowledge, not prayer, we are enabled to adjust our lives in harmony with the forces around us. We are not lost from God, and hence have no sacrifice to make, no especial service to perform to regain his favor.

Hence a belief or disbelief in God, a belief in the god of Buddha or Mohammed, is no bar to the belief in Spiritualism. As a subject, no one has ever satisfactorily explained and no one ever can fathom; all are allowed freedom to make the attempt, or rest satisfied with the

SPIRITUALISM IS THE SCIENCE OF LIFE HERE AND HEREAFTER. It is the knowledge of everything pertaining to the spiritual nature of man; and as spirit is the moving force of the universe, in its widest scope, it grasps the domain of Nature. It embraces all that is known and all that ever can be known. It is a cosmopolitan eclecticism; receiving all good, rejecting all error.

THE SPIRITUALIST is one who is truly spiritual, and embodies the highest ideal of excellence in his life.

MAN IS A DUALITY-a physical body and a spirit, evolved by and out of the physical body. IMMORTALITY .- This spiritual being is immortal.

DEATH is the separation of this spiritual being from the physical body, and does not affect the spirit morally or intellectually.

RELATIONS OF THE SPIRIT TO THE SPIRIT-WORLD .- The spirit holds the same relations to the spirit-world that man holds to physical matter.

SALVATION-JUDGMENT.-There is no arbitrary decree, final judgment or atonement for wrong, except through the reformation of the guilty, affected by suffering and growth. The spirit after death, as before, works out its own salvation. DESTINY OF SPIRIT .- The knowledge, attainment and experience of the earth-life form the basis of the spirit-life: Progressive evolution.

of the intellectual and moral natures is the endless destiny of individual spirits. In the spirit-world, as on earth, each will receive according to his capacity.

HELL AND HEAVEN may be taken as types of conditions, but are myths descending from an age of ignorance.

SPIRIT COMMUNION,-It is possible for deand beneficent purposes are remote from the parted spirits to communicate with their

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#### friends on earth. They are fallible, and retain the qualities characterizing them while in earth-life.

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THE DIVINITY OF MAN. - Individualized spirit is the reality and highest type of causation; is divino (i. c., the highest ideal) and endowed with infinite capabilities. We have a common origin, purpose and destiny. THE OBJECT OF SPIRITUALISM. - Spiritual-

ism encourages the loftiest spiritual aspirations, energizes the soul by presenting only exalted motives; prompts to highest endeavors, and inculcates noble self-reliance. It frees man from the bondage of authority of book and creed. Its only authority is truth; its interpreter, reason. It seeks for the whole and complete cultivation of man, in harmonious development, physical, moral and intellectual.

## THE SPIRITUAL CHURCH. BY WM. H. RANDALL.

To the Editor of the Banner of Light:

We are quite aware that Spiritualists in their protest against the creeds of the churches and the blind thralldom of a false theology have rushed to the extreme of sensitiveness to all religious restraint, and impatience of all churchly teaching and claims. But the time is coming, and now is, when they should drop the iconoclastic hammer and seek to build up. It was necessary in the beginning of this movement to destroy false idols reared in the darkness of a theological past; but are we to put nothing in their place? We may denounce the church, but if it teaches morality and sweetness of living, even though it be blended with much that we conceive to be false, while we have no positive system of ethics, the world will pronounce in its favor and against us. We claim that the angels have given us the purest and truest religion on earth; but the world will naturally ask, where is it taught? and what are its fruits? Are your young coming up a superior race under its teachings? Has it made you Spiritualists sweeter and more perfect men and women? Alas! we find a freedom from churchly restraint has fostered an individualism not productive of harmony. Individuals have become so much of a law unto themselves that they seem to forget that others have rights as well. Absolute spirituality is the only quality that can blend and harmonize, yet there is scarcely a school where the higher ethics of Spiritualism are taught the young, and beyond a Sunday lecture or two no teaching that can come under the head of religious instruction. Why is this? Do not Spiritualists believe in the highest and purest morals? The Master said: "Be ye perfect, even as your Father which is in heaven is perfect." Is this injunction any less true for us than for our Christian brethren? We believe him to have been a perfect medium for the highest and purest spiritual truths, and influenced and guarded by a band of exalted spirits. We may not, then, reject him, although we can see that the world has mistaken him and distorted much that he said. It is the same injunction given by all high and pure spirits of to-day, to emulate the love and wisdom of the Father.

Why should we not have a spiritual church devoted to the expounding of the highest ethics of our faith, conjoined with truth, or spirit intercourse? It is true the world has learned that looseness of morals is no more a part of Spiritualistic belief than of Christian, and that it is not the fault of spirits or their teachings if occasionally some one professing our belief violates the moral law. We claim the highest ethics as the fruitage of angel-teachings, and

that they demand a perfect life. A body of believers animated by no selfish motives, but filled with earnest desire for the best good of their fellows, must in their meet-ings draw to them pure and holy influences which will strengthen and enlighten; but such will never come where egotism and self-esteem will never come where egotism and self-esteem dominate, nor where fault-finding of others and mere intellectual harangues are the repast provided. Truly spiritual teachers or mediums will shed the radiance of peace around them, even though they do not speak. It is the influence of their Angel Bands. The Master said, "My peace I give unto you." Let those who would teach come with hearts attuned to love, filled with the same divine presence that animated and outflowed from him. Words are but the vehicles of thought; if they carry not a spiritual blessing, then are they but sound signifying nothing-no matter what they claim. We cannot mistake truly spiritual mediums. We sense at once their earnest purpose and their entire self-abnegation. Let us seek for such, and come together in childlike humility with love in our hearts for all that is best and truest, and then will the heavens be opened, and those gifts long predicted yet withheld be poured out in fullest measure. There are many who would gladly join a truly spiritual church based on religious princi-ples which the highest nature of man approves. Would that such a one could be organized, filled with love of the Father, our fellowmen and faith in the Angel-World.



Rhode Island. WICKFORD. - Mrs. II. E. Crowell writes, Dec. 9th, 1889: "A manifestation of spirit-power has occurred in my experience, the leading particulars of which I will relate as briefly as the circumstances will admit: My husband, David A. Crowell, was taken sick in 1885. He placed himself under the care of one physician after another, but continued to grow worse until the next year, when he applied for help to a healing medium in Providence, R. I. His dis-case proved to be ulcars on the liver; these healing medium in Providence, R. I. His dis-case proved to be ulcers on the liver; these would form and in a few days break, causing him intense suffering, and so affect him that those who saw him thought he was dying. Predictions of the time off the coming and leaving of these ulcers were given him, and in every instance proved true. Finally the healer told him to leave off work, that a new liver was forming, and that he must do so. He said he could not; but he was told that if he did not, all efforts to cure him would be of no

he could not; but he was told that if he did not, all efforts to cure him would be of no avail. Regardless of this he continued to work, and, as he was told would be the case, contin-ued to suffer until November, 1889, when, his strength gone and greatly reduced in weight, he stopped work. Nov. 8th he took to his bed, expecting never to rise from it, and no one of his friends entertained any expectations that he would; he also lost all faith in the power that had thus far unbeld him.

had thus far upheld him. Now came the most wonderful experience. His voice was taken from him, and was not re-stored until two weeks ago to-day. The next night his eyesight left him, and he was told he night his eyesight left him, and he was told he would sleep about two weeks; that he would revive at times and speak, but would not real-ize what he said; and it was further said if we could not recognize that he breathed, and even could see no moisture from his breathing on a glass held at his mouth, we must not be alarm-ed. We were directed to allow no persons to enter his room from mere curiosity; only those should enter who were with him in the work; no one must touch him; the consequence of doing so would be his passing to spirit-life. Continuing, he, or the influence speaking Continuing, he, or the influence speaking through him, said: 'I should be satisfied to go, but this is to be a test of spirit-power. Keep the room darkened and well ventilated. Now fix my bed, and do n't disturb it again.'

He offered an invocation, sang, and said: 'Not my will, but thine, be done.' After having called for nourishment, and be-ing supplied, he passed into a state of trance. He aroused and asked for milk once or twice a day, but did not open his eyes. His voice changed, and in that and other ways he appeared to be another person. The controlling intelli-gence said an operation was to be performed that would be completed in ning or ten days. l inquired whether he would suffer much, and was told that he would not. Afterward it was said that he was in Paris; at this point he talked in French, and sometimes in imperfect

English. The third night of his sleep the bed-clothes were thrown down, his hands were above his head, and he seemed like one etherized; it was terrible to hear the groans which lasted about five minutes. This was repeated five nights. there induces the groans which lasted about if the minutes. This was repeated five nights. If e slept seven nights and six days; on the morning of the sixth we heard him talking. We went into the room and his eyes were open for the first time, but he closed them and was talking with his father, who passed to spirit-life thirty years ago; he was saying: 'Yes, I will go with you, but 4 must leave you and go home.' He then waved his hand and said, 'Good-by,' then sang: 'We shall know each other better when the mists have cleared away.' He then talked a long time, said he should never doubt the power again. Before going into the sleep he was short-breathed and distressed for breath nearly all the time since February, 1880, but now he breathed seasily. He says it seemed that his liver had been lifted from his side while in the sleep. There were times when we could not see that he breathed at all, and there was so much power in his room we could stay with him but a few minutes at a time. The emana-

him but a few minutes at a time. The emana-nations from his body were like those from one in a state of decomposition. We were told he was casting off a death-element, and to put tar in his room, which we did. While he lay in this sleep people who looked at him thought he would not come out of it; that it was a death-

of faith now going on in New York—as demon-strating that the Christian dispensation as a system of creeds and tenets is doomed, and that the time is coming when its followers will have to admit that their structure has been resting for all these centuries on an erroneous foundation. When Martin Luther and his ad-herents let down the bars, and advised the multitude to read and think and reason for themselves, a death-blow was dealt to theology per se. This fact I would like to impress on the memory of 'Christian Spiritualists,' so-called. Spiritualists should, of a truth, feel to take advice from wise teachers in the higher life, and let old things pass away, and all things become new."

#### Ualifornía.

SAN FRANCISCO. - L. Bushnell writes: "Noticing in THE BANNER of Jan. 4th the statements of Mr. Ordway, Jennie Rhind and Mr. ments of Mr. Ordway, Jennie Khina and Ar. Anderson relating to their experiences with Dr. D. J. Stansbury's mediumship, I am led to give you an account of a remarkable test I re-ceived through the same means on a public platform. I never saw Dr. Stansbury previous to the time of my receiving it, when I informed the audience (at his request) that he was a stranger to me. We were called to part with our only child, a son, one year ago last April. I have been in the habit of visiting the spot where his earthly remains repose every Satur-day or Sunday to place flowers upon his grave. The Sunday I will refer to I was there with my flowers as usual. In bending over the hallowed spot I distinctly heard above my head, 'Mam-ma, go to the hall to-night.' Again, 'Mamma, go to the hall to-night.' Again, 'Mamma, go to the hall to-night.' Again, 'Mamma, go to dd Fellows Hall. We repaired to the place, wondering all the time could this be the hall. On arriving, people were filling the hall rapidly. We waked in with the crowd and up the aisle; to my great and glad surprise there were two vacant seats in the first row from the platform. A gentleman stepped upon the platform hold-Anderson relating to their experiences with

from the platform. A gentleman stepped upon the platform hold

A gentleman stepped upon the platform hold-ing an instrument; he adjusted it to a small table standing in the center (I afterward knew it was Dr. Stansbury). Parties seated near us remarked: 'There are wires running up through those table-legs.' Just then the Doctor gave the table a push, which sent it across the platform nearly its entire length, and we heard no more from those parties. I then felt impelled to close my eyes, and imme-diately I saw a hand and arm come from be-neath the table and manipulate the instru-ment. Then a face came, looked at me, and I saw the name, 'Morse.' I also saw my son, and many spirits.

many spirits. The hall was very brilliantly lighted. Mrs. J. J. Whitney came forward and gave a few tests, then introduced Dr. Stansbury, who made a short address, inviting all to come forward and examine the instrument. Several telegraph operators came and handled the litthe instrument without gloves, appearing to think there must be something secreted within its grasp that they were going to know about. Two were induced to go upon the platform and read the messages off as they came, the doctor standing two or three feet back from the table. The first message that came was doctor standing two or three feet back from the table. The first message that came was: 'le who knows it all is a fool. Tom Paine.' Other messages came and were recognized. At length I was startled to hear: 'Mamma, the picture is all right. Willie E. Bushnell, Jr.' The picture was one of himself that an amateur artist had taken in crayon from a fine weinting: had taken in without the knowledge painting; had taken it without the knowledge of any one save myself, as it was to be sur-prise as well as a Christmas gift to a dear and admired friend of my deceased son. I was dis satisfied with the picture, as I considered if detracted from my darling's beauty. I de clined to have it framed. I was aghast with

clined to have it framed. I was aghast with astonishment, not dreaming such a message could come to me across the border-line of eternity, telling our little secret. Dr. Stansbury left the city the next day. I wished so much to thank both him and his guides for the kindness extended my spirit-child. My dear boy knew the anguish of sepa-ration had cankered his mother's heart; he knew a word from him (beyond all cavil) would bring a ray of light and joy to the desolate hearth-stone. It was a test of spirit presence and ability to communicate with mortals no sensible person could doubt. God bless Dr. Stansbury and his guides, who, I trust, will re-ceive the thanks of those whose gratitude lan-guage fails to express; those who will ever bear the banner of honor and justice aloft to wave over whom it is due."

#### Missouri.

through the mediumship of our good brother Dr. H. P. Fairfield—as evidenced by such a large proportion of the audience coming pre-pared with Bibles and note-books. Bro. Fair-field has so well pleased the critical audiences here that it is the unanimous desire of the official members of our Association to prevail upon him to civing a series of leatures during olicial members of our Association to prevail upon him to give us a series of lectures during the Sundays of March, especially in view of the fact that our forty-second Anniversary occurs during that month, and our congregations at that season are largely composed of Christians, who need to have the Gospel of the New Dis-pensation brought to their attention."

#### District of Columbia.

WASHINGTON.-Goff A. Hall, Secretary, writes: "The First Society of Spiritualists has been enjoying a rich and intellectual treat in having, as speakers, for December Mrs. Nel-lie J. T. Brigham, and Miss Jennie B. Hagan for January. Our beautiful hall was crowded with large and deeply-interested audiences, who enjoyed to the fullest extent the beauti-fully expressed though the set of these brillion who enjoyed to the fullest extent the beauti-fully-expressed thoughts of these brilliant speakers. Their lectures were grand, and the poems of each were simply gems of beauty. Their work here has been full of success; and the purity of their lives and characters has drawn to them personally, and to the Cause of Spiritualism which they so earnestly presented, many seekers after the truth of the Spiritual Philosonhy

many seekers after the truth of the Spiritual Philosophy. We have been largely benefited by the min-istrations of Mrs. Brigham and Miss Hagan, and have engaged both to serve us the uext season. They will receive a royal welcome on their return to us. Fortunate indeed are the societies which can secure their services."

WASHINGTON .- "Senator" writes: "Dr. F. H. Roscoe spoke again in Willard's Hall on Sunday evening, Jan. 26th, giving even better Sunday evening, Jan. 26th, giving even better satisfaction than on the evening of the previ-ous Sunday. His theme was: 'Home and its Influence on Earth and in the Spirit-World.' The psychometric readings given after the lecture were something beyond description— being wonderful and/marvelous. Strangers from distant localities were indeed surprised at what they received in this direction."

#### New York.

HOOSICK FALLS .- M. E. Dick writes: " am pleased to testify to the power of healing contained in Dr. Vosburgh's magnetic paper. Having used it for myself and friends with wonderful success, I can cordially recommend trial."

#### Written for the Banner of Light

AN ELEGY ON HEMLOCK HALL,

The Former Meeting-Place of the Spiritualists of Western New York; and Famed as the Local Head quarters of the Anti-Slavery, Temperance, Equal Suffrage, Patriolic and Other Reform Movements.)

#### BY EMMA TRAIN.

lere, where the mournful breezes sigh above The crumbling ruins falling to decay, We bring the tribute of our human love Upon the broken altar-place to lay.

And standing mid the loneliness so vast, The former glow illumes our mental sight;

Till in the splendor of the sacred past Each rude, rough plank seems touched with living light.

What stirring thoughts have found expression here!

What mighty principles of human good! What great reforms been voiced from year to year. Awakening lives to truer brotherhood!

lere stood immortal Denton in his prime, And gave the waiting world his living thought That echoes still adown the aisles of time. With all its glowing inspiration fraught.

Here stood Lucretia Mott-the good, the true-And spoke her burning words for freedom grand That sank like seeds in human hearts, and grew To glorious harvest o'er a fertile land.

lere stood a Wright, and voiced with manly grace His message to an eager, waiting throng; Here, gentle Mary Davis had a place To aid the weak and overthrow the wrong.

Here Douglass, with white soul and dusky brow, Spoke for his bonded-race strong words and brave; Here came a Peebles, bearing heaven's vow The sinful and the fallen ones to save.

A Stebbins' feet these hemlock planks have pressed Our own loved Taylor's voice with words of cheer Broke off the pulsing silence heaven blessed

## FEBRUARY 8, 1890.

• 6

afflicts his child?" To this her guides replied that in their opinion the Constitution of the United States—if properly interpreted in the spirit in which it was framed—would not sus-tain such a law, if it were enacted. Justice, however, in matters of this kind, was very hard to obtain in the courts, and so they would counsel a constant and diligent watch on the part of the people, so that no such bill shall be-come a law. It is far more easy to 'prevent the passage of such an enactment, than to re-peal it when passed. In the evening service her address (as was that of the morning) was received with close attention. Several questions were also asked, in reply to one of which—regarding the use of capital punishment—her guides replied that slace people had not yet outgrown the barba-rous practice, electricity was at least an im-provement in the act—but the killing of man was strictly forbidden by the very Bible to whose injunctions the Christian world in gen-eral gaves uch weight. Going further, she spoke of prison discipline in the same vein of thought followed by Col. Ingersol, recently, viz: That imprisonment should have reform rather than punishment, growth rather than torture, for its main object. Efforts should the so directed punishment, growth rather than torture, for its main object. Efforts should be so directed that the criminal might be better fitted to enthat the criminal might be better litted to en-ter spirit-life than he (or she) was when the act was committed which caused said imprison-ment—since disembodied spirits had great power to bring about injurious effects in com-munity, out of revenge, through direct action upon the negative ones in the earth-form.

As noted last week, Mrs. Lillie speaks in Cleveland, O., during the month of February, and the friends there are to be congratulated on their good fortune in obtaining her services. Her powers (or those of her guides) in replying to living questions of the hour should be thoroughly utilized during her engagement in that city.

#### Cleveland (0.) Items. Fo the Editor of the Banner of Light :

Dr. Henry Slade has been in Cleveland the past week, and though somewhat indisposed, has given quite a number of very satisfactory sittings. He is staying at the Hollenden Hotel, and will remain until about the 9th of February, when he goes to Norwalk for three or four days, and from there to Toledo, O., for a week or ten days. Mrs. F. O. Hyzer has been holding Sunday

Mrs. F. O. Hyzer has been holding Sunday afternoon lectures at the residence of Mr. F. Muhlhauser the past month, and in future will hold her meetings in Memorial Hall. An effort is being made by the more philosophical Spiritualists of this city to retain Mrs. Hyzer as the regular speaker for "The Cleveland School for Psychic Culture." Mr. J. Clegg Wright spoke to large audi-ences in Memorial Hall during the past month, and gave a highly instructive course of week-evening lectures on subjects pertaining to phe-

evening lectures on subjects pertaining to phe-nomenal Spiritualism and mediumship, etc. nomenal Spiritualism and medi He goes from here to Cincinnati.

During the month of February Mrs. R. S. Lillie will speak for the Society for the Advance , of Scientific Spiritualism, morning and even-ing, in Ellis's Hall—a new hall on the ground floor. THOMAS LEES.

#### Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trythat loathsome disease Catarri, and vanly try-ing every known remedy, at last found a pre-scription which completely cured and saved him from death. Any sufferer from this dread-ful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge.

#### Spiritualist Meetings.

ALBANY, N.Y.-First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10% A.M. and 8 P.M. Admission free. The Ladles' Aid meets same place every Friday at 3 P.M.; supper served at 6 P.M. J. D. Chism, jr., Secretary. ANDERNON, IND.-The Society of Spiritualists meets regularly in Westerfield's Hall. BROCKTON, MASS.-First Spiritualist Ladles' Aid Society meets in its hall in Crescent Block every Sunday evening. Carrie E. Nevins, Secretary. Lyceum meets in same hall at 12%. James Abbott, Conductor.

same hall at 12%. James Abbott, Conductor.
 IBRIDGEPORT, CONN... The Spiritualist Union.
 BRUFFALO, N. Y... Pirst Society of Spiritualists...
 A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7% P. M. Willard J. Hull, President.

dent. BANGOR, ME.- Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary. CHICAGO, ILL.- Mrs.Cora L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

Boston, Mass.

Originated by a physician, Johnson's Anodyne Liniment is prescribed by many regular doctors.

