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The Spiritual Rostrum.

Theism, Spiritualism, and Theosophy: Their Essential Agreement and Necessary Union.

Being Lecture XVI. of the New Work about to pear from the Press of Colby & Rich, 9 Bosworth Street, Boston, entitled "Studies in Theosophy," BY W. J. COLVILLE.

What is the basis of true reform? Should Spiritualists offer prayer to a Supreme Being? "The fool hath said in his heart, There is no God."

When we are asked whether Spiritualists should offer prayer to a Supreme Being, we may be allowed to inquire what constitutes a Spiritualist and what is Spiritualism.

We understand that there are only two philosophies which can be said to account in any intelligent or rational way for the universe. The one is Spiritualistic: the other is Materialistic. Either the Spiritual is the cause and the Material is the effect, or the Material is the cause and the Sniritual is the effect.

We all know the position of Materialism Materialism states that everything is matter; therefore if there is any spirit at all-and certainly Materialists admit the phenomena of consciousness - they declare that this consciousness is inseparable from the material form from which it is evolved. By tracing everything back to a germ cell, they endeavor to account for every external phenomenon and for all the consciousness or intelligence disigh organisms by a evolution; and while the theories of evolution put forth by Larmarck in France, by Prof. Alfred Russel Wallace in England, by many notable men in the United States, and many eminent scientists all over the world, may prove this position substantially correct-at all events reasonable-yet all such theories of evolution are founded upon nothing unless you grant that there is a power behind all expression which is the cause of such expression. We have no objection whatever to evolution : we have no conflict whatever with any evolutionist; we do not even deny that one form can be transformed or transmuted into another, but we have never witnessed any process of typal transformation or transmutation, so we do not dogmatically affirm it. You will kindly remember that while a great many very positive statements are put into the mouth of Darwin by people who are not very familiar with his writings, Darwin himself did not make any positive statements whatever as to the transformation of species, but simply inferred it may be that one type is sometimes developed into another. He states a great many things which he puts forth hypothetically; and if Darwin is to be credited with one special virtue more than another, that virtue is extreme cautiousness, unusual carefulness in making a statement. Alfred Russel Wallace, who should share honor with Darwin as co-discoverer of evolution in England, has declared in many works, and particularly in a very recent one, that the spiritual theory of life is not in any way shaken by the theory of evolution, but that evolution rather helps to sustain it; while Professor Le Conte of the University at Berkeley, and many other eminent men in California, and indeed all over America and the world, take exactly the same position. Now if people think for a single instant that faith in a Supreme Being is endangered by evolution, they know no more of the subject than a blind man knows of color or a deaf man of sound. Though blind men may be perfectly honest, we refuse to put out our eyes, or even close them, because some people are lamentably short-sighted; and though deaf people may be perfectly sincere, we shall not wear cotton in our ears because they cannot hear. Therefore with all respect for those who take the Materialistic or Atheistic position, we are determined to affirm what we know to be truth, and what we know to be truth is that every research of modern science, worthy of the name, absolutely confirms the position of the true Theist who acknowledges that an infinite intelligence is back of all phenomena. These words are not idle sentences thrown out on the spur of the moment. We would strongly advise all to read the most recent writings of Alfred Russel Wallace, the wise and eminent Spiritualist, who was honored with a very large audience in Metropolitan Temple,

ered that remarkable lecture, "If a Man Die, | law without a legislator; there cannot be. In | of the subject. (James Freeman Clarke's "Ten | life after death, and with spiritual communi-Shall he Live Again?" printed in the Golden a republic the law changes every time the will Gate, the BANNER OF LIGHT, and other pa- of the people changes In Turkey the law pers, and then issued in a pamphlet published by Colby & Rich, 9 Bosworth street, Boston, and Albert Morton, 210 Stockton street, San Francisco.

We would advise all to study the latest writings of Prof. Le Conte, and to compare the testimony of various men worthy the name of scientists, and you will find that evolution does not in any sense contradict the essential statement of any Bible. People may argue as much as they please concerning the different interpretations put upon the Pentateuch, and while some think it the result of a divided authorship. and many doubt its genuineness altogether; while some interpret it literally, and others allegorically, and the Swedenborgians contend with Swedenborg that it contains an interior significance which can only be interpreted by those who have the key of correspondence, we shall certainly not ask any one to accept the statements in the opening chapters of Genesis as of a character to convince scientists or explorers in any scientific domain. But you will please remember that the eminent geologist, Dr. Steele, a distinguished author of text-books on all the natural sciences, and many other equally able men, most distinctly affirm that there is nothing whatever in geology which causes any reasonable mind to dispute the general underlying truth of Hebrew Cosmogony. To say that the Bible is absolutely true, in its outward form, at least, or to claim that the accounts of creation in Genesis are exact facts as they stand, would be to claim a great deal more than any intelligent person or genuine scholar would think of claiming in these times. But we must remember that not only one Bible, but all the Bibles of the world (and there are many) point to the same central idea of life,

and in that central idea all the greatest, the mightiest and the wisest minds in every age and country have concurred; all have united in affirming that "the heavens declare the glory of God." That "God geometrizes," as stated by Plato, has been echoed in the mind of every genuine scientist ever since his time. Science is knowledge, and nothing less. It is

not speculation; it is not assertion; it is whatever can be proved, whatever can be demonstrated; and that which can be demonstrated through evolution is that, so far as evolution itself can be demonstrated, it demonstrates the action of an infinite intelligence, which from the earliest start of the most primitive organism involved the thought of perfection ultimately outwrought in the wonderfully complex yet beautifully simple form of perfected | knowledge a spiritual foundation for all things. humanity.

the past far enough to realize that not a single ual power, and cannot be derived except from may be perfectly true, it only constitutes the law; then we can see why the order of the uni-creature has walked the earth with aimless prior life, and this in a work entitled "Sarcog-smaller circle; it is a perpetuation of earthly verse is unchanging; then we can see how it is

changes when the will of the Sultan changes; in Russia it changes when the will of the Czar changes; but if intelligent, people distinctly affirm that God never changes, how can they suppose that the law which is the expression of God's WILL will ever change?

Therefore, admitting, as all intelligent The-ists admit, that back of law is an intelligence which is unchanging, universal law being the manifestation of this intelligence, how can the manifestation change if the intelligence does not change? Immutable law is the manifestation of immutable mind. The apostle James was undoubtedly right when he said "God is without variableness, or shadow of alteration " therefore as the Divine Being is without alteration, a law which is the manifestation of the Divine Being is likewise without alteration. Read the sermons of the Rev. M. J. Savage, of Boston, concerning Spiritualism and kindred topics, and you will find when he deals with any theistic problem, he harmonizes perfectly with the most scientific and enlightened thought in all countries; he unpaitatingly affirms that what we call the law of fature, is nothing other than the unvarying hast of the Divine Mind; that what we talk about as law is simply the orderly succession of events. The law of KAR-MA (a Sanskritic word meaning consequence) signifies nothing more than the regular succes sion of cause and effect; that whatsoever we sow we shall reap; and it is eternally true, that if we ask for stones we will not get bread; if we ask for serpents we will not get fish. The law is undoubtedly eternally and immutably fixed, but it is only the eternal order in which all events move. If there were no God. everything would be subject to change, to fate, to caprice, to we know not what: and to live forever in a universe governed by a blind, cold, unintelligent law would be a catastrophe instead of a blessing.

For ourselves, we want no Godless Spiritualism: we desire to live in no Godless universe. To live in a universe forever ruled by a blind power which knows neither wisdom nor love. is a prospect so much worse than that held out by Materialists, that we much prefer Material conscious existence when the physical body dies. Spiritualism only becomes worthy of acceptance, as it is only spiritual and intelligent, when it bases everything upon the rock of Spirit; true Spiritualism through all ages, wherever expressed, is not "Atheism with a ghost." All Spiritualists worthy the name ac-Dr. J. R. Buchanan, who is certainly an emi-

very suggestive.)

Persons speak of their "guides" and " conspirits or not, they express the idea that unseen influences walk about with them and are peculiarly interested in their private welfare, sustaining such relations to them as brother or sister, son or daughter, uncle or aunt. While this is not the highest Spiritualism, it leads many a mind to something far beyond it. when properly understood and judiciously employed. Such Spiritualism is of great value as a factor in human progress.

Now, if you remove from your thoughts all limited personal ideas of a deity, who is a great Frenchman, German, or Englishman, you are no longer addressing some individual intelligence greatly interested in the welfare of some particular country, and who has not yet outgrown earthly ideas of patriotism. Spiritualism has never taught that a man is at once emancipated from all errors and limitations, by quitting the mortal form, but, rather, the. deduction from all Spiritualistic teachings is that we begin in the state beyond the grave just where we left off on this side of it. Many people pray, no doubt, to intelligences who have a particular regard for their own individual welfare, and they ask to be helped forward by such in their business and all private enterprises; such prayer is not addressed to a Supreme Being at all. Now is this kind of prayer desirable? It is not, if it is inconsistent with the idea of universal human brotherhood. A great many people at the time of the Franco-Prussian War prayed, "God bless France." and they meant, God curse Germany; and a great many other people prayed, "God bless Germany," and they meant, God curse France. Is such prayer desirable? Decidedly it is not. It is quite possible to draw to your aid individual intelligences who love one country and hate another; it is quite possible to draw around you a class of influences that will endeavor to build you up on the ruins of somebody else: but you cannot conduct any reform on these grounds, and you will be successful in any reform measure only as you rise to the ism, which teaches that we drop wholly out of higher Spiritualism, which is one with pure Theism, as it acknowledges one infinite intelligence which loves all mankind alike.

We have no doubt but your brother may care more for you than he does for any other person's brother; your mother is, very probably more interested in your welfare than in the welfare of some other woman's child; no doubt and receive tokens of their identity, and be

Great Religions," and Alger's "History of cation; but the foundation is the parenthood the Doctrine of a Future Life," will be found of Deity. Parenthood is an ampler word than fatherhood; as it includes the fatherhood and motherhood of Deity, there is the same diffitrols" to-day; whether they call them familiar culty with the word brotherhood, because we acknowledge sisterhood as well as brotherhood, and as we need a term for God which signifies the infinite father and mother. we need an idea of brotherhood which includes sisterhood : in these matters language is at present defective and needs enriching.

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But all wording aside, the idea is ever that of parent and child. The due acknowledgment of one Infinite Spirit is the great need of the age, as it is the foundation of all genuine reform. A lower form of spiritual thought is at the base of all theological errors and misrepresentations. Calvin taught that God loved some people and hated others; Calvin's God had some favorites, and some whom he had determined to damn forever. Calvin's idea, no more than Mohammed's, which takes the same view, can everabe: the basis of a universal religion. Many people declars that religion has been the cause of persecution; we say that persecution comes from the acknowledgment that God loves some people and hates others. The acknowledgment that there is one Infinite Spirit who loves every one equally, and that we are all equally participants in the Divine care and recipients of the Divine influx, could never have lighted the fires of Smithfield or brought about the persecution of Catholics in the reign of Queen Elizabeth, or burned witches at Salem in Massachusetts.

If people to day would acknowledge the one Infinite Spirit, and also use common sense, they would soon find that common sense is quite enough to convince them that persecution is indefensible, and that the acknowledgment of one Infinite Spirit never led to persecution. The worship of a Jewish God, who loved only Jews, led to persecution. Worship of a God who loved one church and not another, led to persecution; but the acknowledgment of one Infinite Spirit, in whose sight all are equal, in whom all live and move and have their being, not only can never lead to persecution, but is the only effectual means of its removal.

If we believe in no Supreme Spirit, but have in place of one Infinite Being any number of finite intelligences who may all exercise their preferences, we retain all the objectionable features of religion and refuse its advantages. All that is unworthy and that leads to persecution and cruelty could be preserved and presented under the name of Spiritualism, but so soon as we acknowledge the absolute oneness you can commune with your particular friends of the Infinite, and in consequence thereof the absolute oneness of all human life in the Infi-If we cannot see into the future, we can into nent Spiritualist, declares that life is a spirit- aided constantly by them; but while all this nite Being, then we can account for universal

which has not served some purpose; therefore | title, we should scarcely expect to find such a | this may be perfectly well when included in | and noble; why we should all love one aninstead of our being at all fearful that the idea | statement, did we not know that a reasoning | the Divine Circle of universal fraternity, but it of God will go as people become scientific, we anthropologist cannot be an atheist. Look | is altogether mischievous and misleading when know that a sublime idea of God will come as soon as unscientific people receive some scien- affirms (iod: on this position we are willing to tific enlightenment. When the idea is presented to the world that God is an all-ruling intelligence, an infinite spirit, you certainly will

not be deluded by any foolish statements about a personal God, especially when persons know well that the word person is used in a hundred different ways by a hundred different people; and that the best authors of the day refuse to contest the personal side of the question. Some people say that God is personal; some say that God is impersonal; some say God is super-personal; but modest people are apt to say they really do not know: what you may mean by the word person and what I may mean by that word is somewhat doubtful.

A Supreme Intelligence, an Infinite Being, does notatall imply limited personality; so if any one says to us, "Do you believe in a God with personal limitations?" we answer we do not. "Do you believe God has a localized throne?" We do not, for we cannot possibly conceive of the Eternal Infinite occupying one place and not all space; or manifesting through one form and not through all forms. It may be quite true that science tends in the direction of what may be termed, for want of a better designation, Spiritual Pantheism; but Spiritual Pantheism is the very reverse of Materialism. Spiritual Pantheism is the glorious conception that one infinite intelligence pervades all the universe and that Eternal Law is the expression of Infinite Will. Certainly law is eternal; certainly law is immutable; certainly everything is governed by law; but cannot a child understand if it be stated as a primal postulate that the Divine Being is one and unalterable, and that the Divine Law is the operation of the Divine Mind, that the movement of the Divine Mind must be orderly, consistent, and unvarying, if the mind itself is consistent, orderly, and unvarying?

No idea of law gathered from human legislation can be applied to Divine Law, because man is continually changing; and as man changes, his laws change. There is no law apart from intelligence; there is not a fraction of proof that there is any law in the universe which is not a manifestation of intelligent Will producing order. Every expression of human life tends directly to the conclusion that all law is the expression of will. If we rise from the "known" to the "unknown," calling the ways of men on earth "the known" and whatever lies beyond the sphere of human activity "the unknown," we must conclude concerning eternal law, the law of the universe, that it is on the basic line we have laid down, having discovered WILL to be the sole foundation for an expression of law in the management of human San Francisco, some time ago, when he deliv. affairs. What is law in America? There is no and other works which enter into the history ual human responsibility, with a progressive ly; and while the word fool is a hareh word.

tread; that nothing whatever has appeared nomy" (science of the flesh), where, from the relationship or of tribal and clannish affection; natural for us all to be good, powerful, wise where you will in a scientific direction, science excluded from that Divine Circle. stake all issues; here we have always planted our feet, and always shall, for we KNOW that Atheism is radically false.

We maintain that to abolish prayer and to state that invocations are out of place in a further, that it implies a spirit of tyranny. We maintain also that it is a positive duty for people who know that prayer is answered, to proover and over again been called upon to suscal speculations, and in all such cases we hold have proved it correct. Having proven it, it

was utterly impossible for us to be shaken out of it or moved from it in the least; and as we positively know that prayer is efficacious, we affirm that it is what Montgomery terms it, pressed." If any one will pray sincerely and lie to all such statements as "prayer is useless." But though prayer is answered, it is not answered except in harmony with Divine Law, for it is answered through the eternal operation of immutable Law. The Law is stated in the words. If you ask, you receive; if you seek, you find. There is the statement of the Law; the prayer of faith literally does accomplish wonders: but this prayer is not out of harmony with the law of nature; it is indeed as much in accord with it as the growth of any flower, the development of any tree, or the progress of any natural event.

The object of public prayer is to acknowl edge publicly that all things are guided by one infinite universal principle of goodness. Persons who set up men of straw and then knock them down are not virtually assailing any position taken by intelligent people, for no intelligent people acknowledge the existence of tacked by infidels are at most individual minds or personal spirits endowed with all human limitations. That there are individual spirits, and that these individual spirits really do answer) certain kinds of prayer, there is no doubt/in the minds of earnest students of the subject. That the deities of mythology have been more or less historical personages may very well be credited. Persons who are interested in the evolution of this theory concerning the gods and goddesses of Greece and Rome may receive some interesting information if they will study Donnelly's "Atlantis,"

We have no objection to people communing with their spirit-friends and receiving assistance from them, nor have we the least doubt that numbers are guided to-day by individual spirit friends; but when we pray in presence | leave him a sum of money, it is very uncertain of a public audience, where all states and con-Spiritualists' meeting is most absurd, and ditions of men, women and children may be represented, where there may be delegates from all nations, we should not pray to our aunts, we should not address our invocations claim their knowledge to the world. We have to individual spirits who are limited in power and affection; for while they can be communitain spiritual positions in opposition to physi- cated with, and can be helpful to us in our individual capacities, they are very likely to have to the metaphysical statement because we private prejudices and personal feelings much as they had on earth.

reform must be conducted on the basis of Theosophy. True Theosophy is Spiritualism, and true Spiritualism is Theosophy. The founda-"the soul's sincere desire, uttered or unex- tion of Theosophy is the recognition of universal brotherhood; no more, no less. Acin a faithful spirit, he will be able to give the knowledge universal brotherhood, and you are a Theosophist in principle, for that is the whole foundation of Theosophy. You may build thereon a structure of gold, silver, and other valuable things, beautiful and useful, or you may build thereon a structure of hay and stubble which will be overturned as soon as the fires of adverse criticism approach it; but the foundation of Theosophy is always universal brotherhood, and universal brotherhood necessitates a recognition of one life-principle, one unitary spirit.

Thus, while Spiritualism includes communion with individual minds and all the psychical associations we can possibly conceive of;

while it affirms "there is no death," that none are dead, but when our friends drop the mortal form they only vanish from our personal sight, and are just us truly related to us and as near to us, and perhaps nearer and more intimately connected in spirit, than ever beforetheir men of straw, so easily made and so, while Spiritualism acknowledges all this, the easily knocked over, as being other than a acknowledgment of one Supreme Being is the oreation of the fancy of the persons who make | inclusive acknowledgment of the unity of all them and then demolish them; the gods at- | life, and is the only foundation for the doctrine of universal brotherhood, which is the basis of all reform, as it is the basis of all reasonable science, religion and philosophy.

Mrs. Emma Hardinge Britten, acknowledged in England and elsewhere as one of the most eminent and instructive inspirational speakers who have appeared before the world in ad vocacy of Modern Spiritualism, states that through her mediumship there have been formulated five great propositions constituting a spiritual creed: the first is the fatherhood of God; the second the brotherhood of man. Then she goes on to deal very forcibly with individ-

other-love every one and hate no one; why we should mete out to every one the same justice we desire meted out to ourselves

No matter how widely people may wander from the literal word, if they pray in a spirit of universal love, they will receive an answer of blessing. If one prays that some one may whether he will get it or not. But if we acknowledge that the Infinite Spirit is equally interested in the welfare of all humanity, we cannot pray to the Supreme Being to dispose the minds of so-and-so to leave us their money, and vainly imagine that we may get it, because God may be fonder of us than of some others. The only intelligent prayer we can offer is, that we may be led so to conduct ourselves as to do the greatest good in our day and genera-

tion. We should pray for the universal wel-Now, if there is to be any true reform, that | fare of mankind, and for our own individual welfare only as it is contributive to the general welfare. Some will ask, "What is the use of offering prayer? It cannot alter God nor change nature." Our answer is, Prayer improves and develops us; prayer is for our benefit; it is not intended to effect any alteration in the Infinite Spirit, or to change the order of nature.

> It really seems childish to occupy space in defending what all can prove for themselves. If you never pray, you do not and cannot know whether prayer is answered or not, for you cannot prove anything rightly except as you yourself deal with it dispassionately; and if you do not pray in the universal spirit, though you may say, "O God," you may be praying, not to the Eternal, but to some limited influence that represents God to your mind.

Spiritualists and all others need to realize that the one Infinite Spirit of life, who is the essential life of all the universe, is the only proper object of adoration. We hear some very foolish and conceited people say that there is no power in the universe greater than themselves. We should advise those people to attack that immutable "law" which they acknowledge, and see whether it will break them or they will break it. All human intelligence evolves power, and power is ever measured by knowledge. The more we know, the more powerful we are; the more our intelligence unfolds, the more control we have over the earth. Behind all phenomena, intelligence is the cause of all organization. Organization does not develop without intelligence which fashions organization, and organisms, which are expressions of intelligence, are ever modified and improved as the intelligence expressing through' them gains more and more ascendency over the external form.

Now, we should never ask any one to do anything he does not feel he can do conscientious-

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#### BANNER LIGHT. OF

though employed in some versions of the Old Testament, we consider it perfectly legitimate to use the text when it appears in its revised "The foolish one has said in his heart, form. There is no God," because it is essentially foolish to say there is no God. Some people make a few solontifio statements, and directly afterward make a great many unscientific ones, and astonished if they grow very luxuriantly, and all are accepted as though they were scientific by people who do not reason or compare; if people would only bear in mind the proper cultivating weeds by mistake, thinking that a definition of science, which is knowledge, there would be no further difficulty on this point. "The foolish one has said in his heart, There is no God." The heart is not the intellect; it crop of weeds. Now, we do not say that hospialways stands for the affections: "Keep thy tals, houses of correction, penitentiaries and heart with all diligence, for out of it are all the issues of life." The heart is the seat of affection, and from affection the will proceeds: the wish, we say, is very often father to the thought. David, or whoever wrote the 14th entirely mistaken one. Sinners need to be as-Psalm, found that those who said in their heart, there is no God, were those who did not can very safely associate with sinners. Inwish any God. We do not say that all athelsts stead of sinners being put with sinners and are insincere, for we have known many atheists saints with saints, let the saints go among the (at least persons usually classed under that sinners and reform them, and let the sinners name) who were as sincere as any people we go among the saints and get reformed. If sinever met, but such professed atheists were usually in a state of transitional revolt against hypocrisy, in matters pertaining to religion, of which they had unfortunately seen a great deal.

While it is the foolish one who is ever saying in his heart there is no good, the wise one is always saying in his heart there is infinite good (saying there is good means speaking the word of good). You will find all through the Bible, and in all occult writings, that the spoken word is alluded to as bringing everything to pass. The Word which is spoken of in the first chapter of the fourth Gospel is not a personality, and purest one can meet; others are as debut the Divine proceeding influence; the light | graded as they can well be. We do not dewhich enlightens all; the universal light; the universal illumination; the Word made manifest. The Word is the Divine intelligence in man made manifest through man; and when we allude to speaking spiritually, we mean expressing, sending out thought, conveying idea. When we speak, we let our voices flow out with the intention of conveying an idea, and whatsoever we say, whether we repeat words audibly, or simply allow our thoughts to go from our minds with no audible utterance, they always carry with them, wherever they travel, the nature of the thought whence they proceed.

If you are in a loving frame of mind you may say some things that sound a little unkind, but they will not harm any one; but if you are feeling unpleasantly, and indulge in silent utterances, people who are sensitive feel they have been stabbed as with a dagger, and would very much rather you would show your weapon than conceal it. If you say anything in your heart, whatsoever it may be, and your words of mouth do not harmonize with your thoughts, the words are distinctly not the bearers of tidings which you have outwardly expressed, but are bearers in effect of tidings directly opposite; what appear to be kindly words may be the cruelest of blows; and all mediumistic people feel this keenly. A letter not apparently expressed in kindly language may do great good, being fraught with the invigorating breath of a noble mind, while the most sweetlyworded epistle may sting like an adder.

The persons whom the Psalmist alluded to were not in the love of good, and so were endeavoring to persuade themselves there was no good anywhere. On the basis of spiritual science, we must always affirm that all is good. There is the basis of reform. It is ridiculous to tell persons to be good if it is natural for them to be evil. It is natural for a fish to swim in water, and for a bird to fly in air : thus it would be insane folly to blame a fish because it cannot fly, or a bird because it cannot swim; but it would be just as unreasonable if persons are naturally bad to expect them to be good. If we base our idea of human nature upon the telling them that they inherit evil, and are by

undeveloped children, prone to error, with the very violous influences they should be shielded from, and then people wonder why they are worse when they are turned out of the institution than they were when they went in. If you cultivate weeds, and do all in your power to bring them to perfection, you need not be you need not say the soll is bad because it bears nothing but weeds. If you have been weed in its germ is a flower when you cannot tell the difference in its earlier growth, even though you do this in ignorance, you will get a industrial schools have not had for their object is in the direction of trying to protect society -but we do say that the present course is an

sociated with saints, and it is only a saint who ners are led to know that they are capable of a better life, and that there is a better way open for them, they will only be too glad, with better associations than those of old, to take the upward instead of the downward grade.

