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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 BAN-NER 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, | How can he know anything about an infinite they only vanish from our personal sight, and is beyond the limitations of finite thought or are just as truly related to us and as near to reason? 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 allruling 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. Colcontented with this anthropomorphous view. but makes it still more concrete by saying that the "idea ever is that of parent and child."

in relation of "Father" or "parent"? Mr. Colville makes the claim that such is the first fundamental principle of Spiritualism and of in changed form by churchmen many a time, to live in no godless universe." Now, it will make no difference to ourselves, the universe, or Spiritualism, whether any one desires or

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."

own position, he cannot expect an answer from any petition he may offer. The "impersonal" sponse. 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 mankind are thereby united in a common

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 the Theo-soph is in advance. He makes God the divine source, the parent."

Ah! yes; and what does he know of God? but when our friends drop the mortal form intelligence, which by its essential conditions

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 immedi ate 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 con-

only a part. You may take the sciences-the terrestrial, teaching the organization of our 'Fatherhood" is incapable of personal re- globe, or the cosmical, treating of the infinite nomenclature of the stars: you have not Spiritualism—you have only a part. For Spiritual ism 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 on ward 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 Godd (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 mized in him. The idea of the divinity of man. Thus, in brief, Spiritualists, devote our lives, knowing that we are endowed with the possibilities of the future as our heritage.

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 itualism-you have only a part. For Spiritualism comprehends man and the universe, all Eve were the common parents, the races of the age of man has come. Not love of God brotherhood. Ethnological science shows that of the world. Man is the perfecting fruitage of the Bushman and the European are descended | the great tree of life, which, like the fabled ash from distinct ancestral stocks, if not distinct of Norse mythology, strikes its roots down to creative centres. It might be allowable to the foundations of the material world and lifts speak of a brotherhood of race, but not of its branches into the spiritual sphere of the

UALIST. 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 fade into utter forgetful

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

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

WHAT THEY DO. BY REV. I. 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 in-

of Light, is well-conducted, contains many in-teresting articles, and has a wide circulation. The core of their faith is a belief in the exist-ence 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, veri-fied in so many historic statements of the Bible, and tending to deaply integrate the heart deand tending to deeply influence the heart, de serves 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 pulpi and through the press. This article is an at and through the press. tempt in that direction.

tempt 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 privit Fether. In its leat applying Science dieseriches.

Spiritualists pray to their spirit-friends, Theosophs pray to the Infinite Father. From an experience reaching back to almost the beginning of the spiritual movement we liave 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 any position he cannot average and parts of the world, that angels have visited human between to body forth airy representations of human forms.

I have no objection to prayer being addressed to any source or being if the devotee is conscientious and feels that he receives benefit the spiritual history, ideas, emotions and superstitions he cannot average and parts of the world, that angels have visited human between to body. Artists have loved to paint them as beautiful human forms.

All this may be admitted without detriment to logic, philosophy or religion. But a higher their shape or texture, but we must infer that they have organs of sight, hearing, Heaven is a lively place, and all who are there take part in its activities and enjoyments. Their visits to earth may be donited without detriment to logic, philosophy or religion. But a higher their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must infer that their shape or texture, but we must wind a 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 Catholies 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 per-

sight resolves the Milky Way into countless world-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.

Shirits can and do hear, and whother or not

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 surfbeats are the diapason stops, each spire of grass is an avolian 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 sufferer that was not heard by some celestial

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 dolove, so tenderly, so deeply, so divinely, that none of our poor words can half express it. They love God and each other, and everything that seems lovely. They love, and everything that seems lovely. They love, and as a result of their affection goes gratitude fo 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 earth birthplace, it seems almost certain that they do come on missions of love and mercy.

an important intelligence. Here on we form a conception of such intelligence in the an acceptance of the such intelligence, but is it not just what Mr. Co. "It was a conception of coals "A all to it not execute a conception of coals and to coals "A all to it not execute a conception of coals and to coals "A all to it not execute a conception of coals and to coals and 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

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 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.

dom 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

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, jewelled gates and golden streets of heaven, share the same destructive fate. No longer is the abode of the immortals far away, in or beyond 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 throb and beat; While willing hands are stirred; And palpitates 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 pure in where everything that can please the pure in heart, or reform the erring, is 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 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 rudimental 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 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 miraand 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 philoso-

threshold when we pass over. More than this, the departed soul is still praying, and the Father is more willing to give than his children to ask. The Saviour 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 lowest 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 mercles 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 hution 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 spiritualistic 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 sub-joined texts? There is a long lecture enfold-ed 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 thes

is charity."

"Blessed are the peacemakers."

"Let him that is without sin east the first stone."

"No man liveth and simeth not."

"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 we be not judged."

"Love one another, for love is the fulfilling of the law."

"Let him that thinketh he standeth take heed lest ke fall."

Spiritual Phenomena.

Materialization in New York.

To the Editor of the Banner of Light:

Having attended several séances 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 thith er over thirty years ago.

At one séance 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 in the séance-room Col. Baker came un at my feet, bade me good evening, took me by the hand, and led me back into the séanceroom. 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 séance 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 séance-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 WM. C. BENNETT. similar conditions? 84 West 12th street, New York City.

Independent Slate-Writing.

Prof. Will A. Mansfield, who has parlors at 1624 California street, is a really astonishing medium, if the term (rather 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 demonstration.

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 German, 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 spir-

English.

We hope Mr. Munsfield will organize a spiritualistic 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 fishing and hunting facilities, where such an encampment 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 Bronchial, Asthmatic and Pulmonary Complaints, "BROWN'S BRONCHIAL TROCHES" have remarkable curative properties. 25c. a box.

Mistorical.

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

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 really 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 living, and that spirits often can and do aid us 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:

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

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 yarious 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

the exception of Amy Post these were the only persons present in getting all this wonderful conversation, Ills 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. In 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 thee 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 dépôt; 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." 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. Wilev 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. Wilev 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 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

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. I'pon love's shining table-land 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 shot and shell!

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

Beside these peaceful bowers, And slowly sprinkles silver sand Upon the orange flowers. Accept to-night a healthful draught

E'en Time himself doth stay his hand

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 mid-

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.]

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 Spiritual Nostrum.

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

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

[Reported for the Banner of Light.]

"To day thou shalt be with me in paradise,"-St. Luke xxiii: 43. The Bible record says that these words were

spoken by Jesus Christ to the thief upon the Many who tread the valley of ignorance and

error, when the hour of departure has come are in terror and dismayed at their condition. save them from what they term the "awful rell & Upham, 283 Washington street. abyss that awaits them." And when this darkness falls on them this passage of scripture is

We need not tell you that that passage is to tally 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 peraps 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, 't is 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 S. C. & L. M. Gould. Boston: Colby & Rich. he poor helpless one far more helpless and opeless 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 he same condition as when they left the earthform, many of them turn upon those who held up before them delusive and false hopes, and with bitterness upbraid their would-be saviours. 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 unfoldment 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 violater. 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 atlame 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 heartstruggles 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

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 wis-

dom abide with all in darkness.

Press Notes on Hudson Tuttle's Psychic Science.

His views are certainly interesting and the book is exceedingly original.—Demorest's Monthly.

Distinctly an exposition of spiritual doctrines.— Boston Times.

Free from dogmatism... A veritable mint of ster-ling treasure.—Detroit Commercial Advertiser.

It is said there are 121,520 Indians in Canada, and 250,000 in the United States.

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

Late February Magazines.

THE CENTURY.-The frontispiece is a portraiture of Ralph Waldo Emorson in 1850, and in the letter-press Chas. J. Woodbury reports " Emerson's Talks with a College Boy," being 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 autoblography relates his experience with Edwin Forrest, and sketches his own visit to England and France in 1850. Two papers upon "The Realm of Congo," one by one of Stanley's former officers, will be read with intorest. In "Open Letters" T. F. Wright corrects Roy. J. M. Buckley in what he said of Swedenborg in his article upon "Presentiments," etc., in last June's Contury, and is followed by an attempt by Mr. Buckley to defend his alleged inaccuracies. Several excel-lent poems enrich this number, the illustrations are many, and all its departments are interesting and inand cry out for the priest or the preacher to structive. New York: The Century Co. Boston: Dam-

THE INDEPENDENT PULPIT .- C. L. Abbott gives held up as their refuge, "This day thou shalt be with me in paradise."

Onap. 1A., the end, of "Evolution on Trial," and renders the verdict. Mr. Hannum gives his views of "What is True Religion?" and Mr. Shaw editorials. Chap. IX., the end, of "Evolution on Trial," and ren-"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 Democrates," 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.:

THE SIDEREAL 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 Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10\(^1\) a. M. and 8 P. M. Admission free. The Ladies' Ald meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, jr., Secretary.

J. D. Chisin, jr., Secretary.

ANDERSON, IND.—The Society of Spiritualists meets regularly in Westerfield's Hall.

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

BRIDGEPORT, CONN.-The Spiritualist Union.

saac F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—
A. O. U. W. Hall, corner Main and Court streets. Regular
ceture session Sunday at 74 p. m. Willard J. Hull, Presi-BANGOR, ME.—Meetings are regularly held by the piritualist Association. C. L. Coffin, Secretary.

CHICA GO, ILL.—Mrs.Cora L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall overy Sunday morning and evening. CHICA GO, ILL...-The Spiritualist Mediums' Society neets in Martine's Hall, 104 22d street, Sundays, at 2:45 F. M.

CHICAGO, ILL.—The Harmonial Society of Spirit-ualists holds public meetings every Sunday evening at 75, at the hall in building northwest corner Peoria and Monroe streets, entrance 93 South Peoria street. CLEVELAND, O.—The Children's Progressive Lycum No. 1 meets regularly every Sunday in G. A. R. Haft, 170 Superior street, commencing at 104 A. M. I. W. Pope, Conductor; Thomas Lees, Corresponding Secretary.

CLEVELAND, O.—The First Spiritual Advance-Thought School holds regular meetings every Sunday at 2½ 'clock at 559 Pearl street. Mrs. L. H. Parker, President. CHATTANOOGA, TENN.—Meetings are held reg-niarly in Market-street Hall. Dr. George A. Fuller, speaker. BET II B BARKELSTEEL HALL AND GEORGE R. Funct, 3p. and 1 DETROIT, MICH.—Meetings are held every Sunday t 3 P. M. In Cooperative Hall, Hilsendegen Block, Monroe evenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, bacterian. Sants from

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

man, secretary.

FITCHBURG, MASS. First Spiritualist Society
meets in Red Men's Hall, 239½ Main 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.—Spiritual Fraternity bolds meetings every Sunday at 2½ and 7½ r. m., at Templars' Hall, 36 Mar-ket street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill,

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W.M. Hayes, Secretary.

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

NEW OFFICENCY.

NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clio street. H. L. Selover, Secretary.

NEW HAVEN, CT.-First Spiritualist Society; hall 148 Orange street. J. W. Sypher, President; A. F. Champlin, Secretary.

ini, Secretary.

NORWICH, CT.—First Spiritual Union.—Meetings are held every Sanday in Grand Army Hall, at 1½ and 7½ P. M. Mrs. J. A. Chapman, Secretary. Children's Progressive Lyccum meets in same hall at 12 o'clock. William P. Myers, Conductor. NEWARK, N. J.—Association of Spiritualists holds neetings Sunday evenings at 17 Halsey street. Mrs. Dr. S. & Martin, President; Frank W. Wilson, Vice-President; C. Jongh. Secretary

PORTLAND, ME.—The First Spiritualist Society holds services every Sunday at 2½ and 7½ r. M., and Friday at 8 r. M., in Reform Club Hall, corner Congress and Temple streets. H. C. Berry, President, No. 79 Lincoln street.

PORTLAND, ME.—"The Portland Spirttual Temple" holds regular meetings on Sunday in Mystic Hall.

PITTS BURGH, PA.—The First Spiritualist Church has lectures every Sunday morning and evening. Children's Lyceum meets at 2 P. M., in the hall, 6 Sixth street. J. H. Lohmeyer, Secretary.

PORTUANN ONE.—The Societies hald resulters.

Lohmeyer, Secretary.

PORTLAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Newell can be addressed for particulars.

SPRINGFIELD, MASS.—First Spiritual Society. Services are held every Sunday at 2 and 7 P. M. in Graves Hall, 322 Main street. C. I. 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. Huling, Clerk. ST. LOUIS, MO.—Meetings are held Sundays, 3 P.M., y First Spiritual Association, in Brant's Hall, 9th and Frank-n Avenue. Samuel Penberthy (at Hotel Westeran), Sec-tion.

ST. PAUL, MINN.—Meetings are held regularly by the Spiritual Alliance in Waucota street Chapel, between the and 5th streets, every Sunday evening at 71/2. Mrs. M. C. Futtle, Secretary, 327 East 8th street.

TROY, N. Y.—The First Society of Progressive Spirit-ualists holds meetings in Room 18, Keenan Puilding, Sunday evenings at 7½. Ladies' Aid Society in same room Thurs-day 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. Hibbert, President; Wm. Hibbert, Secretary.

WORCESTER, MASS.—Meetings held every Sun ay 2 and 7 P. M. in Continental Hall, corner Main and Fos-WATERTOWN, N. Y.—The First Progressive Spiritual Society holds Sunday meetings in its new Temple on Dayls street. Sunday afternoons 25; evenings, 75. Mrs. Kattle N. Matterson, Secretary, 26 Main street.

Passed to Spirit-Life,

From Lombard, Ill., Feb. 7th, 1890 (of heart disease), Milo

Porter.

He was at the time on his way to a school exhibition with his children, when he dropped dead—falling into his daughter's arms. Kind neighbors brought him back to the home they had all left so joyously at such a short time beforence they had all left so joyously at such a short time beforence they had all left so joyously at such a short time beforence they had line a house of mourning. He was born Oct. Sth. 1815, in Cicero, Onondaga Co., N. Y.; came West in 1839; took hip land in Du Page County and made himself a home where he has lived ever since (one of the oldest settlers in Du Page Co.), beloved and respected by all who knew him as a man of sterling integrity and worth—ever ready to extend a helping hand; He had been a firm believer in the Spiritual Philosophy for many years. Funeral services were conducted by Mrs. De Wolf, of Ohicago; a hortion of fifteenth chapter of I. Corinthians was read, after which a poon ("The Dead do not Forget") followed by appropriate remarks, which were listened to by a large circle of relatives and friends who had gathered together to pay their last tribute of respect. His form was laid away in Lombard Cemetery.

Cemetory. The total was the analy a personal complete. Though out of sight his memory will still dwell in many hearts. Ho leaves a wife (isa Wilson Porter, the well-known test medium, who, on account of Mr. Porter's falling health has been missed from her public work the past year) and four children to mourn his exist from the physical plane; but the positive knowledge is with them that he can and, will return to watch over and protect his loyed ones.

L Oblivary Notices not exceeding twenty lines published gra-tultowely. When they exceed that number, twenty cents for each tidditional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Banner Correspondence.

Minnesota.

ST. PAUL.-Bishop A. Beals writes: "The Spiritual Alliance of this city, which I have had the pleasure of ministering to since the 1st of September last, has reëngaged my services until the first of June, making in all nine months. There has been a steady increase in the attendance at the meetings since the first lecture, and representative members of every denominational society in the city have been present, persons of all grades of belief. The meetings are held in the Baptist Chapel, a convenient and commodious stone building. It comfortably seats some four hundred persons, and has frequently been well filled, despite the inclemency of the weather and the anathemas of the clergy.

The good feeling and social fellowship which distinguish these Northwesterners have a magnetic charm and bracing tonic, that are peculiarly gratifying as well as refreshing to the tired itinerant speaker and medium, and go a great ways toward filling the lonely void in the hearts of those who necessarily must remain away from their own homes and loved ones. had the pleasure of ministering to since the 1st

main away from their own homes and loved ones.

I am the guest of Bro. Hall, a most genial-hearted man, and the stanch friend and defender of all true mediums. His noble wife joins him in the good work, and, with her spiritual culture and musical accomplishments, sits as the queen of her little household. Her service as organist of our Sunday meetings, and her son Harry's rich tenor voice in the choir, add very greatly to the pleasure and interest of the meetings. The Banner of Light pays its weekly visits at the home, and is held to be the standard spiritual paper. The President of the Society, Bro. Kenyon, whose zeal and spirit kindled anew the altar-fires of this Society and gave it organic birth, has been dangerously ill, but is now slowly recovering, and it is hoped will again be in good health. His daughter, Mrs. Brooks, a fine, cultivated singer, adds her sweet voice to the harmony of the choir each Sunday, and in many other ways, with the assistance of her excellent husband, renders efficient service to the Cause and the advancement of the society work here. Mrs. Brooks is a gifted artist and medium, and as a writer has given to the public a book of spiritual communications of rare merit, en-

and as a writer has given to the public a book of spiritual communications of rare merit, entitled, 'Looking Forward.'

