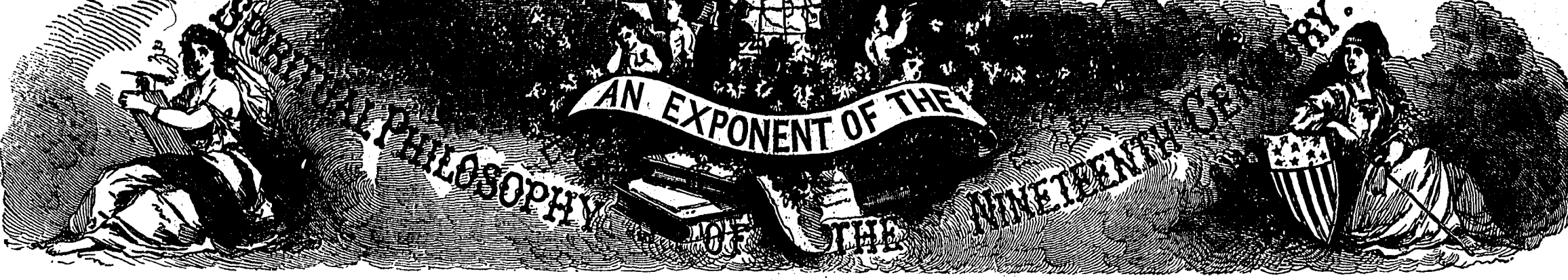


BANNER OF LIGHT.



VOL. LXVI.

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

BOSTON, SATURDAY, MARCH 1, 1890.

(\$3.00 Per Annum,
Postage Free.)

NO. 25.

TABLE OF CONTENTS.

FIRST PAGE.—Free Thought: Theosophy or Spiritualism; Spirits: What they are and what they do.
SECOND PAGE.—Love and Charity. Spiritual Phenomena: Materialization in New York; Independent State Writing. Historical: Reminiscences of Modern Spiritualism. A Pleasant Occasion. The Spiritualist's Room: "To-Day Thou Shalt Be with Me in Paradise." Late February Meetings. Spiritualist Meetings.
THIRD PAGE.—Banner Correspondence: Letters from Minnesota, Massachusetts, New York, Illinois, Arkansas, South Dakota, and Rhode Island. Cooperation—Profit-Sharing, etc.
FOURTH PAGE.—The Movement of the Time, "Shall Spiritualism be Absorbed by Agnostic Unitarianism?" Doctors' Plot Laws. The Banner Message Department, in the Mrs. Sawyer, The Seybert Commission, 1884-1890, etc.
FIFTH PAGE.—Newspaper Notes and Pithy Points. Meetings in Boston. Movements of Platform Lecturers. New Advertisements, etc.
SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit Messages. New Publications. Lookout Mountain, Tenn.
SEVENTH PAGE.—Poetry: The Bridge. A True Story. Mediums in Boston. Miscellaneous Advertisements.
EIGHTH PAGE.—Spiritualist Meetings in New York and Elsewhere. Cleveland (O.) Notes, etc.

Free Thought.

THEOSOPHY OR SPIRITUALISM.

BY HUDSON TUTTLE.

To the Editor of the Banner of Light:

There has of late been a determined effort on the part of certain writers and speakers to confound Spiritualism and Theosophy, and label the conglomeration by the latter title. The effort is somewhat parallel to that of the scientists who repudiate mesmerism and extol hypnotism. Perhaps of all of these writers the most voluminous is W. J. Colville, who began public life as a mediumistic exponent of Spiritualism, and has reached the top of the ladder of Theosophy. I have diligently searched the writings of Theosophists to find wherein Theosophy differed from Spiritualism; but in the interminable pages of irrelevant discussion I have failed to find what I sought. In the BANNER OF LIGHT for Feb. 15th a lengthy chapter from Mr. Colville's work appears, and he seems to feel it a duty to make his meaning clear. He is a teacher of Theosophy, and of course understands whereof he writes. He says: "True Theosophy is Spiritualism, and true Spiritualism is Theosophy. The foundation of Theosophy is the recognition of unusual brotherhood; no more, no less. Thus, while Spiritualism includes communion with individual minds and all the psychical associations we can possibly conceive of; while it affirms 'there is no death,' that none are dead, but when our friends drop the mortal form they only vanish from our personal sight, and are just as truly related to us and as near to us, and perhaps nearer and more intimately connected in spirit, than ever before—while Spiritualism acknowledges all this, the acknowledgment of one Supreme Being is the inclusive acknowledgment of the unity of all life, and is the only foundation for the doctrine of universal brotherhood, which is the basis of all reform, as it is the basis of all reasonable science, religion and philosophy."

In pursuance of this idea of God, he quotes from Emma Hardinge Britten's creed, the "Fatherhood of God," explaining that "all wording aside, the idea ever is that of parent and child." And yet he says: "When the idea is presented to the world that God is an all-ruling intelligence, an infinite spirit, you certainly will not be deluded by the foolish statements about a personal God," etc. How is it possible for the universe to be ruled by an impersonal intelligence? How can we form a conception of such intelligence? It may be extremely foolish for persons to personify such intelligence, but is it not just what Mr. Colville and all others do when they speak of the "Fatherhood of God"? And he is not even contented with this anthropomorphic view, but makes it still more concrete by saying that the "idea ever is that of parent and child."

How can an "impersonal principle" stand in relation of "father" or "parent"? Mr. Colville makes the claim that such is the first fundamental principle of Spiritualism and of Theosophy. He reiterates what has been said in changed form by churchmen many a time, "We want no godless Spiritualism; we desire to live in no godless universe." Now, it will make no difference to ourselves, the universe, or Spiritualism, whether any one desires or does not desire to live in a "godless universe," for this is a mere matter of belief, and all processes of nature go forward just the same, whatever may be the belief of mankind; but it is a pleasure for the believer, especially if he be a conscientious thinker as well, to know the limitation of his belief, and have the provinces of thought clearly defined. It is not agreeable to have terms confounded by parallel definitions, and old landmarks rechristened.

It is this prominent position given to God in the scheme of creation that apparently distinguishes Theosophy from Spiritualism. This is apparent in what the author says of prayer, which he unqualifiedly advocates: "We have no objection to people communing with their spirit-friends and receiving assistance from them, nor have we the least doubt that numbers are guided to-day by individual spirit-friends; but when we pray in presence of a public audience, where all states and conditions of men, women and children may be represented, where there may be delegates from all nations, we should not pray to our aunts, we should not address our invocations to individual spirits who are limited in power and affection; for while they can be communicated with, and can be helpful to us in our individual capacities, they are very likely to have private prejudices and personal feelings much as they had on earth."

The inference from this passage is that while

Spiritualists pray to their spirit-friends, Theosophists pray to the Infinite Father. From an experience reaching back to almost the beginning of the spiritual movement we have yet to learn of a single instance of public prayers being addressed to spirit-friends.

I have no objection to prayer being addressed to any source or being if the devotee is conscientious and feels that he receives benefit therefrom; but, according to Mr. Colville's own position, he cannot expect an answer from any petition he may offer. The "impersonal" "Fatherhood" is incapable of personal response. When a speaker arises before his audience to invoke such an impersonality he places himself in the position of the dog baying the moon. No one expects the moon will be disturbed, but the dog may work himself up into a most fervid condition, and if the moon chance to go behind a cloud, think he has driven her out of the heavens.

The idea of the fatherhood of God is a lingering remnant of the story of the creation of man and the Garden of Eden, which science has proven to be a myth, and the brotherhood of man is a dependent thereon. As Adam and Eve were the common parents, the races of mankind are thereby united in a common brotherhood. Ethnological science shows that the Bushman and the European are descended from distinct ancestral stocks, if not distinct creative centres. It might be allowable to speak of a brotherhood of race, but not of races.

I have no desire to enter into a discussion of details, for the irrelevance of the paragraphs of the chapter under consideration makes that impossible. My desire is to learn wherein the name Theosophy is better than Spiritualism. If "Theosophy is Spiritualism, and Spiritualism Theosophy—no more, no less," why are we to cast aside the title under which for forty years we have fought uncompromising battle, and seen the hosts of ignorance and superstition melt away? Is not Spiritualism good enough? Is it not sufficiently comprehensive? Does it not cover the whole field? Or are we to understand that the new title, "Theosophy," is more respectable and taking with the public?

A Spiritualist may or may not believe in the "fatherhood of God"; may or may not believe him a person; may address prayers to Jehovah, Jesus Christ, Buddha or Allah; may hold belief in abeyance with the agnostics.

"Yes," is the reply, "and therein Theosophy is in advance. He makes God the divine source, the parent."

Ah! yes; and what does he know of God? How can he know anything about an infinite intelligence, which by its essential conditions is beyond the limitations of finite thought or reason?

Mr. Colville, if asked to explain how a blade of grass thrusts its green spire above the soil, would stammer in utter incapacity, as would the profoundest thinker of the world; yet he does not hesitate a moment over definitions of a God who not only makes a blade of grass grow, but is the essential life-force of all being! It is true, as he says, "We hear some very foolish and conceited people say that there is no greater power in the universe than themselves," and is it not equally true that there are many other equally foolish and conceited people who, failing to understand the immediate causes of nature, refer them to an intangible impersonality, which they at once personify as a "Father"?

I must make a confession. Such is good for the soul. If to be a Spiritualist is to be a Theosophist, I am a Theosophist. But I prefer, as I believe the great majority of Spiritualists do, the name of Spiritualism. It is broader, more suggestive, and not obscured by the fog of confusing definitions. All that is true and clear in Theosophy has been taken bodily from Spiritualism, and what has been added thereto are valueless trappings; and too often the obscuration of well-defined thoughts by far-fetched terms. As illustration: "the law of Karma," which Mr. Colville says "signifies nothing more than the regular succession of cause and effect." If that is so, why use the barbarous term, which cannot be understood until defined?

Fifteen years ago I expressed and published in the "Arcana" my approbation of the name of Spiritualism. That name has been degraded by fraud, imposture, and the conceit of would-be leaders; but with the titanic strength born of truth, it has shaken off all obstructions and moved forward on its mission to redeem mankind from ignorance and superstition.

What was then written I repeat as a statement of what was understood by the term Spiritualism before Theosophy in its present form was known:

This religion is a philosophy; this philosophy is a religion. It takes man by the hand, and instead of telling him that he is a sinful worm of the dust, assures him that he is a nobleman of nature, heir to the Godhead, owning all things, for whom all things exist, and capable of understanding all. He is not for to-day; not acting for time, but for eternity; not a mushroom of a night, but a companion of the worlds of space. Ay, more: he will bloom in immortal youth when the stars of heaven fade and are dissolved. What a position is occupied by man! On the one hand are the lower forms of nature—the brutes of the field; on the other the angels of light toward whom he is hastening, one of whom he will be after death shall have cast from his spirit its earthly garments.

