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The Spiritual Rostrum.

and Elsewhere, etc.

## SPIRITUAL DRIFTWOOD.

(BY PHŒNIX.)

Discourse Given Through the Mediumship of MRS. CORA L. V. RICHMOND, At Chicago, Ill., Feb. 16th, 1890.

(Reported for the Banner of Light.)

INVOCATION.

Infinite, Eternal God! Light of the universe, Life of every soul; all-bountiful as giver, all-powerful as guide and protector; Thou living, eternal God; unto Thee, Infinite Spirit, Thy children would turn in spirit, praising Thee for every blessing; not alone for the visible which passeth away, the transient, earthly life which is shadowed by the night of change and death, but for the light that can never be eclipsed, for the day that is never quenched, for the glory of eter nal truth, and wisdom, and love. They bend in praise before that innermost altar, each heart remembering its own blessings, each one aware that by whatever path of change or experience they may be brought unto a knowledge of the light, still all ways lead unto Thee, all paths tend toward Thy Love and Light May they remember that while in the shadow still the strength of Thy light is there; and may they know, though they seem to walk in weakness, that there is abundant help, that Thy ministering spirits and angels are ever near; that although they are present to guide and assist, each heart and each spirit must find the pathway, must learn to walk toward the light alone. May every heart and life turn in praise unto Thee, even as angels who have conquered time and sense praise Thee without ceasing in the realm immortal. Amen.

# DISCOURSE.

his house upon the sand, and the wise man | time. No doubt the Presbytery that hopes to who builds his house upon the rock, is familiar | abolish the sterner articles of their creed (or to you; yet there are many who do not heed | to make them still more firm) finds itself in the the admonition, as well in the spiritual as in the material world. The frequent disasters on the seaside, in the gorges among the hills, prove and light, the renewal of the liberties of the that man does not heed the warnings of nature; that where torrents are liable to come forth he does not always realize the danger. The overflowing spring-tide, the freshets, forever renewing the life of earth, do not warn him not to build along the river banks too near the overflowing waters. That which was a joy to the ancient inhabitants of Egypt, the overflowing of the waters of the Nile, was a great sorrow to other countries, where they were not dependent upon such overflowing for the fructification of the soil.

If you pass along the shore after a storm you will notice what refuse is washed there: wood, bits of plank, possibly portions of wreckage everything that can be moved by the waters. Not only is this true of light, floating articles. but rough rocks are worn smooth by the action of the waters. On the coast of Massachusetts is one small beach where every rock is oviform or circular. At other places along the coast there are strewn portions of trees, roots and branches, all making a most picturesque appearance and warning every one that in high tide or in storms there is danger; that there can be no permanent abode near so boisterous a sea; only an eagle can build its nest on the highest orag overhanging the waters. Sometimes even then the high spring-tide waves will sweep up and destroy the nest.

Although these flood-tides increase the sources of commerce, you find great danger in the ravines and smaller valleys because of the melting snows and the sudden rise of small streams that burst their bonds; and you will find in many places that the streams have been choked by the accumulation of driftwood, and that unless this is removed there is danger to the surrounding country; hence, many times, farmers are obliged to assemble to drag away and burn up this driftwood, that the streams may follow their courses, and their farms not be endangered.

In the material world there is always an accumulation of refuse, something that nature seeks to destroy, and that is necessary to be destroyed for the furtherance of her work. In the mental and spiritual world this has a parallel. People do not sufficiently understand that there is a continual accumulation of mental débris, refuse thrown from their nature that must be destroyed. The mind, the human spirit in the human form, is liable to be choked with this accumulated débris. Then when comes a sudden flood-tide of inspiration, or, the vision being opened, the flood-gates of the skies great; it is bearing souls on to eternity; it is has succeeded in governing himself. The temremoving all that may stand in its way, and pests which people seek to avoid or meet with

theory, must needs give way before the floodtides of this truth, as upon the seashore that which is too near the accumulating waters must necessarily be destroyed.