The meetings of the Society Sunday, Feb. 16th, were of marked interest and importance, occasioned by the introduction of a new phenomenal medium of the program of the prog sioned by the introduction of a new phenomenal medium, a young man of much promise, by the name of Paul Johnson. He gave an exhibition of independent slate-writing at the close of my service in the evening, and to the great satisfaction of the large, intelligent audience. This young man is a resident of Minneapolis, and makes weekly visits at this place to exercise his gifts for those who wish to investigate the phenomena of Spiritualism. He has not been much before the public as a medium, but bids fair to excel in the phenomena of slate-writing.

writing.
This city and Minneapolis have each a population of over two hundred thousand, and as twin cities are marvels of beauty and enter-

twin cities are marvels of beauty and enterprise. They are soon to be connected by an electric street railway.

The Spiritualists at Minneapolis are as yet without any system or organization for public work, consequently in a chaotic state, and many are masquerading in the liberal Christian churches. The few there who dare espouse the cause of Spiritualism have been attending the meetings held by a very worthy medium, a Mrs. Pruden, who, without the assistance of the Spiritualists, has rented a hall, and with a small admission fee kept up the meetings with spiritual, at least if not pecuniary, profit to the hungry souls that have attended her meetings. Thus empty-handed, with only her meetings. Thus empty handed, with only the aid of her spirit-guides, she has kept the spiritual altar-fires burning in that city. This is a state of affairs that is far from creditable to the many Spiritualists there, who secretly enjoy the blessings of our glorious Truth and make friends with the enemy of our Cause in attendance at the gilded churches of pride and

pretence.
I send greetings to all my personal friends and the patrons of the BANNER OF LIGHT, and write on its folds my name as an humble defender of truth and progress."

Massachusetts.

BOSTON .- A. S. Hayward writes: "There is nothing like bringing home to the minds of the people well-established facts going to show conclusively the truths concerning spirit-manifestations in the nineteenth century; and in this connection 1 will quote what a lady of integrity remarked to me on hearing what the New York Herald said about spirit manifesta-tions in Henry Ward Beecher's church some fifteen years ago. The lady stated that similar manifestations occurred in the Rev. Warren H. Cudworth's church, East Boston, about the H. Cudworth's church, East Boston, about the same year, and that a friend of hers who was present, and still resides in East Boston, can verify the statement, which is as follows: During a Sabbath meeting the raps came with such force and distinctness that the services were suspended, and several of the congregation went into the room below to ascertain their cause. While these individuals were in the room below the raps continued as before, and it was not questioned by many in the audience as to their origin, as there was a medium for this to their origin, as there was a medium for this phase of power sitting in the church entranced. Mr. Cudworth had considerable extraneed. Mr. Cudworth had considerable experience with spirit-manifestations, and many of his audience recognized the truthfulness of Spiritualism. He lectured for the Spiritualists about that time in Music Hall, Boston."

WORCESTER. - Fred L. Hildreth writes: "On Sunday, Feb. 16th, Bro. Sidney Dean ministered to our spiritual wants; his lectures were replete with wisdom, and drew out a large audience both afternoon and evening. Feb. 9th Bro. Joseph D. Stiles spoke here, and gave the names of one hundred and eighty-seven people who had passed to the higher life, and in almost every instance they were recognized—yet even in the face of all this testimony some of our daily papers chose to speak lightly of the performance, in an effort to cater to the prejudices of the popular churches hereabout.

Sunday, 16th, our Lyceum had for a subject, Sunday, 16th, our Lyceum had for a subject, 'Paper,' and it being a fine day we had a large attendance, and the theme was discussed in all

Monday evening, Feb. 17th, some thirty-five members of the Lyceum met, and proceeded to the home of Joseph and Stella Perry, on Lee street, where the evening was spent in playing games, singing and recitations till ten P. M., when they wended their way homeward, leaving

when they wended their way homeward; leaving a bountiful supply of provisions for the host and hostess to dispose of. It was a genuine surprise, and the recipients enjoyed it hugely." TAUNTON .- Mrs. Jane B. Packer writes: "I attended Mrs. Wm. H. Allen's materialization séance on Friday, Jan. 11th. My husband tion séance on Friday, Jan. 11th. My husband and two sons manifested, and also my daughter, who died when three years of age. My husband's grandmother came out and talked with me for some time, taking me through several rooms to show me some birds in another apartment—opening the doors herself. She also told how she died. Dr. Nichols, a Taunton physician, also came. A number of other spirits appeared; among them were Mrs. Ramsey and daughter, of Newton Highlands."

New York.

TROY.-W. H. Vosburgh writes: Mrs. E. M. Shirley closed her engagement before the Star Hall Society, Sunday evening the 16th ult. On Friday evening, Feb. 14th, a reception was tendered her at Wm. Gardner's parlors, State street, this city, where a very enjoyable time was had by all assembled. Mrs. Shirley's powers as a psychometrist and reader of character were on the occasion demonstrated to be very marked and truthful, many present being read like an onen book."

her audiences were small, her utterances were listened to with marked attention. Her lec-tures are grand, and the general wish is to have her with us again next month. Societies wish-ing to obtain the best of talent for their plat-forms will do will to secure her services. Mrs. Knight's address is 26 Clinton street, Saratoga, N. Y."

COPENHAGEN. - Mrs. E. Cutler writes: 'The new Society at Watertown, N.Y., began its work with but few members, but their number has steadily increased. Its meetings are attended not only by Spiritualists but by some who are not, many coming long distances to do so. These new inquirers are gradually acquiring a knowledge of the truth. I gave the society two benefits and organized a Woman's Progressive Union. Carrie E. S. Twing, who was a delegate to the New York State Grange Convention meeting in Watertown, learning of this new Union, she as well as myself being a member of the Union in Philadelphia, gave a benefit Feb. 7th, people coming thirty miles to hear her. A supper and entertainment given on Thursday evening, Feb. 13th, were well attended. Oscar A. Edgerly, of Newburyport, Mass., is with them. The lectures and tests given by his guides are producing grand results. Sunday, Feb. 16th, I spoke in this place. There is no Society here, but the meeting was and good seed was sown which will germinate and spring up, resulting in a harvest sometime." its work with but few members, but their num-

Illinois.

GALESBURG .-- Isaac Paden writes: "In 1835 and 1842, then living in Pennsylvania, two very peculiar occurrences took place in which I very peculiar occurrences took place in which I was a party. That in 1835 was the falling of a tree; in 1842 my team ran away and I was thrown out of my wagon. In both cases I came very near losing my life. In 1843 I came to Illinois, some seven or eight hundred miles. In 1859, in the village of New Boston, Ill., I was introduced to a young man, by name Dr. Mitchell, of Moline, as a spiritual medium. We took a walk, and in our conversation he stopped speaking, and I noticed it; looking him in the face as he spoke, he gave me a history of all the facts connected with each case just mentioned. more correctly than I could. just mentioned, more correctly than I could, as I had forgotten some items, but they returned to my memory as he named them. No turned to my memory as he named them. No man living, without being present in both cases, could have given so straight a description as he did. Will some doubter of the New Revelation inform me how he came by his knowledge?"

Arkansas.

VAN BUREN. - A correspondent writes 'We are making good headway here; we met at first with great opposition by the churches, but have stood our ground. The people now are much interested with the phenomena they have seen—many having received remarkable tests in slate-writings and psychometry through the mediumship of C. W. Peters. He lectures every Sunday, and has crowded houses, his hearers being among the most intelligent people of the town.

South Dakota.

ABERDEEN.-E. Bach writes, recommendng that Spiritualists refrain from sheltering themselves under various at present popular nomenclatures, and come out and show their colors, that the world in general may obtain some idea of the real numeric strength of the

Rhode Island.

NEWPORT.-John C. Peckham writes, in reference to Mr. Shufeldt's essay recently given in our columns, that in his view the promulgation of false theological doctrines is a greater evil than the selling of intoxicating

CO-OPERATION-PROFIT-SHARING.

To the Editor of the Banner of Light: Our brother and co-laborer, Geo. A. Bacon, Our brother and co-laborer, Geo. A. Bacon, has written wisely and well on this important topic. His work should be supplemented not only by the words but by the deeds of every man of advanced thought in the country—for there is no doubt that this principle furnishes the only solution for the complicated questions.

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results of which inevitably fall upon the man who performs the work. He is the one who must infallibly suffer, and is also the party who is least able to stand it; for every reduction of his wages means a diminution of the necessaries and comforts of his life. It is a postulate, which scarcely needs an argument, to say that the manual labor which produces the wealth of a country should receive an equitable share of that which it produces. How to determine what that share should be is the enigma which confronts us; and there is no solution to this enigma so plain and so simple

as that which we call "Profit-Sharing." Let me give an instance within my own knowledge, the operation and results of which will show more cogently than a ream of arguments the beneficial effects of the principle when put into practical operation: Thirty years ago two young men, Rufus T. and Charles Crane, started in Chicago, with little or no capital, a shop, in which they carried on some branches of the iron-manufacturing business. They prospered and accumulated money, finally merging their business into a corporation, which they called "The Northwestern Manufacturing Company," organized with a capital stock of one million dollars. Of this stock the Crane brothers took one-half as their share, and the other half was divided among the employés of the company, according to their position, rank, station, skill or ability, a division superintendent or shop-foreman receiving five thousand dollars, an ordinary laboring man perhaps five hundred; I do not know as to the precise sums, but it is of no consequence. it being sufficient to say that the stock was divided equitably among the men who worked for the concern, the men who performed the labor on which the company depended for its success. The stock was assigned or set apart to these men on the books. No man could sell or dispose of it. It was his simply for the purpose of affording the means to divide the profits. When one man left and another took his place, the stock went to the successor. Now all these men received current wages—as high a rate as was paid by any similar establishment—and at the end of the year also received their full share of the accumulated profits. The man holding five thousand dollars of stock, and the profits being ten per cent., was paid five hundred dollars in addition to his regular wages, and so on to the last and least man in

the shops. What was the result? It is scarcely worth

while to write the answer. In twenty years there has been no strike or grumbling or dissatisfaction in the shops of the Northwestern Manufacturing Company - no were on the occasion demonstrated to be very marked and truthful, many present being read like an open book."

Mr. Edgar W. Emerson was to appear before the Society on Wednesday evening, Feb. 26th.

MALONE.—S. G. Boyce writes, Feb. 17th:

"Mrs. Mary C. Knight spoke at Whippleville"

such things are ever spoken of. The men are pleased and contented, the proprietors are satisfied, and the concern is a success. Not only this, but the fact that each man is personally interested in the prosperity of the company interested in the prosperity of the company in the Eden of Love.

MALONE.—S. G. Boyce writes, Feb. 17th:

"Mrs. Mary C. Knight spoke at Whippleville"

such things are ever spoken of. The men are pleased and contented, the proprietors are satisfied.

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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 impersonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance.

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

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

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

Banner of Bight.

BOSTON, SATURDAY, MARCH 1, 1890.

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

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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

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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

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 shifting more and more about us, that have sprung those illuminating and expanding influences which are steadily making them solves 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 apparentificiously held to be more allowed to make such excursions into their original human elements. What was apparentification, so the result of the sense of the properties of the side of the sense of the starting place in the sale of the shadow of teat. Unitarianism day stems to map the will of God on the pages of progress, and opens the well-sense and immediate relations of the hitherto assumed "endless mystery." Unitarianism has all that Unitarianism has all that Unitarianism to be crippled and crowded and treated as subservient allies; to put out their light in the frost years has a plant the tree of life in the valley of sorrow, and sheds the sunshine free as the gravity from the sunshine free as the grav ing themselves into their original human elements. What was superstitiously held to be fixed and eternal is dissolving like morning | still is mailed free to many persons very desirmists before the risen sun. The new and ex- ous of having the paper, who are too poor to panded 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 enter the slave-pen again where it was so long held as a mere chattel of that is an impossibility. We are now sending

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 brated at G. A. R. Hall, Cincinnati, O., by a the history of the world such as was never two days', or, if practicable, a three days' ob- Fay will discontinue her scances until she can secure known before. The Andover Seminary con- servance. Details will be announced hereafter. more suitable and centrally located rooms.

flict, 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 calculations 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 that we shall continue to be, both financially more enlightened religious thought of the and spiritually. 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

ticle 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, man and his destiny, rewards and punishments, the resurrection, immortality of the soul, are not all 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 chilly 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 dim and doubtful dream, but all their acts and literature, so far as I know, ignore, or flatly deny, any definite certainty or possible demonstration of a postmortem individuality. Many of their financial dependencies and official representatives are as stubornly opposed to any and every recognition of spirit, communion, or any toleration of special mediumship upon which demonstration depends, as any Orthodox sect. I once heard one of their most brilliant orators, in the midst of a splendid sermon, make this strange assertion: 'It is not only not possible, it is not even desirable 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 bodies? Does it not lean on the Bible and make a working predicate of principles drawn from the inspirations of past ages? Are hot all its propositions and ideals drawn from the lives of men, past and present? If Spiritualism begun 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 asp find worthy of their perusal:

THE BANNER for years has been and 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 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 cele-

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 excarnated 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

A God-in-the-Constitution Wriggle.

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 Truthseeker, 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 loftlest 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 super stition and bigotry to the sunshine of true science and

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 quali fied 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.

Doctors' Plot Laws.

The amount of work which has been accomplished in years past in preserving to the people of Massa-chusetts the right of choice in medical matters is not fully comprehended by the general public, though that public has been the gainer by the self-sacrificing efforts thus put forth in its behalf.

Some of the most conclusive testimonials, the most eloquent addresses, the most practical summariza-tions, 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 petitioners 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 mag netic 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 accom

plished 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 honprable 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 conclu sively 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 stat ute. After the hearings were over, and the M. D.'s were shown the door, these testimonials were pre served 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 con mittee of that session, with a similarly good effect: they still are ready to be put before the Judiciary Committee in case a bill is asked for of the General

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

"Those who have in their hands signed remonstrance (as published in THE BANNER) will be informed in due time as to what to do with them.

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

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

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 snowblockade 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 re-

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 Spiritualist 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 frontispieced 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 Balsamine 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 seveneighths 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 Dally Gate City, Keokuk, 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 oracularly remarked:

"The last word on this subject for this generation has been said by the Seybert Commis-

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 proress 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 KIDDLE, Pres. Amer. Spiritual Alliance.

1764-1890.

To the Editor of the Banner of Light:

As bearing somewhat upon matters that have been supposed to come within the province of the Psychical 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 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 Curacoa, being at the helm I thought 1 saw the apparltion 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 Abigall.' '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 twentyfive 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 HAMIL-TON, Lewiston, Mc .- 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 Feb. 1st).

We have received up to date the following sums for the assistance of this martyr-medium—and trust that

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Special Notice-A New Volume.

THE BANNER begins Vol. LXVII. with its issue for March 15th, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RIGH, Publishers.

NEWSY NOTES AND PITHY POINTS.

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

III. And then the rain it downward dashed, And speedy lightning zigzag flashed. The lightning. \(\begin{align*} \begin{align*} Z \ N \ Z \equiv \e Upon the little pool did float A very fragile little boat. The boat. (____)

The person who would injure a noble cause for a selfish purpose is a hypocrite.

Chinese physicians cannot practice in New York without a license, so says the coroner's jury in the case of Dr. Nam, who attended a Chinaman who died recently.

See what friend Thomas Lees of Cleveland, O., says about Dr. Henry Slade, who has been giving tests

LIVED IN SPITE OF DOCTORS. [Special Dispatch to the Boston Herald.]

(Special Dispatch to the Boston Herald.)

New York, Feb. 23d, 1890.—Thomas Nash, a prominent baker, died in Jersey City to-day of consumption. Eighteen years ago he was said to be dying of that disease. His physicians told him he could not live twenty-four hours. He said he would live, in spite of the doctors, and got up out of bed and went about his work. He was not sick again until a couple of weeks ago, when he had to take to his bed.

THE INDEPENDENT PULPIT-published by J. D. Shaw, Waco, Texas-has just completed its seventh volume. As an evidence that it is growing in favor with its patrons, they have lately raised, for its maintenance and improvement, a fund of \$3000 in ten-dollar notes, now due and payable to its editor.

A Kansas justice has decided that corn is fuel, and therefore exempt from attachment. If corn is fuel, why is not whiskey made of corn also fuel? Query: Are Kansas drug-stores exempt from attachment on the ground that they are furnaces?—Ex.

There is a coarse streak in every man that lives; it is bound to crop out if you know him too well.

