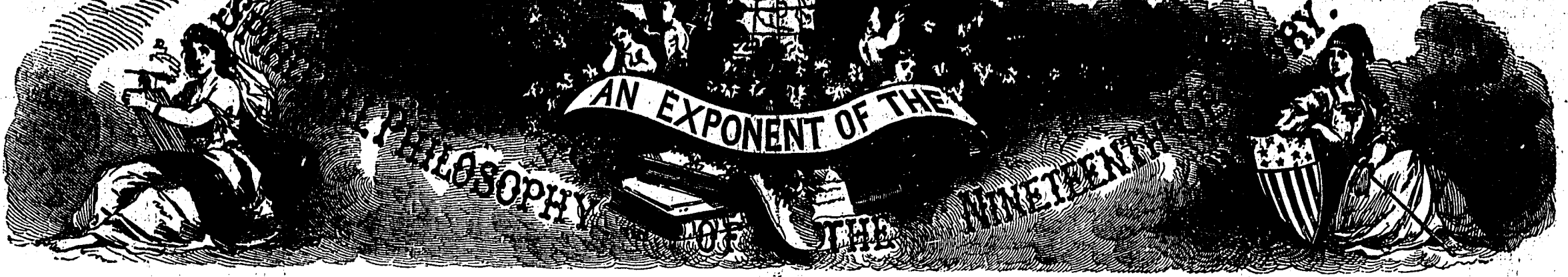


BANNER OF LIGHT.



VOL. LXVI.

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

BOSTON, SATURDAY, FEBRUARY 15, 1890.

(\$3.00 Per Annum,
Postage Free.)

NO. 23.

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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 appear from the Press of Colby & Rich, 9 Bowditch 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 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 Spiritual 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 displayed through organisms by a process of evolution; and while the theories of evolution put forth by Lamarck 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 typical 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, San Francisco, some time ago, when he deliv-

ered that remarkable lecture, "If a Man Die, Shall he Live Again?" printed in the *Golden Gate*, the *Banner of Light*, and other papers, and then issued in a pamphlet published by Colby & Rich, 9 Bowditch 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 what ever 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 humanity.

If we cannot see into the future, we can into the past far enough to realize that not a single creature has walked the earth with aimless tread; that nothing whatever has appeared which has not served some purpose; therefore instead of our being at all fearful that the idea of God will go as people become scientific, we know that a sublime idea of God will come as soon as unscientific people receive some scientific 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 not at all 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 affairs. What is law in America? There is no

law without a legislator; there cannot be. In a republic the law changes every time the will of the people changes. In Turkey the law 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 Theists 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 unhesitatingly affirms that what we call the law of nature, is nothing other than the unvarying habit of the Divine Mind; that what we talk about as law is simply the orderly succession of events. The law of KARMA (a Sanskrit word meaning consequence) signifies nothing more than the regular succession 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 Materialism, which teaches that we drop wholly out of 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 acknowledge a spiritual foundation for all things. Dr. J. R. Buchanan, who is certainly an eminent Spiritualist, declares that life is a spiritual power, and cannot be derived except from prior life, and this in a work entitled "Sarcogeny" (science of the flesh), where, from the title, we should scarcely expect to find such a statement, did we not know that a reasoning anthropologist cannot be an atheist. Look where you will in a scientific direction, science affirms God: on this position we are willing to 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 Spiritualists' meeting is most absurd, and 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 proclaim their knowledge to the world. We have over and over again been called upon to sustain spiritual positions in opposition to physical speculations, and in all such cases we hold to the metaphysical statement because we 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, "the soul's sincere desire, uttered or unexpressed." If any one will pray sincerely and in a faithful spirit, he will be able to give the 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 acknowledge 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 their men of straw, so easily made and so easily knocked over, as being other than a creation of the fancy of the persons who make them and then demolish them; the gods attacked 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," and other works which enter into the history

of the subject. (James Freeman Clarke's "Ten Great Religions," and Alger's "History of the Doctrine of a Future Life," will be found very suggestive.)

Persons speak of their "guides" and "controls" to-day; whether they call them familiar spirits 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 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 you can commune with your particular friends and receive tokens of their identity, and be aided constantly by them; but while all this may be perfectly true, it only constitutes the smaller circle; it is a perpetuation of earthly relationship or of tribal and clanish affection; this may be perfectly well when included in the Divine Circle of universal fraternity, but it is altogether mischievous and misleading when excluded from that Divine Circle.

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 of a public audience, where all states and conditions 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 to individual spirits who are limited in power and affection; for while they can be communicated with, and can be helpful to us in our individual capacities, they are very likely to have private prejudices and personal feelings much as they had on earth.

Now, if there is to be any true reform, that reform must be conducted on the basis of Theosophy. True Theosophy is Spiritualism, and true Spiritualism is Theosophy. The foundation of Theosophy is the recognition of universal brotherhood; no more, no less. Acknowledge 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, or 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 psychological 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 as truly related to us and as near to us, and perhaps nearer and more intimately connected in spirit, than ever before—while Spiritualism acknowledges all this, the acknowledgment of one Supreme Being is the inclusive acknowledgment of the unity of all 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 advocacy 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 individual human responsibility, with a progressive

life after death, and with spiritual communion; but the foundation is the parenthood of Deity. Parenthood is an ampler word than fatherhood; as it includes the fatherhood and motherhood of Deity, there is the same difficulty 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.