As it is intended that nature's boundaries shall be observed, and that man shall either avoid the places of danger, or be strong and intelligent enough to encompass them, so it is intended in the spiritual realm that the great tides of inspiration shall flow toward the earth, and that if, perchance, the foolish man has built his house upon the sand, he is not to be spared at the expense of the whole world; and if the individual has made his ship of such material that the waves and rocks can dash it to pieces, he must expect that this will occur. There is nothing more secure than spirituality. but there is nothing more dangerous than to strive to battle with it, or even to endeavor to prevent its onward march, either in the indiridual life or in nations.

When John Brown started the raid for which his life was sacrificed, no one dreamed that before slavery could be successfully abolished millions of treasures and hundreds of thousands of lives would be sacrificed. Perhaps had he been a little more successful, then the war need not have come; but that was not the human way. Neither the words of warning of the abolition leaders, nor the one stroke that seemed to signify that the day of freedom was near at hand, served to warn the nation.

When Mr. Lincoln set his hand and seal to the Proclamation of Emancipation, written in tears of blood, the flood-tide had overtaken the nation; the nation was not ready, and the result was the sacrifice of all the lives that were swallowed up in the war. If the warning voice of William Lloyd Garrison or that of Wendell Phillips-dangerous men as they were calledhad been heeded, none of this calamity need have come; but the house protecting slavery was built on the sand, close beside where the encroaching tide of freedom was sure to come. and politicians could not understand that slavery was to be abolished even at the sacrifice of all these lives. Whether we are to regret it or not, whether to wish it had been otherwise or not, it is not the province of this discourse to discuss; but the lesson is none the less apparent; he who runs may read it, that if there is a wrong on the way, and truth is approaching, the wrong must recede or the truth will overtake and destroy it.

In the case of religious disturbances there seems to be still greater reluctance on the part of human minds to understand the onward march of freedom in human thought, and that inspiration is not crystallized nor placed within the boundaries of creeds and dogmas. The whole history of the world declares it, yet undoubtedly the churches think to be as immov-The parable of the foolish man who builds able in their boundaries of creed as in any past dreams of such a thing to-day proves what is "No, Molly, I dare say not. You have been same position as others have, feels the onward tide of this approaching influx of spiritual life consciences of the people that that which will not yield to it must inevitably be overthrown. Whatever the result of the particular denom-

> inational difference may be, or even ecclesiastical powers that resemble the form of theocracy, it is still unquestionably true that the flood-tide of spiritual truth at the present time affects most seriously all forms of religious dogma and creed; and it is because of that serious effect that there is a bending and vielding; on the one hand the modification of creed and dogma, on the other an effort to maintain creed and dogma in their integrity, even at the

expense of breaking the church asunder. It is interesting to watch how human institutions, presided over by individuals who do not wish to move, will resist the encroaching tide. You see people clinging to their habita. tions along the river front when they are warned of the rising tide; you see them hoping the tide will stop a little short of their dwellings, or, if it enters, it will not encroach upon the upper rooms; it is only when the torrents are fully upon them, when there is a great rush of waters, and everything is in danger, that they take alarm. It is equally perilous to remain or stem the tide. It is only the experienced mariner that heeds the warning, the low line of cloud along the horizon on a pleasant day and when some inexperienced landsman says: 'It is fair weather to-day. Captain." he shakes his head ominously, for he knows what the cloud-bank he sees portends. It is only the experienced leader of the caravan on the desert that knows when the simoon's deadly breath is in the air, long before any of the travelers know it; he prepares the camels because of the warning. All dismount; all get as near to the surface of the earth as possible, seeking thereby to escape the greatest disasters of the storm. It is only the mountaineer, accustomed to the various cloud-changes in the mountains, who can tell when there is danger lurking around the mountain's brow. for he knows what form of cloud-caps portend the storm; he knows the mists in which the traveler will be lost, and when to expect the violent tempest. It is safe to heed these general warnings. It is a wise provision of your nation to give warnings, as far as possible, of the approaching tempest; even though these are not always correct, sufficient indications are already known to safely presume that the time will come when every tempest will be foreseen, when the changes and deviations of winds and waves can be clearly known. That are set free, beware! Weak natures are liable time will precede only a little the power of to be overcome; the power of this flood-tide is man to govern the winds and waves, when he