A great many people divide society into two parts or sections, as though some people were all divine and others all diabolical; but those who mingle with mankind at large find the worst and the best specimens of human nature equally among millionaires and among people who have not a dollar to their name. Some people wretchedly poor are the noblest nounce capitalists, but we do denounce selfishness: we do not denounce any class of people

and say that all the black sheep are in one fold, for in every fold there are black sheen and white sheep; but all black sheep can be made to shed their wool, and, if properly fed. new wool will grow out white.

When we work to develop good, we develop as a result a new shell or skin, and having no use for the old, we let it go; it will cast itself aside. All good writers on phrenology declare that there can be no reform except through the stimulation of the faculties we wish to see developed. Man is good at the core. Human nature is naturally good; goodness is natural to all mankind. Deep below all debris of error, below all incrustations of folly and vice, there is divinity in every human soul; acknowledge it, speak to it, and it will respond.

Spiritual Phenomena.

PERSONAL EXPERIENCES WITH CHAS. E. WATKINS.

BY E. P. AINSWORTH.

To the Editor of the Banner of Light

While reading the account of recent scances with Mr. Keeler and Dr. Stansbury, as published in a late number of the BANNER OF LIGHT, I have been impressed to send you a somewhat extended account of an experience I had last year with the noted medium Charles E. Watkins. I had never seen him before, and he could not possibly have known anything about me, as I was practically a stranger in Boston.

I was very cautious to guard against all the possibilities of deceptions such as are commonly supposed to be the chief stock in trade of mediums, and purchased a pair of hinged slates at a stationer's on the way. When Mr. Watkins came into the parlor he gave me some small pieces of paper, and requested me to write upon each the name of some one in spiritpostulate that people are evil, if we are always life, and ask them such questions as I desired,

from the result of a wounded shoulder. She could give nothing clsc, and it being my first lest, and entirely unlooked for, I was surprised and bowlldorod. I had never been in a circle before, and said I know nothing of any such relativethe only one I could think of as a soldier having pased out by illness. She insisted that she was correct, and that I should in time learn my mistake. Upon telling this incident to my mother, she told me that her sister's husband was wounded in that manner. I had no recollection of the fact, though doubtless I knew it at the time; but the man was practically a stranger to me; I never remembered seeing him but once, when I was a boy-before the war. But to test the truth of what happened as above related, I wrote the question, and the result the protection of society-the popular feeling satisfied me of the actual truth of my first test and the genuineness of the present communication also.

Upon taking up another of my paper wads, I felt my own hand, as it seemed, seized by some power over which my will had no control, and shaken as though greeting a friend who was very glad to meet me. I had before had similar experiences, and had been told that it was due to spirit power, and that I was a good medium myself. I laughed at the idea; and yet I could not deny that the power, whatever it was, which frequently came upon me, was beyond my knowledge or will to understand or control. Further than this I did not know

I said to Mr. Watkins, "What is the meaning of this?" and he replied, "You are a medium, and some spirit is shaking hands with you." said, "I have had similar experiences, but I don't believe that is the cause of them." Well," he said, "I will tell you who it is-a young man, or large boy, and his name is F-r-e-d: J-o-h-n-s-o-n

I said, "I am very glad he can come. What does he say?" He wrote, as before, under control:

"From my home in bright spirit-life, I would have you tell him that if he will take time and opportunity and investigate this subject, he will find out it is true. I send kind regards to all others. Yours ever and truly, FRED. JOHNSON."

I then opened my paper and found it was the one I had addressed to him, the question being: What shall I tell your father for you?

This young man was the son of one of my neighbors, and had been in spirit-life about one year only. He was doubtless attracted to me by the fact that my own son, a schoolmate of his, followed him within a month to that land from which it has been believed no travcler ever returns; and yet, as the reader will soon see, these boys did return to me, and in a natural, though certainly in a most wonderful manner.

Here let me say it should be understood that never, until after the messages were given, and be to supply deficiencies in the vital magnetism the papers opened and compared with them, of the patient, or in other phrase to equalize did I know what particular one I had in my hand.

Taking up another of my papers the medium said: "This is a powerful spirit, and will write his own message between the slates." I opened them and was certain they were quite clean, placed a crumb of pencil between them and held them firmly with both my hands on the table between us, he holding one side. I soon heard the sound of writing, and when it ceased, opened the slates and found written these words:

these words: "My Dear Boy: I will tell you what I think you need. I want you to sit for this independ-ent writing. I know you can get it. I think you ought to get instructions how to sit. I know you have this gift. Cannot say more now. Come again. Your uncle, OZI KENDALL."

On opening the question in my hand I found it was addressed to him, and was this: "Can you give me any advice which I need?" Next I was directed to take one in each hand, and after a moment requested to place both be tween the slates along with the pencil. Holding them as before for a short time I again heard the writing, and when it stopped, on electric life; to the clairvoyant eye this is roll them all up into wads, and put them in my opening them found these words in a fine hand

#### Weitten for the Banner of Light. TWILIGHT MUSINGS. BY MINIE 6, DARBER.

Gather round us in the twilight, Angel friends our licarts hold dear. Boftly whispering words of comfort, lilessed words of love and cheer; Till with deep and glad conviction We shall cry, the lost are hero! Gather round us in the twilight, With the baim of heavenly peace, Which, like eli upon the waters Of our sorrow, shall be poured: Till we grow to see the wisdom And the kindness of the Lord.

Gather round'us in the twilight. Bidding us to search and find All the pearls upon the crosses, All the clouds with silver lined. Gather round us in the twilight, Whispering words of strength and light, Urging us to high endeavor For the cause of truth and right; Giving glimpses, shadowy, sweet, Through a fair and radiant portal Of that higher life, immortal,

Where, sometime, we all shall meet. Gather round us in the twilight, Reaching out a helping hand; Gather round us in the twilight,

Till we fully understand All the meaning of true living; When, with purpose pure and grand, We shall make an earnest effort To help those who need uplifting. Cheering, comforting, sustaining: E'en as we 've been helped of yore By the angels who have gathered In the twilight round our door,

HEALING THE SICK BY THE LAYING ON OF HANDS.

Original Essays.

BY W. H. VOSBURGH.

There is no more important phase of mediamship manifested in the great movement of Modern Spiritualism to-day than the gift of healing disease by the laying on of hands. Yet its philosophy and the laws governing it are so little understood and appreciated by the people, that great numbers pass away annually who might have been saved through its beneficent ministrations. Treatment of disease through medication in many instances, and occurring everywhere, fails to reach the case, and the patient gives up all hope of recovery; at this juncture, if the magnetic physician were called in with his strong, vitalizing powers, immediate and ofttimes the most marked results would follow in the building up of the dormant energy. His sphere of action seems to the play of the vital forces. Nervous prostra tion, sluggish circulation, cold extremities, and all dormant action are relieved by it more rapidly than through the introduction of any other system of treatment known. Warmth is life, cold is death - therefore the magnetic mode of treating disease is in harmony with nature, philosophy and common-sense, and in the near future will be welcomed by the race.

Those who oppose this system do not treat the subject with due consistency and regard for they generally profess to believe that Jesus of Nazareth and his followers healed the sick by the laying on of hands; and also to believe that he said there would be those following after him who would do even greater things. Still they discard and turn a deaf ear to as de cisive work and results which are accomplished to-day as in the past.

The impartation of the life-principle from the healthy organism, aided and assisted by spirit power, to the diseased natient is marvelous in its grand effect.

Each one of us in the physical is throwing off a positive or negative aura of magnetic and plainly visible. There are persons ed and

#### FEBRUARY 15, 1890.

case was that of Mr. William Rankin, of this oity, who consents to the use of his name. Immediately after partaking of a hearty dinner he was attacked with enteritle, or collo; he grow rapidly worse; one of the prominent city physicians was sont for, and the most powerful remedies were administered, but with no results. For twelve hours he lay in the greatest agony, and was fast nearing, the close of his trouble, when, through the advice of friends standing at his bedside, the magnetic physician was at the last moment called. Twenty minutes after coming in contact with the patient he was relieved, and breathed freely.

Now how long would it have taken our 'Ohristian Science" brothren to have healed these two gentlemen? In the first instance the limb would have been removed under the "Regular" system, resulting, possibly, in the departure of the patient from earth, and Mr. Rankin would certainly have passed away.

Nature everywhere is permeated with electric and magnetic life; existence would not be possible without it; therefore to enjoy its blessings we must obey its laws. Troy, N. Y.

RELATIONS OF SCIENCE AND RELIG-ION IN EDUCATION.

BY "FRANKLIN."

Religion has a great influence in Education. Calvinism, Roman Catholicism, and many ancient religions have taught that man is a "free moral agent," and is sinful, and hence blamable, and therefore punishable. Now this has an effect to prevent any acknowledgment of sin, when men, taking it upon themselves to punish sinners, have harshly investigated, tried and tortured their fellowmen. Just here is a serious, troublesome obstacle to education. Experiments have been shunned for fear of being associated with sin: The new may be wrong; we do not know it yet, so will not try it.

Again, the spiritual nature cannot be uplifted in many ways for want of experiment. Of late, heredity has become especially prominent as a branch of study. Had we a full understanding of all its laws, our opportunities for improving the human race might be greatly enlarged; but we are immediately inhibited from getting such knowledge by the fears of those whose matrimonial mistakes would be regarded as sinful if known to others.

How many mothers and fathers whose children are poor, half-developed' creatures, could inform us if they chose of concomitant errors on their own part, but dare not! How greatly valuable would such knowledge be; but it is not to be had except by those who are unable to profit by it.

Can we not see here, then, that blaming the sins of the people has a tendency to suppress important knowledge, and stifle scientific inquiry and study of the means of curing many such sins? To be sure, some knowledge will leak out in spite of concealment; but this does not mean free opportunity to study, any more than bank-robbery means free access to the funds of the bank.

A clergyman says, ''Johnson's Anodyne Lini-nent cured me of diphtheria.'' One among many.

#### 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' Ald meets same place every Friday at 3 p.M.; supper served at 6 p.M. J. D. Chism, jr., Secretary.

D. Chism, jr., Secretary.
 AN DERSON, IND. — The Society of Spiritualists neets regularly in Westerfield's Hall.
 BROCKTON, MASS. — First Spiritualist Ladies' Aid Society meets in its hall in Crescent Block every Sunday vening. Carrie E. Nevins, Secretary. Lyceum meets in anne hall at 12½. James Abbott, Conductor.

ame hall at 12%. James Abbott, Conductor. **BRIDGEPORT, CONN.**—The Spiritualist Union. snac F. Moore, Socretary. **BUFFALO, N. Y.**—First Society of Spiritualists— A. O. U. W. Hall, corner Main and Court streets. Regular ceture session Sunday at 7% P. M. Willard J. Hull, Presi-lent.

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

CHICAGO, ILL. - The Spiritualist Mediums' Society neets in Martine's Hall, 104 22d street, Sundays, at 2:45 P. M.



nature totally depraved, it is all in vain that we argue with ourselves, or others, to live lives of righteousness.

What is the good of thundering from the Decalogue-"Thou shalt not steal"-at poor human nature, if it is natural to be dishonest? What is the use of a command, if one feels all the time that persons cannot exocute it ? Who would be so unreasonable as to expect a person with no voice to sing finely? We must acknowledge that man has the power to obey the Divine Law, or the intention of the Divine Will is rendered inconceivable. Therefore, take as the only basis, that man is good, pure, noble and just. Spiritual science holds the essence of all reform, and it is indeed time that persons lay aside their old false methods, and endeavor to put the precepts of the Gospel into practice. instead of allowing them to appear as impractically theoretical, or else denying them because they do not understand them, owing to a lack of even attempted application.

Take the ground that every one is essentially good; bring up children to feel that they are good by nature; never tell them it is natural to do wrong; believe children good, and put them upon their honor; hold them in thought as good; expect them to be good; before you leave them point out to them the work to fulfill during your absence; do not tell them what not to do, but what to do; give them credit for being capable of fulfilling useful works, and for possessing the disposition to fulfill them.

The basis of all reform is spiritual culture: man is in the image of eternal good (not evil). To recognize good in man is the only way to reform, the only way to thoroughly protect society, as it is the only way to prevent diseasewhich is a great deal better than curing it; the only way to prevent vice-which is a great deal better than punishing it. Every individual (even "the vilest sinner upon the face of the earth ") should be held as not only capable of good, but as desirous of doing good. For this reason we can most conscientiously endorse the efforts of the Nationalists who are establishing clubs all over the country, using Edward Bellamy's "Looking Backward" as a text-book, because Mr. Bellamy, in that thoroughly practical story, points out that the only way of abolishing the competitive system and of developing an intelligent system of cooperation, is not by incendiarism, anarohy, or any form of aggression or onslaught, but through an appeal to the divinity in human nature. If we want to make people good in action, we must acknowledge that they are good at the core, though they may need to be assisted in doing good; but instead of that, society insists that they are evil. San Francisco has an "Industrial School" which the Evening Report of that city denounced, because the influences gers to me, a medium whom I had never seen and associations in that school are neither reing weak youth to live nobly, they surround mine, and had been a soldier, and passed out ness and Bronchial Affections. 25c. a box. angalithat was salar an a tagi bara. Barar la salar salar la salar salar sa 11.25

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eket. This I proceeded to do, after he had left the room, and was careful to observe that no persons could watch me directly, or by means of a mirror.

When the gentleman who preceded me had gone I was called into the séance-room, and seating myself at the table opposite Mr. Watkins, he took a knife and commenced sharpening a pencil. I was about to tell him a little in regard to my ignorance of these phenomena, and my experience with other mediums, but he stopped me, and said he desired not to know anything about my former experience.

Suddenly he dropped the knife, and took up one of his own slates, and wrote : "Your uncle, Ozi Kendall," and asked me if I recognized the name. I replied, yes, and he addressed the spirit, requesting him to be patient, and not attempt to control him until all was ready.

My own slates were on the table and my hand upon them. I was directed to take my papers, lay them in a line on the table and take up one and hold it in my closed hand. Upon doing so he gave me the initials, "M. E. A.," and said I had addressed one whose name was indicated by them. I replied I thought he was mistaken.

"Oh, no," he answered ; "wait a moment, and I will get the full name. Merrick E. Ainsworth; he is your own father's brother."

I replied, "Yes, I did write one to him, but did not recall it as you gave the initials." He took one of his own slates and wrote this message:

sage: "I have these few words to say to you. I find it is with great difficulty that we can come. Yet I know that I am here in spirit and in truth. Though dead, I am living. I feel that there is more to say than I can give at this time. There are others who can come better than I. Have patience and all will be well. Your uncle, MERRICK E. AINSWORTH."

Handing the slate to me I read the message and made a gopy of it, and examining the paper in my hand saw that it was really addressed to him, and was simply, "What have you for me?"

Erasing the writing upon the slate he directed me to take up another, and after changing once or twice he again wrote on the slate:

"Yes, I have tried to before. There were lots of people there and lots of spirits who were trying to come. I could not force my way in very well, so another represented me. I did the best I could. GEORGE W. ORNE." Opening the paper in my hand, I found it adiressed to him, and the question asked was: "Did you ever come to me before? and if so, when?"

My reason for asking this question was that over two years previous, while attending a test circle in the public hall at Lake Pleasant, one hundred miles from Boston, among an audience of perhaps one hundred people, all stranbefore laid her hand on my shoulder and said formatory nor industrial; for, instead of teach- there was a spirit present who was a relative of

entirely unlike that of the first message

"My Dear Child: I want you to tell your mother that she will find that this is true, for am I not here, and do I not write these words to you myself? I cannot say more now, only that I send my love to all. Your affectionate grandma, MARY CHAMBERLAIN." Under this was written, in a large and wellknown hund ·

GEO, D. EDWARD." " Tell all it is true. This man was a Scotchman, a shoemaker in my employ for the last seven years of his life, and passed out about fourteen years ago. I knew his handwriting as certainly as I do my own and have compared this writing with a letter which he wrote a friend during his last year in life. The signature is unmistakably like his, and no person could fail to see the fact.

Opening the papers which I had just taken from between the slates, I found the two questions upon them had been :

"To Grandma Mary Chamberlain: What is your message to my mother."

The other was "To Geo. D. Edward: Tell me anything you can for my good or that of others.'

There remained but one more paper on the table, and I knew, from its being the last one, who it was for.

As I took it up the medium said to me: "This s to your son Frank, but he has not power to control, and cannot give you a reply."

1 said, "The question I asked him is of no ac count, but I am sorry he cannot give me any thing he wants to, for of course I am more anxious to hear from him than from others."

He said, "I will try and get what he would say from my guide by spirit telegraph." Turning to his telegraph instrument, which

I will not here take space to describe, as many similar ones are now in use by various mediums elsewhere, he sent some message or call to his guides, and closed the case, enclosing the sounder, and held a pencil in contact with it. Soon it commenced to tick, and he gave me the message, which I wrote out as given.

I cannot read by sound, and of course could not vouch for this; but I see no reason to discredit it any more than those which he wrote under control, and which answered questions unknown to him or to me at the time.

My wife was in Boston, and I had urged her to attend this séance with me, but she did not believe in such things, and would not go; but of this fact the medium could have known nothing whatever. The message given was: "If mamma would come I could come through her magnetism. I want her to come so bad. I let the others come to day; I could not control. Tell her Frank sends love and a kiss to her. FRANK E. AINSWORTH."

[Concluded next week.]

#### Coughs.

"BROWN'S BRONCHIAL TROCHES" are used with advantage to alleviate Coughs, Sore Throat, Hoarse.

surcharged with a great superabundance of this life-principle and power; and where this is the case, the party so charged can impart it. from one to another in successive order for hours each day without perceptible exhaustion. The negative individual, however—who takes on others' conditions or becomes fatigued from the impartation of his (or her) powers-should never practice it, for the reason that such a person has no life to part with, and if persisted in. the act will finally lead him to disease and prostration. Physicians are born, not madewhich will be more fully recognized in the coming time.

Disease is a suspension of the natural forces of the bodily organism and manifests itself in various forms, thus reducing the vital powers of the patient; and the one thing imperatively demanded is the awakening of the dormant energies by supplying the very principle the natient is deficient of-life; and nature decides there is no treatment so rational and effective as the laying on of hands, or magnetic contact from the positive and congenial magnetic physician.

If the magnetic physician were allowed a fair chance, and there was half the patience manifested in a trial of his ability as is given the medical practitioner, greater and grander results would be manifest in numberless instances. The human organism is an electric and magnetic machine, and like the poles of the magnet or battery, all persons are charged, either negatively or positively; therefore I can readily understand why it is possible for the positive and powerful operator to relieve and heal the diseased negative without coming in physical contact many times; but in case of the natient who is positive, and not susceptible to the magnetic aura given off by the mental operator, I know it is difficult (if indeed it is possible) to effect any perceptible results without coming into direct physical contact-or in other words, a powerful manipulation from the warm magnetic hand.

I have two cases in point which I will offer in this connection : A former resident of this city, and prominent in life, was taking a horseback exercise on the avenue one day about four years since, when suddenly the horse became frightened and threw his rider to the ground, injuring and badly bruising his right knee joint. Immediately the limb became inflamed and swollen to an enormous size. A "Regular' practitioner was summoned, and after four days of intense suffering and pain, with no relief, it was decided the limb would have to be amputated. The services of a magnetic physician were then called in, and after a treatment of thirty-five minutes the inflammation and swelling were so far reduced and relieved that the patient moved his limb with great case over the couch, and exclaimed: "I am saved!" The gentleman went about his duties the sec-ond day following—entirely healed. The next

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CHICAGO, ILL.—The Harmonial Society of Spirit ualists holds public meetings every Sunday evening at 7%. at the half in building northwest corner Peoria and Monroe streets, entrance 33 South Peoria street.

CLEVELAND, O.-The Children's Progressive Ly-ceum No. 1 meets regularly every Sunday in G. A. R. Hali, 170 Superior street, commencing at 104 A. M. I. W. Pope, Conductor; Thomas Lees, Corresponding Secretary.

OLEVELAND, O.-The Pirst Spiritual Advance-Thought School holds regular meetings every Sunday at 25<sub>2</sub> o'clock at 559 Pearl street. Mrs. L. H. Parker, President. OHATTANOOGA, TENN.- Meetings are held reg-ularly in Market-street Hull. Dr. George A. Fuller, speaker.

DETROIT, MICH. - Moetings are held every Sunday at 3 P. M. in Cooperative Hall, Hissendegen Block, Monroe Avenue, Fred A. Hoath, regular speaker, Dr. C. B. Marsh, Chairman, Scatt Free.

DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1543 Champa street. P. A. Shminons, President.

**EAST PORTLAND, ORE,**—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buck-man, Secretary.

FITCHIBURG, MASS.--First Spiritualist Society meets in Red Men's Hall, 2395 Main street, every Sunday at 2 and 7 P. M. Mrs. E. C. Loring, II3 Blossom st., Secretary

at 2 and 7 P. M. Mrs. E. C. Loring, H3 Biossom st., Secretary. LOWELL, MASS.-The First Spiritualist Society meets in Grand Army Halt. Thomas T. Shurtleff, Clerk. LYNN, MASS.-Spiritual Fraternity holds meetings every Sunday at 2½ and 7½ P. M., at Templars' Hall, 36 Mar-ket street. Mrs. E. I. Hard, President; Mrs. E. B. Merrill, Secretary.

Secretary. LAW RENCE, KAN.-Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary. MONTREAL, CANADA.-Meetings are held in the hall of the Religits-Philosophical Society, 2456 St. Catherine street. George W. Walrond, speaker.

street. George W. Walrond, speaker. NEW OILLEANS, LA.—The Spiritualistic Associa-tion holds meetings in Minerva Hall, Cho street. H. L. Sei-over, Secretary. NEW HAVEN, OT.—First Spiritualist Society; hall 169 Orange street. J. W. Sypher, President; A. F. Champ-inf, Secretary.

nn, Socretary. NORWICH, CT. – First Spiritual Union. – Meet-ings are hold 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 F. Myers, Conductor.

NEWAIRK, N.J.-Association of Spiritualists holds meetings Sunday evenings at 17 Halsey street. Mrs. Dr. S. F. Martin, President; Frank W. Wilson, Vice-President; C. Hough, Secretary.

**FORTLAND, ME.**—The First Spiritualist Society holds services every Sunday at 2% and 7% F. M., and Friday at 8 F. M., in Beform Club Jiall, corner Congress and Tem-plo streets. II. C. Berry, President, No. 79 Incoin street.

prostreets. H. U. Berry, President, No. 79 Lincoln Street. PORTLAND, ME.—"The Portland Spiritual Tem-ple" holds regular meetings on Sunday in Mystic Hall. PITTSBUIR GII; PA.—The First Spiritualist Church has lectures every Sunday morning and evening. Children's Lyceum moets at 2 P.N., in the hall, 6 Sixth street. J. H. McEiroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyer, Secretary.

Lonneyer, Secretary. **PORTLAND, OHE.**.-Two Societies hold regular ser-vices: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President-P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall, Maj. C. Newell can be addressed for particulars.

SPRINGFILLUMB. SPRINGFILLD, MASS.-First Spiritual Society. Jervices' are held every Sunday at 2 and 7 F. M. in Graves Hall, 321 Main street. C. I. Leonard, President; J. P. Smith, Secretary.

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

ST. LOUIS, MO.-Meetings are held Bundays, 3 P. M., by First Spiritual Association, in Brant's Hall, 9th and Frank-lin Avenue. Sauuel Penberthy (at Hotel Westeran), Sec-retary. retary.

ST. PAUL, MINN.-Meetings are hold regularly by the Spiritual Alliance in Wancota street Chapel, between sth and sth streets, every Bunday evening at 7%. Sire, M. O. Tuttio, Becretary, 327 East 8th street.

**TROY, N. Y.** - The First Society of Progressive Spirit-ualitat holds meetings in Room 19, Keenan Building, Bunday ovenings at 7%. Ladies' Aid Society in same room Thurs-day ovening.

THERTON, N. J.-First Association of Spiritualisis holds moetings in its Hall in Taylor Opera House, Greene street, every Sunday aftornoon and evening. W. J. Hib-bort, President; Wan. Hibbert, Secretary.