Spiritualism is not a religion descended from a foreign source, to be borne as a cross; it is an outgrowth of human nature and the complete expression of its highest ideal. Have you a truth? It seizes it. Has the negro of Africa a

truth? Spiritualism asks not its origin, but makes it its own. You may take the sacred books of all nations, the Shaster of the Hindu, the Zendavesta of the Persian, the Koran of the Mohammedan, the legends of the Talmud, and on them place our own Testaments, the Old and the New: You have brought together the spiritual history, ideas, emotions and superstitions and spiritual life of the early ages of man; but you have not Spiritualism, you have only a part. You may take the sciences—the terrestrial, teaching the organization of our globe, or the cosmical, treating of the infinite nomenclature of the stars: you have not Spiritualism—you have only a part. For Spiritualism comprehends man and the universe, all their varied relations, physical, intellectual, moral and spiritual. It is the science underlying all others. It reaches to the cosmical beginning of things. When the first living form was created, even then man, the immortal, was foreshadowed, and the faces of nature worked in only one direction—that of his evolution. It reaches into the illimitable future, borne onward by man's immortality. Its ideal is his perfection. The age of the gods has passed—the age of man has come. Not love of God (Theosophy), but love of man, is the new thought of the world. Man is the perfecting fruitage of the great tree of life, which, like the fabled ash of Norse mythology, strikes its roots down to the foundations of the material world and lifts its branches into the spiritual sphere of the highest heavens. All that is divine is epitomized in him. The idea of the divinity of Christ is a prophecy of the coming divinity of man.

Thus, in brief, SPIRITUALISM IS THE SCIENCE AND PHILOSOPHY OF LIFE, HERE AND HERE-FTER.

To the understanding of this vast subject, we, as Spiritualists, devote our lives, knowing that we are endowed with the possibilities of realizing all our ideals, with the countless ages of the future as our heritage.

I AM NOT ASHAMED OF THE TITLE OF SPIRITUALIST. I do not wish to exchange it for any other, however seductive of public favor that other may be. It has brought consolation to afflicted hearts; it has broken the bonds of superstition; it has dissolved the clouds of ignorance; it has formulated a new science of life, and its glorious banner will wave triumphant, after all the various pretentious schemes and systems which seek recognition by allying themselves to its ranks faded into utter forgetfulness.

Berlin Heights, Ohio, Feb. 17th, 1890.

From the Gospel Banner (Universalist), Augusta, Me., Feb. 6th.

SPIRITS: WHAT THEY ARE AND WHAT THEY DO.

BY REV. L. C. KNOWLTON, D. D., W. ACTON, MASS.

There are many honest, cultured and refined gentlemen and ladies who firmly believe in what is commonly called "Spiritualism." Most of them frankly avow their sentiments, and laudably try to persuade others to accept their ideas. Their newspaper organ, the BANNER OF LIGHT, is well-conducted, contains many interesting articles, and has a wide circulation. The core of their faith is a belief in the existence of a class of persons called spirits, their occasional nearness to us, and their ability, under certain conditions, to commune with us. A belief coming so near to Christianity, verified in so many historic statements of the Bible, and tending to exalt the influence of the heart, deserves our candid consideration; and we who claim to be in the vanguard of free thought, free inquiry and free speech, ought, in justice to ourselves and the Spiritualists, to ventilate our opinions on this subject, both in the pulpit and through the press. This article is an attempt in that direction.

Every spiritual being is a person. Jesus said, "God is a spirit"; and he is certainly a person. We cannot grasp the infinite; cannot by searching find out God to perfection; and the scholastic definition of a spirit blinds and confuses us; for "immaterial, without body and without parts," is a description of absolute nothing. But we may learn all we need to know of our spirit Father. In its last analysis, Science discloses an intelligence and a power for which it cannot account. Anticipating Science, the Psalmist says, "The heavens declare the glory of God, and the firmament sheweth his handiwork." There can be no glory ascribed to an impersonal agent; and no handiwork worthy of praise without hands guided by intelligent skill. Call it anthropomorphism if you will; by any other name, the fact remains that the Bible throughout speaks of God as having the attribute of a person, as seeing, hearing, thinking, willing, moving, working and feeling as a person—the first person in the universe.

Through this conception of the Great Spirit, we enter the realm of miracle and religion. In the beginning God's fiat came in contact with matter, and gave to it motion and order. At his touch the vast areas of nebulous fire mist began to condense and revolve. By his will life was kindled in the evolving earth, and afterward intelligence. Or, to use the Scripture phrase, he "created the heavens and earth, and all that in them is." He spake, and it was done; he commanded, and it stood fast—remained done; he sees our conduct and condition; he hears our prayers; he is a God that judgeth in the earth, and rewardeth every one according to his deeds; we are his offspring, and the sheep of his well-fenced and well-guarded pasture; and he "will have all men to be saved and come to a knowledge of the truth." When we think of all these things, we adore him with wonder, love and praise.

Further, as has already been intimated, God has children who partake, in a finite degree, of his nature and attributes. Of their birth or origin we know nothing. Many of them are ancient as the sun. There were stars when earth and her sister planets were finished and figuratively "sang together"; there were sons of God when Adam and Eve began life in Eden, and they "shouted for joy." There they were; there probably long had been; and there they are now—sons and daughters of God, in the house of many mansions, eternal in the heavens.

A naked spirit, "immaterial, without body and without parts"—that is, a point in space endowed with mental attributes and characteristics—is unthinkable. Revelation assures us that there is a spiritual body, and in all

probability every spirit has such a body. Artists have loved to paint them as beautiful human forms with wings. We may not guess their shape or texture, but we must infer that they have organs of sight, hearing, talking, grasping and moving. Heaven is a lively place, and all who are there take part in its activities and enjoyments. Their visits to earth may be few and far between, but we have the most positive testimony of Sacred Writ, and of thousands of persons in different ages and parts of the world, that angels have visited human beings and made themselves known as servants of the living God. This has ever been the belief of the Church; and so strong is it to-day, that Catholics beseech the angels to bless them, and Protestants read with pleasure the stories of Mrs. Oliphant and Miss Phelps.

In addition to these pre-Adamic angels, the Scriptures make mention of an "innumerable company of the spirits of just men made perfect." To us, this seems to mean that the spirits of all just men that ever lived and died on earth have been raised to a higher life, and are now "equal to the angels, being children of God." They have spiritual bodies, and all the faculties and powers that pertain to angels. It is written, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Every human being has this spirit and inspiration, and they are what make him a man. A mere animal cannot talk, count, build a fire, or advance a particle beyond the instincts and habits of its ancestors, because it has no spiritual understanding. Every person on earth has a spirit, and is fast journeying to join the innumerable company of spirits in the super-fleshy realm. And all spirits are alike in that they are the offspring of a common Father, and are endowed with his personal characteristics and attributes.

We now have a tolerably distinct idea of the countless family of the Supreme. They are immortal, intelligent persons. Our next inquiry is what are they doing? It is manifest that all their organs and capabilities were bestowed to be used, and each soul finds opportunities and employs them. God has made everything beautiful in its season, and his children see the glory of the beauty, and revel in its delights. No one is blind, and no one tries to shut his eyes so as not to see. They see each other, clad in the spotless robes of innocence. They see heaven, with all its adornments. They see the sun and stars, and their keen sight resolves the Milky Way into countless worlds—homes for the great family of the Most High. Millions of celestial eyes are intently gazing at our earth. They see the ocean and the land, the trend of the shores and the range of the mountains, the different races and tribes of men, their customs, habits, employments, virtues and vices, joys and sorrows. In fact, every one of us is a spectacle to men, angels and God.

Spirits can and do hear; and whether or not there is a "music of the spheres," the universe undulates with wavelets of sound. On earth, forests are the great organs, thunder and surf-beds are the diapason stops, each spire of grass is an arolian harp, and human voices sing the words of the oratorio of praise. Spirits are not deaf; they can hear all or any part; and they do sometimes hear our songs of joy, our whispers of love and our groans of woe. Probably not a sigh ever escaped from any human sufferer that was not heard by some celestial ear. God hears our prayers and his children can. The tongue is the counterpart of the ear. Heaven is not a realm of silence. Angels can talk and sing, and thus glorify their Creator. We are not endorsing the notion that they play on golden harps, or sing Dr. Watts's hymns, or converse in the English language; but only asserting that, in common with man and animals, spirits have some means of expressing their thoughts and feelings. For along with their mental faculties, understanding, memory, will, they also have feelings. They can and they do love, so tenderly, so deeply, so lovingly, that none of our poor words can half express it. They love God and each other, and everything that seems lovely. They love, and as a result of their affection goes gratitude for favors; and sympathy and pity for all that suffer. The saved have the spirit of their Saviour, and would help seek and save the lost. Possibly the departed still love us that remain, and they may at times lay their soothing hands on our throbbing temples, and breathe around us an atmosphere of reconciliation. Unless they are imprisoned in the heavenly city, or the good Lord forbids their going back to their earthly birthplace, it seems almost certain that they do come on missions of love and mercy.

Here, again, we enter the realm of miracle—of things that happen not in accordance with what we know of the usual connection between cause and effect. But we should not forget that the moment we enter the domain of religion we meet the superhuman and the supernatural. The Bible is a repository of its miracles, from its sublime beginning to its mystical close. It is true that some say, "The age of miracle is past." In reality, so far as man is concerned, it has but just begun. It is written, "It shall come to pass in the last days that I will pour out my spirit upon all flesh. Your sons and daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams." These days have not yet come, but they may be at hand. Admit that there are spirits around us, wiser, stronger, more loving than we are, and the possibility that they may speak to us out of the viewless forms, are matters which we are not disposed to close. We are sometimes startled by the astonishing stories of what spirits are said to have done; and sometimes disgusted by the orduality of inflated men and women imposed upon by the dupes that so mysterious a subject naturally calls to the front. It would be the greatest marvel of all if bad people did not use Spiritualism for bad purposes. We have no desire to try to analyze either the manifestations or the manipulators; let every one be fully persuaded in his own mind. We return to our train of thought.

Admit that the spiritual realm has no enclosures or bars, that spirits can move from place to place at will, that they remember their birthplace and feel an interest in its affairs, and that not the liver but the hand, not the hand but the will comes in contact with material bodies and moves them, and the way is open for the inhabitants of a higher sphere to produce marvelous manifestations; to tap so-called bodies with their light fingers, to soothe the aching nerves of man by their soft, healing

hands, and even to body forth airy representations of human forms.

All this may be admitted without detriment to logic, philosophy or religion. But a higher kind of spiritual intercourse suggests itself. In the immortal realm (unless perfect silence reigns) souls communicate with each other in the vernacular of the skies. One cannot help feeling if not believing that words are breathed so soft as to be inaudible to earthly ears, yet so distinct as never to be misunderstood by those to whom spoken. Thus they converse, sing, worship, and by their sweet faces and smiling eyes, emphasize their utterances. It may be that they see that nature and the laws of nature are best for man just as they are, and no variation from the usual working of cause and effect would be beneficial, but more mental light and the conception of new ideas are ever desirable. Knowing this, it is not unreasonable to suppose that our spirit-friends may frequently become our guardians, teachers and guides. And all this may transpire so quietly and gently that we may not be aware of the outside influence. In this way the Master and the Holy Spirit may commune with us, and their communings be of inestimable value. In this way God's spirit may already be poured on all. In this way it may be that the Kingdom of Heaven has already come, and is now within us.