whatever is weak in creed, dogma or individual | adequate perfection are, of course, inevitable in the present state of the earth's unfoldment; but undoubtedly the time will come when the winds and waves will be obedient to the will of man, as the smaller forces now are, although he must be obedient first unto the mandates that are highest; that which will enable him to be submissive and subservient to the superior power will enable han to conquer the material elements around him. It is strange that people consider that fix-

tures, even in the habitations, or in the mind, or in a general way, are necessary. It is true the abode is convenient; it is true that while it is inhabited by a loying and harmonious family it is home; but to suppose that a building is home; that a spot of ground is home; that nothing can change; that a place, as a place, is where the affections centre, is to fix one's affections on the most transient, fleeting foundation. The removal of one from earthlife, the separation to distant lands of the family, constitute a sufficient breaking up of the home. You have but to go back to the deserted habitation to prove that it is but an empty shell, and valueless without the affections that were enshrined there. Creeds and dogmas are very similar; intellectual opinions are similar; and the wisest scientific man tells what he knows to-day, but makes no profession of being able to maintain those opinions to-morrow. Science is the one thing which is permitted to change every day, and it is because this change is not resisted so constantly by bigots in science as in religion, that the progress of science in the world has been so great, that human inventions and discoveries have been so rapidly utilized. But for that, and because of the bigotry that still holds sway, no inventions would be secured, no new discoveries could be proven. Notwithstanding the lives of many great men have been sacrificed in an age of bigotry because of scientific discoveries, it is none the less true that you are now enjoying to the fullest extent the value of those discoveries; that electricity, steam, the printing-press, all forms of rapidly communicating thought and physi-

discovering a motor moved/by them. It is some fifty years or more since a few zealous minds, intent on anticipation of the future, imagined that they could, by a peculiar combination of magnetic and electrical forces. in connection with certain harmonious human beings, produce a motor power that could be sense, and I have no faith in them myself. If governed by human volition; this was in no anything was to be gained by it I would willwise possible then, and may not be possible in | ingly invade the old house; but as there is n't, many years-possibly never without the inter- I have not troubled myself to go over it." vention of spiritual power; at the same time, the fact that in the realm of science any man as a home. I had n't heard of it."

cal transmission, are being secured; that

even while I speak the solar engine is almost

possible, and a French savant has victoriously

penetrated into the realm of powers of mind,

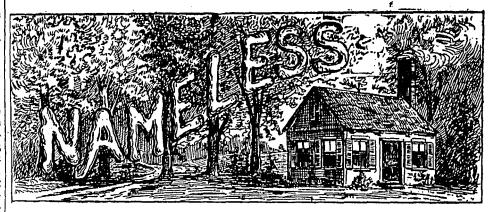
Move your walls and barriers a little further from the encroaching waves; take your habitations of spiritual and mental safety away but one of the farmers from Ayer, driving from the gorges and ravines; secure yourselves. not behind walls and entrenchments, but upon heights that are open, broad and clear: for the only safety is on the deep, or on the broad table lands. The sea is very kind to those who trust the boundless waters, but if the terrorstricken mariner is so unwise as to skirt the shore that he may be near to safety, he is therefore much nearer to danger: likewise he who snuggles in the valley when the storm approaches; the broad, open space which nature requires for the full expression of the majesty of the storm is often the safest, and people are more secure on the open plain than in the narrow gorge or sheltered ravine.

Behind the entrenchments of human bigotry and creed are many weaklings; they seem to be a place for temporary safety, for security for a period of time, and no doubt are intended to be such. I do not decry creeds and dogmas per se, for the simple reason that I believe them to be states of human childhood, where some kind of protection or authority is necessary. There is a state of mental infancy when authority must be absolute; there is a state of comparative growth where the authority must be comparative: each creed, each separation from creed, is but a step from the state of infancy to childhood, from childhood to mature years—finally, when the full possession of the power of mind has come that possession must indeed be free from every barrier of creed and dogma. While people are resting in these entrenchments and places of security, there is also a great responsibility; when any agitation takes place these helpless ones are either driven by despair or fear into greater danger, or press wildly around, asking for guidance.