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WORCESTER, MASS. Meetings held every Sun lay 2 and 7 P. M. in Continental Hall, corner Main and Pos-

#### FEBRUARY 15, 1890.

#### BANNER OF LIGHT.

## Banner Correspondence.

#### Ponusylvaula.

PHILADELPHIA.-We condense the follow-ing from a letter by G. W. Kates, on the "Sunday Rest Longuo":

ing from a letter by G. W. Kates, on the "Sun-day Rest League": "That there is activity in the creedal ranks to unite the elements of Church and State is too apparent for any one to doubt, for as one runs he may read. The National Reform As-sociation in annual convention in Pittsburgh last spring took more advanced and confident ground than had proviously marked their pub-lic conference. They asked President Harrison to speak of God and Christ in each of his pub-lic messages. They asked that post-offices be entirely closed on Sunday, and no mails received or distributed. They asked the fact of their act-ive energy to influence both legislation and public opinion. The Sunday question is to be fought in Con-gress, and the favorers thereof are actively securing helping influences. God in-the-Con-stitution is not a dead issue! Hudson Tuttle, Mrs. Colby-Luther, Col. R. G. Ingersoll and others, who have with herculean efforts com-bated the encroachments of fanaticism, have been called rabid iconcolasts, who are engaged in destruction where ho need exists; but as we become more conversant with the general trend of effort we see their prescience is lnspired, and that the tocsin of alarm has indeed been sound-ed by virtue of cause. A convention was held, recently in New

that the toosin of alarm has indeed been sound-ed by virtue of cause. A convention was held recently in New Orleans to organize a 'Sunday Rest' League. The ostensible object of this League is to ob-tain Sunday as a 'rest day'; but they are so imbued with it as being a Sabbath day (quite a difference) that they show the cloven hoof by finally resolving that 'we hereby declare our cordial sympathy with the American Sabbath Union in their noble efforts for national Sab-bath reform.' And in the face of this ask all peoples to join their League to help simply ob-tain 'Sunday rest' in the interest of over-worked laborers. Verily is our sweet and lov-ing interest in humanity all for the Lord's sake and to glorify his church on earth! This departure of Sabbath reform to Sunday rest is only a policy move. They ask for 'a

and to glorify his church on earth! This departure of Sabbath reform to Sunday rest is only a policy move. They ask for 'a weekly day of rest,' but dare make it other than Sunday, the holy Sabbath, and we would hear the cry of 'sacrilege' raised at once. They are more exercised about the Sunday saloon than they are about the every-day sa-loon. The saloon should be fought as a saloon. All good people see its terrible influence daily and nightly. They resolve to join their fellow-citizens in other States to petition Congress to institute Sunday law in the Capital city and District of Columbia-to also free the mail and military from Sunday labor, and to reduce the hard-ships of railroad employés, whose souls are endangered by 'deprivation of the day of rest,' even so far as 'should it be necessary for this end that all interstate commerce should be suspended on Sunday,' adding words about in-dividual rights, but concluding: 'rights which cannot be denied in a Christian land.' In spite of all seeming humanitarian impulse the idea of perfecting this nation as 'a Chris-tian land' will eron out and show the animus

In spite of all seeming humanitarian impulse the idea of perfecting this nation as 'a Chris-tian land' will crop out and show the animus of all this dear love. Sunday rest' is only a subterfuge, and one dangerous to the freedom of religious rights, when only preachers and church laity are in it, as is so strongly evi-denced in this Louisiana movement. Watch it elsewhere, and see if the same policy is not further made an active and aggressive means to the desired end."

#### South Dakota.

ABERDEEN.-E. Bach writes: "In a late issue you have a paragraph in regard to the decline of our shipping interest, and how to decine of our snipping interest, and now to revive it. I wish this matter could be brought home to every voter and thinker. The peo-ple of the West, the producers (agricultural), are in bad shape, and there is at present no pros-pect of improvement. Our exports of bread-stuffs during 1880 were \$288,0%,835.00. In the last fiscal year they were \$123,876,661.00-a fall-ing off since 1880 of \$164,160,174.00. Our for-eign commerce carried in home vessels, meas-ured by its value in 18%, was 75 per cent., and eign commerce carried in home vessels, meas-ured by its value in 1856, was 75 per cent., and only 13.96 per cent. during the last fiscal year. This year only 13.96 per cent. of our total im-ports and exports was carried in American vessels, while 79.43 was carried in foreign ves-sels; 7.51 per cent. of our trade this year was carried by steamers bearing our flag, while 69.69 per cent. was carried by steamers carry-ing a foreign flag.

(9).69 per cent. was carried by steamers carry ing a foreign flag. This is a hard showing! Our people, who formerly made a livelihood by the different employments connected with the shipping in-terest, have been forced into factories and on the Western lands. Many of them are totally unfitted for these pursuits, and furnish rethe Western lands. Many of them are totally unfitted for these pursuits, and furnish re-cruits for the tramp-element. Had I the pow-er I would strike the law prohibiting an Amer-ican citizen from buying and naturalizing a foreign vessel from the statute book. Were I in Congress I would give something like con-tracts or allowances for carrying mail and other things to every man who runs an Ameri-can vessel to a foreign port and starts trade, till we were a nation again. I should give a drawback of every cent's worth of duty to every man who wants to build an American ship of any kind, and run her to some foreign port; and that would be a profitable way to use up the supposed \$44,000,000.00 surplus which will be taken in. Were I in Congress I would assist every man in some rational, practical, business-like, constitutional way, who would start trade with nations with whom we have now no or but little trade. I would favor reciprocity treaties with any nation which would be so inclined; also laws which would encourage such trade in every possible way; and perhaps our descendants would at a future day look up to-our emblematic bird with some revere. Today we far as trade is conencourage such trade in every possible way; and perhaps our descendants would at a future day look up to-our emblematic bird with some reverence. To-day, as far as trade is con-cerned, he is not a pleasant spectacle. (Look at it! Brazil imported last fiscal year-bought in the world's markets-\$114,335,676.00, of which the United States sold them the magnificent sum of \$7,137,008.00. The Argentine Republic bought in the world's marts the amount of \$113,244,801.00, of which the United States sold them \$6,643,553.00, etc., etc. I should really think that an American citizen would hide his head in shame when he reads this story. There can be no marked improvement in the relations of capital and labor, etc., till this state of things is reformed. I think our mon-etary system is mainly in first class shape. There is plenty of money now to do all the business. What we need is the business to do."

B. Hagan. But it will be quite impossible for me to describe and do justice to Miss Hagan's versatile gifts in this short letter, or the great pleasure, the intellectual, spiritual and social treat enjoyed by us during her short stay in our midst, as also by many outside of the ranks of admirers by her wonderful gift of poesy. It is a credit to her and to the Cause she beautifully and gracefully represents, to say that there was no salling under false colors. She gave credit to the powers that aid her, and held aloft the spiritual banner all along the sequence. In speaker, Mrs. Glading, is always welcome."

#### Massachusetts.

BOSTON .- A correspondent writes: " A gentleman of this city, in whose veracity I have the utmost degree of confidence, informed me not long since that a lady called upon himself and family, when, to their surprise—they not knowing that their caller knew anything of Spiritualism, much less that she was a medium —she was entranced by a spirit who, addressing my informant, asked him to call on his (the spirit's) brother-in-law, and request him to visit some medium, in order that he might com-municate what he could not through the lady he was then influencing. The person thus ad-dressed happened to personally know both the spirit when in earth-life and the brother-in-law he alluded to. By some means the sister of the spirit making the request learned the fact just stated, and called upon the gentleman for further information. My friend advised her to call upon Mrs. B. F. Smith. Though knowing nothing of Spiritualism, she followed the ad-vice, and saw Mrs. Smith; while making ar-rangements with this medium the spirit pre-sented himself to her inner sight, and a full de-scription was given of him. — The above is a good illustration of the cirthe utmost degree of confidence, informed me

sented himself to her inner sight, and a full de-scription was given of him. The above is a good illustration of the cir-cumlocutory methods spirits are oftentimes obliged to adopt to accomplish their purpose, when they desire to communicate with their friends on earth who have no knowledge of their presence and ability to do so."

SALEM. - Amanda Bailey, Corresponding Secretary of Spiritualist Society, writes: "Unusually interesting meetings have been held by the Spiritualist Society of this city during the past two weeks. Mrs. Hattie C. Mason of Boston concluded her engagement Feb. 2d. Her lectures were able and convincing, her singing fine, and tests phenomenal. Large au-diences were present at all the meetings. By the demise of Mrs. David Bailey of Pea-body, this Society losse a valuable member and

By the demise of Mrs. David Balley of Pea-body, this Society loses a valuable member and a true friend. Mrs. Kate R. Stiles officiated at the funeral; her eulogy of the deceased melted the hearts of all present, a considerable number being persons who were schooled in the Orthodox faith. On the second Sunday in March J. Frank Baxter, the world-renowned orator, will lecture before the Society "

before the Society."

LOWELL .- "J. R." writes: "Highland Hall was the scene, on the evening of Jan. 31st, of the celebration of the fiftieth anniversary of the marriage of Mr. and Mrs. Milton Aldrich, well known and highly-respected residents of Lowell.

A large number of relatives, neighbors and well-wishers assembled to testify their esteem and good will toward the honored couple, who, seated on the platform, received the greetings of friends presented by the gentlemen ushers of the occasion.

A pleasing and varied programme of songs, recitations and musical selections was given, after which gifts of substantial value-among which was a purse of gold-were presented with a fitly-worded congratulatory address by the Master of Ceremonies, which was replied to by Mr. Aldrich in heartfelt terms, thanking those assembled for their presence and tokens of regard. Refreshments were then served, and of regard. Refreshments were then served, and the interchange of personal congratulation con-tinued until ten o'clock, which closed the ex-ercises. Mrs. Aldrich is a highly intelligent lady, an earnest student of the Spiritual Phi-losophy, and has been a constant subscriber to the BANNER OF LIGHT for many years."

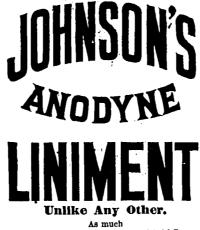
#### Minnesota.

ST. PAUL .-- "O. B." writes: "The Spiritual Alliance of this city continues to hold Sun day meetings at the Baptist chapel, calling together large and appreciative audiences under the ministration of its regular speaker, Bishop A. Beals. His spirit controls are of a high order, and have led their bearers into an exalted sphere of contemplation and study, which has had a very elevating influence, and given a decidedly new impetus to the cause of Spiritualism in this city.

e Society has reëngaged him until the first

in 1871 (page 140), reading as follows: "A singular psychological phenomenon was re-cently observed to occur in the city of Roston: Two young nen born of respectable American parents, be-ing now of the ages of eighteen and twenty years re-spectively, from birth subject to an invisible power, in such a manner as to speak in foreign langunges, which no one in their vicinity could understand. They were both affected alike, and conversed freely togeth-er, apparently understanding each other with facility. At the same time they could not speak so as to be un-derstood in their own language. Children both older and younger in the same family are intelligent, but exhibit none of the peculiarities of clairvoyance, nor seem in any degree susceptible to psychological influ-ence. In the case of the two brothers, we attribute the cause to ante-natal influences produced through impressions made upon the nervous system of the mother."

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By A. B. RICHMOND, ENQ. Member of the Pennsylvania Bar; Author of "Lences from the Diary of an Old Law yer," "Court and Prison," "Dr. Croiby's Catin View" from a Lawyer's Standpoint," "A Hawk in an Eayle's Nest," Etc.

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Troy, N. Y.-W. H. VOSBURGH, 244 Ninth street.

#### - in District of Columbia.

WASHINGTON. - "Senator" writes, Feb. 3d: "Dr. F. H. Roscoe of Providence, R. I., lectured here again on Sunday evening, Feb. 2d, tố a very appreciative audience. It was a stormy evening, but many braved the inclem-ency of the weather and came to hear him, and when I say that they were more than repaid, I when I say that they were more than repaid, I think I voice the sentiments of all present. The Doctor is doing a grand and good work for Spiritualism in Washington. He is an inde-pendent and féarless speaker, liked equally by true Spiritualists and honest investigators. He held a circle last Thursday evening which was attended by some of the most intelligent people of this city. His time through the day is nearly all taken up in giving private slitings, and nearly all his sitters pronounce him a mar-vel, the local daily papers speaking of him very vel, the local daily papers speaking of him very highly."

Flora B. Cabell also writes: "Our Society is in a flourishing condition, socially, spiritually and financially. A good Lyceum, good itually and financially. A good Lyceum, good choir and good speakers attract crowds to qur beautiful large hall. Our new President, Mr. Edson, is 'the right man in the right place.' He is doing his best, to the entire sat-isfaction of one and all. We have monthly en-tertainments conducted by our young folks in a creditable manner, making it pleasant for all and profitable for the exchequer of the Society. The Leader of the Lyceum, Mr. Schinder, is a young gontleman of remarkable talent in this direction. It has a large library and beautiful slik banneirs. silk banners.

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I take much pleasure in adding a word of language, ompliment to our last speaker, Miss Jennie A simila

of April, at which time its members may conclude to suspend their meetings until next fall-hoping to then commence again under his ministrations."

#### Rhode Island.

PROVIDENCE. - Wm. G. Wood writes of having received much satisfaction at a séance held by Mrs. J. L. Parker, and repeated evidences of the reality of materialization at the séances of Mrs. W. H. Allen.

Mrs. J. Parker, of Cranston, R. L., writes that having never seen the phenomenon of materialization she was induced to attend a séance for that purpose held by Mrs. W. H. Allen, in Providence, and was overwhelmed with what she beheld as evidence of the nearness of her spirit friends, and their ability to make their presence visible and tangible to her.

#### New York.

WATERTOWN .- "G." writes: "The First Progressive Spiritual Society having engaged Oscar A. Edgerly for the month of February, Uscar A. Edgerly for the month of February, his controls spoke for us Sunday, Feb. 2d, on 'Spiritualism as a Rational Religion,' afternoon and evening. Mr. Edgerly has been in the field but a short time, but is rapidly ad-vanoing to a position as a platform speaker second to none other. An audience of three hundred and fifty at the Spiritual Temple lis-tened with much satisfaction to his discourses. Mr. Edgerly's controls held a séance of over two hours' duration, the tests given being very conclusive."

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Has a Language of Her Own.

I observe a report going about in the daily press to the effect that Henry Kaufman, a farmer living near Bulger, Washington Co., Pa., has a little daughter, Minnie by name, who thoroughly puzzles such scientists as have thus far become acquainted with her case. She is about nine years of age, and speaks a language that is understood by no one except her tenyear-old sister Elizabeth. Her father has a colt two years old with which, the report avers, Minnie can do anything she likes, he appearing to understand her call, but when any one else comes near him he bites, kicks and rears like a wild savage.

Minnie comprehends what is said to her in German or English, but has no capacity to converse therein, and the Pittsburgh doctors, after diagnosing her case, say that they can give no explanation of this phenomenon. Her parents, it is said, have no explanation to offer, save that when she was quite young the employment demanded of them in supporting the family rendered it obligatory upon them to leave her alone much of the time; and they did not notice her peculiarity of speech till it became a fixture, to the exclusion of all other

A similar instance exists at present in Boston

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To the Editor of the Banner of Light:

#### BANNER $\mathbf{OF}$ LIGHT.

#### FEBRUARY 15, 1890.

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future address. Notices of Spiritualist Meetings, to insure prompt inser-

ion, must reach this office on Monuby of BANNER goes to press every Tuesday.

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The Vote of the Presbytery. We announced, as a post scriptum to our leading editorial last week descriptive of the continued proceedings of the New York Pres-

endeavor to walk in penitence and humility according to the measure of light God has been port.

There is every evidence that the next General Assembly will be obliged to yield to the pressure which the various local organizations all over the nation are now exerting upon it, and bring its "Confession" somewhere nearer than it is at present to nineteenth century ideas.

#### Song and Science.

The Atlanta (Ga.) Constitution contains a report of a lecture in that Southern city on "The Origin of Man in Song and in Science," by Dr. Armstrong, who opened his subject by showing the wholly dissimilar purposes and methods of poetry and science-the one imaginative and intended to please only, the other logical and instructive. The value of each is to be measured by, its own rules. A poem that is held to be a masterpiece may be, and generally is, of no value in a scientific view. And so, too, a perfect scientific essay may be but an indifferent production, from the standpoint, of the poet.

Every nation of historic repute has had its prevailing and characteristic theory of the origin of man, and all of them differ essentially from one another. The Brahministic and the Hebrew theories are wholly unlike, and they were originally recited. The earliest written accounts were poetry. The cuneiform inscrip- alty, they would cheat their uncivilized brethtions on the tablets of Nineveh establish this fact. The Hebrew account was written as To this quotation Dr. Bland effectively replies poetry. In fact, the earliest form of literature | that these Indians of whom he spoke were civin all languages was poetic. The proof is posi- ilized in sectarian schools and churches by sective in the case of the Hebrew account. And this is a highly important consideration in reading the Bible. The book of Genesis is made up of two lyric poems, the origin of man and the fall of man constituting the subject matter of each respect-

ively. The origin of man is made the leading thought in one; the fall of man, in the other. Genesis thus being a poem, when examined and analyzed like others of ancient date, it has been identified as belonging to the time of King Solomon, though to Moses has been ascribed the authorship. The oldest version, in brief, was written when Hebrew literature was at a comparatively advanced stage. The further one goes back in examining literature, the freer and more abundant will metaphor be found. The mental conceptions of people in early times differ from those of to-day as a child's thought differs from that of a man. It is as hard to realize the true character and intent of these ancient writers as it is for a man

to understand the thoughts of a child in attributing life to a wooden rocking-horse or a doll, and holding conversation with it. The sum and substance of it, therefore, is this: the poetry and the scientific essay of today are judged by entirely different standards. Paradise Lost, if every word and sentence were taken literally, is foolish, idiotic. But it is a poem, and that makes the difference. A poet has a license and a latitude allowed no other writer. We prize the beauty and originality of a metaphor, without once thinking of criticising the absence of mathematical or soientific accuracy. Hence there is and there can be no conflict between Milton's Paradise Lost and the masterpieces of John Stuart Mill and Locke and Huxley. If a poem of our age is exempted from ordinary exactness and accuracy, how much more should be granted to the poems that date centuries upon centuries ago. Now if Genesis is made up of two ancient epic

poems, and each of these is made up of poetic traditions of even an earlier age, how, inquired the lecturer, can the book of Genesis be said to conflict with the theory of Darwin, or indeed with any other scientific theory of to-day? He said it was treating the Bible unfairly to take its metaphor in an exact literal sense, and judge its accounts of the origin of man by the standards applied to the scientific prose essays of the nineteenth century. Genesis is a songthe doctrine of Darwin is a science. The song was composed in the infancy of Hebrew literature, embellished with the bold, free metaphor of the age in which it was written. The other is a science of this nineteenth century, more than twenty centuries after the composition of the song. There can be no conflict between them.

tion four which makes it teach the damnation esting and highly satisfactory sitting he had of all the heathen, or makes it dony that there | with that fine medium and famoussiate-writer, are any elect heathen who are regenerated and Charles E. Watkins-whereat he witnessed saved by Christ through the spirit, and who many superior illustrations of his psychographic development, Under the heading "Spiritual Phenomena," on our second page, pleased to grant them." Dr. Robinson filed a the reader will find further testimony in this notice of a protest to be made against the re- regard from Mr. E. P. Ainsworth, of North Amlierst, Mass.

#### No Sectarian Téachings in Indian Schools.

The correspondent referred to asks what advantage there can possibly be in banishing positive religious instruction from the Indian schools. This "positive religious instruction" is only another name for sectarianism; and that means creed and dogma; whereas nothing more is needed in the Indian schools supported by the Government than instruction in sound and plain morality, and the inculcation of its simple principles in conduct. It ought to be unnecessary to say that Dr. Bland is wholly right in this matter, and studies only the Indian's permanent welfare.

#### An Amusing Prank Played on a Dignified Boston Doctor.

An amusing prank was played on a dignified and popular young physician of Boston during the holidays by his little fourteen-year-old niece, says the New York Republic. The door bell of his apartment rang, and there entered a lady, apparently forty years of age, in dark green dress and bonnet, astrachan collar and muff, spectacles on her nose, and a black spotted veil over her face. The housemaid innull, spectations on her hose, and a black spotted veil over her face. The housemaid in-formed the doctor that Mrs. Brooks, "he said, heartily. "Walk in, Mrs. Brooks," he said, heartily. "What seems to be the trouble?" "You must excuse me, doctor, coming to your apartment, but as your office hours are over, and I am suffering so much, I ventured to call. I think I have the epidemic." "Ahl indeed," replied the doctor, "have you coughed much?" "Yes, doctor, a great deal," she replied, in a thin, piping voice. The doctor proceeded to ask the usual questions. Her answers to his questions made him think the case was serious. "Mrs. Brooks, won't you lay aside your wraps? I would like to sound your lungs." Mrs. Brooks took off her jacket, and the doctor listened to her breathing. "Excuse me, one minute," he said, and left the room for his medicine case. Returning he began to prepare his medicine. Returning he began to prepare his medicine. Mrs. Brooks, thinking the joke had gone far enough, and being afraid lest she would have to pay the doctor's fee, said: "Why, do n't you know me?" The doctor looked up bewildered, and a queer look passed over his face as the cruel truth burst upon him, and he heard shouts and screams of laughter from an adjoining room, where his relatives had listened to the dialogue between the doctor and his own little

fourteen-year-old niece, whom he had taken to be a woman of forty-which she certainly looked to be with herspectacles. In future the doctor will look out for Mrs. Brooks, and scan each patient closely.—Boston Herald.

#### The Race Problem.

The following question and its answer formed a part of the exercises at the Banner Free Public Circle, Tnesday afternoon, Feb. 3d-Spirit John Plerpont controlling Mrs. Longley for the purpose. As much interest is now aroused as to the present condition and future prospects of the negro in America, we give this portion of the report in advance:

QUES.-Senator Ingalls predicts a war of races. What does Spirit Charles Summer think about it?

No Sectarian Téachings in Indian Schools. Dr. T. A. Bland, in the Council Fire, repites to a correspondent who expresses surprise at his having approved Commissioner Morgan's views in relation to creedal (or control schools for the Indians, that he cannot admit that sectarian schools are necessarily superior to unscotarian in promoting a true morally and genuine civilization. He says the Com-missioner desires to lift the Indian schools to a plane of morality above that cocupied by average sectarian teacher: He aims to incul-cate the ethics of Christianity without the religion of the Indians without directly at tempting to disturb that simple, childlik faith in the Great Spirit and in a future present time. The correspondent reminded Dr. Bland that he (B) had said in a previous issue of the Crom-cit Fire that "there are Indians so civilized that if their lands should be divided in sever-alty, they would cheat their univilized break that if their lands should be divided in sever-alty, they would cheat their univilized break that if their lands should be divided in sever-alty, they would cheat their univilized break that if their lands should be divided in sever-alty, they would cheat their univilized break that if their lands should be divided in sever-alty, they would cheat their univilized break that if their lands should be divided in sever-alty, they would cheat their univilized break that if their lands should be divided in sever-alty, they would cheat their univilized break that if their lands should be divided in sever-alty, they would cheat their univilized break that if their lands should be divided in sever-alty, they would cheat their univilized break that these Indians of whom he spoke were civ-the correspondent referred to aks white men do. The correspondent referred to aks white men the the dolored in souther was for matter and setted once in th

who delighted to show their dominant power to the poor oppressed colored man. The question is upon the war of races; and Senator Sumner is not alone in his idea that this matter must be settled, and settled once for all, upon a permanent basis. He believes that the negro has a right to give his expres-sion in the affairs of this country just as much as has the white man-for the United States government has made its colored man a citi-zen and a brother, a member of its own na-tion, and consequently he has the right, ex-tended to him by the government, to make his opinions known upon official questions. But perhaps our Southern friend will say: "The colored man is ignorant; he is not quali-fied to cast a vote or express his opinion upon the offices of State and Government." Well, the remedy is in your own hands, friends. You have the right and it is your duty to extend educational help to these ignorant men who are now so cast out from your consideration. The spirit-world has sought for a long time to bring measures of educational interest before the government of this nation, that this very helpfulness might be extended to the negro in the South. The spirit-world knows well that educational advantages in that section are not as broad and free and extensive as they should educational advantages in that section are not as broad and free and extensive as they should as broad and free and extensive as they should be — when we consider the large mass of humanity that is there to be educated—and therefore it has sought to influence Congress to look favorably upon the "Blair Educational Bill," hoping that or something akin to it would be constructed and passed, by and through which this instructive help could be extended to those in need. But on the other hand you know well the

But, on the other hand, you know well the argument, although a trite one, is becoming somewhat worn—that you have in all direc-tions those who cast votes for the election of governmental officers who are just as ignorant governmental officers who are just as ignorant and unqualified to express an opinion in this direction as is many a colored man at the South, only that they happen to wear white skins, only that they have not at some former time come under servitude to task-masters in this country, and so are allowed the right of franchise and the privilege of casting votes. We claim that many of these white voters are in as much need of educational advantages as are the negroes at the South; and consequently the argument that the negro is not qualified. the argument that the negro is not qualified does not understand that he is ignorant, and therefore should not be allowed to vote, should

therefore should not be allowed to vote, should certainly extend through all sections of this country with a sweeping force. Mr. Sumner is very glad to have us voice his opinion on this subject, and that is, that it would be a masterly outrage upon an inoffen-sive and large class of citizens of the United States to attempt to settle this question by re-moving the negre from big place of hobitation

things at the South at all, now, or as it was at

things at the South at all, now, or as it was at the close of the war, when he expresses himself as be does without discrimination to the secu-lar publication in that district. We cannot, Mr. Chairman, enter into this subject as fully as we would like, nor is this exactly the time and place, because were our thoughts poured out, it would take more than one hour's discourse for their expression; but remember that right shall ride triumphant over wrong, that justice shall reign in spite of opposition and persecution, that the mills of God, though they grind slowly, yet grind ex-ceedingly small and fine, and that in the end each question and each movement looking to humanitarian welfare and interest, irrespec-tive of party, oreed, sex or color, will, in His own good time, become strong and operative, and will show its moral force to the world. Therefore, we can afford to wait, knowing that agitation, and even strife, only ventilate each subject of importance, only bring to the front that which has been wrong, and which has needed to be removed. We think, Mr. Chairman, this question will go on and on, throughout the length and breadth of the land, and be taken up by great and wise minds, those who are competent is created, far and wide, that will compet those who are disposed to restrict and confine, to abuse and oppress the colored race, to a last

who are disposed to restrict and conflict these abuse and oppress the colored race, to at last do justice to it, and to extend to it the same right to live, and to gain happiness and peace, that they claim for themselves.