But, allowing all this to be true, what of it? What particular benefit is it to the Church or the world? Can we get along any better than if we deemed heaven to be millions of miles distant, and its inhabitants totally indifferent to human welfare? Before answering these questions, it may be well to call to mind the fact that pure Spiritualism does not collide with any article of our Profession of Faith, or in the least detract from our moral or religious duties, or diminish the sweetness of our great hope. Spiritualists can be Universalists, and Universalists can be Spiritualists, without any change of name, faith or attitude. We all may not be on the same road, but we are all facing the same way, and going in the same direction. But in several respects it is an immense benefit to us and to all Christians who honestly meditate on this interesting subject:

1. It reconstructs our conceptions of the immortal world, and presents us a realm beautiful, attractive and glorious. The adamantine walls of Hades, with all they enclose of pit, lake and fire, melt away to nothingness and frighten us no more. The jasper walls, jeweled gates and golden streets of heaven, share the same destructive fate. No longer is the abode of the immortals far away, in or beyond the distant stars, for

"It floats around us like a cloud,
The world we cannot see;
Yet the sweet closing of an eye
May bring us there to be;
Sweet hearts around us thrub and beat;
While willing hands are stirred;
And palpitate the veil between;
With breathings almost heard."

So sings Mrs. H. B. Stowe in the light of the Spiritual Philosophy. Death is not a leap in or into the dark, but the entrance into a real realm not far away. Our departed friends wait and watch for us, and will greet us when we arrive. "It is a land of rest and glory, where fragrant flowers perpetually bloom, and where everything that can please the plain heart, or reform the erring, at hand, and the landscape stretches away in every direction beyond the reach of even angel vision." The occupations of the immense family of God are neither ceaseless singing nor groaning, but teaching, learning, and going from glory to glory on toward perfection. The loves, joys, sorrows and anxieties of the rudimentary state, are reviewed with the glad feeling that the sad are ended, and the joyous more intense. With this view, the fear of death flies away never to return.

2. It lifts religion out of the dry and dreary realm of speculation and rescues it from all danger of failure. The skeptic, first doubting and then denying the ancient records of miracles, of inspiration, of divine Providence and of the immortality of the soul, and ignoring all testimony in favor of spiritual manifestations, from his cold and airy height looks down with contempt on those who feel and talk about the "realities of religion." Suddenly an invisible hand touches his shoulder, and a still, small voice whispers to his inner ear: "We are here; we know your doubts: we are real; we were formerly members of your household, and we come to befriend you. Listen to the tapping of our fingers on the table and feel their soft impress on your forehead." A thrill vibrates every nerve and flashes on his mind the saying, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." Something like a prayer wells up from his heart—"I believe; help mine unbelief!"

Immediately the pages of Scripture radiate a new light. He does not cease to be a critic, he still tries to sift the tares from the wheat, but he finds in the wonderful works of Jesus and the marvelous interpositions of Divine Providence recorded in the Old Testament a plausibility and a reasonableness never before discerned. Thus the Spiritualist cannot avoid being religious, though his religion may not be in accord with any of the old creeds. He is not moved by arguments braided to prove or disprove the credibility of the Bible, for he has the witness in himself and the living witnesses all around him. The Sadducean unbelief in a "resurrection, angels and spirits," is the entering wedge to blank infidelity and gloomy atheism. The science, with all its imperfections, is nearer the kingdom of heaven than is any coterie of mere scientists.

So far as belief affects human conduct, the theory of Spiritualism is purely moralizing. It says to us all: "You are living for all coming time. You are striking chords that will vibrate forever. You will enter the next state of existence just as you leave this earth-life. If you wrong your neighbor, both he and you will remember the act on the other shore, and to you it will be a painful memory. Your pride, selfishness, hardness of heart, revengeful feeling will not be washed out by passing through the Jordan. And, on the other hand, no good which you have cherished, no sweet love you have nursed, no kind deed you have done will be lost or forgotten. Righteousness will bless you, and unrighteousness curse you, both here and hereafter, and no power without or within will or can break the continuity of cause and result. For the sinner there is only one upward path. It is: 'Cease to do evil and learn to do good.'" True, in the heat of passion, under the spell of temptation, and blindly yielding to habit, men seldom think of the consequences; but so far as they do think and act from reason, the influence of the new philosophy is wholly healthy.

4. The best of all its fruits are consolation and encouragement. This is a world full of losses, crosses, trials, suffering and death. In the spiritual sight, death shrinks to a line, and the veil between this and the other side becomes infinitely thin. Our departed friends still live, still are near, still love us, still sympathize with us, and they will meet us on the

threshold when we pass over. More than this, the departed soul is still praying, and the Father is more willing to give the children to us. The Father is there, still seeking, teaching and saving the lost. Not a benighted heathen, not a wretch that ever lived, will be abandoned. Tender angels and the loving Saviour will hover around till the worst and lowliest will weep in penitence, and smile in joy and hope. Hence the time will at last arrive when all shall know and love the Lord, and each other, from the least to the greatest, realizing that thus the Lord is good unto all, and his tender mercies are over all his works, man can be patient, hopeful and brave in every emergency of life.

Now, without endorsing or denying all the peculiar notions and whims of Spiritualists, is it not our privilege and duty to claim them as brethren, and to extend to them the right hand of our fellowship? And is it not their duty and privilege to extend to us, and to all Orthodox Christians who believe in a future probation, their hearty fellowship? It is true that some very zealous Christians say hard things against them, and some of them say hard things against us; but is this wise or needful? "Let us have peace." Some of us are so constituted that we cannot believe in "materialization," cannot believe that chaff is wheat, or drivel eloquence. Be patient with us. When a light "above the brightness of the sun" fell on Saul he was at once converted; and when conviction comes we are not the men to refuse acknowledging it. In the evolution of the human race under divine Providence, Spiritualism is playing an important part. Let it alone. All its imperfections will vanish, and all its good will help on humanity.

LOVE AND CHARITY.

To the Editor of the Banner of Light:

I send you a few Biblical texts for insertion in the columns of your paper. I attach no special importance to the fact that the words are from the Christian Bible; but they are particularly applicable at this juncture of the spiritualist movement, when there seems to be such a lack of the manifestation of the divine principle of love and charity, which is the basic foundation upon which progressive Spiritualism rests.

Would it not be well for all of us who claim to be Spiritualists to carefully read and thoughtfully ponder in our hearts the subjoined texts? There is a long lecture unfolded within each verse, which all who read can interpret for themselves without our aid.

Yours for peace and harmony, without which there can be no true progress.

"Faith, hope and charity. But the greatest of these is charity."
"Blessed are the peacemakers."
"Let him that is without sin cast the first stone."
"No man liveth in himself."
"The letter killeth, but the spirit maketh alive."
"A house divided against itself cannot stand."
"A man's foes shall be those of his own household."
"Though I speak with the tongues of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."
"In honor preferring one another."
"Judge not, that ye be not judged."
"Love one another, for love is the fulfilling of the law."
"Let him that thinketh he standeth take heed lest he fall."

Spiritual Phenomena.

Materialization in New York.

To the Editor of the Banner of Light:

Having attended several sances at Mrs. Gray's, in this city, I desire to place before your readers a brief account of what I there witnessed, and which to me gave positive proof of the genuineness of the phenomenon, and the honesty of the medium for its production.

If I have not seen and talked with my wife, who passed to spirit-life twenty-five years ago, my own existence is a myth, and I am not here. I have also seen my children, who passed thither over thirty years ago.

At one sance Mr. McClure materialized while I was standing in front of the cabinet, and gave me a Masonic grip. He then led me into the front parlor, at least twenty feet from the cabinet, and as we stood in front of the piano bade me good night, and disappeared. Before I had time to leave the spot, and take my seat in the sance-room, Col. Baker came up at my feet, bade me good evening, took me by the hand, and led me back into the sance-room. Mr. McClure was tall and slim, Col. Baker short and thick-set.

On the 30th of last November I was at Mrs. Gray's, with a number of others, one of whom was expecting to attend a crystal wedding a few evenings later, and on her way to the sance had purchased a glass pitcher as a present. This pitcher the lady left in the front parlor, near the window, fifty feet from the cabinet, without the medium's knowledge. After a few forms had appeared "Star Eye" came out, with her little trunk of trinkets, and with one hand pushed it across the floor to within a foot of me, while in her other she held the glass pitcher referred to. How this could have been carried from where the lady left it to the cabinet none of us could tell; all the doors leading to the sance-room were closed. But is this any more wonderful than writing between closed slates with a bit of pencil too small for mortals to use, or for colors to appear under similar conditions? Wm. C. BENNETT.

84 West 12th street, New York City.

Independent Slate-Writing.

Prof. Will A. Mansfield, who has parlors at 1024 California street, is a really astonishing medium (rather than an abused of late by many who have no claim to it) may be applied to a gentleman who is of the very highest standing wherever known, and possessed of powers which cannot and will not be doubted by those who have been so fortunate as to actually witness the demonstrations.

The editor, who never before had gone to witness anything of the kind, was induced by a friend, a gentleman of the best intellectual faculties, to pay Mr. Mansfield a visit.

A number of departed relations were addressed on slips of paper, three of which were written in English, two in German and one in French. The papers were then folded in such a manner that no one could know the contents except the writer, in whose possession they absolutely remained. There probably being a natural doubt in the mind of the inquirer, it took some time before a reply was received, but at last a message came that he should take the two slates and tie them together in a firm manner. This being done, with his left hand he held the slates over his right shoulder, close to the ear, while his right hand grasped Mr. Mansfield's right; directly the writing between the two slates was heard in a most distinct manner, and when opened there was a message from the inquirer's brother, signed by him in the way in which he would sign his name in Germany, and which certainly could not be known to the medium, especially as the inquirer had addressed his dead brother in English.

We hope Mr. Mansfield will organize a spiritualist convention like the ones which have been so successfully held in other parts of the country. There is many a charming spot in Colorado of weird, romantic surroundings, with plenty of falling and hanging waterfalls, where such an enchantment could be held and would attract thousands of the best people from far and near.—The Western World, Denver, Col.

"Brown's Bronchial Troches."

For Bronchitis, Asthma and Pulmonary Complaints, "BROWN'S BRONCHIAL TROCHES" have remarkable curative properties. 25c. a box.

Historical.

Reminiscences of Modern Spiritualism.

NO. IV.

BY E. W. CAPRON.