**Telling the Story of a Gold Ring.** A young man in full evening dress stood on the stage in Willard Hall last evening and held in his hand an old-fashioned gold ring, curi-ously engraven. While holding the ring in that position and remaining in full view of the audience he gave an outline of the history of its owner, whom he had never seen or heard of, and also told how the ring came into that person's possession. According to a lady who afterward claimed the ring the history was correct. This was but one of a number of psy-chometric readings with which Dr. F. H. Roscoe entertained a large audience has evening, after entertained a large audience last evening, after his lecture on Spiritualism.—The Washington Post, Jan. 20th, 1890.

#### All the World's a Stage.

All the World 's a Stage, And to enable every one to act his part well needs that he shall be in perfect health. The very best of time and energy in buildiently shattered the Chris-time and energy in building a new structure, offorts at founding organizations, societies or index between the shattered the chris-time and energy in building a new structure. Induce prompting to estimate the perfect health. The very best index between the the shattered the chris-time and energy in building a new structure. Induce prompting to estimate the perfect health. The very best index between the structure and the structure and the structure and the perfect promotion has, comparative prometica cases. We refer to Beecham's Fills, a stapic to stay; the intelligences superintending the public for over filty years, and already in great de to stay; the intelligences superintending the proceptize that should those succeed in their medicine, arrousing and strengthening the system, and prompting every organ to the proper performance integrent statistic on as a public test me-time times more used he England than any othe south to be given as unfettered to forms and into the sole Agents for the Duiled States, Br anine times more used he England than any other in a ruts, and its life be sarcificed to forms and into pensets for the Duiled States, Br Allion & Co., see Chail street, New York City, with will forward them to any address upon receipt of price.

Massachusetts.

slept.'

BOSTON .- A. S. Hayward writes: "I recently met a gentleman who related to me an interesting experience he once had with the lately ascended medium, Mrs. Rockwood, of lately ascended medium, Mrs. Rockwood, of this city: 'My name,' he said, 'is L. P. Emory, I reside in Lawrence, Mass. I was having a communication from my spirit-mother through Mrs. Rockwood, which was quite interesting and truthful, when suddenly the spirit stopped speaking, and said, "I must go and see your father; he is very sick, and is calling for me."' Mrs. Rockwood seemed astonished at the spirit leaving control so unexpectedly, and was in a leaving control so unexpectedly, and was in a semi-trance condition when Mr. Emory asked what she said. Mrs. Rockwood replied that she pose and their entire self-abnegation. Let us | could not inform him of anything she had

his father had passed to the spirit-world.'

REHOBOTH .-- Ora F. Smith writes: "Why is it that so many of the converts to the new spiritual truth should be so unwilling to give up their hold on the old system of thought which they profess to have outgrown? Those who have had their eyes opened to the new light should see-it appears to me-that there

parent that the theological colleges and schools of the day are but means for perpetuating the creeds of the past—having no welcome for the revelations of the present, and the hopes of the future.

Some of our speakers and writers seem to feel that they have sufficiently shattered the Chris-tian edifice, and that it is now best to use their time and energy in building a new structure, more beautiful and harmonious. Such, in their

ST. LOUIS.-A. H. Colton, Corresponding Secretary, writes: "The First Association of

Spiritualists has elected the following officers Spiritualists has elected the following officers for the ensuing term: President, M. Goettler; Vice-Presidents, M. S. Beckwith, John M. Col-lins, Chas. A. Mantz, Geo. E. Williams, Eno Lumsden aud T. B. Wilson; Corresponding Sec-retary, A. H. Colton; Financial Secretary, C. L. Graessle; Treasurer, Richard Kershaw. A Committee was appointed to draft Constitution with view of having the Association incorpora-ted

our meetings are now held in Garrison Hall, corner Easton and Leonard Avenues. Visit-itors, especially strangers in the city, are cordially invited to attend. Services at 3 and 7:30 M. each Sunday. Following is a brief synopsis of an interesting

lecture delivered before the Association Sun-day, Jan. 19th, by Rev. Jas. De Buchannane: In the life of every great and good man we can find something to enulate. Especially is this true regarding Jesus Christ, who never taught or claimed that he was of divine origin, por was it authoritatively taught until after taught or claimed that he was of divine origin, nor was it authoritatively taught until after the Council of Nice. We believe Christ was human, and only human. With this view we can understand him when he says, 'Greater works than these shall ye do.' Even according to the Christian idea a miracle is an impossibil-ity. If God is unchangeable he cappet sup to the Christian idea a miracle is an impossibil-ity. If God is unchangeable, he cannot sus-pend or annul a law of his own making. Christ undoubtedly possessed mediumistic powers. The Christians' claim for Christ's divinity rests almost solely on his having, as they assume, raised the dead; yet on raising Jairus's daugh-ter he distinctly affirmed, 'She is not dead, but sleepeth.' So also in the case of Lazarus; and ve find circumstantial confirmation in the fact that after four days in that hot climate decomposition had not set in.

position had not set in. Is God limited by our faith? No. Yet Christ at Capernaum was unable to do mighty works be-cause of the unbelief of the people. In our day thousands have been given up as incurable by physicians, yet healed by magnetic or spirit doctors. In our day, as in Christ's, the element of faith, or at least passivity, is necessary. It is one thing, however, to believe with the head, and quite another with the heart; the latter influences the life and conduct. Has Spiritual-ism made you better, or does your character ism made you better, or does your character remain unchanged?. Let us show the Church they have no monopoly of true righteousness, that their God-Christ is our man-Christ, and while they cannot attain to God's estate, we can and will make Christ, the man, our model and example."

To bear some truth to listening mortal ear,

And here the Angel-World with message came A down the winding stair with noiseless tread. And brought to earth the glad, immortal flame To light this human altar-rudely spread.

Through lips entranced they spoke the higher '' word ' A Richmond, Howe and Watson oped the way; And weary, mourning hearts to rapture stirred As broader truths brought out a better day.

Ay, softly tread, for holy is the place, With its high hopes and grand impulses given. Though rudely built, it has a tender grace, For it has been an altar blest by Heaven.

Good bye, Old Hall, for nevermore we know Shalt thou be made a place for Wisdom's proof, Or hearts respond to pleading human woe Beneath thy now decayed and falling roof.

Thou art not dead, Old Hemlock Hall; But liv'st in grateful hearts forevermore. Where'er the voice of Freedom loves to fall Thy name is still revered on sea and shore.

The wintry winds shall moan thy requiem rude, The wintry snows thy winding sheet shall lie. We leave thee in majestic solitude For newer things. Good-bye, Old Hall, good-bye. North Collins, N. Y.

#### Mrs. R. S. Lillie.

A correspondent writes that this gifted lady closed her plasent engagement with the Berkeley Hall Society of Spiritualists, Boston, on Sunday, Jan. 26th-on which occasion there was a large attendance.

During the services several questions of an During the services several questions of an important character were propounded by the audience, and received thorough and satis-factory treatment by Mrs. Lillie's guides. In response to one bearing on Pope's poetical statement, "Whatever is, is right," she said that "Whatever is," is right from the condi-tions which produce it at the time of such pro-duction; it could not be otherwise under the circumstances; but it would not be right, per-haps, on the morrow, for progress is going on, and conditions would then be changed, whereby it would be submitted to a different judgment. judgment.

judgment. In answering the question: "Is there any fixed standard as to intellect, that guarantees the immortality of the spirit or soul of human beings? or are all souls born immortal without regard to the amount of intellect they posses?" her guides took the ground that immortality was a natural inheritance, and was for all humanity, without regard to belief or unbelief of the individual. Immortality was a condi-tion attained to by all under the law of life, without reference to the wish or willingness of human beings experiencing it. The idiot had a spark of the great Universal Spirit with-in him that could not be blotted out of ex-istence; and in coming time, freed from the cramping conditions incident to the malforma-tion of his physical body, would find growth and progress awaiting him through a never-ending eternity. Children prematurely born lived on, in an established identity, in the spirit-world, without question—in view of the amount of proof which was given both by the revelations of the Spiritual Philosophy and the demonstrations presented by its recorded pho-nomena. In answering the question: "Is there any demonstrations presented by its recorded phenomena.

nomena. A question was asked, to the following effect: "Would a State law be constitutional that would compel a parent to employ any particu-lar mode of medical treatment when disease

CHICAGO, ILL.—The Spiritualist Mediums' Society teets in Martine's Hali, 104 22d street, Sundays, at 2:45 P. M. CHICAGO, ILL.—The Harmonial Society of Spirit-talists holds public meetings every Sunday evening at 7%, it the half in building northwest corner Peoria and Monroe treets, entrance 93 South Peoria street.

streets, entrance 93 South Peorla street. **CLEVELAND**, **O.**—The Children's Progressive Ly-ceum No. 1 meets regularly every Sunday In G. A. R. Hall, 170 Superior street, commencing at 164 A. M. I. W. Pope, Conductor; Thomas Lees, Corresponding Secretary. **CLEVELAND**, **O.**—The First Spiritual Advance-Thought School holds regular meetings every Sunday at 2½ o'clock at 559 Pearl street. Mrs. L. H. Parker, President. **CHATTANOOGA**, **TENN**.—Meetings are held reg-ularly in Market-street Hall. Dr. George A. Fuller, speaker. **DETEOUT** MUCH — Meetings are bald ware.

**DETROIT, MICH.**—Meetings are held every sunday at 3 P. M. in Coöperative Hall, Hilsendegen Block, Monroe Avenue, Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Seats free.

Chairman. Seats free. **DENVER, COL.**—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1543 Chainpa street. P. A. Simmons, President. **EAST PORTLAND, ORE.**—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and 6 streets, each Sunday at 3 o'clock. Miss Welda Buck-man Secretary.

**FITCHBURG, MASS.**—First Spiritualist Society meets in Red Men's Hall, 2394 Main street, every Sunday at 2 and 7 P. M. Mrs. E. C. Loring, 113 Blossom st., Sccretary.

LOWELL, M.S.S.-The First Spiritualis Society meets in Grand Army Hall. Thomas T. Shurtleif, Clerk. LYNN, MASS.-Spiritual Fraternity holds meetings every Sunday at 2% and 7% P. N., at Temphars' Hull, 56 Mar-ket street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill, Secretary

Secretary. LAWBENCE, KAN.-Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary. MONTHEAL, OANADA.-Meetings are held in the hall of the Religio-Philosophical Society, 2456 St. Catherine street. George W. Walrond, speaker.

NEW ORLEANS, LA.-The Spiritualistic Associa-tion holds meetings in Minerva Hali, Clio street. H. L. Sei-

NEW HAVEN, CT.-First Spiritualist Society; hall 18 Orange street. J. W. Sypher, President; A. F. Champ-in Scaretory.

A Orange street. J. W. Bypner, Account in, Secretary. NORWICH, CT. - First Spiritual Union. - Meet-ings are held overy Sunday in Grand Army Hall, at 1% and 7% P.M. Mrs. J. A. Chapinan, Secretary. Children's Pro-gressive Lyceum meets in same hall at 12 o'clock. William P. Myers, Conductor. Accountion of Spiritualists holds

NEWARK, N. J.-Association of Spiritualists holds neetings Sunday ovenings at 17 Halsey street. Mrs. Dr. S. Y. Martin, President; Frank W. Wilson, Vice-President; C. Hough, Secretary.

Hough, Sceretary, **POHTLAND, ME.**—The First Spiritualist Society holds services every Sunday at 2½ and 7½ r. M., and Friday at 8 P. M., in Reform Club Hall, corner Congress and Tem-ple streets. H. C. Berry, President, No. 70 Lincoln street. **POHTLAND, ME.**—"The Porthand Spiritual Tem-ple" holds regular meetings on Sunday in Mystic Hall. **PITTSHUE GH, PA.**—The First Spiritualist Church has lectures overy Sunday morning and overing. Children's Lycoum meets at 2 P. M., in the hall 6 Sixth street. J. II. MeElroy, President; C. L. Stovens, Vice-Fresident; J. H. Lohmeyer, Secretary. **POHTLAND OFF**—Two Societies hold compared

Jonmoyer, Secretary. **PORTLAND, ORE.** — Two Societics hold regular ser-rices: The Philosophical Spiritual Society in Central Hall, Jol. O. A. Reed, President—P. Haskell, Secretary; the First spiritual Society in G. A. R. Hall. Maj. O. Newell can be addressed for particulars.

SPHINGFIELD, MASS.-First Spiritual Society. Sorvices are hold overy Sunday at 2 and 7 r. M. in Graves Hall, 322 Main street. O. I. Leonard, President; J. P. Smith, Secretary.

Scheiner, SARATOGA SPRINGS, N. Y.-The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10% A. M. and 7% P. M. E. J. Hullag, Clerk.

ST. LOUIS, MO.—Meetings are hold Sundays, 3 P. M., by First Spiritual Association, in Brant's Hall, 9th and Frank-in Avenue. Samuel Penberthy (at Hotel Westeran), Sec-

rotary. **ST. PAUL**, **MINN**.-Meetings are held regularly by the Spiritual Alliance in Waucota street Ohnpel, between 8th and 9th streets, overy Sunday evening at 7%. Mirs. Mary A. Tussey, Secretary, 223 East 8th street. **TROY**, N. Y.-The First Society of Progressive Spirit-ualists holds meetings in Room 18, Keenan Building, Sunday evenings at 7%. Ladies' Ald Society in same room Thurs-day evening.

THENTON, N. J.-Pirst Association of Spiritualists holds mootings in its Hall in Taylor Opera House, Greeno street.every Sunday afternoon and evening. W. J. Hib-bort, Freeddent; Wm. Hibbert, Secretary. WOILOESTER, MASS.-Meetings hold overy Sun-day Saud 7 P. A. in Continental Hall, corner Main and Fos-ter streets.

tor streets. **WATEBRTOWN, N. Y.**—The First Progressivo Spir-tual Boolety holds Bunday meetings in its new Temple on Davisstreet. Sunday afternoons 2/5; ovenings, 7/5. Lectures, tests and psychometric rendings by Mrs. E. Cutier, of Phila-delphia. Mrs. Kattle N. Matterson, Secretary, 26 Main st.

## FEBRUARY 8, 1890.

#### THE FRONT GATE.

An old and crippled gate am I, And twenty years invo passed Since I was hung up high and dry Betwist these posts so fast; But now I 'vo grown so powerful weak— Despised by man and beat-I'm scarcely strong enough to squeak, Although I 'm never greased.

"T was twenty years ago, I say, Wien Mr. Enos White Came kind of hanging round my way 'Most every othor night. He hung upon my starboard side, And she upon the other. Till Susan Smith became his bride, And in due time a mother.

I groaned intensely when I heard-Despite I am no churi-My doom breathed in a single word: The baby was a girli And as she grow, and grew, and grew, I loud bemoaned my fate; For she was very fair to view, And I-I was a gate!

Then in due time a lover came

Then in duc time a lover came Betokening my ruin, A dapper fellow, Brown by name, The grown-up baby wooin'. They sprang upon me in the gloam, And taiked of moon and star. They 're married now, and live at home Along with ma and pa.

A tong with ma and pa. My lot was happy for a year, No courting night or day— I had no thought, I had no fear Bad luck would come my way. But oh! this morning, save the mark! There came a wild surprise; A shadow flitted, grim and dark, Across my sunny skies.

A Doctor with a knowing smile, A nurse with face serene, A bustle in the house the while, Great Scott! what can it mean? My hinges ache; my back is weak, My plokets in a whiri; • I hear that awful Doctor speak: I t is another girl. — Denver Tribune.

Original Essay.

WHEN WILL THE GOOD TIME COMEP

BY. J. S. LOTTRITZ.

If men were angels, there would be no need for the question. As they are not all angels, it should not be a very hard task to find the cause of this lack of development. Those men in whom lays the power to remove serious obstacles desist from lending a helping hand because it is not to their selfish interest. Selfishness and superstition together are a mighty pair. Born in iniquity, and responsible for all of humanity's shortcomings, they would be sure of an endless and victorious career were it not for the fact that the Car of Progress, like that of Juggernaut, rolls ever onward, slowly but surely, and at Dame Nature's will.

Go where we will, no matter what part of the globe, there will be found the same old longing, the same old question silently being asked: "When will the good time come?" It is natural for a soul to seek its proper sphere, and it is just that which thrills the hearts of every branch of the human race. As the ancient Hebrews were inspired with the belief in the coming of a Messiah, so were the olden. time Christians willing martyrs, buoyed up with the hope of reward, and the promise of a coming Millennium. Even the Pagan nations of old looked to the far future for an endless period of happiness, though only their poets and philosophers ventured expressions of a descriptive nature. It is the same with people of the present day, but the expectations run in many channels, and are pictured in as many forms

Old Father Time must be a tired witness of the many awakenings to matters of fact, but no doubt the pleasant surprises met with by the endless stream of humanity passing over Death's Causeway have served as an Elixir of Life to the old gentleman a magic stimulant, so to speak. We of the present day are at liberty to form our own conclusions in regard to this question, and if we are possessed of the faculty of comprehension to be expected from

forts to make life pleasant for ourselves and neighbors, but am sorry that his hopes or aspirations as to the future are not of a higher order. While I pity him, I consider him far above his theological brother, because he is more open to conviction as a general rule. It is a matter of historical record, wherever civilized nations exist or have existed, that of these two classes of people the materialist has been the better friend to mankind, yet both are equally astray as to the question under disoussion.

To an intelligent body of Spiritualists the solution of the matter of inquiry at hand ought not to be difficult to arrive at, more especially those who hold direct communication with their spirit-friends. That a good time has been in existence at all periods of the past, and that it will continue forever, is no longer a question of doubt to candid and honest investigators of spiritual phenomena. All our spirit-friends report a state of affairs in their various spheres which we earthly beings are unable to comprehend. Yet, in putting these reports together, if they do prove beyond a doubt that our spirit-friends can and will return to us if we will but receive them, there is to my mind a natural object in all of this testimony. While our spirit-friends are ever ready to welcome our advent to their bright side of existence, they do not advise unnatural means of egress from our side of life. In meeting with spirit-friends we find they are more obedient to natural law than we of mortal clay, not because it is harsh or strict, or in any way a source of discomfort, but because it comes to them as a pleasant course of progression. We hear nothing from them which savors of disobedience to this natural law. Has, then, this law any more or better control of them from the fact of their being spirits, and having a better organism to work upon, than it has of us? The evidence so far given shows that we are Nature's children just as well, and that we are subject to the same control or law, but as we are not of the same degree of perfection we cannot show the same results.

But each of us will in time be cognizant of what now is still unknown, and it is our bounden duty, if we know where to locate the source of needed information, to apply ourselves diligently in such direction as is indicated to us. If we find a path in life most favored by visitations of enlightened spirits, let us seek them and profit by their knowledge and advice. As we of earth improve ourselves in natural development, so much more marked will be the improvement in the spirit realms. It always has been the case, and there has no reason whatever yet been shown why it should not continue to be the case.

If scientific research reveals to us clearly that every grade of living things upon the earth has given evidence of marked development and perfection, it has given no other reason for if than Nature's unchangeable law.

What in former periods were dragons and hideous reptiles of large dimensions existing in an endless area of swamps and marshes, are now represented by less harmful snakes and harmless toads or frogs, and they are confined to certain localities. The whole face of the earth has similarly changed, or improved, the traces of former periods being still easily found. And Nature has not confined her work to any particular locality of the universe. On all sides the magnificent array keeps moving, each planet, sun or star in place, new ones are con tinually being created or coming into view; and yet there are millions of poor deluded creatures of earth who really believe that Nature will retrograde in one particular part or section of her work and allow ninety-nine one hundredths of her children of earth to be tortured forever and ever in a theological hell.

Nature, my friends, knows no other work or occupation than her own perfection. Nature people following an advanced line of thought, is everywhere, and is everything, from the there ought to be no difficulty in discerning smallest atom to the most beautiful and grandest thing or being conceivable. We have proof conclusive that a good time has always been and always will be in existence in the spirit realms, and by Nature's will. If Nature has succeeded with humanity so far in so many years, what is there to prevent the same degree of improvement in ages to come? And who will deny, and be sure of what he says, that in time to come the earth will be an abode of perpetual happiness and peace? If one by one the blots upon humanity's career have disappeared in the past, why should not the future bring forth similar results? My friends, when I say the good time is coming, I mean a period in humanity's career when superstition and selfishness and fear will be unknown, when all men and women will be truly equal. As our sands of life run out, and we begin anew in the spirit realms, we will be better able to appreciate the beauty and grandeur of Nature's work, and we will be more potent factors in the general system of improvement. But while we are still in the flesh let us strive for spiritual knowledge, for ye who seek shall find. Whenever inspired with good thoughts, let them work out. Let us do our duty to one another as true men and women, and trust to Nature for that which is beyond our reach. Though we may not all at the same time be equally favored by Nature, or make an equal amount of progress in the work of development, nevertheless each in his turn who knocketh will be waited upon, and each in his turn will realize and enjoy the good time in waiting.

#### Mrs. Lamb's interesting account of the occasion. Of the valuable papers that follow are those upon "The Spirit of Historical Research," by James Schouler, "Modern State Constitutions," by G. M. Pavey, and "Washington's Conception' of America's Future Greatness," by Henry Cabot Lodgó. New York: 743 Broadway.