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#### Organization.

Peace is the only thing that will lead to harmony, and the latter is necessary for organization. But as long as individuals will not agree, we are far from it. Will love ever predominate sufficiently to forget our troubles and forgive those who differ with us? Will Spiritualists ever permit the spirit-world to "run" Spiritualism and guide them in matters pertaining to the Cause? As long as they do not, there will be no organization. That much we can safely prophesy.-The Better Way.

HALL'S JOURNAL OF HEALTH FOR FEBRU-ARY opens with brief remarks upon a "National Organization of Liberal Women," which it believes destined to exert a widespread in-fluence for good; S. H. Preston continues his "Looking Forward" papers in a conservative vein, and Dr. Babbitt follows with a showing of what he considers the inconsistency of some of his deductions. Numerous shorter articles contribute to the instruction of the readers of this useful monthly. New York: 206 Broadway,

#### "Mary, the Mother of Washington."

Over one hundred years ago the mother of Washington died in Fredericksburg, Va., but it was not until 1833 that any move was made to publicly recognize the place where her earthly remains rested. On the seventh of May of that year the corner-stone of a monument to her memory was laid with Masonic ceremonles by President Andrew Jackson. Since that time the work has remained in an unfinished state. Recently an effort has been inaugurated to remedy this negligence by an association in Fredericksburg, and Marion Harland has issued an appeal to the women of America to aid it. Books have been opened at the office of The Home Maker, New York, of which Marion Harland is editor, for contributions-the publishers of that magazine proposing to give to the enterprise seventy-five cents of every annual subscription of two dollars during the next six months, if said subscriptions are accompanied by the words, "For Mary Washington Monument."

#### Miss Jennie Leys.

Our readers will, we trust, remember the card of Dr. H. B. Storer (appearing in THE BANNER for Feb. 8th) setting forth the fact that this spiritually and intellectually gifted lady is again willing to take her place upon the public platform. Those who remember her in the past will need no words of praise from us regarding her oratorical powers, and the value of her guides in the work. Those who have not heard her addresses have a mental feast in store.

We understand she has been engaged to speak twice in July at Onset Bay at the coming camp-meeting. She is full of her old-time enthusiasm, and managers of Spiritualist meetings everywhere should at once make application to her for lectures. We feel confident that any so doing will thank us for calling their attention to this matter. She can be addressed

bytery, that the vote of that body on the revision of the Westminster Confession stood ninety-three in favor of revision to forty-three in opposition, thus accepting the report of the committee.

A lively debate arose over the adoption of this part of the committee's report, as follows: "We ask only such changes as seem to us urgently needed and generally desired, to wit: First, we desire that the third chapter after the first section be so recast as to include these things only-the sovereignty of God in election, the general love of God for all mankind, the salvation in Christ Jesus provided for all, and to be preached to every creature.'

This left out altogether the idea that God ever passed by a single person in the offer of salvation. All were agreed that some are lost entirely. The point at issue was, did God ordain them to everlasting death before they had sinned? Dr. John Hall, as the discussion proceeded, sought to solve the difficulty by offering an amendment to the effect that the General Assembly prepare a foot-note disclaiming the detrimental interpretations. Dr. Crosby subsequently said that the trouble with an amendment of that sort was that it put the love of God in a foot-note. Dr. Van Dyke replied to Dr. Hall that his proposed amendment would be about as effective as trying to stop a leak in a ship by applying a bread poultice.

The storm of personalities soon began. Dr. Paxton, of Princeton Seminary, offered an amendment, which Dr. Van Dyke protested against as out of order. Dr. Crosby said that Dr. Paxton had a perfect right to offer a foolish amendment'if he chose to do so. Dr. Schaff called Dr. Paxton to order. Dr. Robinson rose and declared Dr. Schaff out of order. The latter retorted that he was no more out of order than Dr. Robinson was. Dr. Paxton then went on to show why his amendment should be adopted. Dr. Crosby replied to each of the points made by Dr. Paxton. Henry Day, an elder of Dr. Hall's Fifth Avenue church, added one or two points more; and Dr.' Paxton warned him, "Do not bear false witness against the Confession of Faith, Brother Day."

Dr. Briggs then took a hand in exposing the fallacy of Dr. Paxton's arguments, by quoting from two or three Westminister divines. Reference having been made to a recent article by his colleague, Dr. Shedd, Dr. Briggs said : "Dr. Shedd speaks his own mind, and not that of his colleague and other scholars as able as himself." He further declared that Dr. Paxton had been, endeavoring to introduce into the discussion Persian dualism. Finally both the amendments offered were lost, and then the sections were adopted in succession, and afterward by roll-call as a whole!

The second section read: "We desire that the tenth chapter be so revised as not to appear to discriminate concerning infants dying in in- obstinately in the way of every discovery. fancy, or so as to omit all reference to them, and so as to preclude that explanation of sec- chanan describes in the same article an inter. Weeks, will be placed before our readers next week.

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#### Psychography.

In one of the issues of his Journal of Man. Professor Buchanan asks the question at the opening: "Are the heavens opened indeed, and can the loved and lost not only look back but speak to the denizens of earth?" And he makes the answer: "The murmur of the surf-beaten shore, the voice from the vast ocean is lost and forgotten, as we plunge into the wilderness of the continent; and thus have mankind wandered away from the shores on which came voices from heaven in ancient times in many tropical lands. Yet as the ocean breeze with balmy softness still comes to soothe the fevered brow even far inland, so does the soul of man feel a refreshing influence from the realm of light and love whenever its windows are opened toward the realm of immortality."

The writer adds that the time has now arrived in which our violets, once blooming in the forest shades, may not be confined to forest depths, but may be protected and cherished in gardens. As spiritual truths, they are no longer rare and hidden. The world of light and life is speaking to mortality, and they who remain ignorant of it should not assume that it is a debatable question, inasmuch as it is the voluntary ignorance of those who do not wish to know what they have not already been taught. Their cherished and fortified igno rance gives them no authority to oppose or deny what all efficient truth-seekers know, namely, the transmission of truth and love from the supermundane world to help the progressive evolution of humanity.

Prof. Buchanan asserts with profound truth that the method of easy, satisfactory and unquestionable communication which is now in progress by spirit messages, written by spirit hands upon closed slates, lying in open view and untouched upon a table or wherever we choose to place them, has been so long in operation and so satisfactory in its results, in some cases showing even the handwriting of the departed, as well as the sentiments and intelligence by which we identify them, that they who still take pride in their ignorance of such facts will in due time take their rank with the intellectual fossils that have stood

In connection with these remarks Prof. Bu-

Such a "prank" as the above could not have been "played" on a psychometric physician, a trance medium with medical control, or a true clairvoyant; such are easily able, by their gifts, to distinguish a girl of fourteen from an alleged woman of forty-which, if this report be true, a "Regular" did not do. The Allopaths and their allies in this State are, however, now demanding in various constructive ways that the present Legislature shall put down, or at least much restrict these same independent (or "irregular") practitioners, and put the whole matter of medical treatment in Massachusetts into "skilled" Regular hands!

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

Capt. Richard Holmes, President of the Boston Spiritual Temple Society, Berkeley Hall, writes that Mrs. R. S. Lillie is engaged by that organization for the months of March and May of the present season, and for a large portion of the season of 1890 and 1891.

BT The forty-second anniversary of Modern Spiritualism will, says the Golden Gate, be celebrated with a three days' meeting in the new Library Hall at Summerland, on the 29th, 30th and 31st of March. W. J. Colville, Maud Lord-Drake and Moses Hull will be present as speakers. A grand time is expected.

A letter from Newburyport, Mass., on our eighth page, points the moral to the late Clagett episode in that city. The time has passed, in many communities, for abusive harangues against Spiritualism to furnish an open sesame" to popular favor.

107 No. X. of Dr. F. L. H. Willis's sterling series, "Spiritual Facts of the Ages," will appear next week. Special topic: "THE ANCIENT JEWS."

#### Just as we go to press we are in receipt of a kindly letter from N. P. Maynard, White Plains, N Y., the first paragraph of which reads as follows. We shall print his favor entire in our next issue:

"In THE BANNER for Feb. 8th, earnest and sym-pathetic friends, in their desire to relieve suffering, make a mistake in the statement that Mrs. Notite O. Maynard is in 'absolute need.' Such is not the case.

MRS. CLARA FIELD CONANT has located in Wash ington, D. C., at 210 41/2 street. N. W., where she will resume the practice of her profession as a business and medical medium. , She will answer calls to lecture for the fall and winter of 1890 and '91. Societies wishing her services as a lecturer should address her as above. Spiritualists and liberals will find a pleasant home at her house when visiting that city.

The Vermont State Spiritualist Association held a Quarterly Convention at Waterbury the first and second days of tile, present month; a report of its proceedings, furnished by the Secretary, Luther O.

moving the negro from his place of habitation to some other country or section of country. The negro is here not through any fault of his own; he has not sought your shores in large numbers, as the members of other nations and countries have done; he has not come seeking your protection from across the sea; he has been brought here, transplanted to this soll by its own people; he has been obliged to take up his living here, and to make his home upon these shores; he has been reared, born and these shores; he has been reared, born and bred within the embrace of this country called Free America, and he has become a part of the soil, a part of its atmosphere, and belongs to it just as much as you, the Caucasian race, belong to this country which you have taken so boldly from its original possessors. Therefore, you have no right to say that he shall depart, that he shall find a home elsewhere, and thus settle the vexed question whether or not the two races can live harmoniously together. We say that they can so live, if local preju-dices, if sectional strife are suppressed in the hearts of those who delight to feel the sense of ownership and power. We say that if a sense of justice and a humanitarian, brotherly feel-ing are encouraged in these hearts there will be no question of the right to live and labor for the negro; it will settle itself, and every rela-tion will be harmoniously adjusted. We say that this question must be settled, and that before many years have rolled by; if not y local agitation, then by the power of Congress; for we believe that the nation has a right to say whether its children, its clitzens, shall be protected or not-that it has a right even to extend the limits of the Constitution, if necessary, so that a law shall be enacted by bred within the embrace of this country called

even to extend the limits of the Constitution, if necessary, so that a law shall be enacted by and through which this protection and this privilege of expressing personal opinion and desire shall be specially insured to those who are

desire shall be specially insured to those who are at present persecuted and oppressed. Mr. Summer is very well aware that one of your Northern professors, no less than a dis-tinguished one at Andover, has recently taken pains to express his opinion upon this ques-tion to a publication in the South; and that this professor has taken pains to say he con-siders that the late Senator Summer made a great mistake in pushing the act which in Con-gress extended the right of suffrage to the negro. And why does the gentleman consider this a mistake on the part of the unselfish Sum-ner? Merely because he does not believe in negro.

ner? Merely because he does not believe in negro suffrage. For our own part, personally speaking, we think it would have been well, if it could have been possible, to have educated the negro be-fore this right of suffrage was extended to him --to have brought him somewhat out of his former condition of servitude, into more vital relations with the white race, before he had been given the power of the ballot; but we do not see how this could have been done under the conditions existing at the close of your late the conditions existing at the close of your late civil war. We do not see how it was possible, as Mr. Sumner maintains it was not, for the negro to have lived with any sense of protec-tion in his heart, with any feeling that he tion in his heart, with any feeling that he might not, at any time, be swopt away by per-sonal hatred and prejudice, except that he held within his hand the power of the ballot, which seemed to him, and to many others, a grand protection against onslaught and persecution. Therefore, we think it was the best that could have been done at the time and under the cir-cumstances; and we do not feel that our An-dover professor understands the situation of

## Spiritualism in Florida.

Mrs. Etta Roberts, of New York, to whom frequent reference has been made in these columns as a materializing medium, is now in St. Augustine, Fla., where she will hold séances until May under the auspices of the Hon. John F. Whitney, whose long connection with Spiritualism amply qualifies him for conducting them. The St. Augustine Press, of Feb. 1st, says that a party of fifteen have arranged to hold two seances week for thirteen weeks with Mrs. Roberts, and it is expected that similar arrangements will be made by others, leaving one evening each week for those who can attend a less number of times.

#### "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 delivery. 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.

#### Help for Mrs. John B. Pickering.

Our readers have already been informed that this xcellent materializing medium has been out of ealth 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).

#### Berkeley Hall.

Miss Emma J, Nickerson will-we are informed by a correspondent- give a series of lectures on the Sunday afternoons of Feb. 16th and 23d, and March 9th, 16th and 23d in Berkeley Hall, Boston. Each lecture will be supplemented with improvised poems, tests and psychometric readings. The subject of next Sun-day's lecture is announced to be "Old Trails and New Pathways." Exercises to commence at 2:45.

We have received the following new music from White, Smith & Co., 32 West street, corner of Mason: Instrumental-"Echo of Lucerne," by Brinley Richards; "Frivolity Schottische," by Thomas J. Ryan; "La Marjolaine," the new society dance, for violin "La Marjoiaine," the new society dance, for violin and plano, also for cornet, violin and plano, by E. W. Masters; "McGinty's First Love," a schottische for violin and plano, by George Thorne: "Easter Lilles" waitzes, by O. A. White. Vocal-"The Voces of the Wind," a two-part song, by P. La Villa; "Still as the Night," a solo, by Carl Bohm; "There's Red Enough in Our Flag for Me," song and chorus, words by O. E. Franklin, music by Anna F. Cassidy; "Little Annie Rooney," by Michael Nolan:

The German Reichstag has passed a bill exempting theological students from military duty in times of peace-and Prince Bismarck is very much excited about it. Its effect will be to overcrowd all the theological schools of the empire and to withhold that number of recruits from the army. "This might not be regarded unfavorably," says a Boston daily, "if there were any necessary and vital connection in Germany between the study of theology or admission to the theological schools, and a high standard of porsonal religious charactor. Unfortunately for the reputation of the theological schools, this connection does not exist."

The New England Progressive Eclectic Bureau, Pocket Memorandum and Directory-S. B. Bancroft, Boston, Mass., publisher-is a handy affair for reference, and should have a wide circulation.

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#### BANNER LIGHT. OF

#### NEWSY NOTES AND PITHY POINTS.

(From Judge.) A TYPICAL TRAGEDY-IN FIVE PARTS.

I. 

It is said that Benjamin Harris published the first American newspaper; that it was printed in Boston by Richard Pierce, the first number being issued Sept. 25th, 1690-two hundred years ago. Itsvtitle was, "Publick Occurrences, Both Foreign and Domestick." Having criticised the authorities it was soon suppressed, however.

[A MISERABLE EXISTENCE PROLONGED.]-Farmer Squashead (observing a metropolitan daily on the counter of the village store)-"What! Aint that air paper busted up yet? Why, I quit takin' it fifteen year ago!"-Time.

Germany, it is said, publishes the greatest number of periodicals in all Europe.

A farmer whose cribs were full of corn was accus-tomed to pray that the needy might be supplied. But when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him: "Father, I wish I had your corn." "Why, my son, what would you do with it?" The child replied: "I would answer some of your prayers."-Ex.

Oregon and Idaho have been swept by floods and shaken by avalanches, of late, and the losses are reported as reaching to hundreds of thousands of dollars.

The number of eggs in a six-pound eel in November is estimated to be fully nine millions!

The sale of "bosh," as it is termed by the trade, in lieu of butter, has become a recognized business. It is a mixture of butter and foreign fats, and is unhealthy as an article of food without doubt.

By an explosion, Feb. 6th, in a colliery at Abersichan, in Monmouthshire, England, over three hundred miners were imprisoned. Two hundred of them were rescued, but some one hundred and fifty were killed.

Printer's ink will lead the battle— Printer's ink, the balm of life; Printer's ink—no din, no rattle— (No, it does its work quietly; and in the great war of competition, when judiciously and thickly laid on, it always) Leads the van against the strife. —New Zealand Tupo. -New Zealand Typo.

The best method of preserving apples is not to allow them to touch each other-nor anybody to touch them.

The boomers "came down" Feb. 10th on that part of the Sloux reservation for which the Indian title has been made extinct, and the wild scenes of Oklahoma's opening scramble were reënacted.

Cheese is a nutritious food. It contains the elements of both meat and bread.

In Turin the electric current is used in heating a steel gridiron for the cooking of chops, steaks, etc., and has proved to be a great success. Why don't our hotels adopt this method?

Portland, Me., had, Feb. 5th, a \$100,000 fire along the water front-the largest in that city for years.

The daily newspaper weather prophets are all decidedly out of kilter. They very seldom hit the mark.

FORT TOTTEN, N. D., Feb. 11th.—Between eight hundred and one thousand Indians credited to the Devil's Lake Agency are wholly destitute of clothing, and in the last stages of starvation. Unless furnished with food, clothing and medicine at once, these Indi-ans will die like cattle. Indian Agent Cramsie ap-peals to the American people for relief.

#### Candlemas day is o'er at last,

And winter's heavy end has passed.

The New York World says that the first victim of la grippe in Russia was Count Jessuf Skezynecki Tschatschakapf. The grippe then rushed over here to find John Smith.

Over a million miles of telegraph wire are in operation in the United States, or enough to encircle the globe forty times.

"What's your idea of heaven as a place?" she asked, as they were coming from the symphony con-cert. And he growled: "It's where the women at-tend the harp rehearsals bareheaded."—Philadelphia Inouirer.

The observatory at Pekin is the oldest in the world -founded in 1279.

Miss Travis-" Don't you think that going to col-

## Meetings in Boston.

Free Apiritual Meetings are held in the BANNER OF LIGHT HALL, NO.9 Hosworth street, regularly twice a week -on TuseDAY and FRIDAY AFTENNOONS. J. A. Shelha-mer, Chairman. Beston Spiritual Temple, Berkeley Hali, No. 4 Berkeley Street, corner of Tremont. -- Bunday services A: 104 A. M. and 7 P. M. R. Holmes, President; Goorge S. McCrillis, Treasurer.

Ladies' Industrial Union metts every Wednesday at Twilight Hall, 789 Washington street. Circle at 4, Supper at 8, and meeting at 8 P.M. Mrs. Ida P. A. Whitlock, President and meeting at 5 r. M. Mrs. Ida F. A. Viniticek, Fresident.
 First Spiritual Tompic, corner Newbury and
 Exeter Streets.-Spiritual Fraternity Society Bundays,
 74. F. M.-Lynnan O. Howo, speaker; 11 A. M., Fraternity
 School for Ohildreni Wednesday evening meeting at 7½.
 M. D. Weilington, Secretary.
 America Hail, 784 Washington Street.-Echo
 Spiritualists' Meetings Sunday at 10% A. M., 2% and 7½ P. M.;
 also Thursdays at 5 P. M. Dr. W. A. Halo, Chairman.
 Tayliott Hail, 769 Wochlasten Street.-Sunday.

Twilight Hall, 780 Washington Street.-Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.

Engle Hall, 616 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.-Business meetings Fridays, 4P. M.; Supper 5 P. M.; Public meeting 7½ P. M.; Test Circle and "Spirits' Attermoon" last Friday in each month. Mrs. A. E. Barnes, President; Mrs. F. B. Woodbury, Secretary, 23 Brom-ley Tark, Boston Highlands.

Odd Fellows Hullding, Tremont Street, Room S. -Facts Social Scance every Monday evening. Meetings for the discussion of Psychic Phenomena Friday evenings. L. U. 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 r.M. I. G. Weilington, Sec-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 to a good audience Sunday, the 9th inst., at 3 P. M.-sub-ject presented by the audience: "Are the works of great masters, either in the arts or sciences, ever pro-duced independent of spirit ald?" He said, in sub-stance, that dogmatic answers have no value. Only as statements are supported by evidence and illustrat-ed by experience and made conformable to reason are they helpful and instructive. We know in all organic life aptitude fits the germ to receive and grow by in-spiration of contact. There may be strong qualities in conditions that do not respond; but tendency ex-cited reaches out for supplies. Genius must first be innate, then inspired by contact; and activity along a given line prepares it to receive the inspiration that unfolds and perfects it. Great masters have strong tendencies which lead them to the sphere of corre-sponding thought. Effort ripens the mind for the re-ception of truth in the direction of the effort. Hence, the stronger any faculty by nature the greater the de-gree of inspiration to which it may attain. Long sus-tained excitation of any faculty is followed by regio-tion and receptivity; and the mind thus prepared be-comes the recipient of revelations impossible to duil, monotonous, indifferent mentalities. It is not certain that all great masters are directly impressible by the special thoughts of celestial persons; but they are necessarily inspired by the mental spheres with which their aptitudes bring them into close relationship; and the habits of mind do much to render them recep-tive to direct spirit influence. No great work ever matures independent of spiritual agencies. As well expect a tree to grow from an acorn without the warmth of the sun or genial soil. The more we improve ourselves and enlarge our men-tal area the greater the degree of spiritual influence we can evoke, and the more perfective or wiss quartiens are in harmony; but they may not always be as definitely impressed by individual spirits as some more common m Newbury Streets.-Lyman C. Howe spoke to a good audience Sunday, the 9th inst., at 3 P. M.-sub-

revelation.

revelation. Mr. Howe's subject announced for next Sunday at 3r. M. is, "Reciprocal Obligations Between God and Man." Choice music renders these meetings at the Temple especially attractive. The Conference on Wednesday evening, Feb. 5th, was largely attended, and very interesting. Mrs. Storrs, entranced, gave readings and tests.

Berkeley Hall-The Boston Spiritual Temple Society.--Large audiences last Sunday listened to the eloquent discourses of Emma J. Nickerson. In to the eloquent discourses of Emma J. Nickerson. In treating the morning subject, "Home the Paradise of Man," and that of the evening, "The Cradie, the Altar and the Grave," references were made to the harmonious conditions necessary for good results in spirit return, for, said the speaker, the spirit is de-pendent upon your thoughts to project the wires of connection, and sympathy is the sensitive chord that door of your inner being against the visitants from the beyond. The practical utility of all religious growth must be measured by the social status of a community, in other words, by the home. The earth-ly home is the paradise that forms the pivotal inter-est of the race. Spiritualism has gathered up the duil may threads of grief and woven a garment of immor-tality for all.

The First Spiritualists' Ladies' Aid Society. Mrs. C. Fannie Allyn will speak for us next Sunday. O. L. R., See'y. The First Spiritualists' Ladies' Aid Society. 1031 Washington Street.-Business meeting Fri-day, Feb. 7th, 1890. Attended by fity members-Vice President Mrs. Butterfield in the chair. The monthy received. Three names added to membership roll. and one proposition. Arrangements are being made for Anniversary Ex-ercises March 30th, 3tst, at the rooms of the Society. The company who were present at the last celebration were so well entertained that these services this sea-son are sure of a good attendance. Evening exercises consisted of music by Mrs. Aman-da Bailey and Mrs. Mason; a fine address by Mrs. Sarah A. Byrnes; readings by Miss Luil Morse, whose labors are always crowned with success, ably mes labor the evening exercises, which she opened with a bries societ. A Thome Society Fidag evening, Feb. 28th. Dancing sto 12. Mrs. Hattle. C. Mason; tests, etc., by Mrs. Shackley and the society Fidag evening, Feb. 28th. Dancing sto 12. Mrs. Alle Mathads. Twillight Hall, 789 Washington Street.-The morning services were opened with a bries stort and short address by Bro. Cobb, followed by well recognized tests and short speeches through the or-ganisms of the following mediums: Mrs. H. Young; Mrs. A. Fornester, Miss A. Feaboody, Mrs. Andreson How the fourthy filt and information the services were opened with a bries speech. A Bon Bon Party will be given under the auspices of this Society Fidag evening, Feb. 28th. Dancing Mrs. A. Built, 789 Washington Street.-The morning services were opened by an invocation and short address by Bro. Cobb, followed by well recognized tests and short speeches through the or-ganisms of the following mediums: Mrs. H. Young; Mrs. A. Fornester, Miss A. Feaboody, Mirs. Andreson. Mrs. A

## ering was closed by the singing of a hymn. From that time to this, what roller, peace and triumph has the spirit found in music. ALONZO DANFORTH. No. 1 Fountain Square.