No one, it seems to me, can study the history of the early manifestations as they occurred in the Fox family, without arriving at the conclusion that a well-arranged plan had been devised by the denizens of the world of spirits to demonstrate to earth's inhabitants the reality of that world and the immortality of all mankind. The people of this world were rapidly emerging from the shadows of the dark ages. A very large number were entertaining doubts concerning a future life, and many turning to the theories of infidelity, deeming them more consistent than the hell-fire beliefs of the church. Intelligence demanded something more rational, and the spirits, who were ever ready since they learned in early times to speak in some ways, were still waiting to find the opportunity to communicate in a convincing manner. When they first commenced their efforts at Rochester, they made, as I have before stated, some very boisterous demonstrations; but in all their curious and most ridiculous performances they never damaged any property or did anything that exhibited malice. Their object seemed to be through all the boisterous manifestations to get those mediums familiar with their doings, that they might subsequently make use of them for a purpose.

When the spirits announced at one time during a sitting at Rochester that they would not rap any more for them, that they had been so constantly opposed by the girls they would then leave them, it was the carrying out of a threat made months before that they would do so if they were not more careful in regard to their treatment of them. For twelve days no sound was heard. Margaretta was the only medium at Rochester at that time, Kate being at my house in Auburn, and Leah not having become a medium. They rejoiced over their "riddance" for the first three or four days, then they began to realize that the spirits had constantly been aiding them in various ways, and they felt lonely. Friends called day after day, for there were a large number who felt interested. The girls rarely wished that they could have the spirits speak to them, and the world not know it. But that was not what the spirits wanted.

On the twelfth day of silence, I, in company with George Willets, called at their home. They saw us as we came, and opening the door exclaimed, "Oh! the spirits do n't rap to us any more." We stepped inside, and I said, "Perhaps they will rap to us if not to you"; and we were greeted with the well-known and long absent raps. Never have I seen a more joyous reception than they received from the two sisters. It was at this interview that we had the minute directions given in regard to getting up the well-known Rochester meetings which gave the subject to the world.

It should not be forgotten by Spiritualists that there were a number of very remarkable cases at the early days in Rochester, as if the spirits were constantly making efforts to show that there was something beyond this world worthy the attention of the people. The communication made to Mr. Pickard by spirits, through the young daughter of Mr. Granger, none of the Fox family being in the company or the house, or even in that part of the city, is worthy of record. No railroad then existed between Rochester and Lockport. Mr. Pickard, while at the breakfast table at Mr. Granger's, asked for some communication. The answer came: "I am your mother, Mary Pickard. Your child is dead." Mr. Pickard immediately went to the house of Rev. A. H. Jarvis, and stating to him what he had received said he should go at once to Lockport. He and Mr. Jarvis went to the stage office, and Mr. P. left at 8 o'clock for L. At 12 m. Mr. Jarvis returned to his house, and his wife handed him the following dispatch:

ROCHESTER, April 10th, 1849.

By telegraph from Lockport to Rev. A. H. Jarvis, No. 4 West street:

Tell Mr. Pickard, if you can find him, his child died this morning. R. MALLORY.

Mr. Jarvis, being unacquainted with such demonstrations, exclaimed, in his Methodist fashion, "God's telegraph has got ahead of Morse's, altogether." Undoubtedly he had one of the first, if not the very first message of the kind known to Modern Spiritualists.

There were other communications given which have never been excelled for foresight and minute direction. The most remarkable were those given to George Willets, in the summer of 1848—the very year of the first demonstrations at Hydesville. Mr. Willets had been to Michigan to look for land, and found some which he thought he would like, but which belonged to a man residing in Rochester. He stopped in that city for the purpose of seeing him in relation to the land and arranging for its purchase. He stayed with his relative, Isaac Post, who told him there were strange noises being heard by persons living in the city, and persuaded him to go and hear them. George was the son of a Hicksite Quaker; he had outgrown all religious prejudices, and was skeptical about existence beyond this life. With full conviction that he could tell just what it was, he concluded to go with his friend Post.

Isaac did not introduce him by name, and gave no intimation of where he was from, or what he had been doing, and the mediums had never heard that there was such a human being living. The first direction was that they must send for the young daughter of Mr. Granger. They did so, and upon her arrival they directed that Margaretta, Kate and this girl should be magnetized by Mr. Post. This being done, they said, "We have got to go to Michigan." This they appeared to do, and described various things they saw, and presented a complete panorama of what Mr. Willets had observed at various places on the route. They found the land, and looked at and described it so accurately, that he wondered how they could possibly find out so much about it. The girls told him what he had better do; that he had better not go there. Though he sat several feet from any one of them, there came a very loud rap under his feet. As several answers were given as coming from his father, he thought he would dispel the illusion by saying: "As you pretend to speak as my father, perhaps you can tell me his name." After looking steadily for some time, the girls spelled out, William Willets. This was astonishing, but there were greater wonders in store for him. They directed the little clairvoyants to be awakened, which being done, the directions were for Isaac Post, Kate Fox and George to go by themselves, and with

the exception of Amy Post these were the only persons present in getting all this wonderful conversation. His father's name was William Willets, a member of the Society of Friends (Quakers), and had passed to the world of spirits in 1841. Three hours were spent in the first interview. At that time he was told not to go to Michigan. Then he was told to come to Rochester with his family (he resided at Waterloo, N. Y.). He said he knew of nothing he could do there. The answer was, "I will tell thee when thee comes."

Mr. Willets went home to Waterloo and thought over the strange occurrences for three months, and finally concluded to go to Rochester. Before all his goods were unpacked Katie Fox came to his house and said the spirits had sent her, she did not know what for. A spirit then told him, among several other things, that in four days it would be told him where he could get business. In four days Katie came again, without his thinking the time was up. His wife and the little girl and himself were the only ones present. The direction was: "Apply to William Wiley, Superintendent of the Auburn & Rochester Railroad, to-morrow at two o'clock, at his office, for a situation, and there will have one before this week is out." This was on Thursday. Being an entire stranger to Mr. Wiley, he applied to Isaac Post to see if he would go with him the next day. That evening he was at the depot; he inquired if Mr. Wiley was at home, and was answered that he was in Boston, and would not be back until Friday night. At half-past one o'clock he went to the house where Katie was, and said: "How is this? I was told to apply to William Wiley, and he is in Boston." The quick answer came: "Go to his office now; he is there." He called at the store for Mr. Post, and they walked immediately to his office and found him there. Mr. Post told Mr. Wiley that Mr. Willets was a relative of his, and wanted a situation. Mr. Wiley replied that they were full, and could give no encouragement whatever. This produced a feeling of deep disappointment in them both, and George went again to Katie, stating that Mr. Wiley had no place for him. The answer came quickly: "He will have a place on the cars, and will know it before the week is out." At dusk on Saturday night he met Mr. Post, who asked him if he had heard anything in regard to it. "Not a word," said George, despondingly. At eight o'clock Mr. Wiley called at the store of Mr. Post, and told him that he wished to see the man who desired a situation, and wanted him to call on him Monday morning. George then went again to the spirits, and they told him that he would go as baggage-master of the Rochester & Auburn Railroad, which he did, and held the situation for many years. Finally he became a conductor on the Erie road, retaining the situation until his health failed.

I have not given half the wonderful story, for it is too long, in regard to George's communication, which was first published in Capron and Baron's pamphlet; but there are some points well to observe. First, the father of George was a remarkably plain, straightforward man, very intelligent, and very business-like in his career in this world, and was, undoubtedly, looking well to the welfare of his son. Second, the medium had no worldly interest to serve in the communications. They were given when the girls would have considered their absence a great benefit to them. There was no further worldliness in them than getting a living for the son and his family. Third, it showed the nearness of spirits to our present state of existence, and their anxiety for those in this world who are honestly striving for a living, and that spirits often can and do aid us when a proper opportunity offers. So much those who honestly looked into the subject, throwing aside all pronounced opinions, and were willing to learn, found out in the first year of Modern Spiritualism.

A Pleasant Occasion.

To the Editor of the Banner of Light:

It is not often we find in your columns letters from any one in this future great city, but nevertheless it has its full round number of earnest advocates of the beautiful truths of life as embodied and taught by Spiritualism. Many private circles are held, with much eager questioning from the outside.

Last evening a goodly number attended by invitation the twenty-fifth anniversary of the marriage of Mr. and Mrs. F. D. Atkins at their charming home, corner Porter road and 12th street.

Miss Alice Mitchell read the following original poem (*) and presented the handsome memento: a water-set in silver.

Twenty-Fifth Anniversary of the Marriage of Mr. and Mrs. F. D. Atkins, Feb. 11th, 1890.

BY MISS ALICE S. MITCHELL.

'Twas love's shining table-lamp
We travelers greet each other,
Clasping the doubly-wedded hand
Of husband, wife and mother.

While gazing far o'er woods and vales
From memory's lofty range,
Across our devious paths there steals
The silent sea of change.

Old time hath sounded "twenty-five"
Upon your marriage bell,
Whose echo on one stormy day
Was screaming shout and shell!

Now, sweet contentment builds her nest
On victory's precious loam;
Here weary wanderers peaceful rest
In love's heart-Eden—home.

E'en Time himself doth stay his hand
Beside these peaceful bowers,
And slowly tinkles silver sand
Upon the orange flowers.

Accept to-night a healthful draught
From friendship's silver fount,
Whose crystal waters all may quaff,
Whose blessings none may count!

With you, dear friends, we joyful chant
The silver song of life,
Whose magic music soothes and stills
Earth's tossing waves of strife.

May you forever feel the joy
Of souls that look above,
While in faith's azure dome still shines
The polar star of love.

At the conclusion of this service all sat down to a well-served supper; then with music and songs of gladness closed the celebration at midnight.

Kansas City, Mo., Feb. 12th, 1890.

"THE BANNER has made it a custom for years past to decline the publication of poems of a character strictly personal to the parties involved, but breaks its rule in this instance, and gives place to these lines because of their unusual excellence—with the thought also that the stanzas voice the feelings of many others under like circumstances all over the country.—Ed."

The Spiritual Rostrum.

"To-Day Thou Shalt Be with Me in Paradise."

An Address by the Spirit-Guides of MRS. M. P. OURRAN, of St. Louis, Mo.

(Reported for the Banner of Light.)

"To-day thou shalt be with me in paradise,"—St. Luke xxi: 43.

The Bible record says that these words were spoken by Jesus Christ to the thief upon the cross.

Many who tread the valley of ignorance and error, when the hour of departure has come are in terror and dismayed at their condition, and cry out for the priest or the preacher to save them from what they term the "awful abyss that awaits them." And when this darkness falls on them this passage of scripture is held up as their refuge, "This day thou shalt be with me in paradise."

We need not tell you that that passage is totally misrepresented and willfully perverted. We are sorry that any mind in this day of enlightenment dare to hold up to any—and in particular to one steeped in crime—one perhaps whose brother's blood cries out against him, and who is about to leave the physical form, arousing within him this groundless hope by the false explanation of this passage. Is it not so? And when they say to the condemned, "Turn your dying eyes, 'tis but a step to His bosom," is not this false, too? Under such conditions are not ignorance and falsehood crime? and are not priests and preachers violating a law Divine and Human by such misrepresentations? A great wrong like this ought not to be tolerated, for the hope raised upon such a foundation fades away, leaving the poor helpless one far more helpless and hopeless than before.