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 ever be the basis of a universal religion. Many people declare 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 of the Infinite, and in consequence thereof the absolute oneness of all human life in the Infinite Being, then we can account for universal law; then we can see why the order of the universe is unchanging; then we can see how it is natural for us all to be good, powerful, wise, and noble; why we should all love one another—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 leave him a sum of money, it is very uncertain 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 generation. We should pray for the universal welfare 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 ascendancy over the external form.

Now, we should never ask any one to do anything he does not feel he can do conscientiously; and while the word *fool* is a harsh word,

Banner Correspondence.

Pennsylvania.

PHILADELPHIA.—We condense the following from a letter by G. W. Kates, on the "Sunday 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 Association in annual convention in Pittsburgh last spring took more advanced and confident ground than had previously marked their public conference. They asked President Harrison to speak of God and Christ in each of his public messages. They asked that post-offices be entirely closed on Sunday, and no mails received or distributed. They asked for more strict Sabbath laws. They exposed the fact of their active energy to influence both legislation and public opinion.

The Sunday question is to be fought in Congress, and the advocates thereof are actively securing helping influences. God in the Constitution is not a dead issue! Hudson Tuttle, Mrs. Colby-Luther, Col. R. G. Ingersoll and others, who have with heroic efforts combated the encroachments of fanaticism, have been called rabid iconoclasts, who are engaged in destruction where no need exists; but as we become more conversant with the general trend of effort we see their presence is inspired, and the tone of alarm has indeed been sounded 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 obtain 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 Sabbath reform.' And in the face of this ask all peoples to join their League to help simply obtain 'Sunday rest' in the interest of over-worked laborers. Verily is our sweet and loving 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 '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 exercising about the Sunday saloon than they are about the every-day 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 hardships of laborers, who are so sorely endangered by deprivation of the day's rest, even so far as 'should it be necessary for this end that all interstate commerce should be suspended on Sunday,' adding words about individual 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 Christian land' will crop out and show the animus of all this demagogic 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 so strongly evidenced 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 revive it. I wish this matter could be brought home to every voter and thinker. The people of the West, the producers (agricultural), are in bad shape, and there is at present no prospect of improvement. Our exports of breadstuffs during 1889 were \$288,036,835.00. In the last fiscal year they were \$123,876,661.00—a falling off since 1880 of \$164,160,174.00. Our foreign commerce carried in home vessels, measured by its value in 1889, was 74 per cent., and only 33.6 per cent. during the last fiscal year. This year only 13.9 per cent. of our total imports and exports was carried in American vessels, while 79.43 was carried in foreign vessels; 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 carrying a foreign flag.

This is a hard showing! Our people, who formerly made a livelihood by the direct employment connected with the shipping interest, have been forced into factories and on the Western lands. Many of them are totally unfitted for these pursuits, and furnish recruits for the tramp-element. Had I the power I would strike the law prohibiting an American citizen from buying and naturalizing a foreign vessel from the statute book. Were I in Congress I would give something like contracts or allowances for carrying mail and other things to every man who runs an American 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 surplus which will be taken in. Were I in Congress I would assist every man in some rational, practical, business-like, connected way, with the shipping trade with nations with whom we have now or no 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 reverence. To-day, as far as trade is concerned, he is not a pleasant spectacle. Look at it! Brazil imported last fiscal year—bought in the United States—\$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 relation of capital and labor, etc., till the state of things is reformed. I think our monetary system is mainly in first-class shape. There is plenty of money now to do all the business. What would be the business to do."

District of Columbia.

WASHINGTON.—"Senator" writes, Feb. 3d: "Dr. F. H. Roscoe of Providence, R. I., lectured here again on Sunday evening, Feb. 2d, to a very appreciative audience. It was a stormy evening, but many braved the inclemency of the weather and came to hear him, and 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 independent and fearless speaker, liked equally by true Spiritualists and honest investigators. He has a clear 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 sittings, and nearly all his sitters pronounce him a marvel, 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 choir and good speakers attract crowds to our beautiful large hall. Our new President, Mr. Edson, is 'the right man in the right place.' He is doing his best, to the entire satisfaction of one and all. We have monthly entertainments 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. Scholmer, is a young gentleman of remarkable talent in this direction. It has a large library and beautiful silk banners."

I take much pleasure in adding a word of ompliment to our last speaker, Miss Jennie 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 content enjoyed by listening her short stay in our midst, as also by many outside of the ranks of Spiritualists, for she attracted to herself a host of admirers by her wonderful gift of poetry. It is a credit to her and to the Cause she beautifully and gracefully represents, to say that there was no sailing under false colors. She gave credit to the powers that aid her, and held aloft the spiritual banner all along the line of her march. I am glad the Society has engaged Miss Hagan for the next season. Our next 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 who vibrated by 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 communicate what he could not through the lady he was then influencing. The person thus addressed 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 advice, and saw Mrs. Smith; while making arrangements with this medium the spirit presented himself to her inner sight, and a full description was given of him.