America Hall, 794 Washington Street. Last Sunday morning the exercises consisted of re-marks by Dr. Hale, Nettle M. Holt, Dr. Taylor, Mrs.

Inaski Sullay morning the contents consisted of tomarks by Dr. Hale, Nottle M. Holt, Dr. Taylor, Mrs.
Dr. Howe, Mrs. H. Stratton and Dr. F. K. Brown, interspersed with tests and readings.
Atternoon.—Hynocation and remarks thy the chairman. Remarks by Mrs. Carle E. S. Loring, Dr. A. H. Richardson, Mrs. Kate R. Stiles, Mrs. M. E. Thompson. Mrs. A. E. King and Mrs. A. Wilkins.
Tests by Mrs. Loring, Mrs. Billes, Mrs. King and Mrs.
Wilkins. Mr. Charles W. Capell, of Bridgewater, Mass., answered about one hundred mental questions from various individuals.
Eventing.—Remarks and tests by Dr. Hale, Mrs. I. E. Downing, Miss Nettle M. Holt, Mrs. Kate R. Stiles and the exercises replete with interest. The usual session will be held on Thursday (13th) at 3 o'clock, when Mr. Blackden, writing medium, will be present, and the evenings Mrs. C. B. Bliss will hold a materializing scance.
M. M. Hotr, See'y.
A Card.—The residence of Miss Nettle M. Holt in the Charlestown District was the scene of happy festing.

the Charlestown District was the scene of happy festivities Saturday evening, Feb. 8th. it being a surprise and birthday reception tendered her by her many friends. About forty-five gathered and many sent cards of regret of their inability to be present. About nine o'clock the company were served with refresh-ments, after partaking of which Dr. A. H. Richardson in behalf of the many friends presented Miss Holt with various tokens of esteem, including an elegant oak rocking-chair in mahogany upholstering, and a purse containing a sum of money. Miss H. feelingly responded to the appredictive remarks of Dr. R. Re-marks were made by Mrs. A. E. King, Mrs. M. E. Pierce and others. Declamations mirtiful and other-wise were finely rendered by Mrs. Mary Weston of Maine. Music enlivened the festivities and the spirit-controls of Mrs. Downing, Mrs. Wikins and others aided in making bright the passing hours. ONE WHO WAS THERE. tivities Saturday evening, Feb. 8th, it being a surprise

Twilight Hall, 789 Washington Street.-Large audiences continue to assemble at the Independent Spiritualist Club. The exercises Tuesday evening, Feb. 4th, opened with singing "Nearer, my God, to Thee," followed by a vocal duet charmingly rendered by Misses Roulster and Balley. After the opening remarks by the President, Mr. H. F. Ad-wers, Mrs. F. K. Rich was called upon, and responded with a short speech relative to her departure to the South for a time; a plano solo was then finely exe-cuted by Miss Gardner. Mr. Frank C. Algerton was the speaker of the even-ing. With each failure, he said, comes a new expe-rience. With each defeat, sorrow and trial, the souti will grow stronger and more determined, and will arise to heights that it otherwise could not attain. Many questions from the audience were pointedly answered, followed by excellent tests, which closed the interesting exercises. C. B. F. pendent Spiritualist Club. The exercises Tuesday

The Ladies' Industrial Society met at Twi light Hall, 789 Washington street, at the usual hour. 2:30, sewing until 4, and then a circle-about sixty 2'30, sewing until 4, aud then a circle-about sharp being present. Many tests were given. Supper at 6. Evening entertainment at 8, consisting of a solo by Miss Wood, speaking by Mr. Dowling, Miss Nicker-son, Mr. Cobb and others; song by Mrs. Mason, and remarks by Mrs. Stles, also many remarkable tests by the same. Meeting closed at 9:30. All are wel-come to our sessions. Mits. H. W. C., Sec'y.

A Lyceum's Farewell!

#### To the Editor of the Banner of Light :

For the first time in the history of the Independent Liberal Church a funeral service has taken place at its altar. Again and again, on festive occasions, has it been made resplendent with flowers, and resonant with song. On all such occasions the Children's Progressive Lyceum, with its beautiful banners and im-

with song. On all such occasions the Children's Fro-gressive Lyceum, with its beautiful banners and im-pressive exercises, has taken a conspicuous part: So upon this exceptional instance a part of the Lyceum funeral service was brought into requisition, that young minds might be familiarized with the fact of physical death and the continuity of conscious life. Miss JENNY SPONER, a young lady of twenty-three years, a native of Greenwich Village, and only child of Zelotes Spooner, succumbed to typhoid pneu-monia on the morning of Jan 27th. She had been associated with the Lyceum as pupil and Leader since its organization, while her parents have always been devoted adherents to, and constant attendants upon, the services of the little church. It was their desire, as well as that of the departed, that there the service should take place. It occurred at 11 A. M. Jan. 30th. The body, arrayed in a rich robe of spotless white, reposed in a rosewood casket before the altar, and below the platform. A smile of heavenly peace irradiated the face, taking away all trace of pain and disease. Behind the casket were crossed two beautiful banners with long white stream-ers, one of which she had often borne in the "March." On the platform, between the banners and the altar, was an easel twined with smilax and white flowers, with long white ribbons. Upon this rested the life-like portrait of "Jennie," a Christmas gift to her mother. Between this and the folds of the banners appeared a small table, on which was an exousite bouquet of

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

Dr. H. F. Merrill is engaged for the last of March and the anniversary in Utles, N. Y. Will also visit Sandusky, O., and Detroit, Mich., through the month of April. Societies in Ohio or Michigan wishing to en-gage him for Sundays or week-day evenings will ad-dress 30 Sewall street, Augusta, Me. Mrs. Mary C. Morrell, of 230 West Thirty-sixth street, New York, is stopping for a few weeks with her sister-in-law, Dr. Mary A. Morrell, of 812 Sixty-third street, Chicago, Ill. Frank W. Jones has returned to New York City, and may be found at his former address, 230 West Thirty-sixth street. He will take charge of the Peoples' Meeting at the above number. Wm. C. Bowen will speak at this place next Sunday afternoon. Mrs. H. S. Lake is speaking to large audiences be-

Intering at the above number. Wm. C. Bowen will speak at this place next Stunday afternoon.
Mrs. H. S. Lake is speaking to large audiences before the First Spiritualist Society of Philadelphia.
She resumes work in the First Spiritual Temple, Boston, the First Sunday of March. Present address: 500 Franklin street, Philadelphia, Penn.
Dr. H. P. Fairfield, of Rockland, Me., has just returned home from a very successful lecturing tour in Philadelphia. Pa. He was welcomed back by a very pleasant social meeting at Rockland, Sunday, Feb. 9th; lectures the 16th and 23d in Bouth Thomaston, Me., and would like to make engagements for the last two Sundays in March; also for the Sundays, of April and May. Address him Box 347, as above.
Prof. W. F. Peck is speaking during February at Fitchburg and Worcestor, Mass. During March will be in Willmantic, Conn. Is open for Camp-Meeting engagements, also next season. Permanent address, Lock Box 399, Albany, N. Y.

Mrs. Emma Miner is engaged for Lowell, Mass., Feb. 16th; Worcester, March 16th. J. Frank Baxter will be in Springfield, Sundays, Feb. 16th and 23d; in Salem, Sunday, March 2d; in Lowell, Sunday, March 6th; in Norwich, Ct., Sundays, March 16th, 23d and 30th.

John P. Guild will give a free lecture at the Town Hall, Tyngsboro, Mass., Saturday, Feb. 15th, 7:30 P. M.

HORSFORD'S ACID PHOSPHATE for Wakefulness, Hysteria, and other diseases of the nerv ous system.

Washington, D. C.—"Senator" writes: "Dr. F. H. Roscoe, of Providence, R. I., is still at my resiidence here, and meeting with pronounced success in

Idence here, and meeting with pronounced success in his mediumistic work. I am becoming more and more convinced daily of his wonderful gifts as a medium. He is a powerful instrument in the hands of the spirit-world for the promotion of our beautiful philosophy. During the day he gives private sittings to the public, giving in nearly every instance perfect satisfaction. One thing especially, Dr. R. is never heard to speak unkindly or uncharitably of any other brother or me-dium, but is constantly cheering them on in their good work of teaching man that his soul is immortal."

#### Dr. Talmage.

**Dr. Talmage.** This eminent divine possesses to a more than ordinary degree the power of arresting the attention and gaining the hearts of his hearers: the multitudes who flock to hear him preach, go in the confidence that they will be edified and instructed. The public regard with the same degree of confidence the announcements and most liberal offers of the prominent Soap Manufacturing firm of J. D. Larkin & Co., Buffalo, N. Y., and the quotation made by them in another column is most *apropos*, as you will see by carefully reading the advertisement. Why not make every one happy now as well as at "Christmas time" by sending for this "Manmoth Christmas time" by sending for this "Manmoth Christmas Box," the price of which is only six dollars? You will be ready for your Spring campalgn of house-cleaning by having a supply of Boraxine and first-class soap on hand, and the useful and beautiful gifts will keep the tempers of all sweet during the ordeal.

soap on hand, and the useful and beautiful gir keep the tempers of all sweet during the ordeal.

#### To Correspondents.

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

MARY S. G., RIVERTON, NEB .- Our spirit friends say if rould be wise for yourself and husband to sit together reg ularly two evenings weekly for development.

MRS. DR. J. F., CLINTONVILLE, WIS .- We know of no Be on medium who will go so far.

### Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 6 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Conservatory Hall, corner Bedford Avenue and Fuiton Street.-Regular meetings every Sunday, at 11 A.M. and S.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, Fraterilty Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 1% o'clock. Good speakers and mediums always present, Forter E. Field (39 Powers street), Secretary.

### Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. And 7% P. M. in the hall 810 Spring Garden street. Ohldren'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-

**DR. STANSBURY'S** Spirit Remedies,

5

### Prepared under Control of an Ancient Band.

Propared under Control of an Ancient Band. **LIXIE OF LIFE TONIC AND NERVINE.** —Warranted the most poworful Invigorator, Regulator, Purifier, Restorer and Conservator of the Blood, Brain and Norve Forces. The first dese will convince you of its value in Premature Decay of Body or Mind, or General Debility in either sox. Highest Testimonials. Try it. 51.00 per bot-tie; six bottles for 55.0. **BLOOD, KIDNEY AND HITSUMATIC IFFMEDY**—A Dowerful vegetable specific for the cure of Rheumatian, Neuraigin Scrofula, Heart Disease, Kidney and Urinary Complaints, Blood Disorders, and all Malarial, Morrors, Bones and Muscles. The greatest Blood Purifier yet discovered. SLOO per bottle; six bottles, 65.00. **OLIMAX CATAIREN OURES—**Anti-Microbe In-haler and Snuff combined. Gives immediate rollof in Ca-tarth, Astima, Indiuenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, 50 cents. **THROAT AND LUNG HEALEH** will cure any Cough, if taken in time. 51.00 cents for hor.

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## Extracts from Letters.

**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. MIB. G. M. ROBERTS, *Ridgofeld, Conn.* The Blood Medicine is doing me good. The Skin-Mint stops that terrible liching. Every one likes the Liniment who has tried it. SARAH H. HAHRIB, *Cheimsford, Mass.* I have just been cured of an attack of Inflammatory Rheu matism by DR. STANSBURY'S Remedy. J. W. JOHNSTON, 307 Walnut treet, Philadelphia, Pa. Your Pills we the best I have ever taken. JOSIB HUNT, Fail 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 cough; and do not hesitate to recom-mend it to others. T. B. CHANDLER, Burlington, Jowa. Your guides knew what we needed. The "Elixir" helped me from the first dose. Mr. Barbue is better of the asthma. Do your guides visit your patients? There was rapping in the room where we slept the first night your reinedies ar-rived. Miss. SARAH C. BARNER, Southport, Ind. I have used your Hair Tonic for several days. I find it of "creat basefit to my bair, and an mov gid to gay. I find it of

I have used your Hair Tonic 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, Afich.

I cannot speak too highly of your "Ellur." You are at ilberty to refer to me as highly endorsing it from personal experience. EDITH BERDAN, M.D., Paterson, N.J. Feb. 8. Is

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Feb. 15.

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THE PROPERTY AND THE PROPERTY AND

To introduce them, one in every County or Town fur-niahed reliable persons (either sex) who will promise to show it. Borden Music Box Co., 7 Murray St., N.Y.

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.

TO A.: I HAVE found everything out. Either come back or take me with you. From D. 4w\* Feb. 15.

PROF. BEARSE, Astrologer. Office 172 Wash-ington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Mar-riage, Discase, Speculation, etc. Send age, stamp, and hour of birth if possible. lw\* Feb. 15.

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PREMIUM VOLUME

Free to Yearly Subscribers for the

BANNER OF LIGHT.

A GALAXY

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broadens one, Mr. De Smith? "That depends altogether on how much you are sat on."-Burlington Free Press.

A famous London physician being asked by a patient what the M. D. at the end of his name meant, replied at once "Money down."

For throat-gargle: Vinegar, one wine-glass full; honey, two teaspoonfuls; hot water, half a tumbler full. Those subject to sore throats may gargle the throat night and morning with the above mixture with advantage.

#### The Proposed Medical Bill.

To the Editor of the Banner of Light :

The Massachusetts Medical Society has shown good sense in not carrying out its proposed action in petitioning for a restrictive medical trust law; and as the

sense in not carrying out its proposed action in peti-tioning for a restrictive medical trust law; and as the time for new buisness for the year 1890 is now past, this failure to enter the lists may be interpreted as indicating that the conservative element in this soci-ety has not considered such action advisable. It may be that the record of the "regulars"—as to success—when compared with that of the "irregu-lars" in the recent severe struggle which all systems j of practice have had with the prevailing epidemic, has not been such as to encourage the medical mag-nates to make a demand that the people be put under solely diploma-guardianship and State medicine. Two halt-velide measures have been presented be-fore the Legislature, however, which the friends of medical freedom should watch carefully, lest they de-velop into something of a more dangerous nature in the name of a *labor organization* (consistency, in-deed!) that the General Court enact a statute obliging the registration of all the various medical diplomas, thereby legalizing them by the State; this was pre-sented by Representative Davis. Second, an order presented by Representative Hayes, from Dr. Roeth— with whom it is not at all in reason to expect that the Massachusetts Medical Society will feel to work in harmony. There is also another "order" on the Legislative

Massachusetts Medical Society will feel to work in harmony. There is also another "order" on the Legislative "slate" looking to a law to require that relatives, parents, etc., of sick people shall employ some physi-cian for them; which, if it comes up for serious consid-eration, will open up the old question again—who are the Legislators prepared to declare by statute are physicians and who are not. Those who have in their hands signed remonstrances (as published in The BANNER) will be informed in due time as to what to do with them. Statements of any marked cases of cure by an "irregular" or independent when the patient had been given up as incurable by a so-called "regular" physician can be forwarded to the care of Colby & Rich, No. 9 Bosworth street, Boston. ANTI-MONOFOLIST.

ANTI-MONOPOLIST.

#### Mrs. Lillie at Lily Dale, N. Y. To the Editor of the Banner of Light:

Jan. 30th Mrs. R. S. Lillie favored our camp with one of her excellent inspirational ad dresses. It was given at Library Hall, under

the auspices of the "Political Equality Club." Her subject was "Human Rights," and as the day before (Jan. 20th) was Thomas Paine's birthday, a large portrait of that famous phi-losopher and humanitarian was placed upon the platform and handsomely decorated with evergreen. The speaker alluded to his char-acter and work, and the bent of the discourse bore a marked resemblance to his method of

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and short address by Bro. Cobb, followed by well recognized tests and short speeches through the or-ganisms of the following mediums: Mrs. H. Young, Mrs. A. Forrester, Miss A. Peabody, Mrs. Anderson, Mrs. Jennie Conant, Dr. Nichols and Mr. Blackden. In the afternoon and evening Mr. Cobb was at his post. The large audiences greeted the following speakers warmly as they each presented their differ-ent phases of mediumship: Mrs. Kate R. Stiles, Mrs. M. A. Chandler, Mrs. M. E. Thompson, Dr. A. H. Rich-ardson, Miss A. Peabody, Mrs. A. Forrester, Mrs. Dr. Howe, Mrs. Hattle Young, Mrs. Kelly, Charles H. Johnson, Mr. Holingsworth, and last out not least, our veteran worker, Father Locke. Fine music was also rendered by Mrs. Eudora Case and Mrs. Wood-man. COM. COM.

#### Engle Hall, 616 Washington Street .- Last

Sunday the morning conference opened with singing by Mrs. M. F. Lovering. "The Duties of Mediums to

by Mrs. M. F. Lovering. "The Duties of Mediums to Themselves" was the subject discussed by Mr. Ri-deil, Mr. Haynes, Mrs. Merrifield, Mr. Merrill, Mrs. Lesile, Mrs. Rich and Mr. Richardson. Atternoor. Song by the planist. Remarks by Mrs. Jennie K. D. Conant; duct by Mrs. Lovering and Mr. S. O. Fay; tests and delineations by Mrs. T. J. Lewis of Chelsea, and Dr. E. H. Mathews of Orange, Mass. Mrs. Dr. C. E. Bell answered questions very satis-factority. Song by Mr. L. H. Baxter of Chelsea. *Evening*: Song by Mrs. L. H. Baxter of Chelsea. *Evening*: Song by Mrs. L. H. Baxter of Chelsea. *Evening*: Song by Mrs. L. H. Baxter of Chelsea. *Evening*: Song by Mrs. L. H. Baxter of Chelsea. *Evening*: Song by Mrs. L. H. Baxter of Chelsea. *Evening*: Rong by Mrs. L. H. Baxter of Chelsea. *Evening*: Rong by Mrs. L. H. Baxter of Chelsea. *Evening*: Rong by Mrs. L. H. Baxter of Chelsea. *Evening*: Rong by Mrs. L. H. Baxter of Chelsea. *Evening*: Rong by Mrs. M. W. Leslie, Miss Chap-man and Dr. Fuller. Psychometric readings by Dr. Bell, the chairman. The same subject continued for next Sunday morning conference. *Wednesday*, *Feb. 5th*: Mrs. Hattle C. Mason made the opening address, and under control of "Sun-shine," gave tests of spirit-presence, also favored the audlence with an inspirational song. Mrs. Leslie, Dr. Fuller, Mrs. Kelly and Mrs. Wilkins participated in the exercises. Bervices next Sunday at 10:30, 2:30 and 7:30; mext

In the exercises. Services next Sunday at 10:30, 2:30 and 7:30; next Wednesday at 3. F. W. M.

#### The First Spiritual Temple Children's

School .-- Last Sunday many children assembled to learn the truths of Spiritualism. An invocation was read by Miss Grace Dyar, followed by a reading by Miss Maud Banks of "The Bivouac of the Dead." A reading from "The Educator" on Abraham Lincoln by all the children was calculated to impress upon them the importance of romembering the great and good men of our nation's history. Other lessons read from "The Educator" gave to all present an insight into the methods adopted by us for instructing the lit-tle ones.

reasoning. A large and highly appreciative audience was in attendance. Mr. Lillie added greatly to the life of the meeting by his fresh and soulful songs. Mrs. Lillie spoke at the funeral of Mr. De-pledge of this place on Saturday, Feb. 1st, and goes from here to Cleveland, O., where she is engaged for the present month. Com. Into the methods adopted by us for instructing the lit-tle ones. Miss Gracie Scales was present, and rendered a fine recitation. The Misses Davis favored us with two duets that met with great acceptance. The subject of the day, "Music," was commented upon by many, also by the guides of D. E, Caswell. The music of an angol host heraided the advent of Jesus, and at the closing scene of his life, when he would draw his chosen discipies into the closest com-munion, and leave them his parting blessing, the gath-

closed with "Look Up, oh! Tear-Dimmed Eye," by the choir. . Then came the touching and impressive leave-tak-ing by the Lyceum members of their associate, each one removing the bouquet that had been worn during the service, placing upon and completely covering the casket, and slowly passing from the room. So cov-ered, and followed by a long line of carriages, the body was cohveyed to its resting-place. Although we shall miss the visible presence, we feel that we have received a new lesson in love, sym-pathy and sweet charity, and its consoling power in the bour of sorrow, and that our children will know the sacred meaning of the truths which they have been taught.

been taught. Greenwich, Mass., Feb. 1st, 1890. JULIETTE YEAW.

Pittsburgh, Pn .- The Pittsburgh Secular Society met to celebrate the anniversary of the birth of Thomas Paine on the evening of the 29th ult. Mrs. Helen Stu-Paine on the evening of the 20th µlt. Mrs. Helen Stu-art-Richings addressed the people. The Post the next morning in reporting the occasion said that she deliv-ered her address in a clear and forcible manner, and held the attention of the audience throughout. In the course of her remarks Mrs. Richings said: "Thomas Paine has been one of the saviors of mankind. When the world needed him most he came to point the way to a higher life. He was not only the liberator of the American people, but he has been and is to-day the great liberator of the mind. Thomas Paine was a sun in the great universe of thought, and the light of that sun grows brighter and brighter as we gradually com-prohend the 'Age of Reason.'' At the close of the address the orchestra played a selection, after which, says The Post, "Mrs. Richings gave a select reading, which showed her possessed of considerable elocutionary power."

Haverhill-Red Men's Hall .- The First Spiritualist Society of Haverhill and Bradford held two successful meetings in Red Men's Hall Sunday, Fob.

2d. Mrs. E. C. Kimball of Lawrence speaker; her tests gave satisfaction to all. Feb. oth Mrs. B. F. Smith, the well-known test me dium of the Banner Free Circles, was with us and gave us many messages from spirit loved ones. Mrs. Smith is always sure of a cordial welcome when she

comes this way. The concert given each evening session by the Home Orchestra, Miss Jessie Little leader, is much

Home Orchestra, MISS JUBBIG AND A Connected with appreciated. On Thursday evening the Ladles' Aid connected with the Association will have one of its excellent suppers in G. A. R. Hall, to be followed by a social dance. On Sunday next Mrs. Abbio N. Burnham of Boston will occupy the platform, speaking and giving tests. WIN.

Waltham, Mass .- For the last two Sundays we have had with us Mr. F. A. Wiggin, of Salem, who gave interesting lectures, and at each meeting many gave interesting lectures, and at cach measurements many (recognized) descriptions and full names of those who have passed to spirit-like. Bhepard Hall was com-pletely filled on both Sundays. Mr. Wiggin is a fine speaker. No society can fail to be benefited by his ministration. He is to be in Haverhill next Sunday. M. L. P.

sia, President, 1223 North Third street. **Keystone Spiritual Conference** every Sunday at 2½ P. M., northeast corner 8th and Callowhill streets. Mr. Row-bottom, Chairman.

The Fourth Association holds meetings every Sun-day at 74 r. M. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

#### **ADVERTISING RATES.**

25 cents per Agate Line. DISCOUNTS.

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TP Advertisments to be renewed at continue rates must be left at our Office before 12 M. o Saturday, a week in advance of the date wheree they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whencer it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify as promptly in case they dis-cover in our columns advertisents of partice whom they have proved to be dishonorable or unworthy of confidence.

## SPECIAL NOTICES.

Andrew Jackson Davis, Physician to Body and Mind, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday and Satur-day, from 9 to 12 A. M. For other information, address as above. No new patients treated by mail until further notice. tf Feb. 8.

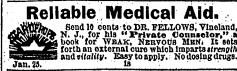
Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 4. 13w\*

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, Lon-don, Eng., will act as agent for the BANNER OF LIGHT and the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year or \$1.75 per six months, to any foreign cou embraced in the Universal Postal Union. countr countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

#### ADVERTISEMENTS.



Jan. 25. 15 MRS. MARTIN, Test, Developing and Mag-netio Medium. Readings given by lettor from photos, \$1.00. 23 Cobb street, Boston. 2w. Feb. 15.

## PROGRESSIVE POEMS

#### BY JOHN W. DAY.

It will be with feelings of pleasure that those who have from time to time read the poems of Mr. Day in the columns of the BANNER OF LIGHT and elsewhere, will meet a carefully selected number of them in the neat, convenient and desirable form in which they are here presented. 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 surrounded.

A single glance at them will convince any one that they are not ephemeral productions, to be once read and then hid aside, 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 irre-sistible 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 nerusal of its table of contents, as follows:

 Boins inter of the source and value of the volume may be obtained by a perusal of its table of contents, as follows:

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 (ONWARD)

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 (Ligbt at Last.)

 (An Aboriginal Aspiration.)
 (Historical.)

 (Spirit Nearnoss.)
 "THW "LAT" PRESERVA-TOX."

 JAOR.
 (Bornistration of the Inner Vision.)

 (Demonstration of the Inner Vision.)
 "WIRN. MY SHIP GATS IF PROMAN OF HUNGARY."