In Spiritualism there has been little of this, for the very reason that so few, compared to the masses, dare to take the step that places them on the height or beyond the tide-line of danger. When one takes such a step, then, of course, there is no longer danger that the spiritual truth will overthrow dogma and creed, or that there will in the individual life be any lack of security or lack of safety. But, like every other movement, Spiritualism has had its driftwood, not to the degree of impeding its progress, but to the degree of presenting along the shore-line many wrecks of individual theories and dogmas, possibly the seeming wreck of some of the individuals—but the mind or theory of individuals should be so fashioned that spiritual truth cannot wreck them, or they had better be wrecked. Many people are frightened when they see the floating remnants and débris of these shattered theories, these falling creeds. I remember quite well, in the earlier years of Spiritualism, there were more of these extremes than now.

[Continued on third page.]

## Literary Deyartment.



Written Especially for the Banner of Light,

BY MRS. M. T. LONGLEY.

CHAPTER I.

"Who Can it Be!"

"A little fire kindles into a great blaze sometimes, which grows and spreads until it consumes a whole city," said old Dr. Parsons to his wife, as he stood warming his hands at the cheerful open grate in his cosy sitting-room, after coming in from a long and cheerless drive through the wintry twilight of a gray November dav.

"What do you mean, John? You have heard something new, I am sure." And kindly Mrs. Parsons looked up at the big, genial doctor, as she proceeded to pour the fragrant tea and to uncover the dish of steaming toast that stood waiting their evening repast.

'Why," seating himself and helping his wife liberally to the good things before them, "the whole village is aroused, and every house but this, I do believe, wife, is ablaze with gossip and speculation. Some one reported in town this morning that the old cottage in the Peesley woods has at last found a tenant. No one seems to know who it is that has dared to invade the old, disreputable hut. It has stood so long vacant, and has gained such a reputation for being the scene of ghostly visitations, that I verily believe not one of the villagers would step over its threshold for love or money. Of course the stories concerning it are all non-

"But you say, John, some one has taken it

too busy at home to-day to stir out; but the air is thick and blue with the talk that's round town to-day. No one has seen the new tenant; over to the village this morning, noticed white curtains at the windows of the old Peesley hut. and actually saw smoke curling up from its chimney; so, of course, some one has taken the place. There was no footprint or mark of wheels in the snow around the place, and that is commented on, some even going so far as to say that it is a 'ghost,' that has come to stay: but as fresh snow fell through the night, I don't know as it is very wonderful that no trace of footsteps can be seen. I'll warrant von. wife, it is a veritable human being that has moved into the place, and sick enough he or she will be of it before the winter's through." And the doctor fell to his supper, with an appetite sharpened by his long encounter with the frosty air.

As the medical man of the place had said, the village of Bridgton—which was really quite a thriving portion of the town of Ayer, and connected with that place by a bridge over the stream that ran between the two spots-seemed all alive with gossip concerning the mysterious person who had entered the Peesley woods, and found a shelter in the old house; and as the days passed by the gossip only waxed louder and more strong, for although it was plain that some one was really living there, yet none had seen the inmate, or learned aught of its business in that quarter of the world.

"It must be a woman," the gossips affirmed, for on several occasions female garments had been seen fluttering in the wind upon a line outside the old house; "but what in the name of common-sense should bring a woman there, and how can she get her supplies through the woods in the winter time?" they asked each other, but without satisfactory reply. Some said that the woman was old and ugly,

and had hidden herself from the world because she had no kith or kin: and stories were told that she must have plenty of money hidden away—"an old miser," said they, "and the less we have to do with her the better for us all."

Tom Green, the strong and sturdy son of farmer who lived on the edge of the wood. often went by the old hut on his way home with a load of wood, and from him were gathered some of the stories that had gained currency-with many striking additions-in the village beyond. Now and then it was reported that the mysterious being at Peesley's, who never went anywhere, and who never opened her doors to passers-by, or responded to the knock of visitors, was a young and handsome woman, and that she had transformed the inside of the old house into a bower of beauty and refinement by the dainty belongings she had brought with her from the great unknown. For several who had chanced to go that way had mentioned having caught a glimpse of a fair face, young and beautiful, framed in by a fined to her home with a severe attack of rheu-

wealth of sunny hair; and even the old doctor had told his wife in confidence that he had twice seen "a hood of silken gray, set around with snow white fur"-"eider down, more like," his wife thought—"hanging upon a nail beside the cottage door."