Now where and what are those minds that have been so misled? We answer, many of them are close about the spot where this cleansing was said to have been done, and in the same dark mental condition. When they become conscious of their condition, and see themselves not cleansed by any blood, but in the same condition as when they left the earth-form, many of them turn upon those who held up before them delusive and false hopes, and with bitterness upbraid their would-be saviors. Many of the criminals who have been bolstered up in this way at the very drop of the gallows, turn back with tenfold more of evil purpose in them than they had before. Jesus's teachings had no such meaning: that a man sunken in iniquity should enter the celestial spheres until, by growth and development, he had been fitted for that abode. He himself went to spirits in prison, in spiritual darkness—minds that had been disobedient in the days of Noah—to teach them of a better life and to come out of that darkness.

To-day meant that he, the penitent thief, should begin his own upward growth, in the spiritual unfolding of his own soul, for Jesus saw a desire in this man for new light. Jesus understood the law of progress, and knew that a ray of light in the soul might be fanned to a living flame. What is the consequence of thus misleading men, and then sending them out of the world? Why is this done? Is it because it is thought not safe to keep them in it? Do you remedy the evil? No! no! for such minds turn again, and enact over the same deeds. Think of this, and do not forget that the penalty of a violated law must be met by the violator. Be truthful and just to the criminal, and to every one. If there is, as we believe, the necessity of growth, progress, development, and a spiritual fitness for a home in Paradise, how is it possible these unhappy criminals can be made ready for the celestial spheres by the mere act of believing in a pure one? We are not here to mislead, but with truth's lamp aflame to light you on in the path of life.

We have journeyed through dark spheres, and we have heard from the lips of the burdened souls a woful and saddening story of heart-struggles to accomplish this growth of the soul. Are you aware that myriad hosts in the various spheres yet bound in chains of darkness and ignorance trusted in a Saviour?

Trust in another is not knowledge, is not growth, is not purity, is not freedom from error; but it is inactivity and deadness, bearing not the fruits of the spirit. Were I journeying in the mortal form I would take the truths of this philosophy into the prisons, and show those confined there for their wrongs and errors the necessity of beginning this stage of action aright, by developing and unfolding their spiritual faculties within them. Many of these misled ones say to us, when we urge the necessity of their beginning the growth of the spirit aright: "We thought that after the penalty of the law had been paid we would be free—be released," and ask: "Where is the atoning blood? Where is Jesus?" And when we endeavor to instruct them, they say to us: "What better proof have we that you are not misleading us, as did the others?"

St. Peter tells us that in the days of Noah spirits had been long in darkness. Ah! think of this, of the many ages that men had been held in bondage until Jesus, the medium, came to free them.

Progress has ever been the law by which the spirit has gained light. The same law that was in force far back beyond the days of Noah is in force to-day. This day thou shalt turn to light, is what Jesus meant—not at the right hand of God—no, but by growing the immortal man within him. Some may say we are taking from the erring all that hope and faith gives them in the hour of need. No, we are not; we are taking away error and in its place giving the truth, and are laying a true, tried stone for you to build upon; and if you will only think, reason, and know for yourselves, the truth will come to you to illumine your path through the many stages of progress.

May the angels of peace, love, truth and wisdom abide with all in darkness.

Press Notes on Hudson Tuttle's Psychic Science.

His views are certainly interesting and the book is exceedingly original.—*Democrat's Monthly*. Distinctly an exposition of spiritual doctrines.—*Boston Times*. Free from dogmatism. . . . A veritable mine of sterling treasure.—*Detroit Commercial Advertiser*.

It is said there are 121,620 Indians in Canada, and 250,000 in the United States.

Look Here, Friend, Are You Sick?

You suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Night sweats or any form of Consumption? If so, send to Prof. Hart, 38 Warren street, New York, who will send you free, by mail, a bottle of *Fluoraplepton*, which is a sure cure. Send to-day.

Late February Magazines.

THE CENTURY.—The frontispiece is a portrait of Ralph Waldo Emerson in 1850, and in the letter-press C. J. Woodbury reports "Emerson's Talks with a College Boy," helps mainly casual remarks made by him to Mr. W. while an undergraduate. The Nicolay and Hay Lincoln History reaches its conclusion in a narrative of the capture of Davis and an eloquent recital of Lincoln's fame. Joseph Jefferson in his autobiography relates his experience with Edwin Forrest, and sketches his own visit to England and France in 1860. Two papers upon "The Realm of Congo," one by one of Stanley's former officers, will be read with interest. In "Open Letters" T. F. Wright corrects Rev. J. M. Buckley in what he said of Swedenborg in his article upon "Presentiments," etc., in last June's *Century*, and is followed by an attempt by Mr. Buckley to defend his alleged inaccuracies. Several excellent poems enrich this number, the illustrations are many, and all its departments are interesting and instructive. New York: The Century Co. Boston: Dammrell & Upham, 283 Washington street.

THE INDEPENDENT PULPIT.—C. L. Abbott gives Chap. IX, the end of "Evolution on Trial," and renders the verdict. Mr. Hannum gives his views of "What is True Religion?" and Mr. Shaw, editorially and at considerable length, treats upon "The Human Nature of Jesus." The present number completes the seventh volume of this ably-conducted monthly. Waco, Texas: J. D. Shaw.

THE PHRENOLOGICAL JOURNAL.—The "Notable People of the Day" whose portraits are given are Sir J. W. Dawson and Sarah Orne Jewett. M. J. Keller contributes an essay upon "The Psychic Senses." New York: Fowler & Wells Company.

THE AMERICAN AGRICULTURIST contains "Lessons of the Potato Competition," "Egypt and Its Irrigation," and instructive articles upon live stock, poultry, and field and garden culture. New York: Orange Judd Company.

THE BIZARRE, NOTES AND QUERIES.—"Golden Sentences of Democrats," a poem of four verses in which the letter E does not occur, and twenty-four pages of "Biblical Information—Wise and Otherwise," are among its contents. Manchester, N. H.: S. C. & L. M. Gould. Boston: Colby & Rich.

THE SIDERAL MESSENGER contains a portrait of Maria Mitchell, with a biographical sketch, reports of astronomical phenomena, etc. Northfield, Minn.: W. W. Payne.

In this climate use Johnson's Anodyne Liniment for colds, coughs, bronchitis and catarrh.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society meets in Van Vleeten Hall, 118 State street, first floor, every Sunday at 10½ a. m. and 8 p. m. Admission free. The Ladies' Aid Society meets every Friday at 3 p. m.; supper served at 6 p. m. J. D. Chubb, Jr., Secretary.

ANDERSON, IND.—The Society of Spiritualists meets regularly in Westernfield Hall.

BROCKTON, MASS.—First Spiritualist Ladies' Aid Society meets in its hall in Crescent Block every Sunday evening. Carrie E. Stevens, Secretary. Ladies' Aid meets in same hall at 12½. James Abbott, Conductor.

BRIDGEPORT, CONN.—The Spiritualist Union, Isaac E. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists. C. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7½ p. m. Willard J. Hull, First Conductor.

BANGOR, ME.—Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ald street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Martine's Hall, 161 2nd street, Sundays, at 2:45 p. m.

CHICAGO, ILL.—The Harmonical Society of Spiritualists holds public meetings every Sunday evening at 7½, at the hall in building northwest corner Peoria and Monroe streets, entrance 92 South Peoria street.

CLEVELAND, O.—The Children's Progressive League No. 1, meets regularly every Sunday at 4 a. m. and 10½ a. m. 170 Superior street, commencing at 10½ a. m. I. W. Pope, Conductor; Thomas Lees, Corresponding Secretary.

CLEVELAND, O.—The First Spiritualist Advance-Thought School holds regular meetings every Sunday at 9 o'clock at 559 Pearl street. Mrs. L. H. Parker, President.

CHATTANOOGA, TENN.—Meetings are held regularly in Market-street Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—Meetings are held every Saturday at 8 p. m. in Cooperative Hall, 115 Broadway block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Seats free.

DENVER, COLO.—Sunday meetings are held regularly by the College of Spiritual Philosophy. In Old Fellows Hall, 1543 Champa street. P. A. Simmons, President.

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

FITCHBURG, MASS.—First Spiritualist Society meets in Red Men's Hall, 23½ Market street, every Sunday at 2 and 7 p. m. Mrs. E. C. Loring, 113 Blossom st., Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtleff, Clerk.

LYNN, MASS.—Spiritualist Fraternity holds meetings every Sunday at 2½ and 7½ p. m. in the City Hall, corner Market street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill, Secretary.

NEW BRUNSWICK, N. J.—Meetings are held by the Spiritualist Society. W. M. Hay, Secretary.

MONTREAL, CAN.—Meetings are held in the hall of the Religio-Philosophical Society, 2456 St. Catherine street. George W. Walrond, speaker.

NEW ORLEANS, LA.—The Spiritualist Association holds meetings in Mierua Hall, 610 street. H. L. Selover, Secretary.

NEW HAVEN, CT.—First Spiritualist Society; hall 146 Orange street. J. W. Sypher, President; A. F. Champlin, Secretary.

NORWICH, CT.—First Spiritualist Union.—Meetings are held every Sunday in Grand Army Hall, at 1½ and 7½ p. m. Mrs. J. A. Chapman, President; Mrs. J. A. Chapman, Secretary. The Ladies' Aid Society meets in same hall at 12 o'clock. William P. Myers, Conductor.

NEWARK, N. J.—Association of Spiritualists holds meetings every Sunday evenings at 7½ p. m. in the City Hall, 100 Broadway. Frank W. Wilson, Vice-President; C. Hough, Secretary.

PORTLAND, ME.—The First Spiritualist Society holds services every Sunday at 2½ and 7½ p. m. at 8 p. m. in Reform Club hall, corner Congress and Temple streets. H. C. Berry, President. No. 70 Lincoln street.

PORTLAND, ME.—The Portland Spiritual Temple holds regular meetings on Sunday in the "Temple" building.

PITTSBURGH, PA.—The First Spiritualist Church has lectures every Sunday morning and evening. Children's Lyceum meets at 2 p. m. in the hall at 8th street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyer, Secretary.

PORTLAND, ORE.—Two Societies hold regular services. The Philosophical Spiritual Society in Central Hall, 100 Broadway. President, J. H. Haskett, Secretary, the First Spiritual Society in G. A. R. Hall, Maj. C. Newell can be addressed for particulars.

SPRINGFIELD, MASS.—First Spiritualist Society. Services are held every Sunday at 2 and 7 p. m. in Graves Hall, 322 Main street. O. T. Leonard, President; J. P. Smith, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10½ a. m. and 7½ p. m. E. J. Clark, Secretary.