 (Died for Fatherland.)
 THE MIGRATS.

 (No Hell.)
 (The Soul's "Other Chance.")

 TA A Sca-BurkL.
 (Woman's Devolton.)

 (No Trustsi)
 (Wirk So THE SPIRIT. (Eternal Progress.)

 Founes The Spirit.
 (For All.)

 For All Legend of Cape Ann.)
 Notes.

 (No Hell.) (Ao Hell.) TO A SEA-SHELL. (A Moral from the Deep.) "O-GRAP-EX!" (No Trustal) WINE OF THE SPIRIT. (Eternal Progress.) FOREST SPRING. (A Legend of Cape Ann.)

A copy of the above named volume of poems will be given free, as a premium, to each yearly subscriber to the Hanner of Light-whichter now or a renoval-who may express a desire for one which sending \$3.00 for a year's subscription.

where the one of the order of the book, if desired, to-gether with one year's subscription, for **38-50**-Price **\$1.00** per copy, postage free, when sent by mail other than as a promium. For sale by COLBY & RICH.

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This is an entirely New Medicine for the Oure of

Influenza and Pneumonia. To be taken internally.

It has cured many bad cases of Phoumonia, and should be , kept on hand in every household, to be used in cases of sud-den colds. Special directions are given. PRESCRIBED BY

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RAPHAEL'S HORARY ASTROLOGY: By which every question relating to the future may be au-swered. By RAPHAEL Cloth, English edition. Price \$1.00. For sale by COLBY & RIGH.

## Message Department.

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## FREE SPIRITUAL MEETINGS.

6

These highly interesting meetings, to which the public is cordially invited, are held as the Mall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS,

AT 5 O'CLOCK P. N.

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

MRS. M. T. BHELHAMER-LONGLEY will occupy the plat-form on Twesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane platine, baving 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. MRS, R. K. Surgue the avealant fast mailum will on

epirit for consideration. MRS. B. F. BAITH, the excellent test medium, will on Priday afternoons under the influence of her guides give de-carnated individuals an opportunity to send words of love to their earthly friendis-which messages are reported at con-siderable expense and published each week in THB BANNER.

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

Letters of inquiry in regard to this Departmen must be addressed to COLBY & 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 #7th, 1889. Questions and Answers.

QUES.—[By A. S. H.] Spiritualism being a fact in nature, embracing every human being in its fold, why should it be considered a religion, especially when individuals of all grades of moral integrity embrace it 7 Why should Spiritualism be considered a religion more than any other fact in nature

Ans.-Whatever is good, whatever is pure, whatever is holy and uplifting in spirit, ap-pealing to the highest nature of humanity, bringing divine messages of peace and love, beining to the highest matter of humanity, bringing divine messages of peace and love, calling man out to a consideration of his bet-ter self, and asking him to cultivate that which shall ennoble and beautify his life, may be called a religion, wherever it is found, what-ever its phase, condition or manifestation in life. 'It may be found among the Hottentots, or in any department or quarter of the globe, but if it is pure and refining and uplifting in tendency, and character, it may be called a re-ligion, because a religion is that which points to a method of right living; a religion is that which shall not only bring a word of truth, and point you to a right course or standard of life, but that which shall point you again and again, and bind your hearts anew to the Spirit of all Love and Wisdom and Truth, and there-fore Spiritualism has a right to claim the name of religion if it cares to do so. Spiritualism, per se, makes no such claim. It is a rollion of the such a sight to who do the such claim.

of religion if it cares to do so. Spiritualism, per se, makes no such claim. It is a religion, as it brings you the word of truth from on high, as it comes to point you to the highest standard of life, as it tells you that if you do wrong you will suffer, if you do right you will refoice and be at peace; that if you do wrong you will not only suffer yourself eventu-ally, but you will harm your neighbors, you will work much injury to others; if you do right you will make countless others happy also. So it points you to a correct standard of life. And it also comes to bind your souls again to the higher life, the grand and broad spirit of intelligence and divinity, and prove to you, if possible, that within your very soul is a part of that divine life which will prove your relation-ship to that which is highest and holiest and most grand.

ship to that when is ingless and house and most grand. Spiritualism is more than a religion, it is a philosophy, because it reasons and explains, and can define to you why and wherefore many bioscient if you have to you if you listen things exist. It can prove to you, if you listen things exist. It can prove to you, if you listen closely to its teachings, the cause of existence, the reason for this mortal discipline and ex-perience, and much more that will be satis-factory to your understanding. And it is a science, because it demonstrates its claims by practical manifestation; it can prove to the sight and touch of mortals that it is just what it claims to be and therefore it is

is just what it claims to be, and therefore it is based on scientific grounds. Our correspondent undoubtedly does not take the broad, large view of the word religion that really belongs to that word. Beligion is

impressions and volces. I question whether my own reasoning powers-limited as they are-are not as reliable for the to depend upon. Are we not justified in demanding a reason for such im-pressions?

pressions? A.-Every intelligent, responsible human be-ing is justified in demanding a reason and a purpose from the invisibles who come about him for that which is given, just as much as he would be for demanding such purpose and reason from friends on earth. It might not be always wise to trust fully, without reserve or question, to the impressions which impinge upon one from unscen quarters. If one is very sensitive and the mind comes into a very passive condition, and he is surrounded even on earth by companions or associates even on earth by companions or associates who are positively-minded, then he may be-come the psychological butt of those minds. Or he may be brought into contact with only one individual who has a very positive mind, and that one individual may have a secret pur-pose which he desires outwrought, and the mind of the sensitive coming in contact with this stronger individual may be influenced un-consciously by that one to such a degree as to cause him perhaps to turn about and pursue some course directly contrary to that which he had intended to tread. This is not always the case, but it may happen; therefore, the in-dividual has a right to know, if possible, why these impressions come to him and from what

source. On the other hand, he may be surrounded by spirits who are no wiser concerning his mate-rial affairs than he is himself, <u>Jutt in their</u> judgment it may seem best to them for him to pursue a different course from that which he had intended to pursue; so they impress his mind frequently to make a change, because they are pleased to have their own way in the

And again, there may be spirits who really desire his best welfare, and who can see more clearly than he into the future; and they may perhaps perceive that if he follows the bent of his own mind unforeseen disasters and occur his own mind unforeseen disasters and occur-rences may arise; that which he thought would result pleasantly may prove the very opposite; and so they impress his mind to do that which is different from what he intended. And, also, something not wholly satisfactory may arise from so doing, yet it may be altogether better than he would have experienced had he fol-lowed his own inclinations. But if one is so thoroughly susceptible to

spiritual influences as to receive these impres-sions repeatedly, and to have them strong enough for him to understand just how they desire him to proceed, then he may be sensi-tive and susceptible enough to receive from his spirit friends or guides some information or knowledge concerning the why and where

or knowledge concerning the why and where-fore of their guidance. It may be they will say it is best for him not to know, as if he did know these things he might not move as obediently to their will as they could wish; but it is best for him to know who k is that is exercising an influence upon him. Whe finds it is his trusted friends, and those who are worthy of his confidence, that they will not mislead him but are anxious to they will not mislead him, but are anxious to guide him aright, then if he knows that they had good judgment on earth he can rely, at least in a large measure, upon their judgment. Spirits do not lose in judgment after passing

from the body; it is only the weak-minded, those who are foolish, who are self-conceited and opinionated who find themselves in such conditions on the other side. Those who were conditions on the other side. Those who were worthy of confidence, who had good judgment, whose aspirations and desires were high in the earth-life, are not any the less so now in the spirit-world; and if the friend who is thus ex-

spirit-world; and if the friend who is thus ex-ercised finds his guides to be of such a charac-ter, he may safely trust them. Also, it is not wise for any individual to give up his entire responsibility to any class of spirits whatever; it is not wise to yield one's entire individuality, nor is it necessary, in or-der to be a medium for the spirit world. It is not necessary or wise for one to become so not necessary or wise for one to become so thoroughly negative and susceptible to exter nal influences as to prove to be a mere ma-chine, acted upon always by outside powers, and never acting personally upon his own judgment or will.

Q.-{By Dr. J. W. B., Spokane Falls, Wash. Is a spirit vicious or good, as to principles, pre-vious to or after entering the human form I Ineither case, from whence come these distinguishing elemental characteristics ?

A.-Spirit, that has never, in any age, inhab-ited a human form upon this planet or some other, but is for the first time drawn into con-tact with the physical condition, in order to not only express itself, but also to develop its characteristics, is not vicious, cannot be, since it must spring primarily from the Great Foun-tain of all Spirit, of all Intelligence and Love, and must partake of that from which it springs. But the human intelligence, during the process of its development and stimulation, comes in ditions, and many of these cast-off elements, which are gathered by the spirit to itself, and which are gathered by the spirit to itself, and these elements partake of that from which they sprang, however earthly and material they may be, consequently the spirit has much to con-tend with, much to wade through, much to struggle against in its passage through the ma-terial state, and in its contact with the physi-cal universe. cal universe. Does the spirit, then, become vicious, or is it the external man that gathers these unlovely traits of character? The pure white line or flame, we might say, of spiritual life which we call the soul, never becomes contaminated, al-ways remains the same, and is only unfolding in power through the eternal ages of experi-ence which it gains. But that is not the spirit. The spirit is that which is acted upon, and serves as a vehicle of expression for this flame of life and light; the spirit is that which excal universe. of life and light; the spirit, is that which ex-presses thought, and sends out ideas. That sometimes may become contaminated, may sometimes may become contaminated, may send, out unboly thoughts, may send out im-pure influences, partly because these have been gathered in its contact with physical things and sensual life, and partly because it does not understand liself, and has not as yet developed the highest and hollest attributes of its being. As we have said before from this platform, the body cannot sin; if the spirit is withdrawn, there is nothing left but cold, inanimate clay, which can commit no act either of goodness or of evil; but when it is animated consciously by the spirit the body responds to the thought, the motive and the will of that intelligence which inbues it, and consequently it may com-mit a wrong act or may perform a glorious deed which imbues it, and consequently it may com-mit a wrong act or may perform a glorious deed, according to the inspiration which the indwell-ing spirit breathes upon and through it. The spirit, per se, in its primary condition as it is gathered from the great 'Soul-Life' of all Loys' and Truth and Intelligence, must of necessity be pure, but it does not nor cannot express itself 'intelligently and actively as a potential being; it must come in contact with the external life, and 'manifest itself through these vehicles of expression, before it can be an active, potential, individualized nature. active, potential, individualized nature.

tion of the magnetic healer is good, and also if his moral nature is of a refined character, then the magnetism which is imparted to the pa-tient through his agency cannot fail to be of great benefit, provided he is adapted to the one whom he undertakes to treat. He will not be disturbed by changes in the atmosphere. Should the thermometer descend many degrees toward the freezing point, his magnetism will be as helpful as if the atmosphere was of a more genial quality; or the thermometer may range up to ninety, or even above a hundred, yet he will be undisturbed; storms may come, and the quality of that magnetic fluid which flows through his veins and every part and tis-sue of his being, stimulated and refined by the helpful influence brought to him by spiritual attendants, will be as beneficial to his patient as if all the climatic conditions were of the highest and most agreeable order.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

#### Report of Public Séance held Dec. 20th, 1889. Dr. A. B. Child.

I am grateful for the privilege given me to-day of speaking here. I would that I had learn-ed a little more when on earth; but it is not my mission now to speak of what I did not have or learn, but to tell you that I am happy in my snirit home. spirit home.

learn, but to tell you that I am happy in my spirit home. I am attracted back to my dear son, yet dwell-ing in your good city. I think, sir, I shall be remembered here, on School street. I well remember years ago it was said there was no progression beyond the grave. I find the grave has nothing to do with us whatever. It is better we should listen to the inner volce of the spirit, which many times speaks so loud-ly. This is different from the earlier teachings that have been given us. In this age of enlight-emment I feel there is no excuse for ignorance of spiritual things. Then make it a point to learn whatever you can while dwelling here; use the reason God has endowed you with, and think for yourselves. Many times doubts will come; put them away, and let the light come in, for it is too late in this day to adhere to the old teachings. Dr. A. B. Child.

#### John Morse.

From the time when my dear companion left me, or her form was taken from my sight, I lost strength until the Augel of Life came to bid me welcome to the company of the loved It is a comfort to my dear children to-day

to feel that father, mother and loving friends do visit them. Seventy-nine years did I dwell in the old form, but the time seemed short. In the old form, but the time seemed short. The last year appeared much longer to me than the six years before it, for after my lov-ing companion was taken out of the home loneliness crept over me, although my dear children were very kind to me. I would say to them to-day: Go and learn all you can, and come into communication with us whenever there is a privilera granted you. Dear chilthere is a privilege granted you. Dear chil-dren, you did not mourn me as you would have if you had not felt that we could come

have if you had not felt that we could come to you, and would. It is sweet to feel that your children are given back to you in spirit-life. Three had been taken out of the home ere the dear sum-mons came to me. I say "dear," for I was glad when they said to me: "John, come up higher; all things are ready, and the loved ones are waiting for you." My children, these words are more particularly for you. I know you will be glad to hear from father. Your mother and the dear children who had passed on before stand here beside me, and all send greetings to you.

passed on before stand here beside me, and all send greetings to you. And now a word for the neighbors who were so kind: When they found that I must leave you, though they could not feel as you did, still they came into sympathy with you. I cannot tell you, Mr. Chairman, how long it is since the new and beautiful garment of im-mortality was given me. It seems to me like a few months, but I may be mistaken, Uecause we do not reckon time as you do here. John Morse, of Middlefield, Ohio.

#### Fred Weston.

The water! I guess it is all over now. That was the way I went out; they said I was drowned. I feel all right now. I could n't get started at first, so you will readily un-derstand I was a little excited. I do not suffer any, dear friends; it was merely the sensation creeping over me of going into the water. ~ I think I am not forgotten in Wakefield, Mass. When the news was broken in the home that Fred was drowned I realized the feelings

Mass. When the news was broken in the home that Fred was drowned, I realized the feelings of the loved ones there. When I beheld the faces of my dear father and mother in spirit-life, I knew then I had left the old material form, and it was all over; but still I was conscious of what was passing. I knew of what was called the funeral; they need n't think I did not know what was going on. They did n't send me to a bad place—if they had I should n't have gone, so it would have been all the same, have gone, so it would have been all the same. I find now our lives here build our homes, so I think it is about as well to build them as well as you know how. If you do not do it you must build them over through what is termed progression. Many years had passed since my father and mother laid off the old form, but I knew them pretty quick, and they knew me. How grand it is that you are going to know your own. I think more should be spoken con-cerning identification; it will give the friends consolation when sorrow comes. consolation when sorrow comes. I have heard people say, since I passed away, "I wonder if I'll know them when I get there?" What is going to hinder you from knowing them? I found that I recognized my friends, and they knew me, as soon as I knew anything. I suppose that is what you call coming to con-sciousness. I do n't remember the time when I lost it. I felt as if I knew everything that I lost it. I felt as if I knew everything that happened. Through the law of attraction we come to our friends a great deal of the time. I thank the Great God, the Great Spirit, that the made these channels we might speak through. I think I've got rid of that excited feeling now. I am myself; it is Fred, and nobody else. I feel pretty well to think I have been privi-leged to speak here. Do n't think this is the first time I have been here; I have been listen-ing and learning all I could since I found I could come to this place. Fred Weston, 'of Wakefield, Mass.

ing to you, and how well repaid we are when we find that we can make you happier in this

we that that we can make you support in this mortal life. I have some loved ones yet dwelling in this city, who will be glad to hear that I have spoken. Rebecca J. H. Hayward. They will understand readily why I place the two letters between botween.

#### Minute Tappan.

Minule Tappan. I just want to send heaps and heaps of love to the friends here. I want to send love to Brave Colby. I want to send love to Lotela's medy, because she helps me a great deal to learn. In the spirit-world I can talk pale face talk; but I want to drift into my own lan-guage sometimes, because the braves come to me, and the chlefs are around me so much. I want to thank them for all they did for me. Spirit Fanny was so kind to me, and did so much. I sometimes meet her, but she is called on, on, for a higher work, much of the time. I am so happy to speak here in your meeting. Will you write it all down? because they will want to know that Minnie has been here. I wanted to speak two, three, four times before, but they said I must wait. Father Pierpont said: "When it is time you" in speak. Minnie." I suppose that wasn't the time. Oh how kind they were to me, all the friended. L sond lowing works to Mrs. Pone

Ohl how kind they were to me, all the friends! I send loving words to Mrs. Pope. I want to tell her that her brave, Fred, is here, and he sends heaps of love to her, and to those with her. Minnie Tappan.

#### D. Howland Hamilton.

**D. Howland Hamilton.** When I saw that beautiful spirit, so pleasant and so happy, approaching the medium, I was just about to take the place, and then your Spirit-President said: "Step back one step." We are all glad to obey his command, and I knew after she had spoken the privilege would be extended to me. There are many spirits who would feel grateful just to let their friends whow they are been even if they spoke no word. who would feel grateful just to let their friends know they are here, even if they spoke no word. When spirits take control they may feel they have a great deal to say, but being a little ex-cited (I do not mean as a whole) they do not express themselves as they think they will when they first begin. It has been so with me. On several occasions I felt that I would speak here, but I could hardly say what I wanted to in the short period allotted to me. It is grand to feel, after you are what they call a dead man, that you are a live man. Most a dead man, that you are a live man. Most assuredly I feel more alive to-day than I did for the last two years that I remained in the mortal form. The friends that I dwelt with will readily understand the meaning of these few words. I suppose the question will be asked, am I in the same old business I was in asked, am I in the same old business I was in the mortal life—the show business, you under-stand? I have a better employment in the spirit-world, although if I were to speak pri-vately, or to materialize, I think I should al-lude to the old business, because it would be a proof to the friends that it was Howland speak-ing. I am very happy in my work in spirit-life, for I find it is a life of activity; not only are we apyions to reach our friends and to do are we anxious to reach our friends and to do them some good here, but also to teach them some things, if they will only meet us half-way. I am not here to find fault or to pick flaws with one of them. I wish them to know that D. Howland Hamilton has spoken from this platform. I was a resident of Lewiston, Me.

#### Col. Sabin Pond.

**Col. Sabin Pond.** I have felt, for many months past, it would be of benefit to some one yet dwelling in the form if I were to speak.here. Perhaps I may not accomplish the purpose that I wish to, but I must be patient, and in God's own good time I feel I shall succeed. There are many yet dwelling in the form who will say: "I should not have supposed the Colonel would have spoken in that way." It makes no difference (I don't mean to be personal) what any one thinks, we know our work; and we know also the purpose we are reaching out for. There are many things that you do not understand—why we do not speak of this, that or the other. We speak of what we feel will accomplish some good. Do not imagine we can think of everything while we hold control of the medium. You little understand our work, and you never will until you come to do the spirit-world I have met none who have progressed on so far from earth but that there are some attractions to draw them back. Not always to their loved ones, but to friends, although they may not have known them while dwelling in the form. They may have a purpose in view, or they may see they can do some good; that is why they are attracted to certain individuals. It is with a grateful spirit that I speak here to-day; and I will say to you I know I am not forgotten in Blackstone. Col. Sabin Pond. am not forgotten in Blackstone. Col. Sabin Pond.

FEBRUARY 15, 1890.

strikes is only one of the many evils which this system of Profit-Sharing wholly does away with.

Arguments as numerous as they are irresistible can be adduced in favor of the adoption of this system of comprehensive coöperation, over that which now obtains. This latter was born out of the selfish desire of greed. Let the better and higher be substituted for the prevailing inequitable system of competition.

Washington, D. C., Jan. 22d, 1800.

IN THE YEAR TEN THOUSAND.

Second Manattian. I, too, have heard of lawless days like these, Though some historians would contend, I think, That fable is at the root of all events; Writ of past our fourth chillad—as, indeed, The story of how a man could rise in weath, Above his fellows, by the state unchid, And from the amassment of possession reap Honor, not odium, while on every side Multitudes hungered; or of how disease, If consciously transmitted to the child, By his begetter, was not crime; or how Woman to man was held inferior. Not ably an equal; how some lives were cursed With strain of toil from youth to age, while some Drowsed in unpunished sloth, work being not then, The duty and pride of every soul, as now, Nor barriered firm, as now, against fatigue; With zeal sole-used for general thrift, and crowned By individual leisure's boons of calm. First Manattian. Second Manattian.

First Manattian. You draw from shadowy legend, yet we know? That once our race was despicably sunk In darkness like to this crude savagery, Howe'er the pitcous features of its lot Have rightly gleamed to us through mists of time. From grosser types we have risen, through grades of change, To what we are; this incontestably We clutch as truth; but I, for my own part, Find weightlest cause of wonder when I note That even as late as our five-thousandth year (Though fity-millionth were it aptiler termed!) Asla, America, Europe, Africa, Australia, all, were one wild battle of tongues, Nor spoke, as every earthly land speaks now, The same clear universal language. Think What misery of confusion must have reigned! Second Manatitan.

Second Manattian. Nay, you forget that then humanity Was not the brotherhood it since has grown. Ah, fools! It makes one loth to half-believe That could have parcelled our fair world like this Out into separate hates, and called each hate A nation—with the wolf of war to prowl Demon-eyed at the boundary-line of each. Happy are we, by sweet vast union joined, Not grouped in droves like beasts that gnash their fangs At neighbor beasts—we, while new epochs dawn, Animal, yet above all animalism. Rising toward some serene discerned ideal Of progress, ever rising, faitrring not By one least pause of retrogression! —Edgar Faccett, in Arena for February. Second Manattian.

#### February Magazines.

THE NEW IDEAL.-Mr. Potter's recent criticism of Looking Backward," in which he took exception to some of its author's statements, is reviewed by Rev. W. G. Todd. Mrs. Dietrich, who has, during fourteen years' daily work among the poor, studied for the purpose of solving the labor problem, gives her views thereon, having become convinced that much of their trouble comes from their intercourse with injudicious and unfair advisers. Dr. Eccles contributes an article upon "The Relativity of Knowledge," C. K. Whip-ple, "Concerning Christmas," R. C. Adams, "Good Without God," and the editor, James H. West, an address delivered by him in Providence upon "Chris-tianity and Forgiveness." Boston: 196 Summer street.

THE NEW ENGLAND MAGAZINE.-The thousands who are familiar with the White Mountains and their scenery in summer but not in winter, will read with interest the opening article, and be transported by its many excellent illustrations to some of their favorite haunts without scarcely recognizing them in their white garments. This is followed by " A Story of the White Mountain Notch," by E. P. King, and a sketch of "New England in California," by C. H. Shinn, in which is shown how important a part was taken by people from this section in the early settlement of that State. W. R. Cutter presents as one of the best ex-amples of the New England village library, that of Woburn, Mass., with illustrations; and twenty-three photo-engravings, including one of the Spiritual Tem-ple, illustrate "Recent Church Architecture in Boston," by A. R. Willard. Of the remaining contents are "Some Legends of the Lower St. Lawrence," "Col. Shaw and His Black Regiment," with a portrait, "Florence, Alabama," illustrated, Mr. Hale's "Tarry at Home Travel," and several good poems. Boston: 36 Bromfield street.

CASSELL'S FAMILY MAGAZINE .- "The Mistress of the White House" is the subject of a very readable sketch, illustrated with portraits of Mrs. Cleveland

something that no man need disdain; it is that which is uplifting and strengthening to the moral and spiritual nature; it is that which appeals to the very best impulses of his heart, and therefore it may be a guide to his life; but theology is that which is assuming and pre-sumptuous in its claims, and that puts forth false dogmas and superstitions in the name of religion.

religion. Spiritualism has nothing to do with this, nor has it anything to do with the various ecclesi-astical denominations that claim to be relig-ious, and that put forth various assumptions and dogmas and creeds in the name of re-ligion. Spiritualism certainly has no kinship and dogmas and creeds in the name or re-ligion. Spiritualism certainly has no kinship with those; but we do not object to its being called a religion if any of its more spiritual ad-vocates desire to claim it as such, or if the thought of it as such brings comfort and aspira-tion and hope to any human heart. We claim it to be a mighty truth that brings its own evidence to humanity from beyond the tomb.

Q.--[By C. P. P., Philadelphia, Pa.] What precedes the life-principle before its action on protoplasm? and what was the ancestor of spirit in the universe, as we understand the term spirit?

protoplasm? and what was the ancestor of spirit in the universe, as we understand the term spirit? A.—We are not infallible; we are not infinite; we do not understand all that there is in the universe, all that has existed in the past, or all that may be unveiled even in human life and experience in the future. What is the princi-ple that antedated the life or activity of the protoplasm? Well, we believe that the prin-ciple which permeates the protoplasm and gives it the potentiality and possibility of unfolding into that which it becomes, whether it be a tree or a star or a human being, is pure spirit, and that this spirit has an intelligence of its own. If it is a human, then it has the human intelligence, quickened and acted upon by, the Divine Spirit of all Life; that this human, spir-itual intelligence is vitalized by that flame or principle which you call the soul, and without which there could be no life anywhere. If the protoplasm develops 'eventually into a glorious star, which in time becomes a world, majestic in its glory and its labor, it is none the less vitalized, acted upon, permeated by spirit, spirit that is intelligent, that possesses its own potentiality and possibilities of unfoldment. If the protoplasm, on the other hand, is that which only develops into a tree, or perchance a flower, or some inanimate object upon your earth, yet is it vitalized and acted upon by 'spirit for whence.came this spirit? your cor-respondent asks. We may go back of all solids.