Mrs. Parsons was the soul of benevolence and motherly kindness, and her heart yearned over the stranger-young and friendless as she might be-living alone in that cheerless place in the woods; and twice, during that winter, on a sunny day when the roads were in a passable condition, she had persuaded her husband to take her out to the hut in the woods. But although the old doctor and his wife knocked long and waited patiently, there came no answer to their summons, and for all that they could tell there might have been no human creature within a mile or two of them.

The soul of the good woman was troubled; it was clearly her Christian duty to reach that lonely inmate, but evidently she was not want ed, and all she could do was to turn away with a sigh. "If she would only come out on the Sabbath day," lamented the doctor's wife: something's wrong, or she would find her way to church when the weather is suitable; but no strange face is ever seen there, and Milly Brown, the minister's wife, tells me that she and the minister have tried time and again to get into that house, without success. There is something very queer about it all, and I think the men ought to take action and find out what it is."

But no action was taken, either by forcing an entrance into the house, or in any other manner, and the days passed on without revealing to the inhabitants of Bridgton the secret of the Peesley woods. Now and then a rumor floated out upon the social atmosphere that the mysterious stranger was not a woman at all, but a man, young and strong and hardy, probably some one in hiding, perhaps a criminal eluding justice-for once or twice in the most severe weather that the winter brought, the figure of a man, well concealed in a rubber outer coat and high-top boots, with a soft slouch hat pulled far down over the brows, was seen making his way through the woods toward the little forlorn habitation; and those who were most superstitious among the villagers ventured to affirm their opinion that the being who wintered there was neither mortal man nor woman, but was an unnatural creature who could change its appearance at pleasure, and present itself in whatever form it desired. For many years the old house in the Peesley

woods had been uninhabited. It had, in former days, been the residence of an old man named Peesley, who had claimed to own the woods surrounding his hut, and who had lived and died alone, respected but left unmolested by his neighbors because of his evident desire to shun all companionship. Where the man had come from even the oldest inhabitant of Bridgton could not tell; and when he died no papers or documents of any kind could be found in his miserable dwelling to indicate who or what he had been. Gradually the old house fell into decay, and it was said that on stormy nights strange noises could be heard issuing from within its walls. More than one lover of story-telling declared the spirit of the old man walked at night, and that he could not rest quietly in his grave: And so the house came to be shunned by the people, although the woods surrounding it were used to furnish fuel for the fires of more than one family that dwelt in their vicinity.

As we have seen, there was now a new topic of gossip and of speculation provided the good people of the place, in the fact that although the Peesley cottage was evidently occupied, yet nothing could be learned concerning its inmate; and this continued to be a matter for conversation through all the long months of that winter of which we write. But as spring approached fresh fuel was added to the flame already burning in Bridgton. Something marvelous had occurred, quite out of the ordinary experience of the good people. Sarah Hines, a poor working-girl of the village, had been stricken down with a low form of typhus fever, and so frightened had the neighbors become over the approach of the disease that those who, under other circumstances, might have attended the sufferer, left her to her fate. Only Dr. Parsons and the Rev. Mr. Brown attended the girl, ministering to her needs as best they could, but sadly feeling the need of womanly assistance and advice. Mrs. Parsons, the doctor's kindly wife, was at the time con-

matism, and the minister's helpmate was a lundred miles away, paying a long-promised visit to her widowed mother in another State.

The fever had taken a very serious turn with from the place in which she lay, and equally impossible, it seemed, to allow the patient to remain.

"If we only had some woman to watch and nurse her," grouned the minister; to which in hand; "I have prepared the draughts; you the doctor energetically replied: "We must will find the directions clear and simple. I have. I will scour the country myself this very night until I find a nurse who will take charge of this case. All the women hereabout are scared to death, either for themselves or for fear their children will take the fever, and we can't get any one in the village to come. But if Aver do n't hold some suitable person, then I'll push on and look further, for a nurse we must have to-night. It's beyond all barbarism, let alone Christian intelligence, to allow the poor thing to suffer like this for want of proper care. Why, the very heathen would do better than we have done.