ST. LOUIS, MO.—Meetings are held Sundays, 1 p. m., by First Spiritualist Association, in Brant's Hall, 8th and Franklin Avenue. Samuel Penberthy (at Hotel Western), Secretary.

ST. PAUL, MINN.—Meetings are held regularly by the Spiritual Alliance in Wauwata street Chapel, between 8th and 9th streets, every Sunday evening at 7½. Mrs. M. C. Curtis, Secretary, 327 East 8th street.

TROY, N. Y.—The First Society of Progressive Spiritualists holds meetings in Room 18, Keenan Building, Sunday evenings at 7½. Ladies' Aid Society in same room Thursday evening.

TRENTON, N. J.—First Association of Spiritualists holds meetings in its Hall in Taylor Opera House, Greene street, every Sunday afternoon and evening. W. J. Hilbert, President; Wm. Hubert, Secretary.

WORCESTER, MASS.—Meetings held every Sunday 2 and 7 p. m. in Continental Hall, corner Main and Foster streets.

WATERBURY, N. Y.—The First Progressive Spiritual Society holds Sunday meetings in its new Temple on Davis street. Sunday afternoons 2½; evenings, 7½. Mrs. Kattie N. Matteson, Secretary, 28 Main street.

Passed to Spirit-Life.

BANNER OF LIGHT BOOKSTORE.

NOTICE TO PURCHASERS OF BOOKS.

Colby & Rich, Publishers and Bookellers, 9 Bowditch Street, Boston, Mass., keep for sale a complete assortment of BIBLES, PRIMER, HYMNAL, and MISCELLANEOUS BOOKS, of the following titles:—
Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must 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—one and two 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 BANNER OF LIGHT and orders 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 not more than \$1.00. 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.

SPECIAL NOTICES.

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 important 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 guarantee 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 pencil or ink line around the article, and stating 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.

Banner of Light.

BOSTON, SATURDAY, MARCH 1, 1890.

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

PUBLICATION OFFICE AND BOOKSTORE.

Bowditch 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.

ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, 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 Pierpont.*

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 phases,

THE BANNER OF LIGHT

will be mailed by its publishers, COLBY & RICH, 9 Bowditch street, Boston, to

NEW SUBSCRIBERS

For Three Months,

at the reduced price of

\$50 Cents.

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

The Movement of the Time.

We are not to suppose that the whole of what may be termed the movement of the present time, or age, is confined to scientific discovery and mechanical invention. Wonderful indeed as it is in this external field of research and application, it is greatly surpassed in that other realm in which the human spirit indulges its activity regardless of every limiting condition of time, space and circumstance. There the movement of thought is incessant and tireless. No restraint, no forbidden ground, no fear of threatening danger, but all is as open, free and boundless as the limitless universe itself. Not since the world began have its inhabitants been allowed to make such excursions into what has hitherto been the sealed unknown. The world they occupy has been shown to them to be but the starting-place in a circuit whose continuity depends on the close and immediate relations of this world to the next, and so on to infinity. Here dawns the morning light on the spirit of mortality which promises at last the revelation of the hitherto assumed "endless mystery."

It cannot be successfully disputed that it is out of the inspiring power of this new light, which is shining more and more about us, that have sprung those illuminating and expanding influences which are steadily making themselves felt in all the known conceptions of human life and its outcome. The old-time schemes of belief concerning life, death and the future, are undergoing an irrepressible modification, such as the very conditions of growth and progress in life render necessary. Creeds are crumbling, and dogmas are resolving themselves into their original human elements. What was superstitiously held to be fixed and eternal is dissolving like morning mists before the risen sun. The new and expanded knowledge is compelling a thorough revision of the former understanding, so as to make it conform to the limits and spirit of the later discovered way.

The human mind is going through the irresistible process of emancipation, and it can never consent to hold the slave-pen again where it was so long held as a mere chattel of usurping authority.

We can readily comprehend the meaning of the current movement in theological beliefs, in the light of the new revelation! For that is something which cannot be put out of sight or set aside. It is the great and only real event of our time. It undeniably marks an epoch in the history of the world such as was never known before. The Andover Seminary con-

front, the revision debates in the New York Presbytery, the vacation of numbers of pulpits because of wholly revolutionized views on the part of their occupants, are only incidents in a procession of events around us that go to prove the one overpowering fact to which we refer. It is a time for humanity to recast its obligations respecting matters of the spirit, and supersede them with a belief that rests upon knowledge—SPIRITUALISM!

"Shall Spiritualism be Absorbed by Agnostic Unitarianism?"

Is the title of a very able paper by Lyman C. Howe, which appears in the *Religio-Philosophical Journal* for Feb. 15th, in which the writer makes a vivid protest against the evident desire on the part of some Spiritualists to see Spiritualism swallowed up by Unitarianism. We would like to reproduce the article entire in our columns did our space permit, for it voices our own sentiment upon this important question.

Unitarianism, with its growth of liberal sentiment, its refined leaders and teachers, and its tendency toward a spiritual interpretation of the so-called Word, undoubtedly leads the more enlightened religious thought of the world; but, to our mind, that is no reason why it should attract and absorb within its folds that more advanced and pronounced movement known as Modern Spiritualism; for we claim that Spiritualism is in advance of the most liberal and tolerant Unitarianism that exists.

The glorious Cause that we espouse stands upon unmistakable ground. It proclaims the living gospel of Truth, and rests upon demonstrable Fact in its claims of knowledge concerning the immortal destiny of man. Its code of moral ethics is of the highest purity and noblest standard, and its work is to redeem the world from the bondage of sin, of doubt, and of death. Why, then, should its adherents desire to hide themselves in the Unitarian church, however inviting that body may be? It has nothing more attractive, enlightened or soul-satisfying than Spiritualism can give. Indeed, we believe that much of its essence of spirituality has been imbibed from the teachings and influence of Spiritualism.

This latter Cause, *per se* is good enough and pure enough for those who really comprehend its mission and its teachings, and they will not wish to see it blended with any distinct denominational belief, or other pronounced system of religious exposition.

We give below extracts from Mr. Howe's article in the *Journal*, which our readers will find worthy of their perusal:

"What they [Unitarians] may hold in the abstract, or confess within the private sphere of the church, I am not prepared to affirm. I judge their faith by their acts and public utterances. Their beliefs on the Bible, Jesus, inspiration, deity, and his destiny, rewards and punishments, the resurrection, immortality of the soul, are not identical, or closely allied to the accepted faith of the great body of Spiritualists, judged by their open acts and words. They may accept the idea of inspiration in a vague and childish sense, but they practically deny it as an active, vitalizing concentration which opens the windows of the soul to the definite realities of the spiritual world. Their creed may accept the idea of immortality as a dream and doubtful dream, but they do not even desire to demonstrate immortality. It is degrading to our immortal hope to try to prove a future life."

But on what does Unitarianism build? Is it independent of all other beliefs, and does it not lean on the Bible and make a working predicate of principles drawn from the inspirations of past ages? Are not all its propositions and ideals drawn from the lives of men, past and present? If Spiritualism began and ended with one pivotal fact of immortality demonstrated, it might not be entitled to any place as a religion. But this one fact is the fruitful germ that holds all the possibilities of science, ethics and religion. From it grow all aspirations and all revelations stored in the boundless aether. Man as the living center around which infinity revolves. To man as a spirit all else pays tribute. To know the nature and destiny of man is the climax of intellectual attainment. To bring the resources of the spirit into the living center in the conscious touch of his faculties, and open to his hungry heart the illimitable wealth of moral attractions and affectional sweetness that forever elude the senses, is the highest aim of all religion, the incentive to all devotion. With the aid of possible experience lie all the potencies of progress, all the agencies of human redemption. All the formulated systems of worship the world has ever known are as so many dead letters, and the living soul without this blessed impact of the hidden world which underlies and overtops all else. The degree of this divine recognition measures the usefulness of every religious association. Spiritualism is the only complete expression of the truth that no man alone can reconcile the sensuous world to his God. It bridges the chasm that has mocked the wisdom of the ages and drank the sunshine of hope from the ashes of death. It kindles the light of perpetual summer on the frozen bosom of despair, plants the tree of life in the valley of sorrow, and sheds the sunshine of love in the moral deserts of the world. Spiritualism opens to every thoughtful mind an infinite fountain of moral sanctity and divine life. With its living roots it every blessing takes root, every philanthropy grows. Creeds as the sunshine, free as the gravity that binds worlds and systems in its omnipresent embrace, it uses all forms and systems to map the will of God on the pages of progress, and opens the wellsprings of spiritual vitality in the blighted lives shivering in the shadow of fear.

Unitarianism may, if it will, have all that Spiritualism has, but it can have nothing more. Unitarianism has all that Unitarianism has and immeasurably more. Why, then, should Spiritualists go to Unitarianism to be crippled and crowded and treated as subservient allies; to put out their light in the frosty breath of agnostic agnosticism; to take up the bridge that for forty-one years has spanned the gulf of mystery and despair with threads of immortal gold spun from the arches of heaven by love's immortal magic; to deny our birthright and for the spirit-world to move upon us in a direct and tangible way, lest we should "degrade our immortal hope?"

Is this picture overdrawn? I think not. I have never known an active Unitarian who did not hide his spiritual light, when acting in church or in social relations. I have been introduced to their clergymen in their audiences and received a cold, formal recognition and a leaden seal for my spiritual lips. Spiritualists can never go bodily to the Unitarians, and "join church," until Unitarianism comes to the recognition and acknowledgment of the fundamental ideas of immortality demonstrated, and offer us an equal opportunity in all that pertains to the common weal. They are not likely to do, until, by our larger growth and superior attractions, we absorb them and extend the boundaries of their creed to the rounded fullness of our own.

The BANNER for years has been and still is mailed free to many persons very desirous of having the paper, who are too poor to subscribe. We should be pleased to still continue it to them free of cost; but our expenditures in its publication are very heavy, and we shall be obliged to reduce this list on the commencement of our new volume. Among others, however, we shall continue the paper free as heretofore to the Soldiers' Homes. If we could afford to do so, we would like to furnish THE BANNER to everybody free of cost. But that is an impossibility. We are now sending it to new subscribers three months at a pecuniary loss, hoping it will fall into the hands of liberal-minded individuals who may thus be induced to become yearly subscribers at our regular price.

The Forty-Second Anniversary of the Advent of Modern Spiritualism will be celebrated at G. A. R. Hall, Cincinnati, O., by a two-days', or, if practicable, a three-days' observance. Details will be announced hereafter.

The Banner Message Department.

The answers to questions given at our Free Public Circle-Room by educated spirit-intelligences, on Tuesday afternoons, and the messages to earth-friends by excommunicated individuals, by children as well as adults—reports of which are published from week to week upon our sixth page—are attracting special public attention to a greater degree than ever before, judging by the numerous private letters we are constantly receiving from inquirers in different parts of the country. We are assured that these evidences of spirit-control are growing better and better continually as to their fruits.