The above is a good illustration of the circumlocutory 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 audiences were present at all the meetings. By the demise of Mrs. Mason, the Society has lost 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."

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 fifty-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 the interchange of personal congratulation continued until ten o'clock, when closed the exercises. Mrs. Aldrich is a highly intelligent lady, an earnest student of the Spiritual Philosophy, 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 Sunday meetings at the Baptist chapel, calling together large and appreciative audiences under the ministrations of its regular speaker, Bishop A. Beale. His spirit, clothed in a high order, and have led their hearers 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.

The Society has reengaged him until the first 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. I., 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 which 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, 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 advancing to a position as a platform speaker second to none other. An audience of three hundred and fifty at the Spiritual Temple listened with much satisfaction to his discourses. Mr. Edgerly's controls held a séance of over two hours' duration, the tests given being very conclusive."

Nothing else can equal Johnson's Anodyne Liniment for any form of sore throat. Try it once.

Has a Language of Her Own.

To the Editor of the Banner of Light: 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 ten-year-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 language.

A similar instance exists at present in Boston

In the persons of Horbert and Frank Cutler, now young men. A lengthy account of this case appeared some three years ago in *The Globe* and the *BANNER OF LIGHT*; also a brief report of these boys and their peculiarity is printed in the *Vital Magnetic Cure* book, issued in 1871 (page 140), reading as follows:

"A singular psychical phenomenon was recently observed and noted in the city of Boston: Two young men born of respectable American parents, being now of the ages of eighteen and twenty years respectively, from birth subject to an invisible power, in such a manner as to speak in foreign languages, which no one in their vicinity could understand. They were both affected alike, and conversed freely together, apparently understanding each other with facility. At the same time they could not speak so as to be understood 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 psychical influence. 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."

Such cases as the above-named cannot be accounted for on any known theory except that which ascribes them to the action of the hereditary and psychological laws. The power of the earliest times.

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Thirty cents each, four for \$1.00. The last nine songs on this list are also published with plain title-pages, which sell for twenty cents each per copy, or five copies for \$1.00. For sale by COLBY & RICH.

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FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT 8 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 7 o'clock; the services commencing at 8 o'clock precisely. J. A. SHELLHAMER, Chairman.

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

Mrs. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give definite answers to questions of a personal nature, and of considerable importance and interest to the public.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the grave the same faculties and powers as they possess in this life; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine not fully supported by the columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire to give the public the benefit of the messages of their spirit-friends by verifying them by informing us of the fact of publication.

Natural flowers, for which we are greatly appreciated by our angelic visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to George B. Rice, proprietor of the BANNER OF LIGHT, and not to the mediums.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shellhamer-Lovely.

Report of Public Seance held Dec. 27th, 1889.

Questions and Answers.

Ques.—[By A. S. H.] Spirituality 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? Why should Spirituality 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, appealing to the highest nature of humanity, bringing divine messages of peace and love, calling man out to a consideration of his bet-self, and asking him to cultivate that which shall ennoble and beautify his life, may be called a religion, wherever it is found, whatever 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 religion, because a religion is that which points to a method of right living; a religion is that which shall lead on to a higher state 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 therefore Spirituality has a right to claim the name of religion if it cares to do so.

Spirituality, per se, makes no such claim. It is a religion, as it brings you the word of truth from on high, as it points 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 rejoice and be at peace; that if you do wrong you will not only suffer yourself eventually, but you will harm your neighbors, you will work much injury to others; if you do right you will not only be happy by-and-by, but 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 life of the 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 relationship to that which is highest and holiest and most grand.

Spirituality is more than a religion, it is a philosophy, because it reasons and explains, and can define to you why and wherefore many things exist. It can prove to you, if you listen closely to its teachings, the cause of your trouble, the reason for this mortal discipline and experience, and much more that will be satisfactory 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 based on scientific grounds.

One correspondent undoubtedly does not take the broad, large view of the word religion that really belongs to that word. Religion is 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 presumptuous in its claims, and that puts forth false dogmas and superstitions in the name of religion.

Spirituality has nothing to do with this, nor has it anything to do with the various ecclesiastical denominations that claim to be religious, and that put forth various assumptions and dogmas and creeds in the name of religion. Spirituality certainly has no kinship with those; but we do not object to its being called a religion if any of its more spiritual advocates desire to claim it as such, or if the thought of such brings comfort and aspiration 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?

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 principle that antedated the life or activity of the protoplasm? Well, we believe that the principle which permeates the protoplasm and gives it the potentiality of becoming unfolded 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, spiritual intelligence is vitalized by that flame or principle which would be no life anywhere. If the protoplasm develops eventually into a glorious star, which in time becomes a world of life 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 it is vitalized and acted upon by spirit.

And from whence came this spirit? your correspondent asks. We may go back of all solids, of all fluids, gases, ethers and elements, and perchance the mind will become lost or confused in its search for that which is of all things potential; and yet behind all these various gradations of life, or the manifestation of life, stands the Divine Spirit, the Infinite Intelligence, that governs and controls and pervades all things; and behind that is the spirit of the human, that the vital potentiality of the human, that the activity of a tree or flower, have come forth from this divine intelligence which man calls God.

