VOL. LXVI.

COLBY & RICH, 9 Besworth St., Beston, Mass.

BOSTON, SATURDAY, FEBRUARY 22,

83.00 Per Annum, Postage Free.

NO. 24.

TABLE OF CONTENTS.

FIRST PAGE .- Original Essays: The Spiritual Facts of the Ages; Psychical Societies. What the Years Bring.

SECOND PAGE. - The Spiritual Rostrum: "Love is Better than Gold." Banner Correspondence: Letters from New York, California, Massachusetts, Oregon, Vermont, and

THIRD PAGE.-Poetry: Only a Whisper. Spiritual Phenom ena: Personal Experiences with Chas, E. Watkins. Obit-

FOURTH PAGE.—"Mr. Bellamy's Nationalism." Crimes Against Criminals. The Need of Fortitude. Silence and Expression. The Present Outlook, etc.

FIFTH PAGE.—Fulfillment of Dreams. Newsy Notes and Pithy Points. Movements of Platform Lecturers. New Advertisements, etc. 81XTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Long-

ley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Poetry: After the Curfew. A Wonderful Test. Quarterly Convention. SEVENTH PAGE .- Poetry: Thought Odors. The Way to

Grow Old. Law Governs the Universe. Mediums in Boston, Miscellaneous Advertisements.

EIGHTH PAGE.-Spiritualist Meetings in Boston, New York and Elsewhere. Medical Legislation in the Bay State. Materialization, etc.

Original Essays.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. X.—THE ANCIENT JEWS.

that Hindus, Persians, Egyptians, Chaldeans, antly proven by the history of the patriarchs Chinese, Thibetans, Greeks, Romans and Norse- and sages of all the Oriental nations, a large men, all cherished a faith in spiritual intercourse and spiritual manifestations.

These nations all believed in a great company of spirits who mediated between what they conceived to be the Supreme Spirit, or source of all life, and his earthly children, whose hearts, realizing the immense distance between the infinite and the finite, yet sought a connection with this fountain-source of life through these intermediate agents, or ministering spirits.

From all these nations we have gleaned abundant testimony that our faith, as Spiritualists, is the natural, spontaneous faith of the human soul, drawing sympathy and help from a source higher than the human; and that through all time since the first mortal put on whispering to listening souls, assuring them of a celestial origin and a celestial destiny; and from time to time these ancient peoples caught glimpses of the radiant garments of these heavenly messengers, and left on stone and parchment the wonderful records we have been

Thus far, we have found that every nation had its inspired poets and prophets, its seers, its mediums, who uttered oracles, interpreted and spoke of their commands as the commands dreams, performed miracles of beneficence, and received sacred laws directly from the ishing in the wilderness, "The angel of God hands of celestial visitants; laws given for the called to her out of heaven," and she called guidance, elevation and improvement of hu- the name of the Lord that spake unto her,

We have found in all these old nations, men and women whose natures brought them nearer to the spiritual than other mortals were able for God is evident from the fact that he is repto get, and standing thus upon a higher plane of spiritual unfoldment, they received and reflected the things of the spirit, gave utterance from Abraham." And yet the New Testato the inspirations that they caught, and were | ment says: "No man hath at any time seen loved and honored by their contemporaries, and called "Men of God," "Prophets," "Medi- is false, the old or the new? Neither. Spirits

Lovingly and solemnly their voices sound down to us from afar as they claim kindred faith with us, and assure us that the world is them as God, and spoke of their commands as governed by immutable and eternal law, and | the commands of God. How clearly is this not by the whims of a personal deity, and seen in the eighteenth chapter of Genesis: hence that all spiritual laws are as fixed and unchanging as the laws that hold suns and systems to their orbits.

mortality of spirit, and for ages it has been the effort of wise men to prove it; but a far of them as God. sublimer thing to prove is the eternity and unity of all manifestations of the spirit.

We have reached a point in our investigations that brings us a step nearer to our own time, inasmuch as we take the history of that nation in which was born the reputed founder of Christianity—the Jews.

The Jewish Cabala makes this assertion: "The great schoolmaster who first instructed men and angels in the letters of the Divine Al- | the voice of God. phabet was God, the Father of Spirits; and the means of teaching were, intuition, inspiration, and besides, direct communication with these angels of God, as a man speaks with his friend."

In our researches in this nation, we shall draw our facts principally from the Jewish and a wonderful medium, and that nation to have Christian Scriptures, which we shall find rich with proofs of the position we have taken.

Science compels us to believe in the unity of philosophy of unity to our spiritual faith, then truths and developments of the past with those possible in one age is, under like conditions, by the workings of the same laws, not only possible but inevitable in all ages.

The history of the Jews commences with Abraham, who was born in Chaldea 2,000 years B. C. Chaldea, as we have already seen, was old and very famous even in the days of Abraham, and there is very strong circumstantial evidence that he was educated in all the sacred sciences of Chaldea, which included Astrology and Thaumaturgy or Wonder-Working.

The Jewish historian, Josephus, says of him:

hearers, and not mistaken in his opinions."

The life of Abraham is full of spiritual manifestations. The evidence is very clear, gained from both the sacred and profane history of the Jews, that he was a medium of remarkable powers and susceptibilities. He was a clairvoyant, or seeing medium, and saw the angelic messengers that came to him on errands of beneficence connected with the progressive development of the wonderful destiny that they enshrouded in his future. He was a clairaudient medium, hearing the voices of the spirits and conversing audibly with them. He had visions, even as the mediums of to-day have. Through these visions the wonderful part he was himself to play in the destiny of a nation yet unborn was revealed to him.

Josephus tells us that he possessed remarkablegifts of healing; that he wore a jewel about | truth of the guardianship of angels. his neck with which he cured the sick. But one of the most remarkable lessons that we learn from his history is that of the power of faith. So great was his faith that he saw meaning in every manifestation of the spirit. However insignificant the thing might seem to us of the present day, to him it was no trifle, but pregnant with meaning. He obeyed the voice of every dream, and yielded himself like a docile child to the influences by which he was so wonderfully led.

While living the unsophisticated life of a shepherd in Ur of Chaldea, a life which naturally We have ascertained in our researches thus brings the mind into the highest degree of confar among the spiritual facts of bye-gone ago templation on spiritual things, as is most abundanced the province of the potential things are set to be a provinced to a province of the provinced the provinced to a prov brings the mind into the highest degree of conproportion of whom were shepherds, he heard a spirit voice speaking to him. It bade him leave the pleasant land in which was his home and go to a strange country of which he knew nothing, where he should become the founder of a great people. Without questioning, he obeyed the mandate of the spirit, and with his 16. goods and chattels, his family and herds, he went forth among strangers in the land of Canaan. There he implicitly followed the directions of the spirits who were guiding and controlling his destiny. The record tells us of the angels of God that appeared and reappeared to him. But what spiritual faculty was then alive that is not alive now? At one time three celestial visitants entered his tent, so substantially and fully materialized that they partook of immortality, have these spirit-voices been | bread and veal with him. They were men, the record says, and yet angels of the Lord. But by what surer presence was Abraham guided and kept than guides and keeps every child of humanity?

It is worthy of note here that in almost every Old Testament narration of spiritual apthat appeared to them, they often believed them to be really and truly God, and thought of God. When Hagar and Ishmael were per-Thou God." On several occasions we are told that the angels of God called to Abraham out of heaven, and that he mistook the angels resented as talking familiarly with God. "And God left off talking with him and went up God." "No man can see God and live." Which appeared to those old patriarchs, and in their ignorance and reverential awe, recognizing their celestial appearance, they addressed "And the Lord appeared unto him in the plains of Mamre, and lifting up his eyes and looking, lo, three men stood by him." -Allthree-men as my Lord, and afterward speaks

Genesis, nineteenth chapter, we read that there came two angels to Sodom at evening, and Lot, seeing them, rose up to meet them, and he addressed them as "my lords," and afterward spoke of them as God.

The angel commanding Abraham to slay Isaac, and afterward calling unto him from out of the heavens forbidding him to do it, is cent, that Balaam might be prevailed upon to another familiar instance. This, to him, was

But we must hasten on, for so abundant are the spiritual manifestations of this period that we cannot glance at even a tenth part of them. Enough has been shown of Abraham, however, the founder of the Jewish nation, to prove him had its foundation laid in Spiritualism; and as we proceed we shall learn that all the prestige and glory it afterward achieved, it owed the past with the present, and if we link this | solely to its obedience to spiritual guidance | and direction as revealed through its seers and manifestations.

> archs, not only in dreams, but visibly in their standing in the way, and, frightened, turned waking moments.

he met an angel so substantially materialized left, the ass fell down. This roused Balaam's convinced of any one thing about them, I would that he wrestled with him, and prevailed anger, and he began to beat the ass. Where- stop using my time in that foolish way, and against him.

come to him. Jacob himself said: "I have seen God face to face, and my life is preserved," evidently believing that this spirit or angel was God.

Who does not remember that glorious vision of Jacob's on the way to Padan-aram? The heavens were opened, and the celestial radiance of the immortal realm reached even to the lonely spot where the young wanderer slumbered upon his pillow of stone, and down that glorious pathway of light stretched a ladder, on whose shining steps trod angels of love ascending and descending, and over them all one great angel whom Jacob styled the Lord, and this angel spake, and in audible tones gave utterance to that blessed truth that has come home to so many of our hearts, bringing with it a joy and a peace beyond expression—the

"Behold I am with thee, and will keep thee in all places whithersoever thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."—Gen. xxviii: 15.

Through all the ages that celestial ladder has remained, and its lower round is planted close to the pillow of many a weary, grief-stricken slumberer, and its radiant steps are trodden by the feet of his own loved ones whom he mourns as lost, and who in tones, alas! so often unheeded, are calling unto him in the midst of his grief and despair, "I am with thee, and will keep thee in all places whither thou goest."

We find that the ancient idea prevalent in many of the nations that a spirit of prophecy rested on souls about to enter the spirit-life, was common among the ancient Jews, for all his sons, and when his grandchildren were called to his bedside, he said: "The God of Abraham and Isaac, the angel which redeemed me from all evil, bless the lads." Gen. xlviii:

The Jewish Rabbins, in their commentaries, avow the belief of their ancestors in the mediation of spirits, and declare that they evoked the angels to avert evils from them.

The sale of Joseph by his brethren first brought the Jewish nation into close relations with Egypt. Of the remarkable mediumistic powers of Joseph we have a clear, consistent and beautiful narration. From his childhood he was a dreamer; had visions; saw in his visions his future mapped out before him; and by reason of his mediumistic powers fell into difficulty with his brothers, and was sold by them a slave into Egypt. In his remarkable career dreams, practiced divinations, which, as we side forty days more, during which he was to Hallucinations, Hypnotic Experiments, etc.; reading that assure us of the fact that this pearance, both terms are applied to the same have repeatedly seen, were simply spiritual drink a small measure of water prescribed for but this one point I consider vital, and if refaith has its foundation in the yearning depths appearance, viz., God and Angel, showing that phenomena corresponding in every respect each day, and eat a prescribed quantity of ported on favorably would give the Psychical ith those of to-day, and practiced soothsaying or prophecy by means of the cup which he prophet did what the word of the Lord comcaused to be placed in Benjamin's sack, and manded, to foreshow what Jerusalem would which he described as "the cup whereby he divined.'

In our articles on Egypt we gave proofs of the remarkable mediumistic powers of Moses and Aaron, therefore we pass them by here. Suffice it to say that we find in the writings spiritual mediumship most clearly defined: trance, ecstasy, seeing spirits, healing the sick, physical manifestations, etc.

The history of Balaam, as related in Numbers xxii, is exceedingly graphic and interesting, showing his mediumistic powers as manifested in visions and prophecies, and proving that not alone the prophets of Israel had visions and spiritual gifts, but they were also scattered among the neighboring peoples. The Moabites and Midianites, fearing the Israelites, favored an alliance, but wishing to fight, they had recourse to Balaam, who was renowned for his powers as soothsayer or prophet-medium. They sent messengers unto him with money, proving that it was customary at that early day to pay mediums for their ser-We have talked a great deal about the im- through the chapter Abraham addresses these vices, and begged him to curse the strange nation.

Balaam told them to remain over night, and in the morning, having consulted his spirits, he God, and that it was not permitted him either to curse them or go to the Moabites.

Then the King of the Moabites, thinking that sufficient value, sent others still more magnificome to him and curse the Israelites.

Balaam replied: "If Balak would give me beyond the word of the Lord my God to do less or more." Here we note that Balaam applied the terms Lord and God to his controlling spirit-influence, even as did the Hebrew prophets and seers. And yet, after he had been of their Proceedings. These consist of reports his ass and went forth to the Prince of the Moabites. And the record says: "God's anger was kindled against him as he went: And we can with safety compare the spiritual prophets, its mediums, those whose minds the Angel of the Lord stood in the way for were open to spiritual impressions, and who an adversary against them." But Balaam, of the present, and demonstrate that what was understood the means of obtaining spiritual having been false to his spiritual gifts, could not see this angel; his spiritual vision was We find, as we proceed, that angels are spok- closed. But mark this curious circumstance: en of as appearing constantly to all the patri- The ass saw the spirit with the drawn sword aside into the field, and forced by Balaam, to 'Jacob went on his way, and the angels of get her back into the pathway where he could the simple phenomena of Spiritualism, as well God met him, and when Jacob saw them he see nothing, crushed her foot against a wall, as other relations of mind to matter, and was said, this is God's host." On another occasion and there being no room to turn aside right or not ready to report to the world that I was upon the angel spoke to him in such a manner wait till I arrived on the other side to finish Josephus tells us that the angel used a voice, that the voice seemed to come from the mouth my investigations. But there is no need of

understanding all things and persuading his | the victory a sign of great blessings that should | treatment; then he recovered his spiritual vision and saw the angel. His conscience smote him. He acknowledged his sin in having been so false to his spiritual guides, and he wished to return; but the angel bade him go on his journey, and not speak only as the Lord placed words in his mouth. This he promised to do, and kept his promises against all the bribes of Balak, and according to his inspirations he blessed the people of Israel, instead of cursing them, foretold their increase, and then, "in a trance, but having his eyes open," he gave utterance to those remarkable words: "I shall see him, but not now. I shall behold him, but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel. Out of Jacob shall come he that shall have dominion.'

Who that knows anything about modern mediums has not seen scores of them in precisely the same condition so graphically and tersely described in this deeply-interesting narrative - in a trance with eyes open and fixed, abstracted from all external things, and thus describing the visions seen by the eye of

We have heard a great deal said, since the advent of Modern Spiritualism, about the absurdity and puerility of its manifestations. With what contempt people speak of rapping and tipping spirits, as if spirits would come and do such things! How much contempt is constantly being heaped upon mediums who follow their impressions and allow themselves to be influenced as controls see fit.

This has been a favorite hobby with our op ponents, and they have ridden it faithfully from the start. But in closing our article let us cite a few instances of the conduct of cer-Jacob on his death-bed foretold the destiny of | tain ancient Jewish mediums and their manifestations, and see how they compare with those of the present day.

When Saul prophesied before Samuel, he lay down naked all day and all night. I. Sam.

Isaiah, by command of the Lord, walked taked and barefoot three years for a sign and a wonder upon Egypt and Ethiopia, to show that they should be led away captive by the king of Assyria, naked and barefoot like him.-Isaiah xx.

Zedekiah wore horns of iron on his head, and thrust with them like an ox, to show that the Israelites were to thrust down the Assyrians; and Jeremiah wore a yoke about his neck, to show that Israel should come under the yoke of Nebuchadnezzar.

God told Ezekiel to lie on his left side three hundred and ninety days, with a tile before there we have repeated proofs of the contin- him, on which was portrayed the city of Jeruuance of his spiritual gifts. He interpreted salem besieged, and then to lie on his right and the suffer in time of siege.

The directions given to Hosea, as coming from the Lord, are too gross, too indecent for insertion here. The curious may read them for themselves by turning to the book of Hosea. We need not remind you of the withered ascribed to Moses all the phases of modern gourd, the swimming axe, the fleece of wool, etc., etc. Is it possible to find anything among modern manifestations more puerile and absurd?

> But our article is exceeding limits, and we must stay it here, not having been able to touch upon the remarkable manifestations of the prophets.

We shall take these up in our next number. beginning with Samuel, and follow down the wonderful chain of events to the destruction of Jerusalem, with the striking marvels that occurred as precursors of that event.

PSYCHICAL SOCIETIES.

BY LITA BARNEY SAYLES.

The American Psychical Society is, it seems, deceased: died of starvation. A condition not surprising to me, in the least. I have found that investigators into spiritual phenomena always have needed their own convictions betold them that that people had been sent by fore becoming satisfied upon these subjects. And though they have often said to me, "We have confidence in your word, and in your ability to critically observe, and we desire to he had not sent money enough or presents of hear what you have to say about what you have witnessed, yet you will excuse us for desiring personal investigations." Certainly; this is to be expected; and why should the Society of Psychical Research expect else? They may his house full of silver and gold, I cannot go investigate for their own individual purposes, but that they can do without the expenses of running a society.

The English Society for Psychical Research was formed in 1882. I have before me Part XV. forbidden by his spirit-control to go, he was of experiments by various talented individfalse to his spiritual monitions, and saddled uals, but they give no report of the Society as a whole, and after seven or eight years' work and expense, do not inform the eager waiting world that they, as a Society, have come to one single conclusion. They only reiterate their first intention of approaching the various problems which it is attempting to solve "without prejudice or prepossession of any kind." They intend, after all this time, to go on "approaching"; but they say not a word about making a report of anything proved.

If I had spent seven years in investigating "He was a person of great sagacity, both for and spake unto him, and told him to consider of the ass, and upbraided him with his cruel such dallying. If people are in earnest they angry at the scheme,

can satisfy themselves in a short time and be willing to declare their faith. If the Society in question goes on to further examine the relations of spirit to matter, it may have an indefinite business before it, and doubtless will have; but the fact of spirit phenomena is not hard to solve, and a society like that, to be of use to practical people, should solve something as often as once in seven years, and report

All this is doubtless the reason why the American Society died. Our people are practical; they see no reason in putting money into a society that gives no reports, and that if it reported would not and could not convince individuals without their own investigations. Perhaps there is a class of people in England that can afford this, and that are interested in work that has no showing, and never expects to have. But I think Americans will not fall in with this way of doing.

The Secretary of the American Branch says: 'Did the Society as a whole come to such a conclusion (that the dead live and communicate with us) in seven or eight years it would be the most startling and unique thing in the history of scientific investigation since the world began." And, "surely you are hardly likely to see a report by the Society—a thousand individuals!" Well, I know "scientific investigation" may be and has been indefinitely delayed, as in the case of the Harvard Professors and the Seybert Commission; but I see no need for it, nor why "a scientific body of men' should require more time in forming conclusions, if they are in earnest in their investigations, than a merely common-sense person like myself may need, and that "seven or eight years" is quite long enough for the expectant public to wait. And as to the absurdity of expecting a report from a society composed of "a thousand individuals," I think the absurdity consists in the fact that this society has an existence, and never expects to come to any conclusion in matters they are supposed to be fully investigating.

If the Secretary means that it would be impossible to get a vote upon the subject, either by person or by letter, I should remind him that in some mysterious way the Society manages to voice its will-power to the extent of declaring its list of officers, and who it will have for a president, and other business. And one can imagine that a way might be found of declaring its convictions upon as vital a subject, as "do the dead live, and do they communicate with us?" if the Society ever meant to redeem its implied promises to pay. It is not of such moment whether it ever report, if it does not choose, upon Thought-Transference, origin in the ever of an son for its existence.

What the Years Bring.

Prof. Swing, of Chicago, in his sermon on the last Sunday of the old year, thus strikingly portrayed the change for the better which is now going on among the creeds:

"With science unfolding its wonders, with arts busy in a noble activity, with knowledge opening new fields of study, with the poor man gaining wider views and securing more of his just rights, with philanthropy more powerful in speech and deed, with religion changing into a simple inspiration of Jesus Christ, with the simple inspiration of Jesus Christ, with the whole age growing more and more intellectual and humane in its whole colorings, each new year should come full of the whispering of inspiration. The invitation is not to become rich or to become famous, for wealth and fame can come to but few, but the inspiring voices bid you rejoice in an age that has opened so many paths to so many shapes of good and beauty. Education, manners, politics and Christianity surround the modern citizen in the best form they have ever assumed upon earth. In such a moral landscape no day should seem empty or moral landscape no day should seem empty or

long.

Each spring and each autumn is refining the gold of religious doctrine. The deeper thought which has sat down by the field and has studied which has sat down by the field and has studied its soil and its plow and its grains; that genius that sat down by the wild rose and made it double-leafed, and gave it more perfume; that science that has eliminated bitterness from the olive, the apple and the orange has been among the Old and New Testaments and the creeds of men, and Christianity like the rose and the olive has responded to the new touch. Man stands exalted and God glorified. Your feet stand upon the borders of a new spring, in which falsehoods will not bud again, but in which the truths of Christ alone will grow which the truths of Christ alone will grow along the paths that lead to the church or through the valley of man's life.

So wonderful is the machinery of nature

So wonderful is the machinery of nature that manufactures for us these days and nights, these springs, summers and winters, this sunshine and cloud, these continents, seas and rivers, the budding tree and fields of grain, and so vast is the mind of man in the centre of all this pageantry, that, at last, when the last comes to each, the heart which has for so many years seen so many marks of the divine presence and greatness must feel that it is not to be deyears seen so many marks of the divine presence and greatness must feel that it is not to be de-serted at the grave. The Son of God and of Man came and stood by man's tomb to keep it from be-ing the blight and utter ruin of society. Great souls were fettered by the gloom of the last scene. It sent its awful shadow across the door-sill of each home. In this awful crisis of civiliza-tion and niety a voice as from beaven comen to tion and piety a voice as from heaven comes to man, saying: 'Live well all these wonderful but flying years, and when you come to your last hour trust me.' The God of man's life is the God of his grave."

The labor question begins to assume an international aspect in Europe. Emperor William of Germany has declared his wish to ameliorate the position of the workingmen. He desires that the ambassadors of France, England, Belgium and Switzerland shall be officially asked whether their governments are disposed to come to an agreement with Germany, with a view to meeting the needs and wishes of workmen as revealed in the recent strikes and labor disputes. Should this project be successful, he proposes to extend an invitation to the same effect to other nationalities. The "Iron Chancellor" is reported to be very

The Spiritual Rostrum.

"Love is Better than Gold."* Delivered in Chicago, Ill., by the Guides of MRS. CORA L. V. RICHMOND.

The quotation which forms the theme of our morning greeting was translated from the ancient Arabic, and has been handed down through the ages that have been made luminous by the growth of humanity toward the light of perfect love.

A' the time when Egypt was in the height of her splendor, the City of the Sun was said to have been paven with gold; the temples of Ion were burnished with gold, and all the sacred vessels from which were received the sacrament dedicated unto the Highest Light, the sun, were burnished gold; the streets of that magnificent city shone as the light and splendor of the morning, and all who served within the temples or who reigned in the places of power were arrayed in garments that repre sented the light of the sun. Even then gold was said to be the most precious of all earthly substances sent through their rare alembic; served thus beyond all the stored treasures of the earth, all precious things from the heart of India, from the mines of Africa, that are now buried or swept away by the sand, as tribute unto the might of Egypt. Since that time, also, the kings of the earth have vied with one another to imitate the splendor of the sun in the one precious metal that man prizes above all others; because it could be burnished and polished, because of its malleability, pliability and hardness, gold could be made up into so many forms of beauty and usefulness, it came to be coveted, and the pride of all the potentates of earth: the one representative on earth of the Infinite, the one symbol of the light of truth, typifying the radiance of the

Independently of the worship of Mammon, the ideal worship of gold is because it symbolizes that which is most rare and precious, and that under burnishing and polishing it could be made to imitate the brightness of the sun.

The City of Ion was built in imitation of the sun because of the worship of Osiris; and even far back in the still more ancient Egypt, among those nations of whom you have no account today, there was still this worship of the precious metals, gold being the chiefest because the rarest, the most difficult to extract from the dross, because it symbolizes that which is highest in nature, highest in the thought of man. Hence you have in this representative the perverted symbol of the highest moral nature, not only the confession that gold is the highest standard of value in the world ideally, but that it typifies that which illustrates the highest value in man's spirit.

How far the ancient Romans, how far the ancient Grecians, and how far modern civilization must have descended from this ideal wor ship, you must judge. We know gold now symbolizes simply Mammon, and is made to stand in the place of human lives. It was not so in that ideal age of the worship of gold; all splendor, all adornment, all beautiful things in life were fitted and decorated with this precious metal in symbol of the light of the graclous golden glory of that sun that shone over Egypt, away down into the very depth of the Nile, awakening the germs of precious grain that were to yield the harvest. Whatever there was in the worship of gold came through the kings and potentates of acknowledged power, but in no wise symbolized, as it does to-day, the mere external worship of Mammon; it was splendor-worship, the worship of glittering things. The precious metal was made to serve in the place of the light of that Divinity that was typified by it, but coins were not made of gold, the monetary power of the world was not made of gold; it was the symbol of the light that last evolved from within the thought of man, by the self-same principles that gold is tried and rendered pure in the crucible of fire.

It is only in its ideal sense, therefore, that we refer to this to-day. For one moment to place the modern standard of gold on the other side of affection, or to suppose that there is need of discoursing upon this subject, would be an insult to the intelligence and moral sense. Only in its highest ideal sense, endeavoring to explain what it betokens, in all that is woven into moral excellence by the thought of the Golden Rule-which, named such from the ancient symbolism of gold, is thus to-day preserved-after all is the spiritual consciousness that there can be no outward symbol that can correspond to the light of the only power that redeems and exalts the world.

In that wonderful statement translated by Paul concerning charity, it is said that in the original the word is love, and that the word love having become so perverted under the misinterpretation of materialism, the author- light, which more than causes you to do good ities and elders fashioned it into charity. But love is the better term, since there can be nothing named love that is not divine; whatever is else is a perversion, a mistranslation, it is a own; the bird shelters the nestling; there is modern misinterpretation that must be done away with. In the ancient meaning of the word, when Jesus announced the one commandment which was the token of his divine ministration, he did not deem it necessary to qualify the word that symbolized all that he had to say: "A new commandment I give unto you, that ye love one another"; there was no thought that it was possible in all the world to pervert that sentence. In all the world of heaven with his flery flame to do good unto mankind to-day there can be no thought so perverse and base as to substitute for love that | him; to have the power of kings, and to use which was not intended, in the sacred meaning of the fine gold of the spirit that has been in the midst of human shadows and bear the wrought into that single sermon, in all the ages of the world. If it was not love that Jesus came to typify and express; if it was not love that even under Moses was made the standard | enjoined to minister to the poor; you are often of action toward your neighbor; if it was not love that in the ancient Buddhistic faith wove its fine glory through the life of Buddha, and shed its splendor over Asia, until by that wonderful light of reform the Buddha saw the meaning of every shadow as the background of the love of God; if it was not love that pierced through the form of ancient Egypt and as with | Whose poor are the undeserving? Whose outflame wrought itself into the fine symbolism that gave the expression of the word of Osiris and the voice of the nameless God, then we have no use for words whose meanings must fail and fade away, and the divine principles of life must be vaguely guessed at, or you must follow them, as you oftentimes do, without a name wherewith to call them by.

As the light of gold was the standard of material splendor; as the light of the sun, which

This lecture forms No. 33, Vol. III., of the Weekly Discourse, containing spiritual sermons by the guides of Mrs. Richmond, issued weekly at Rogers Park, Ill., by Wm. Richmond.

material universe, awakening every form of triumphs forever, give back the sacred word in the symbol of life forevermore.

Truth is that which man claims to follow: heights, find its piercing sword-flame cutting innermost recesses, it is buried in the midst of and shield of Jove. From the brow of Jove, it is said, Minerva sprang, the goddess of wisdom, to govern the world. Follow wisdom to its innermost depths, where it bends beside its chosen altar, where by the light of its surpass ing power it moves and governs the visible universe to ends that are divine; wisdom gives up the conquering sceptre unto love. In the innermost heart of Jove the power of love is supreme.