Of course it is a gratification to us to thus become aware that our efforts are appreciated in giving the spirits a public hearing, so that their friends and relatives in the earth-life, no matter where located or whether white or black, can receive them freely. With us this Message Department is solely a labor of love, yet a costly one to the publishers of THE BANNER—as the extra expense involved in maintaining these Public Free Circles is between two and three thousand dollars per year. But we have been sustained thus far in the glorious work assigned us to perform, and we have full faith that we shall continue to be, both financially and spiritually.

A God-in-the-Constitution Wrangle.

The varied means by which those who favor the injection of a formal recognition of God (whose definition?) into the United States Constitution endeavor to make out their case, are, to say the least, wonderful! The ministers everywhere have for long deplored the growing want of public interest in the old-fashioned creeds which they are endeavoring to impress upon the modern mind, but we were not aware that heretofore any class of them had the hardihood to lay their failure theologically at the door of the United States Government. But here, according to the *New York Truth-seeker*, comes Secretary Foster, of the National Reform Association, and says: "Under the influence of a secular government our Christian nation is being rapidly secularized. More than half the people never darken a church door. Out of seven million young men, five million never enter a church." What, pray, has the government to do with this matter? Does this Association of zealots desire a theocratic one which shall drive these five million young men by law and arms into the churches? The above-quoted statement certainly has a "slant" that way.

In Re Mrs. Sawyer.

We are informed by the public prints that Mrs. Carrie M. Sawyer and her manager, Capt. Burke, together with a young woman named Rainger, have been exposed and arrested in Chicago, for presenting alleged fraudulent manifestations. The prisoners waived examination and were bound over to the Grand Jury.

There is no doubt in the minds of all Spiritualists who have thoroughly investigated Mrs. Sawyer's mediumship that she is a fine instrument for spirit-manifestations; but it is also known that she is unreliable—not to be depended upon. It is strange that the greed of money will tempt those who might be useful in the cause of Truth, to descend to such tricks as these people are charged with. If they are guilty, they deserve to be exposed and punished. There is no doubt the spirit-world itself is anxious to sift the chaff from the wheat; consequently those who prove false to the high trust imposed upon them, as instruments for spirit-manifestation, must not complain if they are brought to grief in their wrongdoing.

Spiritualism in Sweden.

Spiritualism has gained such a foothold in Sweden that at Gottenburg a Society has been established for its study, and the leading paper of that city, the *Post*, hitherto strongly antagonistic to the subject, favors it to the extent of giving place in its columns to fair and respectful reports of its proceedings. At a recent meeting of the Society Mr. Mathews Fidler related his experience with spiritualistic phenomena, which, though familiar to our readers, were entirely new to his hearers as revelations of the power of invisible intelligences to make their presence known to and communicate with earth's people.

To Spiritualists who are Parents.

A writer in our English contemporary, *Light*, commending the Children's Progressive Lyceum, says:

"How illogical for a Spiritualist to have his children taught what is usually inculcated in Sunday schools, doctrines antagonistic to the beliefs which we have formed under instruction received from those who have preceded us in their step onward! One of the loftiest and noblest works among advocates of our philosophy is the rescue of the little ones from having their minds beclouded by teachings which we do not approve, and to bring them out of the night of superstition and bigotry to the sunshine of true science and freedom of thought."

Municipal Suffrage for Women.

The women of Kansas and of Wyoming, and the unmarried women of all the Canadian provinces except Quebec, have Municipal Suffrage. We believe that public sentiment in this State is ready to sustain the same right, if it is extended by our Legislature to the qualified women of Massachusetts.

Dr. Dean Clarke writes us a long article from San José, Cal., which we are unable to find space for, in which he appeals to Spiritualists to rally around their true colors, and against Theosophy—which, he says, is eating out the life of the spiritual movement wherever he turns. Other efforts to lead the Modern Spiritual Dispensation into channels not naturally its own have failed, he says, in the past, but the Theosophic hierarchy is so subtle in its operations that its teachings are supplanting the Spiritual Philosophy everywhere among the class who would naturally be investigators of Spiritualism were it not for Theosophy; while certain Spiritualists have been led to abandon the local work for the Cause, and to array themselves under the perchance "more popular" ensign of this new system.

We shall print next week a report—prepared especially for our columns—of a discourse delivered by the guides of J. J. Morse in New York, before the First Society of Spiritualists, previous to his return to England. It is titled

"SPIRITUAL SCIENCE AND PSYCHOGRAPHY."

We are requested to notify the public that Mrs. Fay will discontinue her sittings until she can secure more suitable and centrally located rooms.

Doctors' Plot Laws.

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 that public has been the gainer by the self-sacrificing efforts thus put forth in its behalf.

Some of the most conclusive testimonials, the most eloquent addresses, the most practical summaries, have found their way to the ears and hearts of the various Legislative Committees from year to year, and reason has triumphed on every occasion, to the confusion of the pettifoggers for "Doctors' Plot Laws."

For fifteen years or more the BANNER OF LIGHT has used every exertion in its power for the maintenance in this old Commonwealth (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.

THE BANNER, we feel it but just to say, has accomplished a great work toward 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 by us has been that a principle is involved in the issue; that all honorable practitioners have equal rights before the law, and the people should be left free to select whatever mode of treatment seems best—doctor being pitted against doctor only on the questions of superior skill and practical success, not as antagonists as to the people's rights. The matter should be settled by the free choice of the people, exercised on the same principle as that by which they give their trade to the merchant or mechanic who does what they regard to be the best by them. Any attempt by the law to interfere in this matter of choice of a medical adviser should be as readily frowned upon by the citizen as it would 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-hearted 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 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 Bowditch 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 attained.

Concerning W. J. Colville's New Book.

W. J. Colville wishes to apologize to all his subscribers for the delay in issuing "Studies in Theosophy." Three causes may be fairly assigned: First, the enlargement of the book from four hundred and fifty pages to five hundred and four pages—and this at no additional cost to the purchasers. Second, the time consumed in forwarding and returning proofs between Boston and San Francisco. Third, the snow-blockade on the lines, necessitating lengthy delays which otherwise would not have occurred.

The work will be ready on Monday, March 3d, and subscribers' copies will be forwarded with as little delay as possible, in the order in which they were received by us.

It will be on sale at the Banner of Light Bookstore at \$1.50 per copy; twelve cents extra when sent by mail. The subscription list is entirely closed.

Status of American Spiritualism.

Mr. J. J. Morse read a paper giving his impressions of the state of Spiritualism in this country, as seen during his four years' visit, before the London Spiritual Alliance last January, which, added to and amplified, he has published in a pamphlet bearing the above title, copies of which may be obtained of Colby & Rich. See advertisement.

Electricity.

We call our readers' attention to the advertisement of the Electric Pad Manufacturing Company, on another page. Cures by electricity have been almost phenomenal, especially of late.

CONGRESSIONAL DIRECTORY.—We have received from Geo. A. Bacon, of Washington, D. C., a copy of the Congressional Directory, mention of which was made in our columns a few weeks since. It is frontispaced with a fine picture of the Capitol, and its contents, which are admirably well arranged, are such as not only Members of Congress and all government officers require, but which every individual interested in national affairs will find of great value, if not actually indispensable. Mr. Bacon will please accept our thanks for the copy he forwarded to this office.

With great earnestness, we recommend Balaamite as a remedy for pneumonia, as we have twice been cured of this in many cases fatal disease. Not a single week elapses but we find deaths from pneumonia recorded in the daily prints; and we venture to say that seven-eighths of these patients could have been restored to health by an early use of the aforesaid medicine.

We had a pleasant call from Mr. Lyman C. Howe last week, who is one of the most efficient elders of the New Dispensation. May his shadow never be less.

The Seybert Commission.

To the Editor of the Banner of Light:

In December last the editor of *The Daily Gales City*, Kookuk, In., issued one of his characteristic fulminations against Spiritualism. This is the man to whom Dr. Brittan, when at the head of the Secular Press Bureau, paid his respects several times in reply to his malignant attacks on our Cause, as will be seen by referring to "The Battle-Ground of the Spiritual Reformation." In his latest assault this editor arrogantly remarked:

"The last word on this subject for this generation has been said by the Seybert Commission."

To this the present President of the Secular Press Bureau sent the following reply:

"In saying that the last word on Spiritualism for this generation has been said by the Seybert Commission, have you not overlooked the fact that the Commission has thus far issued only the 'Preliminary Report' of May, 1887, which was prefaced by a statement to the Trustees of the University as follows:

"They are conscious that your honorable body look to them for a due performance of their task, and the only assurance which they can offer of their earnestness and zeal is in thus presenting to you from time to time such fragmentary reports as the following?"

"The Commission acknowledged in various other ways the incompleteness and inadequacy of the investigation which was the subject of this fragmentary report, and promised the Trustees to continue it—of course before the end of the present generation."

"Thus it cannot be considered a full and adequate investigation of the subject, such as was Prof. Hare's, Prof. Crookes's, Prof. Wallace's, Prof. Zöllner's, or that of the London Dialectical Society, together with many others—all of which resulted favorably to Spiritualism as based on actual phenomena. Only a very few phases of these phenomena received any attention from the Seybert Commission. That either the investigation or report was fair and impartial has been strongly controverted, if not disproved. I refer you to the critical analysis of the Report made under the direction of the American Spiritualist Alliance, a copy of which I mail with this. It is to be hoped that the learned Commission will soon be in a condition to present some further evidence of their earnestness and zeal by submitting another fragment of their full report on this very important subject, regarding which they were pleased to say in the preliminary fragment:

"It is no small matter to be able to record any progress in a subject of so wide and deep an interest as that of Spiritualism. It is not too much to say that the further our investigations extend the more imperative appears the demand for these investigations."

"Why then wait for nearly three years for a continuation of them, or for the presentation of another installment of the Report?"

HENRY KIDBLE,

Pres. Amer. Spiritual Alliance.

1704—1890.

To the Editor of the Banner of Light:

As bearing somewhat upon matters that have been supposed to come within the province of the Psychological Research Society for investigation, and also referred to by Mr. Savage in a recent number of *The Forum*, I beg to call attention to an incident related in the Autobiography of Chas. Biddle, which occurred about the year 1764.

This book was published in 1883, and may be found in the Boston Public Library, Shelf No. 4241-55. Chas. Biddle was the father of Commodore James Biddle of the U. S. Navy, Vice-President of the Supreme Executive Council of Pennsylvania, of which Franklin was President, and in early life followed the sea. The entire book is very interesting, covering the period embraced in the American Revolution and the early days of the Republic, and contains (as stated in the introduction) original letters from Burr, Wilkinson and Truxton never before published. Upon pages 19-20 is related the following:

"During this voyage a circumstance happened that I have been almost afraid to mention even to my friends, fearing they should doubt it, although they never had any reason to doubt my veracity. One pleasant night, when we were on our passage to Curacao, being at the helm I thought I saw the apparition of one of my sisters, that I had left sick in Philadelphia, pass and beckon to me. It had such an effect on me that I awoke my brother Nicolas and mentioned it to him, and set down in my journal the time it happened. Upon our return we anchored off the city about ten o'clock at night. I went ashore, and was hurrying to my mother's, when I overtook my sister Mary. I eagerly inquired after our sister. 'She is well and has a fine boy.' 'I do not mean our sister McFunn, but Abigail.' 'My God! have you never heard that we lost her? It is upward of six months since she died.' I found upon further inquiry it was the night I thought she appeared to me. She had been a remarkably hearty girl until one night going to a dance, and, on returning home, sitting for some time in a damp room, brought on a consumption that soon hurried her to her grave. The day before she died she requested to be lifted up to see the sun rise, which she said she was sure would be the last time she should ever see it. She died with the utmost composure."