Dr. F. H. Roscoe is meeting with wonderful success in this city. During his stay among us the Doctor is the guest of Mr. Littlefield, at whose residence many of our best citizens have received very valuable advice, and many sorely afflicted with disease are now on the speedy road to recovery.—From the Sunday Herald, Washington, D. C.

Washington's Birthday was generally and appropriately celebrated on Saturday, Feb. 22d.

The seas were once inhabited by no less than eight hundred and sixty-seven different species of sharks, while to-day only about sixty varieties are known. A reasonable explanation of what has become of the other varieties is to assert that they have taken up their quarters in Kansas, and are now classified under the head of loan agents .- The Sedgwick (Kan.) Pantagraph.

In view of the recent sad recitals from Russia, a Siberian Exile Petition Association has met in Phila delphla and agreed on the text of an address to the Czar, to be signed throughout the country.

WITH A MORAL.

WITH A MORAL.

"There was a man of our town,
And he was wondrous wise."
He said, "If one has honest goods
One needn't advertise."
But if he holds these views to-day
That moved him so of yore,
The sheriff only knows, because
He sealed the office door.

—Philadelphia Press.

John Jacob Astor-"the man of millions"-passed to spirit-life Feb. 22d from his home in New York City.

NEW MUSIC.-We have received the following from White, Smith & Co., 32 West street, corner of Mason: Instrumental, "Tocatelle," by A. Dupont; "High-Fly Schottische," by Frederic E. White; (and the same arranged for two planes;) "Easter Lilles Waitzes," for cornet, violin and piano, also for violin and piano, by C. A. White; "Mia Bella," waitz, by Otto Roeder; "Amour et Printemps," valse, by Emile Otto Roeder; "Amour et Printemps," valse, by Emile Waldteufel. Vocal, "O My Love's Like a Red, Red Rose," for mixed quartet, by J. C. Warren; "Turkeys in the Tree Tops," comic duct for barttones, by C. A. White, and "Mehitable Jones," character song, music by D. L. White, words by C. A. White.—The Folio for February, issued by White, Smith & Co., has a full-page frontispiece, much professional and general miscellany, and twenty-three pages of music, vocal and instrumental.

Literary.

THE RELIGION OF MAN AND ETHICS OF SCIENCE. BY HUDSON TUTTLE. FROM SOUL TO SOUL. BY EMMA ROOD TUTTLE.

The generous response to my prospectus of "Psychic Science," given by the friends, whereby I was enabled almost immediately to place the MS. in the hands of the printer, induces me to offer the above works in the same manner. The past has been the age of the gods; the present is the age of man. Not servile trust in the gods, but knowledge of the laws of the world and belief in the divinity of man and his progress toward perfection, is the foundation of the RELIGION OF MAN and the ETHICS OF SCIENCE. About three hundred pages, autograph edition to subscribers, postpaid \$1.00.

FROM SOUL TO SOUL is a selection of the best poems by Emma Rood Tuttle. It will contain eight pages of her songs that have been set to music by eminent composers and by herself, and heretofore only obtainable in sheet form. Among these is "The Unseen City," which has found a place in some of the best collections of sacred music, "Claribel," "My Lost Darling," and many others that have become equally popular. It will also contain a fine engraving of the author. Autograph edition, two hundred pages, fine muslin, to subscribers postpaid, \$1.00. In fine binding, gilt top, \$2.50.

Those desiring copies of these books will please send their names-price not desired-at once. When the books are issued, subscribers will receive notice. Address, HUDBON TUTTLE,

Berlin Heights, Ohio.

HORSFORD'S ACID PHOSPHATE, A Healthful Tonic. Used in place of lemons or lime juice it will harmonize with such stimulants as are necessary to take.

Meetings in Boston.

Free Spiritual Meetings are held in the Bankun of Light Hall, No. 9 Hosworth street, regularly twices week on Turbday and Fuiday Aftennoons. J. A. Sheihamer, Chairman.

Hotom Spiritual Temple, Herkeley Hall, No. 4 Berkeley Street, corner of Trement. — Sunday Services at 105 A. M. and 7 P. M. R. Holmes, President; George S. McCrillis, Treasurer.

Ladies' Industrial Union meets every Wednesday at Twilight Hall, 789 Washington street. Circle at 4, Supper at 6, and meeting at 8 P. M. Mrs. Ida P. A. Whitlock, President.

6, and moeting at 8 P. M. Mrs. Ida P. A. Whitlock, President.
First Espiritual Temple, corner Newberry and
Exeter Streets.—Spiritual Fraternity Society: Sundays,
24 P. M.—Mrs. H. S. Lake, speaker; 11 A. M., Fraternity
School for Children; Wednesday ovening meeting at 7½.
M. D. Wellington, Secretary.
America Hall, 7284 Washington Street.—Echo
Spiritualists Meetings Sunday at 10½ A. M., 2½ and 7½ P. M.;
also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.
Twilight Hall, 739 Washington Street.—Sundays,
at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.
Engle Hall, 616 Washington Street.—Sundays at

Eagle Hall, 616 Washington Street.—Sundays at 10% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor. W. Mathews, Conductor.

First Spiritualist Ladies' Aid Society, 1031
Washington Street.—Business meetings Fridays, 4.P. M.;
Supper 6 P. M.; Public meeting Tyl P. M.; Test Circle and
"Spirits' Afternoon" last Friday in each month. Mrs. A. E.
Barnes, President; Mrs. F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands,
Odd Fellows Building, Tremont Street, Room 2.

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

The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at \$; Supper at 6; Meeting at 8 r. m. I. G. Weilington, Section 1.

Cambridgeport.—Meetingsare heldevery Sunday evening at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets .- Lyman C. Howe, under the inspiration of his guides, gave the last of his course of

spiration of his guides, gave the last of his course of lectures at the Temple, Sunday, at 2:45 p.m. The music that preceded the lecture was excellent and inspiring.

The subject chosen by the guides was "Wherefore?" The speaker said: "All facts and all ideas are related and interdependent. Botany, chemistry, physiology and geology are interpreters of each other. The rocks and stars unite their testimony in declaring the history of creation. Thoughts of God echo with revelations of man. No great work goes forward alone. Intellectual culture lends a tonic to moral sentiment. Vices and virtues are contagious. Spiritual truth may touch a receptive point, but growth spreads in many branches, and must go forward in many directions at once. The rap echoed around the world and set countiess currents of thought in motion that began a work of transformation in every department of life.

Nothing escapes the modifying touch of spiritual

about Dr. Henry Slade, who has been giving tests there of the wonderful phonomena which occur in his presence.

English papers announce the decease of Dr. Jacob Dixon, one of the oldest and stanchest Spiritualists in England, at the age of eighty-four.

They have coined a new word in England for occult matters; it is Poydrical Research; London Light surmises it is a substitute for Psychical, and it may be, as hypnotism is for mesmerism. Nevertheless, "a rose by any other name," etc. Light asks: "Since the American Psychical Society is defunct—it was always dead from its birth—are we to infer that the English Society has passed into another state of being?"

LIVED IN SPITE OF DOCTORS.

that began a work of transformation in every department of the ment of ilfe.

Nothing escapes the modifying touch of spiritual energy. The utility of Spiritualism is bounded by no creed. To demonstrate continued life and establish free interchange between the two worlds is a great achievement, but this is only the beginning of the correct of all relations of life and directed into physical circumstances as an agent to mold and adapt outward relations to inner needs and uses, the stronger it becomes. As the mind develops by exerting its energies through the world and adapt outward relations to inner needs and uses, the stronger it becomes. As the mind develops by every extension of its activity and every tax upon its resources. Beginning with the individual, as all improvement must, it extends to society, of which the individual is the exponent; and thence to the nation and all the world—not only as a spiritual impulse, but as a directing revealation in the evolution of better governments and more righteous laws."

The Wednesday average very extension in the evolution of better governments and more righteous laws."

revelation in the evolution of better governments and more righteous laws."

The Wednesday evening conference was lively and inspiring. Mr. Cobb spoke eloquently of the practical uses of Spiritualism. Mrs. Storrs was entertaining and spicy, and gave some good tests. Mr. Edson was eloquent and original and full of divine spirit. The plano music was especially fine. The work at the Temple is steadily progressing, and has various branches of educational labor and moral application creditable to the directors. Mr. Ayer is the inspiring genius of all; he is earnest but quiet, and true to his convictions as the needle to the pole.

Next Sunday Mrs. H. S. Lake, the regular speaker and Temple medium, resumes her work at 2:45 P. M. She is an excellent medium and cultured woman, and combines rare qualifications for the work in which she is engaged. Her lectures are not only eloquent and highly entertaining, but always instructive and practical. Mrs. Lake's subject for next Sunday will be "The Coming Religion and the Coming Church," at 2:45 P. M., and at 11 A. M. the lesson for the school will be "The Lives of Great Men."

Twilight Hall. 789 Washington Street.

Twilight Hall, 789 Washington Street .-On Sunday last the morning service was opened by an instructive address delivered by Mr. Eben Cobb, fol-

instructive address delivered by Mr. Eben Cobb, followed by tests, psychometric readings and character-delineations through the following mediums: Mrs. Hattle Young, Miss A. Peabody, Mrs. Harry Stratton, Mrs. Perkins, and remarks and tests by Dr. Nichols and Mrs. Kelly.

In the afternoon and evening Mr. Cobb opened the meetings with brief remarks, and was followed by Mrs. M. A. Chandier with one of her earnest efforts; Mr. Henry Corliss gave some remarkable tests to persons in the audience; Mr. Brewster offered remarks and communications; Mrs. M. E. Thompson was in one of her richest veins of thought; Mrs. A. Forrester spoke to the point, and gave many good readings; Mrs. A. E. Cunningham, under control, gave many spirit-messages to earthy friends; Mrs. E. Shackley afforded proof of spirit-presence; Mrs. Young, Mrs. Kelly and Mrs. Woodman gave communications that were acknowledged; Father Locke made a pertinent speech, closing the meeting with one of his soul-inspiring songs.

America Hall, 724 Washington Street.-Last Sunday's morning services consisted of remarks by the Chairman, Dr. W. A. Hale, Dr. Taylor of Chel-

Last Sunday's morning services consisted of remarks by the Chairman, Dr. W. A. Hale, Dr. Taylor of Chelsea, and Dr. Frank Brown, and tests by Nettle M. Holt and Dr. Hale.

Afternoon.—Remarks by Dr. Hale, Mrs. Carrie E. S. Loring, Mrs. Maggle Folsom Butler, C. W. Capell, Dr. C. H. Harding and Mrs. Kate R. Stiles, all of whom were listened to with much interest. A large number of tests were given through the organisms of Mrs. Jennie K. D. Conant, Mrs. Loring, Mrs. Butler, Mr. Capell, Dr. Harding and Mrs. Stiles.

Evening.—Dr. Hale, under control, gave an interesting address. Mrs. A. Wilkins, Dr. Brown, Mrs. I. E. Downing, Dr. Taylor and A. E. Blackden following with remarks. Tests were given by Mrs. Wilkins, Mrs. Downing and the Chairman. Excellent music by the usual talent enlivened the services of the day.

Thursday, Feb. 20th, the services comprised remarks and tests by the usual speakers and mediums, in addition to which Lyman C. Howe, under the influence of his spirit-guides, answered questions from the audience in a manner interesting as well as instructive. Bro. Howe was much liked, and it is hoped that he will be with us again ere long, as opportunity presents itself. Usual services next Thursday, at 3.

Next Sunday morning Samuel Wheeler, of Philadelphia, will begin a month's engagement for this Society; lecture each Sunday at 10:30, closing with a test scance by others; usual services at 2:30 and 7:30 P. M. Good test and speaking mediums will participate.

Mrs. Kate R. Stiles is remarkably gifted in giving tests that include minute details, and generally names and dates. We recommend her to all seeking tests and communications.

Twilight Hall, 789 Washington Street.—

Twilight Hall, 789 Washington Street .-At the meeting of the Independent Spiritualist Club, Tuesday evening, Feb. 18th, the exercises were opened by the audience singing "Nearer, my God, to Thee," with piano accompaniment by Mr. H. W.

Thee," with piano accompaniment by Mr. H. W. Stratton.

The usual opening remarks were made by the President, and then the audience was favored with a vocal duet in a pleasing manner by Mrs. B. F. and Miss H. E. Balley.

After an invocation, Mr. Frank C. Algerton spoke at some length upon "Truth" and the motto, "A cloudy morning ofttimes brings a pleasant day." Various questions were presented by the audience and answered by Mr. Algerton in his usual apt and versatile style.

answerou by his arrangement of the style.

Miss Emma J. Nickerson followed with an improvisation which was well received, and the remainder of the evening was devoted to tests by Mr. Algerton, and a social half-hour in which all participated.

C. B. FORBES, Cor. Sec'y.

The Ladies' Industrial Union met at Twilight Hall, 789 Washington street, on Wednesday, Feb. 19th. At 4 o'clock a circle was formed, and many convinc-At 4 o'clock a circle was formed, and many convincing proofs of spirit return were given. At 6 o'clock supper was served, and at eight a musical and literary entertainment was participated in by Mesdames Stiles, Chandler, Mason, Lambert, Nickerson, Whitlock, Conant and others.

The ladies are now busily engaged in the manufacture of useful articles, and have in contemplation a public saie of the same in the coming May. All interested in the work of progress are invited to join them.

H. W. C., Sec'y.

The Spiritual Temple Children's School. Last Sunday an increased attendance made it evident that the interest in our school is enlarging, and an that the interest in our school is enlarging, and an appreciation of its method of imparting spiritual truths to the young growing in the minds of the spiritualistic public. The opening services were, as previously announced, in commemoration of Mrs. L. G. Coswell, formerly Miss Lizzie Thompson, by which name she was known some years since as a member of Lyceum No. 1. They consisted of singing by the children; invocation from "The Educator," read by Miss Grace Dyar; object of the service and reading of "The Watcher at the Gate" by Mr. Danforth, and questions, answers and silver-chain recitations by the children; benediction, read by Miss Maud Banks.

The truths sought to be taught by this service were that we should remember those who have worked with us and have ascended to the life continued; that

we should institute, in connection with our general services, a memorial Bunday, when, with music, flowers and mediums, we might unite with our arisen ones in a mutual interchange of words of liope and cheer. Following this service were recitations, which were well rendered and received. The lesson of the day was: "The Influence of thood Books," which was commented upon by many. Next Bunday the lesson will be, "The Lives of Our Great Men."

ALONZO DANFORTH.
No. 1 Fountain Square, Feb. 23d, 1890.

Engle Hall, 616 Washington Street.-Last Sunday the morning conference opened with singing by Mrs. M. F. Lovering. "Mediumship and the Best Means of Its Development" was discussed by Mrs. Smith, Jacob Edson, Mr. Haynes, L. L. Whitlock, Mr. Merrill, Mr. Ridell, Mr. Richardson, Mrs. M. W. Leslie, Mr. Blackden, and Mr. Littcoln, of Cambridge.

Afternoon.—Song by the planist. Remarks and tests by Mr. Ridell, Mrs. Dr. Robbins, Mrs. M. W. Leslie, Prof. Harry St. Clair, of Washington, David Brown, Mrs. T. J. Lewis and Mrs. Buck. Vocal duet by Mr. S. C. Fay, of Southboro', and Mrs. Lovering.

Evening.—Song by the planist and Mr. L. W. Baxter. Mrs. Davis, under control of "White Fawn," gave tests of spirit-presence. Mrs. Lizzie Kelley, Dr. Fuller, Mrs. Smith, Mrs. Dr. Bell, the Chairman, gave psychometric readings. Mr. J. T. Albro made a short address.

The Wednesday afternoon services of Feb. 19th were well attended. Dr. Brown, Dr. Fernald, Mrs. Buck, Dr. Thomas and Mrs. J. F. Dillingham-Storrs participated in the exercises. Services next Wednesday at 3; also Sunday at 10:30, 2:30 and 7:30. The same subject is assigned for next Sunday morning's conference.

F. W. M. Sunday the morning conference opened with singing

Ladies' Aid Society, 1031 Washington Street.—At the meeting of Feb, 21st arrangements were made for the reception to be tendered Miss Jennie Leys, Friday, March 7th, from 3 to 5 P. M., at the rooms of the Society. A gift of 816 was received from a prominent Spiritualist gentleman. Four added to membership roll and two propositions.

The evening exercises consisted of music by Mrs. Hattle C. Mason: words of wisdom from Lyman C. Howe, Mrs. W. S. Butler, Dr. titchardson, Mrs. Dr. Harlow, Jacob Edson; tests through the mediumship of Mrs. Dillingham-Storrs; readings by the well-known elocutionist, Miss Lulu Morse.