OF

BANNER

ST. NICHOLAS.-First in place and interest is " The Story of the Great Storm at Samos," by John P. Dunning, lately Associated Press correspondent at those islands. Being a witness of the storm and its fearful results, he gives a graphic description of the events, made the more impressive by about a dozen illustrations. Walter Camp gives his fourth of a series of papers on "Intercollegiate Foot Ball in America," illustrated from photographs, and "Some Asiatic Dogs" are interestingly described by Thomas Stevens. Nora Perry's story, of which Chapter Six is given, "May Bartlett's Stepmother," fully redeems its early promise of being one of her best. Admirers of nobility in Indian life will find much to interest in Julian Ralph's sketch of "Old Chief Crowfoot," (Sapomaxikow of the Blackfeet tribe,) with portrait. The Boys and Girls of China." are written of by Yan Phou Lee, who gives some account of their out-door games and sports. New York : The Century Co.

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that in the world's isms and beliefs of to-day there is a vast amount more of delusion intentionally conveyed than truth or reason.

The present subject brings to mind occurrences of my boyhood days; and little did I think then that I was rapidly nearing a man's settled conviction in life. When my dear old mother would upbraid me for not listening to the word of God, and would remind me that all my troubles resulted from not being a good Catholic, the first answer that often came to my lips was: "God helps only those who help themselves." The youth's quick perception, with man's experience and rational thought added thereto, have worked results beneficial all the world over. Thinking humanity is no longer satisfied with revealed religion. The whys and wherefores are too often called for. Even in Theology's strongholds liberal thought every day gains more standing-room, and this is not brought about by the will of man simply, because there is a still greater reason apparent.

So far as the so-called sacred records are concerned, the price of admission to the good time coming cannot be paid unless men and women are verily sheep, and need the care and direction of a sanctified sheep-herder. There is no room in that flock for men and women who dare to be honest, noble and brave according to their own consciences. Well, let all those who want to join the army of the Lord do so, and let reasonable beings take the easier and more pleasant course to the abode of promised bliss. Do to others as you would have others do unto you, and you will find the right road open and easy to traverse. If you find any religion in that, stick to it, and do not be deluded by much-garbled and aged records.

From a materialistic standpoint there is no good or bad time coming; no heaven or hell in sight. As a liberal-minded Spiritualist, I much prefer the ideas of a materialist to the madeto-order ones of those depending on theological teachings. The materialist, if naturally an honest person, will endeavor to make his stay on earth pleasant to both himself and neighbors. What he sees or hears about him every day is the only good or bad time he is going to have. Death is to him a final end. On the other hand, theology's blind followers are not satisfied alone with their belief in a good or bad time coming, but to the best of their ability endeavor to create a hell or bad time on earth for their unbelieving neighbors, as a sort of reminder to them that worse is still to come. My advice to Spiritualists, in case serious trouble or wordy encounter should arise between materialists and believers in theology's delusions, would be to let them fight it out to their heart's content. The materialist, if sensible at all, will easily vanquish his adversary. The agitation resulting from the encounter may have the effect in both cases to stir up a thought of value which may have been long bound down through prejudice, ignorance or stubbornness.

Portland, Oregon.

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MAGAZINE OF AMERICAN HISTORY.- The opening article, entitled "America's Congress of Historical Scholars," while being more especially reportorial of the recent observance of the anniversary of the American Historical Association at Washington, has extended reference to one who in his ninetieth year was introduced to the audience as "The Nestor of American History, George Bancroft," a portrait of I will agree with the materialist in his of | whom is the frontisplece. Three engravings illustrate

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#### The New York Presbytery.

This ecclesiastical body, on which the public

God by eliminating reprobation. He said God does not "pass by good people," nor does he breateauy man to damnation : 110 " elects from a race in rebellion, involved in common ruinsome to everlasting life, and others, the wicked, he allows to meet the destruction they have deserved. He does not pass them by. It is an awful mystery, but it is true." If, he added, the doctrine of reprobation is a stumblingstone, as was urged, so is the Bible, and we are told in it that Christ is a stone of stumbling. He said that "more souls to-day are stumbling to perdition through this sentimental preaching of the love of God than by any other means. Let's stick by the old colors.'

Rev. Dr. Vincent, of the Union Theological Seminary, said the Confession is not adapted to the conditions of this age. God's word is for all time. Creeds are for the age in which they are formulated. To call the Westminster divines giants implies degeneracy in those of the present day. The Scripture is better un-

derstood to-day than it was then. Why, he asked, should we take "a rigid faith from their dead hands"? He asserted that he was not a lump of clay, but a man in God's image. The same argument which shuts his mouth in replying against God, shuts Paul's mouth in replying for God. What business has a lump of clay to reply in either case? He added that he heard the infant-damnation doctrine assert ed twenty-five years ago by a Presbyterian minister who subsequently went over to rationalism. He described it as "that record of exploded belief and torment of weak hearts.' And he added that "the Confession does not give the heathen a ghost of a chance. The fair inference from it is that countless millions who never heard of Christ are damned for not believing in him. Why do we stand up so stoutly for Calvin? Was Calvin crucified for us, and in his name are we baptized?'

Rev. Dr. Rossiter threatened that if the presbytery vote down revision, he was going to preach "a doctrine of full salvation," as he had been doing the past sixteen years. Rev. Mr. Hoadley said he had preached to congre gations before now that would not stay to hear what is contained in the third chapter of the Confession, and before getting out themselves would put him out, and he would not blame them. The man, he said, who preaches these things does not preach the gospel. Is it "glad tidings" to know that God from all eternity created men and infants that he might damn them? Rev. Mr. Marling observed that politics had a good deal to do with the making of the Westminster Confession, framed as it was in a ful in its results to our Cause. But we said time of civil war. He didn't consider the Westminster divines infallible, and he thought | the time was not ripe for any such plan, and Presbyterians might err, as Roman Catholics had done, in matters of faith.

Rev. Dr. John Hall, of the Fifth Avenue about, or a confession of duty. He believed it of the duties of the church. He went into an analysis of the Confession, chapter by chapter, but without making any points conspicuous at all for their originality, interest or emphasis. Referring to a former speaker who had confessed that he could not answer Ingersoll's argu-

ments as to reprobation, and consequently asked him if he had heard that speaker assail the Trinity, justification, or sin, whether he would think it necessary for them (the presbytery) to modify their opinions as to these standard truths. For himself & truth is all the more commended to him as coming from above, when 'men of a certain sort single it out for blasphemous criticism." We should like to ask Dr. Hall in what consists the "blasphemy" of criticising the elements of any creed that is at best purely human? He wound up his pointless

#### Organization.

We have many times expressed our opinion upon the subject of organization among Spiritunlists: An opinion which the developments of time only serve to strengthen. We cannot feel that the hour has come for any extended or National organization among Spiritualists, nor do we think that conditions will be propltious therefor during at least the next quarter of a century.

For local interests, for the carrying out of business purposes, and for the promotion of social intercourse and harmony, a practical union can be formed among the Spiritualists of various communities that will be helpful and instructive to the members-that is, if straint. They resolved on the spot to organize they, one and all, determine to put self in the as an independent church, and requested Dr. background, and are willing to cooperate for the general good of their number, instead of seeking popularity or the aggrandizement of personal power: But for any general organization of Spiritualists-with their varying beliefs, experiences, principles and ideas--we have seen no plan as yet presented that seems to meet the demands of our progressive Cause. Spiritualists have opinions of their own; each one formulates his own doctrinal points, individualizes his own ideas, and few will be Liberals and Shakers in a project to erect a found ready to dispense with these, and to subscribe to articles, whether of faith, belief or knowledge, drawn up by any self-constituted dictators of precepts or creeds.

Moreover, the Spirit-World Intelligenceseven those highest in wisdom and most profound in their elucidation of spiritualizing truth, who enter into communication with earth through their chosen public media-do not seem to desire this organization of mortals in their behalf, or in the interests of their teachings. At least, they do not give any radical or persuasive utterance upon the subject; and it seems to us that if the spiritual world wished this extensive organization which a few Spiritualists only advise, it would have favored such an institution long since, and have supplied the elements necessary for the vitalization of such efforts as have been made in the past to establish a permanent organization. On the contrary, we know that all such work has been overthrown; the efforts have been wasted, and the results have proved of no practical value to Spiritualism or to the world. Just here we are reminded of the scheme for the organization of the Spiritualists of America which D. M. Fox proposed and outlined many years ago. It was to extend through the West and into the South, and to be most fruitthen that the movement was premature-that the outcome proved our prognostications true.

To-day, we reiterate, the people are not ready for organization-the Cause is not ready. Presbyterian Church, opposed the committee's | Will it ever be? Not if the organization is to report for revision. He inquired if it was in- establish a creed and outline a system of belief. deed a confession of faith they were talking Creeds cramp and limit the growing mind. We have a right to change our mind on any to be the former, and not an ethical statement | point to-morrow if we see the subject in a different light than we did yesterday. We must have room to grow, and creeds do not supply such accommodation to thinking minds; therefore the spirit-world asks for nothing that shall bind or fetter its pupils on earth.

In the line of this thought we find an edito rial in the Carrier Dove (San Francisco, Cal.,) of wished to make it out of the Confession, he Jan. 18th-extracts from which we give below. We are pleased to note the interest which our contemporary takes in this, at present, much mooted theme:

"The organization of Spiritualists is desirable just so far as it is possible, and it is possible within the limits of its relation to things purely secular. In other words, an organization for business purposes, for the promotion of the material interests of its adherents as whole, would be productive of good results. It would so concentrate the moral strength and necu niary power of Spiritualism as to greatly add to its advancement in numbers and influence-consequently speech by advising his clerical brethren to look | its means for accomplishing good. But the adoption up in their concordances the many different | of a creed, as has been proposed by one of the leading

ohurch for him. On this he reconsidered his resignation. The ministers all over the country at once and simultaneously fell to denouncing him. Ills congregation met on the last

Sunday in January in a hall, and he announced to them that he had been read out of the church. He told them he was not a Christian, and did not believe in the divinity of Christ, or the miracles, or other things commonly held by the ohurohes.

He said he desired to withdraw altogether from the pulpit. The congregation, however, passed a resolution in which they stated that they did not believe any more than he did, and desired to cut loose entirely from creedal re-Cave to continue in charge. It is well described as a most remarkable schism. Yet it is the same sort of thing that is taking place all around us, preparatory to the incoming of a free individual faith and the supremacy of the human conscience.

#### A Monument to Mary Dyer.

A Maine correspondent writes with a sugges tion that Spiritualists interest themselves with monument on Boston Common to the memory of Mary Dyer, who is historically famous for having been hanged there by the Puritans for being a Quaker. A monument having been recently erected in Rome in perpetuation of the memory of Bruno, the writer feels strongly impressed with the justice of setting one up to this first martyr to her religious belief in our colonial history. The suggestion, it is needless to say, is a highly proper and just one, yet we very much doubt if it would wholly suit the sentiment of our existing public authorities, for the reason that it would be a standing reproach to the name of a colony which it better suits the public prejudice to honor almost to the limit of worship.

1977 Another clergyman (and a D. D. at that) who knows nothing about Spiritualism, has undertaken to tell all he knows to a San Francisco audience, and succeeded very well in his effort. Taking for a text, "If a man die, shall he live again?" the sum and substance of his discourse was, as reported in The Golden Gate, that he did n't know. Ignoring all the evidence of spirit-return contained in the Bible which he claims to believe, he declared that no spirits ever came back to earth; that at death the spirit went to God, and that was all anybody knew about it; that Col. Ingersoll expressed a hope for a future life, and that we (the Christian church) could do no more than hope for it! How he became possessed of the information that at death the spirit goes to God, he did not condescend to state. Says The Golden Gate :

"The arrogance, not to say dishonesty of opinion, was never more completely illustrated than in the dogmatic assumption of such men as Dr. Harcourt that the physical and psychical facts of Spiritualism are untrue, because they do not happen to know oth erwise. It would seem that the natural modesty that ought to accompany ignorance would cause these men to hesitate in their assertions-especially in the light of the new revelations that are continually breaking upon the world."

1 An interesting incident connected with the destruction of the big Paul block on Albany street, Boston, by fire, recently, only goes' to prove what we have averred many is presumed in which he saved the hotel. Score one for times in these columns, namely, that premonitions of coming events, given to persons in at man's faithful canine friend, be sure it is "not for what is understood to be "dreams," are the Joe," or those like him. actual warnings of spirits. Here is a case in point:

Mr. William Paul inherited the property from his father, the late J. F. Paul. During the day he was much disturbed, for the night building wrapped in flames. He considered this a foreboding, and early on the morning of quently a cover for the pitiable meanness of those interest has been so earnestly centred for denunciations of God's anger toward sinners, spiritual journals, would have an opposite effect. It some little time past, continued its debates on and the comparatively few announcements of would necessarily limit the views of Spiritualists, or Park, when a daily press reporter, searching the fire was asleep at his home in West Chester who are not wise enough to see that, in a general the question of the revision of its creed, or his love toward all mankind. Dr. Hall is clear- exclude those holding liberal opinions from the organized for facts regarding the insurance on the building rang his doorbell sharply a few minutes before two o'clock. No one in the house had heard the fire-bells ringing the repeated alarms; but when the hasty pulls at his bell handle aroused him, the first words he uttered to Mrs. Paul were: "The factory is on fire," the fact of which was soon confirmed by the reporter.

Mass. Woman Suffrage Association.

The Massachusetts Woman Suffrage Association held its twentioth anniversary on Tuesday evening of last wook in this city. '

held its twentieth anniversary on Tuesday evening of last wook in this city. If on, William I. Bowditch, President of the Associ-ation, made the opening remarks, in the course of which he said that these who are most competent to say acknowledge that the Government should rest on the consent of a majority, not a minority, of the peo-ple. "We have," he continued, "convinced these who believe in that great inherent right, which is superior to constitutional laws, that men and women together by the use of the ballot have an inherent right to gov-ern themselves as they think best. Why, then, has suffrage not been granted? Gov. Ames said over and over again that suffrage to women is an act of simple justice. Before election, Gov. Brackett declared him-self a friend to woman suffrage; the future alone will show whether or no this is true." Col. Clarke, Mrs. Dettrich and William Lloyd Gar-rison followed, and Luey Stone made the closing ad-dress in her felicitous manner. Singing by Miss Hardy, with plano accompaniments by Miss Norton, added to the interest of the evening's exercises. The next morning the annual business meeting was held. At the atternoon session addresses were made by Miss Lucia T. Ames, Miss E. U. Yates, Mrs. M. Sewall Curtis, Rev. P. S. Moxom, Henry B. Blackwell and others, and at the evening session by Mrs. Julia Ward Howe, Hon. John D. Long and Hon. George 8. Hale; plano and vocal muste by Miss Belle Dubols. On Thursday evening a very entertaining sociable was held as the closing feature of the anniversary. Members and their friends crowded the Metonaon at an early hour, and with speaking, reading, music and feasting, occupied the time until a late one. The an-niversary exercises from mear and far in regard to the present status of the woman suffrage movement

inversary exercises from first to last were highly en-tertaining, and reports from near and far in regard to the present status of the woman suffrage movement very encouraging. Never have its friends met when greater unanimity of feeling prevalled, or parted with brighter hopes for the future of the cause.

#### "A Galaxy of Progressive Poems."

The volume of poems bearing the above name, by our assistant editor, Mr. J. W. Day, announced a few weeks since as soon to be published, is now ready for the large number of our readers-several orders for it reaching us immediately following the announcement -who have been waiting its appearance. In our advertising columns will be seen a list of its contents, and some mention of the reasons why it should meet with an extended circulation wherever the BANNER OF LIGHT is known and read. Nothing we can here say will strengthen those reasons; and we simply add that whoever possesses a copy will fully appreciate the spirit that imbues every line, and receive from its pages fresh inspiration and renewed courage with which to meet the duties of the life that now is.

"SPIRITUALISTS' LYCEUM MAGAZINE."-The first number of a new monthly bearing the above name, having for its object an elucidation of the principles and teachings of the Children's Progressive Lyceum, reaches us from its editor. Mr. W. H. Wheeler, 69 Oneen's Road. Oldham, England. It gives promise of being well conducted, its base of action being indicated by the following passage in its introductory: 'To be morally strong we must be intellectually strong; and all literature that will stimulate by its perusal, interest by its examination, and cause the mind to become actively aglow with spiritual thought and aspiration, earns its right to existence." The editor's opinion is that "the children have been sadly neglected, and it is high time something should be done to supply them with true spiritual food "-a truth that will find many endorsements in this country. The present number has twenty pages. Its contents include recitations, hints for teachers, opening chap-

ter of a serial story, reports of Lyceums in sixteen English towns, and a Lyceum census.

A faithful and intelligent dog lately saved a hotel from destruction by fire, and doubtless the lives of some of its occupants. Upon opening the office of the Vaughan House a few mornings since, says the Caribou (Me.) Republican, it was found that a hole six inches in diameter had been burned through the floor, and examination proved the fire had been extinguished by a dog who was shut in the room, and who rendered this valuable service with his paws. The landlord says that the dog, whose name is "Joe," whenever he sees a burning clgar stub or lighted match on the floor, extinguishes it in the same way it the dog; and whenever a disparaging remark is aimed

PSYCHIC STUDIES .- The February issue of this thoughtful periodical has for its leading topic "Psychometry." Editorially, Mr. Morton justly and severely criticises the position of some who claim that mediumship is a "gift of God's," and should be freely previous he had in his dreams seen his mill and | exercised in behalf of all seekers "without money

confession, and finally adjourned to Monday of the current week to begin taking a vote on the whole subject at issue. It is not within the permission of our limits to follow this debate in all its details, but a brief allusion to its vital points and features will well repay the surrender of the space allowed them. Rev. Dr. Howard Crosby contented himself with a reference to a single statement in the Confession, which to his mind is clearly and diametrically opposed to the Word of God, pernicious to the church, and injurious to the highest and holiest interests of religion. That was the declaration in it that God is "pleased according to the unsearchable counsel of His own will, whereby he extendeth or withholdeth mercy as He pleases, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice," the rest of mankind-that is, all but the "elect.'

Dr. Crosby said his soul revolts at such a declaration. He read in the Word of God that "he desires all men to be saved." But here God is represented as treating his creatures as the priest and the Levite treated the traveler. and this, too, in the face of the statements declaring that he loves the whole world!

Rev. Dr. Stephenson said that "our creed is confessedly imperfect, and acknowledged to be so by those who are opposed to revision." Rev. Dr. Van Dyke said "the elimination of reprobation should be done as soon as possible, if not sooner." "Ante-natal damnation!" exclaimed he; "no man ever died for that doctrine." He compared the one who hugged it to his bosom as a belief to the old woman who the voting on the articles of revision began on said: "There's that blessed doctrine of universal depravity. What a comfort it is, if we only lived up to it!" Who ever heard of a potter, he asked, making a vessel merely to destroy it? Reprobation, said he, is a horrible doctrine. He wept for the tears of the mothers who have been taught to believe that their harmless, new-born babes were torn from their breasts to be plunged into everlasting perdition. He wept for the unhappy creatures in mad houses, whose light of reason has been put out by the heresy of ante-natal perdition. He intended to go on preaching that there are no limits to God's love, that no man is punished but for his own sin. He did not care whether this was Calvinism or not; he knew it was Christianity.

A number of the younger ministers, fresher from their creed-studies and proof-text drills in the Seminary, spoke against revision. One such said he did not believe in patching a seventeenth century creed with a nineteenth century doctrine. Rev. Mr. Lampe considered that the suspicion was fairly raised that this movement meant more than the changes proposed. He also thought that the committee's report aimed to minimize the sovereignity of | 499 Fifth Avenue, New York City.

ly of the opinion that God hates his earthly creatures far more than he loves them, and that He delights in so doing.

Rev. Dr. Hastings, in closing the debate for the committee, said that he wished he |could | see more in Dr. Hall's address that called for a reply. He said it was hard to answer anything unless there is something to answer besides heat and rhetoric. He attacked most of Dr. Hall's statements as misrepresentations, and denounced the assertions that the committee meant more than the report set forth. We shall stand by it, he assured his hearers, whether the presbytery adopts it or not. He rebuked Dr. Hall for his assumption regarding the aim and purpose of the committee. He reminded him that he had a fatherly way of assuming to rebuke his brethren, which, considering he is not so old as he looks, is sometimes not so agreeable to some who are not so young. He ridiculed Dr. Hall's assertion that revision was "in the air," and his phrase that 'Satan is prince of the powers of the air.' and asked him if he meant it to be inferred

that the devil ruled the atmosphere, and God only the sea and the land. A man thus believing, he said, needed revision more than the Confession did. This brought Dr. Hall to his feet with a protest against such personalities. Dr. Schaff cried out: "Dr. Hastings quoted the very words Dr. Hall used." The moderator interposed with-"I think the presbytery understands the statement as Dr. Hall made it." "Made it at that time, not now," re-

torted Dr. Schaff. Then Dr. Hastings dropped further personalities and closed the debate. As before stated, Monday, and was to continue several days until finished.