Q.-[By the same,] Do the changes of the atmosphere from heat to cold, or vice versa, affect the power of magnetic healing beneficially or hurtfully?

A.-A magnetic healer who is thoroughly de-veloped in his line of practice, who under-stands his own powers, and understands his spiritual attendants sufficiently to rely upon them for assistance in his work, will not be af-fected by changes, in the atmosphere, unless something should occur in his own physical system to disorganize or in a measure derange it. If the magnetic healer takes a severe cold, and is for a time, in consequence, ill, the mag-

#### Rebecca J. H. Hayward.

It is many years since they said I was dead. Ohl how cruel is that word death! how much sadness and sorrow has it brought to loving hearts! I think they should speak of our en-tering into life, for that is what it really is. I did not understand concerning spirit com-munion before passing away, but opportunities are granted us for learning, if we will, in the spirit world. Now remember, dear loving children, I have

spirit-world. Now remember, dear loving children, I have not left you. Some are gathered in the bright and beautiful beyond, some are walking yet in the form. I know the angels come to you every day for you, dear friends, work for the angels and they will work for you. I have friends in Acton, Mass., and they will

I have friends in Actor; Mass., and they will readily understand who has been speaking here to-day. How grand it is to find that there are many heavens, or many different degrees of happi-ness! I well remember, in the earlier part of my life, hearing a great deal of hell; and I know now, loving friends, the future is what you make it; heaven and hell are conditions, instead of locations. There is progression in spirit-life. It is delightful, as the loved ones come to meet us, that we can take them to our spirit-homes, and

#### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Dec. 20 (Continued).-Amory Morse; Joseph L. Tompkins; Carrie Folsom; Andrew F. Hitchcock; Jennie Olson; Jen-nie Elns.

THE MESSAGES GIVEN (THROUGH MES. B. F. SMITH)

THE MERSAGES GIVEN (THROUGH MIRS. B. F. SMITH) As per dates will appear in due course. Jun. 31.—John Chandler; Sarah A. Bateman; George W. tyer; Elijah Babbiti; Travers Swan; Sally Close; Nellie ievens; George Parker; Nathan Hill; Isa Richardson; leorgie La Crosse; Sarah Brown.

#### PROFIT-SHARING. BY GEORGE A. BACON.

A little more than a year ago I contributed several articles to THE BANNER on the subject of Profit-Sharing. Since then the matter has been widely discussed in the daily and weekly press, as well as formed the topic of several elaborate articles in the leading magazines of the country. I would that it might receive even far more consideration than it has, and become more generally adopted, for I am fully convinced that no other basis of relationship between employer and employé, particularly in large concerns, possesses so many popular and equitable features as does this system of Profit-Sharing.

Whatever the particular plan of differentiation may be, whether into classes measuring length of service, or in groups having reference to character of work, or the relative value of each person engaged-the principle involved, when rightly adjusted to meet all the necessary requirements, is one that brings the highest advantages to all concerned.

There are a few cases, it is true, where it has failed, but this has arisen chiefly from lack of adapted executive ability in the management. Per contra, I want to call attention to the following notice disseminated by the assoolated press of to-day:

PROFIT SHARING IS'A GOOD THING.

FALL RIVER, MASS., Jan. 22d - The managers of a number of big mills here have been watching the result of the profit sharing experiment at the Bourne mill, and it is stated on good authority that a number of mills contemplate doing likewise, for the incentive offered keeps help from leaving, an evil with which every large mill has to contend.

"With reference to the "evil" here alluded to, it is pertinent to note that while leave-

and Mrs. Harrison. The Family Doctor treats of "Colds and Coughs," a topic at present of world-wide concern. A sketch of "The Career of Joseph Joachim" is contributed by Mr. Hadden. Three serial stories are continued, two short ones given complete, and in "The Gatherer" late inventions and discoveries described. New York : Cassell & Co.

THE STATESMAN.- The contents are in keeping with the purpose of the magazine to consider the problems of practical politics, cooperative industry and self-help. A London writer treats upon the "La-tent Talents of the Masses." Hon. T. C. Richmond deals with "The Southern Question," and Gen. Singleton with" More About Women," in reply to Prof. Roark. Chicago: Thorne Pub. Co.

THE KINDERGARTEN .-- A portrait and brief sketch of Elizabeth P. Peabody, a woman who was the first to introduce the Freebel system of education in this country, are given in this number. The general contents are sufficient to enable parents to establish a Kindergarten in their own home. Chicago: Alice B. Stockham & Co.

FOR'A DISORDERED LIVER try BEECHAM'S PILLS.

#### Passed to Spirit-Life,

From Haydenville, Mass., Jan. 24th, Olive, wife of Hiram Holmes, and mother of Mrs. B. F. Banks, (the inspirational speaker) aged 72 years and 10 months.

Mrs. Holmes had long been in delicate health, but was the object of tender ministry in the unitual home of herself and husband and of Mr. and Mrs. Banks. "The cause that lacked assistance, the wrong that needed resistance," found her ready for the work. Her sonse of justice and love of truth doministed her life and made her rearises in the expression of and adherence to her convic-tions.

rearioss in the expression of and adherence to her convic-tions." After forty seven years of companionship, their mutual spritualistic faith enables her busband unsolfishiy to say : "To nobler tolls pass on." The funeral took place from the home Monday, Jan. 27th, and was very largely attended; the writer officiating. The service opened with an appropriate hymr, followed by the tender and impressive reading by Mrs. Banks of Lizzie Do-lar's beautiful poem, "I Still Live," a favorite of the be-loved mother.

After the address and invocation, the service closed with the pathetic singuing by a young lady friend of a hymn, in the retrain of which, "We shall Meet Again," the voice of the aged husband joined, sweet, clear, triumphant, bringing sympathetic tears to the eyes of all. The father, two daughters and a son, with their famillos, know the comforter, "Even the Spirit of Truth." JULIETTE YEAW.

From Plyinouth, Mass., Jan. 28th, Mrs. Abby, widow of the

From Plymouth, Mass., Jan. 28th, Mrs. Abby, widow of the Inte David Farrington, at the use of 19 years. Mrs. Farington was born in Duxbury, and for the past twentty-live years resided in Plymouth. While living in Lawrence some forty, years ago, Modern Spiritualism was brought to her attention. Bhe investigated in claims, and became fully convinced of their trithruiness. She was a con-stant reader of the DANNER of Light. Bhe received great cheer and confort from the revelations attendant on angelic communion; and was wont to remark frequently that she sensed the spirit presence of her husband. She was very energetic, inapy in disposition, and beloved by all who knew hor for her noble traits of character. Two children survive her, who look upon her departure as slumply that she has gone before to a better sphere of existence. Her funeral took place Jan, 30th at her lato residence. Con.



MRS. H. B. FAY

WILL hold Seances at Hotel Adelphi, 2161 Washington street, Suite 15, Thursday and Saturday, at 2:30, and Sunday at 8 P. M. (Take Elevator.) < 4w<sup>\*</sup> Feb.45.

Miss J. Rhind, Seer,

31 COMMON STREET, BOSTON. Private sittings on business. Mental Healing by soul-currents. Sittings by letter, send g2, age and sex, in own bandwriting. Cir cles Monday 7 p. M., Thursday 3 p. M. lw Feb. 15

Mrs. A. Forrester WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. JFeb. 15.

J. A. SHELHAMER, MAGNETIC HEALER,

The town of Digby is situated at one end of Digby Basin, and the town of Annapolis near the other end. Certainly one would suppose that there would be no difference in the height that there would be no difference in the height of the tide in this basin, it being completely land-locked except the passage through the "gut." I did not do any measuring myself, and I am not prepared to vouch for the accu-racy of this statement, but the people of An-napolis declare that their tide rises thirty-two feet on ordinary occasions, and from the ap-pearance of the wharves and the docks, and the flats about the town, I should judge that they are not far from the mark. But it is when you get further up the bay that you find the really high tides. It is an interesting study to trace the increase in the height of the tides as you advance.

advance. But, leaving this aside, let us make a jump from Annapolis to the Minas Basin, a distance, I should judge, of fifty or sixty miles. I saw the tide come in around the headland at the Minas Basin, and it is a sight worth go-ing to see. The head of the advancing tide is called "a bore."

If you can imagine a straight wall of water, If you can imagine a straight wall of water, curling over at the top, advancing upon you at the rate of ten miles per hour, you will get ab idea of what a "bore" is, and what a turn of the tide means. At the Minas Basin this wall of water comes tearing around the headland like an express train, and the man who was down on the flat sands of the bay at this time etherd a semapticably good change of near large stood a remarkably good chance of never leav-ing those shads alive. If he got a good start of the "bore" he might escape, and if he did not he was drowned.

At the extreme head of the Bay of Fundy the At the extreme head of the Bay of randy the tide rises from sixty-five to seventy-five feet, and runs at the rate of fifteen 'miles an hour. This is not only the highest tide in the known world, but it is double the height, I am told, of any other known tide.—St. John Letter.

#### New Employment for Women.

Accomparatively new avenue of employment for women, particularly for intelligent and educated women, is that of purveyor of infor-mation on topics of the day. The plan origi-nated with a bright woman who, at a dinner some months ago in New York, when the Samoan matter was first prominent, beheld the consternation into which the entire com-nany was thrown by the innocent question of



STILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS. NEWTON. Send for testi-montals to MRS. J. R. NEWTON, P. O. Station G., New York City. 13w\* Jan. 4.

Office 81/2 Bosworth Street, (Room 5,) Boston,

Will treat patients at his office or at their homes, as de-

While treat patients at mis once of at their nomes, as de-sired. Dr. S. preseribes for and treats all kinds of dis-eases. Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disor-ders. Roots and barks, with full directions for preparing, sufficient to make six bottles of medicine for any of the

above discasses or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those withing consultation by letter must state age, sex, and lending symptoms. Address care BANNEL OF LIGHT. 13w<sup>\*</sup> Jan. 4.

CARE BANNER OF LIGHT.

#### SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character. MRS. A. B. BEVERANCE would respectfully announce to the public that those who wisk, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical discase, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hibts to the inharmoniously mar-ried. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Address, Centre street, between Charch and Prairie streets, Oct. 5. 6m<sup>3</sup> White Water, Walworth Co., Wis.

IF HEALTH IS WORTH

SEND \$1.00 and get a good Private Sitting by Letter to MRS. I. H. FROST 38 Norfolk street, Roxbury, Mass Feb. 15. Removed.

line of the Southern Pacific Railroad, five miles cast of the beautiful city of Santa Barbara, which is noted for having MAS. C. B. BLISS will hold seances on Friday. Saturday and Sanday at 8 P. M., and Sunday, Tuesday and Wednesday at 2:30 P. M., at 8 Dwight street, Boston. Feb. 1. If the most equable and healthful elimate in the world, being xempt from all malarial diseases. Here Spiritualists can establish permanent homes, and en

loy social and spiritual communion under the most favora ble conditions for health, pleasure and development.

A railroad station and post-office are now established here, and a Free Public Library will soon be completed. Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temper-ate and semi-tropical products, including bananas, oranges, emons, figs, grapes and nuts-with strawberries and garder products all the year-can be bought or leased at low prices and on easy terms. A map of Summerland and the subdi south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Bar bara. Back, and two and a half inlies to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the in ountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30-\$2.50 of which is donated to the town. By uniting four lots-price \$120-a frontage of 50 feet by 120 feet doep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear entrance.

Pure spring water is now conveyed to the entire tract from an unfailing source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exhanging for others without cost (other than recording fee). if they prefer them when they visit the ground.

Reference: Commercial Bank, of Santa Barbara, Cal. Send for plat of the town, and for further information, to

ALBERT MORTON, Agent, 210 Stockton St., San Francisco, Cal.

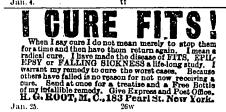
OR TO

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., Cal. Jan. 25. The W7riting Planchette Vector and Business. Dec. 14.



Public Seance Tuesday Evenings, and Thursdays at 3 P. M. New York City every day till 12 o'clock, and all

Friday-142 West 16th Street. MR. FLETCHER can be engaged for public Lectures and Scances, also Funerals. Address as above. Jan. 4.



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C. Hough.

Mrs. Emerson Flower,

TRANCE MEDIUM and Magnetist. Developing Circles Tuesdays, at 3 P. M. Six questions answered by mail for \$1.00 and stamp. Sittings daily. 160 W. 23d st., New York City. Dec. 28. 8w

nated with a bright woman who, at a dinner some months ago in New York, when the Samoan matter was first prominent, beheld the consternation into which the entire com-pany was thrown by the innocent question of one of them, including berself, knew for a certainty, although several more or less hazly correct surmises were given. The bright wom-an, whose resources needed eking out, saw her opportunity. Within a week she had sent out to various hadies of her acqu untance little written notices that on the following Tuesday afternoon an informal "talk" upon "Samoa and the Samoan matter" would be delivered at the residence of Mrs.—, West Seventeenth street, a somewhat prominent society woman who lent her this aid. It was further stated that the purpose of the talk was to present in a concise and portable way the salient features of a subject at the moment on the popular tongite. Fully a score of ladies were present, from willich humber a class of ten for a course of the talks was evolved. The terms were a dollar buiece from every member for a lecture, and one lecture per week was given during the following three months, the class Increasing to twenty in a very short time, Before she had conducted the enterprise amonth the fair lec-turer had secured classes both in 'Brooklyn and Jersey City, and this year her scheine has so enlarged upon her hands that four days in the week she is at work morning and after-noon for, in addition to the three clites, she as cleases in several suburban communities. One lecture, of course, serves for a week's work, and as she will take no class of less than the nork is profitable. It is also pleasant and not difficult. The newspapers furnish her with topics, and an afternoon at a public li-brary alfords the information needed. Ocea sionally, though not often, a fashionable book is the subject of a talk; the gist of such, how-ever, is usually so readily obtained through and oning forces in the value of comment is none of a nature to attract others to 'non-communities that the value diênces.

The sky is gray and dark to-day, The roads are naked, bleak and bare, And things are slow where'er yon go, Because the snow is in the air. But if to night a mantle white Bhould fall and cover all around, It's safe to bet we'd grunble yet, Because the snow was on the ground, -Chicago Journal.

## TO CONSUMPTION SURELY OURED.

TO THE EDITOR: To THE EDITOR: Pieasofiaforth your readors that I have a positive remedy for above named "disease. By its timely use thousands of hopoless cases have been permanently cured. I shall be glad to send two bothes of my remedy PREE to any of your readers who have consumption, if. they will send me their Express and P. O. address. Respectfully T. A. BLOCUM; M. C., 181 Pearl street, New York.

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A SOVEREIGN REMEDY FOR COUGHS, COLDS, IN-A SOVEREIGN REMEDY FOR COUGHS, COLDS, IN-FLUENZA, DIPHTHERIA, AND ALL DISEASES OF THE THROAT AND LUNGS, given through the Spirit of a Physician who successfully ironical over eight hundred cases of Diphtheria in the winter of 'skty-four and five, never losing a case. Bold at my office, or sont to any part of the world on receipt of price, 50 cents, by **DR. ABBLE K. M. HEATH, Hotel Simonds, 207 Shawmut Ave., Boston, Mass.** Urculars for stamp. I Jan. 1.

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WILL hold Test and Message Circles at No. 11 Market Pince, rear of 23 Market Street, Lynn, Mass. Wednesday evenings, at 8 sharp, and Sunday at 8 r. M. Mr. Stiles rofers to DR. J. R. CockE, by whom he was developed. 4w<sup>4</sup> Jan. 25.

## PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matter pertaining to practical life, and your spirit-friends. Sen lock of hair, or handwriting, and one dollar. Will answe three questions free of charge. Send for Circulars. Addres 195 4th street, Milwaukee, Wis. 4w Feb. 15. . Addres Feb. 15.

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SEND three 2-cent stamps, lock of hair, name, age, sex, one Bleading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Jan. 11.



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THE BLIND MEDIUM, will give Readings by Letter giving future business prospects and other items of in forest. Enclose \$1.00, lock of hair and stamp. Address Detroit, Mich. 8w\* Jan. 11.

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Karl Anderson, Astrologer, ROOM 6, 8% Bosworth street, Boston, Mass. Office hour 1:30 P. M. to 6:30 P. M. Evenings by appointment.

75. 00 to \$250.00 A MONTH can be made \$75.00 to \$250.00 A MONTH can be made forred who can furnish a horse and give their whole time to the business. Bpare moments may be profileably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 100 Main St., Richmond, Va. Feb. 8. 2D-IIAND SPIRITUAL BOOKS. Sond stamp for Catalogue. A. J. URAWFORD, Box 307, St. Louis, Mo. Jan. 23. 60\*

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DIAGNOSIS FREE. SEND two 2-ct. starnys, lock of hair, name in full, age and bet, and I will give you a OLAIRVOYANT DIAGNORIS OF YOUR ALLMENTE. Address J. C. BATDOIRF, M. D., Princt-pal, Magnetic Institute, Grand Rapids, Mich. 1m\* Feb. 1.

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M ISS L. M. WHITING, Massage, formerly with Dr. Mun-roe, has moved to Hotel Glendon, Suite 19, 252 Colum-bus Avenue, Boston, Mass. Take Elevator. 1w\* Feb. 15

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## Miss L. E. Smith,

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## Mrs. J. W. Mansfield,

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MAGNETIO PHYSICIAN and Test Medium, removed to No. 233 Tremont street, Boston. 1w\* Feb. 15.

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 MRS. HATTIE VOUNG,

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DR. F. H. ROSCOE, RHODE ISLAND'S celebrated Clairvoyant and Trance Medium, is sponding the winter at No. 1706 L street, N. W., Washington, D. O. DR. ROSCOE can be engaged for jubilo fectures, selances, also formerals. Address as above. Jan. 23.

Gray Hair Restored in Three Days.

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SCIENCE is unable to explain the mysterious perform ances of this wonderful little instrument, which writes intelligent answers to questions asked either alond or men-tally. Those unacquainted with it would be astonished at some of the results that thave been attained through its agency, and no domestic circle should be without one. All investigators who desire practicle in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from decreased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentagraph Whoals if agencies and the

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely PLANCHETTE, with Pentagraph Vineels, 50 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES, -- Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchasor's expense. For sale by COLBY & RICH.

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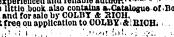
"ONLY A THIN VEIL BETWEEN US." Song and Cho-rus. Words and Music by C. P. Longley. Price 25 cents. "WHEN THE DEAR ONES GATHER AT HOME." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents.

and Chorus. Words and music by C. I. Longley, Lice -cents. "HOME OF MY BEAUTIFUL DREAMS," Song and Chorus. Words by Miss M. T. Shelhamer; Music by C. P. Longley, Price 25 cents. "CHILD OF THE GOLDEN SUNSHINE," Song and Chorus. Words by Eben E. Roxford; Music by C. P. Long-ley. Price 25 cents. "GOD, HOME AND NATIVE LAND." A National Tem-perance Ode, Words by Mary L. Sherman. Music by C. Payson Longley, Price 5 cents.

Beautiful Home of the Soul,	25	cent
Come in thy Beauty, Angel of Light I am Going to my Home	25 °	
I am Going to my Home	25	64
In Heavon Wo'll Know Our Own	25	. 44 .
Love's Golden Chain	25	
Our Beautiful Home Over There	25	104
The City Just Over the Hill	25	44
The Golden Gates are Left Alar	25	10
The Golden Gates are Left Alar. Two Little Shoes and a Ringlet of Hair	25	44
We'll All Meet Again in the Morning Lands	25	.14
Our Beautiful Home Above	25	44
We're Coming, Sister Mary	25	- 44 -
Gathering Flowers in Heaven	25	- 44, 1
Who Sings My Child to Sleep?	25	. H`
Oh! Come, for my Poor Heart is Breaking	$\tilde{25}$	46 -
Once it was Only Soft Blue Eyes	94	1 . 66
The above songs are in Sheet Music. Sing	เค	confe
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Twill give a test of it to any person who will send me the place and date of their birth (giving set) and 35 cents, money or stamps. I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer, to questions, in accordance with my understahiling of the set-ence, for a fee of sli; Consultation fee sli; at office; 206 Tre-molt street. Nativities written at prices proportionate to the detail de-manded: Address OLIVEL: AMES GOUTED BOR 1664, Bos-tra, Mass.



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#### BANNER OF LIGHT.

## FEBRUARY 15, 1890.

### WELLS vs. BUNDY, OR TRIAL BY JURY.

free Thought.

#### To the Editor of the Banner of Light:

The article recently published in the BANNER OF The article recently published in the BANNER OF LIGHT purporting to be a reply to Judge Dailey was not written for that purpose, or intended as a reply to anything he had written, but it has had the effect of calling forth a reply, or another article on the subject of that suit from him, which was published in THE BANNER of Feb. 1st, to which I feel that I ought to reply, in order that the facts and truth of that case may be known. What Judge Dailey designs and attempts by that article to show is, that the issue and only issue in the case of Mrs. Wells against Mr. Bundy was whether Mrs. Wells at her scances had used trick cabinets and confederates.

confederates.

Mrs. Weils at her scances had used trick cabinets and confederates. The charge against her by Mr. Bundy was that she was a vile swindler, and that she had used trick cabi-nets and confederates for years; and Judge Dalley as-sumes that it was only necessary for Mr. Bundy to prove that she had used trick cabinets and confeder-ates to establish his defense against the charge that she was a vile swindler, and that Mrs. Wells could only rebut the charge that she was a vile swindler by contradicting and disproving what Mr. Bundy proved, and he quotes from the remarks of the presiding Judge to show that such was his opinion, and then argues that Mrs. Wells did not go to trial because she dared not meet that issue. That such was not the case, and that the suit was not abandoned for any such reason, every person knowing anything about the issues of the case well knows.

It is true that the Judge presiding did say and announce in advance that in his opinion Splritualism and mediumphip had nothing to do with the case, and that no evidence on those questions would be allowed. That was one of my reasons for not trying the case, as those were the very questions to be tried. The libelous charge was that Mirs. Wells was a suindler. In bringing the suit she necessarily alloged in her complaint that she was a splritual medium, that splrit manifested through the o in the try presence, and that those manifestations were genuine, and that it was in the forence to those manifestations that Suit the semallestations were genuine, and that it was in put directly in issue the allogations that Suit that her manifestations were genuine. How the complaint that her manifestations were genuine. How the complaint that her manifestations were splritum and that she was a medium and that split manifestations are that the manifestations accept by proving that she is mas a medium and that split manifestations and that the manifestations accept by proving that she is more human productions, except by moving that she is more human productions, except by proving that she is made that she claimed—that is, that her replation and character as medium had been injured by the defamatory publication, and that she had thus in her business sustained great pecuniary losses—she would have been met at once by the ruling of the court ex-cluding all proof of mediumship of a piritual mani-testations. Again, suppose Mr. Bundy, in support of the charge it had she was a swindler, in support of the charge it would then have been acollect donderates. There is wore that Mirk. Wells had a trick cablet, and that she had used contederates, and that is here shows to be say or that they were solved on your here scale. Mirk, Wells, in hat case, coil dony unt he scale is more that she had the split forms actemity did and do materialize in her presence and they were no have in the that there was some trick or fraud, or inter that she

#### Spiritualism in Georgia.

- nnnn

"Atlanta is being spiritualized," says The Consti tution of that city in its issue of Feb. 2d, and proceeds to give its reasons by saying that "it is openly as-serted by the Spiritualists that there are two thousand people in and immediately around the city who believe

to give its reasons by saying that "it is openly asserted by the Spiritualists that there are two thousand people in and immediately around the city who believe in the doctrine of Spiritualism."
But Spiritualism is not altogether a now thing in Atlanta. Mrs. M. C. Thomas has for ten years given her services to the public as a revelator of the truths of the unseen. She says she has always possessed the power of second sight. After she was grown up she began to learn that her powers were of a peculiar sort, and that she was dependent upon the spirits for her assistance in the work. Since she first understood the full scope of these powers she has cultivated them; she has practiced healing to some extent, though her principal spiritual gifts are those of clairvoyance and psychometry.
Miss Maud Jones, a native of California, started out with the intention of "exposing Spiritualism," but instead of doing so became a believer in it, and a medium, and has by sitting upward of four years for the public in Atlanta been instrumental in convincing hundreds of others of the truth. Her mediumship is that of independent slate-writing. In addition to the written answers, it is often the case that the applicant secures a picture on a separate slate.
Mrs. W. D. Ivey, wife of Judge Ivey, has long been a Spiritualist and a medium, her phase being materialization, independent volces, etc. Mrs. E. L. Smith is a healing medium whose ministrations to the slek and suffring are highly appreciated and productive of great good. Mrs. Rachel Lyon, a Kentuckian lady, practices as a clairvoyant and psychometrist.
The Spiritualists of Atlanta organized a Society Jan. Sth with Judge W. D. Ivey, President; Nat. Mc-Kinley, Vice-President of the Society, is a comparatively new convert, but he is very enthusiastic in his championship of the fatth.
Sunday evenings, at 7:30 o'clock, there are regular meetings held at the Good Templars' Hall, No 9½ East Alabama street, and Wednesday evenings there

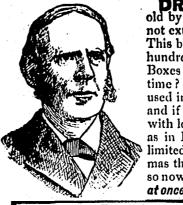
St. Louis, Mo .- At the meeting of the First Assoclation of Spiritualists Sunday, Feb. 2d, Rev. James De Buchananne delivered an address on Inspiration, of which the following is a synopsis:

which the following is a synopsis: Christ, before his death, promised "another com-forter, the Spirit of Truth," that should abide always. He also told his disciples that when they went forth they should take no thought what they should say, "for it should be given them"; in other words, a spirit of inspiration was promised them. The Catholic church believes in inspiration, but lim-its it to an elected pope. The Christian Church also believes in a qualified sort of inspiration, as of a ser-mon or prayer. We, on the other hand, believe Christ's prophecies will be fulfilled. The promise of inspiration was of itself a guarantee of its fulfillment. The miracles of the apostles were done by inspiration, and yet these became less and less frequent as time went on, until in the Dark Ages they ceased alto-gether.