Friday afternoon, Feb. 28th, the monthly "spirits' afternoon" will be given; doors close at 3 P. M. On the evening of same day, bon-bon party—dancing 8 to 12. Small admission fee.

All sincerely regret to learn of the illness of Mrs. John Woods. Members of this Society are ministering to the wants of Miss Stella Cooley and her mother, who are both seriously indisposed.

Mrs. Dillingham-Storrs and mother, Olive Reynolds, Mrs. Waterhouse and Mr. Libby have been faithful in their attendance on these worthy friends.

Mrs. A. L. Woodbury, Sec'y. were made for the reception to be tendered Miss Jen-

The Boston Spiritual Temple Society.

Mrs. C. Fannie Allyn occupied the Berkeley Hall platform both morning and evening on Sunday, Feb. 23d, and was attentively listened to by large and appreciative audiences. Several questions were presented by the people and answered in a clear, logical and satisfactory manner. Each lecture was followed by an improvised poem.

The many friends of Mrs. R. S. Lillie will be pleased to learn that she will speak for this society next Sunday morning and evening.

O. L. R., Sec'y. The Boston Spiritual Temple Society.

"Symbolism" was the subject of a profound lecture delivered by the guides of Emma J. Nickerson in the Berkeley Hall, at three o'clock, Feb. 23d, to a large and attentive audience. The ancient Polytheism of Egypt, Greece and Rome, founded upon the personification of the elements, was carefully portrayed. The lecture was supplemented with tests. Many names were given with descriptrayed. The lecture was supplemented with tests. Many names were given, with descriptions, all of which were pronounced correct. Miss Nickerson speaks again from the same platform March 9th. Seats free to all.

F. T. R.

Movements of Platform Lecturers. (Notices under this heading must reach this office by

Monday's mail to insure insertion the same week.] A. E. Tisdale desires engagements for the last two Sundays in May, the last two Sundays in June, also the first, second and last Sundays of July. He may be addressed at 11 Myrtle street, Portland, Me., or at his home address, Merrick, Mass. This gentleman is an able speaker and should be kept constantly engaged.

Mrs. E. Cutler, of Philadelphia, Pa., platform test medium and psychometric reader, having finished her engagements in Watertown and Copenhagen, N. Y., will be in Buffalo in March. Would ike to make engagements for April and May; will go on reasonable terms, and ald societies which are weak financially by giving them benefits. Address her at 1142 West Avenue, Buffalo, N. Y.

Oscar A. Edgerly, having occupied the platform of the new Spiritual Temple at Watertown, N. Y., through the month of February, has been reengaged at that place for March. Will make engagements to lecture and give tests on week evenings within rea-sonable distance of Watertown.

sonable distance of Watertown.

J. W. Fletcher speaks in Brooklyn, N. Y., during March. Sundays, Conservatory Hall, Fulton street; Monday and Tuesday evenings, 194 Fulton street. Address 142 West 16th street. New York City.

E. Anne Hinman is journeying South, and can be addressed through March at No. 1005 Upper Third street, Evansville, Ind. She will be glad to meet Spiritualists and reformers, and will accept a few calls for lectures if her serv ces are desired.

Lyman C. Howe closed a month's engagement at the Spiritual Temple, Boston, last Su:day, and goes to Cleveland, O., for the five Sundays of March. He will answer calls for week evening lectures at points accessible from Cleveland during his stay there. He goes to Washington, D. C., for April, and Saratoga Springs, N. Y., for May. He is yet free for June, July, and the last ten days of August.

Mrs. M. W. Leslie, speaker and platform test me-

Mrs. M. W. Leslie, speaker and platform test medium, would like to make engagements with societies in any of the New England States. Terms reasonable. Address 484 Tremont street, Boston.

Edgar W. Emerson will be in Bridgeport, Conn., March 2d, 9th, 16th; Meriden, Conn., March 6th; Springfield, Mass., March 18th; Greenwich, Mass., March 19th; Haverhill, Mass., March 23d; Brockton, Mass., March 26th; Fitchburg, Mass., March 30th. J. Frank Baxter will lecture in Salem next Sunday, March 2d, and it is expected Mr. Chas. W. Sullivan will assist him there in musical selections. Mr. Baxter will appear in Lowell Sunday, March 9th, and in Norwich, Conn., Sundays, March 16th, 23d and 30th.

" A Galaxy of Progressive Poems."

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

The Doctors' Plot!

Parties are engaged in Massachusetts in a work that will be detrimental to the best interests of humanity. They want to regulate by statute the whole business of medicine.—The Progressive Thinker, Chicago.

Surely Spiritualists can organize on business basis; there is nothing to hinder hem. They can also organize on a moral basis them. They can also organize on a moral basis if they can be made to harmonize on some sort of a doctrine, creed or ethical statute. But they do not at present. Spiritualism is too broad to be confined to a formula, and too pro-gressive to hold together very long should it be attempted. But first let us organize locally and forget little differences of opinions; be charitable toward one another, and not stand ready to annihilate one another for petty personal reasons. Instead of saying they are at fault, let us believe that we are at fault and may reach HARMONY, the first and most needed preamble to our code or principles of organization.—The Better Way.

To Correspondents.

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

C. M. O., KEYPORT, N. J.-All spirits are welcome to con to our Circle—and those whose magnetic forces are adapted to the medium have no difficulty in communicating.

FREE OF CHARGE, A New Cook Book on sonding their name and address to the OLEVELAND BAKING POWDER OO. 3 Fulton street, New York, mentioning the BANNER OF LIGHT.

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80 per cent. extra for special position.

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Notices in the editorial columns, large type, leaded matter, fifty cents per line.

No extra charge for cuts or double columns.

Width of column 27-16 inches.

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

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

SPECIAL NOTICES.

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

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

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

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

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

ADVERTISEMENTS.

BALSAMINE

This is an entirely NEW REMEDY for

Influenza, Pneumonia,

And all Throat and Lung Troubles.

This Medicine has cured many bad cases of Pneumonia, and should be kept on hand in every household, to be used in cases of sudden colds. Special directions are given. PRESCRIBED BY

Spirit Dr. John Warren. Compounded and Sold only by DR. J. A. SHEL-

HAMER, 8 1-2 Bosworth Street, (Room 5,) Boston, Mass. Sent to any address by mail or express on receipt of

FIFTY CENTS. Specifics for the following diseases, prescribed by spirits, \$1.00 per bottle: Liver, Kidney, Gastritis, Nervous Prostration, Liver and Kidney Compileation. Constipation Powders, 50 cents per dozen.



ion, Liver and Ridiney Complication. Constitution Powers, 50 cents per dozen.

Of SEEDS FREE!
Growing the choicest Flower Seeds has been my specialty for 15 years—to induce every lover of choice flowers to try them. Industry the seeds will prove the choice flowers to try them. Industry the seeds will prove the choice flowers to try them. Industry the seeds will prove the choice flowers to try them. Industry the seeds will be seed and the seeds will prove the seeds will prove the seeds will prove the seeds will be seed to the seed to the seeds will be seed to the seeds will be seed to the seed to the seeds will be seed to the seed to the seeds will be seed to the seeds will be seed to the s

PARTNER WANTED.

I DESIRE to make arrangements with suitable party having some capital, who is thoroughly in sympathy with the business, to superintend the manufacture and sale of my Spirit Remedies in the East, the demand for them having increased so as to interfere with the hours devoted to Mediumship. One having mediumistic qualities capable of being developed preferred. Only such need address DR. D. J. STANSBURY, 443 Shawmut Avenue, Boston, Mass. lw*

Mrs. Ida P. A. Whitlock, PSYCHOMETRIST.

READINGS given from hand-writing, lock of hair, and other articles. Terms \$2.00. Please send money order or registered letter. Private consultations by appointment for diagnosis of disease, psychometry and trance mediumship. Terms \$1.00. Room 1, Odd Fellows Building, Boston, Mass. 2w* Mar. 1.

Mrs. H. A. Whittier.

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Washington street, Boston. Examination by lock of
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Mar. 1.

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

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Miss J. Rhind, Seer, COMMON STREET, BOSTON. Private sittings on business. Mental Healing by soul-currents. Slitings by letter; send \$7, age and 88x, in own handwriting. Circles Monday 7 P. M., Thursday 8 P. M. lw Mar. 1.

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Miss L. E. Smith, MEDIUM. Circles Sunday, Tuesday and Friday at 8 P.M. Wednesday at 3 P.M. 695 Trement street, Boston. Mar. 1. Gertrude Berry

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who has tried it. BARAH H. HARHIS, Ohelmayord, Mais.

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

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T. B. CHANBLER, Burlington, Iowa.

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MRS. SARAH C. BARBEE, Southport, Ind.

I have used your Hair Tonjie for several days. I find tt of I have used your Hair Tonic for several days. I find it of great lenefit to my hair, and am now glad to say that your remedy is all that is claimed for it.

HERMAN BUROSE, Detroit, Mich.

HERMAN BUROSE, Detroit, Mich.

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

Feb. 8.

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

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J. A. Shelhamer, Chairman.

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

Mag. P. S. Savigu.

spirit for consideration.

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

It should be distinctly understood that the Messages published in this Department indicate that splits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by splitish in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

offerings.

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

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

Report of Public Séance held Dec. 24th, 1889. Questions and Answers.

Ques.—[By J. A. B., Lineville, Pa.] What seems to us a puzzle is, that in a purely ethereal or gaseous state, as is the decarnated spirit, we still retain our distinctive personality. What constitutes self has relation to our earthly enviconstitutes self has relation to our earthly environment. Under a radical change of environment, not to speak of our change of organism, what rational conception of ourselves can we have, as holding a distinct personality? Are we not held to the theory of reincarnated future life—if there is future life at all—or is it a mesmeric power to obsess sensitive mortals that surings of the sensitive mortals that sur vives for us?

Ans.-Your correspondent starts out with a proposition which we most emphatically dis-claim. He accepts it as a truth that spirits are claim. He accepts it as a truth that spirits are of such an etherealized nature that they are in a gaseous state. This we cannot accept. We are not in a gaseous condition. Spirit is as substantial, as real and palpable, in the life to which it belongs, as are you of earth. With the knowledge that humanity possesses at the present time of this planet, and that it is only one very small planet of a large system of worlds, it would be very absurd to believe that it alone, of all this system of worlds—not to speak of other systems upon systems of planetary life—was for human habitation; but it has been the notion for many past centuries. etary life—was for human habitation; but it has been the notion for many past centuries, perhaps for all time in the past, that this planet was alone inhabited by intelligent beings, and perhaps that all the other planets had been created simply to afford light to this little earth of yours for the convenience of its denizens. This theory has been exploded long since by astronomical science, and it is indeed absurd to consider it at the present day; yet one would suppose your correspondent believed this, since he cannot conceive of human beings in other than a gaseous state, except those that walk on this terra firma.

that walk on this terra firma.

Now, we are obliged to correct this misapprehension of your questioner on this subject by saying that spirits, human, intelligent, in-dividualized and positively active, are substan-tial beings, and therefore they do not float in the atmosphere in a disorganized condition, as a mass of nebulous matter, if anything so gaseous can be called matter.
Starting out, then, with the affirmation that

owers of personality, it is not hard to claim for us a habitation and a home. If we have this form that is endowed with vital energy and potential brain-power, as yours are here, only perhaps better enabled to manifest this power and energy than many are on earth, it is reasonable to suppose we can have surroundings and associations; we must have all that is calculated not only to express our powers and possibilities, to call out that which is highest and best within us, but also to gain knowledge and wisdom and activity from our contact with such surroundings and associations.

It is not, then, necessary for one to be incomitty and highest again on earth to express our powers and possibilities, to call out that which is highest and wisdom and activity from our contact with such surroundings and associations.

It is not, then, necessary for one to be incomitty and highest and beautiful and highest and beautiful and highest and highest and highest and highest again on earth to express our powers and the proposed and wisdom and activity from our contact with such surroundings and associations.

It is not, then, necessary for one to be incomitty and highest again on earth to express our powers and possibilities, to call out that which is highest and wisdom and activity from our contact with such surroundings and associations.

It is not, then, necessary for one to be incomitty and highest and beautiful and the proposed and the claim of the electrical association with that been withdrawn from its physical form, and has cut off the electrical association with that has been withdrawn from its physical form, and has cut off the electrical association with that physical form, and has cut off the electrical association with that physical form, and has cut off the electrical association with that physical form, and has cut off the electrical association with that physical form, and has cut off the electrical association with that physical form, and has cut off the electrical association with that physical form, and has c

It is not, then, necessary for one to be incar-nated again on earth to express his individual ity and his personal power. As is well known, we believe in reëmbodiment. Perhaps the medium whom we control has not accepted it; medium whom we control has not accepted it; perhaps many of you have not—it matters not to us; we are not discussing the question at present; we think we have very good reason for accepting that as a law which exists in the universe, operating for the especial benefit of those who have not received what their souls and spiritual natures needed to receive on earth. But it does not follow that a spirit is obliged to be reincarnated in order to express himself as a personal entity. It does not follow that he will be compelled to take his place again on earth in order to be an individualized being, for he is so when he passes from the being for he is so when he passes from the body just as much as he was when he walked

body just as much as he was when he walked in your midst.

It does not follow, either, that in order to express himself as an active, potential intelligence, he is obliged to mesmerize or to possess some individual on earth. We are, this moment, influencing another organism, another mentality, and expressing our thought. The medium we employ is not so thoroughly negatived at the moment, as to be in a gaseous tized, at the moment, as to be in a gaseous state, or as to have her individuality destroyed: she is a distinct entity apart from ourself; at the same time we are just as positive in our thought and expression in coming in contact thought and expression in coming in contact with our medium as we are when apart from her, and we are just as fully individualized and positive and active in our thought and manifestation, when we are apart from this and all other mediums, as we can possibly be when in possession of such an instrument; therefore we tell our friend he is mistaken in his premises. If he will readjust his thought that spirits apart from their former and physical forms are gaseous, and believe they are not so thoroughly and finely attenuated as to be nothing more and finely attenuated as to be nothing more than a handful, melting in space, but will realize that they are men, women and children, thinking their own thoughts, living their own lives, pursuing their own avocations, and dwell-ing amid their own associations, he will have no difficulty in believing in a future life.

Q.—[By S. N. Snyder, Salem, O.] I have a spell every night of being shaken all over, and twice when I was in a state between awake and asleep I heard a ringing sound like some one asteep I heard a frosty morning; as soon as I got awake I heard it no longer, but I commenced to shake. Can your spirit friends tell me what it

A.—We cannot tell the friend what it means, A.—We cannot tell the friend what it means, because we should have to be in his atmosphere at the time this experience came to him, or be on rapport with some spirit who was cognizant of that experience, in order to explain the true has taken considered to the medium and given a message. We sour that he was not the victim of some bytes ad disorder, to understand himself as far as consulted with the was not him bodily powers, and that most of the experience in the nime than to play on the medium and given a message. We sound in his bodily powers, and that most of the work of the functions of organic life were disturbed at the time, then we may consider the possibility at the time, then we may consider the possibility a life of progress, and that we may considered to progress, and that we may considered to the possibility a life of progress, and that we may considered to the possibility a life of progress, and that we may consider the possibility at life of progress, and that we may consider the possibility the form, not synthesis of the recommendation of the sensations and experiences are very spiritual guides or attendants. Frequently such manifestations are the evidence of the home, and felt assured the manifestations are the evidence of the home, and felt assured the manifestations are the evidence of the home, and the manifestations are the evidence of the home, and the manifestations are the evidence of the home, and the manifestations are the evidence of the home, and the home, and the manifestations are the evidence of the home, and the manifestations are the evidence of the home, and the manifestations are the evidence of the home, and the manifestations are the evidence of the home, and the manifestations are the evidence of the home, and the manifestations are the evidence of the home, and the manifestations are the evidence of the home, and the manifestations are the evidence of the home, and the manifestations are the evidence of the home, and they are permitted to assign to the law that it am that i

opportunity of doing so. Some spirits, in coming in contact with susceptible persons, discharge into the atmosphere of those persons electrical force, which vibrates through and around them, producing strange sensations, sometimes noises and movements. Other spirits make no use of the electrical forces of the universe, but they do utilize the magnetic powers that are within their own systems, imparting that are within their own systems, imparting these to those sensitives whom they reach on earth, the sensitives receiving the same, and being perhaps visibly affected by them. We should advise our friend, if he thinks he

We should advise our friend, it he thinks he has been visited in that way by spiritual intelligences, to sit quietly at stated intervals and a regular time, inviting the presence of good spirits, and asking them to act as best they can upon his organism—that is, if he desires to develop mediumship. It may be he will not receive anything in this way, as he may require the presence of others whose united magnetism will form a battery for the use of the spiritworld, and he may be pleased to invite in two ism will form a battery for the use of the spirit-world, and he may be pleased to invite in two or three honest-minded friends who will co-operate with him. It may take a long while: mediumship is not developed in a day or in a year. Sometimes a medium has to go through long months of waiting before receiving the first manifestation of spirit presence and power; but when this does come, usually the one who receives it feels fully repaid for the patience receives it feels fully repaid for the patience and time which he has expended.