[As we go to press (Tuesday, 4th inst.,) the announcement is made that the New York presbytery has voted, (Feb. 3d,) ninety-three to forty-three, to accept the report of the Committee favoring revision of the confession of faith.]

Sor A London (Eng.) correspondent writes: I often read in the columns of your highly interesting journal of the many remarkable mediums with which you are blessed on your side of the Atlantic, and it is surprising that some of these medial instruments (particularly those for materialization and physical manifestation) do not pay a visit to this country. Cannot you prevail upon some genuine and honest mediums to visit England? I feel assured such would make their trip a success in every way, as I know of a large number of well-to-do and intelligent gentlemen and ladies who would be only too glad to have an opportunity of witnessing something of a truly bona-fide character."

Dr. Dumont C. Dake is now located at

ization, thus forming a religious sect, the natural tendency of which would be toward a conservatism not in harmony with the advancing march of the times. The inevitable result would be the division of Spiritualists into two or more distinct bodies, thus defeating the original purposes of organization.

Aside from the two simple facts, continuous life and spiritual intercourse, those calling themselves Spiritualists agree in nothing-neither is it desirable that they should agree. If it were possible that the expansive views of Spiritualists could be crystallized into a creed, all growth would be stopped and Spiritualism would be virtually dead. The great work already performed by Spiritualism has not been accomplished through organization. The effect of this modern spiritual revival is seen less in the increase of its organized societies and in the number of its avowed adhe rents than in its influence on the world at large-on church organizations; on members of the learned professions; on current literature and the daily press, and through these agencies back again on the people at large. It has done more to free men's minds from the thralldom of false and narrow views, and to prepare people for the reception of broad and liberal thought, than any other single cause; and this has been accomplished not by the aid of creedal organization, but because of the lack of it. The movement has embraced people of all shades of religious belief. of all degrees of morality, and it is in no wise responsible for the vagaries or absurdities of its diverse be lievers....

The very first sentence of the proposed declaration of belief would be rejected by a large majority of avowed Spiritualists: 'God is the Universal Father.' This assumes not only the existence of a God, but affirms that he (or it) is a personal God, an idea repulsive to the reason of every one who has any adequate conception of the universality and the all-prevailing power of natural law."

#### Thunder Out of a Clear Sky.

St. Louis has been startled by a church exhibition such as it never before experienced, and the like of which occurs in very few modern communities. It came like a clap of thunder in a cloudless sky. It occurred on this wise: Rev. Dr. Cave, of the Central Christian church of that city, whose independence in thinking, so far as creeds assume to restrain and fetter human thought, has for some little time past supplied a fresh topic for discussion in ecclesiastical circles, recently announced from his pulpit that he was not a Christian, and therefore tendered his resignation as a minister. The church is a wealthy one, and his doctrine has split it asunder.

Some weeks previously he created a Sunday sensation by delivering a sermon in which he said he did not believe in the inspiration of the Bible or the divinity of Christ. He said he believed in Christ the man, and in a God, but not the God of the Bible. This was the sermon that divided the church, about half of the congregation withdrawing, and the other half remaining and passing resolutions endorsing the pastor. 'He resigned at that time, but his friends in the congregation refused to accept

ET "Light," of London, England, asks: "If the knowledge that the living eyes of a deceased mother or father, a beloved child or companion, are watching us with tender solicitude, is not a restraining influence from evil courses, and an incentive to a higher, purer life-is not ask what good is Spiritualism doing for us: we have not arisen above the restraining influence of fear into the realms of love, and perhaps need to be kept in the straight and narrow way through fear of the displeasure of the fabled, vindictive God portrayed by unprogressive theologians. To those who, by the exercise of their own reasoning powers, have rejected the cruel and irrational dogmas of theology, the knowledge of the possibility of communion with the spirits of the loved ones beyond the veil, leading to a realization of the great assistance and instruction to be gained through such communion, must be one of the greatest incentives to the cultivation of nobility of living it is possible to conceive of."

17 In a recent discourse at the Temple Adath Israel, Boston, on "What Dissipation Is," Rabbi Schindler gave utterance to many profound truths. In a nation or a community, he said, in which the pleasures sought for by people bring them recreation indeed, will the zero point of morality stand high; wherever during hours granted for recreation people dissipate and waste their vital forces will the zero point of morality stand low. To husband our vital forces, to strengthen them by proper relaxation and recreation, and not to overstep the limit and to confound recreation with dissipation, is a task which should be well considered by every sensible person, inasmuch as man's greatest happiness is founded upon a healthy soul that dwells in a healthy body.

ET It seems that parties are now at work upon the Massachusetts Legislature who wish the State to undertake to regulate by statute the whole business of medicine, its dispensation, etc., i. e., to decide who shall be doctors. who shall purchase liquors of druggists as remedies, and who shall prescribe them. A large contract, surely.

107 Here is what Rev. | Wm. E. Channing said when dwelling in his earthly body: "I not only believe that we can return to earth, but can view the operations of God in the disthe resignation, and held a meeting and pledged | worlds." He has since verified the above state- varied and instructive collections of plans and fifty thousand dollars for the erection of a new 1 ment many times to our certain knowledge.

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sense, everything existing is a gift from God, the value of which to ourselves depends greatly upon the degree of self-sacrifice we exercise in obtaining it." The paltry closeness which would make mediums objects of charity, or withhold from them a fair equivalent for faithfully-rendered services, is, as he pertinently says, "neither honorable, just nor spiritual." For sale by Colby & Rich.

Dr. Zenker writes from Lichtenstein to Sphinz that one Monday, driving out to his country patients about half-past four in the afternoon, he met one of his former patients, Schubert by name, coming out of a side street, and was greeted by him in a singularly mournful way. "On the Wednesday following," he says, "I passed by Schubert's dwelling, where, to my amazement, I heard that he had expired that very morning at half-past two o'clock. 'Impossible,' said an influence for good-then, indeed, may we | I, 'why I met him in the street only the day before yesterday.' The people looked at one another in astonishment and declared that I must have been mistaken, for Schubert had been lying perfectly unconscious ever since Sunday the 13th. I was not mistaken, however, and would pledge my word for the truth of what I have stated."

> Mrs. Cora L. V. Richmond's lectures, delivered inder the inspiration of her spirit-guides in Chicago, are reported verbatim and published in a pamphlet under the general name of The Weekly Discourse. They this week reach the forty-ninth number of Vol. IV. Since the commencement of their publication a vast number of topics have been treated upon, and of late, in addition to a manifest growth of interest in them by individuals, a large demand has arisen in localities public speakers seldom visit, where they serve a good purpose by being read to a gathering of those disposed to listen-the number of these being not a few. The Weekly Discourse is published by Wm. Richmond, Rogers Park, Ill.

> The psychometric abilities of Mr. A. B. Severance, of Milwaukee, Wis., are highly spoken of by a correspondent, who writes that he can fully "testify to the usefulness and correctness of his delineations of character from a lock of hair, handwriting, or a photograph of any one desiring information of themselves on business matters, adaptation in marriage, etc." In support of his statement he mentions a large number of remarkable instances in his own experience.

> We are pleased to see that the veteran worker, Dr. H. P. Fairfield, has of late been receiving an appreclative hearing in Philadelphia, Pa. This gentleman is one of the earliest of the trance mediums developed for the Spiritualist platform, and managers of meetings will do well to address him for engagements at his home in Rockland, Me., Box 347.

837 After long delay, the persistent demands of the public have been yielded to, and at a meeting of the Trustees of the Public Library of Boston last week they, by what was practically a unanimous vote, decided to open that section of the building known as Bates Hall on Sundays from 2 to 9 p. M. This triumph of the liberal element over the conservative will be hailed with delight by all, especially by engineers, master mechanics and scientific students whose only available time for examintant spheres and be his ministers in other ing the valuable books of reference and the engravings the hall contains is on that day.

#### BANNER OF LIGHT.

## NEWSY NOTES AND PITHY POINTS.

JUST BO. JUST 80. How little we know of each other! Of ourselves too little we know! We are all weak when under tomptation, All subject to error and wee. Then let blessed charlty rule us; Let us put away convy and spite-Or the skeleton grim in our closet May some day be brought to the light.

Prof. Goldwin Smith of Canada delivered an address on the evening of Jan. 31st, before the Nineteenth Century Club of New York, on "The Political Relations of Canada to Great Britain and the United States." He believes that ultimate annexation is inevitable, and meanwhile he urged the adoption of commercial union.

[A PROFESSIONAL SET-BACK.] – Doctor-" Well, my fine little follow, you have got quite well again I was sure that the pills I left for you would cure you. How did you take them, in water or in cake?" Boy-"Oh, I used them in my blow-gun."-Fliegendo Blätter.

Five war ships for the Turkish navy have just been launched at Constantinople.

THE HENRY W. GRADY MEMORIAL.-Messrs. Cassell & Company have secured the publication of the memorial volume to the late Henry W. Grady, whose untimely death is mourned alike in the South and at the North. The book, which will be ready for publication within a few weeks, has been compiled by his co-workers on the Atlanta Constitution, and edited by Joel Chandler Harris. It will contain a complete life of Mr. Grady, and such of his writings and speeches as best represent his remarkable gifts as writer and orator. The publishers state that this is the only one authorized by Mr. Grady's executors, and by his widow, to whom a large share of the profit will be paid.

FIRE WASTE IN THE UNITED STATES-1875-'87.-The waste by fires in the thirteen years indicated, ac-cording to the "Chronicle Fire Tables," was \$1,117,-661,394, an average of \$85,973,953 annually. In the last five years the fire losses aggregated \$524,113,785, in-creasing the annual average to \$104,822,757. If to this amount be added the exponse of maintaining fire de-partments and fire insurance in the United States, we shall get some idea of the amount of tribute we pay annually to that fiery-god Mars.-Signs of the Times.

Of a German professor, who died lately, and who was noted for his absent-mindedness, it is seriously related that he declared at one of his lectures that: Covered with countless wounds, Cæsar fell dead near the statue of Pompey; with one hand he drew his toga over his face, while with the other he called for help."

IN LUCK .- It is alleged that the Rev. Dr. Lorimer's call to Boston stimulated the Chicago society to raise his salary \$5,000, thus making \$12,000 which he now receives. "How beautiful the sight," etc.

When a Reed is shaken by the wind it quivers awhile, but it holds on just the same.

This country possesses everything that life desires. and yet at this very time-owing to the failure of crops-the people of Greensville County, Virginia, are in a starving condition and wailing for bread!

The Sears Building, at the corner of Court and Washington streets, Boston, was severely visited by fire Sunday morning, Feb. 2d, causing a money loss estimated at \$250,000 to the owners of the building and the occupants of the offices to which it is devoted.

THE GREAT ELECTRIC WAR. 'T is forcely waged, both left and right, Where'er one goes he hears it;
'T is " double-trolley, sure is right,"
Or, " Storage, none need fear it;"
'T he telephone you must not hurt, Or make the toil a dear one;" Or make the toll a dear one;" And every man is an expert, Or thinks he's very near one. "Who differs is a liar. We want (or do n't) the Single Trolley Wire!"

An English woman who had written a history of Wales and dedicated it to the Prince of Wales, has sent him a presentation copy which is bound in solid gold extracted from the recently developed mines in that country.

LATE GATHERED.-Mrs. Leah Hayes, colored, died at her son's residence in Dover, Del., recently, at the reputed age of one hundred and eight years .--- John Wynn, a survivor of the famous Shannon and Chesapeake fight, died at Truro, Nova Scotia, aged one hundred and six years.

Four members of the present Congress were born in Scotland, four in Ireland, one in Sweden, one in Germany, and one in Canada, making in all thirteen foreign-born, two in the Senate and eleven in the House.

# Meetings in Boston. Free Apiritmal Mostings are held in the BANNER OF LIGHT HALL, NO. 9 Hosworth street, regularly twice a week on TUZEDAY and FRIDAY AFTERNOONS. J. A. Shelha-mer, Chairman.

mer, Chairman. Beaton Spiritumi Temple, Herkeley Hall, No. 4 Berkeley Mircet, corner of Tremont. -- Bunddy services at 10% A. M. and T. M. R. Holmes, President; George S. McCrillis, Treasurer.

George S. McCrillis, Transurer.
 Ladies' Industrial Union meets every Wednesday at Twillight Hall, 789 Washington street.
 Circle at 4, Supper at 6, and meeting at 8 r. M. Mrs. Ida P. A. Whitlock, Fresident.
 First Spiritual Temple, corner Nowbury and Exeter Streets.-Spiritual Fraternity Society ; Sundays, 74 P. M.-Lyman C. Howe, speaker; 11, A. M., Fraternity School for Uhildron; Wednesday ovening meeting at 73/2.
 M. D. Weilington, Secretary.
 America Hani, 724 Washington Street.-Echo Spiritualists' Meetings Sunday at 10½ A. M., 23/2 and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chalrman.
 Twillight Hall, 790 Washington Street.-Sundays, at 10½ A. M., 2½ and 7½ P. M. Ebon Cobb, Conductor.
 Engle Hall, Old Washington Street.-Sundays at

Eagle Hall, 010 Washington Street.-Sundays at 10% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.-Bushness meetings Fridays, 4r. M.; Suppor 6 F. M.; Public meeting 7½ P. M.; Test Circle and "Spirits' Afternoon" last Friday in each month. Mrs. A. E. Barnes, President; Mrs. F. B. Woodbury, Secretary, 23 Brom-ley Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Room 2. -Facts Bocial Scance every Monday evening. Meetings for be discussion of Fsychic Fhenomena Friday evenings. L. Whitlock, Chairman.

The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at 3; Suppor at 6; Meeting at 8 P. M. I. G. Weilington, Sec-retary retary.

**Cambridgeport.**—Meetingsare held every Sunday even-ing at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner Excter and Newbury Streets.-Lyman C. Howe spoke Sunday, Feb. 2d, at 3 P. M. on "The Essence of Life"-presented by one of the audience. The gist of the lecture was that life is universal, but graded in expression. Essences are usually extracts from gross bodies. Or-ganic structures are agents in the work of elimina-tion, and the "essences of life" are utilized by mental processes. Without mind to appreciate life would have no significance; and without life mind could have no expression. In the eternal order of nature progress requires perpetual readjustment to adapt her activities and relations to the ever-changing con-ditions, and every modification evolves the essences of life in the line of its energy. There are essences of mind, as well as of life, and these correspond to the faculties in which they are involved. Mental evolu-tion evokes the order of life attuned to the faculties that play upon it, while the qualities of life thus allied modify the mental degrees with which they recipro-cate. There is an eternal action and reaction between mind and matter, and therefore a mutual dependence. Sorrow educates and inspires the spiritual man. If the Cosmos is inexhaustible the evolution of life-essences and mind-structures must continue forever; and this being the case, ignorance and struggle will never cease, and all spheres of life must ever continue to bear some relation to the physical universe, and the individual spirit must ever have an objective, as well as subjective expression. To know the uses un-derlying all action we must anticipate the ultimate purposes of nature, and the constitutional necessity of all being. This cannot be without considering the fin-dividual tendencies as indicative of demands and agents in the development of an infinite succession of uses in the universal order of being. Our likes and dislikes are signs of the plan of nature. If we had been so constituted as to prefer misery to happiness, it would indicate that the conduct which causes suf-fering best served the plan of nature. Since we prefer pleasure to pain, we may be sure that the conduct which brings happiness and avo sented by one of the audience. The gist of the lecture was that life is universal, but graded in expression.

Joy, intensitying every preasure, and recording and mind to the measures employed in the fulfillment of destiny. Mr. Howe speaks at the Temple again next Sunday at 3 P. M., and the following Sundays of the present month. Conference each Wednesday evening. Wednesday Evening, Jan. 29th, there was a large at-tendance to listen to Mrs. H. S. Lake, who related a portion of her mediumistic experience, interspersing the same with psychometric manifestations, which were satisfactory in every instance. The audience was an appreciative and cordial one, indicating much satisfaction with the work done by Mrs. Lake during the season. Just before the close of the meeting Miss E. C. Sanger graphically described a vision which she had witnessed in the Temple the Sunday previous much impressed with the young lady's fine clairvoy-ance and clear expression. Many 'friends came for-ward after the exercises to shake hands and bid Mrs. Lake "good speed" in her journey to Philadelphia, whither she goes to speak during the month of Feb-ruary. ruary.

Berkeley Hall-The Boston Spiritual Temple Society .- Last Sunday morning Miss Emma J.

Nickerson was welcomed to our platform by an appre-Nickerson was welcomed to our platform by an appre-clative audience. The subject chosen by her guides was "Lights and Shadows by the Wayside." It was treated in an instructive manner, and at the conclu-sion tests and improvisations were given that gave great satisfaction to those who were fortunate enough to be present. In the evening "Psychology; the Power Within," was the subject of a very fine dis-course. Miss Nickerson will speak next Sunday morning at 10:30 and evening at 7. Each lecture will

bravely what they believe is true and right, regard-less of consequences; to speak the truth, to respent age, to protect the weak, and to be ashamed of noth-hig bit wrong doing. The lesson on "Spiritual Growth" taught that every human being is possessed of a spiritual nature which must here or hereafter seek to obtain a growth which shall result in perpet-ual unfoldment. The lesson of the day, "Self con-trol," showed that education is a help toward self-control; that by cultivating the better part of our na-ture, which is the spiritual, the lower could be brought into subjection. Self-control means reserve force and wisdom, and brings happiness to the man of mental and moral life. Next Sunday the lesson will be "Music." Though the attendance last Sunday was quite good, there is yet room for more. Let all Spiritualists send their children at 11 A. M. ALONZO DANFORTH. No. 1 Foundatin Square, Feb. 2d, 1800.

The Children's Progressive Lyceum No. 1 held its annual election of officers for the ensuing year at Paine Hall Jan. 2d. S. H. Whitney was elect-

year at Paine Hall Jan. 2d. S. H. Whitney was elect-ed Fresident; Miss E. A. Jones, Secretary; Miss A my D. Peters, Financial Secretary; K. D. Stevens, Treas-urer. It was voted to discontinue Sunday services till the first Sunday in October. On Saturday evening, Feb. 1st, the S. M. Mediums' Benefit Association was fully and legally incorporated, as required by the statutes of Massachusetts. The following officers were elected, viz: Samuel B. Ban-croft, President; Vice Presidents, Mrs. Ida P. A. Whitlock, Mrs. Dr. Lizzie Keys, C. M. A. Twitchell; Miss Hattie L. Eaton, Recording Secretary; J. W. Scott, Corresponding Secretary; F. W. Metthews, Treasurer; and a Board of Directors, as required by law.

The Temple Industrial Union is also fully organ-ized, meeting every Tuesday evening at the Temple on Newbury street at 7:30 P. M. M. S. Ayer, Presi-dent; Miss Sanger, Secretary; Mr. Faxon, Treasu-rer. It has an active list of Committees on Visita-tion, Food and Distribution, and a Building Commit-tee, with Dr. Wilder, Jacob Edson and others work-ing its interasts B. ing its interests. В.

Engle Hall, 616 Washington Street.-Last Sunday the morning conference opened with singing by Mrs. M. F. Lovering, and an invocation by Mrs. Dr. Crosby. "Equal Rights" was discussed by Mrs. Merrifield, Mr. Ridell, Mr. Richardson, Mrs. M. W. Leslie, Mrs. Dr. Crosby, Mrs. Smith and Dr. Coombs. Afternoon: Song by the planist. Remarks and tests by Mr. Haynes of Charlestown, Mrs. T. J. Lewis of Chelsea, Mrs. S. E. Buck of Cambridgeport, Mrs. M. W. Leslie, Mrs. Wells and Dr. Coombs. Song by Mr. L. W. Baxter of Chelsea. *Erening:* Song by Mrs. Lovering, Remarks by Mrs. Smith. Recitations by Miss Ella Jeweil and Master Frank Wright. Tests by Mrs. Lizzle Kelly, Mrs. J. E. Wilson, Mrs. Dr. Bell and Mrs. Davis. Subject for next Sunday morning's conference: "The Duties of Mediums to Themselves." Meetings are held in this hall every Wednesday at 3 P. M., that are very interesting, at which skeptics have become convinced of the reality of spirit-presence and given proof of immortality. F. W. M. by Mrs. M. F. Lovering, and an invocation by Mrs.

Twilight Hall, 789 Washington Street.-The morning exercises on Sunday last were opened by

The morning exercises on Sunday last were opened by an invocation and brief address by the Conductor, Eben Cobb. Mrs. M. A. Chandler, Miss A. Peabody, Mrs. A. Forrester, Mrs. Kelley, Dr. R. Nichols and Mrs. H. Stratton, followed with remarks and tests. In the afternoon and evening large audiences gath-ered to hear from the spirit-world. Mr. Cobb gave one of his unique speeches, and the following talent ren-dered good service: Mrs. Anderson, Dr. G. A. Ord-way, Miss A. Peabody, Mrs. A. Forrester, Mrs. M. A. Chandler, Mrs. Dr. Woodman and Mrs. Young. Dr. H. B. Storer and Father Locke gladdened the evening audience with their eloquent words. Com.