Knowledge is said to be great, but knowledge is a mere burnishing of principles, the power that enumerates the qualities that are in the universe, and carries them forward to expres sion and manifest purpose; but the animating power is not knowledge, any more than the ray of the sun is the source of light itself. From the great and wonderful glory of the sun itself, whose splendor only is its light, must come its rays, and knowledge is but one of the rays emanating from that primal sun whose light is perfect love; and if you had all the qualities that are supposed to make up divinity in man; if vou could enumerate all the Christian virtues: if the muses shall sing to you that which is divinest in Paradise, and you shall weave them in your imagination with the golden glory of the primal morning, first and last the primal, the ultimate and one center of light, will be found to be that all-pervading light of love, the Infinite love, which not only has knowledge, affection and wisdom, and arranges the purposes of divine life, but whose one purpose, an all-potent and all-pervading flame, thrills in and through all souls, making them aware of this divine inheritance.

It is not the wisdom of God in which you trust, it is not in the knowledge of God of which you are aware, it is not the light, in this seeming potential flame, that makes men believe the Infinite law. No. But it is because within the soul, by the light of the alchemy of its own subtle power, is the recognition of the love divine made perfect in its comprehension: it illustrates the one divine life, and without that, knowledge were valueless; and wisdom were barren without it; the various faculties that make up the spiritual attributes, without this one divine impulsion, would be lost and meaningless. In human life the one prompting agency, the one light that distinguishes man from the brute, that makes him greater than the nature beneath him, is this light of love.

In the material universe it is knowledge that

gives man triumph; in an external way he may he wise to carry forward the purposes of his triumphs; in a physical way he may dominate; with the senses he may do this without any voice to bid him stay; the strong may triumph over the weak, the giant may trample upon the dwarf, and the mighty kings of earth may slay the subjects that are fawning at their feet: men may wage war against each other without a voice of protestation. Wisdom and knowlworld by these; his physical strength is not adequate, but knowledge comes to his aid. Who knows but what the serpent in Paradise was this knowledge tempting man? Because it was the fruitage of the Tree of Knowledge that was man's curse, and knowledge without love is as bare and barren as dead sea fruit: and if into the Paradise of human life the one word knowledge were to come untempered by all fair and beautiful things away the blossom of daily life would become bitter fruit, and man from the bare height of his intellectual power would see nothing but the chaos that is beyond. It is knowledge that enables man to triumph over the brute; it is that mere external knowledge which prevents him from sympathizing with others' sufferings, or being tender to them in their servitude to him; it is knowledge which makes him kill or be cruel to friend or neighbor. In all the animal kingdom they only slay one another for food, or when encroached upon; man slays from the mere instinct of victory; from that cruel intellectual pride which bids him consider himself a conqueror of the

world and of his kind. Piercing through this shadow, lighting up this darkness, and causing man to turn not only from his brutal instincts but from the way of degradation, of that which intellectual pride brings, is the light of love; not instinct or animal affection, but the light of love: it is the intelligent potentiality of the spiritual to your own. The beast of the field or of the wilderness protects its own; the panther in the forest, the tiger in the jungle care for their no need to refer to the mother's and the father's love to illustrate the type of natural affection. This is not what we mean: to care for your own is the attribute of the instinct of nature. But to love humanity; to do good to the weak because they are weak; to uplift the powerless because they are powerless; to minister to those who are in suffering; to use the sacred knowledge which Prometheus stole from man instead of to forge chains of bondage upon that power for the uplifting of others; to dwell light, if one has the strength to give that to the world: This is what we mean—to love the hateful. whom other people despise. You are often requested to bestow Christian charity upon those who are worthy, and it is considered a most exalted example when, throughout all Christendom, you give alms to those whom you know are deserving, and bestow endowments upon institutions that will be carried forward to promote the interests of the deserving poor. casts are those who are not worthy? Whose are those whom men despise? Who is to care

for them? If Christianity fails in interpreting the light of that perfect love which Jesus brought, who is to interpret it, save those messengers appointed from age to age to bear the blessed tidings unto the world of its truth? If it is true, as it must be, that there are a great many poor who are also wicked; if it is true, as it must be, that there are a great many rich who to obtain. Between such gifts and the real are very wicked; who is to bestow love upon light of the spirit, you know what the Teacher the wicked poor? The whole world will be said, and you know what humanity says, crystow it upon the wicked wealthy, and that | ing out forever and forever, not simply for gold |

image of the light of day, so does this inestable not. If they have petty vices, or if they are light of the soul, the power which conquers and hardened criminals, the world overlooks it because of their gold, and carefully forgets that the gold of the spiritis more precious than that dross which serves as an outward covering and but when you feel its windings, climb up to its sanction to crime. But for those whom the

world despises, for the criminals and outcasts you through and through, and follow it to its in the lowest slums of degradation, for that life which must from a moral standpoint be Infinite love; and here is said to be the strength | leprous, whose life is it that, like a steadfast flame, pierces throug! and through the shadows claiming that life that is in the night, but not claiming it because it is outcast, not claiming it because it is criminal-claiming it not-

withstanding these?

That love is valueless that passes for and is called by that name-though a thousand times you burnish it with external glamour, with external affection, that love is valueless that does not burst from beneath and through the external barriers and find the soul that is hidden there. And this is why immortality is revealed to man; this is what brings the message from the spiritual realm; this is why the gates are often swung wide open and the human world brought into conversation with the world of spirits; this is why, from the very portals of the grave, the dead who in body are buried, though that natural human physical affection is cast out, rely upon another and deeper tie. It is not simply the physical love of the spirit-mother that brings her to your side; it is not simply the natural tie that links you to your spirit children that brings them here; it is not because of physical affection, strong in the house hold, or because the hereditary titles are preserved throughout a long line of ancient ancestry in the halls of the old world. The spiritual realm bears its own precious awakenings, its own divine possessions; it comes to you not simply, as said before, upon the basis of what is called natural material affection, but the mother has discovered in her spirit a light of love that does not belong to the body alone, but was from eternity, and because of that love that she bears you she bends near to guide you as the child of her care upon the earth; but never believe that you are her only charge, that the children of her own household are the only ones to whom she turns to bless; those desolate lives who never knew love need the care and solace of the mother-heart as they are strengthened and uplifted. No one can be a ministering spirit who is not more than a natural mother. The ministering spirit must have the soul of the mother, must have the spiritual light that is from love within, and must value your spiritual welfare more than all material things. Love is so much better than gold that if your spirit-mother thought it would be a spiritual treasure for you to lose your gold, she could sit calmly by and see every earthly treasure depart: for such is the triumph of spiritual love that she would know that it

would be better for you spiritually.

People often ask: "Do not our spirit-friends take interest in our material welfare?" Oh, yes, so far as your material welfare is in keeping with the welfare of your spirit. But no spiritual guardian, no ministering spirit can be appointed who does not love you; and that love is so much greater than gold, so much more precious than the mere light of physical edge enable men to do this; man conquers the prosperity, that it beams in through adversity, and sees where the love of gold may eclipse the light of the spirit. Do you not suppose that a real friend in spirit can stand by and see you pass through the shadow of what is called material adversity and love you the same, and know that it is best?

The weakling in the outward form is the parent that gives the child every physical indulgence without any moral or spiritual trainthat which makes man divine, it would sweep ing. You say this yourselves; you see it every lay, since the children of millionaires be debauchees. Those who see but the light of material prosperity stultify their spiritual natures oftentimes. The worst inheritance that a man can leave his children is gold without love and truth and wisdom and knowledge. If you do not believe this, observe the world around you. The honest man, the man who has labored for the welfare of his children, supporting and protecting them, and giving them strength and an education, will see to it that no false mantle of glittering gold seems to protect them from the outside world: will see to it that every vital energy of mind and body is brought into full possession and training, so that they may have an inward inheritance; he will see to it also that they praise him for more than that which he leaves behind as earthly possessions. Sad indeed is the household that has nothing to remember a father for excepting the gold that he left; sad indeed is the child that has no better armor with which to go forth to meet the world than the glittering armor of external gold. The whole world knows this; and yet can you say that you are not toiling all day, and sometimes into the weary hours of night, not for daily bread, not always for the things which your household need, or the daily comfort, or the daily enjoyment, or the daily luxury even, but that you may lay up something which will be just so much shadow between your love and your children? Whatever the amount, from one thousand dollars to one million, it is rare that a household divides the gifts left behind without some quarreling, and the small piece of gold becomes the very blindness that separates them from the fatherly and motherly love, and prevents them from knowing they are there in

Oh! if the inestimable treasure of love, the one rare, precious and divine gift, were held always before their vision, if you were to them more than what you do for them, if in the mortal standard human lives were precious for their own sakes, how precious would that light grow, beaming in every household, shining forth from every countenance, found in every place of human assemblage, greeting the whole world over. And see how the power of gold divides the household, brother from brother, sister from sister, and even parent from child; and see how as a mighty wall it stands between a man and all he really is, for that is not remembered; what he leaves behind him, his bequests to the church and to society, to some public place of benevolence, these constitute the measure of a man's life. And if the gold is gathered from the heart-drops of the widow and the orphan; if the gold is forged in the flery furnace of human trials, no matter: sounds of praise are on every tongue, that this man gives to public charities that which he stultified his heart for all the years of his life

gold symbolized, was the vivifying agent of the worship of Mammon that shall come, which to buy bread, but for that better and higher gold brings, wins its way to the hearts of man- gold that shall be as the bread of life unto the life into activity, thrilling the atoms until they kind. The deserving poor may possibly be ob-spirit, that shall sustain mankind from day to burst forth in the chalice of the lotus flower, to jects of charity; but no one questions about day, and make it impossible for paupers and give back from its golden cup the reflected the wealthy, whether they are deserving or criminals to fructify and increase in human society.

Yes, it is the love of angels, such love-light as shines in through every phase of human sorrow, understands every phase of human sin, every human obliquity and perversity; a love that includes all humanity, and finds its light more potent to declare itself where there are no superficial barriers of outward perfection, or outward sin. It is because spirits and angels love you with that degree of unselfishness that love only can express that they thus minister, that they thus pierce through the shadows of your outward life. It is not to foster, not to encourage those shadows, but to rescue you from them, to encourage the light that shall lead the way out of them, to give strength to overcome them.

If man is kindred of the brute, it is because the love is not awakened in him; if man is kindred of humanity, it is because of this love, and every man can predict for the whole world a higher state of civilization, a better and more glorious era; a day in which mankind shall dwell together as brothers, a time when nations shall clasp hands across the seas, rivers and gulfs of blood that have divided them. If this is the prediction and prophecy of the world, it is because of that love that man knows is unfailing; and that it shall one day redeem and set free from thralldom all the nations of the earth.

Look at yonder glorious orb, that shines today as if in thanksgiving for your glad and loving reunion. As in ancient time ere yet through chaos these flowers sprang forth, those potent rays pierced through the shadows, made one leap into the darkness, and probed the atoms at the heart, and kindled the rays of light that have finally been set free, so, to-day, the buds, and blossoms, and harvests, and autumns must yield the fruitage of those thousand myriads of golden days: So from the heart of the Infinite Love, from the primal love of the angels who saw the earth fashioned, and the planets awakened into life, the sun of that surpassing love shone into the depths of the planets where human lives are found, and to-day crowns your lives and sets its golden seal upon your brows and hearts, and fills you with the surpassing glory, with the love-light of the ages. From Olivet, and from the Buddha Tree, beneath which Buddha saw the light of God's wondrous Love, and from where Zardhurst springing forth to sudden light beheld the flame of God; and from that ancient splendid sun whose symbol was Osiris, whose earthly symbol was gold, the light of that love crowns the world to-day, and with added splendor sets its seal and sanction upon your hearts, fills your lips with prophecy, fills your hands with gracious deeds, and molds your lives unto its bidding. If you deny its presence, and fail to heed its voice, like the cloud that passes before the sun it will not destroy its rays, but you will be chilled in the shadow. But oh! how gracious is this light of eyes, how lovely this rejoicing of hearts, how more than blessed is this fruitage that we bring to you to-day, and crown you with; not external sheaves, not the result of any outward sowing, nor yet the coinage of any mint, but from pure hearts, from lives that, like these, are attuned to Eden voices-from the sweeping tides of angels' songs floating earthward and drowning sighs and groans and sorrows in the songs of Paradise!

Banner Correspondence.

New York.

WHITE PLAINS .- W. P. Maynard writes In THE BANNER for Feb. 8th earnest and sympathetic friends, in their desire to relieve suffering, make a mistake in the statement need'; such is not the case. Her physical condition is and has been for years one of great trial and suffering, having become absolutely helpless from rheumatism, till the burden of life is at times almost greater than she can bear; but true and loving friends both in and out of mortal life are constantly with us, and their watchful care and guidance are ever man-

ifest, and will be to the end.

By the intelligent direction of our spirit friends we have much to be thankful for, and my business efforts have been prospered in many instances, so that I have always been able personally to care for my wife, as well as to provide the ordinary comforts of life if not all of the luxuries. That it has been my pleasure and God-given privilege to do this for one of our most earnest pioneer workers, who, having devoted the best years of her life to our glorious truth, is now worn out and weary by the wayside, I can only say I am truly grateful to the spirit-world and the Giver of All Good. It has helped to make my life an earnest and useful one, such as has brought to me a peace and rest that passeth all understanding.

At the request of many friends, Mrs. Maynard is endeavoring to prepare a sketch of her friends we have much to be thankful for, and

nard is endeavoring to prepare a sketch of he mediumistic life, which we hope to have ready medumistic file, which we hope to have ready for publication sometime during the present year. In her weak and helpless condition the work progresses slowly, and must necessarily be abbreviated. I am grateful for the kind interest manifested by our friends, and the sincere sympathy in all good works which The BANNER is ever foremost in promoting."

FARMERSVILLE STATION. - W. Henry writes: "I am pleased with the spirit of W. H. Randall's article, headed 'The Spiritual Church.' I do not, however, fully agree with his views. He says: 'It was necessary in the beginning of the movement to destroy false idols reared in the darkness of the theological past.' It seems to me that work has not been past.' It seems to me that work has not been accomplished to a sufficient extent to justify his accomplished to a sum dient extent to justify his proposition excepting in some large places, or where Spiritualists are numerous, and able to build and sustain large and healthy organizations. To me it appears to be the first duty of Spiritualists to live a life that will command the respect and love of all good men. The next is to show themselves friends and lovers of all mankind. To do all I have hinted at does not require a new church; it requires free associations. require a new church; it requires free ass tion and fraternizing with all men as opportu

I think Spiritualists may with propriety attend, sometimes, meetings as much to make silent protest to false doctrines, crude and barsilent protest to false doctrines, crude and bar-barous dogmas, as to show ourselves free from sectarianism, and brethren in spirit as well as profession. If we attend, and do not improve every opportunity to make preacher and lay-men understand how we regard many of their dogmas, and insist upon the necessity of the church to maintain spiritual vitality, to aban-don old and worn-out errors, and with earnest-ness and without fear of anybody or anything, invoke spiritual truth and gifts which are ever invoke spiritual truth and gifts which are ever new and satisfying to the soul, we will be in danger of being captured by the church. The truth we know is stronger than error. In such a conflict as I have hinted at it seems

In such a conflict as I have hinted at it seems plain that one or two such minds in a church, by holding out faithfully, will do more toward tearing down errors than in any other way. If there is any one thing Spiritualists are united in it is this: the Fatherhood of God and the Brotherhood of Man. If a Spiritualist can go into a cold, formal church with countenance illumined with spiritual light, and heart warmed with love, is there any doubt of the effect?

To be brief, I will say it seems evident to me

Spiritualism is the leaven that is leavening the Spiritualism is the leaven that is leavening the churches, society and governments. Everything points in that direction. Railroads, steamships and telegraphs have been used to diffuse Spiritualism broadcast all over the world. Reflect upon what a work Emma Hardinge-Britten has accomplished! Others have done nearly or quite as much. The time is at hand when truth, justice and mercy will supersede the falsities of the churches, and all will yield their fallacious dogmas and foolish pretensions and join the almost universal search for spiritual truth and wisdom."

SARATOGA SPRINGS .- A · correspondent writes: "The well-known inspirational speaker and test medium, Mrs. Mary C. Knight, has and test medium, Mrs. Mary C. Knight, has lectured five Sundays at the G. A. R. Hall for the Independent Spiritualists, who have organized by spirit direction, without any creed or dogmas. Harvey Lyman is acting as President, L. O. Goetchins as Clerk. The Society is growing, and inspiring confidence, and a great many new ones are taking hold of the work in this village. Meetings are held here every Sunday in G. A. R. Hall at 3 and 7:30 P. M. Seats free."

California.

SUMMERLAND. -Henry B. Allen writes, Feb. 6th: "There have been constant arrivals since my last letter. Mrs. Mary Crocker, from Denver, Col., has reached here with furniture for her three story building, and we can now accommodate both transient and permanent visitors. Mr. and Mrs. McGrath, of San Francisco, arrived yesterday with their furniture. Dr. Kimberly, of Santa Monica, Cal., arrived to-day. Summerland has been legally established as a school district. We have held our first election in the town, electing H. L. Williams, Mort Parsons and Mrs. Lucy Wright (the first resident of the place) as the Board of Trustees. They have taken steps to have a school-house erected. A school will, however, be opened before its completion.

The Free Library Building is nearly under cover. Meetings lasting four days, including March 31st, will be held. Speaking, music and platform tests. Moses Hull, Prof. J. S. Loveland, W. J. Colville and Maud Lord Drake have all sent word they will be here. We invite everybody to come, and will insure them a grand time, with a warm welcome to Summerland. Come, everybody, and be prepared to stay, for you will not want to leave."

SAN DIEGO.—A correspondent says: "The Denver, Col., has reached here with furniture

SAN DIEGO.-A correspondent says: "The separation which with most people the event of death implies, is altogether lost sight of when, as was the case in this city last month, one whose daughter passed to spirit-life eight years since appropriately observed the anniversary of her birth. About the middle of January Mrs. Bushyhead sent to those who had been schoolmates of her deceased daughter the following: 'You are lovingly requested to be present at the residence of Mrs. E. W. Bushyhead, January 23d, to celebrate the thirty-first birthday of her spirit daughter, Cora A. Nichols.' Eighteen of Cora's schoolmates attended, all having looked forward to this annual reünion with great pleasure, many of them bringing floral tributes in loving remembrance of her who once was a sunbeam among when, as was the case in this city last month, brance of her who once was a sunbeam among them. To Mrs. Bushyhead she is not lost, but an ever-living presence in the home.

Massachusetts.

SPRINGFIELD.-J. P. Smith writes: "Our society had the pleasure of listening to the guides of Mrs. Juliette Yeaw of Leominster, Mass., during the month of January, and though I was not able to attend any of the lec-tures, on account of sickness, I do not feel that thres, on account or sickness, I do not feel that I have done my duty without voicing the feelings of the members, all of whom speak in the highest terms of them, pronouncing them as having been intensely interesting and of a high and elevating tone. That entitled, 'Why I am a Spiritualist,' was a masterly production, and her last lecture was delivered to the largest audience of the month."

BOSTON.-A correspondent writes: "Miss Rebecca A. Goddard passed to higher life some months ago at the advanced age of eighty years. Herself and her sister, Miss Matilda Goddard, were warm supporters of Theodore Parker, and prominent members of his society while he preached in Boston. Miss Goddard believed in cremation of the material body after the spirit had left it, therefore her form was disposed of in this manner. Hers was a noble spirit, and she accomplished much good in posed of in this manner. Hers was a noble spirit, and she accomplished much good in many and various ways while an inhabitant of the earth-sphere—assisting the poor and needy from her abundance. The world is the better

for her having lived in it.

She had many dear friends who had embraced the revelations of the new dispensation, and they appreciated her for her many virtues and worth. She weekerself friendly the these and worth. She was herself friendly to the philosophy of Spiritualism, even if she did not boldly advocate it in her walks of life to those with whom she came in contact. It is well with her, and doubtless she will in spirit be a great comfort to the remaining sister who survives

Oregon.

EAST PORTLAND.-M. F. Moore writes: The First Society of Spiritualists of this place is holding meetings every Sunday at 3 o'clock at Armory Hall, corner of N and 4th streets. at Armory Hall, corner of N and 4th streets. Sunday, Jan. 12th, we elected officers for this year, all by unanimous votes. President, Miss Addie P. Swain; Vice-President, Cyrus Buckman; Recording Secretary, Miss Welda Buckman; Financial Secretary, H. E. Haight; Treasurer, M. F. Moore. We feel that we are doing some good work for the Cause. We depend almost whally on home talent but here some almost wholly on home talent, but have some very good speakers, also fair mediums. Though the gifts of our mediums are not as fully developed as those of many we hear of in the East, our spirit-friends tell us we shall have their equals, and that we must wait with pa-tience, and all will be well; and I have confi-dence in their words. I want the whole world to know of the great truths Spiritualism reveals."

Vermont.

FAIRFAX.-Mrs. C. C. Gillette writes: "We have been entertaining the past week or so a gifted young gentleman by the name of Lucius Colburn, well known to the Spiritualists of Vermont, who has exhibited wonderful powers as a speaker and test medium. The meetings were held at the home of Giles Rugg, which is were held at the home of Glies Rugg, which is ever open to true Spiritualists. We were pleased to see many come in, especially the young, who seemed to be greatly impressed. Nearly all received satisfactory tests, and though strangers to this beautiful truth, listened with profound interest. We hope to have the pleasure of having Mr. Colburn again with us. Mr. A. E. Manum, of Bristol, Vt., a sincere Spiritualist, has also been with us."

Maine.

ROCKLAND.—Sarah E. Barrett writes that the people of this place, eight miles from Temple Heights camp-ground, are anxiously waiting the coming of some one to preach by doctrine and teach by facts the gospel of the New Dispensation. She says: "The BANNER of LIGHT comes to me regularly, and affords me great comfort. Would that the truths it teaches had reached me years ago.

Mr. Bascom—"Do you know what Silas Slick expects to be after he graduates from college?" Mrs. Backlot—"Wal, I've heern that he has sanguinary hopes of bein' a missionary."—Burlington Free Press.

Catarrh Cured.

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

For the Banner of Light. ONLY A WHISPER.

RY ALTON E. BULLARD.

Only a whisper, that is all; Only a voice once dear Only a gentle, loving call From out the darkness near.

Only a whisper, soft and low, Filling me with delight; Only a word I used to know. Borne on the winds of night

Only a face looking in mine, The same as in years before; With eyes like stars of evening-time, And smile as oft of yore.

Only a glimpse of life above, Through portals open wide, Showing a gleam of perfect love From just "the other side."

Only the pressure of a hand Resting upon my head; Only a touch from that home-land, A message from the dead:

Yet, how it rests the aching heart, And frees the throbbing brain, To speak with those from whom we part, And know we meet again! Springfield, Mass.

Spiritual Phenomena.

PERSONAL EXPERIENCES WITH CHAS. E. WATKINS.

BY E. P. AINSWORTH.

[Concluded.]

I made an appointment for a sitting with my wife the following day, and we went, with another pair of slates, having each written our questions at our room the evening before, neither of us knowing what or to whom the other had written. When we sat down with the medium we were requested to mix all our papers together, so neither of us could tell one from another. I will give only a few of the questions and answers, omitting, so far as consistent, the details.

"Uncle M. E. Ainsworth: What is the best business for P. to engage in, and would you advise a change?"

Answer, written by medium under control: Answer, written by medium under control:

"It gives me great pleasure to see you; and strange as it may seem to you, I wished to speak to you about F. myself, so I impressed you to write that question. Now, F. is rather of a peculiar make-up. I would advise him to think well about the matter and make up his mind, and then put all his forces into the business he may choose. He would be good at almost anything, but he must be sure and stick to it; this is what he lacks. He has never been satisfied with his business, and should be careful to choose more wisely, if possible. Your uncle, M. E. Alnsworth."

"To D. G.: Do you control L. S., and is he

"To D. G.: Do you control L. S., and is he sincere in what I have seen him do?" I use initials only, but full names were given.

Answer, written under control: 'I think that to all intents and purposes S. "I think that to all intents and purposes S. is honest; but I want to say right here that there is much done with him that I have nothing to do with; and I can also say, though he is innocent of any intent of wrong, all that you have seen is not what it seems to be or should be; but be generous and kind, and you will find that all will be more trustworthy.

D. G. [Full name.]

This referred to a partly developed medium my wife had seen, but thought he was a sham. My wife took up another pellet, and the medium said, "I hear the name of Frank; you have a boy by that name." She said, "I lost one of that name," and he answered: "You wicked woman, he is not lost. Your mother, Cordelia Wood, says to me: Tell her that I say he is not lost, for I have brought him with me, and he will

write you to-day twice between the slates." I took up one of the pellets, and the reply which he said he heard was given me; the question and answer were as follows:

question and answer were as follows:

"Uncle Ozi Kendall: What have you for your children? and how shall I convince them it comes from you? Have you anything more for me?"

"If you will only give us the opportunity, in "If you will only give us the opportunity, in "If you will only give us the opportunity, in "If you will only give us the opportunity, in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will only give us the opportunity in "If you will not you

for me?"

"If you will only give us the opportunity, in your own home, of coming through your own organism, then they will believe.

Your uncle,

OZI KENDALL."

My wife took up a pellet, and the medium said, "I hear the name Harriet, over and over; now it is Hattie C. Bent. She passed to spiritlife two days before your Frank, and gives this circumstances largely beyond my control duras a test of her presence, and to prove it is indeed her."

At his direction we each took a pellet in our hands, and then held the slates between us, and soon heard the sound of writing between them, and upon opening found written, in two entirely different hands, these lines:

'My Dear Mother: I know that this is true won't it be nice when I can come through father to you all at home? FRANK." Also the following:

"My Dear Sir: I would say that you could make as good a medium for this phase as my son, if you would but sit regular, and let your guides develop you. Whatever arrangements you may make with our son, we will do the best we can to assist your guides. I do not think I can say more think I can say more.

JOSEPH H. WATKINS."

during the writing of these were addressed to teachings of the past, toward the new light the same names, and were intimately connect- which in these later days has, in the good ed with the answers received.

We next took up four pellets, each having of life, then it will be with deepest feelings of one in each hand, when he gave the full names of four persons, and said they would all answer between the slates. We heard them again, as before, and felt a strong current, as from a battery, passing through us while the writing was heard, and when it ceased, opened the slates, and found four messages, all being proper and sensible answers to the several questions we had held, as follows:

"To Cordelia Wood: (My wife's mother.) Can you come to me to help me, and do you know my

"My Dear Child: I know that this is hard for you to believe, yet I am certain it is truth, and I am sure in time you will believe.

MOTHER CORDELIA WOOD."

"To Jennie M. Wood: What have you to say to me and to Levi and the boys? Do you see my mother and my child?" Answer was:

"I send love to you; so do we ALL. Frank is so beautiful and grand in his spirit-manhood. It is best; you must see it is right. JENNIE."

"To Hattle C. Bent: Can you say anything to help me in this investigaton? Shall I keep on, or let it alone? I am puzzled to know what I ought to do. Do you see Frank in the spiritland?"

Answer:

"Frank and I are here together, and in spiritlife we are so near to each other here. I assure you that this is proper and right. God made these laws by which we come BACK, and all truth is right.

HATTIE C. B."

" My Dear, Darling Mother : I know that I am here to-day, and you must believe. I am helped to do this; I cannot write alone. FRANK."

There is a marked difference in the handwriting of his last message, as compared with the first one.

All these four slates are under glass, and can be examined by any who care to do so. They have hung in my store for months, and are silently preaching the gospel of the resurrection of the dead—that it is past already.

I must now refer to an incident not connected with this séance exactly, and yet, as will be seen, certain previous experiences, as in a former instance, are confirmed by the next mes-

At Lake Pleasant, more than two years previous, two different mediums whom I had never seen before had described a spirit which they said they saw with me, and had said that he had been a Methodist preacher; that his name was Charles, he was my father's brother, and that I had a son named after him and another brother, Charles Merrick.

The descriptions given were each the same, and agreed with an old-fashioned daguerreotype of this uncle in my possession, and the name of my son was correct. Some months later a third medium, a stranger to me, had said there was a spirit with me of a Methodist preacher, who had already made his presence known to me twice before by name; that it was his power over me which had influenced me for months and years past to study the facts and theories of Spiritualism, that I might become fully convinced of their truth and value, and that when this had been secured it was his purpose to use me to interest and influence others. and to preach the new gospel of the kingdom to souls sitting in darkness and in the shadow of death.