Q.—[By E. E. H.] How far is it wise to allow ourselves to be influenced in our actions by strong impressions which come to us without any seeking for them? By following such unthought impressions, which come to me with perturbation that would not be shaken off, I have allowed myself to be entirely changed, pursuing a different course. And what is the satisfactory reason being made apparent to me for such

impressions and voices, I question whether my own reason is any better than they are—are they really for me to depend upon. Are we not justified in demanding a reason for such impressions?

A.—Every intelligent, responsible human being is justified in demanding a reason and a purpose for the influences 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, the impressions which impinge upon one from unseen 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 who are positively-minded, then he may become 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 purpose which he desires outwrought, and the mind of the sensitive coming in contact with this stronger individual may be influenced unconsciously 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 individual 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 wiser concerning his material affairs than he is himself, and in their 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 matter.

And again, there may be spirits who really desire his best welfare, and who can see more clearly than he into the future; and in that case, perhaps perceiving that if he follows the bent of his own mind unforeseen disasters and occurrences 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 followed his own inclinations.

But if one is so thoroughly susceptible to spiritual influences as to receive these impressions repeatedly, and to have them strong enough for him to understand just how they desire him to proceed, then he may be sensitive and susceptible enough to receive from his spirit friends or guides some information or knowledge concerning the why and wherefore of their guidance.

It may be that what 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 it is that is exercising an influence upon him. If he finds it is his trusted friends, and those who are worthy of his confidence, that 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 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 exercised finds he is guided by such a character, 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 order to be a medium for the spirit-world. It is not necessary or wise for one to become so thoroughly negative and susceptible to external influences as to prove to be a mere machine, 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, previous to or after entering the human form? In either case, from whence come these distinguishing elemental characteristics?

A.—Spirit, that has never, in any age, inhabited a human form upon this planet or some other, but is for the first time drawn into contact with the physical condition, in order to not only express itself, but also to develop its characteristics, is not vicious, nor is it good; it must spring primarily from the Great Fountain 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 contact with all sorts of environments and conditions, and many of these cast-off elements, which are gathered by the spirit to itself, and these elements partake of that from which they spring, however earthly and material they may be; consequently the spirit has much to contend with, much to wade through, much to struggle against in its passage through the material state, and in its contact with the physical universe.

Does the spirit, then, become vicious, or is it the external man that gathers these unlively traits of character? The pure white line or flame, we might say, of spiritual life, we call the soul, never becomes contaminated; always remains the same, and only unfolds in power through the eternal ages of experience 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 expresses thought, and sends out ideas. That sometimes may become contaminated, may send out unholy thoughts, may send out impure influences, partly because these have been gathered in its contact with the material, and sensual life, and partly because it does not understand itself, and has not as yet developed the highest and holiest 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 the intelligence which imbues it, and consequently it may commit a wrong act or may perform a glorious deed, according to the inspiration which the indwelling 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 Love and Truth and Intelligence, must of necessity be pure, but it does not nor cannot express itself intelligently and actively as a spirit until it comes into contact with the spiritual nature; 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.

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 developed in his line of practice, who understands his own powers, and understands his spiritual attendants sufficiently to rely upon them for assistance in his work, will not be affected by changes in the atmosphere, weather, or anything else that occurs in his 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 magnetic power of his own system will not be of that quality likely to assist those who are weak and suffering, nor will his spiritual attendants be able to impart through his organism such spiritual magnetism as they desire for the benefit of his patients. His physical system, for the time, becomes clogged, the vital fluid is not equal in circulation, there are parts congested, and consequently he will be in no condition to treat his patients magnetically or otherwise. But if the healer is in a condition of health, if his mind is undisturbed—very much depends upon the state of the mind, with mediums of all classes, concerning the purity of that which is given through the organism—if the mental and physical condi-

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 patient 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 temperature; 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 tissue 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 Seance 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 learned 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 spirit home.

I am attracted back to my dear son, yet dwelling 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 voice of the spirit, which many times speaks so loudly. This is different from the earlier teachings that have been given us. In this age of enlightenment 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 Angel of Life came to bid me follow to the company of the loved ones gone before.

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. The last year appeared much longer to me than the six years before it, for after my loving companion was taken out of the home loneliness crept over me, although my dear children were very kind to me. I would like to tell to-day God and learn all you can, and come into communication with us whenever there is a privilege granted you. Dear children, you did not mourn me as you would 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 summer came to me. I say "dear," for I was glad when they came to me. "My dear," my 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.

And now a word for the neighbors who were so kind. When they found that I must have gone, they thought 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 immortality was given me. It seems to me like a few months, but I may be mistaken, because we do not reckon time as you do here. John Morse, of Middlefield, Ohio.

Fred Weston.

The water! 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 not get started at first, so you will readily understand 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. I 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 not think I did not know what was going on. They did not send me to a bad place—if they had I should not have gone, for our lives have been all the same. I find now our lives have been all the same. 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 concerning identification; it will give the friends consolation when sorrow comes.

I have heard people say, since I passed away, "I wonder if I 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 consciousness. I do not remember the time when 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 he 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 privileged to speak here. Do not think this is the first time I have been here; I have been listening and learning all I could since I found I could come to this place. Fred Weston, of Wakefield, Mass.