Even as the good doctor spoke, relief was at hand; for in the open doorway of the humble room, emerging out of the gloom of the narrow entry beyond, appeared a female figure. clothed in white, no outer covering upon her shoulders, and only a snowy hood or fleece upon her head. Her blue eyes shone like twin stars, and her ruby lips were parted with a smile, sad in its sweetness, as she stepped forward and stood by the side of the astonished men, gazing down with tender compassion up- alone." on the flushed face and tossing form of the sick girl upon the bed.

#### CHAPTER II. She Came Like a Flame of Light Out of the Vast Unknown.

For a moment the strange visitor gazed in mute silence upon the tortured features of the sufferer, then placing her slim white hand upon the fevered brow, she made several passes across the forehead, and to and fro over the face of the sick woman. At each stroke of that magnetic hand the tossing and muttering grew less, and in a few moments the restlessness of the patient seemed wholly to subside. and a dim, refreshing influence, sweet, yet undefinable, pervaded the humble room.

As yet the intruder had taken no apparent notice of the two men who stood beside her. nor had either of them ventured to make a remark while she was giving that gentle treatment, which seemed alive with healing and restfulness to the woman upon the bed. Held as by some mystic spell, the gentlemen stood transfixed, feeling, yet not able to define, the subtle atmosphere of the being who had come. from whence they did not know.

She was young and beautiful; her clear, almost transparent features were as regular and symmetrical as chiseled marble, and almost destitute and suffering. You desire to know as white; the large blue eyes were fringed with long and curling lashes, and they held in their depths a light that did not seem of earth, so brilliant and yet so tender was its glance. The abundant and shining folds of hair which crowned the finely shaped head of this mysterious maiden were coiled in heavy rolls beneath the white, fluffy shape that covered them, and one could see without being told that this was a creature of rare mold and spirit. She was tall and willowy in stature, with graceful carriage; and the white curves of her heavy serge dress fell around her figure in dainty folds, shining through the gathering gloom of the twilight, and carving her form out of the shadows like an image of beauty and light.

But presently the spell which held the men was broken, as the stranger, without turning her gaze from the prostrate form on the bed, said, in a low voice: "You need not fear, sirs. to leave your charge with me through the night. I will take care of her, and watch closely every symptom that appears.'

he, in earnest tones, "we are glad of your as- Of course she is a human being, but whom?" sistance, madam; but do you know what a risk you take? This is a malignant case which may affect you with its taint, and--"

"Sir" - and the rich, sweet tones of the speaker's voice vibrated with strange intensity-"I have no fear; nothing can harm me, neither disease nor death itself. I will care for your patient with the utmost solicitude. I will do my best to win her back to health and strength. Give me your instructions for the night, and I will follow them faithfully. Although, I assure you "-and a slow, sweet smile hovered around the lips of the stranger as she turned toward her companions-"that I place more reliance in the curative agency of my hands" (holding them up in the deepening twilight) "than I do in drugs and draughts."

The doctor did not take offence at the frankness of her remarks. Indeed, he could not had they been more plain in their opinion of the inefficacy of his potions. There was something so impressive, and yet so strange and weird-like, about the being before him, that had it not been for his practical and positive, even skeptical nature, the old physician might have believed her to be a visitor from another

"There will be but very little to do," said he, "except to watch closely for any new symptom; should a change occur for the worse, it will be about midnight, and it will be highly important that new remedies-which I shall leave on the mantel, with directions-be administered. Should the patient continue as she is now"-and a tone of approval crept into his voice at the quiet state into which the sick woman had fallen under the touch of her new attendant-"there will be nothing to do but to place the drops every hour between her lips, which I shall leave on the stand by her side."

While the doctor had been speaking the minister had busied himself in lighting a shaded lamp, which he placed so that its rays fell directly upon the figure in white by the bed, even though they did not touch the unconscious patient upon it; and now the reverend gentleman stood studying the form and features of the lady, who replied to the physician: "You may trust me, sir. It shall be my duty to attend faithfully. I will count it a privilege to help you rescue this poor woman from the jaws of death."