With this experience in mind I had addressed this uncle by name, and asked this question: 'When and where did you try to influence me, and for what purpose? and what can I do to improve conditions?"

The reply was given me by the medium, who said he heard it spoken to him by the spirit of my uncle as follows:

my uncle as follows:

"I am doing all that lies in my power to influence you, and to impress you aright in this matter; yet when your spiritual senses are opened, and your wife's, so that you can perceive us as we are spiritually, and you know that it is us, then we can be of great benefit to you. At present our great endeavor is to urge upon you the duty and necessity of developing your spiritual gifts. We are waiting anxiously to lift the veil that intervenes between, and give you the comfort and assurance'of a future life, which you so sadly need. For, beyond peradventure, I am here to-day in truth.

Your uncle, Charles Ainsworth."

There remained one more question, which I

There remained one more question, which I had addressed the guide of the medium, relating to the matter of development, to which the reply came by the telegraph, and was of course read to me by the medium, and written by me as given out.

During the giving of this message I opened the hand in which I was holding the pellet, and unrolled it to see the connection or correspondence with the reply, which was direct and appropriate.

All at once the instrument ceased to sound, and the medium looked at me with surprise, and asked if the paper I had unrolled was the one being answered, and on being told it was, he requested me to roll it up, and hold it as at first; saying the answer could not be given while it was open to the light. As soon as I had complied with the request the instrument commenced again to sound, and the whole message was as follows:

was as follows:

"There is nothing you can do at home that would benefit you much in the way of development, unless you follow instructions from us or your guides. You have already got as far as you can without assistance, and your phase being independent in character requires help. You could develop this very readily at home under present surroundings. It is a very easy matter to develop you. We only have to break through the crust, as it were. Your dear wife would be of much assistance to us, for the reason we would then have both the positive and negative; you would have to sit positive and negative; you would have to sit twice a week at hours we might name. Your spirit-friends are very anxious you should un-

that I can add anything to the convincing power of the facts themselves by any comments I could make upon them. I wish I could add that the promised development has been accomplished. I am certain that it will be, and would have been had it not been for various ing the past, which have materially changed of late, so that there seems good reason to believe that much more will be accomplished in the year to come than is now apparent as the result of the year past.

I fully realize that the chief value of all these experiences is to the immediate parties concerned. I was never convinced of the truth by all I read or heard of others' wonderful facts. Their only effect was in some degree to prepare my mind to seek for and gain and properly known future of life beyond the veil, and with the shadow of death lying dark upon it, shall The questions which we held in our hands be led to look up and away from the religious providence of God, been shed upon the journey gratitude to those who on the other side are guiding my mind and hand as I write these words, that I shall learn that the good seed has fallen upon good ground, and brought forth fruit even in ten-fold ratio; and my sincere hope is that it may increase in time to come even an hundred fold to the praise and glory of Him whose angels are indeed ministering spirits unto all them that believe.

North Amherst, Mass.

It is not what one says, but everybody who knows it praises Johnson's Anodyne Liniment.

New Publication.

EARTH BORN. By Spirito Gentil. A Novel of the Misty Past. The Story of a Strange Search. A Tale of the Beginning. A Ro-mance of the End. 12mo, paper, pp. 263. New York: The Press Bureau, 1267 Broadway. Descriptive of a combination of incidents which occur on this earth and elsewhere during a search for the mythical mother of all, known as "Eve," introduced in this novel as the literal mother, in one of her many earth-lives, of its hero, who, while entranced, follows her through the worlds to a cavern of Neptune, where he is piloted by the oldest Spirit of Space. The wonders witnessed, the ideas advanced, his many adventures after his return to his body, the band of mystics introduced, the vivid descriptions, and much else that is weird and strange, contribute to make the book one of the most fascinating conceivable.

CONSUMPTION SURELY OURED.

TO THE EDITOR:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopoless cases have been permanently cured. I shall be glad to send two bottles of my remedy rarek to any of your readers who have consumption, if they will send me their express and P. O. address.

Respectfully.

T. A. SLOCOM, M. O., 181 Pearl street, New York.

For Weak Stomach—Impaired Digestion—Disordered Liver.

SOLD BY ALL DRUGGISTS. PRICE 25 CENTS PER BOX. Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.

B. F. ALLEN & CO., Sole Agents FOR UNITED STATES, 365 & 367 CANAL ST., NEW YORK, Who (if your druggist does not keep them) will mail Beecham's Pills on receipt of price—but inquire first. (Please mention this paper.)

Passed to Spirit-Life,

From his residence, in East Andover, N. H., Jan. 26th, 1890. William B. Emery, aged 73 years.

William B. Emery, aged 73 years.

Bro. Emery lived on the paternal farm where he was born, and honored his calling. He filled nearly all the offices of trust in his native town, and had the full confidence of his people. William Blake Emery was an honest man if there ever was one. By industry and good management he inade a home and competence. He was married to Dolly C. Dresser Jan. 10th, 1843, and found in her a faithful and worthy companion, who looks through her tears to a glorious reunion. His youngest daughter, Mrs. I. D. Alken, and a grand-daughter, also survive him.

Austen E. Simmons, of Woodstock, Vt., delivered the address in the church, and the funeral was largely attended by Mr. Emery's neighbors, who were deeply impressed by the words of the speaker.

Mr. Emery was one of the earliest believers in our beautiful Philosophy, and has been a constant reader of the BANER OF LIGHT nearly thirty years. He arranged all of his worldly matters, even to his funeral, long before his exit from this life—then folding his blanket about him he met death as a conqueror.

From her home, at Long Lake, Minn., Jan. 26th, Mary T. Grave, after 78 years of experience in earth-life.

Grave, after 78 years of experience in earth-life.

In obedience to nature's glorious expression, she joyfully discarded the earth-body, knowing that the robes of immortality were awaiting her acceptance. She had unbounded confidence in the hand of Omnipotence that had always ministered to the wants of life.

Her husband passed on about eighteen months before. They believed in the Spiritual Philosophy over forty years—previous to which they belonged to the Friends' Church in Ohlo and Indiana. Mrs. G. was an old subscriber to the Banner of Light. She bought many spiritual books, and lent them to her acquaintances.

She leaves children and friends to mourn the loss of her kindly presence in the mortal.

From her home in Springfield, Ill., Jan. 19th, 1890, Eliza-

From her home in Springfield, Ill., Jan. 19th, 1859, Editabeth A. Hopkins, agod 70 years.

She was the widow of the late Capt. Caleb Hopkins, who commanded the First Battery of Artiliery from this State in 1881—stationed at Cairo, til. Mrs. Il.'s maiden name was Dennis; she was born in Charlestown, Mass.; she resided in this State fifty years, and lived an exemplary life, doing unto others as she would they should do unto her. In the full faith of angelic communion she stepped beyond the veil into spirit-life. Her absence is felt by all who knew her.

J. Q. A. FLOYD.

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

OUTSIDE THE GATES:

AND OTHER TALES AND SKETCHES. By a Band of Spirit Intelligences, through the Medium ship of MISS M. T. SHELHAMER.

By a Band of Spirit Intelligences, through the Medium-ship of MISS M. T. SHELHAMER.

This volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint." on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Surrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five histilments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, loconoction, food and autrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councis in the spiritual kingdom, and of the high development of mediumshlp in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each," Here and Beyond "and "Slippery Places," which "Morna" has given to the world through the columns of the BANNER of Light; and the book cone does with a new story of stateen chapters, which that line osting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have reed the socials signating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production. In one volume of 515 pages, n

Materialized Apparitions: TNGS FROM ANOTE WHAT ARE THEY!

WILLT ARE THEY

BY E. A. BRACKETT.

This work is in two Parts; the first containing carefully prepared narratives of the author's interesting observations and experiences in the investigation of the phenomena of Materialization; the second, opinions and theories concerning the same. The investigation appears to have been pursued in a truly scientific spirit, by one possessing more than ordinary qualifications for the purpose, and with unusual facilities—the results being correspondingly positive and overwhelmingly conclusive regarding the reality of the phenomena in question. Aside from its positive testimony, the work affords many valuable suggestions to investigators as to the proper manner of proceeding in order to attain the best results.

The work contains 182 pages, 12mo, and is printed to bese

The work contains 182 pages, 12mo, and is printed in large type, suitable for readers of advanced age. Cloth, \$1.00, For sale by COLBY & RICH.

Chaney's Annual for 1890, With the Magic Circle Astrological Almanac,

Contains sixty-four pages of matter of especial interest and value to students of Astrology, and persons interested in that science. Among the subjects treated therein is a carefully prepared Nativity of the late President Garfield, which cannot fall to prove of great interest to the American public. Also Nativities of an alleged idiot, and an Astrological sketch of the late Allen Torndike Rice.

PROF. ALFRED J. PEARCE, the noted English Astrologier, and author of the two volumes of "Text-Book of Astrologies," and "Science of the Stars." has also made contributions, consisting of "Birthday Information for 1890," "The Farmer's and Gardener's Guide," and "Cardan's Aphorisms."

risms."

It contains also Chaney's Astrological Ephemeris of the Planets Places for 1890, together with Tables of Houses for St. Louis, Mo., also Table of Constant Logarithms for the hading of the Longitudes of the Planets.

Price 25 cents.

For sale by COLBY & RICH. BIBLE STORIES, No. 1.

The sacred Vedas, as written by Manou, and the Genesis of Moses, or the story of the Creation and the Fall. Three hundred stanzas, with an introduction and appendix by Amanuensis. Compiled by James H. Young. Paper, pp. 180. Price 80 cents, postage 2 cents. For sale by COLBY & RICH.

NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price \$1.25; cloth-bound copies, \$2.50. this office. Price \$1.25; cloth-bound copies, \$2.50.

DRE-ADAMITE MAN: Demonstrating the Existence of the Human Race upon this Earth 100,000 Years Ago! By Dr. Pagellal, Brykrikey Randolph.

In his preface to the fourth edition Mr. Randolph wrote as follows: "Since I printed the first copies of this work, the opinions of mankind regarding the origin of the race and its varied divisions have essentially changed, and to-day the Spirit of Research is active as ever. It hath outlived adversity, hath become a standard authority in the world of letters on the subject whereof it treats, and in the future, as in the past, will do much toward disabusing the Public Mind on the subject of the Antiquity And Origin of Man."

12mo, pp. 468. Price \$2.00.

For sale by COLBY & RICH.

FOR SHE BY COLBY & RICH.

CPIRITUAL SPHEREN: Four Lectures given by and through the Mediumship of CORAL. V. RICH-MOND. 1. THE SPHERE OF SELF. 2. THE SPHERE OF BENEFICENCE. 3. THE SPHERE OF ELEVATION WISDOM. 4. REVIEW OF "SPIRITUAL SPHERES." These Discourses are replied with thought, and scattered throughout their entire longth are sentences which cornected vividity with the consocrated fire of Truth.

Paper, pp. 68. Price 15 cents.

FOR SHAPINGE SAY SPIRE MODELS.

A TREATISE ON THE HORSE AND HIS DISEASES. By B. J. KENDALL, M. D. Containing an "Index of Diseases," which gives the Symptons, Cause, and the best Treatment of each; a table giving all the principal drugs used for the liorse, with the ordinary dose, effects, and antidote when a poison; a table with an engraving of the Horse's teeth at different ages, with rules for telling the age of the Horse; a valuable collection of receipts, and much other useful information. Illustrated. Panor, 26 cents. Papor, 25 cents. For sale by COLBY & RICH.

A NEYE-OPENER. "Citateur, par Pigault."

Le Brun, Doubts of Infidels: Embodying thirty important questions to the clerky. Also forty close questions to the Doctors of Divinity, by ZEPA.

Cloth, 76 cents, postage 5 cents; paper, 50 cents, postage 2 cents. cents.
For sale by COLBY & RICH.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY BEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific

tinc, EDITORIAL DEPARTMENT, which treats upon spiritual and secular events,
SPIRIT-MESSAGE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:
 Per Year
 \$8.00

 Six Months
 1.50

 Four Months
 1.00

 Three Months
 75
 Postage Free.

In addition to sending THE BANNER, the publishers offer to every subscriber for one year or six months PREMIUMS FREE of their own selection from a list of interesting books and pamphlets, or engravings and photographs. Specimen copies containing list of Premiums sent free.

SPECIAL NOTICE. The Banner will be sent to New Trial Sub-

scribers for Three Months upon the

In remitting by mall, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our patrons can remit the fractional plut of a dollar in postage stamps—ones and twos preferred. rerred.
ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.
Subscriptions discontinued

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of brint, will be sent by mall or express. Publishers who insert the above Prospectus in their re spective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this

Miscellaneous.

TIME WATCHMAN. An Eight-Page Month-by Journal, devoted to the Interests of Humanity and Spirimalism. Published by Boston Star and Crescent Co. P. O. Box 1129. Fort Wayne, Ind. Hattle A. Berry, Editress and Manager; Arthur B. Shedd, Assistant Manager. Terms of Subscription, in Advance: One Vear, §1.00. Clubs of Ten, §8.00. Six Months, 50 cents; Single Copies, 10 cents; Sample confest free.

THE SOWER: A Weekly Journal. THE MEDIUM'S TRUE FRIEND. An advocate of the equal rights of Man and Woman, demanding justice for the latter. Subscription 81.00 per annum.

Address BLISS & BUROSE, Room 23, No. 42 Larned street W., Detroit, Mich.

THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturday, at \$2.00 per year, in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

PHINX. Anti-Materialistische Monatsschrift of für die wissenschaftliche Untersuchung der "mystischen" und "magischen" Thatsachen, mit Beiträgen von Carl du Prel, Alf. Russ. Wallace, der Professoren Barrett und Coues, mehrerer Brahminen u. s. w., heraussegeben von Dr. Hübbe-Schleiden. Subscription: §1.75 for six months, §3.50 ner annum oer annum. Address COLBY & RICH, 9 Bosworth street, Boston, Mass.

THE CARRIER DOVE. An Illustrated Week-THE CARRIER DOVE. AN ITHUST RETERM YEAR 14 JOURNAL REVEALED THE MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: \$2.50 per year; single copies, 10 cents. Address all communications to THE CARRIER DOVE, \$2 Ellis street, San Francisco, Cal. NEW THOUGHT: A Vigorous Eight-Page Weekly Journal devoted to Spiritualism and General Religious and Political Reform. Published every Saturday by MOSES HULL & CO. at 675 West Lake street, Chicago. Iff. Subscription: One year, \$1.00; six months, 50 cents; three months, 25 cents.

A LCYONE. A 12-page Spiritual Journal, issued send-monthly (August excepted), 1st and 15th, by the STAR PUBLISHING CO., 93 Shorman street, Springfield, Mass. H. A. Budington, Editor. Subscription, \$1.00

THE BOSTON INVESTIGATOR, the oldest

Treform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address J. P. MEN DUM, Investigator Office, Palue Memorial, Boston, Mass. TWILIGHT. A Monthly Journal, devoted to Spirit Mesages. Fifty Cents per Year. Specimen Copies free. DR. H. F. MERRILL, Editor and Publisher, 87 Sewall street, Augusta, Me.

NEW AND BEAUTIFUL SONGS,

With Music and Chorus. BY C. P. LONGLEY.

With fine Lithographic Title-Page, bearing excellent Por traits of C. P. LONGLEY and Mus. M. T. SHELHAMER-LONGLEY, and representing a Spiritual Scene of much significance and beauty.

LONGLEY, and representing a Spiritual Scene of much significance and beauty.

"We will Meet You in the Morning."

"Little Birdle's Gone to Rest."

"Open the Gates, Beautful World."

"Echoes from Beyond the Vell," with flute obligato.

"Sweet Summer-Land Roses."

"Gentle Words and Loving Hearts."

"Your Darling Is Not Sleeping."

"Yacant Stands Her Little Chair."

"Back from the Silent Land."

"Hack from the Silent Land."

"What Shall Be My Angel Name?"

"Glad That We're Living Here To-day."

"Ever I'll Remember Thee."

"Love's Golden Chain," reärranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They 'Il Welcome Us Home To-morrow."

"Mother's Love Purost and Best."

"There are Homes Over There."

"On the Mountains of Light."

"The Angel Kisseth Me."

"I Love to Think of Old Times."

"We'll All Be Gathered Home."

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-five cents per copy, or five copies for \$1.00.

For sale by COLBY & RIOH.

Rules and Advice FOR THOSE DESIRING TO FORM

CIRCLES,

Where, through Developed Media, they may Commune with Spirit Friends. Together with a Declaration of Principles and Bellef, and Hymns and Songs for Circle and Social Sing-ing. Compiled by JAMES H. YOUNG. Paper, pp. 64; price 20 cents.
For sale by COLBY & RICH.

FREE!---PREMIUMS!---FREE! UNTIL FURTHER NOTICE.

Persons sending DIRECT TO COLBY & BICH, O Bosworth Street, Boston, Mass., 23.00 for a year's subscription to the BANNER OF LIGHT, will be entitled to a choice of the following Premiums:

All New Subscribers, or Old Patrons, on Renewing their Bubscriptions TO THE

Banner of

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE POLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED

A choice of TWO of either of the following named CABINET PHOTOGRAPHS

will be given for one year's subscription, or one of them for a six months' subscription:

MR. LUTHER COLBY, Editor of the Banner of Light; MR. ISAAC B. RICH, Business Manager, or MRS. M. T. SHELHAMER LONGLEY, Medium for the Banner of Light Public Free Circles.

These Photographs are all from recent sittings, and are nely executed by one of the best photographers in this city. Price for additional Photographs, if desired, 35 cents each.

Or a copy of either of the following Books: Spirit Invocations; or, Prayers and Praises

Spirit invocations; or, Prayers and Praises

Publicly offered at the Banner of Light Circle-Room Free
Meetings, by more than One Hundred Different Spirits,
of Various Nationalities and Religions, through the
vocal organs of the late Mrs. J. H. Conant. Compiled by Allen Putnam, A. M., author of "Bible Marvel-Workers," "Natty, a Spirit,"
"Spirit Works Real, but not Miraculous," etc., etc., etc.,
Mr. Putnam has with skillful hand arranged in this volume, in comprehensive fashion, many living gems of
thought, which are clothed in eloquence of diction, and
thrill the prayerful heart with spiritual fervor. From the
soulful petitions scattered through its pages, the doubter of
Spiritualism's capability to minister to the devotional side
of man's nature can draw ample proof that he is in error.
The weary of heart will find in its holy breathings for
strength, sent out to a higher power, rest from the cares
that so keenly beset the pligrim in life's highway.

Cloth, pp. 256.

The Future Life:

The Future Life:

As Described and Portrayed by Spirits, through Mrs. Elizabeth Sweet. With an Introduction by Judge J. W. Edmonds. As Described and Portrayed by Spirits, through Mrs. Elizabeth Swet. With an Introduction by Judge J. W. Edimonds.

Contents.— The Holy City; Spiritual Message; The Spirit Echo; Powers and Responsibilities of Mind; Communication from a Spirit; Spirit.Life; A Picture of the Future; Margaret Fuller; Reasonable Words; Interview with Polock; New Desires; John C. Calhoun; Interview with Webster; A Second Visit; Another Interview; Reformation; The Path of Progression; Valley of the Shadow of Death; A Mirror; The Book of Life; A Beautiful Lesson; Retrospection; The Mechanie; The Preacher; The Reception of Spiritualism; The Drunkard; The Organ Boy; The Man of Ease and Fashion; The Self Statisfied; Natural Development of the Soul; Voltaire and Wolsey; The Cynic; The Second Birth; The Slave; The Queen; A Scene in Spirit Land; The Miser; Spiritual Influence; The New City; The Erring One; The Idler; The Beggar; Insignificance of Man; Capabilities of the Soul; The Skeptic; Reallites of Spirit.Life; The Convict; The Soul's Aspiration; The Dying Girl; The Inner Temple; The Foolish Mother; The Disobedient Son; Cardinal Richelieu; Practical Nature of Spirit.Life; Glimpse of a Higher Life; Communication; A Word from Voltaire; Home of Unhappy Spirits; Experience of Voltaire; Appendix.

Visions of the Bevond.

Visions of the Beyond,

By a Seer of To-Day; or, Symbolic Teachings from the Higher Life.

Higher Life.

Edited by Herman Snow. This work is of exceeding interest and value, the Seer being a person of elevated spiritual aspirations, and of great clearness of perception, but hitherto unknown to the public. The special value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the spirit-world, and the vital relations between the present and inture as affecting human character and destiny in the hereafter. Bound in cloth, pp. 186.

Any person sending \$3.50 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollver's Line and Stipple Steel Plate Engraving of the late

Henry W. Longfellow in His Library

At "Craigle House," Old Cambridge, Mass. The plate is 24x32 inches. The central figure is that of the Great Poet. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical.

This beautiful historic work of art is a lasting souvenir and ornament for stiting-room, parlor, library or office of any American home. We will mall the engraving free to any one sending us \$3.50 for a year's subscription for the lanning or Licent, or we will send the engraving alone for \$1.00. The publisher's trade price for the engraving is \$7.50.

Any person sending \$1.50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphiets, or one copy of the beautiful steel engrav-

"THE SPIRIT DAUGHTER,"

Representing the Spirit of Lizzie Florence, daughter of Mr and Mrs. A. L. Hatch, when materialized, veiling her moth Astoria, Long Island, N. Y., during 1880 and 1881. Two copies will be given for one year's subscription:

POST MORTEM CONFESSIONS: Being Letters written POST MORTEM CONFESSIONS: Being Letters written through a mortal's hand by spirits who, when in mortal, were officers of Harvard College; with Comments by Allen Putnam. This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far-famed attack upon Modern Spiritnalism in 1851 miscalled The Harvard Investigation. Two copies for one year's subscription, one for six months'.

SUMMARY OF SUBSTANTIALISM; OR, PHILOSOPHY OF KNOWLEDGE. By Jean Story. 12mo, paper, small pica, 113 pages.

DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. Paper.

AGASSIZ AND SPIRITUALISM; Involving the Investigation of the property of the prop

AGASSIZ AND SPIRITUALISM; Involving the Investi-gation of Harvard College Professors in 1857. By Allen Putnam. DANGER SIGNALS; AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Mary F. Davis. Paper.

TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Sun-Rays. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has.

SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia; and the Origin of Ser-pent Worship. Two Treatises. By Hyde Clark and C. Stan-lland Wake, M. A. I. Edited by Alexander Wilder, M. D. Or any two of the following Pamphlets: ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, ETC. Given before the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. Newton, RELIGION OF SPIRITUALISM. By Eugene Crowell, M. D.

REVIEW of a Lecture by James Freeman Clarke. SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-

pan.
SOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tappan.
SKETCH OF THE LIFE OF EDWARD S. WHEELER, the Distinguished improvisator and Lecturer. By George A. Bacon. INNER MYSTERY. An Inspirational Poem, delivered by Miss Lizzie Doton. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year......83.00

The Psychograph, or

DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed

their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N.Y., writers: "I had communications toy the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the sovere loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

"I am much pleased with the Psychograph you seat me, and will thoroughly test it the first opportunity."

Glies B. Stebbins writes:

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price 3.00, securely packed in box and sent by mail postpaid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under oxisting postal arrangements between the United States and Canada, PLANOHETFES canob be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by COLBY & RIOH.

BANNER OF LIGHT BOOKSTORE. NOTICE TO PURCHASERS OF HOOMS.

Coby & Rich, Publishers and Booksellers, 9 Booworth street (formerly Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortment of Sprintual, Progressive, Riwpomeratory and Missellers, And Missellers, Cath.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sundennt to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of

remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the Bannett of Europeas for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to send the paper for any stated time, free of any charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00.

This is the safest and best way to remit your orders.

**A complete Catalogue of the Books Published and for Sale by Colby & Rich Sent Free.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance.

No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a penoil or ink line around the article.

When the post-office address of The Banner is to change d, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as The Banner goes to press every Tuesday.

Panner of Pight.

BOSTON, SATURDAY, FEBRUARY 22, 1890.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

IBAAC B. RICH. BUBINESS MANAGER.
LUI HER COLEY. EDITOR.
JOHN W. DAY. ASSISTANT EDITOR.

Business Letters must be addressed to Isaac B. Rich All other letters and communications must be forwarded to the Editor.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various

THE BANNER OF LIGHT

will be mailed by its publishers, Colby & RICH, 9 Bosworth street, Boston, to

NEW SUBSCRIBERS For Three Months.

at the reduced price of

pr 50 Cents, &

POSTAGE FREE. Remittances can be made by postal note, or by postage stamps.

Special Notice to Advertisers,

As Saturday, Feb. 22d, is observed as a na tional holiday, The Banner forms for the inside pages will go to press one day in advance.

Those having advertisements which they wish to renew on the seventh page of our issue for March 1st must make application at our Counting-Room on Friday, Feb. 21st, instead of Saturday, 22d.

"Mr. Bellamy's Nationalism."

One who listened to the sermon upon the above subject delivered by the Rev. M. J. Savage at the Church of the Unity, in this city, on Sunday last, must have felt that to the preacher at least the present condition of humanity is a highly natural and satisfactory one: and the scheme of social and industrial elevation for the laboring classes, as outlined and hoped for by the Nationalists and other bodies of social reformers, is not only a rediscovery of old systems of barbarisms and despotisms, but one that promises anything but happiness and | discharge of duties and put a premium on lazicomfort to the human family. One who for ness, since if he had not some end in view, such the first time had heard anything of social reform and of the Nationalistic movement through the sermon of Mr. Savage, would naturally suppose that that organization is made up of a set of ignorant dreamers and fanatics. who know nothing of the present status of society, the statistics of wealth, capital and labor; also, that among the working classes may be found only brawn and nerve brute-force, with but very little mentality or developed intelligence; and it is safe to say that in the discourse mentioned the reverend gentleman rated the great working classes of this country in point of intelligence and of breeding with the serfs of Russia, the former slaves of our own land, and the down-trodden, ignorant peasantry of Europe.

Basing his subject upon Mr. Bellamy's book, "Looking Backward," the preacher began by saying that the dreamer is useful to the world, for his very ideal of something better for humanity leads him to aspire upward. It is well for man to dream of change, of something higher, and not to be content with what now exists: for perfect contentment and satisfaction precede stagnation and death to the vital energies, while a desire for change, or discontent, stimulates activity, and leads mankind onward. Setting out with such promising and honeful remarks, we naturally concluded that if he should point out the defects and weaknesses of Mr. Bellamy's scheme for the betterment of human misery, the speaker would at least find something of good and helpfulness in the movement that is founded upon the basic principles of that book, and which, known by the name of Nationalism, is drawing to itself a large separately from the personal efforts of each. number of advocates from various parts of the | Training schools can be established, and comcountry-from the ranks of not the ignorant petent teachers and officers trained for the working people, as Mr. Savage well knows, but | necessary supervision and instruction of the | If the State does not consider life sacred, the of the cultivated, scholastic and thoughtful people.

minds of the age.

by intelligent people in this enlightened cenprotection and care of all classes alike by govcomfort and happiness.

attention upon false assumptions: First, that | minds to study and emulate. humanity is in as bad a condition as it can be: that poverty and distress are on the increase. that the rich are growing richer and the poor getting poorer, and that the tendency is toward a monopoly of all wealth on the part of a comparatively few magnates. Nothing can be further from the truth: statistics prove that the wealth of the world is more widely distributed now than in the past; the poor have far more comforts at present than even the well-to-do man formerly had; and, to use the speaker's own words, "the tramp" of to-day is better off than kings and queens were five hundred years ago. Every man with health, and the desire to work, will find himself in a comfortable position; many have luxuries, such as a piano and books in their homes, and, according to this gentleman with the roseate glass, the condition of the poorest laborer is almost as comfortable as he deserves to have it, and the wages that he earns are as large as he requires.

Again, it is assumed by the socialistic reformer that labor creates the wealth of the country, and that but for the working classes there would be no riches anywhere. Another great mistake. It is brains, not physical force; culture, not manual skill, that outlines, engineers. and, indeed, executes all the great industries of the world. It is the men of brains who have planned and established the large business interests of to-day, and these are the rich capitalists who hire the ignorant, common laboring classes to work out in detail by physical force the intricate and wonderful plans which have been set before them.