The Ladies' Industrial Union held its regular meeting at Twilight Hall, 789 Washington street, cormeeting at Twilight Hall, 789 Washington street, cor-ner of Hollis, on Wednesday, Jan. 20th. At four o'clock a very interesting circle was held, about forty being present. At six o'clock an excellent supper was served to about seventy five participants. In the evening there was a musical and literary entertain-ment, consisting of songs from Mrs. Lovering and Mr. Wellington, a poem by Mr. Storrs, remarks by Mrs. Emma J. Nickerson, Mrs. Luther, Mrs. Stiles, Mr. Heath and Mr. Holmes, concluding with tests by Mrs. Storrs-a highly enjoyable occasion. These so-cials are held every afternoon and evening, to which all are invited. H. W. C., See'y.

#### Movements of Platform Lecturers.

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

Mr. J. Frank Baxter speaks in Willimantic, Ct., Sunday, 9th inst.; in Springfield on Sundays Feb. 16th and 23d. Some week evenings open if desired.

Helen Stuart Richings speaks for the Norwich, 'Ct., Society during February. Has no dates before Sep-tember, 1880, but desires to communicate with socie-ties wishing her services during the season of '90-'91. Address General Delivery, Boston, Mass.

Abby N. Burnham addressed large audiences in Waltham, Mass., Jan. 19th and 26th; she will speak in Haverhill Feb. 16th and 23d. Address her for engage-ments at 247. Columbus Avenue, Wauquoit House, Room 9, Boston, Mass.

Capt. Thomas P. Beals of Portland, Me., left Boston ist Wednesday, Feb. 5th, for California, for a month's vacation.

We are already (say *New Thought's* publishers) be-ginning to plan for our summer campaign. Those wishing our services in the East, between May 15th and October, should let us know soon, so that ap-pointments can be arranged. Address 675 West Lake street, Chicago, 111.

#### W. J. Colville's

Great new work on Theosophy will be ready for delivery on or about Pob. 20th. Owing to the very largo and valuable Appendix, which will greatly enhance the merit and utility of the volume, it will extend to upwards of five hundred pages instead of about four hundred and fifty pages as originally stated.

Notwithstanding the additional outlay occasioned by this enlargement of contents the price will not be raised. One dollar and fifty cents per copy will, however, be strictly adhered to in every instance after the work is published-postage extra.

The offer to advance subscribers, to receive this large book at one dollar ten cents, postpaid, extends only for the next two or three weeks at utmost. All who intend to avail themselves of this offer must send in their remittances, with full post-office address, immodiately to the publishers, Colby & Rich, 9 Bosworth street, Boston

Concerning the book, it is unnecessary to repeat what has been so often expressed in these columns further than to state that W. J. Colville, with the assistance derived from unseen intelligences, as well as from other sources, has presented the subject of Universal Theosophy in perfect consonance with the higher teachings of Spiritualism. The ground taken is thoroughly impartial; no reasonable person need feel the least offended at any of the views advanced. Spiritualism and Theosophy, the author declares, are but one in their true essence and purpose.

Berkeley Hall-Boston Spiritual Temple Society .- On Sunday, Feb. 2d, I enjoyed the privi-

Society.-On Sunday, Feb. 2d, I enjoyed the privi-lege of listening to two very logical discourses, both of them replete with useful and instructive thought regarding the now and the hereafter, through the or-ganism of Emma J. Nickerson, from the platform of this Society. As an elocutionist and linguist Miss Nickerson is unsurpassed by any occupant of the spiritual rostrum at the present time, and over her powers the guides have a masterly control. The morning discourse was followed by descriptive tests, the acknowledged recognition of which were to the audience convincing proofs of their genuineness. The evening address was supplemented by an impro-vised poem; subjects furnished by strangers in the audience, viz: "The Old Fireside," and "Not Dead, but Gone Before"-a poem which for seatiment, lan-guage and rhythm equalled, if it did not excel, any effort in that direction to which I have ever listened. Miss Nickerson is comparatively a stranger in Bos-ton, and I am informed that her sojourn here is to be but a brief one. Parties who enjoy the inspirational and phenomenal phases of Spiritualism should not fail to listen to her. R.

FOR BRAIN FAG USE HORSFORD'S ACID PHOS-PHATE. Dr. W. H. FISHER, Le Sueur, Minn., says: "I find it very serviceable in nervous de-bility, sexual weakness, brain fag, excessive use of tobacco, as a drink in fevers, and in some urinary troubles. It is a grand good remedy in all cases where I have used it."

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Prepared under Uonifol of an Anoleni Band. **PLIXIR OF LIFE TONIC AND NERVINE.** —Warranted the most powerful Invigomtor, Regulator, Purfler, Restorer and Conservator of the Blood, Brain and Nerve Forces. The first dose will convince you of its value in Premature Decay of Hody or Bind, or General Debility in either sex. Highest Testimonials. Try it. 51.00 per bot-tie; aix bothes for 55.00. **BLOOD, KLIDNEY AND BHIEUMATIC REFMEDY**.--A powerful vegetable specific for the cure of Rheumatism, Neuralgic and Rheumatic Pains in the Nerves, Bones and Muscles. The greatest Blood Purfler yet discovered. \$1.00 per bottie; aix bottles, 55.00. **OLIMAX CATARENT OUTE:**—Auti-Microbe In-haler and snutl combined. Gives immediate relief in Ca-tarrh, Asthma, Induced, Sin the Head, etc. Has cured some of the worst cases on record. By mail, 50 cents. **THIROAT AND LUNG HEALER** will cure any Cough, if taken in time. Sloo per bottle.

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The above named remedies are for sale by **COLIBY** & **IRICH**, No. O Bosworth Street, Boston, Mass., and will be such by express or mail. If sent by mail, post-age free.

## Extracts from Letters.

DR. STANSBURY'S Elixir of Life Tonic and Nervine has been truly an "Elixir of Life" to me. His remedies are all he claims for them. They are truly wonderful. MRS. G. M. ROBERTS, Ridgefield, Conn.

MRS. G. M. ROBENTS, Ridgefield, Conn. The Blood Medicine is doing me good. The Skin-Mint stops that terrible itching. Every one likes the Liniment who has tried it. SARAH H. HARRIS, Chelmsford, Mass. I have just been cured of an attack of Inflammatory Rhou matism by DR. STANSBURY'S Remedy. J. W. JOHNSTON, 307 Wainut street, Philadelphia, Pa.

Your Pills are the best I have ever taken. JOSIE HUNT, Fall River, Mass. JOSTE HUNT, Fall River, Mass. JOSTE HUNT, Fall River, Mass. This is to certify that I have used DR. STANSBURY'S Throat and Lung Healer for a severe cough and cold for a child 16 months old, and cured it in a very short time; also cured myself of a bad couch; and do not hesitate to recom-mend it to others. T. B. CHANDLER, Burlington, Iowa. Your guides knew what we needed. The "Elixir" helped me from the first dose. Mr. Barbe is better of the asthma. Do your guides visit your patients? There was rapping in the room where we slept the first night your reinedles ar-rived. MRS. BARAH C. BARBER, Southport, ind. I have used your Hair Tonle for several days. I find it of great benefit to my hair, and am now glad to say that your remedy is all that is claimed for it. HERMAN BUROSE, Detroit, Mich. I cannot speak too highly of your "Elixir." You are at

I cannot speak too highly of your "Elixir." You are at

ive use   n_some   nedy in	liberty to refer to me as highly endorsing it from personal experience. EDITH BERDAN, M. D., Paterson, N. J. Peb. 8. is
-	Dr. and Mrs. W. A. Towne,
	MAGNETIC, Mind and Massage Treatments, also reme- dies furnished. Now located at Hotel Aldrich, 98 Berke- ley street, Boston. Hours 10 to 7. is Nov. 16.
cent.	<b>GANCER</b> and Tumors CURED : no knife; book free. Drs. GRATIONY & BUSH, No. 163 Elm St., Cincinnati, O Feb. 8,
**	A NSWERS to sealed letters by R. W. FLINT, 67 West 23d street, New York. Terms \$1.00. We we
er cent. 	DR. FRED CROCKETT, Magnetic and Med- Feb. 8, 280 - 280
Minion,	JUST ISSUED.
Agate,	
e -type,	PREMIUM VOLUME
olumns.	The to Trender Calcordhows for the
ntinued	Free to Yearly Subscribers for the
M. on hereon	BANNER OF LIGHT.
vouch for which ap- pted, and er persons	A GALAXY
terdicted. they dis-	OF
they have	
	PROGRESSIVE POEMS.
cian to	BY JOHN W. DAY.
Avenue, Satur-	It will be with feelings of pleasure that those who have
mation,	from time to time read the poems of Mr. Day in the col- umus of the BANNER OF LIGHT and elsewhere, will meet
ated by Feb. 8.	a carefully selected number of them in the neat, conven- ient and desirable form in which they are here presented.
essed at Y.	They bear the impress of spiritual thought, a liberal, pro- gressive nature, independence, and a full recognition of the rights of every individual in whatever circumstances
	he may be placed and by whatever environments surround-
airfield, l for the	ed. A single glance at them will convince any one that they are not enhanced, productions to be once read and then

ADVERTISING RATES. 25 cents per Agate Line. or.

Special Notices forty cents per line, B ach insertion. Business Cards thirty cents per line,

each insertion. Notices in the editorial columns, large leaded matter, fifty cents per liné. No extra charge for cuts or double co Width of column 2 7-16 inches.

The Advertisments to be renewed at con rates must be left at our Office before 12 Saturday, a week in advance of the date w they are to appear.

The BANNER OF LIGHT cannot well undertake to the honesty of its many advertisers. Advertisements u pear fair and honorable upon their face are accept themeer it is mude known that dishonest or improper are using our advertising columns, they are at once int We request patrons to notify us prompily in case core it hour column advertisements of parties show proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Andrew Jackson Davis, Physi Andrew Juckson Divis, Physic Body and Mind, in his office, 63 Warren A Boston, every Tuesday, Thursday and day, from 9 to 12 A. M. For other inforr address as above. No new patients tree well with further notice mail until further notice.

Dr. F. L. H. Willis may be addre 46 Avenue B, Vick Park, Rochester, N. Jan. 4. 13w\* Jan. 4.

J. J. Morse, 16 Stanley street, F

5

the house of Secretary of the Navy Tracy was burned on the morning of Feb. 3d, and his wife, his daughter, and her maid were killed in the course of the catas trophe. The Secretary was rescued in an unconscious condition.

NICHOLASVILLE, KY., Jan. 20th.—The Rev. Sto-phen Nolan died suddenly yesterday. He was an evangelist, and claimed that he had had divine visita-tions from Jesus Christ, who appeared to him in bod-ily form three times. He gave a full account over his formation is his measurement that Grant Methods and a state in the state of the Grant Methods and the state of the s signature in his newspaper, the *Central Methodist*, of the meetings, and described the conversation in full. Many members of his church, the Methodist South, so revered him to the last that they believed to doubt his story was implety.

Charles Edwards Lester died recently in Detroit of consumption, aged eighty years. He was identified with the abolition movement. While in England, as one of the delegates to the Exeter Hall Convention, he gathered data for his book, "The Glory and Shame of England," which created a sensation on both sides of the Atlantic.

> POOR BILLY. POOR BILL. Billy Blowitt, The village poet, Wrote a poem sad and blue; He wrote at its head "I wish I was dead," And his friends all wished he was, too. —Goodall's Sun.

An English scientific man claims to have discovered a substance so nearly like gold that given acid will not tarnish it, and which can be manufactured very cheaply. He is going to put it on the market.

The Presbyterian divines, in their wise omnipo-tence, have decided to recognize "the general love of God," and allow bables and heathens solution more chance. Expressions of heartfelt gratitude are in order.—*Record.* 

One hundred and seventy pounds of dynamite ex ploded on the morning of Feb. 4th at the new Humboldt Avenue extension in Roxbury. The concussion was terrific; property was damaged to a considerable extent. People were much "shaken up," but fortunately no one was fatally injured.

Landlady-" You have n't eaten your soup, Mr. Roberts. Is there anything in it?" Boarder-"I do n't think there is; I could n't taste anything."

Look in his face to meet thy neighbor's soul, Not on his garments to detect a hole. -0. W. Holmes.

Early on the morning of Sunday, Feb. 2d, a tenement house at the North End of Boston was partially destroyed by fire, and twelve Italians perished in the flames. The loss of life in this manner is the largest which has yet occurred in the history of the city.

Hereafter Australia is to make the ammunition for her army, which hitherto has all come from England.

Advertise, then! no retreating: Let the senseless croakers rave, While your heart with hope is beating (You will always find a lot of people in every community who are blind to their interests; but while you are making fame and fortune), They will find oblivion's grave. —New Zealand Typo. Advertise, then! no retreating!

American clams are to be planted at various points on the English coast, in the hope that they may be propagated for the market.

The London authorities have put a stop to the holding of lotteries for the benefit of charitable institutions, which have heretofore been winked at when quietly conducted.

be supplemented with tests and improvisations. Ad-mission to both is free, and the public are invited to attend. O. L. R.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.-Seventy-five persons attend-

ed the regular monthly "spirits' afternoon " séance. Mrs. Cassell conducted the musical exercises. Mrs. Shackley, Mrs. Mason, Mrs. Hurd, Mrs. Cushman and Mrs. Wilson rendered good service, and gave many excellent tests. At the business meeting a worthy medium was assisted, and three propositions were re-ceived for membership. Eight names were added to the roll.

roll. A large company at the evening meeting were en-tertained and instructed with music by Miss Amanda Bailey, Mrs. Hattie C. Mason. Invocation by Mrs. Holm; addresses by Dr. A. H. Richardson, Mrs. Ma-son. Psychometric readings by Mrs. Jennie K. D. Conant. Mrs. Allee Torrey, Secretary of the Associa-tion for tour successive years, has been present at the last two meetings. She deserves the heartfelt sympa-thies extended to her by all in these hours of her be-reavement.

thies extended to her by all in these hours of her be-reavement. Miss Glison entertained a select company at her beautiful home, Hazlewood, Hyde Park, Tuesday evening, Jan. 28th. Mrs. Cushman's circles at her home should be at-tended by all who desire to investigate Spiritualism, and at the same time aid a worthy woman. Her resi-dence is 212 Main street, Charlestown. Circles, Mon-days, 7:30 P. M.; Thursdays, 9:30 P. M. The first month of the new year has been a remarkably pros-perous one for the Ladles' Aid Society. MRS. ANNIE L. WOODBURY, See'y. 23 Bromley Park, Boston Highlands.

America Hall, 724 Washington Street.-Last Sunday's morning services opened with an invocation by the Chairman. Instructive remarks were made by Dr. Hale, Mrs. Kate R. Stiles, Miss Nettie

made by Dr. Haie, Mrs. Kate R. Stiles, Miss Nettle M. Hoit, (with tests) Dr. Frank Brown, Dr. Taylor and Mrs. E. Cutting-Luther. The recitation by "The Little Elocutionist" was much enjoyed. Services closed with tests by the Chairman. *Afternion:* Invocation and poem by Dr. Hale. Re-marks by Mrs. Stiles (with tests), Dr. P. C. Drisko, Mrs. A. Wilkins, Miss Nettle M. Hoit, Mrs. Jennie K. D. Conant, Mrs. A. E. King and A. E. Tisdale. Tests by Mrs. Wilkins, Miss Hoit, Mrs. Conant and Mrs. King.

King. Evening: Remarks and tests by Dr. Hale, Mrs. M. E. Pierce, Miss Holt, Dr. C. H. Harding and Mrs. Wil-

E. Pierce, Miss Hoit, Dr. G. B. Harding Letter kins. Thursday, Jan. 30th, the Chairman, Mr. S. B. Ban-croft, Miss Nottle M. Holt, Dr. F. Brown, Mrs. Wil-kins, Mr. Edward Tuttle, A. E. Blackden and Mrs. Pierce participated in the exercises. Services next Thursday, also next Sunday at 10:30, 2:30 and 7:30. Feb. 19th, at 7:45 F. M., Mrs. C. B. Bliss will hold a séance for materialization in this hall, to which a small admission fee will be charged. M. M. HOLT, Sec'y.

Twilight Hall, 789 Washington Street. Another large audience convened at the Independent Spiritualist Club, Tuesday evening, Jan. 28th, and was well entertained by Mr. Frank C. Algerton and his

well entertained by Mr. Frank C. Algerton and ms guides. The meeting opened with singing, followed by brief remarks from the President. In the address which followed Mr. Algerton said: As the constant dropping of water will at last wear away a stone, so, with effort, the most trying condi-tions of life will disappear by keeping in harmony with nature's laws, gaining respect for ourselves, and living a higher and better life for having made the effort. Many questions from the audicince were answered in the usual clear and ready manner which characterizes the influences of Mr. Algerton, and the many tests of spirit presence added also to the interest of the occa-sion. C. B. FORMES, Cor. Sec'y Ind. Club. 6 James street.

The First Spiritual Tomple Children's School.-Last Sunday, after the opening exercises, lessons were read from "The Educator" on "Man-ners of Children" and "Spiritual Growth." These were explained by the older members to the children, to teach that they should always say boldly and do

Frank Winfeld Baker spoke Sunday, Jan. 26th, at the People's Meeting, 1031 Washington street. He will accept calls to lecture. Address 9 Bosworth street, Boston.

Edgar W. Emerson is engaged in Buffalo. N. Y., for the Sundays in February; in Rochester, N. Y., Feb. 24th and 25th; Troy, N. Y., Feb. 26th.

24th and 25th; Troy, N. Y., Feb. 26th. Lyman C. Howe is speaking at the First Spiritual Temple, corner of Newbury and Exeter streets, the Sundays of February, and will answer calls for week evening lectures at points accessible from Boston. Address & Worcester Square, Boston, Mass.

Frank T. Ripley, lecturer and platform test medium, can be engaged for the last two Sundays in February. Address, at once, Saratoga Springs, N. Y. Mr. Ripley is *en route* for Boston. He can be engaged for the month of March. Address all letters for him after the 12th of February to 9 Bosworth street, Boston.

Mrs. H. S. Lake-who speaks for the First Spiritual Society of Philadelphia the Sundays of February-is engaged at West Winsted, Conn., for the evenings of the 26th and 27th. Address for the month of Febru-ary 936 Franklin street, Philadelphia, Pa.

Mrs. Kate R. Stiles lectured and gave tests to large audiences in Salem on Sunday, Jan. 26th. Will be in Westboro, Feb. 2d; in Brockton, Feb. 16th. Would like to make other engagements. Address 43 Dwight errort. Restor treet. Boston.

F. A. Wiggin, inspirational lecturer and test me-dium, is engaged in Waitham on Sunday next; last two Sundays of February in Haverhill; March, in Portland, Me., Haverhill, Newburyport and New Bed-ford, Mass.; first Sunday of April in New Bedford; last two, Bridgeport, Conn. For week-evening lec-tures and other Sundays, address 28 Hathorne street, Salem, Mass. Salem, Mass.

J. Frank Baxter's central or Sunday fields of labor for February are in Willimantic. Conn., and Spring-field, Mass., two Sundays respectively in each place. Vicinity places desiring engagements week-evenings please take notice. Address 181 Walnut street, Chel-coo Mays sea, Mass.

sea, Mass. C. Fannie Allyn of Stoneham. Mass., speaks in Salem on Sunday, Feb. 9th. Frank C. Algerton would respectfully announce to the public that he arranges all his own engagements hereafter from date of this issue; and is now pre-pared to make engagements for the camp-meeting season of 1890 in the Middle and Western States; also New England States. All communications addressed to 37 Worcester Square, Boston, Mass. Mrs. Dillingham.Storrs has removed to No. 532

Mrs. Dillingham-Storrs has removed to No. 532 Tremont street (corner Milford), Boston, where she may be addressed for lecture engagements.

The Press of St. Augustine, Fla., of Jan. 25th, chron-leles the arrival in that eity of Mrs. Etta Roberts and her son from New York-the party being the guests of Mr. and Mrs. Whitney at their home in Ravens-

Next Sunday Mrs. C. Fannie Allyn will speak in Salem, Mass.

#### Help for Mrs. John R. Pickering.

Our readers have already been informed that this excellent materializing medium has been out of health for several years, and has received financial assistance from this establishment and from others. She has just been called to face affliction in a new form-that of a severe accident by burning (described in BANNER of Feb. 1st).

We have received up to date the following sums for the assistance of this martyr-medium-and trust that others may be led to follow this kindly example:

Colby & Rich.	 	ł
Unas. E. Watkins	 	•
W. D. FISHER.	 	٠
Friend and former natron.	 	•
U. A. M	 <b></b> .	
John Wesley Howlett	 	•
•		

A correspondent pays a tribute, on our second age, to the closing exercises held by Mrs. R. S. Lillie before the Berkeley Hall Society of Spiritualists, just previous to her leaving for Cleveland, O., where she speaks during February. She will receive a warm welcome when she returns to Boston to address the same Society in March.

BANNER OF LIGHT and the publications of Colby & Rich.