Rebecca J. H. Hayward.

It is many years since they said I was dead. Oh! how cruel is the word death, how much sadness and sorrow has it brought to loving hearts! I think they should speak of our entering into life, for that is what it really is.

I did not understand concerning spirit-communion before passing away, but opportunities are granted us for learning, if we will, in the 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 readily understand who has been speaking here to-day.

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

Minnie Tappan.

I just want to send heaps and heaps of love to the friends here. I want to send love to Brice Colby. I want to send love to Lotella's mother, 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 language sometimes, because the braves come to me, and the chiefs 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, 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 want to speak two, three, four times before, but they said I must wait, Father Pierpont said, "When it is time you'll speak, Minnie." I suppose that wasn't the time.

Oh! 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.

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 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 excited (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, but could hardly say a word. I waited 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 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 dwell 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 the mortal life—the show business, you understand. I have a better employment in the spirit-world, although if I were to speak privately, or to materialize, I think I should allude to the old business, because it would be a proof to the friends that it was Howland speaking. I am very happy in my work in spirit-life, for I find it is a life of activity; not only 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 halfway. 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.

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 do not 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 the same yourselves. I feel that every mortal before me, on throwing off the old garment of clay, will be anxious to come into communication with some one on earth. In the spirit-world I have met none who have progressed 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 spirits. I am not here to find fault, or to pick flaws with one of them. I wish them to know that I speak here to-day; and I will say to you I know I am not forgotten in Blackstone. Col. Sabin Pond.

SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

Dec. 29 (Continued).—Amory Morse; Joseph L. Tompkins; Carrie Polson; Andrew F. Hitchcock; Jennie Olson; Jennie Ellis.

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

As per dates will appear in due course.

Jan. 31.—John Chandler; Sarah A. Bateman; George W. Rice; Elizabeth Baber; Mrs. Sally Giese; Newell Stevens; George Parker; Nathan Hill; Isa Richardson; George 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 employe, 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 associated 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 leaving-taking or strikes are frequently attended with distressing results, it is also well known, on the other hand, that they are often the only means, apparently, of securing even the first step toward a recognition of anything like equity. Yet I hold that no strike should be entered upon until every other reasonable measure of settlement has been exhausted, and not even then unless there is a fair prospect of success; and this is now the settled policy of the great army of Locomotive Engineers, the Knights of Labor, the Trade Unionists and other large bodies of organized labor. But one does not need to be told that this item of

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 cooperation, 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, 1890.

IN THE YEAR TEN THOUSAND.

Second Manhattan.

I, too, have heard of lawless days like these. Though some historians would contend, I think, that this is at the root of all events; that of past our fourth child—was, indeed, the story of how a man could rise in wealth, above his fellows, by the state undid. And from the assumption 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 only a curse, but how Woman to man was held inferior. Not ably an equal; how some lives were cursed With strain of toll from youth to age, while some Dashed in unnumbered shipwrecks, not then. The duty and pride of every soul, as man, Nor barred from, as now, against fatigue; With zeal sole-void for general thrift, and crowned By individual leisure's boons of calm.

First Manhattan.

You draw from shadowy legend, yet we know That once our race was despoiled sunk In darkness like to this, and gloom and mystery. How the piteous 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 inconstantly We clutch as truth; but I, for my own part, Find weightiest cause of wonder when I note That even as late as our five-thousandth year (Though fifty-million were it aptly termed) Asia, 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 Manhattan.

Nay, you forget that then humanity Was not the brotherhood it since has grown. Ah! fool! It makes one shudder 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 Upon-eyed at the boundless ends of earth. Happy are we, by sweet vast union joined, Not groped in groves like beasts that gnash their fangs At neighbor beasts—wile, while new epochs dawn, And, yet above all ages, the noblest of all, Rising toward some serene discerned ideal Of progress, ever rising, faltering not By one least pause of retrospection!

—Edgar Fawcett, in Arena for February

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. Whipple, "Concerning Christmas," R. C. Adams, "Good Without God," and the editor, James H. West, an address delivered by him in Providence upon "Christianity and Forgiveness." Boston: 198 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 examples of the New England village library, that of Woburn, Mass., with illustrations; and twenty-three photo-engravings, including one of the Spiritual Temple, 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.

CASSILL'S FAMILY MAGAZINE.—"The Mistress of the White House" is the subject of a very readable sketch, illustrated with portraits of Mrs. Cleveland 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 "Latent 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: Thorpe Pub. Co.

THE KINDERGARTEN.—A portrait and brief sketch of Elizabeth P. Peabody, a woman who was the first to introduce the Froebel 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 Haydensville, 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 great military in the autumn of her last illness. Her husband and Mr. and Mrs. Banks.

"The cause that lacked assistance, the wrong that needed forgiveness," found her ready for the work. Her sense of justice and love of truth, and her life and ending could be seen in the expression of her face and her convictions. After forty-seven years of companionship, their mutual spiritualistic faith enables her husband unhesitatingly to say: "No nobler task has passed 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 hymn, followed by the tender and impressive reading of Mrs. Holmes' and ending with a beautiful poem, "I Still Live," a favorite of the

Spirit of the Press.

Fundy's Tides.