Thus the record of one hundred and twenty-five years ago confirms the record of to-day.

G. C. PAINE.

2 Bradford street, Boston, Feb. 24th, 1890.

B. M. Lawrence writes from New York that Margaret Fox-Kane is in destitute circumstances in that city; that she has joined a prominent temperance society, and has shown signs of genuine repentance of her misdoings. Our correspondent calls upon Spiritualists to help the woman in her need. Why do not the Spiritualists of New York extend financial aid in this case if it is a worthy one?

A correspondent writes as follows concerning the communication of Spirit D. HOWLAND HAMILTON, Lewiston, Me.—printed in the BANNER OF LIGHT for Feb. 15th: "If he had styled himself 'Dr. D. H. Hamilton,' he would have been more readily recognized, as that is the style by which he was mainly addressed when in earth-life. He had his home in Lewiston, and was a constant attendant of spiritual gatherings in the past all over the country, whereat he spoke fluently in rhyme."

Aid for Mrs. John B. 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 LIGHT for Feb. 1st).

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

Colby & Rich	\$10.00
Chas. E. Watkins	10.00
Joseph P. Hazard	10.00
W. D. Fisher	5.00
Friend and former patron	2.00
G. A. M.	1.00
John Wesley Howland	1.00
B. L. L.	.25
J. Anderson	.25
Jos. Wolf	1.10

S. C. SCOTT, Trance and Business Me
n, 169 West 21st street, corner 7th Avenue, New Yc
5.

Banner of Light.

BOSTON, SATURDAY, MARCH 1, 1890.

Meetings in New York.

The American Spiritualist Alliance meets at Royal Academy Hall, 14 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P. M. Parties seeking articles for the press should send them to the office of the Alliance, 219 West 42d street, New York, N. Y., or to the office of the Alliance, 219 West 42d street, New York, N. Y., or to the office of the Alliance, 219 West 42d street, New York, N. Y.

Adelphi Hall, corner of 52d Street and 7th Avenue, New York, N. Y. The First Society of Spiritualists holds meetings every Sunday at 11 A. M., 2d and 7th A. M. H. J. Newton, President.

The People's Spiritualist Meeting every Sunday evening at 8 o'clock at the residence of Mrs. M. C. Morrell, 230 West 36th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

The Psychical Society meets every Wednesday evening at 8 o'clock at 410 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

The Ladies' Society of Spiritualists meets at Columbia Hall, 5th Avenue, every Thursday evening. Mrs. Kate A. Tingley, President.

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

The American Spiritualist Alliance held its regular meeting at its hall on Thursday evening, Feb. 20th. Every seat was occupied, and some persons had to stand during the entire evening.

Mr. John William Fletcher was the speaker, his subject being "What is Spiritualism, and can it be accepted as a Moral Guide?"

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

He said: Some assert that Spiritualism is a science, some that it is a religion, and others that it is both. There were those who claimed that it was a science, others that it was a religion, and others that it was both.

Cleveland (O.) Notes.

To the Editor of the Banner of Light: The winter in Cleveland has been rather an unusual one, both in regard to temperature of weather and activity in spiritualistic circles; high as the thermometer has been, the warmth in spiritualistic activity has kept pace with it.

Five places of meeting for Spiritualists is unparalleled in a city like Cleveland, and should be enough to satisfy all manner of tastes and desires. All seem to be flourishing.

The latest place to meet the demands of a few, a "School for Psychic Culture" has been established, with Mrs. F. O. Hyzer, formerly of Baltimore, as permanent speaker or instructor, for which position she is eminently qualified. Her inspirations are calculated to help all who wish to go beyond the ordinary phases of our philosophy and promote soul-culture.

The meetings are held in Memorial Hall every Sunday afternoon.

Mr. and Mrs. John T. Little—These well-known workers have occupied the rostrum of "The Society for the Advancement of Scientific Spiritualism" this month, and have attracted large audiences in its new hall (Ellis's, on the ground floor); the former by his capital singing, and the latter by her exceptional and eloquent treatment of the themes presented.

Mr. Lyman C. Howe returns here during March to fill their places; there is probably no more earnest and conscientious speaker on the spiritual platform than Bro. H.

Dr. Henry Slade, the well-known psychic of international repute, did a good work in Cleveland lately, and is to return in March in answer to the demands of many desirous of investigating the phenomena of Spiritualism. The Doctor, who means a stranger in Cleveland, and through those who have witnessed the wonderful phenomena which take place in his presence many were induced to visit him who are not supposed, after the position he occupies for years maintained, to have any desire in that direction.

Prominent among the sitters were the President of the Y. M. C. A., and one or two eminent divines, who, after witnessing the phenomena of independent state-writing, moving of furniture, and other manifestations of the sitters without physical contact, acknowledged them to be not produced by trickery or hallucination. In addition to the phenomenal phases presented while here by Dr. Slade, he lectured in Memorial Hall for the benefit of the Lyceum and closed with as fine a piece of acting ("en trance") as most of those present had ever witnessed.

On the Wing—On leaving the Forest City en route for Toledo, Dr. S. accompanied by your Cleveland scribe, stopped off three days at Newark as the guests of Mr. and Mrs. Jno. W. Rexford, at the old homestead of Spirit Ira Lake, and gave sittings to many of Newark's most prominent citizens, and is under promise to stop off again on return to Cleveland.

Toledo.—The place of my spiritual birth twenty-six years ago was reached Feb. 15th, in time for Dr. Slade to fill his engagement to lecture on Sunday, 16th, afternoon and evening in the Memorial Building Annex. He addressed two fine audiences, and spoke again Sunday, 23d, for The Spiritual Alliance Progressive Thought Society on "Haunted Houses, Spirit Prophecies, Vision and Reality." The doctor has a fine platform presence, good dramatic action, a deep voice, and holds his audience in close attention, and would, if he spoke more frequently, occupy a prominent place among our platform speakers.

Toledo's workers—Prominent among the workers here are J. W. Drake and wife, Mr. and Mrs. Knight and Mrs. M. E. Jameson, M. D., Dr. J. being credited with making astonishing cures through her spiritual and magnetic powers. When no regular speaker is engaged, conference meetings are held in Clark Hall; the various local mediums submit to the influence, and psychometric readings are usually given by Mrs. Jameson at the close, but, as in other places, the workers here have a laborious time in raising funds to carry on the meetings, many Spiritualists who might lend a strength to the movement prefer to give their presence and financial aid to the churches, and I'm told that fully one-half of the Unitarian congregation (as usual) are Spiritualists.

Fraternally yours, THOS. LEES.

Washington, D. C.—I feel that some mention should be made in THE BANNER of the recent passing away of one of our old Spiritualists, "The Old Soldier" we called him, John Cogswore. For several years he has been an interested attendant of our meetings. He lived at the Soldiers' Home, and always dressed in the "regulation blue." He was called "The Old Soldier" because of his age and his military bearing. He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

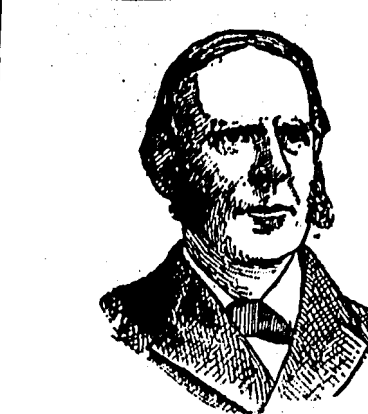
He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.

He was a very brave and noble man, and his death was a great loss to the Spiritualist community.



OUR MAMMOTH CHRISTMAS BOX

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



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

To Get the Box Simply write your name and address on a postal card and mail it to us and we will send you the goods (freight prepaid) on 30 days' trial and you are under no obligations to keep the box if it does not please you. We pay freight only to points in the United States east of the Missouri River.

J. D. LARKIN & CO., Factories—Seneca, Heacock and Carroll Streets, BUFFALO, N. Y.

Some people prefer to send cash with order; we do not ask it, but in such cases we place one Solid Silver Spoon in the box (in addition to the other presents) and ship the box on 30 days' trial and if not satisfactory will return the box and contents at once.

REMEMBER "Sweet Home" Family Soap is an extra fine, pure soap, made from refined tallow and vegetable oils. On account of its firmness & purity each cake will do double the work of the common cheap soaps usually sold from groceries.

OUR factory has been in the Soap business many years, and as to our reliability refer to the publishers of this paper, Commercial Agencies or any banker in the United States. When in Buffalo, call on us, you will be welcome.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

Our price for the Mammoth Christmas Box complete is \$6. charges paid.

The following are articles of our own manufacture which we take great pride in presenting to the readers of this paper. Send us your name on a postal card and we will deliver you freight prepaid, on terms given below, a Mammoth Christmas Box containing all of the articles named below:

ONE HUNDRED CAKES "Sweet Home" Family Soap enough to last a family one full year. This Soap is made for all household purposes and has no superior.

SIX BOXES BORAXINE.

One-Fourth Dozen Modjeska Complexion Soap.

One Bottle Modjeska Perfume.

One-Fourth Dozen Ocean Bath Toilet Soap.

One-Fourth Dozen Artistic Toilet Soap.

One-Fourth Dozen Creme Toilet Soap.

One-Fourth Dozen Elite Toilet Soap.

One English Jar Modjeska Cold Cream.

Soothing, Healing, Beautifies the Skin, Improves the Complexion, Cures Chapped Hands and Lips.

Our Mammoth Christmas Box contains a great variety of Toys, Playthings, etc., for the Babies, and sundry useful and amusing things for the older folks. It also contains:

ONE SET (8) SOLID SILVER TEA SPOONS, PLAIN PATTERN—SUCH AS YOUR GRANDMOTHER USED, VERY RICH AND ELEGANT. (Will Last a Life Time.)

One fine Silver-plated Button Hook.

One Lady's Celluloid Pen Holder (very best).

One Arabesque Mat.

One Glove Buttoner.

One Package "Steadfast" Pins.

One Spool Black Silk Thread.

One Gentleman's Handkerchief, large.

Fourteen Patent Transfer Patterns for stamping and embroidering table linen, toilet mats, towels, ties, etc.

One Lady's Handkerchief.

One Child's Lettered Handkerchief.

One Wall Match Safe.

One Package Assorted Scrap Pictures.