The slaves of the South, said Mr. Savage, could never have broken for freedom and have won the glorious cause of liberty for themselves; but it took such cultivated and learned minds as Garrison and Phillips, and men of like stamp, to agitate the question of liberating naturally produced, that it is inherited from the slave, until the deed was done. All of which is very true; and had the preacher mentioned the fact that every Northern soldier who entered the conflict with heroic soul and country-loving heart, whether officer or private, learned or ignorant, white or black, also did something for the cause of liberty in every blow that he struck, we would have conceded the soundness of his position; as, had he said in his remarks that, although the men of brains, the men of skill, the men of success are those who have planned and engineered until wealth and prosperity have become theirs; yet there is undoubtedly among the laboring classes minds as thoughtful and talented as among the most fortunate ones, who, if the right conditions were given them, and they were not hampered by the struggle for existence through which they daily pass, could develop native energy and ishrewdness and skill reformation of the criminal? The speaker that would be of service to the world, we answered, Yes. He should first of all be treated would not question his conclusions. But nothing of the kind was hinted at. The third false assumption of the socialists is that corporations wish to rule. This is a great mistake; things are as they are because the people want blest example. Instead of that, the State takes them. If corporations were really an evil and | a thief, degrades him completely, and makes not wanted by society, they would not exist; him its slave. It does nothing for his improveand, according to Mr. Savage, corporations ment or reformation. After his final release, and monopolies are really here out of defer- he cannot get honest employment if he makes their existence. Although the word "Trusts." which bears so much significance to-day, was not mentioned, it is inferred that all the word | dlesome wretch will be sure to betray his se- | like a good soldier. implies was included in that of "corpora-

The preacher then went on to discuss the scheme of Nationalism as a despotic and barbarous one, a revival of the old paternal system of past ages, an attempt to separate the rich and the poor into classes-though how that can be it is hard to tell, since the purpose of 'Looking Backward," upon which the Nationalistic organization is founded, is to show how, by bringing all the business interests and industries under governmental jurisdiction, work adapted to each individual may be provided for all, and that every one shall be supported in comfort, and even in luxury, so that there wil be no very poor and no very rich anywhere.

The preacher also declared that if Nationalism could prevail it would rob man of his in dividuality, take away every incentive to exercise his brains and muscles in the conscientious as laying up for himself wealth and luxury, man would not wish to labor. This we think a very narrow view of the race. Who that feels the fire of genius kindling within will refuse to burn his thought for the world because there will not accrue to him a great private fortune from his works? or who that feels an energizing power impelling him to engage in work in any special direction will refrain from following his bent because the government is bound to support him anyway?

But, the man of objection says, he cannot follow his bent, because his profession or occupation is to be chosen for him when "Nationalism" prevails, and hence his individuality is removed. His calling will be chosen in such direction as his aptitude and talents lie, and we have no doubt there will be as many cases of adaptability to the pursuit followed as there are in these days, when every five men out of ten are dissatisfied with the lines of employment which stern necessity has decreed for them. But who can properly decide what is best for you and me? Who is the government in reality? It is made up of you and me; and if you are dissatisfied with the living you earn, and I am restless because I cannot do better for myself, and we agree to exchange the products of our labor, and support each other, that is all there is to Nationalism, says Mr. Savage, and nothing is gained. But government is not you and me, or any individual; it is the people, the united voice and sentiment of the masses; and if any number can unite to put their whole energy into concerted work, larger results will accrue for the benefit of all than could come

On the contrary, as he proceeded with his hundred years can tear the scales from the is in trial; the State does the same: we know

theme, it became evident that the clergyman in- | purblind eye. The dream of one century may, tended to uncompromisingly denounce Nation- under the law of progress, become the reality alism as a barbaric system worthy only of the of the next, and the hope of the philanthropic not the mob do quickly what the State does dark ages, and not to be thought of seriously soul, the reformer who earnestly desires to slowly? heal the bleeding heart and lesson the miseries tury; nor from first to last did he do justice to of humanity, the wish of the agitator to right the philanthropic minds now engaged in the the wrong of to-day, may in the future bloom advocacy of those ideas, looking toward the out in full fruition for the race. And though the divine in his sermon characterizes the ernmental guardianship-which are fully ex- movement of Nationalism as not only "desplained by the Nationalists—by crediting them potic" and "barbarous," but absolutely "imwith purity of motive and a sincere desire to moral," because it will depress rather than lessen human suffering and to equalize human elevate humanity, yet we venture to affirm that it contains within itself elements of no-Mr. Savage wished it distinctly understood bility and humility, of human helpfulness and that all social reformers base their claims to aspiration, that would be well for dogmatic

> One word more in this connection: The preacher took occasion to say that were Nationalism to prevail Jesus of Nazareth would have had to serve at the carpenter's bench till the age of forty-five. Would he? or would he and nothing for the gratification of malice. not have been prevented from taking service at that bench at all by those high scholars who. when in the temple, listened to him-a boy of twelve, propounding questions which they with their wisdom could not solve-and placed amid conditions that would have brought out the highest energies of his life and saved him as a teacher-and from crucifixion-to the world? Jesus in his day was deemed a "dreamer." a 'fanatic," yet he was the greatest social reformer, the grandest humanitarian, the world has known.

Crimes Against Criminals.

A timely and deeply-interesting address on the above subject was recently made before the annual meeting of the New York Bar Association at Albany, by Col. Robert G. Ingersoll, an audience of fully three thousand persons, many of whom were members of the legal profession, being present. After discussing the causes of crime and the methods adopted for the prevention of vice in various ages, he put the question direct, whether it is not true that the criminal is a natural product, and society does not unconsciously produce, these children of vice. Then can we not safely take another step, and say that the criminal is a victim, as the diseased and deformed and insane are victims?

We do not think of punishing a man because he is afflicted with disease; our desire is to find a cure. We send him, not to the penitentiary, but to the hospital, to an asylum. We do this because we recognize the fact that disease is parents, or the result of unconscious negligence, or, it may be, of recklessness; but for there are diseases of the mind, of the brain, as there are diseases of the body; and if these necessarily produce what we call vice, why should we punish the criminal, and pity those who are physically diseased? We know there are deformed minds, as well as deformed bodies. Society of course has the right to protect itself, no matter whether those who attack its wellbeing are responsible or not. The right of self-defense exists not only in the individual, but in society. The only question is, how shall this right of self-defense be exercised?

The world has thoroughly tried confiscation, degradation, imprisonment, torture and death, and so far all experiments in punishing have proved failures. Can anything be done for the with kindness. He should be given every right consistent with the safety of society. He should neither be degraded nor robbed. The State should itself set the highest and nochanges his name, some mean and malicious cret. He loses his place, and again seeks employment, but this time by telling what is not cannot live as an honest man.

Why, asked Col. Ingersoll, should the State sation? Why should they, after being impay them for their labor, save up the amount of hundred dollars of his own, enough to make it done, the speaker believed that thousands of ernment a debt of deep gratitude, instead of rebelling against and hating its authority as they do now. They would think of the penitentiary as the place where they were saved, where they were redeemed; and they would feel that the verdict of guilty rescued them from the abyss of crime.

There are men, however, proceeded the speaker, who pursue crime as a vocation, as a profession; men who have been convicted over and over again, and who will persist in using their intermittent liberty to invade the rights of others. What shall we do with these? He suggested, by way of experiment, putting one thousand hardened thieves on an island, and compelling them to produce what they eat and use. He felt almost certain that a large majority of them would be opposed to theft. Those who worked would not permit those who did not work to steal the result of their labor. That is to say, self-preservation would be the dominant idea, and these men would at once regard the idlers as the enemies of their society. Such a community would be self-sup-

porting. Or let women of the same class be put by themselves. Keep the sexes broadly apart. Those who are beyond the power of reformation should not have liberty to reproduce themselves. Those who cannot be reached by kindness, by justice, who under no circumstances are willing to do their share, should be separated; they should dwell apart, and dying should leave no heirs.

As to the treatment of murderers, the speaker declared the death penalty inflicted by the government to be a perpetual excuse for mobs. The greatest danger to popular government is a mob, and as long as the State inflicts the penalty of death mobs will follow the example. mob with ready rope will strangle the suspect-Progress is the watchword of the race, and a ed. The mob will say: "The only difference

the man is guilty; why should time be wasted in technicalities?" In other words, why should

Col. Ingersoll expressed himself satisfied that the discipline of the average prison hardens and degrades. It is for the most part a perpetual exhibition of arbitrary power. There is really no appeal. The cries of the convicts are not heard beyond the prison walls. Every manly feeling, every effort toward real reformation, is trampfed under foot, so that when the convict's time is out there is little left on which to build. Every penitentiary should be a real reformatory. That ought, in fact, to be the principal object for the establishment of the prison. The men in charge should be filled with divine enthusiasm for humanity. Every means should be sought to convince the prisoner that his goed is sought, that nothing is done for revenge, nothing for a show of power,

All the penalties, all the punishments are inflicted under a belief that man can do right under all circumstances, that his conduct is is a pilot that can, in spite of winds and tides, reach any port desired. The speaker thought all this to be a mistake. It is, said he, a denial of the integrity of nature. We are to take into consideration the nature of man, the facts of of the intellect, the force of habit, the result of of want, the diseases of the brain, the tyranny of appetite, the cruelty of conditions, the results of association, the effects of poverty and wealth, of helplessness and power. And until all these subtle things are understood, until pursue the highway of the right, society should not impoverish and degrade, should not chain and kill those who, after all, may be the helpless victims of unknown causes.

The Need of Fortitude.

We are all of us too ready to sink down in sion has vanished. our allotted places whenever an unusually tough obstacle is unexpectedly encountered, solitude of the mind with good company. But and feel inclined to give it all up rather than many of these pleasant visitors will flit away persist and endure. The bitter rind hides a if they are not distinctly named by us. Words sweet fruit, and the prickly burr contains thus become a necessity in the act of thinking. what is worth all the risk in getting it open. They are the weapons of the fight and the We do not stop to reflect that these very obsta- tokens of the victory. Language was first a cles and this very opposition are put across our social convention, and has become a source of way in order to call out the vigorous and vital | individual independence and a solace of loneliforces of our being which would otherwise go ness. Nevertheless it is expressive only indiunused. We become so much the more, just as rectly. The names for the colors in any lanwe should otherwise lapse into so much the guage are few as compared with the actual less, in consequence of being challenged, op | number of colors, or shades of color, to be this we do not punish, but we pity. Now if posed, obstructed, and fought against by cir. found in nature. Hence the descriptive writer cumstances. The true way is to regard them or speaker is constantly embarrassed by the not as enemies to our welfare, merely because poverty of his vocabulary. Still, every clear they are disturbers of our torpid ease, but as thought can be clearly stated. Pure thought our very best friends. Not those who flatter has no color and no material form. It is in the us, but those who are so eager to tell us all our description of forms and scenes, ideal or real, faults, are the ones who are sent to do us the and in the expression of sentiment, that we most good.

Paul's precept to his beloved Timothy. In- It gives a voice to solitude, and speaks from stead of exciting the latter to rebellion at the soul to soul. hardness of his lot, he accepts it as the very condition from which he is to expect to educe the most good. The obvious lesson is, that we ments, no losses, all along the way. Such a sleek and fat luxuriousness would be hardly this very subject, "even to hide and sneak in most desirable result, strange as it may seem. ties that are incidental to the common life of spondent writes that if the Cause could be men, is no security against them soon or late." | placed upon a strictly spiritual plane, and if its ence to a world that wants and insists upon known the fact of his incarceration. If he If one chooses from the start to be a man adherents and advocates were upon that plane, mong men. to do his part in the world's work, detective, some officer of the law, some med- he must make up his mind to endure hardness

> is a great mistake to imagine that there is very | a delight to work in the vineyard in the humtrue. He is again detected and discharged. little hardness in the world, or that, if there is, At the last he is forced to conclude that he it can be avoided by skillful management. Let which are so common as to be inevitable. the world, what, in the name of common sense, take the labor of these men without compen- These are the ups and downs in business, in has it done? If it has, why not state them as an age abounding in competitive strifes; the the foundation of spiritualistic science, phiprisoned for years, be turned upon the world contingencies of the professions and the arts losophy or religion? The fact is, nearly every without the means of support? Would it not chosen for a livelihood; the wounding of the Spiritualist has a creed, and clings to it as tebe far better, as well as more economical, to political conscience followed in despite of hos- naciously as the most hide-bound Presbyterian tile taunts or friendly admonitions; the hos- or Calvinist." their earnings, put it at interest, and give it to | tility to rational conviction openly confessed; them on their release? After a five-year term | the misunderstanding and misrepresentation | ranks," adds our correspondent, "until a propof imprisonment, a convict would have several on the part of those whom we have loved and er discrimination is made between their meditrusted most; the health that may be broken; umistic gifts and their faults of characterpossible for him to set up in some business on the labor changed from delight to weariness; his own account, enough to keep the wolf of the love that asks too little or too much; the sities." Very true. But the higher powers crime from the door of his heart. If this were death that makes a void where all was pleas- are busily engaged in sifting the wheat of antness before—these are all in the list of con- Truth from the chaff of Error, and we are asconvicts would feel that they owed the Gov- tingencies, forming obstructions, that are both sured that the time is rapidly approaching natural and inevitable to all men in the world. when those who have misused their gift of

there no summons in it for us to call up all the ter opportunity for good and true medial infortitude of which we are possessed to meet it? struments to teach the world through their to act as if obstruction and opposition and dis- | spiritual inspirers the mighty truths revealed appointment were our common lot, instead of | by Modern Spiritualism. the exception levelled at us personally? We had far better cease thinking about rewards and pleasures altogether, and try and gain strength to endure the hard and the painful. Calamity is sure to come all the same, and how much more easily it is borne when it falls upon a firm and elevated mind.

The Mille Lacs band of Chippewa Indians has sent a delegation of chiefs and braves to Little Falls, Minn., for the purpose of ascertaining if they could obtain assistance to relieve their present destitute condition, as a large number of the band are ill with the influenza, and several have died. They are greatly in need of food, clothing and medical assistance. A telegram has been sent to Secretary Noble detailing these facts, and asking for immediate Government aid. Why, in the name of heaven, do n't our Government take good care of the remnant of aborigines of this country, that "Indian agents" (?) and the whites generally have robbed indiscriminately? The curse of God will eventually rest upon the nation, as it has upon nations of the past, unless justice is done to the red man. This is no idle talk of a "philanthropist in the East," as the land-grabbers of St. Louis and Leavenworth have repeatedly called us, and advised us "to mind our own business and let their's alone.' But let them take warning ere it be too late.

Readers of our editorial on "Crimes Against Criminals" will find the full text of Col. Ingersoll's trenchant address for sale by Colby & Rich. Sée notice in another column.

The Toronto (Canada) University was totally destroyed by fire, Feb. 14th; loss \$500,000.

Silence and Expression.

A thoughtful writer in one of our leading contemporaries expresses the opinion that there is something unnatural to man in solitude; he craves companionship and sympathy; he desires that his work shall be recognized and understood; his individuality is defined against society as its background.

As thought and feeling are in themselves impalpable, invisible and inaudible, the importance of the arts of expression becomes supreme. No living thing can be said to be altogether speechless. All nature abounds with symbols, with meaning and with sentiment. All objects in nature answer to something in the soul, picture it and give it voice. They react as well, inducing the words which they express. So it happened that language dealt at first with the concrete, passing through a figurative stage to logical abstractions. It approaches perfection as it reflects the viewless inner life.

We think in words, says a noted philosopher, which is perfectly true though the thinker be deaf and dumb. Every mind has a dictionary, absolutely under his control, and that his will or word-list, of its own, that grows with it as the skin grows with the growing boy. While one man may be silent in seven languages, others are incapable of profound thought in any language. Still, for all that, we can hardly learn words well without being instructed by mind, the power of temptation, the limitations | them. If we cannot express our thought clearly, it is because our thought itself is not clear. heredity, the power of passion, the domination But it does not necessarily follow that our thought is obscure because we cannot make it clear to others.

In our first approaches to a subject, we have a feeling that there is a great deal in it. We feel that we have reached a new conclusion, we know that man, in spite of all, can certainly and made a real advance. We put things together, try different combinations, lay them aside, sleep on them; till on some happy day the cloudy mixture, to speak in a chemical symbol, precipitates a clear and sparkling crystal. Now at last we are ready to give it to the world, and all difficulty in regard to expres-

This is the sort of exercise that peoples the draw upon the resources of the fine arts. And "Endure hardness as a good soldier," is every fine art is, within its sphere, a language.

The Present Outlook.

The frequent feuds among a certain class of are not to indulge in fretfulness and impa- Spiritualists, who often carry their individualtience because we have not everything we isms into their public labors to the detriment want. It is pure selfishness and cowardice of the Cause, seem to be on the increase. Why combined. What a dead monotony life would this is so is a mystery we are unable to solve, be, if there were no break-ups, no disappoint- except that extreme selfishness and jealousy be the motive.

We have during our long and arduous duties more than a living death. John Morley well in the Cause endeavored to inculcate harmony terms it "happiness of the greasy kind." Says in our ranks; but new issues from year to Rev. John W. Chadwick in a late sermon on year have continually arisen preventing this cowardly avoidance of the burdens and anxie- A valued and intelligent New York corresuch inharmony and personal vituperation would not be the case; that there would instead be harmony, wise and earnest, and un-There will be plenty for him to endure. It selfish concentration of effort, and it would be blest papacity. To all which we say, amen: "If Modern Spiritualism," says he, "has us recite a few of the so-called obstructions brought no new principles, no new beliefs into

"There will always be inharmony in our their outrageous cupidity and vicious propen-The picture is in no sense overdrawn. Is mediumship will be set aside, to give a bet-

The Indian Lands.

The General Government is waking up to the importance of keeping white trespassers off the Indian lands. Gen. Armstrong, Indian inspector, has just been sent out to the Brule agency, and has ordered off all squatters, and assured them that if they did not retire peaceably he should use military force to eject them, as the government was determined to protect the Indians in their rights. The great majority of the "town siters" expressed a willingness to move at once, and a number of houses were accordingly moved into the mile square belonging to the railroad company, while the minority expressed their determination to remain until forced off by the troops.

A direct and "centre" shot is embodied in the following pungent lines, which we quote from New Thought, of the 1st inst.:

"The God-in-the-Constitution people should get up a new code of morals—possibly a new decalogue, and one of the commandments should read: 'Thou shalt not buy a Sunday paper.' President Blanchard, of Wheaton, Ill., College, said in a National W. C. T. U. meeting: 'I would rather swear for half an hour than to buy a Sunday paper for half a minute.' This shows that there is no accounting for taste."

LA LUMIERE.—We are in receipt of the new number of this worthy periodical. It began its ninth year Jan. 27th, 1890. It is a monthly review of philosophy, science and moral renovation, and aims to be positive rather than mystic in its teachings. It also gives a useful bulletin of hygiene receipts. Subscription for France, 6 francs; foreign countries in the postal union, 7 francs; foreign countries outside the postal union, 8.75. Orders may be sent to Lucie Grange, Boulevard Montmorency, 75, Paris-Auteuil.

Fulfillment of Dreams.

Beveral incidents in connection with the recent tragic death of Hiram F. Sawtell, of Boston, are worthy of note, the bearing of which will be readily

seen by those who peruse these columns.

The first is the statement in one of our dailles that the victim had a marked presentiment of coming trouble, and had frequently said he was in constant fear his life was in danger—that if he at any time was missing it might be inferred he had been killed by the hand of another.

The most intense excitement was caused in East Rochester, N. H., and vicinity, when the leading facts were made known, and early on the morning of the 14th inst. two hundred men were searching the woods for the remains of the missing man-all feeling confident that he had been foully dealt with.

Lorenzo McCrillis, belonging in East Rochester dreamed, while the search was in progress, that it was Wednesday, Feb. 5th, 1890, and that he was driving along the road to East Lebanon, when a vehicle passed him with two men in it, the horse attached to the carriage being a clipped chestnut. Something about the men attracted his attention, and he watched the carriage on its way. He dreamed that he saw the horse turn into a certain wood-road leading from the Lebanon thoroughfare. So clearly was this place fixed in his mind during his sleep that he determined to start on a search.

The truth of his vision is thus borne witness to by

the following press dispatch:

"EAST ROCHESTER, N. H., Feb. 14th. 1890.—The body of Hiram F. Sawtell was discovered at three o'clock this afternoon in Lebanon, Me., in the woods bordering on the East Lebanon road."

On the evening of the day the above information reached Boston, the wife of the murdered man stated to an interviewer a dream she had several nights previous, and which she afterward related to several of her friends. In it she beheld her husband's hody mutilated, and scattered about a house with a porch to it. The spectacle was so revolting that she awoke from the dream in a fright.

It is not necessary for us to relate the facts in the case, for they are already well known, to verify the truth of these dreams. Suffice it to say the facts occurring accorded in the main with what was pictured

A Notable Woman Gone Home.

Prudence Crandall Philleo, who, it will be remem bered, shocked the æsthetic sensibilities of fashionable society years ago, at the outset of the anti-slav ery movement, by admitting to an academy for young ladies established by her and in good repute at Canterbury. Ct., a colored girl, recently passed to the higher life from Malone, Kansas, at the age of eighty-

Her funeral address-eloquent and truthful, fully recognizing her spiritual presence-was preached by

recognizing her spiritual presence—was preached by the Rev. Charles L. McKerson. In it he graphically reviewed her long and useful life, designating her as one of the most illustrious personages in Kansas. She was born a Quaker, but became married to Rev. Calvin Philleo, a Baptist minister, and adopted that bellef. She could not rest in it, and at length, being convinced that no soul could be eternally lost, she was, on account of her free expression of her views, requested to withdraw from the Baptist church, or suffer expulsion; she chose the former.

Soon after her withdrawal from the church she was led to inquire into the claims of Modern Spiritualism, became convinced of their truth, and from that time to the end of her earthly life was an enthusiastic Spiritualist. A few days previous to her transition she said to Mr. McKerson: "You may come in any time and find me gone, and I want to say to you now that I want you to preach my funeral sermon." He asked her what he should say. She replied: "Preach the truth. Say to them that God is a spirit; I am a spirit; therefore I am a Spiritualist; and I think all Christians ought to be Spiritualist." Nearly the last words she uttered were: "I am no more afraid to die than I am to live."

W. J. Colville's New Work.

Owing to unexpected delays in forwarding to Mr. Colville at San Francisco proofs of his new book: "Theosophy; A Study of Man and the Universe," and receiving the same back-occasioned by the long blockades of the malls by the heavy snows in the West-Celby & Rich, the publishers, are unable to get the volume ready by the 20th inst., as they anticipated. They are now promised by the printers and binders

that it will surely be ready for delivery to subscribers and purchasers on Monday, March 3d.

They will then forward subscribers' copies, in the

order in which they were received at this office, and fill all orders with as little delay as possible.

Colby & Rich will continue to receive subscriptions for the book at \$1.10 per copy until March 1st; after

that date the price will be \$1.50, and postage 12 cents. Mrs. Richmond's Spiritual Sermons.

BANNER one of the discourses delivered by the guides of Mrs. C. L. V. Richmond, to the weekly publication of which reference was made in-these columns a few weeks since. The fact that these are delivered on a public platform every Sabbath, without any previous study, or preparation of any kind, the subject even upon which she is to speak often being unknown to Mrs. Richmond, is, it would seem, sufficient to arouse the interest of every man and woman of intelligence, and lead them to ascertain the source from which they emanate. What more apposite evidence can be given than this that spiritual mediums of our day are the true followers of Christ—complying as they do with his command to those who would be his disciples: "Take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak."

"A Galaxy of Progressive Poems."

The volume of poems bearing the above name, by our assistant editor, Mr. J. W. Day, announced a few weeks since as soon to be published, is now ready for delivery. In our advertising columns will be seen a list of its contents, and some mention of the reasons why it should meet with an extended circulation wherever the Banner of Light is known and read.

Forty leading ministers in the country have been interrogated as to their opinions on the tobacco habit, whether they consider it a physical or moral sin, and if it is a proper habit generally to indulge in. Among them are the names of such men as Bishop Cox, Canon Farrar, Drs. Talmage, Dix, Cuyler and Storrs, and Chaplains McCabe and Milburne. The result is that tobacco-smoking has no ecclesiastical or theological standing whatever. There will be a double disappointment over it, that of smokers and non-smokers.

It appears from the personal questioning that some ministers smoke, and others do not. Those who do, argue that it is a harmless habit. both physically and morally, if indulged in moderately, soothing the nerves and gently stimulating the brain. Others pronounce it pernicious, physically injurious and morally degrading. It is opposed on the ground of uncleanliness, of extravagance, and of its deteriorating example. Nevertheless, the conclusion arrived at is that a man and a minister may smoke his cigar and still be competent to be a public teacher without impairing his usefulness in any way.

THE THEOSOPHIST for February reports in brief the third annual meeting of the Social Reform Association last December in Bombay, and gives the resolutions adopted looking to a modification of the marriage laws among the Hindus. The general contents include "Elohistic Teachings," "The Age of Sri Sankaráchárya," " The Visit of Apollonius to the Mahatmas of India," and "The Yavanas." Madras, India. For sale in Boston by Colby & Rich.

A Good Reputation.

"BROWN'S BRONCHIAL TROCHES" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles. They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes.

NEWSY NOTES AND PITHY POINTS.

As on the suicide we gaze,
We deem his crime of darkest hue;
But, after all, he only pays
The debt of Nature ere 't is due,
— Hinghamton Leader.
But when he gets on t' other side,

Far darker grows the hue; As suicide he'll there abide, Till Nature claims her due.

-Banner of Light.

The New York Martin Luther Society recently held its eighth annual dinner there. The aims of the members are to disseminate information regarding the life of Martin Luther, and to further the union among all the different branches of the church in this country

According to present appearances some people had rather quarrel than eat, else why are they at it every chance they can get? But it is a losing game. Such individuals are advised to keep their skeleton closets

It's a little late for winter,
And rather too soon for spring,
But still there is no telling
What the coming month will bring.
—New York Journal.

MARRIED.-Prof. J. Clegg Wright and Miss Alice K. Malthy were recently united in marriage at Cincinnati, O.—so says Better Way.

Augustus Day has just received two patents on track cleaners, one of which is an improvement upon those now generally used upon all the street cars in this and many other cities.—The Detroit (Mich.) Tri-

An exchange remarks concerning Buffalo Bill's appearance with his show in Italy: Think of the Deadwood coach rumbling over sands where once rolled Roman chariots: of cowboys spreading the rawhide circlet where the retiaril once cast their nets; and the Winchester cracking where once clashed the swords of gladiators. "William! Twenty centuries look down upon you!"

[From Judge.] A TYPICAL TRAGEDY—IN FIVE PARTS.

I said, "Let's fish from there outbring; Here are some pieces short, of string." The string. We knotted knots into that twine, Until we had a fishing-line. The line.

WARNING TO CHURCH-GOERS !-- London dispatches of the 17th inst. aver that while divine service was in progress at the Bromley Independent church on the eve of the 16th, a balcony containing some seventy people suddenly gave way, and twenty persons were buried in the debris, five of whom were fatally injured.

Nellie Bly is home again. Now let her try what she can do circling the world at right angles to her completed trip.—Daily Gazette, Elmira, N. Y.

NATURAL HISTORY VINDICATED!-A Western sheep-raiser was conveying five hundred of his stock on a lake schooner toward a railroad station, on their way East. As the captain was turning and twisting the wheel, to keep the schooner on her course, the "bearded patriarch" who headed the flock, taking umbrage at his motions, came up behind him, and at one fell swoop butted him over the wheel. The enraged captain seized his woolly assailant, and threw him overboard, when, prestol away went the whole flock, popping over the rail, one after another, into

BUT NOT THIS YEAR.

When the days begin to lengthen and the cold begins to strengthen," when the snow is all about us and

to strengthen." when the snow is all about us and the sleigh-bells jingle loud.
When the nights with planets glimmer and the shining sled-tracks shimmer, then merry time is on us for a sleigh-ride with a crowd.

The Portuguese anglo-phobites have invented a new term for a man who has had too much to drink; they say: "He has been with the English."