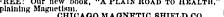
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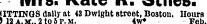
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#### Mrs. Lizzie Kelley,

O F Portland, Mo., Tranco, Business and Test Medium, 49 O Kneeland street, Boston. Will hold Circles on Monday evening at 8 o'clock. Will answer calls for the platform. Fob. 8.

M. Louisa Cummings, M.D. DSYCHIC TESTS by Interview or Correspondence. Mas-sage Treatment given. Diseases diagnosed. Hours, by appointment, from 10 A. M. to 4 P. M. 6 Somerset st., Boston. Feb. 8.



SITTINGS daily at 43 Dwight street, Boston. Hours 9 to 12 A.M., 2 to 5 P.M. 4w Feb. 8. **\$75.99** to **\$250.99** A MONTH can be made work-can furnish a horse and give their whole time to the busi-ness. Spare moments may be profitably employed also. A fow vacancies in towns and citices. B. F. JOHNSON & CO., 1005 Main street, Richmond, Va. 22 toow Feb. 8.

PROF. BEARSE, Astrologer. Office 172 Wash-ington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Hustness, Mar-riage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible.

are not ephemeral productions, to be once read laid ashle, with no thought of future reference; but of that class which one feels called upon to read many times, and each time with a certain sense of inward satisfaction which, while many experience, few can describe.

To readers of the BANNER OF LIGHT the book will be of special interest and value, even aside from its intrinsic merits. Its author's long connection with the paper, his close relation to the Cause they so highly esteem, and his extended period of arduous and faithful service in its behalf-should, as they unquestionably will, prove an irresistible incentive to every Spiritualist to become the owner of a copy.

Some idea of the scope and value of the volume may be obtained by a perusal of its table of contents, as follows: ONWARD ΙΝΤΙ

INTRODUCTORY.	UNWARD:
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(An Aboriginal Aspiration.)	THE CHARIOT OF FIRE.
GUARDIAN ANGELS.	(Historical.)
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(Demonstration of the Inner	
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Send 10 cents to DR. FELLOWS, Vineland, N. J., for his "Private Counselor," a book for WEAK, NERVOUS MEN. It sets forth an external cure which imparts strength and vitality. Easy to apply. No dosing drugs. Jan. 25. 15

#### LIGHT. OF BANNER

# Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held as the IIaH of the Bauner

of Light Establishment, ON TUESDAYS AND FRIDAYS, AT \$ 0'CLOCK F. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely. J. A. SHELHAMER, Chairman.

Mns. M. T. SHELHAMER-LONGLEY will occupy the plat-form on *Tuesday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

spirit for consideration. MRS. B. F. SMITH, the excellent test medium, will on *Friday afternoons* under the influence of her guides give de-carnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at con-siderable expense and published each week in THE BANNER.

siderable expense and published each week in THE BANNER. The should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives-whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth us spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more. This on rearnest desire that those who recognize the messages of their spirit-friends will verify them by inform-ing us of the fact for publication. The Natural flowers for our table are gratefully apprecia-ted by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

offerings. PLotters of inquiry in regard to this Department must be addressed to COLNY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

#### QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley

Report of Public Séance held Dec. 17th, 1889.

Spirit Anvocation. Ohi thou Supreme Spirit, thou Eternal Presence, pervading the universe with thy power, with thy might, and the majesty of thy law, we gaze around and behold thy splendor written upon the skies; no point in space but thou art there; thy name is every-where; thy word and thy works are to be found in each and all.

and bender in sprendor writchere upon the skies, no-point in space but thou art there; thy name is every-where; thy word and thy works are to be found in each and all.
Oh! our Father God, we look to thee for strength and guidance and ministration at this time, through thy angels of mercy, those who delight to befriend hu-manity, to upilit the fallen, to strengthen the weak, to give consolation to the sad; we would gather in-struction of thee and thy ways through those holy and beneficent onces who go forth from day to day bearing giad tidings of great joy to mortal hearts; we would receive such ministration, such helpfulness, as will in-spire our lives anew with courage, and with the de-sire to make new effort in doing thy will.
Oh! our Father, may we at this time come into close communion with thy angels, those loving ones who have known the experiences of mortal life, who have passed through its discipline, taken part in its vicissitudes, and who understand themselves and their kind because of this same experience. We would draw near into sympathy with such, receiving from them light and guidance and knowledge, and at the same time imparting. If possible, from our own lives some magnetic helpfulness or appreciation that will strengthen them in their good works.
We with us. May it be felt by those who are dis-traveling the pathway of sorrow. May this heavenly bessing, coming down from high and exalted souls, be felt, bearing with it to the mourning heart strength and courage and good cheer. And ohi may we all come into harmony with one another, extending the fraternal feeling of love and concord, which shall make us as one united heart, laying aside differences of opinion and of feeling, for the stronger, better de-sire of understanding and knowing each one. Amen.

#### Anna Peace Hazard.

I have the permission of your Spirit Presi-dent, Mr. Chairman, to speak a few words this afternoon. It is a very long time since I ex-pressed myself through your medium, for I have not been called back to this plane of life as much since my dear father ascended to our spirit-home as before that time. I came to him, or my sitters as my down methods or more spirit-home as before that time. I came to him, as my sisters, as my dear mother, and as many friends came to him, to brighten his pathway and ease his heart while he lingered here; for we recognized in him a champion of truth, one who stood forth and proclaimed that truth in the name of Spiritualism. It is often asked by old associates on earth why he does not more frequently come in public and announce his thoughts as he gains new experience in the spirit-world; and my father desires me to say for him at this time that it is not his work to speak to the public now, though he is still the friend of all true mediumship, and is as much interested in Spiritualism and its advancement on earth as he was in the past. He is not idle; he is exercising his influence and is trying to do good. He sends his greeting to his friends, his love to his brother, and his tender affection also to my brother and his companion. also to my brother and his companion. I come especially to-day to speak to one who is at present in your city, Mr. Chairman, a dear medium through whose agency I have many times manifested to my father. The friends, the spiritual guides of that lady, have promised her to always protect and befriend her, whatever the circumstances that might arise. Several times of late I have seen in that dear friend's heart a shadow, as if she felt that she was not always thus protected, and I come to say to her: Your guides will not for-get their promise; they will at all times sur-round you with their influence, and give you that which they feel you need from the spir-itual side of life. I bring you the love of my parents, my sisters and myself; and this is only a small part of the great affection which many spirits hold for you, because you have been to them an instrument-ality in reaching their friends on earth. I send greeting; also my love to all friends who care to receive it. Lam not now so fraality in reaching their friends on earth. I send greeting; also my love to all friends who care to receive it. I am not now so fre-quently brought in contact with the external life, because I feel that a part of my mission has been fulfilled, and I have other dutics claim-ing my attention. The spiritual world is broad and free, and many employments arise there in which the active soul may engage. We are not idle; we are not losing interest in the cause of truth; we are happy to give a word, or cast an influence, or bring an inspiration from the spir-itual world, wherever we feel that these can be received and utilized. received and utilized. As I come into your atmosphere, sir, I sense the condition of one who is in your audience—a dear soul, who feels somewhat under a shadow to receive comfort from the spirit side, and I feel that perhaps I can at this time voice the thoughts and desires of her own personal friends if I say to her: It is not so much the thoughts and desires of her own personal friends if I say to her: It is not so much the verbal word coming from the other life that will bring you consolation and peace, as it is the influence, the silent, magnetic ministration which they give to you even at this moment, surrounded as you are by the atmosphere of the spiritual world. This influence and magnetic inspiration will come as a balm to your spirit; it will brighten your life, and relieve you of some perplexities which at times assail you. You are mediumistic, and so can receive these ministrations from the spiritual life more freely than those who are shut out from this medium-ship can do; and I think when you go away you will feel as if a burden had been taken from your heart, and perhaps a clearer sight will come, by which you may see how to move, and what is best for you in the months to come. I thank you, sir, for this privilege. I am Anna Peace Hazard. My father is Thomas R. Haz-ard. ard.

right; but his associations and companion-ships, those that are brought around him noo only by the force of circumstances, but by the only by the force of circumstances, but by the field of consanguinity, are not in harmony with this aspirations and with his life, therefore is an atmosphere of inharmony surrounding from the body? It does happen, as we admit, that sometimes persons on earth are os olroum-stanced that their surroundings are uncompe-nial, their associates are not in harmony with them, and they are misunderstood by those with whom they come in contact, therefore their lives are discordant and out of tune; but we reiterate, that it rests very largely with the individual himself what kind of ahome he shall find in the higher life. If he desires harmony, and does his best to create this; if he, when assailed by one of his sorn household, or by some neighbor, giveth the soft answer that turneth away wrath, thus engendering a more peaceful atmosphere; if he, in spite of those unhappy conditions thatsurround him, reaches out in thought and desire to something more uplifting, invokes that which will be in har-mony with himself, and prays that he himself and sweetest and best in life, them will his spirit, independent of its mortal environments, generate an aura or magnetic atmosphere tit is baautiful and serene, and this magnetic at-mosphere will enter into the component parts of his spiritual home, and his surroundings

is beautiful and serene, and this magnetic at-mosphere will enter into the component parts of his spiritual home, and his surroundings that are to be, so that when he leaves the body he will gravitate to that locality and that con-dition of spiritual life to which he naturally be-longs, and for which he is adapted. If he is as-pirational, high-minded, seeking for harmoni-ous associations, those that are pure and up-lifting and sweet, then will he gravitate to such a condition, with such natural surroundings. a condition, with such natural surroundings,

a condition, with such natural surroundings, when he enters the spirit-life. On the other hand, if an individual on earth lives in an atmosphere of discord and strife, and does not particularly aspire to rise above it; if he gives blow for blow, if he gives a rough answer for that which has been given, thus awakening or strengthening the wrath of his opponents, he will generate only an atmo-sphere that is dark and dense, weighted by ma-terial elements which will hold him down to the mortal or physical condition, even after he the mortal or physical condition, even after he has passed from the physical form. In that way he will find his home, after he has left the mortal frame, not one whit more sweet and peaceful and beautiful than was that which he peaceful and beautiful than was that which he inhabited on earth. It rests with the spirit, with his aspirations, his longings, his reaching out and desires. If these are upward, they will prove to be the power that will aid the spirit to rise upward; if they are downward, they will prove to be the weight that will hold him down to material things.

Q. — What is the meaning from a spiritual standpoint of the passage of scripture which reads: "Except a man be born again he cannot see the kingdom of God"?

A.—We do not believe that there is a special interpretation that can be given to this that will reach every heart. Different minds may explain this according to their own standard and plane of thought. To our mind, it should read thus: "Except a mind be born into the kingdom of love and truth it cannot see God." Why? What is God? Not a per-sonal being. We have no conception of the Infinite Mind as a personal individual that ap-pears like unto man. We cannot so limit the Infinite, we cannot bring him down to such a form and feature, because that Infinite Intel-ligence must pervade the universe, enter into the formation of every atom as well as into the grandeur and glory of every star; therefore God is the Infinite Intelligence, the Infinite Godness, the Supreme Wisdom, and for a man to see or recognize this intelligence, goodness and wisdom; he must have entered into the kingdom of truth, have come in contact with the great sea of knowledge and become recept kingdom of truth, have come in contact with the great sea of knowledge and become recep-

themselves, and you readily understand it is as much comfort and gratification to them as it is to us. How strange it sounds as we hear mor-tals often say: "Oh! no, I will never find my child again!" It is true that child will be given back to you, but not the little babe; it will have grown in stature and in knowledge. How oft have I said in my own spirit: How thankful I am that they do not remain children. What mother to-day would wish her children to stay children? You look forward from one year to another and see the growth of the child, but do another and see the growth of the child, but do you see the growth of the spirit? No, no, dear friends. Then I say to you, educate your chil-dren spiritually while you have them with you. You know not how soon that little bud may be You know not how soon that little bud may be taken out of the home. I have often said so since leaving the form, and I have felt happy when I knew these children were privileged to come into these meetings and make themselves known. Most assuredly it is a happiness not only to them but to the loved ones yet dwelling here, and sorrowing for those that are gone, to feel it is true that they come. As you come to understand more of spirit return it takes away the sadness that wells up in the spirit. How strange it seems to me now that I did not learn more while dwelling here, with the privileges I had. Think not, dear friends, I was ignorant in these matters; not by any means. It was a comfort and a blessing to feel that my unseen friends were not far from me. How well do I friends were not far from me. How well do I remember years ago when the minister would

say to us, as one was taken out of the home: "I hope they are in heaven." He would have been very foolish if he had not hoped. But

been very foolish if he had not hoped. But most assuredly it did not give us any comfort or satisfaction. I know in Ionia, Mich., they have learned a great deal of spirit-return, but not so much but what they might learn more. I send love and greetings to the loved ones there, for I know they have often asked in their own minds why Light art make wavelf known and tall them I did not make myself known, and tell them how I found the spirit-world. I have been anxious to speak to them, and I know they anxious to speak to them, and I know they have felt my presence sometimes, but that is not so gratifying as it would be if I could just tell them how I am progressing, and how I have found things in spirit-life. I cannot tell them all. I will tell them I am happy, and it is a life of progression. I am very grateful for the few moments allotted to me here to-day. Margaret Leonard Leonard.

#### Jesse Hanaford.

[How do you do?] I am feeling tip-top; that's good enough, aint it? Now I want to tell you I am here for exactly two purposes. One I will I am here for exactly two purposes. One I will make plain, and one I am just going to hold to myself. Now, if I divide up, aint that right? [That's right.] I just want to reach one family in Lexington. I suppose you know pretty well where that is? [In this State?] In Massachu-setts. I do n't suppose I've got out of it. I do want them to know I have come here, and made myself known. I have tried three differ-ent times to get near these people. Good

one restrain us. As I entered spirit-life I saw my own dear husband reaching out to me: "Come," he said, "Caroline, I have waited long for you." I knew before passing out that he certainly would meet me; I was assured of it, and you must know I was not surprised to see him waiting on that blissful shore to take my hand, where no partings are ever known. Caroline Cook. Caroline Cook.

#### Julia Gleason.

Julia Glenson. While I listened to what the others have said, I turned a moment, and the Spirit President asked me if I had a word to give. I said: With all my heart I desire to leave a few words, that they may know I am not silent any more than others. I have heard the question asked many times: "I wonder if she found it as she thought she was going to?" Ohl no, dear friends; it was more beautiful than I could have had any idea of. No spirit can portray to you the beauties and realities of spirit-life; but I do say to you, learn all you can while here. Ohl how many spirits have urged and impressed it upon you to learn a little something of spirit-return. As I look at it the body is but the covering of the spirit; as you might say, the cloak, that is all. As we leave the form and look back upon it, we have no love for it; the affection goes with the new and more perfect form that we now inhabit, which has been fashioned like unto the body we occu-pied here. pied here.

I have often heard mortals make the remark : "I do n't believe we shall know them, they

"I don't believe we shall know them, they have been gone so long." Ohl dear friends, think not we grow old in spirit-life. Ohl no. I well remember, when I passed away, the words that were spoken over the inanimate form: "Blessed are they that die in the Lord." I did not understand it. I did not know what it meant, but I supposed they were quoting a little of my goodness. I could not see any other point in it. I would say: Blessed are they that die in the knowledge that they will find their own. Yes, let alone the rest of the sentence. The better lives you live here, the better homes you build yonder. Your loved ones will not fail you; they will be there to greet you and to welcome you and lead you

to greet you and to welcome you and lead you to their beautiful dwellings. I look back now upon this life, although it was not very long, as a time of learning, at least that is what we are placed on earth for;

are left are but a handful, yet I know they will not forget me. Julia Gleason yet lives, and her spirit is more active than it possibly could have been in mortal life. In New York City I am held in memory by a few friends.

#### Emulus Clapp.

I stood listening to the spirit, thinking per-haps it would be better to be a listener to day haps it would be better to be a instener to-day than to speak; then a feeling came over me, impelling me to put my thoughts into words, and perhaps it may be of benefit to some one yet in mortal life. I came here some time ago, and announced myself. I felt gratified at that time, and to-day I do esteem it a great privi-lege to speak from this platform. I might enu-merate by hundreds those that crowd into this room who would be glad to gay a word if they room who would be glad to say a word, if they could; but some cannot control, as they are not yet in a condition to take possession of the medium to speak. However, there will be a time when they may be able to give out something to their earthly friends. Let me state here that there are many to-day

who have been convinced of the truth of spirit. communion by messages given from this place. Many complain, and say: "What does that spirit come here for, when he belonged way out in California, or in Baltimore, or Philadelphia, or no matter where?

or no matter where?" It cannot be denied there is not a message given but what will reach some heart-some loving friend is waiting perhaps—distance makes no difference. If they are far away, it may be that the spisit could not come into pri-vate communication with the loved ones, and through the message heing given an opportuthrough the message being given an opportu-nity will be afforded for them to speak through some medium nearer home. Therefore be charsome loving one will be glad to hear from each spirit. Emulus Clapp. In Michigan and in Madison, O., I shall be remembered.

## SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Dec. 20.– Dr. A. B. Child; John Morse; Fred Weston; Re-becca J. H. Hayward; Minnle Tappan; Howland Hamilton; Col. Sabin Pond; Amory Morse; Joseph L. Tompkins; Carrle Folsom; Andrew F. Hitchcock; Jennle Olson; Jennle Elms

#### THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

*AIDE RESERVES GIVEN (THIOUGH MRS. B. P. SMITH) As per dates will appear in due course. Jan.* 24. – Dr. John Morgan; George W. White; Louisa Green; John H. Morlarty; Samuel Horton; John H. Currier; Mary Morrill; Thomas Green; Sarah Carman; Nancy Jen-kins; Jennie Cross.

# Tide-Ripples.

#### Theology must Change in a Growing World.

World. The causes of the theological changes that are going on are to be sought for in the one grand and hopeful fact that the world is grow-ing. It is not the ignorant and the vicious whose opinions are disturbing the adherents of the old theology, it is the philosophers, the scientists and the critics of whom the clergy are in fear. Let us now look a little more par-ticularly at this phenomenon of world-growth and note some of its principal phases. In the first place, it is important to consider the enormous modern growth of the world on its physical side. Without doing this, one might wonder as to why these changes in thought are so concentrated and cumulative in these later times. But with this in mind, it will be seen that they could not have come be-fore, as well as that they must come now. It needed the inventions of the printing-press, of gunpowder, of steamboat, and railway, and gunpowder, of steamboat, and railway, and telegraph, in order that the whole world might gunpowder, of steamboat, and railway, and telegraph, in order that the whole world might be open to exploration. Unknown regions are always the home of mystery. And people have always fancied that all sorts of strange hap-penings might be going on beyond walls over which they could not elimb. But now all lands are visited, all languages are studied, all man-uscripts are collected, and all scriptures are read. The ruins awa relics of antiquity have surrendered their secrets. Religions have been studied in their origins and lines of develop-ment. And beyond our little planet, the uni-verse has been reduced to order, and many of its mighty laws comprehended. At last, then, and in our day, for the first time in the world's history, adequate materials of knowledge have been gathered for the form-ing of rational opinions on some of the great problems, and the "thoughts of men are widened" to a comprehending these which are producing the theological changes through which we are passing. This is the science of *historical and literary criticism*. It used to be considered a virtue to believe. It is so consid-ered still, provided what we believe is the truth. If not, it is a virtue to disbelieve. And if we do not know, the only virtue is to doubt -keeping the mind in a state of suspense until

if we do not know, the only virtue is to doubt -keeping the mind in a state of suspense until we do know. It is criticism that has brought us to this. - Rev. Minot J. Savage, in "The Arena."

#### **Religious Liberty.** A Decree Issued by the Provisional Government

of Brazil.

(Special Dispatch to the Boston Herald.)

NEW YORK, Jan. 29th, 1890 .- The Brazil mail steamship the Advance, from Rio Janeiro, Dec. 31st, got into port to-day. The Advance brought from Para copies of papers up to Jan. 14th, which contain dispatches from Rio. The most important of these is this decree, issued by the provisional government on Jan. 7th:

Article 1. This decree prohibits the federal authorities, as well as the individual States, from making laws, rules, regulations, or pass-ing any administrative acts establishing any religion as the religion of the State. Art. 2. To all citizens is given the privilege of exercising their religious beliefs according to their own dictates, and in their devotions, either private or public, they shall not be in-terrupted or disturbed.

Art. 3. This liberty does not only embrace individuals, but also churches, associations and institutions in which there are religious ob-servances, every one having the full right of forming religious according to a limit of forming religious associations, and living in ac-cordance with his creed without interference

from the powers. Art. 4. All patronage, resources and preroga-tives of religious institutions granted by the

tives of religious institutions granted by the State are hereby extinguished. Art. 5. The right of all churches and religious orders of acquiring and administering estates under the limits made by the laws regarding corporations is lawfully recognized, granting to each one the ownership of the property, as well as the use of the buildings for worship. Art. 6. The federal government will continue to furnish the ecclesiastical revenue and sup-port the actual personnel of the Catholic Church, where it was done under the old re-gimé, for the space of one year, and for a like period will subsidize the professorships in the period will subsidize the professorships in the seminaries. It is in the option of each State to recognize, in the future, ministers of this or other religions, providing they do not run coun-ter to what is laid down in the preceding articles.

#### Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

QUES. — What is the proper course for the peo-ple of earth to pursue in order to have happy and congenial homes in the future life?

ANS.—Those who are harmonious by nature, who seek to live a peaceful life here, who send out a sweetness of spirit which will make them congenial companions to their associates and those who come in contact with them, will find those who come in contact with them, will find kindred hearts, peaceful surroundings and con-genial companionships and associations in the spirit-world

spirit-world. But you will say: It may be that one here on earth is so situated that he lives in an atmo-sphere of discord and uncongeniality. It is not his fault; he desires to do what is best and

## Report of Public Séance held Dec. 13th, 1889.

#### Moses B. Knight.

My own dear companion who passed on be-fore me, as I entered spirit-life how quickly did she come; before the spirit had taken its flight did I behold her. She was surrounded flight did I behold her. She was surrounded by children, for she loved them here, and on passing to spirit-life, as she tells me she was given these children to care for. It seems to be her life to be with them. Well, I love children myself, but I am not drawn to them as she is; so you see we all have our own attractions on this side or the other. You must know it was gratifying to me to behold my dtar wife waiting for me to come up higher, as you term it, while lwasstill here. I do n't know why you should use the term "up higher," because it is just back of the veil; all that separates your spirit-friends from you is this thin veil which has been spoken of so many times. I hope, kind sir, this message may be con-veyed to my loving friends at Great Falls, N. H. I know they will be glad to hear from me, and also to know that my dear companion met me on the other side. Why it seemed to me it was this side. I am very happy to announce myself here to-day. Poor old father! how hard it was when

I am very happy to announce myself here to-day. Poor old father! how hard it was when he knew he must be separated from us; but he has learned a great deal since that period. I am so glad, sir, there are channels we may be allowed to use to express ourselves, for oppor-tunities are not always available to us to come in contact privately with our friends; and, by coming here and speaking, it gives them to un-derstand that we are not dead people, and that we can come into communication with them if they will only do their part. I am happy in my spirit-home. It seems like emerging from one life into another. As I said to my own dear loving wife: "Now,

we start out in our new home together again, but not for aday or for a year-it will be forever; no more changes or separations to come. I am thankful, Mr. Chairman, for the privilege of announcing myself here to-day. Moses B. Knight.

#### Allie Shepard.

[To the Chairman:] My name is Allie. You do n't know me, do you? You never saw me. Minnie is here, and I am just as old as she is.

 The presence of recognize this neutringence, goodings
 and wisdom, he must have entered into the booldage of inforance and superstities of the booldage of inforance and the verif at large. This is the were possible superstities of the method booldage of the booldage of the were during the superstities of a might superstities of the method booldage of the superstities of a might superstities of the method booldage of the superstities of the method booldage of the superstities of t loved ones hovering about you. Now I want to ask you one question, sir. You look as if you could answer it: If they hover around, haven't they got to come to earth to do it? How are they got to come to earth at the distribution How are they got got boord around you if they are way off in some imaginary heaven? I say they walk with you daily and hourly. I know it now. I know a little more than some of them do in the flesh. I do n't say I know more than those in spirit-life, because there are those who have been there longer who know a great deal more than I do. Wait; I'll catch up with them sometime, after I've been there long enough. Jesse Hanaford.

#### Caroline Cook.

**Caroline Cook.** How grand it is to feel that you have laid off the old distressed body and taken on the new, and need no doctors to attend you. And then it is not said to us we must not come to earth. Why, it seems really as if we were with you, we are so near. I cannot express it any differ-ently than to say it seems like a filmy mist that rises between us. How strange that when we are so near our loved ones they mourn us so much, when they might gain a great deal of satisfaction, a great deal of comfort, if they would only listen to the voice of their own spirits.

spirits. I do not say to you, dear friends, all is truth I do not say to you, dear friends, all is truth that purports to be. God has endowed you with reason to know good from evil; then I feel you have no good excuse at all for not learning something. It is blessed to feel that after we lay aside the mortal form we will identify each other. I think this should be spoken of more, because so many mortals live in doubt was even in foor that they will not find doubt, yes, even in fear, that they will not find their own, and if they do, that they will not find know them. Oh! how strange it seems as I hear such words spoken. We have our five senses the same as you have, and the remarks senses the same as you have, and the remarks we hear sometimes crash upon our ears when things are spoken that had better not be. Then, I say, be careful, be charitable; you know not what spirit you may grieve by speak-ing harshly. What I say is only in kindness, for I know many times it is done through thought-lessness or ignorance. In South Boston I feel I shall be remembered. Josoph stands beside me my dear husband

Joseph stands beside me, my dear husband, and asks me to send greetings to the dear friends. You must know, dear friends, it is a happiness to us to feel that we can go wher-ever the dictation of the spirit leads us, and no

#### Passed to Spirit-Life,

On the morning of Jan. 15th, 1890, at the residence of he on, Arthur Tucker, at Lake Village, N. H., Mrs. Mary J., wife of the late Alvah Tucker.

of the late Aivah Tucker. Since 1875, when her hustand was taken suddenly from her, she has been a sufferer from consumption, and has waited patiently for her release from the stricken tabernacle of flesh and the bondage of earth. For many years both Mr. and Mrs. Tucker were firm be lievers in Spiritualism, and their faith was unshaken to the end. The BANNER OF Lieury was a weekly visitor at their freside from its carliest publication, and gave unfalling de-light to Mrs. Tucker in the years of feebleness and confine-ment which she was called to pass through before she was prepared for her heavenly home. She was always generous and kind to those who needed her ald: a good neighbor, a devoted sister, a true wife and a loving mother. There are many outside the family circle who will miss her cheering words and kindly deeds. Her last days were unade as comfortable as possible by the presence of her children, of whom two sons and two daugh-lers remain. Of a large family, but one sister survives to mourn her departure. Our friend has gone from our sight, but we feel that she is still with us.

From Aver, Mass., Jan. 22d, at the residence of her son in Jaw, Capt. Asa F. Trowbridge, Mrs. Hannah C., widow of Jøremiah Edes, late of Newton, aged 74 years 11 months and i davs.

5 days. Mrs. Edes and the most of her family have been interest-ed in the philosophy of Spiritualism for a long time. Mr. Edes preceded his wife to spirit-life many years. Greatly did they enjoy communing with their spirit-frieds-of which fact they had abundant evidence through the medi-umship of Mrs. Mayo, of Waltham, and others. Mrs. Edes has been an invalid for several years, and of late in the sum-ner season resided with her daughter at Onset. Sbe was a noble woman, always doing for others while she was able. The great wish of her later years-that she might join her husband in the Better Land-Is now realized. Con.

From Brooklyn, N. Y., Jan. 26th, 1890, Mrs. Mary A. Keeler ged 72 years.

aged 72 years. Mrs. Keeler will be remembered in Boston as the mother of the noted mediums Dr. William and Plerre Keeler. She has been residing for some time with her son-in-law, Dr. Hol-ley, and after a long and painful illness, passed on to spirit-life. She was a woman of great mediumistic powers, and during her sickness was often moved to speak by the unseen influences. She was glad to go, since she know she would meet those whom she loved. On Monday evening, covered with beautiful flowers, and a smile of peace on her face, the funeral service was per-formed by the ever-eloquent J. Wm. Fletcher, choosing as a subject: "She has passed on to her rest." There was a vory large attendance.

Monday, Jan. 20th, Albert G. Ball of Deerfield (well known

nonany, sun. 2020, Albert G. Bail of Deerneld (well known in Greenfield, Mass.), after an illness of many months. Ho was a man of kindly nature, and possessed many ex-cellent qualities. Ho was much interested in the lectures at Lake Pieasaut Spiritualist Camp-Meeting yearly—his daugh-ter having a cottage there, where the family visited. A widow and several children survive him, all of whom will sadly miss his gental and happy presence in the mato-rial form. Cost.

Sunday morning, Dec. 29th, 1889, Mrs. Aruber A. Snow aged 83 years 3 months and 14 days.

aged as years a monus find 14 days. She was one who welcomed THE BANNER to her fireside, and was for many years a subscriber and reader. Its pages cheered her and helped her to bear the cares of existence. Death to her was but an open door to eternal life. *Enfield, N.Y.* MRS. II. L. ROLFE.

[Obituary Notices not exceeding twenty lines published gra-uitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make sline. No poetry admitted under this heading.]

#### Throat Affections.

Those who overtax the voice in singing or public speaking will find "BROWN'S BRONCHIAL TROCHES" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effective remedy. Containing nothing injurious, they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the Robert Browning's View of Death.

It seems but a day or two ago that the pres-ent writer heard from the lips of the dead poet a mockery of death's pitiful vanity—a brave assertion of the glory of life. "Death, death! It is this harping on death I despise so much," he remarked with emphasis of gesture as well as of speech—the inclined head and body, the right hand lightly placed upon the listener's knee, so characteristic of him. "This idle and often cowardly as well as ignorant harping! often cowardly as well as ignorant harping! Why should we not change like everything else? In fiction, in poetry, in so much of both, French as well as English, and, I am told, in American art and literature, the shadow of death—call it what you will, despair, negation, indifference—is upon us. But what fools who talk thus! Why, amico mio, you know as well as I that death is life, just as our daily, our mo-mentarily, dying body is none the less alive and ever recruiting new forces of existence. Without death, which is our crape-like church-yardy word for change, for growth, there could be no prolongation of that which we call life." —Glasyow Herald. -Glasyow Herald.

#### In Memoriam.

## To the Editor of the Banner of Light:

One more of the early-day Spiritualistic workers has gone home. MRS. ELIZA JANE SHERMAN, well and favorably known in Newburyport, Mass., in former vears, as a noble woman and an honest medium for spirit-return, as also for platform work in defense of

years, as a noble woman and an honest medium for spirit-return, as also for platform work in defense of the spiritual truth so dear to her, passed to the spirit-side of life on Jan. 17th, 1890, at the home of her son, Dr. G. R. Bennett, Hampstead, N. H. Funeral services were held on Bunday, the 19th-Rev. Luther F. McKinney, of Manchester, N. H., officiating; the burial took place at Exeter, N. H., by the side of the first husband, John Henry Bennett, by whom she had three children—one boy and two girls, Dr. Bennett being the only survivor. Her second husband was the late Robert Sherman. also one of the old-time epiritual workers, who passed to spirit-life some twelve years ago, since which time she has made her home with her son. It was through the efforts of Mrs. Sherman, second-ed by a fow faithful workers, that the First Spiritualist Society of Haverhill, Mass., was inaugurated some years since—she tendering her voice and services on Sundays until an interest was created, whereby the friends could secure other speakers to take part in the platform-work. As a friend an heighbor Mrs. Burtany's heart and hand were ever ready. During her last sickness of nearly four months she was a patient waiter for the impending change, know-ing full well where she was going and the loved ones she should meet. Her religion was a knowledge to her of things to come. The doctor was standing by the bedside at ten min-utes before five o'clock A. M., [on the 17th] when his mother, looking about, exclaimed: "Why, Philip Rich-ardson, are you here? and you, too, Mrs. Richardson?" then, turning her oyes: "Miy, John Henry-you here? take me out—take me now!" Then, as if listening, she seemed to hear the spirit speak, and repeated what she heard by saying: "In two hours." Mr. and Mrs. Philip Richardson were her neighbors in the eity of Newburyport, Mass.; and the John Henry mentioned was her first husband, J: H. Ben-nett, who was in spirit-life; no doubt they were all there to blic her welcome, and conduct her to her rest.

Test. The home of Mr. and Mrs. Sherman in Newbury-port, Mass., was always open for spiritual scances and the entertainment of speakers and mediums. She was ever ready to help forward honest investigators to learn of the facts of Spiritualism. Mrs. Sherman spent a few days at the home of the

to learn of the facts of Spiritualism. Mrs. Sherman spent a few days at the home of the writer during the camp meeting at Onset last sum-mer, and seemed to enjoy every hour in attending the meetings and séances; but her failing health could not bear the bracing air, and she was obliged to leave for her home in New Hampshire. She has now joined her loved ones in spiritifie. Haverhill, Mass. W. W. CURRIER.

BEECHAM'S PILLS act like magic on a weak stomach.

## FEBRUARY, 8, 1890.

#### BANNER LIGHT. OF



# BANNER OF LIGHT.

Banner of Bight.

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## BOSTON, SATURDAY, FEBRUARY 8, 1890.

WASHINGTON NOTES. BY G. A. B.

Of late my notes from this city have been more particularly those of an industrial or economic character rather than spiritualistic. Though these "notes" may be of no special use at bank depositories, I trust that they pass current with your readers, and are accepted for their full face value. I have left to others the duty of keeping THE BANNER posted concerning those matters in which it is more distinctly interested : but herein is seen only another exemplification of what is everybody's business nobody attends to.

Recently, the management of the Sunday meetings here has displayed a bit of enterprise as welcome as it was needed. A number of the speakers engaged for this season are comparatively new voices to the majority of attendants, which has had the encouraging effect to sensibly increase the size of the congregation, and to favorably augment the social and spirual interest of the Society.

Mrs. Nellie J. T. Brigham, who served so accept-ably last month, was followed by Miss Jennie B. Hagan in January. Bro. Lyman C. Howe speaks in February. These are all new-comers to present Washingtonians. Ten years have passed since Miss Hagan was here before. The record she then made has been more than sustained this time, and I believe she is booked again for next season. Socially, here as elsewhere, she has been in great demand-a test of her entertaining character. Meeting her at one of the notable literary clubs of this city, which collectively would ignore every allusion to the Idea which she so happily represents, I could not abstain, when the proper moment arrived, from calling upon her then and there to illustrate her gift of impromptu versification, which she did to the amazement no less than the delight of her many hearers.

On the evening of the 27th inst. a good-bye reception was extended to Miss Hagan by her host and hostess, Mr. and Mrs. D. C. Chapman, which was attended by as many as could well find entrance to their spacious parlors. The occasion was a well-merited tribute to her personal worth, and must have proved a solace to her weary itineracy. In response to calls, appropri-ate remarks were offered by the writer, Mrs. Clara Field-Conant and Mrs. Levy-by her control; recitations by Master Bradford, and two renditions by the ever-popular Mr. E. B. Hay, socially a twin brother our old-time friend, Charley Sullivan. To these Miss Jennie responded in a sympathetic and appreciative address, closing with several improvised poems of unusual merit. Jan. 28th.

Meetings in New York.

Incertings III New IOTK. The American Spiritualist Alliance meets at Roya Arcanum Hall, 54 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P.M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the officers of The Alliance. Prof. Henry Kluble, President, T East 130th street; Mrs. M. E. Wallace. Record-ing Secretary, 219 West 230 street; John Franklin Clark, Corresponding Secretary, 59 Cedar street. Adolphi Hall, corner of 52d Street and 7th Ave-mue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 24 and 75 F.M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday even-ing at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West Sich street. Good meediums and speakers always in natend-ance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor

The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

The Ladies' Society of Mercy meets at Columbia Hall, 878 6th Avenne, every Thursday evening. Mrs. Kate A. Tingley, President.

Soul Communion Meetings every Friday at 3 P. M. at 230 West 36th street. Mary C. Morrell, Conductor.

#### **Reception to Mrs. E. A. Wells.**

C. P. Sykes, 59 William street, New York, puts us in possession of the following notes of a recent reception to Mrs. Wells:

nection with the Filurian Fathers; she can stand firm and let the waves roll on, but as a representative of Bpiritualism she can never be overthrown. Mr. Leach and Mr. Denning congratulated Mrs. Wells on this expression of the popular feeling. Their remarks were very appropriate and well timed. Mrs. Mitton fathbun sent a letter of regret that she was unable to be present, and was in full sympathy with Atrs, Wells. J. Franklin Clark, Dr. Everett, C. F. Cowks, Mrs. Cadwell, Mrs. M. E. Wallace, and others, sent similar letters, expressing their confidence in Mrs. Wells as a medium, and their regrets that they could not be present to enjoy the pleasures of the ex-pected entertalmment.

Matters Ourrent .- A correspondent writing under date of Jan. 31st says:

der date of Jan. 31st says: "Spiritual activity is now exhibited here in a marked degree. The newspapers reflect the public condition, and contain much food for the thought of moral philosophers. Here in New York State the question of schools was never so much discussed as now. People are for once aroused as to what must be done for the preser-vation to the public of the present educational ad-vantages.

once aroused as to what must be done for the preservation to the public of the present educational advantages. The Presbyterians—as is widely noted in the press for the preservent of the advantage of the declarations made by the more liberal of the declarations made by the level of the declarations made by the liberal of the declaration of the theorem of the statements of C do 's love; that there is salvation open to all manthing; and that no man is purished but for his own fare. It is Christianity. The above is from the report of his remarks given by the New York Sun. This state of affairs in statid old Calvinism, it seems to me, Mr. Editor, is but one of the evidences of what the revelations of the Spiritual Philosophy are accomplishing erequencer at the present day: They are creating a broader atmosphere of thought all over the nation (and the world), and this has been breathed in intuitively and instinctively (though imperceptibly to themselves, perhaps) by both milisters and laymen of all the seets, and on a sudden the Presbyteria and have awakened to the fact that they in great erefort of theirs to modernize their creedal environment."

The First Society of Spiritualists .- Miss Jennie B. Hagan spoke in the morning, taking subjects from the audience, the first being "Unto the Pure all Things are Pure." The speaker said, in part: This is true in regard to the little child, who would stand among scenes where men and women would turn away in shame; but we must remember to take all these say-lings from the ancients with some allowance. Some people and characters can go among sinners without being deflied, perhaps seeing only the good in them, for all contain some spark of the divine. There were five other subjects treated upon, Miss Hagan speak-ing for over one hour to the delight and satisfaction of her hearers. The afternoon meeting was opened by Mrs. M. E. Williams, who said that Spiritualism has established what the Bible has merely spoken of: it has proved the immortality of the soul to be a fact, and that the communication of the unseen with the material world is beyond doubt. Mr. H. J. Newton criticised the mo-tives of Dr. Buchanan in his strictures on certain phe-nomena of Spiritualism and mediums. Prof. Wilson MacDonald made an address charac-terized by reason and logic. Mrs. A. C. Henderson spoke of psychometry as having helped us to under-stand self, and the relation of this to the next world. Dr. A. A. Wood spoke in support of materialization. In the course of the proceedings Mrs. Williams spoke in behalf of Mrs. Nettle Maynard, who is in absolute need. She was the medium through whom Abraham Lincoin received advice during his administration. At the evening service Miss Hagan discoursed on the "Evolution of Thought." In this process of evo-lution ministers are not exempt, and the one whot thry years ago enunciated certain doctrines would now deny his words. Spiritualism, too, gives evidence of its presence; it has advanced to a position far beyond the rap, and its present position foreshadows the 'supremacy it will eventually hold in this world. The course of evolution has made the bulwarks of Christianity so thin that they are now transparent. Saturday evening, Feb. 15th, nie B. Hagan spoke in the morning, taking subjects from the audience, the first being "Unto the Pure all

street. New York, Feb. 2d, 1890.

Ladies' Society of Mercy .- This organization has been meeting at its old quarters, Columbia Hall, 878 Sixth Avenue, for some few weeks past. The meetings are held Thursday evening—President, Mrs. Kate A. Tingley. M. F. WEYMAN, Soc'y. 12 (Unit Avenue, Work Reven, V. J. Kate, J. Soc'y. Kate A. Tingley. M. F. W 12 (Vark Avenue, West Bergen, N. J.

#### Meetings in Brooklyn.

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

#### The Spiritualist Society Takes Commendable Action.

This morning Helen Stuart-Richings sont to Sir Julian Pauncefote, British minister at Washington, a postal money order for thirty-

Sir Julian Pauncetote, Driven innister at Washington, a postal money order for thirty-five dollars, a present from the Spiritualist society of this city to Rev. T. M. Joiner and wife, who were so outrageously treated in North Carolina some time ago. Rev. Mr. Joiner is a Methodist minister, and is a personal friend of Mrs. Richings, she hav-ing met him and his wife at Mt, Airy a year or so ago. In speaking of them to-day she said: "They were about the nicest old people I ever met, and were carnest in their desire to do good. Their work among the colored peo-ple was bearing splendid results, but they were constantly subjected to abuse from the white people. At one time their little church was stoned, and every window was broken, the persecutors finally going so far that, as you already know, they were compelled to leave the country. I mentioned the case to the Spiritualist society last night, and it took only a few minutes to raise the money which I am sending to-day. I don't know what the ad-dress of the old folks is, but they are under the protection of the British minister, and a let-ter addressed to him will undoubtedly reach them." Rev. Mr. Joiner and his wife must be in des-titute circumstances, and the example of the

Rev. Mr. Joiner and his wife must be in des titute circumstances, and the example of the Spiritualist society might well be followed by the people of other religious sects.—Pittsburgh (Pa.) Press, Jan. 21st.