A RISE OF SEVENTY-FIVE FEET AT THE HEAD OF THE BAY.

The Bay of Fundy forms a cul-de-sac at which the Atlantic ocean seems to have taken a spite, and at regular intervals pours in its waters violently and with intent to do all possible harm. Take for instance the harbor of St. John. In most parts of the world a tide of from six to ten feet is quite sufficient to satisfy all reasonable demands. In St. John harbor the tide rises twenty or twenty-five feet on an ordinary day, and occasionally varies the monotony by pushing the mark up three or four feet, as the humor seizes it, and I was never struck so much with anything in my life as with this advance and receding of the waters. I have described the narrow gorge through which the St. John river is forced into the Bay of Fundy. At low tide, where the water drops into the bay, there is a fall of some ten feet, the channel being very rough and impassable for vessels of any description. At high water the fall is the other way, the bay falling into the river.

This was the first time that I had ever seen a river with the water flowing from its mouth toward its source, and this occurs every day in the St. John. One good effect of the tide is this, that when it is half up or half down, the river is level with the harbor, and then the immense number of timber barges and other craft, which have gathered in the river while waiting for the rise and fall, are able to run nicely and easily out into the harbor.

St. John, be it understood, is a great port for shipping. At any day you can see a dozen of the largest ocean-going vessels loading deals for different parts of the world. This timber comes down the St. John river. Tight across the Bay of Fundy, almost exactly opposite St. John, is Digby. One would naturally suppose that the height of the tide in St. John and Digby would be the same, and this is where one would be badly mistaken.

The rise of the tide in Digby is exactly twenty-three feet as compared with twenty-one feet in St. John, and a spring tide, they tell me, frequently reaches as high as thirty-one or thirty-two feet. At Digby the wharves are built with double decks, the upper deck for high tides, and the lower deck, twenty seven feet below it, which is reached by a slanting roadway, is used for low tides.

I doubt if there is anything in the world more ghastly and dreary-looking than the appearance of Digby's double-decked dock at low tide.

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 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 accuracy of this statement, but the people of Annapolis declare that their tide rises thirty-two feet on ordinary occasions, and from the appearance 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.

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 going to see. The head of the advancing tide is called "a bore."

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 an idea of what a "bore" is, and what a turn of the tide means. At the Minas Basin this wall of water comes bearing around the headland like an express train, and the man who was down on the flat sands of the bay at this time stood a remarkably good chance of never leaving those sands 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 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.

A comparatively new avenue of employment for women, particularly for intelligent and educated women, is that of purveyor of information on topics of the day. The plan originated 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 company was thrown by a question of the nature of "Where is Samoa, by the way?" and she, who, including herself, knew for a certainty, although several more or less lazily correct surmises were given. The bright woman, whose resources needed eking out, saw her opportunity. Within a week she had sent out to various ladies of her acquaintance 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. A. B. Severance, a 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 tongue. Fully a score of ladies were present, from which number a class of ten for a course of the talks was evolved. The terms were a dollar apiece, 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 entire series, the bright lecturer had secured classes both in Brooklyn and Jersey City, and this year her scheme has so enlarged upon her hands that four days in the week she is at work morning and afternoon, for, in addition to the three cities, she has classes in several suburban communities. One lecture, of course, serves for a week's work, and as she will take no class of less than ten paying members, it may readily be seen that the work is profitable. It is also pleasant and not difficult. The newspapers furnish her with topics, and an afternoon at the public library affords the information needed. Occasionally, though not often, a fashionable book is the subject of a talk; the gist of such, however, is usually so readily obtained through any one of the innumerable newspaper and periodical reviews that the value of comment is not so obvious as in the case of other popular topics. The success of the pioneer in the work has been of a nature to attract others to non-conventional fields. Two charming women in Sonoma Falls have taken to the parlor platform, joining forces in the undertaking, and have flourishing classes, not only in the village named, but in Waterloo and Syracuse, with designs upon adjacent neighborhoods. All of the talkers make a specialty of complete and accurate information upon the topic discussed, rather than voicing their individual opinion upon it. It is a gratifying comment upon the growth of the standard of development in village communities that the disciples of the metropolitan lecturer so quickly scoured their audiences.

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

CONSUMPTION SURELY CURED.
To the Editor:—Please inform your readers that I have a positive remedy for above named disease. By its use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address, and I will send them their Express and P. O. address.

Respectfully,
T. A. BLOOM, M. D., 181 Pearl Street, New York.

Advertisements.



Some Children Growing Too Fast become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

SCOTT'S EMULSION
OF PURE COD LIVER OIL AND HYPOPHOSPHITES
Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Avoid substitutions offered.

DR. G. A. PEIRCE,

SPRINGS, Magnetic Healing Medium, Trance, Clairvoyant, &c., for Doctoring Sick and Infirm People through Letter, Correspondence and other ways. 37 years of successful practice of this system gives him a long list of cures.