A DIABOLICAL DOCTRINE. — Dr. Van Dyck was heard to good advantage in the Scotch Presbyterian church the other day against the doctrine of "infant damnation." But the pity of it: To think that it is necessary to make such a protest. To think that is necessary to make such a protest. To think that such a diabolical doctrine could still be embodied in the Westminster Confession or the Presbyterian Creed. To think that any person could ever have had such a conception of God. Of course it was never believed. If it had been the world's population would have been made up of lunatics.—Eleanor Kirke.

Thanks are returned to the Buckwalter Stove Co. Royersford, Philadelphia, Pa., for a neat octagona paper-weight, embodying the presentation of its official

We place before our readers in this issue of THE 3ANNER one of the discourses delivered by the guides of Mrs. C. L. V. Richmond, to the weekly publication of which reference was made in-these columns a few yeeks since. The fact that these are delivered on a veeks since. The fact that these are delivered on a veeks since. The fact that these are delivered on a veeks since. The fact that these are delivered on a veeks since. The fact that these are delivered on a veeks since. The fact that these are delivered on a veeks since. The fact that these are delivered on a veeks since. The fact that these are delivered on a veeks since. The fact that these are delivered on a veeks since. The fact that the pulpit is not responsible for the error of the pulpit is not responsible for the error of the Arch Fund, not the Arch Flend. We will now sing hymn six, "To err is human, to forgive divine."— New York Sun.

> The board of managers of the Massachusetts Charitable Mechanic Association has fixed upon Oct. 1st as the day for opening their next fair, which will close

> Bro. Talmage calls attention to the fact that they do n't have any Sunday newspapers in the Holy Land. And yet he does n't maintain that the crown and crest of civilization is located there. Some of Bro. Talmage's brother elergymen might learn something from Talmage.—Herald.

The London News' Lisbon correspondent says that many symptoms show that the republican cause in Portugal is increasing in strength dally, and that the end of the monarchy may come at almost any mo

Inquisitive Yankee—"May I ask your views on the question of annexation?" Haughty Canadian—"We intend to annex the United States, sir, as soon as our English syndicates have finished buying it."—(hicago Tribune.

PROF. PUTNAM's papers on the Mound Builders will begin in the March number of The Century. The first paper is entitled "Prehistoric Remains in the Ohio Valley," and will be followed in April by a de scription of that extraordinary monument of antiquity the Serpent Mound.

Young Dr. Pille—"I attended Mrs. Languish to-day, father, but I can't see for the life of me that anything is the matter with her." Old Dr. Pillo—(gasping)—"But for heaven's sake, my boy, I hope you didn't say anything of the kind to her!" Young Dr. Pillo—"No, father." Old Dr. Pillo—"Good! You know a healthy patient lasts a long time, Mortimer!"—Life.

George P. Rowell & Co., proprietors of the American Newspaper Advertising Bureau, No. 10 Spruce street. New York, have issued a useful pamphlet containing a choice selection of newspapers for an adver tiser to use who prefers to confine his advertising in vestments to such as are likely to pay him best.

Happy that land-as Tennyson hath it-"Where faction seldom gathers head, But by degrees to fullness wrought, The strength of some diffusive thought Hath time and space to work and spread."

Magistrate-"What is the charge against the boy officer?" Officer-"He stole five cents, your honor. Magistrate-"We'll let him go. That is merely a take-nickel offence."

When another commits a fault, it is a great dead tree half decayed, bare and hideous, but when we do it ourselves, oht my Godl think of the reasons elimbing around it like a thousand clinging vines, covering with soft loveliness every branch and twig, turning it into a beautiful object.—Robert G. Ingersoll.

NEW MUSIC.-White, Smith & Co., 32 West street, Boston, send us the following: Instrumental—"Ever of Thee," a nocturne, Stephen Helbon; "Russian Army Grand March Entrée," for plane, violin and piano, and violin, cornet and piano, D. L. White; "On Bush and Tree," polka brillante, Charles D. Blake; 'Danse Espagnole" and "Rip Rap," (galop) Frederic "Danse Espagnole" and "Rip Rap," (galop) Frederic
E. White; "English Clog," Nos. 1 and 2, for banjo,
George C. Dobson; Fantaisie, waltz, C. Coote; "The
Brigands Potpourri," (Offenbach) arranged by Pierre
Duvernet. Vocal—"My Sweet and Fretty May,"
song and dance, Richard Stahl; "The Dustman's
Golden Slumber Charms," soprano or tenor, words,
William H. Gardner, music, George H. Hayes; "Shout
the Tidings," C. A. White; "Let Us Bless the Lord,"
C. P. Morrison; "Lot the Day of Rest Declinett,"
and "Harki the Herald Angels Sing," arranged by
Carl Pflueger.

Movements of Platform Lecturers.

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

Mrs. J. F. Dillingham-Storrs will speak in Salem, Mass. Sunday, Feb. 23d; Worcester, Hunday, March 9th; Westboro, Sunday, March 16th. Present address 532 Tremont street, Boston,

Mr. J. W. Fletcher lectures in Brocklyn, N. Y., March, May and June; in Springfield, Mass., April; third Thursday in Fobruary before the American Alliance, New York. Address 142 West Sixteenth street, New York City.

We are informed that Mrs. E. B. Crossette, of San José, Cal., an inspirational speaker who has done good work in that State, is visiting in Massachusetts. She will accept a few engagements to speak for societies in this or adjoining States. Address Lock Box 45, Florence, Mass.

Mr. J. Pank.

45, Florence, Mass.

Mr. J. Frank Baxter held "revival meetings" last Sunday—so writes a correspondent—in Springfield, Mass., and will read, sing, lecture and give spirit-descriptions there again next Sunday, 23d inst. On Sunday, March 2d, (not second Sunday, as a friend reported to The Banner last issue) he will appear in Salem; Sunday, March 9th, in Lowell; Sundays, March 10th, 23d and 30th, in Norwich, Ct.

March 16th, 23d and 30th, in Norwich, Ct.

W. J. Colville—so writes a correspondent—is still very actively employed in California; he lectures to large audiences in Ban Francisco at College Hall, 106 Macallister street (opposite City Hall), every Sunday, at 10:45 A. M.; and 7:30 P. M.; and in the Synagogue, 13th and Clay streets, Oakland, at 3 P. M. Various meetings are held during the week in San Francisco, Oakland, Alameda and San José. He is now located at 931 Post street, San Francisco, where he conducts classes for instruction in spiritual science every Wednesday and Friday at 10 k. M. "The Problem of Life," of which he is editor, is, we are informed, meeting with marked success. The Nationalist movement in California (continues our correspondent) is very strong, and Mr. Colville is regarded as one of its decidedly earnest and able advocates. From all accounts it appears that this is a season of great activity in thought on the Pacific coast as much as elsewhere, and all phases of spiritual and reformatory work are well represented and sustained.

Mr. F. A. Wiggin, lecturer and test medium, would

Mr. F. A. Wiggin, lecturer and test medium, would like to make an engagement for April 13th. All other Sundays till May are taken.

The Spiritual Alliance of St. Paul, Minn., has arranged for the services of Bishop A. Beals for the months of March, April and May. He can be addressed 240 Arundel street.

C. W. Peters is open for engagements for the months of March, April, May and June, to lecture and give independent slate-writing and tests. He may be addressed Van Buren, Ark.

Mrs. H. S. Lake speaks in West Winsted, Conn., the evenings of Feb. 26th and 27th. Subjects: "The Gospel of Self-Help," and "The Home." She is speaking each Sunday of this month in Philadelphia, to large audiences. Permanent address, 8 Worcester Square, Boston, Mass.

John P. Guild will speak Sunday, Feb. 23d, at 2 o'clock, in the Universalist Church, Tyngsboro, Mass. Subject: "Criterion of Character."

Dr. F. H. Roscoe, of Providence, R. I., will have completed his three months' visit to Washington, D. C., on March 15th; after that date he will be open for lecture engagements for societies throughout New England.

The Saratoga (N. Y.) Union gives excellent mention of the remarks and communications made and given by Frank T. Ripley before the First Spiritualist Society on Sunday, Feb. 16th.

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

Mrs. Carrie E. S. Twing.

The Sundays of Feb. 2d and 9th were filled in Springfield, Mass., by this attractive speaker and excellent test medium. Graves's Hall contained the largest audiences of the season. On the 9th Mrs. Twing's practical talks and apt Scripture illustrations attracted the close attention of many new comers. "Ikabod" was a marvel even to old Spiritualists. She remains at No. 93 Sherman street till Feb. 27th, when she leaves for Newburyport to address the Spiritualists two Sundays.

Mrs. Twing's health remains good, and it is hoped many years of usefulness are before her.

Help for Mrs. John R. Pickering. Our readers have already been informed that this

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

Acknowledgments.

To the Editor of the Banner of Light:
Since my last report I have received toward my cottage fund, from Mrs. Hannah J. Smith, of Perrys- 5. Coal and Coal Mines. By Homer Greene. Hins \$1.00; from Annie Lord Chamberlate Boston, Mass., \$1.00; total, \$2.00. Total to date. \$506.65—leaving balance on carpenter's bill, \$34.22. Cobden, Ill., Feb. 12th, 1890. WARREN CHASE.

Feb. 16th, Emma J. Nickerson addressed a large and appreciative audience from the platform of Berkeley Hall, Boston. Subject: 'Old Trails and New Pathways,' in which her guides portrayed in excellent manner the passing out of the old and the coming in of the new era. The lecture was followed by tests and a fine improvisation. This is the first of a series of lectures on Sunday afternoons from the same platform, Next Sunday, at 3 o'clock, she will lecture upon 'Symbolism,' to be followed by tests and character delineations; also improvised poems from subjects taken from the audience."

POETRY. — A Galaxy of Progressive Poems by John W. Day, assistant editor BANNER OF LIGHT. Boston: Colby & Rich, 9 Bosworth street.—Mr. Day is a poet. One has but to read a few opening passages of his various subjects to realize this. The book contains about twenty recompanying down heavy company. about twenty poems, printed on heavy cream laid paper, neatly bound in muslin, with a gold title-page. Price \$1.00.—The Better Way.

"For sixty years," says a Baptist deacon, "I have known of Johnson's Anodyne Liniment."

To Correspondents.

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

B. H. B., COLUMBUS, O .- Our spirit-friends say it is better to sit purposely for medial development. It is paying the angels but a poor compliment to go to bed and to sleep and expect them to develop mediumship under such conditions. A. F., HOLYOKE, MASS .- We are unable to give you the

Special Notice to Subscribers.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

Colby & Rich, Publishers.

For Sale at this Office:

The Two Worlds: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

all Departments of Literature. Monthly. Single copy, to cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Ohicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

THE THYTH-SEKKER. Published weekly in New York. Single copy, 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL OULTURE. Published monthly in New York. Price 10 cents. THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

ADVERTISING RATES.

25 cents per Agate Line.

on.

Special Notices forty cents per line, Minion, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
No extra charge for cuts or double columns.
Width of column 27-16 inches.

Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereen they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

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

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

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

To Foreign Subscribers the subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

ADVERTISEMENTS.

OBESITY SAFELY CURED by one who has been a fellow-sufferer. Dr. Edith Berdan, 113 Ellison St., Paterson, N. J. Send stamp for information. eow

300th THOUSAND.

Looking Backward.

BY EDWARD BELLAMY. A story which describes a possible Golden Age just before us. It has excited a wider and deeper interest than any book since "Uncle Tom's Cabin." \$1.00 handsomely bound in cloth, 50 cents in paper.

Uncle Tom's Cabin.

BY HARRIET BEECHER STOWE. Cloth, tastefully bound

Riverside Library for Young People.

Sterling and interesting books of history, biography, travel, natural history, adventure, etc., written by authors specially qualified, for boys and girls forming private libraries.

l. The War of Independence. By JOHN FISKE.

. George Washington. An Historical Biography. By HORACE E. SCUDDER. Portrait and Illustrations.

Birds through an Opera Glass. By FLORENCE A. MERRIAM. Illustrated.

6. Up and Down the Brooks. By MARY E. BAMPORD.

6. A. New England Girlhood. By LUCY LARCOM,

"One of the most interesting and promising series of books lately projected."-The Christian Union (New York).

. For sale by all Booksellers. Sent by mail, postpaid, or

HOUGHTON, MIFFLIN & CO., Boston.

receipt of price by the Publishers,

Osgood F. Stiles,

TEST MEDIUM,

WILL hold Test and Message Circles at No. 11 Market Place, rear of 23 Market Street, Lynn, Mass., Wednesday evenings, at 8 sharp, and Sunday at 8 P. M. Mr. Stiles refers to Dr. J. R. Cocke, by whom he was developed.

Reliable Medical Aid. Send 10 cents to DR. FELLOWS, Vineland, N. J., for his "Private Counselor," a book for WEAK, NERVOUS MEN. It sets forth an external cure which imparts arrength and eitality. Easy to apply. No dosing drugs. 15

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme dies furnished. Now located at Hotel Aldrich, 98 Berke ley street, Boston. Hours 10 to 7. 18 Nov. 16. A MEDIUM recently developed for healing, will be pleased to see all who would like treatment, or help in development. At home evenings and Sundays. H. B. CHAPMAN, 433 Friendship street, Providence, R. I. 4w*

SIX QUESTIONS answered or reading given D by spirit power for 50 cents and two 2-cent stamps.
MARGUERITE BURTON, 1472 Washington street, Boston.
Feb. 22.

THE ILLUSTRATED

Practical Mesmerist:

CURATIVE AND SCIENTIFIC. BY WM. DAVEY.

Contents—Physical and Mental Qualifications of the Operator; Age; Health; General Physical Adaptations; Mental qualifications, etc., etc.; Practical Directions for Mesmerizing; Favorable Circumstances; MBDIOAL APPLIOATION OF MESMERISH; Full Special Instructions for Treating Various Diseases; Scientific Application of Mesmerish; Rigidity; Fixing a Subject to the Floor or in a Chair; Mesmeric Concatenation; General Rigidity; Power of Will; Raising the Arms; Transmission of Sensation; Phreno-Mesmerism, and Practical Instructions for Conducting Experiments Generally, etc., etc.

pp. 96. Bound in illustrated boards, with a portrait of Mesmer, and embellished with nine pages of illustrations.

Price 75 cents.

For sale by COLBY & RICH.

WHAT IS SPIRITUALISM? An Address delivered by Thomas Gales Forster, in Music Hall, Boston, Mass., Sunday afternoon, October, 27th, 1887. This address possesses great mort. It is torse and to the point. Societies should circulate this pamphlet in their respective localities with a layish hand.

Paper, 10 cents.

For sale by COLDY & RIOH.

THE SCIENCE OF IMMORTALITY. A Lecture by PROF. W. F. PEOK, delivered at Cassadaga Lake Camp Meeting Aug. 11th, 1889.
This splendid Lecture should be in the hands of every spiritualist in the land. It has been put in pamphlet form by COLBY & RICH, and will be sent to any address on receipt of 10 cents.

ceipt of 10 cents.

A REPORT OF THE MYSTERIOUS NOISES.
A heard in the house of MR. JOHN D. FOX, in Hydes ville, Arcadia, Wayne Co., N.Y. Authenticated by the Certificates and confirmed by the Statements of the citizens of that place and vicinity. Originally published in 1848 by E. E. Lewis, and now republished by J. P. Thorndyke.
Pamphlet, price 25 cents.
For sale by COLBY & RICH.

DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

CLIXIR OF LIFE TONIC AND NERVINE.

TINIE OF LARFE TORRU AREA ALLEVALARIA CT.—Warranted the most powerful Invigerator, Regulator, urifier, Restorer and Conservator of the Blood, Brain and serve Forces. The first dose will convince you of its value on Premature Decay of Hody or Mind, or General Debility neither sex. Highest Testimonials. Try it. 81.00 per botle; six bottles for \$5.00. EX AND RHEUMATIO BLOOD, KIDNEY AND RHEUMATIO BEMEDY.—A powerful vegetable specific for the cure of Rheumatism, Neuralgia, Scrotula, Heart Disease, Kidney and Urinary Complaints, Blood Disorders, and all Malarial, Mercurial, Syphillitic, Neuralgic and Rheumatic Pains in the Nerves, Bones and Muscles. The greatest Blood Purifier yet discovered. \$1.00 per bottle; six bottles, \$5.00.

mercurial, Syphilitic, Neuralgic and Rheumatic Pains in the Nerves, Bones and Muscles. The greatest Blood Purifier yet discovered. \$1.00 per bottle; six bottles, \$5.00.

**OLIMAX CATARRH OURE:—Anti-Microbe Inhaler and Snuff combined. Gives immediate relief in Catarrh, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, \$0 cents, THIROAT AND LUNG HEALER will cure any Cough, if taken in time. \$1.00 per bottle.

BY SPETSIA TAMILETS.—60 cents per box.

PILER EMEPSIA TAMILETS.—50 cents per box.

**WILDER CONTROLLED Y.—A SOVEREM.—\$1.00 per bottle.

**SEA.—MOSS HAJIE TONIO.—\$1.00 per bottle.

**SEA.—\$1.00 per bottle.

**SEA.—\$1. The above named remedies are for sale by COLBY & BIOH, No. 9 Bosworth Street, Hoston, Mass., and will be sent by express or mail. If sent by mail, post-age free.

Extracts from Letters.

DR. STANSBURY'S Elixir of Life Tonic and Norvine has been truly an "Elixir of Life" to me. His remedies are all he claims for them. They are truly wonderful.

MRS. G. M. ROBERTS, Ridgefield, Conn.

The Blood Medicine is doing me good. The Skin-Miat stops that terrible itching. Every one likes the Liniment who has tried it. SARAH H. HARRIS, Cheimsford, Mass.

I have just been cured of an attack of Inflammatory Rheu matism by DR. STANSBURY'S Remedy.

J. W. JOHNSTON, 307 Walnut street, Philadelphia, Pa.

Your Pills are the best I have ever taken.

JOSIE HUNT, Fall River, Mass.

This is to certify that I have used DR. STANSBURY'S

This is to certify that I have used DR. STANSBURY'S
Throat and Lung Healer for a severe cough and cold for a
child 16 months old, and cured it in a very short time; also
cured myself of a bad cough; and do not hesitate to recommend it to others. T. B. CHANDLER, Burlington, Iowa.
Your guides knew what we needed. The "Elikir" helpe
me from the first dose. Mr. Barbee is better of the asthma.
Do your guides visit your patients? There was rapping in
the room where we slept the first night your reinedies arrived. Mrs. Sarah C. Barber, Southport, Ind. I have used your Hair Tonic for several days. I find it of great benefit to my hair, and am now glad to say that your remedy is all that is claimed for it.

HERMAN BUROSE, Detroit, Mich.

HERMAN BURGSE, Detroit, Mich.

I cannot speak too highly of your "Elixir." You are at liberty to refer to me as highly endorsing it from personal experience.

EDITH BERDAN, M. D., Paterson, N. J.

18

PREMIUM VOLUME

Free to Yearly Subscribers for the

BANNER OF LIGHT. A GALAXY

PROGRESSIVE POEMS

BY JOHN W. DAY.

It will be with feelings of pleasure that those who have from time to time read the poems of Mr. Day in the colactions of the Banner OF LIGHT and elsewhere, will meet a carefully selected number of them in the neat, convenient and desirable form in which they are here presented. They bear the impress of spiritual thought, a liberal, progressive nature, independence, and a full recognition of the rights of every individual in whatever circumstances he may be placed and by whatever environments surreunded. umns of the Banner of Light and elsewhere, will meet

he may be piaced and by whatever environments surreunded.

A single giance at them will convince any one that they are not ephemeral productions, to be once read and then laid aside, with no thought of future reference; but of that class which one feels called upon to read many times, and each time with a certain sense of inward satisfaction which, while many experience, few can describe.

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

half—should, as they suggested the composite of a copy.

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

INTRODUCTORY,
THE WHITE DOG SACRIFICE,
(AN ARD!
(Light at Last.)

THE CHARIOT OF FIRE.

(Historical.)

"THE CHARIOT OF FIRE.

(Historical.)

"THE ART PREBERVATIVE."

"THE ART PREBERVATIVE."

"The Chinical and Prophetic.)

"WHEN MY SHIP GETS IN
"FROM SEA!"

"FROM SEA!"

"FROM SEA!"

"FROM SEA!"

"THE MILLENNIAL SUN.
(Spirit the Potential.)
MORNING BY THE SEA.
(The Soul's "Other Chance.")

LADY FRANKLIN.
(Woman's Devotion.)

AUTOPHONIA.

"Putience Conquers.)

10 A SEA-SHELL.
(A Moral from the Deep.)
"O.GRAB-EM!"
(No Trusts!)
WINE OF THE SPIRIT.
(Eternal Progress.)
FOREST SPRING.
(A Legend of Cape Ann.) AUTOPHONIA.
(Patience Conquers.)
HOPE.
(For All.)
NOTES. A copy of the above named volume of poems will be given free, as a premium, to each yearly subscriber to the **Banner of Light**—whether new or a renewal—who may express a desire for one when sending \$3.00 for a year's

express a desire for one when subscription.

We will furnish two copies of the book, if desired, together with one year's subscription, for \$3.50.

Price \$8.1.00 per, copy, postage free, when sent by mail other than as a premium.

For sale by COLBY & RICH.

WORKS OF ROBERT G. INGERSOLL.



THE GHOSTS AND OTHER LECTURES,—
Contents—"The Ghosta"; "The Liberty of Man, Woman
and Child"; "The Declaration of Independence"; "About
Farming in Illinois"; "The Great Banquet Toast"; "The
Past Rises Before Me Like a Dream"; "Tribute to Rey.
Alexander Clark"; "Tribute to Ebon C. Ingersoll." Cloth,
12mo, pp. 245, 81.06; paper, 50 cents.

INGERSOLL-FIELD DISCUSSION between
Robert G. Ingersoll and Henry M. Field, D. D. This volume is a large octavo of ninety-six pages. Cloth, 81.00;
paper, 50 cents.

INGERSOLL ON BLASPHEMY.—His Argument at the trial of C. B. Reynolds for blasphomy at Morristown, N. J., May 19th and 20th, 1887. Cloth, 50 cents; paper, 25 cents.

LAY SERMON, delivered before the Tenth Annual Congress of the American Secular Union, at Chick-ering Hall, New York, Nov. 14th, 1886. Paper, 5 cents.

ering Hall, New York, Nov. 14th, 1882. Paper, 5 cents.

ORTHODOXY. — A Lecture reviewing the creeds of churches, and answering them from thoir own standards. Paper, 10 cents.

PROSE POEMS AND SELECTIONS.—This work is designed for and will be accepted by, admiring friends as a rare personal sowenir. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it. In sike-cloth, beveled edges, gilt back and side. Price 52.50; postage 20 cents.

SOME MISTAKES OF MOSES.—A most scoathing argument against superstition, filled with good sense and brilliant satire. Cloth, 51.25; paper, 50 cents.

THE GODS, AND OTHER LECTURES.—Contents—"The Gods"; "Humboldt"; "Thomas Paine"; "Individuality"; "Hereites and Heresies." Cloth, 12mo, pp. 253, 51.25; paper, 50 cents.

VINDICATION OF THOMAS PAINE from

VINDICATION OF THOMAS PAINE from the attacks of the New York Observer. Paper, 15 cents.

WHAT MUST WE DO TO BE SAVED?—
Paper 1700 DD 89 & cents.

Paper, Imo, pp. 89, 25 cents.

CRIMES AGAINST CRIMINALS.—An Address delivered before the New York State Bar Association at Albany, N. Y., Jan. 21st, 1890. The only complete and authorized edition. Paper, 10 cents.

For sale by COLBY & RICH.

Message Department.

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 \$ O'CLOCK P. M. The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock

J. A. SHELHAMER, Chairman. MRS. M. T. SHELHAMER LONGLEY 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 non human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Ohairman, who will present them to the presiding spirit for consideration.

spirit for consideration.

MRB. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give decarnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week in The BANNER.

It should be distinctly understood that the Message published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthy lives—whether for good or evil; 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 put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral offerings.

offerings.

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

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

Report of Public Séance held Dec. 24th, 1889. Spirit Invocation.

"Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

Oh! may we feel the quickening power descending
into our souls at this time, revivifying, warming,
strengthening and stimulating us anew for the conflicts and the trials of life.

Our Fether whose name is Love, whose ways are

strengthening and stimiliating its anew for the conflicts and the trials of life.

Our Father, whose name is Love, whose ways are wise, whose attitude is one of justice and of peace, we acknowledge thy supremacy, we bow before thee, and offer up the incense of our hearts' devotion, not with servile words or humble speech, but with the soul's recognition of thy great goodness, of thy tenderness and care. We feel that we are a part of thee, that thy divine infinitude, which permeates all matter and pervades all space, may be found in the human heart, that it dwelleth within the soul of even the humblest of thy children, like a little flame, perchance, covered up at the time by the dust and the crusts of materiality, but in thine own good way, and at some future moment, we believe that this little flame shall start out, and kludle into a mighty light, potent for love and all things divine and sweet.

ment, we believe that this little flame shall start out, and kindle into a mighty light, potent for love and all things divine and sweet.

Our Father, we recognize our dependence upon thee. We know that thou art the all-in-all, a part of us, and we a part of thyself; but we are weak, and sometimes we falter and almost faint at the trials and perplexities that are before us. We are finite, and we may not see through the darkness and shadows, and thus we grope along, seeking thy hand and a knowledge of thy protecting power. Oh! may we, at this time, and for all future days, receive and realize the ministration and inspiration from on high brought by thine angels of love and kindness and mercy; the dear ones of our own households, those who have gone on beyond this mortal vale, may we acknowledge their presence, receive their influence, and seek to emulate their lofty example of goodness and worth.

It is indeed a time of peace and good-will unto all. Oht may we feel these influences deeply within our souls, that we may grow into sympathy with our kind, send out harmonious thoughts and ministrations that may be felt by others, and indeed seek to emulate the dear and glorious soul who came to earth in the name of love to do thy will, to teach mankind the better way, and to point to heavenly life. Amen.

Rosa T. Amedey.

It is a long while, Mr. Chairman, since I spoke through the lips of your medium, and another filled your place at that time. I find many changes taking place among the friends and workers of earth, for every time I return into communication with this mortal sphere there is some new element or magnetism or influence, and I realize then more deeply perhaps than at other times that the world is full of change. I am glad, for change means activof change. I am glad, for change means activity; it means progress. Those who are pressing on to other worlds and occupations are not lost, nor are they deprived of the expansion of their powers, or the employment of their energies; they only go to find something more full and active, while they make room for others on earth to develop their energies and potential powers more vitally, perhaps, than in other lines.

I realize the changes taking place with those who were co-workers and friends of mine when I, too, occupied a little point of space in this mundane world and filled my humble position as an exponent or an instrumentality of spiritual teaching, and realized then, as I realize now, that I was simply a medium voicing the thoughts and truths impressed upon me by high intelligences who desired to teach humanity of the immortal life, feeling no higher task could be theirs than to, if possible, dispel from some mourning heart the shadows of doubt and grief, and to bring in their place the light of knowledge concerning the other life, the truths of spiritual communion; and I recognize my work to be the same to-day as it was realize the changes taking place with thos nize my work to be the same to-day as it was when I stood upon your platforms and responded to the thoughts of the spheres. As I said, I realize that changes have been taking place with my friends. Many of them have passed on to the higher life within the last few passed on to the higher life within the last few years; so, many I have met and recognized and received gladly; we have exchanged thought and memory, and have profited by the association; but there are still some of the old-time workers treading the pathway of life on this side; they are growing gray and are bending beneath the burdens laid upon them.

I bring my sisterly greating to each of those

side; they are growing gray and are bending beneath the burdens laid upon them.

I bring my sisterly greeting to each of those friends; and I say at this time, while it is the season when peace and good-will are expressed on every side, when gifts are presented and remembrances are exchanged, I have no material offering for you, but I have the love of my spirit, which has never dimmed. I have my blessing to bestow; I have that remembrance which cannot fade, and I come to bid you be of good cheer and wish you God-speed in your work, and to say after the mists and shadows have flown you will find your happiness and your homes in the other life.