At the time of the Reformation, we again find evi-dences of inspiration. Undoubtedly the principles and spirit of the Reformation were good and true. Its leaders saw visions and dreamed dreams, yet the hu-manity of its leaders got the better of it. It led them to dogmatize and theologize until, because of form and creed, we cannot find the "true spirit" at all. "Ye make long prayers, and rob the widow and fatherless."

and creat, we cannot the time time spint at an. "Ye make long prayers, and rob the widow and fatherless." In regard to inspiration, it has shown itself in all ages and conditions, not only in religion but in sci-ence. Everything which we enjoy can be traced to inspiration. Music, oratory, invention, mechanics, art and sculpture owe their very being to inspiration. And, better than all, in our daily lives the power of inspiration is felt; in every good thought and noble action, in every desire to be good. "He shall abide with you always, even unto the end." Not only on the platform and in the studio, but in the home, in the kitchen, in the workshop and office, its influence has been and will continue to be felt. We are opening our eyes to see the tidal wave of thought and inspiration which is about to sweep over the whole world, and land us all upon a higher plane. Modern Spiritualism is but a return, a coming to the surface of the Christ-principle which has been long buried. We hope our philosophy will not share the fate of other religions; never become so buried beneath creeds and dogmas that the truth cannot be found, but that it will remain clear and pure in its simplicity until men bring the body under the control of the spirit; until they conquer disease and death; until men can live until they wish to lay aside this body as a shell and put on the spiritual body, more fit for the soul in its grand conceptions. 2109 Walnut street. Newburyport, Mass.-A correspondent writes:

Newburyport, Mass.-A correspondent writes: "The Evangelist Clagett threatened recently to break "The Evangelist Clagett threatened recently to break out again against Spiritualism—he having been ap-proached to repeat his former lecture in the City Hall Sunday evening, Feb. 16th. The committee claimed to represent several of the clergy, and went so far as to actually engage the hall. But *The Evening Heraid* of Friday mentioned the proposed meeting, and simul-taneously word was passed around that a few of the prominent Spiritualists in this city intended to follow up the Clagett meeting by putting on the same plat-form some of the most radical speakers in America. This was more than the church people could stand; that evening a largely-attended session was held, at which the lecture was pretty thoroughly discussed. The conservative element declared that enough harm had already been done church and revival work by Evangelist Clagett's first lecture. Their wise coun-sels prevailed, and it was decided not to hold the meeting. Instead, Evangelist Clagett will, it is hint-ed, give his lecture in Boston that night, Feb. 16th, in the Columbus Avenue Church. Prominent members of the Old South Church did not like his first attack on Spiritualism, and were bound he should not repeat it. At this writing the 'revival' has proven a failure. The 'siners' cannot be persuaded to 'come in.' Most of the local clergymen are disposed to be fair-minded; they quetly dropped him. His mission has proved abortive in Newburyport, and this experience has em-bodied in it a lesson which it will be well for revival-planning ministers elsewhere to bear in mind." " "F. H. F." writes: Sunday, Feb. 0th. Nrs. Hattie C. out again against Spiritualism-he having been ap-



**DR. TALMACE** says : "A great deal of sorrow is caused to young hearts and old by the thought that Christmas comes but once a year," but he continues, "why not extend the glorious season of joy, gladness and good will throughout the year ?" This beautiful thought has been brought rather forcibly to our attention of late by the This beautiful thought has been brought rather forcibly to our attention of late by the hundreds of letters we daily receive, asking for "Christmas Boxes." What ! Christmas Boxes in March, the idea ! who ever heard of hanging up stockings in the Spring-time ? But then people have to use soap the year round and nearly twice as much is used in summer as in winter—you would'nt think that—would you ? But it is a fact, and if folks want "Sweet Home" Soap and wish to make the whole household merry with lots of useful, pretty, valuable and ornamental things, why not do it now as well as in December ? and so we extend "Our Mammoth Christmas Box" offer for a limited time. Another thing ! There was such an awful rush of orders last Christ-mas that some of our friends did not get the goods as soon as they expected. It aint so now, you can have the Mammoth Christmas Box when you want it. **Botter order** at once. Very Soapfully Yours, J. D. LARKIN & CO., Factories Sence, MEFFALO, N. Y.

## CHRISTMAS BO The following are articles of our own manufacture which we take great pride in presenting to the readers of this per. Send us your name on a postal card and us will deliver you ight prepaid, on terms given below, a Mammoth Christmas Box islaining all of the articles named below : Our object in getting up this Mammoth Christmas Box

is to introduce to the American people our "Sweet Home" Family Soap and Fine Toilet Articles. They are the purest, best, and most satisfactory, whether made in this country or Europe; everyone who uses them once become a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer spending the money usually allowed for expenses of iraveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once. Our goods are made for the select family trade and will not be sold to dealers, and to induce people to give them a trial we accom-pany each case with many useful and valuable presents



arrives and it will make 100,000 boys, girls,men and women, old and young, just as happy; because it contains the greatest iot of Christmas Presents ever seen. Beautiful things ! Something for everyone in the family, fathermother-all of the boys and girls-the baby-and hired girl. Such fun opening the box you never heard of. It is a great surprise to all who get it. It contains so many of the very things everyone needs and wishes to receive. No where can such liberality be found.

place in each box ONE ALBUM containing pictures of the following celebrities : Wm. E. Gladstone, Bismarck, Daniel Webster, J. G Whittier, Geo. Bancroft, General Scott,
 Thomas Edison,
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 Henry. M. Stanley,
 Oliver Perry,
 Geothe 5. Geo. Bancrott, 6. Abraham. Lincoln, 7. Ulysses S. Grant, 8. Robert E. Lee, 9. Gen. Sheridan, 10. Thos. Carlyle, 11. Commodore Farragut, 12. "Stonewall" Jackson, 20. Geothe, 21. Schiller 22. Alex. Hamilton

ONE HUNDRED CAKES "Sweet Home" Family Soap

enough to last a family one full year. This Soap is made for all household purposes and has no superior. **SIX BOXES BORAXINE.** 

One-Fourth Dozen Modjeska Complexion Soap. One Bottle Modjeska Perfume. One-Fourth Dozen Ocean Bath Toilet Soap.

Soothing, Healing, Beautifies the Skin, Improves the Complexion, Cures Chapped Hands and Lips. Our Mammoth Christmas Box Contains a great variety of Toys, Playthings, etc., for the Babies, and sundry useful and amusing things for the older folks. *It also contains :* ONE SET (6) SOLID SILVER TEA SPOONS. PLAIN PATTERN-SUCH AS YOUR GRAND-MOTHER USED, VERY RICH AND ELEGANT.

(Will Last a Life Time.)

Fourteen Patent Transfer Patterns for stamping and embroidering table linen, toilet mats, towels, tidies, etc. One Lady's Handkerchief.

One Package Assorted Scrap Pictures. Two Celluloid Collar Buttons, (patented). Twenty-three Pictures of the Presidents of the U.S.

In addition to all of the above articles we

One fine Silver-plated Button Hook. One Lady's Celluloid Pen Holder (very best).

One Pack age "Steadfast" Pins. One Spool Black Silk Thread. One Gentleman's landkerchief, large.

One Child's Lettered Handkerchief.

One Arabesque Mat. One Glove Buttoner.

One Wall Match Safe.

One-Fourth Dozen Ocean Bath Fonet Son One-Fourth Dozen Artistic Toilet Soap. One-Fourth Dozen Creme Toilet Soap. One-Fourth Dozen Elite Toilet Soap. One English Jar Modjeska Cold Cream.

23. John Howard Payne, Etc., Etc., Etc. Our price for the Mammoth Christmas Box complete is \$6. cnarges paid.

To Get the Box Simply write your name and address on a postal card and mail it to us and we will send you the goods (freight prepaid) on 30 day's trial and you are under no obligations to keep the box if it does not in every way meet your expectation. Knowing the great value of our articles, we willing to put them to the severest kind of a test, hence will send you the box on 30 day's trial and if not satisfactory will reveit. We pay freight only to points in the United States east of the Missouri River. movę it,

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Meetings in New York.

something the matter. There has been no religion, with the exception of Spiritualism, that has not been founded on mythological and fabulous history. Spir-itualism has been kicked and cuffed by the pulpit in the past, but time has brought about a change, and now the defenders of mythology are on the defensive. Mrs. Butler, of Boston, said that spirit return must be demonstrated individually to have neveron believe in

Haverbill and Bradford.-Brittan Hall.-Last Sunday was another one of great interest with the Fraternity Meetings in Brttain Hall, where large audiences gathered to listen to F. C. Algerton. In the evening the body of the hall was packed, and the gallery was opened; it was one of the largest meetings of the season. Many questions from the audi-ence were answered inspirationally in an interesting manner, and many tests given. Mr. Algerton will speak here again the first two Sundays in April. Next Sunday and the following one the platform will be occupied by Mr. F. A. Wiggin, of Salem. E. P. H.

But there was another insurmountable objection to trying the case before the jury impanneled to try it which Judge Dalley has not mentioned, and that is that several of the jurors on being challenged stated upon their oaths that if it was necessary for Mrs. Wells, in order to establish her case, to prove that she could and did see and describe spirits, and that at her seances spirit forms did materialize and dematerial-ize in her presence, and that if she should prove those facts by numbers of witness, and the testimony should be undisputed, they would not find a verdiet for her upon it, but would find against her; and all of the jurors swore that they would not try her case there. It would have been simply consenting that the jury might render a verdict in favor of the defendant with-out regard to the evidence or the facts. Anybody knows enough to know that. Comment on the several attempts that have been made by Mr. Bundy's friends and adhrers to confuse or obscure the issues is not necessary.

necessary. The juror's oath is that he will well and truly try the several issues, and a true verdict give according to the evidence.

He is not to render a verdict according to his preju-

the several issues, and a true verdict give according to the evidence. He is not to render a verdict according to his preju-dices, or religous scruples or beliefs, or even upon his own personal knowledge, but it must be upon the evidence produced upon the trial. Judge Dailey certainly knows all this, and he should not have attempted to divert attention from the real questions, as he has, nor should he have stated, as he did, that I asked the court to set aside the regular panel of jurors and substitute a jury of Spiritualists to try the case of Wells vs. Bundy, for that is not correct. I merely alluded to a proposition that I had made to Judge Dailey out of court some days before to try the case of Wells vs. Bundy, for that is not correct. I merely alluded to a proposition that I had made to Judge Dailey out of court some days before to try the case before twelve Spiritualists, who, as he knew I meant, would be arbitrators, to hear the case out of court, unless procured for trial in court as a struck jury; and I made the remark in court not as a part of the proceedings in the cause, but to show that as the parties were Spiritualists on both sides we desired to be perfectly fair, and had shown it by that proposi-tion, and I did not think they were, being willing and anxious as they were, to go to trial before that jury. Mrs. Wells, it is true, could have gone to trial, and exceptions to the rulings of the court excluding her exidence could have been taken, and then by appeal she could have got a new trial, and so have got the case back in court again; but to do so she would have been obliged to let a verdict go against her finding all of Mr. Bundy's charges, and the cease should go to the Court of Appeals would be several years, and then, after all the wrong and injury had been done, and the former trial and appeal forgotten by the public, the case would or might come on for trial again before a jury in the same court, where, unless great changes should occur in those few years, the question of the ponesty of

(We should be pleased to continue our New York triends' "trial by jury" debate; but we would remind them that there is a limit to space-even in THE BAN-NER.-ED.1

Chelsen, Mass. - Feb. 9th, the platform of the Spiritualist Association was occupied by Mrs. Sarah A. Byrnes.-Next Sunday, Feb. 16th, Mrs. Carrie F. Loring will be with us.—The Ladies' Aid, connected with the Association, meets every Friday at 106 Chest nut street. Supper at 6 o'clock. All are invited. E. S. WELLS, Sec'y.

Providence, R. I.-The Spiritualist Ladles' Aid Society met in Slade Hall, corner of Eddy and Wash-Society met in Siade nan, corner of Edgy and waar-ington streets, Thursday, the oth. In the afternoon, as usual, charitable work; supper at 6 P. M.; evening meeting well attended. Good speakers and medlums present; All are cordially invited. S. D. C. AMES, See'y.

The Haslett Park Association (Pine Lake, Mich.) has definitely engaged Mrs. R. S. Lillie, Mr. J. Clegg. Wright, Mrs. Adah Shehan and Mr. L. V. Moulton for the next camp meeting, which will com-mence July 24th, and close Sept. ist-comprising six Sundays. J. M. POTTER, Secy.

planning ministers elsewhere to bear in mind

planning ministers elsewhere to bear in mind." "F. H. F." writes: Sunday, Feb, 6th. Mrs. Hattie C. Masou was with us, and exercised her wonderful me-diumistic gifts, (tests, singing, psychometric readings, spirit advice, etc.) to the entire satisfaction of her large audience. Next Sunday we have Miss Dr. L. Barnicoat, of Boston, with us. She is well known here, and her friends will all be present to meet her. The Independent Club is making preparations for dedicating its large new hall; the services will consist of one of its famous suppers, with entertainment and games. This Club holds circles every other week, which are largely attended, and do much good."

Willimantic, Ct.-Mr. J. Frank Baxter concluded his recent engagement in Willimantic on Sunday last. with two fine lectures, and his usual accompanimen of songs and séance. He had a good hearing in the afternoon, and in the evening a large audience.

of songs and scance. He had a good hearing in the afternoon, and in the evening a large audience. The day lecture was most opportune, and adapted especially for the Spiritualists. The theme was "As In a Looking-Glass," and he presented the status of Spiritualists and their work, holding up a mirror which reflected a picture at times to their regret and sorrow, and at others to their honor and joy. His advice and suggestions were good and practicable. This lecture should be given before every Camp and Convention of Spiritualists, for it has matter of vital importance to every Spiritualist in the land, and the body politic of Spiritualists in their condition to-day. The evening lecture on "Nature's Prophecies of Im-mortality and Spirit Return," was listened to with ab-sorbing interest, and was well adapted to the inquirer and the skeptic. It was an address which brought the audience in *rapport* and better conditions for the scance which immediately followed. For an hour Mr. Baxter's scances by The Willi-mantic Journat. On the next two Sundays Cella M\_Nickerson is an-nounced as the speaker here.

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 r.M. Parties steing articles in the secular press ireating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the oficers of The Alliance. Prof. Henry Kludle, President, 7 East 130th street; Mrs. M. E. Wallace, Record-ing Secretary, 218 West 42d street; John Franklin Clark, Corresponding Secretary, 55 Cedar street.

Adelphi Hall, corner of 52d Street and 7th Ave-nue.—The First Soclety of Spiritualists holds meetings every Sunday at 11 A. M., 2% and 7% P. 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, 220 West Söh street. Good mediums and speakers always in attend-ance. (Removed from Columbia Hall.) Mary C. Morrell, Conduction of the State of State o

The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 478 Broadway. The Ladies' Society of Mercy meets at Columbia Hall, 678 6th Avenue, 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.

The American Spiritualist Alliance held its

regular meeting at Royal Arcanum Hall, 54 Union Square, on Thursday evening the 6th lnst. Every seat that could be placed in the hall was brought in and still some were obliged to stand.

President Kildle called the meeting to order at eight o'clock, and spoke of the various phases of phe-nomena, and of the careful manner in which many of the facts had been verified and proven to be *facts*, and

the facts had been verified and proven to be facts, and not merely assumptions based upon appearances. He then introduced Mr. John W. Fletcher, who de-livered a short address, and afterward gave a large number of tests, each of which was fully recognized. Mr. Fletcher pointed out the fact that in the early age of the race the effect of its efforts was to improve the physical, and then in man, gradually, as he began to see the wisdom of this, a higher power was unfolded and the intellectual powers began to gain' prominence. But this was not sufficient for his needs, and so the spiritual attributes became apparent, began to assert themselves, and he began to live not only as a mind, but as a soul. At last, as the ages passed by. Modern Spiritualism

At last, as the ages passed by. Modern Spiritualism began to unfold its presence. Since then forty years have passed. The young have grown old, and some of the foolish have grown wise. What shall be done with the knowledge that has been gained of the spiritual relations of man? Knowl-edge alone can save man; but to save it must be prop-erly applied and used. How shall we use the knowledge that has been ac-quired? Take the experience of the past and the knowledge of the present and make them the founda-tion of our future growth. Leave off preaching and begin to practice. True Spiritualism is not made up of high-sounding terms, but by preaching little and do-ing much.

Mr. Fletcher will again address The Alliance and Mr. Fletcher will again address The Alliance and give tests as a presentation of one phase of its phe-nomena at its next meeting, Thursday evening, Feb. 20th. JOHN FRANKLIN CLARK, Cor. Sec'y.

The First Society of Spiritualists.-Last Sunday Miss Jennie B. Hagan discoursed in the morning upon subjects given by the audience, the principal voted to one of Mr. Baxter's scances by The Will-mantic Journal.
On the next two Sundays Cella M\_Nickerson is an nounced as the speaker here.
New Bedford, Mnss.—Mrs. N. J. Willis, of Cam-bridge, occupied the platform of the First Spiritual Society last Sunday, taking from the audience, in the afternaon, the subject of: "False Education," which was handled in a masterly manner. At the evening service "The Needs of the Hour in Religious Thought and Action " received the most attention by the con-trol. Attendance large.—Next Sunday Mrs. Ida P. A. Whitlock will speak here.
Cambridgeport, Mass.—Mrs. Carrie E. Loring occupied the platform at Odd Fellows Hall last Sun-day evening. The hall was well filled; she gave good satisfaction; themusic was fine.—Feb. 16th we are to have with us Mrs. N. J. Willis, who is an able speaker. Prof. Fisher will furnish us with good music.—The Ladies' Social met at Masonic Block, 633 Main street, on Tuesday, Feb. 11th.
The safest and best remedy that can be found for family use is Johnson's Anodyne Liniment.
A. Wilson MacDonald said that Spiritualits or use safest and best remedy that can be found for family use is Johnson's Anodyne Liniment.

The past, but this has brought about a change, and now the defenders of mythology are on the defensive. Mrs. Butler, of Boston, said that spirit-return must be demonstrated individually to have persons believe in it; Spiritualism to her is a fact and an unconquerable truth. Her short address was loudly applauded. Mr. Farrell, President of the Spiritual Society in Albany, addressed the meeting, and complimented the audi-ence on the good work that is being done by them. Mrs. A. C. Henderson made some practical remarks in defense of Spiritualism that were loudly applauded, and gave several psychometrical readings that were pronounced correct. Dr. A. L. Jenks gave practical exhibitions of his power as a healing medium. In the evening Miss Hagan spoke upon several sub-jects given by the audience, the leading question being, "When a person believes in Spiritualism, and is de-strous of obtaining a communication from some depart-ed friend, then why, in such a case, is not a message given?" In part she said: "The exercise of mesmer-ism and hypnotism belongs to the spirit, and if the conditions are what they should be, the inhabitants of the other world will disclose to us their presence and their concern in mundane affairs; but in our uncon-sclousness of the laws which govern the return of spirits, we place stumbling-blocks in our own way, and thus give rise to doubts. When the laws which govern the medium and investigator are harmonized, we will have the best results, but unless the unity of action of both laws is effected, the results will be unsatisfactory, or of no account whatsoever." Miss Hagan improvised several poems, to the great delight of her audience. Saturday evening, the 15th inst., a joint reception will be given Miss Hagan and Mrs. Brigham at the residence of Mr. and Mrs. Newton, 128 West 43d street, which all who desire to become personally acquainted with them are invited to attend. S. *New York, Feb.* 9th, 1890.

New York, Feb. 9th, 189

People's Spiritual Meeting .- Mrs. Mary A. Gridley, of Brooklyn, spoke for us last evening at 230 West Thirty-sixth street. Her remarks were highly

West Thirty-sixth street. Her remarks were highly appreciated by a fine audience. Mr. William C. Bowen will speak Sunday afternoon next. A conference-scance will be held every Thursday evening at the same place. The People's Meetings held at the above named parlors during the last half of 1889 and the first part of 1890, presided over by Mrs. Morrell, have been fraught with much interest, and much good has been done. FRANK W. JONES. 230 West Thirty-sixth street, Feb. 10th.

#### From the Metropolis.

To the Editor of the Banner of Light:

At the meeting of the New York Psychical Society, at 510 Sixth Avenue, on the 5th inst., there was an unusually large number of persons present. Addresses were made that were decidedly entertaining, and the recital of experiences was interesting. The President (Mr. J. F. Snipes), Mrs. M. E. Williams, Mrs. A. O. Henderson, Mrs. L. P. Deming, Dr. Collins, Mrs. God-win and Mr. Deming, were among those who address-ed the meeting. ed the meeting. MET.

Norwich, Conn. -- Mrs. Helen Stuart-Richings opened a month's engagement with our Society on Sunday, Feb. 3d. Good audiences assembled to welcome day, Feb. 3a. Good audiences assembled to welcome her. Various subjects were presented by the audience, to which she responded in a clear, bright, logical man-ner. Mrs. Richings is also a talented elocutionist; and on Thursday evening, 6th inst., gave select readings in the hall for the benefit of the Society, which were well appreciated by all present. Mrs. J. A. CHAPMAN, Seo'y.

Watertown, N. Y .-- Z. D. writes: "The society at this place closed its engagement with Mrs. Cutler Jan. 26th. Uscar A. Edgerly has since occupied our platform, and he will continue to be with us during the present month."

Look Here, Friend, Are you Sick?

Look Here, Friend, Are you Stok ( Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Billousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If So, send to Prof. Hart, 88 Warren street, New York, who will send you free, by mail, a bottle of *Floraplexion*, which is a sure cure. Send to-day. to-day.

Lynn, Mass. - The Children's Progressive Lyceum met at Exchange Hall, Market street, at 12 o'clock last Sunday, Conductor Merrill in the chair. The exercises consisted of singing, and Silver-Chain and other recitations by Winnie Atherton, Jessie Hutchins, Amy Adams, Bertie Boardman, Flora Howe, Mr. Boardman, Mr. Emerson, Mr. Barry, Sadie Collyer, closing with the Grand March. SARAH S. COLLYER, Lyceum Sec'y.



NO PEN CAN DO JUSTICE TO THE ESTEEM IN which the CUTIOURA REMEDIES are held by the thou-sands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly and pimply diseases of the skin, scalp, and blood, with loss of hair.

hair. CUTIOURA, the great Skin Cure, and CUTIOURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTIOURA RESOLVENT, the new Blood Purifier, inter-nally, are 'a positive cure for every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, CUTIOURA, 500.; SOAP, 25c.; RESOLVENT, \$1. Prepared by the POTTER DRUG AND CHEMIOAL CORPORATION, Boston, Mass. Send for "How to Cure Skin Diseases."

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Rhoumatism, Kidney Pains and Weakness speedily cured by OUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. only pain-killing plaster.

#### A Man of a Thousand.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of **CONSUMPTION**. His child is now in this country, and enjoying the best of health. He has proved to the world that **CONSUMPTION** can be positively and permanently cured. The Doctor new gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & Co., 1,032 Race street, Philadelphia, naming this paper.



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