He will Answer Orders from any distance for this treatment, consisting of Diagnosis the person's diseases, if curable, &c.; Prescriptions of simple remedies, with advice, and spirit magnetized, medicated, powerful curative Healing Papers, Letter, or other articles, prepared for each case, upon receipt of **REMITTANCE**, viz.: For a Sample or Trial, which may be all that will need to cure. Enclose with Order book of patient's hair or recent writing, statement of age, sex, full name, residence, description of illness, and \$1.00; or for a Full Treatment, proceed to let one or two weeks or less, or a month or longer, according to the long standing, severity and needs of the case, send \$2.00, or \$3.00, or more. **Remittance Separate, Only Ten Cents.** Letter Address, **DR. G. A. PEIRCE, P. O. Box 1195, Lewiston, Maine.**

J. A. SHELHAMER, MAGNETIC HEALER,

Office 8½ Bosworth Street, (Room 5) Boston.

WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Lungs, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and bark, with full directions for preparing, sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms. Address care **BANNER OF LIGHT.**

DR. F. L. H. WILLIS

May be Addressed until further notice.

46 Avenue B, Vick Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease psychically. He claims that he has never failed in any case of diagnosis, and he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims special skill in the treatment of all diseases of the brain and nervous system, such as, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

DR. J. R. NEWTON

STILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS. J. R. NEWTON. Send for circulars to MRS. J. R. NEWTON, P. O. Station G, New York City.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; mark changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful in the physical world; adaptation of those intending marriage; and hints to the laboriously married. Full delineation, \$2.00; and four-cent stamp. Brief delineation, \$1.00; and four-cent stamp. Address, **MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, Oct. 5, 6th White Water, Waterville, Me., Wis.**

IF HEALTH IS WORTH

\$5,000,

OUR Magnetic Shields are worth \$5,000 exactly. It will cost you \$1 only to protect your health. Send for circulars to our Post Office (Boston) by mail, \$1. We are not afraid to publish this testimony to the world. There is only ONE result of your four-cent shield: headaches stop, blood circulates, pains and aches depart. Warm feet all winter are a sure sign of health. The cost, by express, is only \$1.00, or three pairs for \$2.00, and be received.

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A SOVEREIGN REMEDY FOR COUGHS, COLDS, INFLUENZA, DIPHTHERIA, AND ALL DISORDERS OF THE THROAT, LUNGS, AND BRONCHES. The Physician who successfully treated over eight hundred cases of Diphtheria in the winter of '84-85, and five, never losing a case, sold at any office, or sent to any part of the world on receipt of price.

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TEST MEDIUM.

WILL hold Test and Message Circles at 111 Market Place, rear of 23 Market Street, Lynn, Mass. Wednesday evenings, at 8 sharp, and Sunday at 2 P. M. Mr. Stiles refers to Dr. J. R. C. Cuck, by whom he was developed.

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit friends. Send lock of hair, or handkerchief, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 193 4th Street, Milwaukee, Wis.

ASTONISHING OFFER.

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

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BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-cent stamps, lock of hair, name, age and sex. We will diagnose your case FREE by independent spirit-writing. Address DR. J. S. LOUGHEE, Worcester, Mass.

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THE BLIND MEDIUM, will give Readings by Letter, giving future business prospects and other items of interest. Lock of hair and stamp. Address, Detroit, Mich.

\$60 ADVANCE

ALLOWED each month. Steady employment at home or traveling. No soliciting. Duties easy. Address, HAFER & CO., Piqua, O. Post. Cards. Address, with stamp, HAFER & CO., Piqua, O. Sept. 21.

Karl Anderson, Astrologer,

ROOM 8, 85 Bosworth Street, Boston, Mass. Office hours 10 P. M. to 6 P. M. Evenings by appointment.

\$75.00 to \$250.00 A MONTH

can be made working for us. Persons per month. We will furnish a horse and give you time to the business. For more particulars, see our circulars. Address, J. E. JOHNSON & CO., 100 Main St., Richmond, Va.

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DIAGNOSIS FREE.

SEND two 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a WILLINGLY DIAGNOSIS OF YOUR AILMENTS. Address, C. G. BARTON, P. O. Principal, Magnetic Institute, Grand Rapids, Mich. Jan. 1.

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Developing and Business Medium,

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Clairvoyant Physician,

No. 1581 Washington Street,

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Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

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WILL give Sittings at No. 55 Rutland street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednesdays at 8 P. M.

GEORGE T. ALBRO, MANAGER.

Jan. 4.

DR. STANSBURY,

INDEPENDENT SLATE-WRITING, and Trance Sittings for Business, Health, and Development, \$2.00. No. 443 Shawmut Avenue, near West Newton street, Boston. Hours 10 A. M. to 4 P. M., and 6 to 8 P. M. Free Diagnosis 9 to 10 A. M.

E. A. Pratt

BOTANIC, Magnetic and Clairvoyant Physician, 130 Dartmouth street, Hotel Austin, Boston, Mass. Thursdays, Fridays, Saturdays and Sundays, 10 A. M. to 5 P. M. At Providence, R. I., Perrin House, every Tuesday, 9 A. M. to 5 P. M.

Feb. 15.

MATERIALIZATION.

MRS. C. B. BLISS will hold sittings on Friday, Saturday and Sunday at 8 P. M., and Sunday, Tuesday and Wednesday at 2:30 P. M., at 8 Dwyer street, Boston.

Feb. 1.