I am glad of this season, glad that it returns annually, and that humanity is so organized that it can respond with the sentiment of love and peace and good-will, that human hearts allow sympathy and kindly feeling and concord to flow out unto the lives of others, and for the time at least any prositing are foreyeten, all distances the sentiment of the sentiment of the sentiment of love and peace and peace and good-will, that human hearts allow sympathy and kindly feeling and concord to flow out unto the lives of others, and for the

to flow out unto the lives of others, and for the time at least animosities are forgotten, old discords are laid away, and there is a hearty ring to the expressions passing from ear to ear. I bring mine to all friends, and they are united with those of many other dear ones in the spiritual world, those old workers who toiled and struggled, and who passed on; they are not idle, they are doing their work in their own way, and they feel their reward in the blessedness of knowing they do what they can for hu-

ness of knowing they do what they can for humanity's sake.

I must say that Dr. H. F. Gardner, of your city, the friend of all mediums, the stanch defender of spiritual truth, stands upon your platform to-day, and I am glad to voice for him the hearty greeting and sympathetic love for the friends he has not only in Boston but in many places of our fair country. Rosa T. Amedey.

Questions and Answers.

CONTROLLING SPIRIT.—You will now present your questions, Mr. Chairman.

QUES.-[By F. E. King, Mansfield, Mass.] Is the soul an entity, or an evolution?

Ans.—The soul, as far as we know anything about it—and we do not profess to be all-knowing upon this subject, or infallible in our opining upon this subject, or infallible in our opinion—is the vital principle of life, which emanates from the Supreme Intelligence of all Life;
it is that part of man which belongs essentially
and vitally to God himself; it is the part in us
which is of infinity, of the divine. Now, your
correspondent may class that as he pleases, as
an evolution or as an entity. To our mind it is
hardly an evolution, since it has not been evolv-

ed from a primary condition to something more complex and grand, but it is the direct olishoot of the Supreme Being himself. To our mind it is hardly an entity, since it is like a vital flame, or air, that vivifies, permeates and controls the entire human; it is the life-principle.

But the spirit—what is that? To our mind that is not an evolution in one sense, although as it expresses itself through this material universe it may be so called, since it unfolds in expression, develops manifestations of new power as the individual gains experience, growth and wisdom from year to year. To our mind the spirit is most assuredly an entity, since it is an individualized, active, potential being, different and distinct from all other beings. Each individualized, consclous and potent spirit possesses some peculiar characteristic, an individuality of his own, which forever marks him as distinct from all others, and therefore he is most essentially an entity.

as distinct from all others, and therefore he is most essentially an entity.

Now, to our mind, soul and spirit are not as one, soul being the vital flame, as we observe, which animates, electrifies and controls the spirit; the spirit being the vehicle of expression for the soul-flame. Without the spirit you would receive no manifestation of mind; you would receive no evidence of potent mentality, though you might feel an electrical power, a stimulating force, or even a burning flame, by coming in contact, if it were possible, with some soul independent of a spiritual condition and form. But with the spirit there comes a dual nature: soul and spirit united give evidence of mentality, give positive manifestation of vital energy and individualized power, and therefore the spirit may certainly be claimed as an entity, or soul and spirit combined may be called an entity; soul and spirit acting upon and permeating every atom and tiesue and part of your organic structure give acting upon and permeating every atom and tissue and part of your organic structure give such manifestations of power, when they have opportunities of expressing their possibilities, as to make the world stand astonished at the marvelous energy, the wonderful brilliancy of mind displayed, and to ask: What shall come next?

Q.—[By Thomas Morgan, Gilberton, Pa.] Is there any cure for the disease called exostosis by the doctors? It is, as I understand, the enlargement of the end of the femur bone at the knee

joint.

A.—Exostosis is an abnormal development of the bone, usually appearing just below the knee, but we believe sometimes, though rarely, making its appearance in other parts of the bony structure. Physicians do not usually claim any curative agent for this abnormal growth, although, to our mind, in certain cases, the direct application of electrical force might have a good effect in lessening this bony formation, and perhaps in so changing the atoms as in time to make this excreseence disappear entirely. This is not altogether a theory with us, because we have seen enough of the application of electrical force through a well-constructed battery to satisfy us that it may be accomplished.

Again, we think there is no doubt that with

-that it may be accomplished.

Again, we think there is no doubt that with many susceptible persons, who may be afflicted with exostosis, the adoption of magnetic treatment from one qualified to administer it—some one in sympathy with the patient, whose magnetic forces will assimilate with the forces of the one afflicted—would be most beneficial; and if we were on earth, and troubled by this bony formation, we should certainly adopt magnetic treatment, if we undertook any treatment whatsoever.

whatsoever. We do not think that this so-called disease is very painful, or that it is unusually annoying; therefore we should certainly not advise any form of treatment, unless it was something like that we have mentioned.

Q.-[By "Light-Seeker."] Are not sickness and death—except from extreme age—the results of violated natural law, either at first hand or through hereditary conditions, and not, as sometimes taught, a visitation upon the sufferer by an outside Infinite Power for his own special ends?

know about any arbitrary force acting upon

humanity.

As it is with physical law, so with moral law. The moral and the physical natures are closely allied: spirit and matter act together upon this mundane sphere at least, and indeed spirit and mundane sphere at least, and indeed spirit and its more or less material instrumentalities must always act in coöperation in whatever world they may be found. The moral and physical natures, then, are closely allied, and if you violate the moral law, if you continue to do this you will suffer inevitably; and what is more, you will inflict suffering upon posterity; your offspring will be born with diseased bodies, or perchance afflicted minds, because they do not have a vehicle of expression well balanced and fully calculated to give manifestation to the spirit which controls them; therefore the mentality seems diseased, and it is betation to the spirit which controls them; therefore the mentality seems diseased, and it is because it is not able to gather wisdom, experience and knowledge from its contact with the mortal life. Therefore you will find those who are, perchance, idiots or partially balanced; you will find weak-minded, foolish people suffering perhaps from inherited physical condition, but just as likely suffering because the moral natures of their progenitors have not been as well attuned to the higher law, and thus they have transmitted to their offspring that which is fearfully out of tune and which is morally and mentally diseased.

We can readily accept the idea that many

We can readily accept the idea that many who suffer do so because of the violation of who suffer do so because of the violation of natural law in some form or other; perhaps not through their own fault, and being innocent they suffer, but some one has been at fault. The blame must not be laid on the Infinite Spirit, or any supreme dictator or arbitrator, but it should be brought right down to humanity, where it belongs. Perhaps the offender did wrong through ignorance; he may not have known how he was violating the laws of nature, therefore he is not culpable, as he would have been had he willfully ignored these laws, or acted against them; but nevertheless the law ever acts unerringly; whether we sin the law ever acts unerringly; whether we sin against it knowingly or unconsciously, we will inevitably be obliged to pay the penalty for so

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Dec. 20th, 1889 [Continued from last issue.] Amory Morse.

How happy I am to speak here, for I know there are some dear ones who will be glad to peruse the words that shall be given out here to-day; not only mine, but many others, for I feel there is not a message given but what I feel there is not a message given but what gives a little comfort to some poor lonely heart. You may never know of this, dear strangers, while you dwell on earth, but it may be revealed to you in the life to come by spirits whom you may meet, who may take your hand kindly, and allude to the period when they spoke here, and tell you how the message reached and comforted some dear one that was suffering for sympathy and happiness here.

We know our loved ones, no matter where they may be, if it is this side of the water or the other, but it is impossible for you to know the feelings that emanate from our spirits to

cause they had been educated in old theology so long, or because they did not try to learn anything of the new life. Ahl how many times have I thought, as I looked upon the faces of those dear to me, if you only knew we were so near you, through life's battle, the hardest battle you will have to fight!

Amory Morse, of Natick.

Joseph L. Tompkins.

Joseph L. Tomphins.

I do want them to know I have been here before to-day, to get a little insight as to how I may take control of a medium. I did not understand these things before passing away. Oh! no; I used to think—because I was educated that way when a youngster—that if I was pretty good, didn't lie nor steal nor do anything wrong, I would sometime get to heaven. That was very definite, was n't it? Pretty good encouragement! If I didn't do about right, then what? I was in danger of being dropped into some place I have never seen, I do n't know where it is, that they used to talk a great deal about. It is spelled with four letters; you know what that means, do n't you? I aint found it, and do n't want to. I am pretty well satisfied with my home; I do n't know but what I 've got just as good a home as the old elder has that used to talk about the two places. Didn't know any more than I did about it. I do n't know as I should have said that when I was in the old form. Oh! no; it would n't have done for Joe to have said that? I aint found out the meaning of it yet. I do n't know as it makes any difference; I did not lie nor steal. Well, sometimes we used to tell what you call white lies; they were not bad, they didn't hurt anybody. I remember an old fellow, a good deal older than my father, who used to say there was no harm in telling a lie if you did n't do it to injure anybody. Now, I do n't know whether he was right or not. I meant to do about as near right as Joe Tomp-I don't know whether he was right or not. I meant to do about as near right as Joe Tompkins knew how. If I made a mistake I don't think I am an exception; I think there's a great many do. That don't make me any bet-

great many do. That don't make me any better, you know.

I hope this will reach some of my people in New York, for that is where I popped out of the old form. I feel first-rate, tip-top. When any of your folks talk to you about that dark abyss, you set your reason to work and see whether or not it looks reasonable.

It want necessary my mother used to tell

whether or not it looks reasonable.

It wan't necessary, my mother used to tell me, for me to know anything she could n't explain to me; and I do n't know as it is necessary for you to learn this. I could n't understand, if God was going to punish his children, world without end, what kind of a God that could be. In the very next breath they'd tell me he was a God of love. I never could make those two pills go down together, and I do n't believe any of you can. I've feund out he is a God of nature; not a God of wrath or of hatred. I do n't understand it, and I guess I'll have to stop the other side a few months longer before I do. before I do

You must excuse my rough way of speaking. If things did n't look reasonable to me I threw them behind me, and took what I could swal-

low. I didn't know any reason why I couldn't speak here as well as the rest of 'em; and besides, I wanted to tell 'em I've been way up through the Pine Tree State, up through the lumber yards, through the woods, and all round. I find it is a grand thing to know you can take these tramps and not get tired. If you'll just say that Joseph L. Tompkins was here to day I'll be much obliged to you. I am going to state, too, there's a few, a handful, that will know me. There's a man in Toledo that I guess will know who I was. In New York—that's quite a little town—they may not know quite so much about it. No matter if they do n't. I do n't want everybody to know me. Good-morning, Captain.

Carrie Folsom.

times taught, a visitation upon the sufferer by an outside Infinite Power for his own special ends?

A.—We know nothing of any visitation by Providence, so called, whether of good or evil, upon any special individual. We know that sometimes calamities fall that seem to be sent in direct judgment, and those who are superstitious may well think that those calamities have come as a punishment from some superior power; but we know nothing of any such arbitrary power, that would inflict dire catastrophies upon the human race or upon human individuals. But we do know something of these through our experience and observation; we know that if you put your hand in the fire it will burn; we know, also, that unless you guardyour health, take proper precautions against disease, you will be afflicted by some form of disease, because these physical organizations of yours are delicate machines, and get out of order easily; they are subjected to physical law, which law, if violated, will certainly react in judgment upon the individual. This is all we know about any arbitrary force acting upon humanity.

We all love to come and speak to our dear ones, apd as the spirit has said, many have turned their attention to spirit communion through a message, who really would not have turned their attention to spirit communion through a message, who really would not have turned their attention to spirit communion through a message, who really would not have turned their attention to spirit has seid, many have turned their attention to spirit communion through a message, who really would not have turned their attention to spirit communion through a message, who really would not have turned their attention to spirit has been dured their attention to spirit has been educated in Now, do not missing the law in the great in did theology that they feel as if it would be wrong? to turn from it. Now, you will readily understand that when a message would be wrong? to turn from it. Now, you will readily understand that when a message they feel as i We all love to come and speak to our dear nels we are privileged to use, both public and

not by any means. I am grateful for the channels we are privileged to use, both public and private; that we may come into your meetings where spirits and mortals gather.

It makes us very happy when we can leave a helpful influence with you here in the mortal life. I did not always understand that these influences could be brought from the spirit-world, and you may not, but in after-time you may look back and say: "I do believe I had help from the other side of life, or I should not have been able to accomplish what I undertook." Oh! how glad I am that there is progression after what is termed death. It is true the house we inhabited is gone, is laid away to crumble back to Mother Earth, but the spirit lives and is active. It brings sadness when loved ones are taken out of the home; but think, dear friends, there is only a step, a thin veil, between us and you. It is sweet to feel there is a life beyond, where we shall enjoy each other's society. I have thought many times, if it would be of any benefit to those dwelling in the form, I would speak from this platform, but I felt that perhaps others could speak to better advantage than I could. Think not, loving friends, that you are forgotten. Not by any means. I am so glad to be able to speak here, and if it was possible to come into communication with you privately I should ask you te sit that we might speak to you together. Carrie Folsom, of Rouse's Point, N. Y.

Andrew F. Hitchcock.

Andrew F. Hitchcock.

It is not many years since I became what is termed a disembodied spirit. I feel to-day more active than I possibly could have done while dwelling in the form. I threw off the old garment and put on the new one very suddenly. I know it was very sudden news to my dear brother to learn that Andrew was what was called dead. I heard the words spoken by the old loving friend who was so kind to me, and saw him penning the lines to my dear brother, saying: "Doctor, your brother died at such an hour." Oh! how that grated upon my feelings. I wanted to change those lines and say I had just begun to live at that hour. I had been out in the evening, and a cab took me to my room. As I was ascending the stairs I well remember that my brain felt badly, but I had not the least thought that I was going to pass out. Then, before the physician could be summoned, the spirit took its flight. I have no regrets. I have only to say to you that I know now my life built my home, and through progression I may build it on more and more beautifully. It was sweet when loved ones and my dear mother came to welcome me. I have seen many such meetings since I passed out, where a new-born spirit has just entered the home and loved ones have crowded around. It is a gratification to us as well as to them to see them gather and to note the hand-shaking, as hearty and natural as it could be in mortal life. I am grateful to the dear friend for penning the lines to my brother at that period after the spirit had passed on.

I think the friends will readily understand why brother at that period after the spirit had passed on.

had passed on.

I think the friends will readily understand why I refer to passing out so quickly. There was a little mystery in regard to it that should not have been. It was all from natural causes. Andrew F. Hitchcock, of New York.

Jennie Olson.

I've been a real nice little girl. I've kept just as quiet as I could. I did n't say a word when that big gentleman was talking just now. I came right close up, and grandma said: "Do n't get too near." She said I would draw from that gentleman, so he would break down, it I came too close to him.

I wish auntle was here. I want Auntle Lizzle. She is nice. [To the Chairman!] You don't know Auntle Lizzle, do you? When you come where I live, I 'm going to bring you right to her house. She has got a lovely house; it has windows in it, and the flowers grow right along side of 'em. Oh! it's just as nice! it's splendid! And there is nobody to say anything to you if you pick the flowers; you can have them all if you want them, for more will come; they will grow. Grandma says they'll have to put a bridle on my tongue. Then I couldn't talk any, could I? I love to come here; there's nice people here. I don't care if they do look at me; it's no matter. I aint afraid. I go to school. I want them to know I come right home with grandma, every time when she home with grandma, every time when she

comes.
Oh! we have a lovely teacher in the Summer-Land. Her name is Alice Cary. She teaches us verses; but she do n't allow us to say verses, she says poetry; that's what she calls it. She says, "Little children, you must be quiet, and I'll teach you some pretty poetry to say to your dear mothers." So then we keep just as quiet as can be, in the school, and it is just like a

as can be, in the school, and it is just like a school you have here.

'[To the Chairman:] You do n't know me, do you? [No; where did you live?] In Indiana. Grandpa says that is the "Hoosier State." Aint that funny? Grandpa said they called it so. They did n't call it like that where I was. I just want them to know I am growing a larger girl, but I have to go to school just the same. Laporte, Ind., is where I lived. My name is Jennie Olson. Good-bye, all you peoples.

Jennie Elms.

The sweet, prattling children! they must be themselves; they must express their own childish feelings when they come to you, although I should judge that child had been in spiritlife some time. At first she seemed to be small, and then came up larger.

How strange it seems to me that a mother

How strange it seems to me that a mother can close her door against her little child. I should think she would reason, and say: "Now, if it should be true that my child comes to me, I am causing that child unhappiness by saying I will not listen." Then open the door, dear friends, to each one that comes to you for good, whether it is kindred or not, for many times you may give a little help which will enable them to find their friends and approach them easier.

It is a grand thought that we shall all be re-

them easier.

It is a grand thought that we shall all be reunited in spirit life. As I have looked upon the faces of some saddened ones, mourning so much for their children when they might be comforted, mourning for companions—the husband taken from the wife, the wife from the husband—how many times I have thought: Dear William, how much you have missed me. Dear William, how much you have missed me. Your spirit has been crushed almost to the earth since Jennie left you. I have realized it all when I have been with you, and that has been a great deal of the time. Now, I would say to you, dear husband, the change that is to come to you very soon I understand. I feel it will be better for you: you will be happier; for you have through life needed some one to rely upon, and the comfort that Lizzie has given you in words and in thoughts has been much. I know you are not forgetting me, and through I know you are not forgetting me, and through all the changes Jennie will not be forgotten

all the changes Jennie will not be forgotten. I come to-day freighted with love for you, and for each one of my own dear kindred.

But you, first, William, of all. As your dear mother entered spirit life I was there to greet her, and I said to her: "Come, now, mother Elms, I have much to show you." How kind it was in you, Lizzie, to speak of me, and also to speak to William and give him good advice. I know, now, your own dear child draws you to him in other localities, and it will be better that you should go; but William will miss you much, and will miss the kind words you have given him. I was very happy when I found,

much, and will miss the kind words you have given him. I was very happy when I found, after mother left the mortal form, that you went to stop with him a little while; it gave me pleasure, for he felt better in consequence. Now, in regard to the few words spoken of Abbie; William, let it pass. I will not bring it up in public. You will understand the meaning of these few words.

I am happy to feel I am making some progress in spirit-life. I feel as if there is much for me to learn; and I make you a solemn promise, before the angels, I never will forsake you; in all the changes I shall be with you. Yes, William, in a little while—a few years will soon flit away, we shall be together again. I know it has been said there is no marrying nor giving in marriage in heaven; we shall be together as one family. I shall be your Jennie still. Jennie Elms, of East Boston.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Dec. 27.—Milton Chase; Carrie Morse; Florie Armitage; Lucretta Ann Chandler; Milton Cabell; Eliza F. McKinley; Samuel Holbrook; Samuel Gupper; Maria Harney; Mary Ingalls; Sydney Hart; Viola Bedell.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course.

Feb. 7.—Samuel Hyde; David Rice; Mary A. Morse; Bertha Hale; Anthony Henderson; Fred Spencer; Mary Ford; Capt. John Smith; Willie Kimball; Frank Fuller; Sarah Quimby; Annie Lucas.

AFTER THE CURFEW.

The play is over. While the light Yet lingers in the darkening hall, I come to say a last good-night Before the final exeunt all.

We gathered once, a joyous throng;
The joyial toasts went gayly round;
With jest, and laugh, and shout, and song,
We made the floors and walls resound.

We come with feeble steps and slow, A little band of four or five, Left from the wrecks of long ago, Still pleased to find ourselves alive.

Alive! How living, too, are they Whose memories it is ours to share! Spread the long table's full array—i There sits a ghost in every chair! One breathing form no more, alas! Amid our slender group we see; With him we still remained "the class"— Without his presence what are we?

The hand we ever loved to clasp—
That tireless hand which knew no rest—
Loosed from affection's clinging grasp,
Lies nerveless on the peaceful breast.

The beaming eye, the cheering voice, That lent to life a generous glow, Whose every meaning said "rejoice," We see, we hear, no more below.

The air seems darkened by his loss, Earth's shadowed features look less fair, And heavier weighs the daily cross His willing shoulders helped us bear.

Why mourn that we, the favored few Whom grasping time so long has spared Life's sweet flusions to pursue, The common lot of age have shared? In every pulse of Friendship's heart
There breeds unfelt a throb of pain—
One hour must rend its links apart,
Though years on years have lorged the chain.

So ends "The Boys"—a lifelong play.

We, too, must hear the prompter's call
To fairer scenes and brighter day;
Farewell! I let the curtain fall.

—Dr. O. W. Holmes, in the Atlantic. *This poem was read by Dr. Holmes at the latest meeting of his College class—which, as he tenderly relates in "Over the Teacups," "all felt might probably be our last meeting as a class. The personal reference is to our greatly beloved and honered classmate, James Freeman Clarke."

In Iceland there are no prisons, and no officers answering to our policemen. In 1874 it celebrated the one thousandth anniversary of its colonization, and at the same time became independent of Denmark, though subject to the King of Denmark as the head of the Icelandic Government. Iceland's new Government is thoroughly republican in spirit, all citizens having equal rights and perfect religious liberty.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanenteure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

A Wonderful Test. To the Editor of the Banner of Light:

In your issue of Feb. 15th there appears a communication given through the mediumship of Mrs. B. F. Smith, at the Free Circle-Room, purporting to emanate from Rebecca J. H. Hayward.

purporting to emanate from Rebecca J. H. Hayward.

1 noticed its appearance in the list of announcements for publication, and as, of course, the residence was not given, and as the "J. H." were in the initials, I did not feel any marked interest in it—although my mother's name is Rebecca Hayward.

On taking up the paper yesterday my eyes rested on the name, and to my surprise the communication gave the facts that would apply to my mother; the "J. H." puzzled me as before; but on reading the last few lines, and making an application to facts, the whole seeming mystery was cleared up. I had a letter written which has been in my possession for more than a month, and which was intended for publication, entitled: "The Reasons why I Became a Spiritualist." I had not told any one of it; and I have never spoken to the medium, Mrs. Smith, in my life, and no one connected with the BANNER OF LIGHT in any capacity knew the circumstances or that I had prepared the letter in question, and I still retain it in my office. I wrote out the facts in brief some years ago for the purpose of clearly demonstrating that all that is received in the communications through spirit-mediums is not mind-reading, as I once believed, and as many willfully inasmuch as the opportunity for investigation is so widespread at the present day that none who ask for light in the right spirit need remain in darkness. This account was printed, but I cannot now recall to mind when or where. My object in corroborating this remarkable communication is to put on record another fact of the return of excarnated spirits—such as cannot be gainsaid; a demonstration through a stranger to the spirit, also to the receiver of not be gainsaid; a demonstration through a stranger to the spirit, also to the receiver of the message.

stranger to the spirit, also to the receiver of the message.

Many personal things might have been given by my mother's spirit, but such might have been obtained from the material life, in my public records, which are open to mediums as well as others knowing me and my work; but as to the "J. H." in the communication, I doubt if there is another person in earth-form who would know what is meant.

What that communication states is truth in relation to my mother in all ways, residence included, and bears interior evidences of her personality, etc., which — especially regarding the letter I have spoken of above—appeal to my recognition beyond the power of question. I have come to the conclusion that a test received from a medium who does not know the spirit returning, or the person receiving

the spirit returning, or the person receiving the message, is far more convincing—even if it is not any more truthful—than when the medium has some knowledge in advance of the persons involved, whether on earth or in spirit-

My mother was the second spirit to manifest My mother was the second spirit to manifest to me in my experience in Spiritualism, and many mediums have described her often since as being about me, in this wise: "Your mother is by your side"—giving a full description of her in many ways, but—no name was given; in this case, however, the full name, and what I received many years age, through another me.

received many years ago through another medium, are stated.

How would it do for Spiritualists to form a Psychical Research Society for the purpose of arriving at a more determinate knowledge of some of the phenomena that are appearing—doing so for the good of the general public, and thus accomplishing what the skeptical society by the same name failed in achieving?

A. S. HAYWARD, Magnetic Physician.

156 West Brookline street, Boston, Feb. 14th.

Quarterly Convention

Of the Vermont State Spiritualist Association, Waterbury, Vt., Feb. 1st and 2d, 1890.

(Reported for the Banner of Light.)

Agreeable to previous announcement the Convention assembled in Hotel Hall, Waterbury, Vt., at 10:30 A.M., Saturday, Feb. 1st.
President Lucius Webb, of East Granville, presid-

ed. After the rendering of excellent selections by the musical Turner Family, of Duxbury, President Webb made appropriate opening remarks, and was followed by Mrs. A. W. Crossett, who described in an eloquent and feeling manner the experiences of those who attended our Annual Convention at Wells River, Vt., last October. Dr. S. N. Gould then gave us his best thoughts in his earnest way. Mrs. Turner, of Montpeller, arose, and said she saw above the platform the names of Amasa ———, Zenas Watts, and Julia and Helen Hazelton.

Dan. Tarbell was called for, and before the session closed made remarks, as also did Mr. Sallie and others. No lecture. Mrs. Dr. Nichols, of Barre, gave a few descriptions and names of spirits clairvoyantly seen by her.

Music and song closed the session.

Afternoon.—President Webb in the chair. Music by the choir. A short conference was held, in which W. B. Parish and others took part.

We then listened to inspiring words by Mrs. Crossett, followed by Mrs. Geo. Pratt, of Braintree, who spoke very acceptably. followed by Mrs. A. W. Crossett, who described in an

sett, followed by Mrs. Geö. Prätt, of Bräintree, who spoke very acceptably.

Mrs. L. B. Holt, of Montpeller, was then introduced, and spoke with power and ease. Remarks by Mrs. Crossett and Mr. Webb closed the session.

Evening.—Met at 7:25, the President presiding. After singing "In Heaven We'll Know Our Own," the conference was opened by Mrs. Crossett. She was followed by Dr. E. A. Smith, of Brandon, Dan. Tarbell, Dr. Prevost, of Waterbury, and others. An interesting conference. Singing, and remarks by Fannie Davis Smith closed the session.

SUNDAY, FEB. 2D. SUNDAY, FEB. 2D.

Morning.—Called to order at 10 by Vice-President
E. A. Smith. Music by the choir. A lively conference was opened by W. B. Parish, of Stowe, during which Mrs. Holt spoke under inspiration, and Dr. Gould made remarks that were interesting, as they always are. After singing, lectures were delivered by Mrs. A. W. Crossett and Mrs. Geo. Pratt. A few tests were given by Dr. Gould and E. J. Fallon, of Montpeller.

Afternoon.—Met at 2:15. President Webb in the

tests were given by Dr. Gould and E. J. Fallon, of Montpeller.

Afternoon.—Met at 2:15, President Webb in the chair. Music and song. An interesting conference was held, participated in by W. B. Parish, Dan. Tarbell, Dr. Gould, and others. Fannie Davis Smith was then introduced, and gave a fine lecture, holding the closest attention of the large audience through its entire delivery. Mrs. Dr. Nichols then gave many tests, personally going to many in the hall; they were mostly recognized.

Eventrag.—Called to order at 7:20, President Webb presiding. Music and song. Mrs. L. B. Holt spoke with power and eloquence. Music. E. J. Fallon gave descriptions of spirits. Mrs. Geo. Pratt and Mrs. A. W. Crossett addressed the Convention, after which a few kind words from Mrs. Nichols closed the session.

session.
Resolutions of thanks were presented by the Secretary, and adopted, thanking the proprietors of the Waterbury Hotel and their efficient and obliging assistants; speakers and mediums for their services; the members of the choir for their splendid music, and the managers of the Vermont Central, Montpelier & Wells River Railroads for reduced rates. The weather was fine, and the attendance, though small, harmonious.

LUTHER O. WEEKS, Sec'y.

Proctorsville, Vt., Feb. 6th, 1890.

February Magazines.

VICK'S ILLUSTRATED MONTHLY .- A finely-colored lithograph of a moss rose, surrounded with leaves and buds, is the frontispiece of this month's issue of this magazine, which has become an indispensable to all cultivators of flowers. A chapter of "Timely Hints" is followed by instructive papers upon "The Spiræas,"
"The Study of Plants," "Concerning Roses," "Fine Art in Gardening," and that curio of the garden, the Mimosa or Sensitive Plant, etc. Rochester, N. Y.: James Vick.

THE QUIVER .- Life on board the English trainingship "Shaftsbury," illustrated, is the subject of the opening article. New chapters of three serial stories, and two complete stories, "Stumpy," and "A Divided Duty," a paper upon "The Musical Material of the Early Psaiters," several fine poems and a new hymntune, "Angels from the Realms of Glory," constitute

a portion of the contents. New York: Cassell & Co. OUR LITTLE ONES .- Attractive pictures, interesting short stories, musical verses—all adapted to the comprehension, instruction and entertainment of the youngest of the household-fill the pages of this, as they do all the numbers. Boston: Russell Pub. Co.