Q.—[By Mrs. A. C. Spalding.] The nature or being of man while on earth, we are told, is composed of body, soul and spirit. Can the spirit-intelligence tell us where, in this triune being, disintelligence tell us where, in this triune being, disease is located? The body, we know, is composed of senseless, earthy matter, therefore we could have no perception from that alone. The soul, we believe, is a part of God, infinitesimal though it may be; consequently there can be no disease in that. We are also taught that the spirit-body which permeates the entire physical system serves as a connecting link between the two; and at the dissolution of the earthly holy it forms the at the dissolution of the earthly body it forms the spirit-body for the soul. Christian Scientists say there is no disease, there is no pain. We no feel something we call that, and wish to know what it is, how we came by it, and how we can prevent

A.—Your correspondent starts out with a very clear understanding, according to our mind, of the nature of the soul, the spirit and the physical body. As we have before defined the term, the soul is, to our mind, the vital force; the spirit is a connecting link between that force and the external life. At the dissolution of the average frame or earth this grift.

that force and the external life. At the dissolution of the organic frame on earth this spirit expresses itself in form and feature and personality, and so may properly be called the spiritual body.

Your correspondent wishes to know where pain is located. Well, it is sometimes hard to define just where pain is located. Is it in the body? He will say when the spirit has been withdrawn the body feels no pain. You may cut and lacerate it with the knife and scalpel, but there is no cry of distress from those silent lips, and there cry of distress from those silent lips, and there is no tremor of the limbs, no contortion of the is no tremor of the limbs, no contortion of the face, no evidence whatever that any pain is felt. Verytrue. But when a limb is amputated or removed from this physical form there is pain, not only in the amputated trunk but in the dismembered limb. You may question that, but we believe there is pain even in the dismembered limb for a time, because there are life-forces still contained within that limb; the atoms of the limb are changing dissolution. are life-forces still contained within that limb; the atoms of the limb are changing, dissolution is beginning to take place; the very activity of those elements and atoms makes that which is called pain, and the spirit of the individual feels that which is going on; he cries out; he will say to you: "My amputated foot is hurting me; something is the matter with it; it is cramped; I want it straightened." You go and unearth it, and you find it has been cramped; you straighten it, and presently the sufferer feels relieved. Now, while the life-forces are in that dismembered limb the patient is in sympathy with it; he is drawing to tient is in sympathy with it; he is drawing to his spiritual body those elements and magnetic forces which belong to his spiritual limb, which have been pent up in that which has been cast off. This is why he feels distressed, for at the time when the spirit has been withdrawn from the body it does not suffer, even though you

lacerate the body to the utmost extent, for the spirit has a form of its own which is to serve its own purpose and do its work.

There is no pain to a spirit that has been withdrawn from its physical form, and has cut

suffer, because there is a want of harmony, of adjustment, of equalization of the nervous forces throughout the entire system; some form of disease has assailed you; you suffer terribly; some organ may be affected, and torture ensues; the spirit cannot manifest itself properly, it cannot express its powers, it is cramped and limited, therefore it suffers. The body is, as we say, in its vital functions, in its nervous forces, in its distribution of the vital nervous forces, in its distribution of the vital fluid, entirely out of harmony; it cannot respond and do the work which has been ordained for it to do, therefore it suffers; pain follows pain, that is felt through every part of the physical organism and also through every part of the spiritual. But when the spirit is withdrawn it suffers no longer, except as suffering may be entailed upon it through its own misdeeds, through some psychological associations which it has formed with physical life, and which it has not yet overcome. and which it has not yet overcome.

We wish to thank our friend [Mr. McArthur] very kindly, both in the name of his spirit-companion and his son, also in that of the band who control at this circle, for his gift of flow

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

Report of Public Séance held Dec. 27th, 1889. Milton Chase.

Milton Chase.

I was considered, while dwelling in the form, Mr. Chairman, quite an old gentleman. It was said, many times, by mortals: "Well, he is getting into years." Most assuredly. But where will you find one who is not getting into years, as you dwell in the form? To-day I feel really young, as if I was not more than about thirty.

I have been anxious to speak to my friends in regard to the spirit-world, and the happiness I have gained by the change. For many years I heard these things spoken of, and much I learned in regard to them, but a good part of it was done silently, as is the case with many to-day. In Fall River I know I shall be remembered. Some dear old friends are yet left in the form, and some kindred, who will be glad to hear from me: I have often been in your meetings as a spirit, and I feel that I have gained a great deal of information by attending these-gatherings.

I am very happy to announce myself here. Milton Chase, of Fall River.

stands beside me, asking to be remembered to Dear father, it is so beautiful in our spirithome; and we are so active there, all eager to
de the work that is laid out for us to do, which
is as varied as yours is here. It does not seem
right to me to speak of it as "there," because
only a thin vell hangs between us. Why
should not I say "here," it is so near you? The
flowers are blooming everywhere, as in the
breath of spring, and the birds sweetly sing.
It is delightful to feel we are so free; we can
go wherever we will, and no one to interfere
with us. As we come around our loved ones
we sometimes it seems almost as if our visit was
lost; still we try, and persevere in trying to
make them know we are by them. I know
father understands much of spirit-return, but
not so much but what he may learn more this Dear father, it is so beautiful in our spirit not so much but what he may learn more this side. The loved ones that greeted me in spirit-life are waiting to greet the others who are to join our happy band. I send love and greetings to them all. Would that I had a voice that could make each one know that we are near, and that we come for a good purpose.

Carrie Morse. My father is Elisha Morse, Minneapolis, Minn.

Florie Armitage.

Oh, the pretty flower! [alluding to a rose on Oh, the pretty flower! [alluding to a rose on the table.]

[To the Chairman:] Aint you glad I've come here? You can't see me, but I can see you. Is n't that a lovely flower! We have those flowers where we live, in the Summer Land. But I come from there, oh! so many times! You don't know me, do you? I'm going to tell you what my name is before I go away from this place. [Aside to a spirit:] Oh! it's Eddie. You must n't come up so close to the lady-medium; you interfere with me.

[To the Chairman:] He ought to go away, hadn't he? Don't you think it would be proper?

[To the spirit:] Go and stay in the corner till I get done talking. You get so close to the lady I can't talk right.

I want to send so much love to my mamma and papa, and sister Addie. [To a spirit:] Charlie, where did you come from? He's my brother Charlie, and he came right here. Well, I know he's grown taller than I, but I'll catch

I know he's grown taller than I, but I'll catch up with him sometime.

I want you to tell my blessed mamma that Willie is here too, but he isn't going to talk—no, not any of 'em, only my very own self. [Aside:] Eddie, you aint coming up close. Ite'll have to mind, won'the? because he knows if he do n't I shall tell mamma.

I want you to tell papa, and mamma, and sister Addie, I came straight into this meeting before ever the gentleman got the seats all ar-

before ever the gentleman got the seats all arranged. He was brushing about like anything, but I was here. The dust did n't light on me. I just knew that a meeting was going to be

l want you to tell them that Uncle Loomis is

here.
[To Prof. Longley:] I thank you, sir, for the [To Prof. Longley:] I thank you, sir, for the music you gave us. I 'll ask the bright, beautiful spirits to come to your home, where you have the music. I 've been there, and I 'm coming again. There's a lady here that tells me to say to you they were there when you had the nice repast. What's that? [That's a dinner.] That is a beautiful lady, and she asks me to say that more invisibles were present than mortals. I was n't there. She said I could just announce that.

I want you to tell papa l am going to Aunt

could just announce that.

I want you to tell papa I am going to Aunt Margie's, and then I am coming right there, with Willie—Willie is the little guide; he can speak through mamma dear—in just two days from this day. I know then when papa and mamma see that they will be so glad; that's what we call overjoyed.

I want them to know I am going to school.

I want them to know I am going to school part of the time, and part of the time I come right home.

Say to papa, when he goes to the place where he can see the forms, I am going to try very hard to make up my form, so he will see his little Florie. I told you my name, did n't I? I am Florie Armitage. Papa and mamma and sister live in Saugus. My brother Charlie is in the Summer-Land with me.

Lucretia Ann Chandler.

The beautiful children gather here in your meetings, and are only too glad to make themselves known. I passed from the mortal form

selves known. I passed from the mortal form in 1808; you can reckon for yourselves how long I have dwelt in spirit-life.

I am very thankful there are channels we are permitted to use, as true mediumship is a blessing to all humanity. Then I say, reverence your mediums; be charitable, and do not cast blame upon them until you know it is deserved, but speak gently to each one. They have many trials to bear and much to contend with that you mortals know not of. Years have have many trials to bear and much to contend with that you mortals know not of. Years have elapsed since they said Lucretia was dead. Oh! no, dear friends. I had just started out in life. When Joseph came to join us how glad I was to be permitted to be present as his spirit was taking its flight. His angel-mother came on one side. I had told him many times I would be there to meet him on that bright shore that knows no parting

be there to meet him on that bright shore that knows no parting.

I have many friends in this good city that I know hold me in remembrance. I have some in Hubbardston, this State. A great many have crossed the portal termed death.

Well do I remember hearing these words spoken: "She is dead; she is gone." Oh! how false! We were present, hearing these words; not only myself but many who had come to welcome the new-born spirit. I know it is hard for you to understand, but we may give you light; you may gain by coming into communication with us, and you will be happier if you will listen to what we may give you. I know many mistakes occur, and often it is through mortals, not spirits, for there is much placed on our shoulders that ought not to be there. Then I ask you to use the reason God has endowed you with, and do your own thuking. dowed you with, and do your own thinking It is better you should. In this day of enlight enment you have no excuse for saying: "I did not know; I had not been warned; I had not been taught by those who had preceded me." It is true. As dear old father has said many times, "How I wish I could give it to the whole world, that they might know it is a truth."

whole world, that they might know it is a truth."
When Joseph came to join me, as he looked back he said: "Is it possible now I am to see the monument I built for myself?"
Yes, dear friends, you will all see, for you are all builders here in this mortal life; each one is building his home. Then build it well, dear friends. It is true there is progression beyond the grave, but it is better you should build each day the best you know how. How thankful I am we are permited to come into this room, each to speak for himself, and so free are these meetings for spirits and mortals that we appreciate it more than you possibly can.

I was the wife of Joseph Chandler, and if I was, I am to day. My name was Waite before marriage. Lucretia Ann Chandler.

Milton Cabell.

I have not a very extended message to give, but I hope it will reach my own dear father and mother, and loving friends, not a great distance from here, although you, Mr. Chairman, would term it quite a distance if you were to travel that length.

I want to say right here I have learned a great deal that I know might have head learned agrees.

I want to say right here I have learned a great deal that I know might have been learned, some of it, in mortal life. This is a life of learning, and it seems to me just like emerging from one life into another as the change comes to us.

Dear friends, I have much I feel I would like to say to you, but not to-day. I only wish to leave this: that I am with you in the home more than in any other one place, although attracted, as the spirit is, into different surroundings, where we feel we may be of any benefit, not only to kindred but to all. We are attracted ofttimes to entire strangers, or those who were such when we dwelt in the flesh. Why not? We are not confined in any one location or to any one spirit dwelling in the form, not by any means; we feel that we have a freedom, and it is freedom indeed. Oh! how many times have I thanked the blessed angels for the help given to each one; for there are angels everywhere and they are nermitted to assist not

how hard did I try to say, "I am not dead, I am here"; but I failed. They have learned to know much of me since passing out, and there will be a great deal more they will be permitted to learn before they cross the portal termed death. Why, it is life! I have found people more alive, more active than they possibly could be in this life.

Dr. Ewer stands here, and asks me to speak for him. He wishes to be remembered in our own surroundings. In Washington, D. C., I know I am not forgotten; neither is he, for he is an active spirit. Many times have I seen him one of your silent listeners in this meeting. We are only too glad to announce ourselves, sir, if only a few moments are given us, for in those few moments are given us, for in those few moments we may convey a great deal of light and love to our dear ones. I know they will be glad to hear from me in that place. Milton Cabell. My father is Capt.

Eliza F. McKinley.

Eliza F. McKinley.

Little did I understand before passing away, Mr. Chairman, that it would be possible for me to return and control one in the flesh and speak a few words to be conveyed to my loving friends. All are anxious to speak to their own kindred first, and then to the wide world, for we feel we should be happy to have all know this is God's truth. "Truth wears no mask, bows at no human shrine; it only asks a hearing." Then, I say, use the reason that has been given you; use it according to the dictation of your own spirit, for I do not believe there is a mortal existing that has not at some time entertained the hope that spirit return might be true. I care not whether it is saint or sinner, whether it is a reverend or a poor servant—all have had the feeling: "I hope I shall find my loved ones yonder." I know you, dear friends, many of you, in these days of enlightenment, are reaching out for more knowledge; then let me tell you it is beautiful in the spirit-world. You have some loving ones that have been borne away out of the home, upon whose faces you have looked for the last time with saddened away out of the home, upon whose faces you have looked for the last time with saddened heart, and sorrow has overshadowed you because, perchance, you did not understand that they were right present with you and could visit you so often. Think, dear friends, of the many disappointments that come to loving spirits as they enter their earthly homes again and again only to turn away with disappoint. and again, only to turn away with disappoint-ment, because you do not seek any avenues through which they may come into communi-

through which they may come into communication with you.

I did not think of speaking but a few words. Brother Frank said: "I know if you get started you will say a good deal more than you think for." That is very true. I am very grateful for this privilege, knowing some dear friends will be glad that I have spoken. They tell me this is Boston. Oh! how quickly have I traveled here! Eliza F. McKinley, of San Francisco.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Dec. 27 (Continued).—Samuel Holbrook; Samuel Guppe Maria Harney; Mary Ingalis; Sydney Hart; Viola Bedeli.

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

Feb. 14.—Ada Waters; Solomon Cole; Benjamin Dodd; George Johnson; Paschal Stone; Mitchell King; Alice Hitchcock; Nancy Clark; William Morrill; Georgie Teal; Joshua Nutter.

Verifications of Spirit Messages.

DR. D. AMBROSE DAVIS-D, HOWLAND HAMILTON. I cannot refrain from giving my testimony in favor of the very truthful and characteristic message in The of the very truthful and characteristic message in The BANNER of Nov. 9th from Dr. D. Ambrose Davis through the mediumship of Mrs. Shelhamer-Longley. It was simply just like him. I believe I would have recognized it if the name had not been given. We lived neighbors several years in Chicago; and his wife and self were frequent visitors at my house, and it is very pleasing to me that he can so clearly identify himself.

The message also in The Banner of Feb. 15th

himself.

The message also in The Banner of Feb. 15th, given through Mrs. B. F. Smith's mediumship, from D. Howland Hamilton, of Lewiston, Me., is correct in every particular. I was acquainted with him for over twenty-five years, and any one who knew him at all would unhesitatingly acknowledge that he was the author of that message.

Long may these dear mediums be spared to give such truthful and convincing evidence of spirit identity.

Annie Lord (Hamberlain.

Mattapan District, Boston, Feb. 18th, 1890.

JOHN METCALF. The message of Spirit John Metcalf, published in The Banner of Jan. 18th, is recognized here, and was read in a Spiritualist meeting on Sunday. Jan. 25th. The condition of Spiritualists here, which he described, is also recognized as being correct.

Mrs. Ella Wilson-Marchant.
San Bernardino, Cal., Jan. 28th, 1890.

In the Banner of Light for Jan. 18th, 1890, I see a message from John Metcalf, of San Bernardino. I having been long acquainted with him, and he hav-ing passed to spirit life from my house, I wish to say I sorthy and truth but he is to be a sorthy as the same of the same truth as ing passed to spirit the from hydrode, I wish to say I verily and truly believe the communication came from him. It is in every respect characteristic of the man- also showing his interest in the Society of Spiritualists of this place, of which he was a member for a great number of years, also a subscriber to The BANER. His message is recognized by many of the society.

San Bernardino, ('al., Feb. 14th, 1890.

IDA BARKER.

In The Banner of Jan. 25th I find a message from Ida Barker, of Rochester, N. Y. She has called on me and has spoken through me to her friends a number of times in this city since she passed on. She was in feeble health for a long time. She had been a reader of The Banner most of her life, so she knew the way back. I saw her often during her last sickness, and was with her when she passed on. Previous to her departure she requested her sisters to have me speak at her funeral, and I did so. Latham Gardner.