MRS. H. B. FAY

WILL hold Sittings at Hotel Adelphi, 2161 Washington street, Suite 15, Thursday and Saturday, at 2:30, and Sunday at 8 P. M. (Take Elevator.)

Feb. 15.

Miss J. Rhind, Seer,

31 COMMON STREET, BOSTON. Private sittings on 31 business. Mental healing by sittings. Sittings by letters send \$2. age and sex, in own handwriting. Circles Monday 7 P. M., Thursday 3 P. M.

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.

Feb. 15.

A. HAYWARD, Magnetist,

156 W. Brookline street, Boston. He gives sittings at 10 A. M. to 12 P. M. when medicine fails. Hours 9 to 4, other times will visit the sick. For 18 years he has had signal success in cures with his powerful Spirit Magnetized Paper, 2 packages by mail, \$1.00.

Jan. 4.

MRS. M. J. BUTLER

will receive her patients on Tuesdays and Thursdays, from 9 to 12 A. M. at her residence, on Longwood Avenue, Brookline. Long wood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients.

Feb. 1.

Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM, 48 Tremont street, Boston. Private sittings daily. Will answer calls for Platform Tests.

Feb. 1.

Miss C. B. Forbes,

TEST and Business Medium, 6 James street, Franklin Square, Boston. Hours 9 to 12 A. M. 2 to 4 P. M.

Feb. 1.

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.

Jan. 15.

Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 136 Chandler street, Boston.

Feb. 15.

Miss J. M. Grant,

TEST and Business Medium. Office hours of Light Building, 85 Bosworth street, Room 7. Hours 9 to 6.

Feb. 1.

If You Want Advice from Spirit-Friends,

SEND \$1.00 and good Private Sittings by Letter to MRS. L. H. FROST, 38 North street, Roxbury, Mass.

Feb. 15.

Removed.

MRS. L. M. WHITING, Massage, formerly with Dr. Munroe, has moved to Hotel Tremont, Suite 19, 232 Columbus Avenue, Boston, Mass. Take Elevator.

Feb. 15.

Miss L. E. Smith,

MEDIUM. Circles Sunday, Tuesday and Friday at 3 P. M. Wednesday at 3 P. M. 693 Tremont street, Boston.

Feb. 15.

MRS. K. E. FISHER, Magnetic and Electric

Physician, 156 W. Brookline street, corner Shawmut Avenue. Magnetic and Massage Treatment. Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths.

Dec. 21.

Mrs. J. W. Mansfield,

MASSAGE and Magnetism, 115 Tremont street, Room 42, Boston. Take elevator.

Feb. 8.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, removed to No. 233 Tremont street, Boston.

Feb. 15.

Mrs. Kate R. Stiles.

SITTINGS daily at 43 Dwight street, Boston. Hours 9 to 12 A. M. 2 to 6 P. M.

Feb. 8.

SIX QUESTIONS answered of reading given

by spirit power for 50 cents and two 2-cent stamps. MARGUERITE BURTON, 1472 Washington street, Boston.

Feb. 1.

MRS. HATTIE YOUNG,

TRANCE and Business Medium, 180 A Tremont street, Room 5, Boston.

Feb. 8.

MISS L. BARNICOAT, Lecturer, Test, Medical

and Magnetic Medium, 115 Tremont street, Boston.

Dec. 7.

MISS KNOX, Test, Business and Medical Me-

dium. Sittings daily. 208 Tremont street, Boston.

Feb. 8.

MRS. J. C. EWELL, Magnetic and Inspira-

tional Medium, 96 West Springfield street, Boston.

Feb. 1.

DR. FRED CROCKETT, Magnetic and Med-

ical Medium, 31 Common street, Boston.

Feb. 8.

DR. A. H. RICHARDSON, Magnetic Healer,

Waverley House, Charlestown. At Oct. 5.

DR. F. H. ROSCOE,

RHODE ISLAND'S celebrated Clairvoyant and Trance Medium, is spending the winter at No. 1706 L Street, N. W., Washington, D. C. Dr. Roscoe can be engaged for post-lecture sittings, séances, also funerals. Address as above.

Jan. 25.

Gray Hair Restored in Three Days.

To its original color, free from all poisons. It stops the hair from falling, and makes it grow. Powders to make it come out, and a receipt of 50 cents, and 2-cent stamps to make 2-cent stamps taken. Send for Circulars. Address MRS. ANNA CONNELLY, 714 Noble st., Philadelphia, Pa.

Feb. 1.

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ALL Tumors CURED; no knife; no blood free. DR. GEORGE BUSH, 185 Elm St., Cincinnati, O.

Feb. 8.

MRS. JENNIE CROUSE, Business, Test and Medical Medium, 618 questions answered by mail, 50 cents and stamp. Write to the New York State Free Thinking Association at Watkins, N. Y., Aug. 26th, 1892.

Feb. 15.

INSPIRATIONAL AND TRANCE SPEAKING. A paper read before the Conference of Spiritualists, held at Lawson's Rooms, 144 Gower street, London, W. C. Eng., by Mr. F. H. Roscoe.

This lecture will be read with comment, as it does, at a special session of the Conference of Spiritualists, held at Lawson's Rooms, 144 Gower street, London, W. C. Eng., by Mr. F. H. Roscoe.

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This lecture will be read with

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