THE PATH contains a portrait of H. P. Blavatsky, and articles relating to the study and teachings of Theosophy. New York: W. Q. Judge.

BEECHAM'S PILLS cure billous and nervous ills.

THOUGHT ODORS.

Not what we do, not what we say, speaks for us
To fine souls here, or to the Throne of Light;
Though words and acts be fair, gods will abhor us
And men distrust, if our hearts are not right.

Our secret aim, our hidden wish or longing, Our slient thoughts of men or worlds above— These are the tell-tale forces that come throughng To point to us as ones to loathe or love.

Our thoughts are odors, and we cannot seal them So close with actions but they will creep out.

And delicately fashioned souls will feel them.

And know them sweet or vile, beyond a doubt.

Good deeds fall dead if selfsh causes guide them, Good words fall flat that but from lips have birth; And elequent and noble seems, beside them, The silence or inaction of true worth.

-Elia Wheeler Wilcox, in the Independent.

The Way to Grow Old.

Some years ago Dr. T. L. Nichols published in the London Herald of Health, of which invaluable journal he was the editor, an article on the secret of how to grow old-a secret which all persons sooner or later are very desirous to become possessed of. He opened his article with two short notes, written by two different persons, the one seventy years of age and the other very much older. The former asked the doctor for special advice for old age. The latter gave him a two-line invitation to call at his house in the country at his earliest convenience. To the letter of the former he made public answer by reciting his experience in the course of complying with the invitation

The handwriting was described as clear, graceful, and better than the average. By looking in the "Red Book," Dr. Nichols found that his unknown correspondent bore the titular designation of an earl. It was a rainy day when he set off, after waiting for fair weather. He rode by rail some miles out of London, and a cab bore him from the station to a fine old mansion on the banks of the Thames. A porter threw open the gate, and in a few minutes he was engaged looking at pictures, statues, marquetry tables, mosaics, and the many other rich and curious things which people with money and leisure gather from all lands. From the hall he was shown into a drawingroom of rather antique magnificence, from which he was next conducted to the apartments of the noble lord. As described by him, the latter was a slender man with short white hair bristling all over his head, with keen eyes, and a face which, though seamed with some wrinkles, was full of vigor. He sat in an armchair, with his feet in another.

"You were surprised at getting my note,' said he, after exchanging greetings. "I am much obliged to you for coming to see me. I have been wanting to see you this long time.' Dr. Nichols expressed surprise that he should have known him. "You do yourself injustice," said his lordship. "You are much better known than you think." And he took out of a drawer in the table two well-thumbed pamphlets. One was, "How to Live on Sixpence a Day," and the other, "The Diet Cure."
"There," said his lordship; "I think these are two of the best books in the world." And he turned to a passage in one of them which he had marked, as follows: "In nine cases out of ten, if people when ill would simply stop eating, they would have no need of doctors or

He then proceeded to relate to the Doctor some of his experience of the benefits of temperance, in careful diet; and to give that of people whom he knew who had practiced living on sixpence a day. After some further conversation, he asked the Doctor how old he thought he was. The latter ventured a guess that he might be somewhere from seventy-five to eighty. "I am just past ninetythree," said his lordship. His surprised visitor expressed himself greatly gratified, and exclaimed that it was beautiful. His lordship admitted that he derived a sound constitution, and said he had been a teetotaler for many years, and was very careful about his diet. He said he ate no beef or mutton, only a chicken or game, and vegetables, and was very fond of fruit.

Here is the main secret, which unlocks all the rest. It is careful diet, regular living, and in ordinary conditions life, growing more and more spiritual, is prolonged to the latest possible stages in peace and tranquility.

Law Governs the Universe.

Preaching on the comprehensive subject of "Life," a Boston clergyman recently remarked that we find ourselves in an infinite universe, governed by inexorable law; and although we are called upon to wonder at the intelligence of its operations, many of us must feel as if they had lost God. This leads us to ask if we are not under a despotism of mere forces that do not think, do not love, and do not care. Whether the thought brings us desolation or not, we are to understand, first of all, that this universe is governed by changeless, inexorable law. Not statute law, which may be good or bad, wise or arbitrary; but law in the universe means the sanity of the universe; that events occur in an orderly way, and not in a disorderly, illogical and capricious way. All events are preceded by condi--tions that can be spoken of as the causes of those events. So that, in speaking of the universe being the scene of law, we mean that Divine Intelligence conducts things in such a way that the universe is a scene of perfect or-

God lifts the rose from the sod just as truly, said the speaker, as if you could see him doing it. He swings the planets and the stars as truly as in the old-time imagination Apollo was believed to drive the sun across the blue. The very wisdom of God would determine this perfect and universal order. But God is eternal, and the universe is undoubtedly eternal as the natural and eternal expression of himself. In the nature of things, the constitution of the universe is established by the nature of God; and He determines that the universe shall be governed with perfect wisdom, which means what we call perfect and changeless

Would we, if we could, have it otherwise? Would we have a disorderly, illogical, insane universe? In a disorderly universe, where we could not be sure of anything, knowledge, civilization and individual self-development would be impossible. Does this take away or destroy our personal relations with God? Rather let it awaken us to the great truth that God is near er to us than He ever was before; nearer than our breath, nearer than our most secret thought. We are dealing at first hand with the Divine, face to face forever. He cannot-at our expressed desire-change the order of His universe for one of us. Therefore it is for us to learn His laws and obey them; to get into right relations with the changeless forces around us. Only in this way can we be molded into nobler beings.

Adbertisements.

SCOTT'S

EMULSION

DOES CURE

<u>consumption</u>

In its First Stages. Be sure you get the genuine.

DR. G. A. PEIRCE,

SPIRITS' Magnetic Healing Medium, Trance, Chairvoyant, &c., for Doctoring Sick and infirm People through Letter Correspondence and other ways. 27 years of successful practice of this system gives him a long

rears 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 spirits' magnetized, medicated, powerful curative Healing Papers, Letter, or other articles, prepared for each case, upon receipt of REQUIREM ENTS, viz.: For a Sample or Trial, which may be all will need to cure. Enclose with Order lock of patient's hair or recent writing, statement of age, sex, full amme, residence, description of lilness, and \$1.00; or for a Full Treatment, prepared to last 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. Diagnosis Separate, Only Fen Cents. Letter Address, DR. G. A. PEIRCE, P. O. Box 1185, Lewiston, Maine.

J. A. SHELHAMER,

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

WILL treat patients at his office or at their homes, as de-W stred. Dr. S. prescribes for and treats all kinds of dis-eases. Specialties: Rhoumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disor-ders. Roots and barks, with full directions for preparing sufficient to make six bottles of medicine for any of the above 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. 13w* Jan. 4. 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 to be can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, 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.

Jan. 4.

DR. J. R. NEWTON

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

Or Psychometrical Delineation of Character-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 autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Centre street, between Church and Prairie streets, Oct. 5. 6ms White Water, Walworth Co., Wis.

CRATEFUL-COMFORTING.

EPrs'S COCOA.

BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and murition, and by a careful application of the fine properties of well-selected Cocoa. Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to discase. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service thatette. Made simply with boiling water or milk. Service that the property of the property of the strong of the life of the strong of the strong of the life of the strong of the strong

JAMES EPPS & CO., Homocopathic Chemists,

Oct. 19. 13teow London, England,

IF HEALTH IS WORTH

OUR Magnetic Shields are worth \$5,000 exactly. It will cost \$1 only to prove it. Let the worst skeptic try one parts of our protein the trees (insoles) by mail \$1. We are not afraid to publish his testimony to the world. There is only ONE result. Your feet and limbs are warm in five minutes, and a change comes overywhere: headaches stop, blood circulates, pains and a ches depart. Warm feet all winter are Alone worth ten times the cast. Try one pair (only \$1), or three pairs for \$2, and be convinced.

vinced.
FREE: Our new book, "A PLAIN ROAD TO HEALTH,"
explaining Magnetism.
CHICAGO MAGNETIC SHIELD CO.,
Feb. 8.
6 Central Music Hall, Chicago, Ill.

"LA GRIPPE."

A SOVEREIGN REMEDY FOR COUGHS, COLDS, INFLUENZA, DIPHTHERIA, AND ALL DISEASES OF
THE THROAT AND LUNGS, given through the Spirit of a
Physician who successfully treated over eight hundred cases
of Diphtheria in the winter of 'sixty-four and five, never
losing a case. Sold at my office, or sent to any part of the
world on receipt of price, 50 cents, by

BIR. ABBIE K. M. HEATH,
Hotel Simonda, 2078 hawmut Ave., Hoston, MassCirculars for stamp.

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 185 tth street, Milwaukee, Wis.

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

FRED A. HEATH,

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

BALARY, S40 EXPENSES IN BALARY, S40 EXPENSES IN BALARY, S40 EXPENSES IN BALARY, S40 EXPENSES IN Steady employment at home or travelling. Duties delivering and making collections. No ostal Cards. Address, with stamp, HAPER & CO., Piqua, O. Sept. 21.

Karl Anderson, Astrologer, ROOM 6, 81/2 Bosworth street, Boston, Mass. Office hours 1:30 P. M. to 6:30 P. M. Evenings by appointment.

2D-HAND SPIRITUAL BOOKS. Send stamp for Catalogue. A. J. CRAWFORD, Box 317, St. Louis, Mo. Jan. 28.

DIACNOSIS FREE.

Mediums in Boston.

BANNER OF

JAMES R. COCKE,

Developing and Business Medium, ALSO

Clairvoyant Physician, No. 1581 Washington Street,

(Third door north of Rutland street.)

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

DR. COCKE gives special inducements for Medical and Magnetic Treatment by the month. Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE. CIRCLES. Sunday, at 11 A. M., for Development and Tests. At 8 r. M., for Psychometry and Tests.

DR. COCKE gives special terms for treatment by the month.

Feb. 15.

HATTIE C. STAFFORD

WILL give Seances 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,

E. A. Pratt

POTANIC, Magnetic and Chairvoyant Physician, 130 Dartmouth street, Hotel Austin, Boston, Mass. Thursdays, Pridays, Saturdays and Sundays, 104 M. 105 F. M. At Providence, R. I., Perrin House, every Tuesday, 9 A. M. 105 F. M. Feb. 15.

MATERIALIZATION.

MRS. C. B. BLISS will hold scances on Friday, Saturday and Sunday at 8 P. M., and Sunday, Tuesday and Wednesday at 2:30 P. M., at 8 Dwight street, Boston. Feb. 1.

MRS. H. B. FAY

WILL hold Scances at Hotel Adelphi, 2161 Washington street, Suite 15, Thursday and Saturday, at 2:30, and Sunday at 8 P. M. (Take Elevator.) 4w* Feb. 15.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily, Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00.1 Bennet street, corner Washington, Boston. 1w* Feb. 22

Miss J. Rhind, Seer,

COMMON STREET, BOSTON. Private sittings of business. Mental Healing by soul-currents. Sittings by letter; send \$2, age and sex, in own handwriting. Circles Monday 7 P. M., Thursday 3 P. M. 1 W Feb. 22.

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. 4w*

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. Longwood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Feb. 1.

A. In street, eradicates disease with his healing off when medicine falls. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his potential Spirit-Magnetized Paper; 2 packages by mall, \$1.00. Jan. 4.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre-mont street, corner of Ellot street, Boston. Feb. 22.

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7. Hours 9 to 6.

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. 22.

Mrs. Alden, TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. Feb. 22. 5w*

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. Fob. 1. 4w*

Mrs. A. E. Cunningham,
Medical, Business and Test Medium, 49 Tremont street, Boston. Private sittings daily. Will answer calls for Platform Tests.

If You Want Advice from Spirit-Friends, SEND 81.00 and get a good Private Sitting by Letter to MRS. I. H. FROST 38 Norfolk street, Roxbury, Mass. 1w'

Removed.

M ISS L. M. WHITING, Massage, formerly with Dr. Munroe, has moved to Hotel Glendon, Suite 19, 252 Columbus Avenue, Boston, Mass. Take Elevator. 1w* Feb. 22

Harmonial Home.

MISS C. G. MELVIN Heals and Develops by Inspirational Power. 139 West Canton street, Boston. Bec. 28. Miss L. E. Smith,

MEDIUM. Circles Sunday, Tucsday and Friday at 8 P.M. Wednesday at 3 P.M. 695 Tremont street, Boston.

MRS. C. H. LOOMIS-HALL, Business Psychide that is, magnetic baths; magnetic baths; magnetic and electric treatments. Terms 81, answers six questions on business by mail, 50 cents. 128 West Brookline street, Suite 2, Boston. 1w* Feb. 22. MRS. K. E. FISHER, Magnetic and Electric

Mrs. J. W. Mansfield, MASSAGE and Magnetism, 178 Tremont street, Room 42, Boston. Take elevator. 2w* Feb. 22.

Mrs. Kate R. Stiles. SITTINGS daily at 43 Dwight street, Boston. Hours 9 to 12 A. M., 2 to 5 P. M. 4w Feb. 8.

MRS. HATTIE YOUNG,
TRANCE and Business Medium, 160A Tremont street,
from 6, Boston.

MRS. MARTIN, Test, Developing and Magnetic Medium, Readings given by letter from photos,
1.00. 23 Cobb street, Boston.

2w* Feb. 16. MRS. J. C. EWELL, Magnetic and Inspirational Medium, 96 West Springfield street, Boston.

MISS KNOX, Test, Business and Medical Medical Medium. Sittings daily. 208 Tremont street, Boston.

DR. A. H. RICHARDSON, Magnetic Healer Waverley House, Charlestown. tf Oct. 5.

DR. F. H. ROSCOE,

R HODE ISLAND'S celebrated Clairvoyant and Trance Medium, is spending the winter at No. 1708 L street, N. W., Washington, D. C. Dn. Roscon can be engaged for public lectures, seances, 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 12 ounces postpaid on receipt of 50°c. No trouble or expense to make. 2-cent stamps taken. Send for Circulars. Address MRS. ANNA CONNELLY, 714 Noble st., Philadelphia, Pa. Feb. 1.

CANCER and Tumors CURED; no knife; book free. Drs. Grationy & Bush. (63 Elm St., Cincinnati, O. ly

I HAVE found everything out. Either come back or take me with you, From D. 4w* Feb. 15. DIACNOSIS FREE.

SEND two 2-ct. stamps, look of hair, name in full, ago and Sex, and I will give you a CLAIRWOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m° Feb. 1

MRS. JENNIE OROSSE, Business, Test and M. Medical Medium. Six questions answered by mail, 80 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remember 1, 100 pal, Magnetic Institute, Grand Rapids, Mich. 1m° Feb. 1

I me with you. From D. 4w° Feb. 18.

MRS. JENNIE OROSSE, Business, Test and cents and stamp. Whole Life-Reading \$1.00. Magnetic Remember 1, 100 pages 1, 100 pages

Mediums in Boston.

Dr. Abble K. M. Heath, ELECTRIC AND MAGNETIC TREAT. MENTS, and MEDICATED VAPOR BATHS,

MENTS, and MEDICATED VAPOR HATHS.
Modicines—purely vegetable—furnished as required.
Circles Sunday evening at 8, and Tucsday afternoon at 3 o'clock. Six Developing Sittings, \$5.00. Developing Circles Friday evening, 7:30; admission to circles, 22 cents.
Private Sittings it o 9 r.M. Names, Dates, Losses, Business Prospects, otc., otc. Terms, \$1.00.

ET Gives Sittings and Advice by Letter. Write your full name and age, ask me ten questions, enclose \$1.00 and stamp, and address me at

Hotel Simonds, 207 Shawmut Ave., Boston, Mass.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 53 Boylston lw* Feb. 22.

SUMMERLAND,

The New Spiritualist Colony

PACIFIC COAST.

Located in the Most Delightful Country and Climate On the Globe!

Building Progressing Rapidly.

TIME site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa-Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

Here Spiritualists can establish permanent homes, and en ble conditions for health, pleasure and development. A railroad station and post-office are now established

here, and a Free Public Library will soon be completed. Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temper ate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts—with strawberries and garden products all the year—can be bought or leased at low prices, and on easy terms. A map of Sammerland and the subdi-visions of the Rancho, with a pamphlet giving all particulars, will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Bar bara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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

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

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

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

ALBERT MORTON, Agent,

210 Stockton St., San Francisco, Cal.,

OR TO H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., Cal.

I wish to employ a few Indies on salary to take charge of my business at their homes. Light, very fascinat-ing and healthful. Wages 8 toper week. Good pay for part time. References given. Address with stamp, MRS. MARION WALKER, Louisville, Ky. an. 25.

\$75,00 to \$250,00 A MONTH can be made ferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1093 Main St., Richmond, Va. (co. S. 221cow)

100 SONGS for a 2 cent stamp. Home & Youts, Canis, C.

The Writing Planchette. CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of those "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

and directions, by which any one can easily understand now to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 13 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 208 Tremont atreet.

mont street. Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 184, Boston, Mass. July 19. New Sheet Music.

A BIRTHDAY IN HEAVEN. SILVER LOOKS. Song and Chorus......25e

Song and Chorus.......25e LITTLE RED SCHOOLHOUSE.

In the above-named Songs the words are by MRS. W. H. CROWNINGSHIELD. Music by H. P. DANKS.
For sale by COLBY & RICH. Special Inducement for Purchasers.

A LL purchasers of O. P. Longley's book of beautifulsengs,

"Echoes from an Angel's Lyre," will receive
as a premium one copy of the same author's songs with
sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley, Also a copy of grand
temperance song and music entitled "Grand Jubilee, or
Marching Away." Purchasers may select the premium
they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.12.

For sale by COLBY & RIOH.

CATARRH, Diphtheria, and all Throat Discases, curable by the use of DR. J. E. BRIGGS'S
THROAT REMEDY. Mr. Andrew Jackson Davis
writes: "Dr. Briggs's Throat Remedy for the Throat and
Catarrhal Affections, including Diphtheria, I know to be
equal to the claims in the advertisement."
Price, 50 cents per bottle, postage 16 cents.
For saie by COLBY & RIOH.

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

Rew York Advertisements.



quisitely perfumed, removes prevents baldness and gray hair, and causes the hair to grow Thick, Soft and Beautiful. Infallible for curing eruptions, diseases of the skin, glands and muscles, and

quickly healing cuts, burns, bruises, sprains, &c. Price, 50 Conts .- All Druggists. BAROLAY & CO., New York.

W. FLETCHER, 142 West 16th Street,

NEW YORK CITY.

Hours 9 to 12, and Fridays. Brooklyn, 194 Fulton street, hours 12 to 5. Public Scance Tuesday Evenings, and Thursdays at 3 P. M.

Letters Answered. Funerals Attended. Feb. 22.

DR. DUMONT C. DAKE,

NEW YORK CITY, NEW YORK CITY,

TILL has unparalleled success in the Diagnosis and Treatment of all forms of Chronic or Obscure Diseases. Those
mable to visit the Doctor in person can be successfully
treated at their homes. Circulars sent free.

DUMONT C. DAKE, M. D., is a skillful medical attendant, and a genial spirit whose responses to the impressloons of superior wisdom are vivid, and generous of good
results.—Ed. Banner of Light.

This Emment Specialist will devote Monday of each week,
from 10 a. M. to 4 P. M., at his office, to those unable to pay, free
of charge.

Jan. 4.

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FiTS. EFII. RFBY or FALLING SICKNESS a life-long sindy. I warrant my remedy to cure the worst cases. Because others have falled is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. da ROUT, III, C., 183 Penri St. New York. and 2.5.

MRS. WEBB,

The Wonderful Astrological

MEDIUM. At her home, 367 West 23d street, New York. Jan. 25.



BEST TRUSS EVER USED.
Improved Elastic Truss. Worn night and day. Positively cures ruptures. Sent by mail everywhere. Write for full descriptive circulars to the DR. HOUSE N. Y. ELASTIO TRUSS CO., 744 Broadway, N. Y. Mention this paper.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough, H OLD Materializing Scances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 232 West 34th street, New York. Daily Sittings for Communication and Business.

Mrs. Emerson Flower, TRANCE MEDIUM and Magnetist. Developing Circles
Tuesdays, at 3 P. M. Six questions answered by mail for
\$1.00 and stamp. Sittings tally. 160 W. 23d st., New York City.
Dec. 28. 9w°

Dr. J. Edwin Briggs, 1 1 WEST 33D STREET, NEW YORK CITY, is a netizer. Practical Physician, Author, and powerful Mag-Oct. 19.

AGENTS WANTED by an old reliable firm; large profits, quick sales. Sample free.
A rare opportunity. Geo. A. Scott, 842 Broadway, N.Y. Feb. 1.

M. RS. C. SCOTT, Trance and Business Medireb. 15.

MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New York.
A NSWERS to sealed letters by R. W. FLINT, Feb. 8.

A NSWERS to sealed letters by R. W. FLINT, Feb. 8.

RUPTURES CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. [Mention this paper.] 13w Feb. 1.

ASTHMA DR. TAFT'S ASTHMALENE
address, we will mall trial DURED BOTTLE
DR. TAFT BROS., Rochester, N. Y. FREE
Dec. 28.

Dec. 28.

SPIRIT-MAGNETIZED PAPER. Address D. SCOTT, 1107 Broadway, Brooklyn, N. Y. (Enclose stamp.)

RUPTURE Positive Cure by mail. Circular free. W. S. May 25.

It was a stamp. It was a st

SENT FREE.

RULES TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH.

Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder. THIS Powder thoroughly cleaness the teeth, hardens the gums, purifies the breath, prevents decay, etc.

Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too."

The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-Life' and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American deutist and student dating from 1860, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."

Put up in a neat box. Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH.

DR. RHODES' FAMILY MEDICINES. Purely Vegetable

(ALL SUGAR-COATED) Medical Confections.

A Universal Blessing.

SUITED TO OLD OR YOUNG!

A PERFECT Liver and Kidney Renevator and A Blood Purifier. Cleanses the entire system from all Billousness and Blood Poisons from Malaria, etc. And cures Headache, Blackache, Side and Stomachache, Blarrhea, Bysentery, Pains in the Limbs, Lameness, Numbness, Coastipation, Piles, Worms, Byspepsia, Consumption, Nervousness, Worms, Byspepsia, Consumption, Nervousness, Worms, Byspepsia, Consumption, Nervousness, and in fact almost all the various aliments of humanity.

PRICES: Trial box, 25 cents—by mail, 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes second size, 55.00; large boxes, 81.00; six large boxes, 85.00.

For sale by COLIBY & RIGH. A Universal Blessing.

Spiritual Workers. Photographed from Crayon Portraits BY ALBERT MORTON.

Additions to this List of Portraits are being Drawn. DR. BENJAMIN RUSH.
PASUHAL BEVERLY RANDOLPH.
OHARLES H. FOSTER.
CHARLES H. FOSTER and SPIRIT ADAH ISAACS
MENKEN, after Spirit Photograph by W. H. Mumler.
PROF. ROBERT HARE.
PROF. WILLIAM DENTON.
DR. H. F. GARDNER.

R. H. F. GARDNEH. Cabinet size. Price 50 cents each. For sale by COLBY & RICH.

Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 22, 1890.

Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 9 Bosworth street, regularly twice a week-on TUESDAY and FRIDAY AFFERNOONS. J. A. Shelha-mer, Chairman.

Hoston Spiritual Temple, Berkeley Hall, No. 4
Berkeley Street, corner of Tremont. — Sunday
services at 10% A. M. and 7 P. M. R. Holmes, President;
George S. McCrillis, Treasurer.

Ladies' Industrial Union meets every Wednesday at Twilight Hall, 789 Washington street. Circle at 4, Supper at 6, and meeting at 8 P. M. Mrs. Ida P. A. Whitlock, President. 5, and meeting at § P.M. Mrs. Rul P.A. Whitlock, President.
First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Sundays,
124 P. M.—Lyman C. Howe, speaker; H. A. M., Fraternity
School for Ohlidren; Wednesday evening meeting at 1½.
M. D. Wellington, Secretary.
America Hall, 724 Washington Street.—Echo
Spiritualists' Meetings Sunday at 10½ A. M., 2½ and 7½ P. M.;
1850 Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 789 Washington Street.—Sundays, at 10 1/2 A.M., 2 1/2 and 7 1/2 P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10% A. M., 2% and 1% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor. W. Mallows. Conductor.

First Spiritualist Ladies' Aid Society, 1081

Washington Street.—Business meetings Fridays, 4 P. M.;
Supper 6 P. M.; Public meeting 7½ P. M.; Test Circle and
"Spirita' Afternoon" last Friday in each month. Mrs. A. E.
Barnes, President; Mrs. F B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Room 2.

Facts Social Séance every Monday evening. Meetings for the discussion of Psychic Phenomena Friday evenings. L. L. Whitlock, Chairman.

The First Independent Club meets every Tuesday t Twilight Hall, 789 Washington street. Sewing Circle at ; Supper at 6; Meeting at 8 P. M. I. G. Wellington, Section 1987.

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

First Spiritual Temple, corner Exeter and Newbury Streets.-Mr. Lyman C. Howe, under the influence of his guides, gave the third lecture of his present course Sunday, the 16th, on "The Reciprocal Relations and Mutual Obligations between Man and

During parts of the lecture touching the offices of motherhood and the obligations of parentage, an intense emotion seemed to thrill the medium and inspire his noble words. The gist of his reasonings was from the finite toward the Infinite. Moral obligations are slowly learned during ages of painful struggle. Self-protection requires a mutual recognition of rights between persons, clans and countries. The friction of adjustment evolves moral perception. At length it is found necessary to a nation's prosperity that the higher law should rule in the evolution of character, and the glory of a people lies in self-conquest and voluntary righteousness.

The relationship between parent and child is mutual; but the obligations of parents to children are in the proportion of their abilities, resources and development. If a child must obey because it is weak and ignorant, the parent should fulfill the larger duties which superior knowledge and ability impose. The obligations of parents to their children are as much greater than that of children to parents as the latter are superior in strength, wisdom and resources. The love that creates should warm and fructify every hour that heralds an immortal soul.

The painful preludes and infinite responsibilities that measure the magnitude of a new life are registered in agony which only love can soothe and sanctify. Here is where the highest obligations center. All the sunshine of conjugal affection should illumine this hallowed Gethsenane, and the home reflect the peace and purity of heaven. If parents rob their children of every comfort, and leave them to the mercy of strangers to starve, freeze or die, or strangle them to escape their cares, what do such children owe to their parents? Only curses.

As responsibilities increase in the ratio of great-page delayed care the failt. During parts of the lecture touching the offices of

their cares, what do such children owe to their parents? Only curses.

As responsibilities increase in the ratio of greatness, wisdom and power, an infinite God must owe his finite creatures boundless opportunities, and eternal years in which to use them; while the finite subject owes to his God the best use of himself and his advantages which his limited knowledge can discern and his undeveloped nature execute. Eternal progress alone can satisfy the needs and aspirations of the human spirit. It follows, therefore, that He who ordained our natures and endowed us with these demands has supplied the conditions for their perfect fulfillment.

The audiences at the Temple are of superior quality and highly appreciative, and therefore make good conditions for inspirational and trance speaking. The Wednesday evening conferences are lively, interesting and instructive, usually affording a liberal share of mediumistic varieties, interspersed with normal speaking.

mal speaking.

Mr. Howe speaks at the Temple again next Sunday at 2:45 P. M., which closes his present engagement in Boston. The music at these meetings is choice and inspiring, and of itself a sufficient attraction to draw many within the Temple walls.

C.

Berkeley Hall-The Boston Spiritual Temple Society.-Last Sunday morning Mrs. C. Fannie Allyn was welcomed by a good-sized audience, many of her old-time friends being glad to listen to her inspired utterances. She replied to questions from the audience in a very able and satisfactory manner, and gave a fine improvisation. In the evening the exercises were of the same nature, answering questions from the audience submitted in writing, and closing with an improvisation.

Mrs. Allyn, gave areas satisfaction, and is to speak

with an improvisation.

Mrs. Allyn gave great satisfaction, and is to speak for us again next Sunday morning and evening.