Rochester, N. Y., Jan. 30th, 1890.

New Publications.

ECHOES OF THOUGHT. A Medley of Verse by Emily E. Reader, author of "Voices from Flower Land," "Light Through the Cran-nies," etc. 16mo, cloth, pp. 146, gilt top. Lon-don: Longmans, Green & Co. New York: 15 East 16th street.

Lofty and sublime thoughts are herein expressed in erse of more than ordinary merit, as will be seen in the following selections, which will commend the book far better than anything we can say regarding it:

TRUTH. Men's minds are like a polished shield, for both Have convex sides, where truth and right remain, And concave ones, where all things mirror false; And yet the world without is just the same.

One says the universe is full of care; Another says the world is bright and fair. One speaks of Nature rayaging for blood; Another calls her merciful and good.

But Nature's self, in spite of praise or blame, Stops where she was, and does her work the same, Yet both speak truth. It is not they have lied-One sees the concave, one the convex side Of this world's mirror. Who is wrong, who right, Is tested in a sphere outlying human sight.

> DE PROFUNDIS. Out of darkness into sunlight, All untrammeled, glad and free, I have passed from mystic twilight Into glorious certainty.
>
> I have cast earth's doubts behind me, As the swaddling clothes of youth, And I walk with naught to bind me

THE VOICE. How to Train It—How to Care for It. For Ministers, Lecturers, Readers, Actors, Singers, Teachers and Public Speak-ers. By E. B. Warman, A. M. With Illustrations by Marian Morgan Reynolds, Quarto, cloth, pp. 168. Boston: Lee & Shepard. New York; C. T. Dillingham.

In an atmosphere of Truth.

clear what cannot be satisfactorily imparted by the letter press.

SPIRITUAL, FRAGMENTS. By J. J. Owen, late editor for twenty four years of the San José (Cal.) Mercury, editor of The Golden Gate, and author of "Our Sunday Talks." 12mo, cloth, pp. 200. San Francisco: The Rosenthal-Saalburg Company.

"Brevity is the soul of wit," says an old adage, and, we may add, of wisdom also. Evidently Mr. Owen sees this when he says that "life is too short, and too buslly occupied, for one to go a roundabout way to truth, when the end can be readily reached by a short cut." Following the Scriptural injunction: "Gather up the fragments that nothing be lost," he has harvested from the field of his journalistic life several hundred of his Goldon Gato editorials, short and terse, and placed them before the public in a form more conducible to their preservation than that of a newspaper; for which very many will sincerely thank him. There is much in the book spiritually-minded people will not willingly allow to pass from sight, and which will be highly prized by all into whose possession it may come. A lithograph portrait of the author faces the title-page.

PRINCE STARBEAM. A Tale of Fairyland. By Arthur Edward Waite. 12mo, cloth, pp. 223. London: James Burns, 15 Southampton Row. A pleasantly-written and attractive story based on the possession of a magic ring. Many charming scenes are portrayed, and the whole is an elaboration of fairy-like ideas in a style that never wearles or becomes distasteful to youthful minds, and seldom to mature ones. The story was first published in The Medium and Daybreak, London, where it won many friends, and in response to a general request appears in this more enduring and convenient form.

THE VOICE OF SILENCE. Fragments from "The Book of the Golden Precepts," for the Daily Use of Lanoos (Disciples). Translated and Annotated by H. P. B. Sq. 16mo, cloth, pp. 97. London: Theo. Pub. Co. New York: W. Q. Judge, 21 Park Row.
The "Book" referred to above as the source from

which the contents of this have been derived, consists, we are told, of about ninety distinct treatises, a knowledge of which their translator says is obligatory ipon mystic students in the East.

Lookout Mountain, Tenn. To the Editor of the Banner of Light:

I am well aware that several "moons" have passed since my pen last sent tidings to its honored friend, THE BANNER. Cares and duties have occupied the time of your scribe to such an extent that she has found no leisure in which to even keep up correspondence with

intimate and valued friends.
We find ourselves shut off from the world of Spiritualists, generally speaking, as Dr. Fuller's time has been spent exclusively in the management of the hotel and property since the close of Camp-Meeting. During the month of September we held services on Sunday af-ternoons in the Pavilion and interested fair audiences, made up mostly of mountain resi-

The society in Chattanooga failed to make a financial success, and the meetings closed, much to the regret of those who did what lay in their power to aid the cause of Spiritualism. To tell the truth, Camp-Meeting seems to be the rallying time here for Spiritualism. I am looking forward with eagerness to our meeting

I think I have mentioned the name of Mr. Jerry Robinson, of Charleston, Miss., in your columns. Mr. Robinson is a Southerner of columns. Mr. Robinson is a Southerner of wealth, high social standing, and a most devoted Spiritualist. It was our pleasure to have him with us as a guest a week ago. Mr. Robinson has contracted for a fine house to be erected on Lookout Mountain, and will bring his family to occupy it by May 1st of the present year. I feel that Spiritualism will be vastly benefited here by the advent of Mr. Robinson as a permanent resident. The thought that this beautiful spot might pass into strange hands has oppressed me heavily the past few months; but I feel now that a noble man who works unselfishly will put his strong shoulder works unselfishly will put his strong shoulder to the wheel, and pull it out of the mire. My

to the wheel, and pull it out of the mire. My heart and hand will always be open to the interests of old Lookout Mountain Camp-ground. I cannot give a list of the speakers and mediums engaged for the season 1890; suffice it to say that the array of talent will be one of brilliancy and worth. The demand here is for the best. I will keep The BANNER fully posted in pagard to matter of camp medium by the process. regard to matters of camp-meeting import, as of

yore.
Since the Incline and Narrow Gauge Railroad extended their line to our grounds (the Natural Bridge Hotel property), crowds of vis-Natural Bridge Hotel property), crowds of visitors have daily passed through. The mountain is a growing health resort, and is about to become incorporated as a city. Dr. Fuller and I went up to see the new hotel the other day, now in process of completion. Lookout Inn is the name of this imposing hostelry, and one falls into exclamations of pleased surprise on viewing it. Artistic skill and taste have reared a "thing of beauty" for the great traveling public to enter and enjoy. We went to the top of this structure for a view, and gazed on the vast panorama below us until we felt like mere atoms in Nature's presence, but very devoutly appreciative atoms in the meanwhile.

appreciative atoms in the meanwhile.

Of course the Forty-Second Anniversary will soon be at hand, with its heralding of spiritual joy to the faithful. The Southern Association of Spiritualists will observe this event on the of Spiritualists will observe this event on the Lookout Mountain Camp-ground for a term of three days, commencing March 28th. Rev. Samuel Watson, President of the Association, is expected; Mr. Jerry Robinson will be present, with Mrs. Robinson. Natural Bridge Hotel will be open to those who wish to attend. Parties will do well to address Dr. George A. Fuller, Manager, in regard to terms, etc. Mr. George P. Colby, of Lake Helen, Fla., and Dr. George A. Fuller, Lookout Mountain, Tenn., are the speakers engaged. Mrs. Georgia Davenport Fulier will preside at the organ. A cordial invitation is extended to our friends and co-workers in the South to unite.

port Fuller will preside at the organ. A cordial invitation is extended to our friends and co-workers in the South to unite.

The winter has been one of great mildness in the main. I would say to those coming this way with the idea that light-weight clothing will be the proper thing here in the winter: Bring or wear New England winter garments, and you won't be sorry. A man without a winter overcoat looks unhappy here. Sealskin is just as comfortable here on chilly and freezing days as in New York City or Boston. We have all kinds of weather here—hot one day, cold the next, and so on. Sunday I picked yellow daffodils in the garden. Yesterday Dr. Fuller brought me in a branch of lovely peachblossoms. Trailing arbutus and violets have been in bloom for months. The grass is very green, the maples are coming into blossom, and it is about time for "Uncle Jim," our colored man, to begin planting potatoes, etc.

We are expecting Dr. S. N. Gould, of West Randolph, Vt., this week. Dr. Gould is en route for Florida. We shall be more than glad to see this earnest Spiritualist. We miss our New England friends more than tongue or pen can tell.

This is our second and last year in the South.

tell.
This is our second and last year in the South.
Jan. 1st, 1891, we return East to enter whatever work may be in store for us. Dr. Fuller
is ready to accept engagements for the season
of that year. We shall locate near Boston, in
all probability.
Georgia Davenport Fuller.
Feb. 18th, 1890.

THE BRIDGE.

- I dreamed of a bridge of rainbows, Airy and dazzling bright, That arched o'er the wonderful abyss Of a vast and solemn night—
- Deeper than science could fathom, Vaster than thought could span, Swimming with worlds far out of reach Of the grasping mind of man.
- It swung across the ether From space to space afar, Between a city of glorious light And a dim and distant star.
- The souls of men along it Swept in a march subline, In close and solid phalanx, Away from life and time.
- Amid that silent throng;
 And we were close to the city's gate,
 And could hear the angels' song.
- Yet I dreamed that my gaze turned backward O'er the track we had traveled far, And I bade adleu with homesick thought To the dlm and distant star.
- And I wonder, oh! I wonder (Now that the dream is done). If, when we leave this death in life And the gates of light are won,
- We shall rest at last contented
 In our new and happy lot,
 And can turn our gaze to the darkling star
 Without a homesick thought.

 Washington Critic.

A True Story.

BY THE REV. GERRARD LEWIS.

My wife's mother had in her service a coachman named P., with one son, James Henry P., who had been brought up by friends at a distance, and was apprenticed to a trade in London. His father had only twice casually mentioned him to me, and he had almost entirely slipped out of my mind, for, with a large seaside parish on my hands, of which I was curate, my time and attention were fully taken up with matters nearer home. I mention this, lest in the course of the following story my readers should chance to think that a deep impression, previously made on my own mind, had predisposed me to see what I saw, and afterward to regard it in a supernatural light. I cannot therefore too emphatically repeat I cannot, therefore, too emphatically repeat that I knew next to nothing about James Henry P., my friend's son; that I had never seen him; and seldom, if ever, thought of him

t all.

It was a hot and bright afternoon in summer, and, as if it were only yesterday, I remember perfectly well walking down the street. I had to pass the house of P. I remarked, indeed, that all his window blinds were drawn carefully down, as if to screen his furniture, of which his wife was inordinately proud, from the despoiling blaze of the afternoon sun. I smiled inwardly at the thought. I then left the road, stepped on to the side pavement, and looked over the area rails into the front court below. A young man, dressed in dark clothes and without a hat, and apparently about twenty years of age, was standing at the door beneath the front steps. On the instant, from his likeness to my friend P., I seemed to recognize his son. We both stood and looked earnestly at each other. Suddenly, however, he advanced to that part of the area which was immediately below where I was standing, fixed on me a wild, dilated, winkless sort of stare, and halted. The desire to speak was evidently legible on his face, though nothing audible escaped from his lips. But his eyes spoke; every feature in his contatenance spoke, spoke as it were a silent language, in which reproach and pain seemed equally intermingled. At first I was startled; then I began to feel angry. 'Why,' I said to myself, 'does he look at me in that manner?' At last, annovance prevailing over surprise, I turned away with the half-muttered thought: 'He certainly knows me by sight as a friend of his father, and yet has not the civility to salute me. I will call on the first opportunity and ask his reason for such behavior.' I then pursued my way, and thought no more of what had just occurred.

On Wednesday it was my turn to officiate at the local cemetery. On my asking who was to t all.

It was a hot and bright afternoon in sum-

on Wednesday it was my turn to officiate at the local cometery. On my asking who was to be buried, I was told that it was a young man from my quarter of the town, who had died of consumption. I cannot give the reason, but immediately I felt startled, and ill at ease. It was not that I had the least suspicion that anything extraordinary was about to happen. I had quite forgotten young P. The feeling which I think was uppermost in my mind was annoyance at the fact that any one should have died of such a slow disease in my parish without my knowledge. I asked without delay for the registrar's certificate. My eyes fell on the words, 'James Henry P., aged twenty-one years.' I could scarcely believe my own senses.

I lost but little time before calling on P. and his wife. I found the latter at home, and what she had to say only made me more uncomfortable still. James Henry P. bore such a close resemblance to his father that all who saw him remarked on the striking likeness. In addition to this, during the last three months of his life, to this, during the last three months of his life, which he spent under his father's roof, he had often wondered that I did not come to see him. His longing for an interview with me had been most intense; and every time that he saw me pass the house without going in he had both felt and expressed a keen disappointment. In fact, he died terribly in earnest, wishing in vain to the last that I would come. That thought pierced me through and through. I had not gone to him, but he had come to me. And yet I would have gone, if I had known. I blame the doctor for not telling me; I blame the parents for not sending for me; and with that awful look he gave me in my remembrance

the parents for not sending for me; and with that awful look he gave me in my remembrance I blame myself, though I cannot tell why.

James Henry P. had died on the Thursday before the Sunday on which I had seen him. He had died, too, in the front room, on a level with the area, into which its window opened. He had also lain there till the Wednesday following, awaiting burial. His corpse then was lying in that very room on that very Sunday, and at the very moment, too, when I had seen his living likeness, as it were, in the area outside. Nobody, I found, had passed through the area that day; the door there had been locked and unused all the Sunday. The very milkand unused all the Sunday. The very milk-man, the only person who called, had come by the front steps to the house; and P. and his wife were the only inmates at the time.—New Realand Mail. Zealand Mail.

It may be old, but Johnson's Anodyne Liniment retains the vigor of youth. Long may it

OCEAN DEPTHS.—How deep is the ocean? This is a question often asked. It is answered by the following statistics given by a recent scientific observer: The greatest known depth of the sea is in the South Atlantic Ocean, nidescientific observer: The greatest known depth of the sea is in the South Atlantic Ocean, midway between the island of Tristan d'Acunha and the mouth of the Rio de la Plata. The bottom was there reached at a depth of 40,236 feet, or eight and three-quarter miles; excéeding by more than 10,000 feet the height of Mount Everest, the loftlest mountain in the world. In the North Atlantic Ocean, south of Newfoundland, soundings have been made to a depth of 4,680 fathoms, or 27,480 feet, while depths equaling 34,000 feet, or six and a half miles, are reported south of the Bermuda Islands. The average depth of the Pacific Ocean between Taphan and California is a little over 2,000 fathoms; between Chili and the Sandwich Islands, 2,600 fathoms; and between Chili and New Zealand, 1,500 fathoms. The average depths of all the oceans is from 2,000 to 2,500 fathoms.

Time swings his scythe, and night and day He reaps his victims by the score. Death still pursues his gory way, And will till time shall be no mower.

-Chicago Herald.

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Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of 'my remedy FREE to any of your readers who have consumption, if they will send me, their Express and P. O. addiess.

Respectfully.

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The first of the point of the

Adbertisements.



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Children enjoy it rather than otherwise. A MARVELLOUS FLESH PRODUCER it is indeed, and the little lads and lassles who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season. Beware of substitutions and imitations.

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Mar. 1.

DR. F. L. H. WILLIS

May be Addressed until further notice, 46 Avenue B, Vick Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Caneers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been curred by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Jan. 4. 13w.

DR. J. R. NEWTON

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

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Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their antograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, Oct. 5. 6m* White Water, Walworth Co., Wls.

IF HEALTH IS WORTH

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

Osgood F. Stiles,

TEST MEDIUM,

WILL hold Testand Message Circles at No. 11 Market Place, rear of 28 Market Street, Lynn, Mass., Wednesday evenings, at 8 sharp, and Sunday at 8 P. M. Mr. Stiles refers to Dr. J. R. COCKE, by whom he was developed.

Gray Hair Restored in Three Days TO its original color, free from all poisons. It stops the Hair from falling, and makes it grow. Powders to make 12 ounces postpaid on receipt of 50c. No trouble or expense to make. 2 cent stamps taken. Send for Circulars. Address MRS. ANNA CONNELLY, 714 Noble st., Philadciphia, Pa. &ch. 1.

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 185 4th street, Milwaukee, Wis.

ASTONISHING OFFER. CEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. 13w*

FRED A. HEATH,

THE BLIND MEDIUM, will give Readings by Letter, I giving future husiness prospects and other items of in-terest. Enclose \$1.00, lock of hair and stamp. Address Detroit, Mich. Sw* Jan. 11.

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

SALARY, S40 EXPENSES IN
ADVANCE allowed each month.
No Soliciting. Duties dollvering and making collections. No
Postal Cards. Address, with stamp, HAFER & CO., Piqua, O.
Sept. 21. 28w Karl Anderson, Astrologer,

ROOM 6, 83/2 Bosworth street, Boston, Mass. Office 1:30 P. M. to 6:30 P. M. Evenings by appointment. Feb. 1.