## Lake Pleasant.

To the Editor of the Banner of Light : The Annual Meeting of the Directors of the New England Spiritualist Camp-Meeting Association was held at the Elm House at Greenfield, on Friday, Jan.

held at the Elm House at Greenfield, on Friday, Jan.
ist. The Lake Pleasant Association also held a session at the same time and place. The meeting was of importance, having special reference to the Annual Camp-Meeting to be held the coming season.
There were present, President, Joseph Beals, Greepaled, Secretary, J. Milton Young, Haverhill; Directors, A. T. Plerce, Barrowsville, James Wilson, Bridgeport, CL, William R. Tice, Brookyu, N. Y., Dr. E. A. Smith, Brandon, V., also Mrs. Beals, Mrs. Plerce, Mrs. Tice, Mrs. Stine, of Boston, A. T.
Whiting and Mrs. Whiting, of Utica, N. Y., and H. L. Barnard, of Greenfield.

Whiting and Mrs. Whiting, of Utica, N. Y., and H. L. Barnard. of Greenfield. From the reports presented the finances appear to be in a very healthy condition. The Annual Camp-Meeting will be held at Lake Pleasant July 26th to Aug. 30th inclusive. The Worcester Cadet Band will be in attendance the entire session. Among the speakers engaged for the plat-form are: Rev. J. W. Chadwick, Rev. Robert Collier, Rev. M. J. Savage, Rev. Mr. Emery, Mrs. R. S. Lillie, Hon. Sidney Dean, Mrs. F. D. Smith, Hon. A. H. Dailey, W. C. Bowen, Mrs. S. A. Byrnes, A. E. Tis-dale, and J. Frank Baxter. For platform test mediums, Mrs. E. C. Kimball, of Lawrence; J. Frank Baxter, of Chelsea. Other me-diums will also be present. Other announcements will be made in the near fu-ture. Many improvements are to be made upon the grounds and buildings, and an unusually interesting session may be expected. The first number of Volume IV. of the "Wildprood Messenger," containing a full bill of particulars, will be issued about March 31st. J. M. Y. Greenfield, Mass., Jan. 31st, 1890.

Greenfield, Mass., Jan. 31st, 1890.

Buffalo, N. Y .-- Sunday, Jan. 26th, was Mr. J. Frank Baxter's last of his recent engagement in Buf-falo, N. Y. In the afternoon his theme was "Moral-ity and Spirituality," in the evening "The Drift and Effect of Spiritualistic Thought." No better lectures could have been for the audiences present, and Mr. Baxter and his words will long be remembered. His musical selections were mostly such as requests had indicated. The scance was remarkable for the num-ber of spirits described, the accuracy and detail, and the conviction carried with the many tests involved. Mr. Baxter has attracted a good class, and made from among them numerous friends, and many regrets were expressed as they took his hand in parting. All are earnestly demanding and anticipating his return another season. VIDEX. Frank Baxter's last of his recent engagement in Buf-

## Chelsen, Mass.-Last Sunday, afternoon and even-

ing, Miss Mary B. Williams, of Fall River, occupied the platform of the Spiritualists of Cheisea, as also on the Sunday previous, and was well liked by all who heard her. She is a young lady of only twenty sum-mers, and a very fine platform speaker, taking her subjects from the audience, and giving tests after each lecture. This Society recommends her to all needing her services. She is so well liked we have engaged her for two more Sundays. Sunday, Feb. 9th, Mrs. Sarah A. Byrnes will be with us at 3 and 7:30 r. M. All are invited. E. S. WELLS, See'y. the platform of the Spiritualists of Chelsea, as also on

Bridgeport, Ct.-" Apples of gold in pictures of silver" seems to be a fitting description of Hon. Sid-ney Dean's teachings. We were privileged to listen ney Dean's teachings. We were privileged to insten-to his words so "fitly spoken" to our Society last Sunday. His lectures abound with precious grains of truth. Those seeking instruction in the higher revo-lations of our benign and beautiful philosophy will find it presented in cloquent diction and earnestness of purpose by this talented gentleman. Miss. C. CHALLENGER.



Pain in the Stomach, Slok For Billous that Nervous Disorders, such as wind and Fain in the Stomach Stok Hondache, Giddiness, Fuiness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Hoat, Loss of Appetite, Shortness of Breath, Costiveness, Scurry, Biotohos on the Skin, Disturbed Sloep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fleton. Every sufferer is samestly invited to try one Box of these Fills, and they will be acknowledged to be a Wonderful Medicine.—"Worth a guine a box."— BEECHAM'S PILLS, taken as directed, will quickly restore formales to complete health. For a

BEECHAA'S FILLS, taken as directed, will quickly restore females to complete health. For a WEAK STOMACH: IMPAIRED DIGESTION: DISORDERED LIVER; they ACT LIKE MAGICI-a few doses will work wonders upon the Vital Organs, Strength-ening the nuscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEZCHAM'S FILLS HAVE THE LARGEST SALE of ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box. Propared only by THOS. BEECHAM, St. Helens, Lancashire, England. Sold by Druggists generally. B. F. ALLEN & CO., 305 and 367 Canal St., New York. Sole Agents for the United States, who (inquire first), if your druggist does not keep them, WILL MALL BEECHAM'S DUILS ON BECEIDT OF DRIFT 25 CENTS A BOY

WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE, 25 CENTS A BOX.

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Feb. 8

807 Col. Robert G. Ingersoll leads off in the Symposium on "Constructive Freethought" in the New York Truth Seeker of Feb. 8th, and other contributors of marked power add their thoughts to his. The Symposium will be continued in the Feb. 15th issue, and Charles tinued in the Feb. 15th issue, and Charles Watts, Editor of Secular Thought, Lucy Col-man and Parker Pillsbury, two of the few sur-viving Anti-Slavery apostles, W. F. Jamieson, John Peck and others will be the writers. Mr. Thaddeus B. Wakeman will follow in the suc-ceeding issue with a comprehensive Synthesis of the Symposium, which, from the character of the contributors, is one of the most import-ant aids to a correct understanding of Free-thought ever rendered. The Truth Seeker Company, 28 Lafayette Place, New York City, has made special arrangements to meet an exhas made special arrangements to meet an ex-tra demand for copies of the three papers containing the Symposium.

Fitchburg, Mass .- The First Spiritual Society on Jan. 19th listened to the guides of Mrs. Dillingham-Storrs, who gave us some very fine tests. Her husband also read a fine article to open the meeting. On the following evening Mrs. Storrs gave our Society a benefit, which was very acceptable.

a benefit, which was very acceptable. Jan. 26th we were pleased to meet again Mrs. Car-rle F. Loring. Her guides answered questions, gave tests, and part of the time was devoted to readings. Feb. 2d we had Miss Josephine Webster, of Chelsea, who is an honest and earnest worker in the Cause; in answering questions her guides speak to the point. Poems were improvised, and also songs under in-spiration; a few very fine tests were given at each session. For the next two Sabbaths we are to have Prof. W. F. Peck. MRS. E. S. LORING, Sec'y. 113 Blosson street. 113 Blossom street.

Cambridgeport, Mass .- The Ladles' Social met at the residence of Mrs. Simeon Snow, 7 Bigelow street, Friday evening, Jan. 31st, receiving hearty welcome. The exercises were of an interesting order, consisting of music, recitations, remarks. The occa-sion was one long to be remembered.—The next social will be announced from the platform, Odd Fel-lows Hall, 548 Main street, Sunday evening, Feb. 8th. M. A. PENNIMAN.

#### Haverhill and Bradford.-Brittan Hall.-

Last Sunday was one of more than ordinary interest at Brittan Hall, and to the Union Fraternity. Mr. Frank C. Algerton was the speaker. He was wel-comed by large audiences both afternoon and evening. His lectures and platform tests were never before more able or convincing. He will speak here again next Sunday. E. P. H.



739 and 741 Broadway, New York.

#### Mansfield Centre, Conn.

Refer, by permission, to First National Bank, Windham National Bank, Dime Savings Bank, Willimantic Savings Iustitute, of Willimantic, Conn.

FEBRUARY 8, 1890.

tion to Mrs. Wells: On Saturday evening, Jan. 25th, a reception was given Mrs. Wells in her nicely appointed parlors at 990 Sixth Avenue, New York, and it was largely at-tended by the prominent Spiritualists of the city. It was an overwhelming evidence of the popularity of this justly famous medium, and a crowning endorse-ment of her genuineness as a test and materializing medium, and Mrs. Wells must have enjoyed a delight-ful satisfaction in the outcome. Mrs. Wells had quite a large undertaking on hand, and was efficiently aided by Mrs. S. C. Kelly, a cour-teous, undemonstrative lady and ardent Spiritualist. The society of Mrs. Wells was sought after with un-diminished eageness all the evening, and she seemed to be in all parts of the parlors at the same time, with smiles and pleasant words for all. The number of persons who testified to their friendship by their pres-ence at the reception must have been a source of con-siderable satisfaction to her, and an incentive to foi-low in the path marked out for her by her spiritual guides. The recention was a complete success in avery way

Since satisfaction to her, and an meentifye to follow in the path marked out for her by her spiritual guides.
 The reception was a complete success in every way.
 When music, singing or recitations did not control undivided attention, animated conversations were indulged in all round, and harmony and universal good will reigned uninterruptedly throughout.
 The music furnished by Mrs. Libble McCune was of a high order, and Prof. Carlos Florentine was the soul of mirth and good fellowship by his versatility in character representations and humorous impersonations. His singing called forth rounds of applause, which were due "the American barltone," as he has been called by the London press.
 The Misses Morrison delivered two recitations that were much applauded. Some of those present were Mr. and Mrs. H. J. Newton, Prof. and Mrs. Carlos Florentine, Mrs. M. E. Williams, Miss Gertie Williams, Mr. and Mrs. H. J. Newton, Mr. E. H. Benn, Mr. and Mrs. Kidder, Mirs. Dunham, Mrs. Bigelow, Mrs. Moss. Mr. Sunderland. Dr. Jenks, Mr. Geo, A. Shufeldt, Mrs. Curie, Mrs. R. Hoss, Mr. H. C. Stephens, Mr. Ward, Mrs. Grown, Mrs. Sargent, Mr. Wilss Hurty, Miss Brown, Mrs. Sargent, Mr. Wilss, Misse, Miss Brown, Mrs. Sargent, Mr. Winslow, Mr. Geath, Mr. Bunchchorst, Mrs. Morrison, Misses Kolley, Mrs. Brown, Mrs. Sargent, Mr. Winslow, Mr. Gening, Miss Britk, Mr. Thobits, Mr. and Mrs. Archer. Mr. Granger, Mrs. Kelley, Misses Kelley, Mrs. Genon, Mr. Shen, Mrs. Brown, Mrs. Sargent, Mr. Wack, Mr. Granger, Mrs. Kelley, Misses Kelley, Mrs. Genon, Mr. Hurty, Miss Hurty, Miss Berty, Mrs. Borown, Mrs. Payne, Mrs. McCune, Mrs. Granger, Mrs. Kelley, Misses Kelley, Mrs. Geron, Mr. Huen, Mrs. Payne, Mrs. McCune, Mrs. Granger, Mrs. Kelley, Misses Kelley, Mrs. Givon, Mr. Lane, Mrs. Payne, Mrs. McCune, Mrs. Granger, Mrs. Hurty, Payne, Mrs. Mecune, Mrs. Granger, Mrs. Schlen, Mrs. Mecune, Mrs. Granger, Mrs. Kelley, Misses Kelley, Mrs. Givon, Mr. Lane, Mrs. Payne, Mrs. McCune, Mrs. Granger, Mrs

warmly greeted.

warmly greeted. Having returned thanks to the assemblage for the reception accorded him, he said: Soliong as I amjable to make myself heard I shall do so in the Cause of Spiritualism; and to night I feel it a duty incumbent upon me to respond to the invitation to speak, and to contribute my testimony to the worth of head and heart, the inestimable value of the mediumship of Mrs. E. A. Wells. When she was beset with all man-ner of blandishments, and even threats, to force her appointments for scances with me, to her credit be it said that shie fulfilled her agreement to the letter. This precipitated her trouble, because she was doing the best to establish the fact of spirit materialization beyond the peradventure of doubt. And that is what she has succeeded in doing, and because of her success she is being persecuted by a few who are imbued with the spirit of envy. Volunatily, she has submitted to such tests as rational persons would desire, and by the ald of her guides she has always acquitted her-self in a manner to leave her fair fame as a medium nutarnished. The speaker very clearly and pertinently expressed his opinion of those by whom Mrs. Wells has been be-set, and wound up by aying that he means to demon-strate materialization in a way that will be accepted by the world at large. Lawyer H. C. Stephens advocated the assistance of Having returned thanks to the assemblage for the

Set, and wound up by saying that he means to demonstrate materialization in a way that will be accepted by the world at large.
Lawyor H. O. Stephens advocated the assistance of mediums who strugeled under the circumstances that in reported tills scance verbatim for the local press, built on of the cause of justice, which means the meanst between the circumstances that the spore structure of Mrs. Wells. He believed thoroughly in the spore seas a test-medium, and he had found ther words the structure of advice to mediums, and said they should cultivate a closer acquiantance than is urually.
Mrs. M. E. Williams, who was received with a good guaranty that Mrs. Wells has not lost any friends by the attacks made upon her. The person who directs the minds of people into mew channels is sure to be set upon and abused. Mediums will be obstructed by oposition, but if they have faith in they receives the plaudits of the synitce world. Will be the sympathy of spirit-world and win its approbation they will be bestructed by opposition, but if they have that this they start the set of the synitation. The people and a bused. Mediums will be obstructed by oposition, but if they have faith in they receives the shall stand by an East India missionary the formula be the sympathy of spirit-world. Wo all believe in Mrs. Wells, and cherish the best regards for her welfare. We shall stand by an East India missionary the formula they there is strongth.
Mrs. H. J. Newton said she was giad to have an optimistry to speak of the intrinsio value of the media the means the more hand and in unity there is strongth.
Mrs. H. J. Newton said she was giad to have an optimistry to speak of the intrinsio value of the media and all Throat and Ling Affections, also a positive man a ufforing, I will send free of charge to all who wan a reck wells the bask of the setting to realize the wells and the plants. Having texted the setting to relieve human a ufforing i will wond free of charge to all who wan a reck

A. M. and 8 P. M. W. J. Rand. Secretary

The Woman's Spiritual Conference meets every Thursday evening at the residence of Mrs. Starr, 231 St James Place. S. A. McCutcheon, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 1% o'clock. Good speakers and mediums always present, Porter E. Field (39 Powers street), Secretary.

The Woman's Spiritual Conference met, as usual, at 231 St. James Place, Thursday evening, Jan. 30th. The opening address was by Mr. Simmons, at one time a companion of Dr. Stade in his travels abroad. He gave many interesting descriptions of phenomena as witnessed in presence of this remarka-ble medium. Mr. Deleree, Mr. Coons, Mrs. Bertine and Mrs. McCutcheon also took part. The next—Feb. 6th—will be a meeting for experiences. SECRETARY.

Portland, Me., First Spiritual Society .-Sunday, Jan. 19th, at 2:30 P. M., Mr. J. H. Hunkins, of Status, Germann, Status, M., Status, M., Status, Germann, Status, this city, delivered a very interesting address upon

Willimantic, Ct.-Mr. J. Frank Baxter spoke in Willimantic, Ct., last Sunday. The subject of his afternoon lecture was "The Place and Part of Modern

Atternoon lecture was "The Place and Part of Modern Spiritualism in National Ethics." His remarks were listened to with absorbing interest, and applauded at the close. The lecture of the evening was general in its nature, and capitally adapted to the needs, if not the wants, of the audience assembled. It was an an-swer to ever-recurring questions of inquirers, investi-gators and skepites. The scance that followed gave a clear and good ex-hibition of Mr. Baxter's phases of mediumship. Many spirits were named, described, characterized, located and recognized. A regular stenographer was detailed, and reported this scance verbatim for the local press; but no report of words uttered, devoid of the dramatic action and spiritimpelled gestures of significance per-taining to the spirits under consideration, can do him justice. The exercise must be witnessed to be understood, and surely so to be appreciated by non-Spiritualists. Mr. Baxter will occupy the desk again next Sundyy,

Attleborough, Mass.-H. H. Warner, of Cincin ati, O., occupied the platform of the First Spiritual Society on Sunday afternoon and evening, Feb. 2d Society on Sunday afternoon and evening, reo, ac, giving a goodly number of tests, which were well recognized. His lectures were interesting and to the point. He speaks for us next Sunday at the usual time, 1:30 and 7. Mr. Warner is open for engagements through March and April. Address Box 318, Attle-borough, Mass. FREDERICK W. WRIGHT.

Providence, R. I. - Slade Hall, Corner Washington and Eddy Streets.- The Spiritualist Ladles' Ald Society meets in its room every Thursday atternoon for charitable work. Supper from 6 to 7 P. M. Evening meeting at 8 P. M. Meetings are usually opened by the President, Mrs. M. A. Waterman, foi-lowed by remarks from others, readings, poems, short addresses and tests—making the service very interest ing. S. D. C. AMES, Sec'y.

Lynn, Mass. - The Children's Progressive Ly ceum met at Exchange Hall last Sunday at 12 o'clock. Conductor Merrill in the chair. The exercises com prised singing and Silver Chain Recitations, music by the orchestra, recitations, etc., by Winnie Atherton, Bertle Boardman, Jessle Hutchins, Herbert Watts (harmonics solo), Katle Kendall and Mrs. Atherton, closing with the Grand March. SARAH S. COLYER. Lyceum Sec'y.

Hammonton, N. J.-G. W. Kates and wife served us here on Sunday, Feb. 2d. At the morning service Mr. Kates spoke on "Blunders." At night MIS, Kates, under control, gave an able discourse upon "The Per-sonality of God." Her tests, both morning and night, were remarkably correct and explicit. The readings from written names were of much interest and very wHT. Mr. Kates spoke on "Blunders." At night Mrs. Kates,

NEW MUSIC .- We have received from White, Smith & Co., 576 Washington street, Boston, the following: Vocal-Two-part songs, by P. Lavilla, "The Old Life-Boat," "The Watch of a Swan," "Autunn," "Crick-ets' Songs," "Little Emlly," music by C. A. White; "All in a Garden Fair," by Michael Watson; "Oh!

"All in a Garden Fair," by Michael Watson; "Oht Come, All Ye Faithful," for four voices, by V. Novello; "In Old Madrid," words by Clifton Bingham, music by H. Trotere. Instrumental-"Bewitching Fairy" (pol-ka), and "Nation of Honor Grand March," both by Faul Keller; "Electric Polka," Lulu A. Munn; "Gem Ma-zurka" and other pieces (for banjo), George C. Dob-son; "Christmas Roses," by Emile Waldteufei; "Mo-ment Musicale," by Bertran J. Harriot; "Royal Span-ish Mazurka," by Henri Lorralne; "The World's Ex-position Grand March," by George Thorne; "Diatonic and Chrömatic" scales, by Charles Hallé; "The Ger-mar Patrol," by Richard Ellenberg; 'Idyil, a Sum-mer's Dream," valse brilliante, by Frank Fallma; "Marguerite" (Romanza, for zither), composed by C. A. White, arranged by Jos. Thorne; also, a calendar called "The Marguerite," after C. A. White's popular song. song.

#### Miss Jennie Leys.

DEAR BANNER – I want to call the atten-tion of Spiritualist Lecture Committees to the fact that Miss Jennie Leys, one of the most brilliant and graceful inspirational speakers upon our platform a dozen years ago, has re-turned from her sojourn in California, and is now ready to engage her services as a lecturer. Address her, Box 13, West Medford, Mass. DR. H. B. STORER.

A Card. I am an invalid, besides am contending against pe-culiarly difficult circumstances. Turn whichever way I may impassable walls seem to shut me in from any prospect of attaining my great desire. Will any sister, glitted with the power to instruct, tell me if there be any hope, and how to work to the accomplishment of it? This I have to ask in charity. Address Springfield, Mass. Mrs. LUCIA ELLIS.

Denver, Col.-A correspondent writes: "Will A. Mansfield, the independent slate-writing medium of Cassadaga fame, arrived in Denver on Jan. 1st, in response to a call from a circle of business men. He is located at 1624 Callfornia street, where he is kept busy. He is meeting with good success. He has calls to visit other. Colorado cities, to which he will doubtless respond."

Worcester, Mass .- Messrs. J. Frank Baxter and Chas. W. Sullivan are to give one of their unique entertainments in Worcester on Tuesday evening, Feb. 11th, for the benefit of the Spiritual Society there. They will be aided by a fine quartette of the Society.

St. Paul, Minn. - At a recent meeting of the Spiritual Alliance" Mrs. M. C. Tuttle, 327 East 8th street, was elected Secretary.



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#### Meetings in Philadelphia.

The First Association holds meetings overy Sunday at 10% A. M. and 7% P.M. in the hall slo Spring Garden street. Ohildren's Lyceum at 2 P.M. Joseph Wood, Presi-dent; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after noon at 2% in the Cluurch, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street,

Keystone Spiritual Conference every Sunday at 2% p. M., northeast corner 8th and Callowhill streets. Mr. Row-bottom, Chairman.

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