O. L. R., Sec'y.

Another correspondent writes: Mrs. Allyn has not lost any of her ability and enthusiasm to answer questions given to her by the audience. She, like Mrs. Lillie, could be designated "minute-men," ready without notice to illustrate in a sensible manner any intricate questions upon the living issues of the day. Mrs. Allyn is original in her treatment of the subjects. At one minute the audience is in tears, at the next she gives illustrations that are provocative of mirth.

Last Sunday she paid a high tribute to the late Prof. Denton as a progressive teacher of science, and in her general remarks touched upon subjects of interest to all, and much to the satisfaction of her attentive auditors.

Mrs. Allyn is a phenomenon in herself, and nothing but her spirit mediumship and those who understand the philosophy of Spiritualism can account for the diversity of talent displayed by her in her public work. Doubtless the hall will be filled next Sunday to listen to her eloquence, that being the last Sunday of her present engagement.

America Hall, 724 Washington Street .-Sunday last the morning services comprised remarks by Dr. W. A. Hale, Miss Nettle M. Holt, S. B. Banby Dr. W. A. Hale, Miss Nettle M. Holt, S. B. Bancroft, Drs. Brown and Taylor, and Mrs. M. E. Pierce. Tests by Miss Holt, Mrs. Stratton and Dr. Hale. Afternoon.—Remarks by the Chairman. Mrs. Dillingham-Storrs, Mrs. M. J. Butler, Mrs. Kate R. Stiles, Mrs. H. W. Cushman and Mrs. A. E. King. Tests by Mrs. Storrs, Mrs. Butler, Mrs. Stiles, Mrs. Jennie K. D. Conant, Mrs. Cushman and Mrs. King. Eventng.—Remarks by Dr. Hale, Mrs. A. E. King, Mrs. A. Wilkins, Miss Nettle M. Holt and Mrs. I. E. Downing. Tests were also given that were clear and convincing. Excellent music interspersed all the services.

services.

The Thursday afternoon services of Feb. 13th were well attended. Mr. A. E. Blackden, Miss N. M. Holt, Thomas Dowling, Mrs. A. Wilkins, Dr. Brown, Mrs. H. Stratton, Mrs. Pierce and Mr. Bancroft partici-Services next Thursday at 3; also Sunday at the

usual hours.

In the evening Mrs. C. B. Bliss held a scance for materialization. Upward of thirty spirits appeared and were fully identified—some dematerializing in full view. It was a most satisfactory scance. The hall was alled to overflowing, and many who came were obliged to leave, being unable to gain admittance.

M. M. HOLT, Sec'y.

The First Spiritualists' Ladies' Aid Society, 1031 Washington Street.—All sincerely regret the continued illness of the President, Mrs. A. E. Barnes, and trust she may soon be able to return to the work she is so much interested in. Vice-President Mrs. Butterfield presided at the regular business meeting. Five dollars were voted to a Spiritualist family in great need. Several new members were admitted, and one proposition received. By a unanimous vote this Society will tender Miss Jennie Leys a complimentary reception early in March. Mrs. Alice Waterhouse presided over the evening exercises, which consisted of music by Miss Amanda Bailey and Mrs. Hattie C. Mason. Test scance by Mrs. Hattie C. Mason and Mrs. Stiles. Thomas Dowling delivered an inspirational address. Recitations by Miss Alice Cummings. The exercises closed with remarks by Mrs. Dillingham-Storrs.

Several prominent speakers and mediums have volunteered to participate in the "Anniversary exercises," as the financial receipts go to aid the poor and destitute. They will never regret the services then given.

Mrs. Annie L. Woodbury, Sco'y.

23 Bromley Park, Boston Hightands. Barnes, and trust she may soon be able to return to

The Spiritual Temple Children's School.-We were very much gratified last Sunday to see a large number in attendance to witness the workings large number in attenuance to witness the workings of our school. From 'The Educator' we read 'Children in the Spirit-World.'' The Silver-Chain recitations were descriptive of the spiritual temple we should form by our lives and actions in earth-life. Previous lessons were reviewed by the Chairman. The singing a public scance in Brittan Hall which was very satisfactory. Mr. Wiggin will occupy the Brittan Hall of our school services. All present were shown slate-

writing and drawings of faces done in oil under test conditions,
Mrs. L. G. Caswell, formerly Miss Lizzle Thompson, by which name she will be best known to Spiritualists and Lycoun workers, passed away Friday afternoon, Feb, 14th, from her home in Lynn. As far back as 1870 she was a Lycoum scholar, destrous at all times to do her part in the exercises of the hour. Year by year she improved in her clocutionary powers, passing from the Lyceum into the wide world, making her mark as an clocutionist and dramatic reader of much ability. She has passed from death to life, leaving two children, who will unquestionably be cared for and guided by their spirit-mother's influence.
Our lesson next Sunday will be a memorial exercise from No. 9 of "The Educator," bringing to the notice of our children the subject not of death but transition. By our exposition of spiritual truths we hope to still gain in numbers, and show to new comers that we have made a step in teaching our children facts which concern them in this life and that which is to be.
No. 1 Fountain Square. Alonzo Danforth.

Engle Hall, 616 Washington Street.-Last Sunday the morning conference opened with singing

Sunday the morning conference opened with singing by Mrs. M. F. Lovering. "The Duties of Mediums to Themselves" was the subject discussed by Mr. Haynes, Mr. Ridell, Mrs. M. W. Leslie, Mr. L. L. Whitlock, Mrs. Lottie Milliken, Mrs. Lovering, and the Chairman.

Afternoon.—The exercises consisted of cornet solos by Mr. J. T. Hill, of Miller's Falls. Quartette singing by Mrs. A. B. Frye, Mr. G. F. Allen, Mr. S. C. Fay and Mr. L. W. Baxter, with plano accompaniment by Mrs. Lovering. Remarks by David Brown, Mrs. Jonnie K. D. Conant. Dr. Fred Crockett, Miss Jennie Rhind, Mrs. J. F. Dillingham-Storrs, under control of "Chinnewanna" (with tests).

Evening.—Song by the planist. Recitations by Mr. Blackden and Lillian Rich. Remarks and tests by Mrs. Rich, Mr. Toothaker, of Malden, Mrs. Dr. Bell, Mrs. Smith and Mrs. Kelley.

Wednesday, Feb. 12th.—The exercises comprised remarks and tests by mediums. Subject for next Sunday morning's conference: "Mediumship, and the Best Means of its Development." Meetings are held every Wednesday at 3 r. M.

Twilight Hall, 789 Washington Street .-Large audiences were called out by the fine day on Sunday last, and three interesting services were held.

Sunday last, and three interesting services were held.
Mr. Cobb opened the morning meeting with an invocation and a short address. The following speakers and mediums participated in the exercises: Miss A. Peabody, with psychometric readings; Mrs. A. Forrester, with brief remarks and readings; Mrs. A. Forrester, with brief remarks and readings; Mrs. H. Stratton, character delineations; Mrs. Perkins and Dr. Nichols closed with remarks and tests.

Afternoon and evening. Mr. Cobb, after a brief introductory, introduced the following speakers and mediums, who interestingly participated in the services: Mrs. M. A. Chandler, Mrs. H. C. Mason, Mrs. Kate R. Stiles, Mr. Hollingsworth, Mr. Eldredge, Father Locke, Mr. Brewster, Miss A. Peabody, Mrs. H. Young, Mrs. Lizzie Kelly, Mrs. A. Forrester and Mrs. Woodman. Good music was rendered through the day by Mrs. Eudora Case.

Dr. Stansbury, the widely known independent slatewriter, was present, and added much to the entertainment of the people.

Twilight Hall, 789 Washington Street.-At the regular meeting of the Independent Spiritualist Club, Tuesday evening, Feb. 11th, Mrs. Hattie C. ist Club, Tuesday evening, Feb. 11th, Mrs. Hattie C.
Mason opened the exercises with a song and plano
accompaniment. Remarks were made by the President, Mr. H. F. Adwers, and Dr. Morris, of Bridgeport, Conn.; after which Miss Emma J. Nickerson
gave a very fine improvisation, with plano accompaniment, upon the subjects "Thought" and "Charity,"
given by the audience.
Mr. Frank C. Algerton was the speaker of the evening, holding the close attention of his listeners with
pertinent remarks and the answering of questions
presented by the audience, together with tests, in a
clear, concise and interesting manner.
C. B. Fornes, Cor. Sec'y.

The Ladies' Industrial Union met Feb. 12th After an hour of sewing a circle was formed, about fifty being present, and many tests were given. Many present who were strangers to the subject were not only pleased but surprised to realize that their dear ones were near them. At supper some seventy were with us. A conundrum party was held for the second time this season, and was a financial success. A song by Miss Wood, reading by Miss Nickerson, remarks by Mrs. Loring, and tests and reading by Mrs. Milliken. The exercises closed with remarks by the President and Mr. Holmes. Mrs. H. W. C., Sec'y.

Meetings in New York.

The American Spiritualist Alliance meets at Roya Arcanum Hall, M Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P. M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the officers of The Alliance. Prof. Henry Klddle, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 59 Cedar street.

Adelphi Hall, corner of 52d Street and 7th Ave-aue.—The First Society of Spiritualists holds meeting every Sunday at 11 A.M., 2% and 7% P.M. H. J. Newton Propilation.

The People's Spiritual Meeting every Sanday even-ing at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 36th street. Good mediums and speakers always in attend-ance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

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

The Ladies' Society of Mercy meets at Columbia Hall, 878 6th Avenne, every Thursday evening. Mrs. Kate A. Tingley, President. Soul Communion Meetings every Friday at 3 P. M. at 230 West 36th street. Mary C. Morrell, Conductor.

The First Society of Spiritualists.-Last Sunday Miss Jennie B. Hagan discoursed in the morning upon subjects given by the audience, upon one of

upon subjects given by the audience, upon one of which, in reference to the consciousness of mediums while entranced, it was said: "A medium in the trance state may be dimity conscious, or, perhaps more accurately, semi-conscious of many things. We cannot measure the consciousness of others." Miss Hagan improvised poems fully up to the high standard of her beautiful inspirations.

At the afternoon meeting Mrs. M. E. Williams spoke on "Hypnotism and Its Relation to Spiritualism." Henry J. Newton followed upon the same subject, and said: Spiritualism has effected the greatest emancipation of the ages—the emancipation of the human mind from the thralldom of creedal doctrines. He thought it an unsolvable problem for science todenote where psychology ends and insanity begins. Mrs. D. B. Hill, of Philadelphia, spoke on the same subject, giving some of her experiences. Miss Hagan improvised poems, and she was loudly applauded. Prof. W. MacDonald spoke upon subjects related to Spiritualism. Mr. Free, of Chicago, related experiences while investigating the spirit phenomena. Mrs. M. E. Williams gave a number of tests that were recognized.

In the report of the afternoon meeting two weeks.

M. E. Williams gave a number of tests that were recognized.

In the report of the afternoon meeting two weeks since the reporter made an error in rendering what Mr. Newton said about Dr. Buchanan. Mr. Newton did not impugn the motives of the Doctor, but did his judgment in reference to the article referred to.

In the evening Miss Hagan spoke upon subjects given by the audience, the principal being "The Spiritual as the Guide of Life" and "Rest." She said perfect rest would be a burden which she would not wish for any person, but activity, growth and progress. Labor is the watchword of the world, toil the keystone in the arch of civilization. Struggle and endeavor are the graven stones with which we construct the shining wall of progress and build a structure of the nineteenth century. Miss Hagan treated the subject of Psychology in excellent verse, and followed with other poetical improvisations that elicited warm applause.

On Saturday evening (18th) there was a large at

ject of Psychology in excellent verse, and followed with other poetical improvisations that elicited warm applause.

On Saturday evening (15th) there was a large attendance at the reception given in honor of Mrs. Nellie J. T. Brigham and Miss Jennie B. Hagan, at the residence of Mr. and Mrs. Henry J. Newton, and a right royal time was had. Mrs. Brigham and Miss Hagan appeared at their best. The order of the evening was conversation, music, recitations, and improvisation of poems. Carlos Florentine, the "American baritone," Miss Mamie Newton and Mrs. Libbie McCune dispensed music that was fully appreciated by all. Such pleasant social gatherings should be more frequently indulged in by Spiritualists, that the bonds of unity might strengthen, as in no other way they can. It is reported that the First Society is about to inangurate a course of similar gatherings.

Next Saturday evening, the 22d inst., a reception will be given Mrs. Libbie McCune, the contraits singer, and organist of the Society, at the residence of Mr. and Mrs. A. Berry, 129 West 40th street. All are cordially invited.

New York, Feb. 16th, 1890.

Fitchburg, Mass .- Prof. W. F. Peck has been with us the past two Sabbaths. The varied themes treated by this gentleman showed deep research and advanced thought, clothed in eloquent diction. His singing also added greatly to the interest of the services. Our quartette and planist assisted in the choruses. The attendance throughout has been large. We are negotiating for Mr. Peck's services for another season.—Next Sunday, 23d, Miss Josophine Webster will be with us.

Haverhill and Bradford .- Brittan Hall .-Last Sunday Mr. F. A. Wiggin of Salem spoke and

Medical Legislation in the Bay State. To the Editor of the Banner of Light: The amount of work which has been accomplished

in years past in preserving to the people of Massachusetts the right of choice in medical matters is not fully comprehended by the general public, though

chusetts the right of choice in medical matters is not fully comprehended by the general public, though that public has been the gainer by the self-sacrificing efforts thus put forth in its behalt.

Some of the most conclusive testimonials, the most cloquent addresses, the most practical summarizations, have found their way to the cars and hearts of the various Legislative Committees from year to year, and reason has triumphed on every occasion, to the confusion of the petitioners for "Doctors" Plot Laws."

For fifteen years or more the BANNER of Light, to my knowledge, has used every exertion in its power for the maintenance in this State (and all over the country as well) of equal rights in medical practice; it has stood out in defense of all progressive phases of the art remedial, and has notably defended magnetic treatment and the practice of the "Inner vision" known as clairvoyance—the remarkable achievements of those possessing these gifts having aroused public attention and confidence everywhere, and awakened the apprehension of less successful (though Regular) systems; the exercise of these natural healing gifts is not recognized by medical colleges, hence no diplomas could be obtained at such institutions, and hence also the "Regulars" have greatly interested themselves for the passage of a law which shall make the right to medical practice turn entirely on the possession by the practitioner of a diploma which has been countersigned by themselves and their allies. It gives me great pleasure to note the service which The Banner has accomplished in preserving to the citizens of this State the right to exercise and employ those healing gifts. This service has been wrought in the face of strong opposition; it has been a free-will offering to the people of the State without regard to belief in religious matters. The position taken has been that a principle is involved in the issue; that all honorable practitioners have equal rights before the law, and the people's rights. The matter should be setted by the

should be if it were leveled at his right of choice as to whom he should employ as a butcher, a baker, or a carpenter.

Recent reports in the secular press show conclusively that the present laws now in operation meet all cases of malpractice, etc., connected with the medical profession, if they are properly enforced.

Years ago—when a medical bill was pending in this State—a Committee of Defense issued a call in The Banner that individuals who had been under treatment by the so-called "Regulars," and had been pronounced incurable by that school of practice, but had since been restored to health by an irregular practitioner, would write out the facts in brief—giving in all cases the name of the M. D. who pronounced each case incurable—and have the same placed before the General Court. The request was responded to by many narrations of marked cases of cure of this nature, and these were placed before the committee having in charge the "regulars" petition for a statute. After the hearings were over, and the M. D. 's were shown the door, these testimonials were preserved by certain sentinels of human rights in this State, and when at the next session the medical "Macedonian cry" was heard on Beacon Hill, they were again brought out and placed before the committee of that session, with a similarly good effect; they still are ready to be put before the Judiciary Committee in case a bill is asked for of the General Court this year.

As stated last week, although the Massachusetts Medical Society has made no open movement, yet two half-veiled measures have been presented before the Legislature, by as many individuals, which propositions the friends of medical freedom should watch carefully, lest they develop into something of a more dangerous nature in the committee rooms. In this connection, therefore, it will be well to repeat the two announcements previously made, to vit:

"Those who have in their hands signed remonstrances (as published in The Banner) will be informed in due time as to what to do with them

announcements previously made, to wit:

"Those who have in their hands signed remonstrances (as published in The Banner) will be informed in due time as to what to do with them.

Statements of any marked cases of cure by an 'irregular' or independent when the patient had been given up as incurable by a so-called 'regular' physician can be forwarded to the care of Colby & Rich, No. 9 Bosworth street, Boston."

Let it be remembered that one marked case of positive cure that is connected with prominent individuals will have far more effect upon the Legislative mind than will the coming forward of interested practitioners on either side proclaiming what they can do and have done! The evidence of cures made should be furnished by the people, and the hearing be free of professional self-laudation, if the best results are to be hoped for.

Materialization.

To the Editor of the Banner of Light:

In justice to Mrs. C. B. Bliss, and the Cause which she has so long and ably advocated, as well as in view of the interest felt by many of my late husband's friends in the question of materialization, I feel that the following well-attested facts should be recorded as a foundation upon which we can construct our theories in regard to this manifestation, which teaches conclusively that our dear ones do return, and that there is no death.

Since Mrs. Bliss's return to Boston I have visited of which I can speak positively, have been remarkable; and it is of one who was dear to me, and well known by many of the BANNER OF LIGHT friends, that I wish to speak regarding my first visit, accompanied by my sister.

Several forms manifested for different persons in the room. My sister and myself were then called to the cabinet; the curtains parted, and there before us stood the form of my husband. He was instantly and joyfully recognized by us both. The materialization was perfect and unmistakable; his voice and general characteristics no one could counterfeit-neither spirit

I have attended Mrs. Bliss's séances several times since, and on each occasion my husband has manifested, and has been fully recognized by a number of acquaintances who are willing to testify to the above statement as a fact.

What I here state, Mr. Editor, are stubborn facts I was in full possession of all my faculties. I was in a condition to judge and to know that the form that presented himself to me was none other than my husoand, Charles C. Dudley. MRS. C. C. DUDLEY. Boston, Mass., Feb. 16th, 1890.

Springfield, Mass .- It has been several years since so large an audience convened to listen to a spiritual speaker in Springfield as that gathered last Sunday evening, 16th inst., to hear Mr. J. Frank Baxter. The afternoon attendance was unusually large, but at seven o'clock in the evening the audience, then apparently filling the house, was requested to rise, draw settees forward and closer, and then the rear was silled with seats, and the hall, seating eight hundred people, was filled. His day lecture was masterly, in which he defined his position as a Spiritualist and a worker, and plead for spirituality and manhood. Some half-dozen remarkable, and positive tests were given, unexpectedly to both speaker and audience, by Mr. Baxter during, and illustrating certain points in, the timely discourse. The audience was roused to great interest and entiuslasm.

In the evening we had another grand lecture on "What Spiritualish is, and what it Portends." His poetic and musical selections were gems, and most appropriate. Intensified was the interest in Mr. Baxter's scance with which his evening exercises closed. Absorbing was the attention as spirit-delineations and descriptions in large numbers were given, and recognitions were claimed by many in the numerous audience.

He occupies the rostrum of the Springfield Society spiritual speaker in Springfield as that gathered last

descriptions in large numbers were given, and recognitions were claimed by many in the numerous audience.

He occupies the rostrum of the Springfield Society again next Sunday, and then he will have done for the present. The mistake is that such a speaker and worker as he and his like is not secured for a month or two at least.

Mrs. Carrie R. S. Twing gave, on Saturday evening, 15th inst., a scance for the benefit of the Society, and was announced for another on last Tuesday ovening, 15th inst., a scance for the platform with Mr. Baxter Sunday, and in the atternoon closed the meeting with a few happy remarks.

Mr. C. 1. Leonard, a wealthy Spiritualist, is enthusiastic in the Cause, is President of the Society, and is willing to assume, as he does, all financial obligations, with the understanding that a subscription membership shall do all it can, be it little or more. The string to Mr. Leonard's purse is loosed, and he has the door thrown freely open to the public, and will allow no box passed for contributions save occasionally for special purposes. His delight is a large audience, and he was much pleased by last Sunday's attendance. Springfield Spiritualists should honor and appreciate such a whole-souled man as this, and it is hoped they will show their appreciation by a grand rally of membership and subscription support by way of encouragement and duty by the time the Society's annual meeting shall be, in early March.

NoLD SPIRITUALIST.

Waltham, Mass.-Dr. E. B. Russell, of Haverhill, lectured in this place Sunday evening, Feb. 16th, and answered questions from the audience in a satisfacto-

Very superior for catarrh and bronchitis, is the verdict for Johnson's Anodyne Liniment.

PARSONS

Make New, Rich Blood!

BALSAMINE This is an entirely NEW REMEDY for

Influenza, Pneumonia,

And all Throat and Lung Troubles. This Medicine has cured many bad cases of Pneumonia, and should be kept on hand in every household, to be used in cases of sudden colds. Special directions are given.

PRESCRIBED BY

Spirit Dr. John Warren. Compounded and Sold only by DR. J. A. SHEL-HAMER, 8 1-2 Bosworth Street, (Room 5,) Boston, Mass.

Sent to any address by mail or express on receipt of FIFTY CENTS.



Providence, R. I .- The Spiritualist Association has held meetings at Slade's Hall every Sunday since Oct. 6th. The afternoon is taken up with the Progressive school at one o'clock, a lecture at 2 P.M., and at 7:30 a conference or mediums' meeting is held. The school is in good hands under the lead of Mr. d consists of from eighty to one hunulius Carr dred adults and children.

dred adults and children.

Very interesting lectures have been given by local talent, and we have had our good friend, Mrs. Rose, to instruct us on several occasions.

For the last three Sundays that able advocate and good worker for the Cause of Spiritualism, Prof. J. W. Cadwell, has delivered two lectures each day, drawing crowds. He is giving his entertainments and instruction in mesmerism at Steinway Hall this month; has classes for development Tuesday, Thursday and Saturday afternoons, and is doing a good work for mediumship. It is his desire to devote his whole time to spiritual societies and lecturing on Spiritualism and Mesmerism rather than to the giving of entertainments, and we all certainly know that he is eminently fitted for such a work. By all means secure him, friends, if you have not already done so.

The association is succeeding very well in its efforts to sustain meetings, and proposes to hold its three meetings per Sunday for the rest of the season.

E. H. WHITNEY, Sec'y.

The Spiritualist Ladies' Aid Society met in its room Thursday afternoon, Feb. 13th, as usual,

its room Thursday afternoon, Feb. 13th, as usual, for charitable work. Supper from 6 to 7 P. M.: the evening meeting at 8 p. m. was well attended; we were entertained with good speaking, reading, poems and tests. All are invited. S. D. C. Ames, Sec'y.

Newburyport, Mann.-Last Sunday Miss Dr. L. Barnicoat, of Boston, was the medium for the First Spiritualists' Society. At the afternoon meeting she answered questions from the audience and gave psyanswered questions from the audience and gave psychometric readings, and in the evening an instructive lecture on Spiritualism that was greatly appreciated by the audience. She also gave a large number of psychometric readings that were satisfactory. Miss Barnicoat is an excellent public speaker, and no society that engages her services in that capacity can fail to be satisfied with the results.

Next Sunday Mrs. E. Clarke-Kimball, of Lawrence, will occupy our platform.

F. H. F.

Philadelphia, Pa.-Mrs. H. S. Lake is speaking for our Society the Sundays of this month to crowded and enthusiastic audiences. The quality and number of her hearers demonstrate the fact that she is highly appreciated by Philadelphians. We have engaged her for the Parkland Camp for the entire month of August. This is her fourth season with our Society.

JULIA R. LOCKE, Cor. Sec'y First Asso.

Haverhill, Mass. - Red Men's Hall .- Mrs. Abble N. Burnham, of Boston, addressed the First Spiritual Society of Haverhill and Bradford on Sunday, speaking to large audiences both afternoon and evening. At the close of each address a few tests and readings were given. Mrs. Burnham speaks next Sunday.—J. D. Stilles, of Weymouth, will be with us the first two Sundays in March. Win.

Worgester, Mass. Mesers J Brank Royter and Chas. W. Sullivan gave the Worcester Society a benefit entertainment Tuesday evening, 11th inst., to a large house. Each of these gentlemen is a host in himself, but in combination are an unusual and pow-erful attraction. One of their "jubilees" is worth the usual admission to all.

Ayer's Village, Mass .- On Thursday evening, Feb. 13th, Drs. W. H. A. Simons and E. B. Russell, of Haverhill, conducted a spiritual meeting of interest at this place. The former gave an address, and the latter successful psychometric readings from articles handed him by persons in the audience, many names and descriptions of spirits being recognized. Cor.

New Bedford, Mass.-The meetings of the First Spiritual Society on February 16th called out good au diences. Mrs. Ida P. A. Whitlock occupied the platform. She gave two able addresses, followed by psychometric readings.—Next Sunday Frank C. Algerton, of Boston, will speak and give tests. S. H. E.



BEAUTY Skin & Scalp RESTORED CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL COMPARABLE to the CUTIOURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hall

GUTIQURA, the great Skin Cure, and CUTIQURA SOAF, an exquisite Skin Beautifier, prepared from it, externally, and CUTIQURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to serofula.

Sold everywhere. Price, Cuticura, 50c.; Resolvent, \$1.00; Soap, 25c. Prepared by the Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin Diseases." Pimples, blackfieads, chapped and olly skin pre-

Dull Aches, Pains, and Weaknesses instantly relieved by the Cuticura Anti-Pain Plaster, the only pain-killing plaster. 25c.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Baturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President. Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and S.P.M. W. J. Rand, Secretary,

The Woman's Spiritual Conference meets every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McCutcheon, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7% o'clock. Good speakers and mediums always present, Porter E. Field (39 Fowers street), Secretary.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after-noon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 2½ p. M., northeast corner 8th and Callowhill streets. Mr. Row bottom, Chairman.

The Fourth Association holds meetings every Sunday at 7½ P. M. in the hall northeast corner ad street and Girard Avenue. Mrs. Minnie Brown, President.



CHAFFEE

for richness of color, Superior finish and wearing qualities, to be unex celled by any make of Binck Silks in the World. We offer these Dress Silks in Gros Grains, Satins, Surahs, Faille Francaise and Aida Cloths in Blacks only.

Send us a 2c.-stamp (to pay postage) and we will forward you samples of all our styles free with prices, and you can see for yourselves.

O. S. CHAFFEE & SON,

Mansfield Centre, Conn.

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

RECOLLECT We send to all parts of the United States. With each Dress Pattern we present the buyer with 1000 Yards Sewing Silk, and enough Silk Braid to bind bottom of dress.

THE GOODS are delivered to you PREPAID.

A Consumptive Cured.

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



Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

islyenw **PIANO FORTES**

UNEQUALLED IN Tone. Touch, Workmanship and Durability. WILLIAM KNABE & CO., BALTIMORE, 22 and 24 East Baltimore Street. YORK, 148 Fifth Av. WASHINGTON, 817 Market Space. E. W. TYLER, Sole Agent, 178 Tremont Street, Boston.

ROPS
TREATED FREE, Positively Cared with
Vegotable Remedies,
any thousand cases. Cure patients pronounced
by the best physicians. From first dose symptoms

symptoms are removed. Send for FREE BOOK of test-monlais of mir. TEN DAYS treatment FREE by mail. It aculous cures. TEN DAYS furnished FREE by mail. It you order trial, send ten cents in stamps to pay postage. JIL. H. GREEN & SONS, ATLANTA, GA. Garnered Sheaves.

An intensely interesting Narration of the Good Deeds of a Young Lady of Wealth and Fashion.

BY SHERMAN N. ASPINWALL.

This story will interest you from beginning to end. It is written in an easy and agreeable style; the characters are well taken and held throughout, and it is particularly interesting to the young. The leading character, *Hattie*, is bright and sparkling with wit and humor. Cloth, price 75 cents; paper, 50 cents. For safe by COLBY & RICH.

To sate by COBPLE RICH.

THE TIGER STEP OF THEOCRATIC DESPOTISM" is the title of an eight-page pamphlet by HUDSON TUTTLE, which clearly reveals the spirit that animates the church at the present time in its unusual course of aiding reforms, some of which are commendatory in themselves, but which just now are put forward as a mask to conceal features that are justly repulsive to every friend of liberty and progress. This exposition should be widely circulated.

Price of single copy, 5 cents; per hundred, \$2.00.

For sale by COLBY & RICH.