HAVE found everything out. Either come back or take me with you. From D. 4w Feb. 15.

The with you. From D. C. A. W. Feb. 15.

CANCER and Tumors CURED; no knife; book free: Drs. GRATIGNY & Bush, 163 Em St. Clincinnati, O. Iy

M. RS. JENNIE CROSSE, Bushness, Test and Medical Medium. 'Six questions abswered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address \$3 Trement street, Lynh, Mass. 2w*

A MEDIUM recently developed for healing, help in development. At home evenings and Sundays. H. B. CHAPMAN, 433 Friendship street, Providence, R. I. Feb. 22.

OD-HANDSPIRITUAL BOOKS. Sandatass.

2D-HAND SPIRITUAL BOOKS. Send stamp for Catalogue. A. J. ORAWFORD, Box 317, St. Louis, Mo. Jun. 25. 100 SONGS for a 2 cont stamp Home & Yours, Capit, O. Dec. 14.

DIAGNOSIS FREE.

SEND two 2 ct/ staining, lock of hair, name in full, age and sex, and I will give you a OLAIRVOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 110° Mar. 1.

THE diam. Sittings daily. 208 Tremont street, Boston. Mar. 1.

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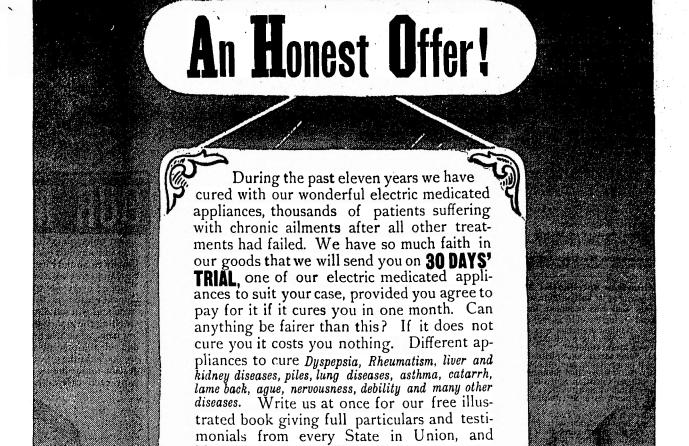
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Mediums in Noston.

Developing and Business Medium,

Clairvoyant Physician, No. 1581 Washington Street,

(Third door worth of Rutland street.) Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Unequalled Advantages. DR. COCKE gives special inducements for Medical and Magnetic Treatment by the month.

Development of Mediumship a Specialty. BIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

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Sunday, at II A. M., for Development and Tests. At 8 P. M., or Psychometry and Tests.

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

(f Feb. 15.

HATTIE C. STAFFORD

WILL give Scances at No. 55 Rutland street Sundays Thursdays and Saturdays, at 2 30 P. M.; also Wednes days at 8 P. M. GEORGE T. ALBRO, MANAGER, Jan. 4.

DR. STANSBURY,

INDEPENDENT SLATE-WRITING, and Transv Symmetric Business, Health, and Development, 82.00. No. 443 Shawmut Avenue, near West Newton street, Boston, Homes 10 A.M. to 4 P.M., and 6 to 8 P.M.. Free Diagnosis 9 to 10 A.M.

E. A. Pratt

BOTANIC, Magnetic and Clairvoyant Physician, 130 Dartmouth street, Hotel Austin, Boston, Mass. Thursdays, Fridays, Saturdays and Sundays, 19 A. M. 105 P. M. At Providence, R. I., Perrin House, every Tuesday, 9 A. M. 105 P. M. Feb. 15.

MATERIALIZATION.

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

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 a. m. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. Feb. 15. S. HAYWARD, Magnetist, 156 W. Brook-A. S. HAY WARD, Magnetist, 156 W. Brook-line street, eradicates disease with his healing gift when medictine fails. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his ponerful Spirit-Magnetized Paper; 2 nackages by mail, \$1.00. Jan. 4.

MRS. M. J. BUTLER will receive her pattents on Tuesdays and Thursdays, from 9 to 12 A. M., at her residence, on Longwood Avenue, Brookline. Longwood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Feb. 1.

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. 5w

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7. Hours 9 to 6. Feb. 1.

Spiritual Sittings Daily. CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS. 136 Chandler street, Boston. Mar. 1.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tremont street, Boston. Private sittings daily. Will answer calls for Platform Tests.

Mrs. Fannie A. Dodd, MAGNETIO PHYSICIAN and Test Medium, No. 233 Tre-mont street, corner of Ellot street, Boston. Mar. 1.

MRS. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Bulphur Baths. Dec. 21.

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

Mrs. J. W. Mansfield,

MASSAGE and Magnetism, 178 Tremont street, Room 42 Boston. Take elevator. 2w* Feb. 22. OIX QUESTIONS answered or reading given
by spirit power for 50 cents and two 2-cent stamps.
MARGUERITE BURTON, 1472 Washington street, Boston.
Feb. 22.

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

MISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. Dec. 7.

MRS. J. C. EWELL, Magnetic and Inspira-tional Medium, 95 West Springfield street, Boston, MISS KNOX, Test, Business and Medical Medium. Sittings daily. 208 Tremont street, Boston.

Mrs. Emerson Flower, TRANCE MEDIUM and Magnetist. Developing Olrcles Tuesdays, at 3 P. M. Six questions answered by mail for \$1.00 and a stamp. Sittings daily. 160 W. 23d st., New York City. Feb. 22.

Mediums in Boston.

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

REMEMBER we do not ask you to buy our appliances blindly, but merely to try them at our risk. Address Electric Pad Mfg Co., 44 Flatbush Ave., Brooklyn, N. Y.

blank for statement of your case.

MENTS, and MEDICATED VAPOR BATHS, Medichness purely vegetable foundshed as required. Circles Sunday evening at 8, and Thesday afternoon at 3 o'clock. Six Developing Sittings, 8500. Developing Circle Priday exeming, 7530, and mission to circles, 25 cents. Private Sittings I to 3 r. M. Names. Dates, Losses, Business Prospects, etc. ctc. Terms, \$100.

2 fr Gives Sittings and Advice by Letter. Write your full hame and age, ask me ten questions, enclose \$100 and stamp, and address me at Hotel Simonds, 207 Shawmut Ave., Boston, Mass. Circulars for stamp. (f. Feb. 15.

Miss C. B. Forbes,

TEST and Business Medium, 6 James street, Franklin Square, Boston. Hours 9 to 12 A.M., 2 to 4 P.M. Mar. 1.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 53 Boylston lw Mar. 1.

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SUMMERLAND,

PACIFIC COAST.

Located in the Most Delightful Country and Climate

On the Globe!

Building Progressing Rapidly.

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

Here Spiritualists can establish permanent homes, and en joy social and spiritual communion under the most favorable conditions for health, pleasure and development. A railroad station and post-office are now established

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

all parts of the site. The soil is of the very best. The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, 830—82.50 of which is donated to the town. By uniting four lots—price g120-a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear en-

mountains, islands, ocean, and along the coast, is had from

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

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

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

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

Summerland, Santa Barbara Co., Cal.

H. L. WILLIAMS, Proprietor,

BARRY'S

Tricopherous HAIR & SKIN An elegant dressing exquisitely perfumed, removes all inpurities from the scalp,

prevents baldness and gray hair, and causes the hair to grow Thick, Soft and Beautiful. Infallible for curing eruptions, diseases of the skin, glands and muscles, and quickly healing cuts, burns, bruises, sprains, &c.

Price, 50 Cents .- All Druggists.





True introduce them, one in every County or Town fur-ished reliable persons (either sex) who will promise to low it. Borden Music Box Co., 7 Murray St., N. Y. b. 15. W. FLETCHER,

142 West 16th Street, NEW YORK CITY. Hours 9 to 12, and Fridays.

Brooklyn, 194 Fulton street, hours 12 to 5. Public Scance Tuesday Evenings, and Thursdays at B P. M. Letters Answered. Funerals Attended. Feb. 22.

DR. DUMONT C. DAKE, 499 Fifth Avenue, NEW YORK CITY,

NEW YORK CITY.

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

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

This Eminent Specialist will devote MONDAY of each week, from 10 A. M. to 4 P. M., at his office, to those unable to pay, free of charge.

When kear cure I do not mean merely to stop them for a time and then have them return again. I mean radical cure. I have made the disease of FITS, RFILL EPSY or FALLING SIOKNESS a life-long study. I warrant my remedy to cure the worst cases. Because BFOX OF PAINTING CHURKESS BITE-long study, a warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Bend at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. HOUT, M. C., 183 Pearl St. New York.

MRS. WEBB, The Wonderful Astrological

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



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

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Scances every Sunday, Wednesday and Friday evening 8 o'clock; Tuesday and Saturday, 2 o'clock, at 23 West Mth street, New York. Daily Sitings for Communication and Business.

Dr. J. Edwin Briggs, 111 WEST 33D STREET, NEW YORK CITY, is a netizer. Physician, Author, and powerful Mag-Oct. 19.

M. R.S. C. SCOTT, Trance and Business Medi-Reb. 169 West 21st street, corner 7th Avenue, New York,

Banner of Pight.

BOSTON, SATURDAY, MARCH 1, 1890.

Meetings in New York.

Accoungs in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, M Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 F.M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the affects of The Alliance. Prof. Henry Kiddle, President, East 130th Street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 50 Codar street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings overy Sunday at 11 A.M., 2% and 7½ P.M. H. J. Newton, President.

The People's Spiritual Meeting avery Sunday and

The People's Spiritual Meeting every Sunday evening at 8 o'clock at 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 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

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

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

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

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 Morai 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 called themselves Liberal Spiritualists, others Christian Spiritualists, and others some other kind of Spiritualists; but he was ever proud to be known as a Spiritualist without any adjective preceding it.

Spiritualism is a Fact—a Truth! A fact is not science, a truth is not religion; science is a knowledge of the facts of phenomena and their proper classification, and the formulation of the law that governs them.

Though a man should possess all the knowledge of the facts in the world, and understand the laws concerning them, he would not necessarily be a better or even a good man because of that knowledge, but might be worse than the ignorant man at his side. True, knowledge alone could be the saviour of men; but to become a saviour it must be utilized by its possessor to make his life harmonize in all things with the inherent principle of his being.

Religion is the application to one's life of the law of right flying. It is the province of Science to discover phenomena and determine its laws. It is the province of Religion to show a higher truth and apply it to all the acts of life. Those who discover the phenomena of Spiritualism and apply them to the guidance of their lives, evolve from it a religion. Then, while Spiritualism is simply a fact and truth in nature, it furnishes a basis for both a science and a religion.

The trouble with the great mass of those claiming to be Spiritualists is that they simply rest in the witnessing of its phenomena and have no comprehensive grasp of the subject. Human beings are only equal in possibilities, not in development. Therefore the wise should not glorify themselves, but

wise should not glorify themselves, but minister unto others.

The teaching of Modern Spiritualism is, that the strong should help the weak, the well minister to the sick, the sick relieve the poor, the wise instruct the ignorant, the good extend the hand of fellowship and brotherly helpfulness to the evil and lift them up out of the degradation and mire of uncleanness.

Mr. Fletcher spoke for an hour, and was listened to with deep attention through his whole discourse, which was apt and pointed. He then devoted fortyfive minutes to giving tests, all of which were recognized.

nized.
The next meeting of The Alliance will be Thursday evening, March 6th, at same place.
JOHN FRANKLIN CLARK, ('or. Sec'y.

The First Society of Spiritualists .- Miss Jennie B. Hagan spoke last Sunday morning upon subjects given by the audience; eleven subjects in all were handed up, which were handled in prose and verse to the delight of her hearers, and warmly applicabled.

verse to the delignt of her hearts, suppliated.

The afternoon meeting was presided over by Henry J. Newton, whose opening remarks were of an interesting nature, and gave a comprehensive review of Spiritualism. He announced that the First Society will celebrate the forty-second anniversary of Modern Spiritualism, which, he said, has done more for the advancement of human progress than all of the creeds

combined.

Mrs. H. J. Newton, with great precision and oratorical effect, read a poem by J. W. Storrs. Mrs. Libby
McCune sang a song. Miss Jennie B. Hagan delivered two impromptu poems. Prof. Wilson MacDonald delivered an interesting address, in which he
said that without mediumship Spiritualism would resemble a house without windows. Mr. Free of Chicago said that by an influence exerted through a medium he was saved from total blindness. Mr. J. W.
Fletcher made an address upon the "Spirit of Spiritualism," and was listened to with close attention.

In the evening Miss Hagan's lecture was upon The
Hereafter of Suickles" and "The Evolution of Moral-

dium he was saved from total bilndness. Mr. J. W. Fletcher made an address upon the "Spirit of Spiritualism," and was listened to with close attention.

In the evening Miss Hagan's lecture was upon "The Hereafter of Suicides" and "The Evolution of Morality Coincident with the Progress of Spiritualism." It was logical and able, and delivered with that earnestness of thought and gesture that makes her so famous. She improvised poems that merited and received the applause of every person present.

The reception given Mrs. Libby McCune, the solo contraito of the Society, at the residence of Mr. and Mrs. A. Berry, was a very pleasant affair, that met with commendation from all present, and made it apparent that a social gathering of this kind is a sensible thing for Spiritualists to indulge in. The following programme was the order of the evening: 1, song, "Flee as a Bird," by Miss E. Margot: 2, remarks, by Mrs. Libby McCune; 4, recitation, Mrs. A. C. McDonald; 6, song, "A Little Tin Soldier," Malloy, by Master Willie Berry; 6, recitation, by Miss Jennie B. Hagan; 7, remarks by Mr. T. D. Bunce; 8, duet, "Like the Lark," Abt, Miss Sadie de Kraft and Mrs. McCune; 9, recitation, by Mrs. Helen Davis; 10, song, "Hot La," Mr. Lawrence Berry; 11, Inspirational poems, "Washington's Birthday," and "This Happy Meeting," Miss Jennie B. Hagan; 12, speech, Mr. Henry J. Newton.

Mr. Sykes, in the closing remarks of the evening, stated that it had given him great pleasure to be present at this social gathering of Spiritualists to do honor to Mrs. McCune, who had done such faithful service in dispensing music for the First Society, and he hoped to see frequent gatherings of this kind, as they would do much to strengthen the social bonds and keep us united in the growing interest of Spiritualism. Mrs. Nellie J. T. Brigham will speak for the Society next Sunday morning and evening, and every Sunday during February.

New York, Feb. 23d, 1890.

Lynn, Mnss.-At our regular business meeting on Friday evening, Feb. 21st, the following officers were elected: Conductor, Mr. T. J. Troye; Assistant, Mrs. elected: Conductor, Mr. T. J. Troye; Assistant, Mrs. S. M. Atherton; Guardian, Mrs. A. R. Williams; Assistant, Mrs. E. A. Hutchins; Secretary (not filled); Treasurer, H. O. Merrill; Guards, Mr. F. Atherton, Mr. Wm. Boardman, Mrs. R. H. Durgin, Mrs. E. A. Ingalis, Mrs. M. A. Robinson; Musical Director, Mrs. C. B. Watts; Librarian, H. O. Merrill. Sunday, Feb. 23d, the Lyceum held a pleasant session, the services consisting of exercises by the Band of Mercy, recitations, songs, election of leaders by some of the groups, etc.

Mrs. E. B. Merrill, Sec'y pro tem.

The Lynn Spiritual Fraternity held an interesting session at Templars Hall, 36 Market street, Sunday afternoon. Mr. Nichols and Mr. Berry spoke, and fine tests were given by Mrs. Hurd. In the evening Mrs. Kate R. Stiles occupied the platform, and gave an excellent discourse, satisfactory answers to some questions of vital meaning, and many recognized tests. The hall was filled to its utmost seating capacity.

Next Sunday evening our true and stanch upholder of progressive thought, Mrs. C. Fannie Allyn, will speak for us.

Mrs. E. B. MERRILL, Sec'y.

Worcester, Mass .- Fred L. Hildreth writes: "Feb. 23d Bro. W. F. Peck addressed us upon ' Is Margrand success. Bro. Peck is a thinking, progressive man, one who makes friends and commands respect wherever he goes. I hope the societies devoted to free thought far and wide will keep such workers active in the field." The remainder of Bro. H.'s letter will appear next week. riage a Failure.' It was pronounced by all to be a

Rockland, Me.-We are to have Hon. Sidney Dean with us on Sunday, April 6th. We have engaged the largest ball in the city, and judging from the impression he left here last September, we shall fill it without doubt. The Spiritualists here are agitating the question of having meetings again.

F. W. S.

Chelsen, Mass.—The platform of the Spiritualist Association was occupied by Miss Mary B, Williams of Fall River; she will be with us again on next Sunday at 3 and 7:30 P. M., speaking and giving tests. All E. S. WELLS.

Waltham, Mass. - Mrs. N. J. Willis, of Cambridgeport, Mass., gave us a very interesting lecture Sunday evening, Feb. 23d.

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 ac-

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 inamer of tastes and desires. All seem to be flourishing.

The Latest.—To meet the demands of fict a few, a "School for Psychic Culture" has been established, with Mrs. F. O. Hyzer, formerly of Baltimore, as permanent speaker or Instructress, for which position she is eminently qualified. Her inspirations are calculated to help all who wish to go beyond the rudimentary plases of our philosophy and promote soul-culture. The meetings are held in Memorial Hall every Sunday afternoon.

Mr. and Mrs. John T. Lillie.—These well-known workers have occupied the rostrum of "The Society for the Advance 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 lafter by her exceptical and elequent 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 Stade, the well-known psychic of international repute, did a good work in Cleveland iately, and is to return in March in answer to the demands of many desirous of investigating the phenomena of Spiritualism. The Doctor is by no 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 they have 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 slate-writing, moving of furnitur

many of Norwalk'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, Visions and Dreams." 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 Porkers.—Prominent among the workers here are J. W. Drake and wite, 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 Clarke's 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, so many Spiritualists who might lend a strength to the movement prefer to give their presence and financial aid to the churches, and 1'm told that fully one-half of the Unitarian congregation (as usual) are Spiritualists.

Fraternally yours, Thos. Lees.

Washington, D. C.—1 feel that some mention

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"

away of one of our old Spiritualists, "The Old Soldier" we called him, John Cosgrove. 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." Being hard of hearing his seat was quite near the rostrum, and he frequently appeared to be influenced in the manner peculiar to mediums, but he never yielded to the power that seemed anxious to get possession of him and speak. Only two weeks previous to his so called death, I noticed him in his accustomed place, looking even more spiritual than ever. It proved to be his last Sunday with us.

spiritual than ever. It proved to be his last Sunday with us.

The morning of the day of his passing over he sent for his attorney and instructed him to proceed to draw up his will, as he was going to leave the body that evening. The lawyer, who was also his friend, protested, telling him he was in no immediate danger; that he appeared to be "all right," and there was no haste. The old soldier replied, "Yes, there is haste. I shall go to-night as the sun goes down;" then added in explanation that he had just seen and held a long conversation with John B. Wolff, who informed him that ere the setting of the sun on that same day he would join him in the spirit of the "Old Soldier" passed peacefully away.

The old battle worn body received a soldier's burial, was borne by his comrades to its last resting-place accompanied by the martial dirge of fife and muffled drums.

drums.
In his will, which has just been probated, he has left a legacy of one thousand dollars for the benefit of our Society to assist it in making known the gospel of truth—the Spiritual Philosophy.

Feb. 22d, 1890.
FLORA B. CABELL.

Norwich, Coun.-Sunday, 23d inst., Mrs. Helen Stuart-Richings closed a month's engagement with the "Spiritual Union," and it was a good ending of the "Spiritual Union," and it was a good ending of work well done. The day was perfect, and a fine audence listened attentively to the inspired utterances of this highly gifted lady. We can well say Mrs. Richings is a very brilliant woman, and endowed with more than ordinary powers. Her character readings, by having a name given from the audience, are truly wonderful. As an elocutionist she ranks foremost, and is not chary with her gifts, as she has given two evening entertainments for the benefit of the Society, our daily paper saying of one of them:

dally paper saying of one of them:

"A good-sized audience was delighted with the readings of that versatile and accomplished reciter. Mrs. Helen stuart Richings, in Grand Army hall, Wednesday evening. She gave ten selections requiring a marvelous display of elocutionary power, and falled in none. Edgar F. Tracy convulsed the audience by his recitation of 'Brudder Brown on Apples.' The orchestra, with Mrs. Kate Tabor-Messinger at the plano, gave a musical treat of exceptional merit. The audience was pleased with the entire entertainment."

Next Sunday we are to have the pleasure of hearing the Hon. Sidney Dean of Warren, R. I., formerly a Methodist clergyman, in our city.

MRS. J. A. CHAPMAN.

Springfield, Mass.-Another unqualified success is to be reported of the Springfield spiritual meetings of last Sunday, Feb. 23d, with Mr. J. Frank Baxter as

the speaker and medium—the audience by far outnumbering all efforts for years—that of the evening filling the commodious hall.

In the afternoon Mr. Baxter gave a thoughtful lagure upon "The Forces that Inspire Men to Do and to Dare," and went to show how Spiritualism constantly and naturally enacted a great part in all national movements.

ments.

In the evening his theme was "Modern Spiritualism and the Church Face to Face." The lecture was forceful and effective, and the demonstrations of approval by the audience as he closed were hearty and pro-

by the Audience as no coose.

He then touchingly sang "Only a Thin Veil," by request. A remarkable scance followed, continuing for an hour. If absolute proofs of spirit interposition were not presented through Mr. Baxter's mediumistic exhibition, then the writer knows not what tests are. The delineations were simply marvelous.

Mr. Baxter concluded his engagement in Springfield with these exercises, and Mrs. Ida P. A. Whitlock is announced for next Sunday.

AN OLD SPIRITUALIST.

Buffalo, N. Y .- Edgar W. Emerson, the platform test medium, has just closed a month's engagement with us, and that month has been a marked success. with us, and that month has been a marked success. He has drawn crowded houses, and has given many grand good tests and proofs of spirit existence. During the month of February that he was with us he visited Cleveland, O., Lockport, N. Y., and other adjoining towns, and was unable to answer and fill all the calls that he received. Mr. Emerson is a great favorite with the Spiritualists of Buffalo, and will be called here again soon. His time is now engaged for nearly all the Sundays of 1891. He goes from here to Rochester, and thence to Troy, N. Y. Friday evening, Feb. 21st, he gave a parlor scance for the benefit of our building fund, which was very successful.

Our Society here in Buffalo is flourishing under the present management, and we hope to keep the interest up for years to come.

J. W. Dennis, Pres.

Haverhill and Bradford.-Brittan Hall.-Mr. F. A. Wiggin was with the Union Fraternity again last Sunday in Brittan Hall, and was greeted again last Sunday in Brittan Hall, and was greeted with fine audiences both afternoon and evening. The people were much interested in his clear descriptions of things which came before his clairvoyant vision. In the evening he spoke in review of the late sermon of Minot J. Savage upon "Looking Backward."—Next Sunday the platform will be occupied by Miss Emma J. Nickerson.

R. P. H.

Willimantic, Ot .- D. Kingsley announces (in the course of a letter, the residue of which we shall pub-lish next week) that Prof. W. F. Peck occupies the platform of the Spiritualist Society here during March.



DR. TALMAGE says: "A great deal of sorrow is caused to young hearts and old by the thought that Christmas comes but once a year," but he continues, "why not extend the glorious season of joy, gladness and good will throughout the year?" This beautiful thought has been brought rather forcibly to our attention of late by the hundreds of letters we daily receive, asking for "Christmas Boxes." What I Christmas Boxes in March, the idea! who ever heard of hanging up stockings in the Springtime? But then people have to use soap the year round and nearly twice as much is used in summer as in winter-you would'nt think that-would you? But it is a fact, and if folks want "Sweet Home" Soap and wish to make the whole household merry and if folks want "Sweet Home" Soap and wish to make the whole nousehold merry with lots of useful, pretty, valuable and ornamental things, why not do it now as well as in December? and so we extend "Our Mammoth Christmas Box" offer for a limited time. Another thing! There was such an awful rush of orders last Christmas that some of our friends did not get the goods as soon as they expected. It aint so now, you can have the Mammoth Christmas Box when you want it. Better order at once. Very Soapfully Yours, J. D. LARKIN & CO., Factories 1 Seneca, Heacock & Carroll Sis., BUFFALO, N. Y.

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



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

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One-Fourth Dozen Elite Toilet Soap.
One-Fourth Dozen Elite Toilet Soap.
One English Jar Modjeska Cold Cream.

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20. Geothe

1. Wm. E. Gladstone,

2. Bismarck,
3. Daniel Webster,
4. J. G Whittier,
5. Geo. Bancroft,

Abraham, Lincoln,

Ulysses S. Grant, Robert E. Lee,

9. Gen. Sheridan, 10. Thos. Carlyle, 11. Commodore Farragut,

12. "Stonewall" Jackson,

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Our price for the Mammoth Christmas Box complete is \$6. cnarges paid. To Get the Box Simply write your name and address on a postal card and mail it to us and we will send you the goods (freight prepaid) on 30 day's trial and you are under no obligations to keep the box if it are willing to put them to the severest kind of a test, hence will send you the box on 30 day's trial and if not satisfactory will remove it. We pay freight only to points in the United States east of the Missouri River.

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**Some people prefer to send cash with order; REMEMBER "Sweet Home" Family Soap is we do not ask it, but in such cases we place one solld Silver Sugar Spoon in the box (in addition to all the other extras) and ship the same lay the order is received, freight prepaid, all other orders being filled in their turn.

**REMEMBER "Sweet Home" Family Soap is our properties of the publishers of this paper, Commercial Agencies or any purity each cake will do double the work of the common cheap soaps usually sold from groceries.

Portland, Me., First Spiritual Society .-Sunday, Feb. 9th, our platform was occupied by Mrs. To the Editor of the Banner of Light: Juliette Yeaw, of Leominster, Mass. This was Mrs. Yeaw's first visit to our city after an absence of six years, and her many friends were delighted to greet her on our rostrum once more. A large audience was present both afternoon and evening, and listened with close attention to the two excellent and thoughtful lectures which she delivered. Mrs. Yeaw is an easy, fluent speaker, and cannot fall to please and interest an audience. Friday evening, Feb. 14th, the "Ladies' Circle" gave a very enjoyable concert in our hall. An appreciative audience testified to the excellence of the singing and readings by frequent applause. The "Ladies' Circle" is doing a good work in assisting us in carrying on our meetings, and deserve much praise for their efforts.

Feb. 16th Mr. A. E. Tisdale occupied our platform. Mr. Tisdale is well and favorably known here, and is considered by all to be one of the ablest speakers visiting our city.

Friday evening, Feb. 21st, Mr. Tisdale gave the Society a benefit lecture, taking as his subject, "Is Spiritualsm True, and if so, what did it come for?" Sunday, Feb. 23d, he closed his present engagement with our Society—his discourses on that occasion being excellent and replete with food for thought. He will the first two Sundays of March Mr. F. A. Wiggin will speak for us.

Newburport, Mass.—On Sunday, Feb. 23d, large unette yeaw, of Leominster, Mass. This was Mrs

Newburyport, Mass.—On Sunday, Feb. 23d, large audiences greeted Mrs. E. Clarke Kimball of Lawrence, the well-known test-medium, who gave poems and tests of a high order-affording many comforting

and tests of a high order—affording many comforting messages to people present, and stating events and other facts in connection which were fully recognized. The management of these meetings feels glad to know that the audience were pleased and astonished at the wonderful gifts of the medium.

Our audiences are increasing with each meeting—thanks to the "Exposé" by Rev. Mr. Clagett. It is reported here that Spiritualism is about to be again "exposed"—this time by Rev. Mr. Lord—but I hardly think he will trouble us.

Sunday, March 2d, wa have with us Mrs. Carrie E. S. Twing, a grand worker for the Cause. She will be with us for two weeks, and it is expected much good will result from her labors.

F. H. F.

Watertown, N. Y .- " M." informs us that Oscar A. Edgerly is engaged in this place for the month of March. His controls deliver excellent discourses on

March. His controls deliver excellent discourses on Sundays, and he holds a very useful test circle each Wednesday evening.

The Ladles' Aid Society gave a supper and entertainment at the new Temple on Thursday night, Feb. 13th. Although the table was elaborately spread with eatables of all kinds and magnificently decorated with flowers, the occasion was not a success financially; our correspondent hopes the members may have courage, and perhaps next time with an harmonious concert of action make a success. Cambridgeport, Mass.-Mrs. Carrie F. Loring was with us again last Sunday evening. She devoted most of the time to giving tests, which were well re-

most of the time to giving tests, which were well received. We had several visitors from out of town; among them was A. A. Wheeleck, who came upon the platform and gave us a few well-chosen remarks in an earnest manner.—Next Sunday evening we are to have the services of C. Fannie Allyn as speaker—also Mrs. G. B. Lenfest and G. Frank Pratt, singers accompaniments by Prof. Fisher.—The sociable will meet at Masonic Building, 633 Main street, March 25th.

H. D. Simons, Sec²y. New Bedford, Mass. - Meetings of the First Spiritual Society last Sunday were well attended. Mr. Frank C. Algerton of Boston occupied the platform, treating subjects from the audience in a clear and concise manner, while the tests given were positive, plain and correct.—Next Sunday we are to have Mr. Algerton again, also Mrs. Cella M. Nickerson of New Bedford, thus giving a double service of speaking and tests.

Providence, R. I. - Slade Hall .- The Spiritualist Ladies' Aid Society met in its room Thursday, ualist Ladies' Aid Society met in its room linuisus, Feb. 20th, as usual, for charitable work. In the evening a basket festival was held, instead of our regular meeting, and was much enjoyed by those present.

S. D. C. AMES, See'y.

Ulcerated sore throat and tonsilitis yield to Johnson's Anodyne Liniment when all else fail.

Explanatory.

Gratifyingly large and steadily increasing audiences greeted me at Norwich, Ct., during February. During March and April I shall pursue my literary work in North and South Carolina. The Sundays of May I speak for the "Union Society of Spiritualists" in Cin-

cinnati. In consequence of my notice to the officers of socie ties, which appeared recently in THE BANNER, the impression prevails in many minds (as I find from numerous letters received) that I am about to leave the spiritual platform for an indefinite time. This is a misappreliension. Let me explain: At no time since I entered the field as a spiritual speaker have I been able to accept platform engagements for every month of the lecture season, as I am pledged to a certain amount of literary work. To plan for that and my platform work it is a great advantage both to myself and those interested in securing my services for spiritual societies that arrangements for the season ahead be made at an early date.

At present the months engaged for next season are September and November, 1890, and April, 1891. Four other months can be devoted to the platform. I shall be pleased to respond to calls from established societies. All communications can be addressed to General Delivery, Boston, Mass. impression prevails in many minds (as I find from nu-

Onset Bay, Mass .- A correspondent writes: "Hon. Sidney Dean and Hon. A. B. Richmond are both to be at Onset at the Spiritual Camp-Meeting next summer.

A friend of mine in speaking of the latter gentleman remarks that 'Onset will be captivated with Judge Richmond. He is a level-headed lawyer, with a cultivated and well-filled brain; he has had large experience, and is the soul of candor and truth. What more

ence, and is the soul of candor and truth. What more is needed in an advocate of the Spiritualistic Philosophy?' Messrs. Richmond and Deanare both solid men in many ways, and Spiritualists should feel gratified that such advocates come forward in these days of misrepresentation and opposition to defend an unpopular doctrine for the truth's sake.

Mr. Dean is a busy man, and has his plans already made for his summer's work. June 20th he goes to Parkland Camp to remain until July 13th inclusive; then to Niantic Camp, Connecticut, for July 20th; thence to Cassadaga, to remain until Aug, 6th; to Lake Pleasant till Aug, 13th; to Onset for Aug, 17th and 19th; to Vernon Park Camp, Bucksport, Me., for Aug, 24th. He is to be in Troy for two Sundays in April, and the entire month of May in Philadelphia, Pa. If the Spiritualists in these places will call the attention of church members—particularly Methodists—to Mr. Dean as being an educated man, for many years a minister, but who has now enlarged his views, and whereas he ence had faith concerning immortality now has knowledge in this regard to impart to his hearers, they will never regret such action."



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Meetings in Brooklyn.

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

Conservatory Hall, corner Bedford Avenue and Futton Street.—Regular meetings every Sunday, at 11 A.M. and 8 F.M. W.J. Rand, Secretary.

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

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 14 o'clock. Good speakers and mediums always present, Porter E. Fleid (39 Powers sireet). Secretary.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after-noon at 214 in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. T. J. Ambrosia, President, 1223 North Third street,

Keystone Spiritual Conference every Sunday at 2½
P.M., northeast corner 8th and Callowhill streets. Mr. Row
bottom, Chairman.

The Fourth Association holds meetings every Sunday at 7½ P. M. in the hall northeast corner 3d street and
Girard Avenue. Mrs. Minnie Brown, President.