The doctor, in his professional zeal, and in his gratification at finding a nurse so close at hand, did not stop to question further the wisdom of this woman, young and beautiful, and he thought, "she looks like one who has lain evidently refined, thus exposing herself to the in a coffin and been placed among the dead;" disease; but the minister did not consider the matter settled, and, as his friend turned to prepare the medicines of which he had spoken, Mr. Brown stepped forward, and in a tone of solici- beauty which one might love to gaze upon. In tude said: "My dear young lady, if you have a few well-chosen words the nurse repeated no fear for yourself, have you none for the the history of the night, and received fresh infriends whom you will meet outside this house? There is contagion in the air, and in coming ance of the day. In response to his inquiry if into this room you expose yourself and others she did not wish to be relieved of her watch to to much danger."

"Sir, there are none to be affected by my course. I meet with no one; I shall carry disonse into no home-I am alone. As for myself, I do not fear contagion; it will not reach me; the poor girl; it was impossible to remove her I know that I am safe, and I desire to do this work."

"We are very glad of your timely and valuable aid, believe me, madam," interposed the doctor, coming forward with spoon and bottle feel that I can depend upon you. I wish that the place had better accommodations for a nurse, but you will find plenty of fuel in the closet for your fire, and I will send you a bottle of wine for your own refreshment if-

"Do not trouble yourself to do so. I beg of you. I never take stimulant of any kind. shall do very well, and I need nothing."

"Pardon me, lady, if I seem intrusive; but may I venture to inquire your name, and where your home may be?" said the minister courteously.

"I am nameless," was the strange reply; 'my home only may be found in mansions not of earth. Sir, I believe you are a minister of the gospel, and I may tell you that here on earth there is no name, no home for me. I wait until I shall be called back to my portion in the heavenly world."

"Lady, you startle me; surely you have friends, a home, all that is near and dear to the human heart. You, who seem so cultivated and refined, are not left to wander the earth

"I am alone; I do not wander the earth, but I wait in my little cot till the summons shall come to me. I have passed through death and the grave; I have seen the sights and heard the sounds that only those who have surmounted death can know. On earth I am nameless here I have no continuous abiding place; I am sent back to do a work and to fulfill my mission. Then I shall pass on."

There was no tone of madness in her voice only a sweet solemnity that awed while it thrilled her listeners. There was no gleam of insanity in her eye, but a far-away look, bright, yet dreamy, as if she truly did see sights not known

"Gentlemen, I am not a morbid enthusiast and I am perfectly sane; you will see that my pulse is normal and my temperature even, doctor; I know my words must seem very strange to you, but if you will trust me I shall not fail you in my work. Sometime, perhaps, I will give you both, under the seal of secrecy in your professions, an outline of my experience, but not to-night; we are strangers yet, and must know more of each other first. You are both engaged in humanitarian work-one as a healer of bodies, the other as a ministrant to spirits. I, too, am sent here to do my part. I wish to aid you where aid is most needed, among the my name, but I have none to give you. If you must have something to recognize me by, call me 'Helper,' and I will be satisfied."

And with a gesture of dismissal the lady turned from the astonished men, once more toward her charge, who still lay silent and motionless, with a quiet, restful look upon her counte-

Without a word the doctor and the minister took their departure. There was nothing more to be said to the mysterious nurse; evidently she was sufficient unto herself; and her own rare magnetic personality, that which had stilled the uneasiness of the sick woman and brought her into a state of restful slumber, was not lost upon these two men, who, in spite of their professional positiveness, were bound to acknowledge the rare charm of her pure pres-

"Who can she be?" inquired the minister of his companion, as they stepped outside the door into the sharp and darkening atmosphere. 'She seems like an angel of light sent out of The doctor took a step forward. "Ah!" said the great beyond to aid us in our extremity.

"I do n't know who she is, Brown," returned the doctor, somewhat brusquely, "but I know where she comes from, at present, anyway. She is the mysterious tenant of old Peesley's hut. How she can abide in that hole I can't see, but there she lives, nevertheless. Some dreadful calamity or fate has driven the sweet thing out of the world, but it's not of her doings, I'll warrant."

"You don't think, doctor, that this beautiful creature is the inmate of Peesley's cot, and that she lives there alone? Incredible!" "Not a bit of it; that's her place of refuge.

No wonder she said she had no home! I should

"But what can be the mystery attached to such a cultivated person? and what did she mean by saying she had passed through death and the grave? There was no levity or mockery about her words," persisted the

preacher, with a perplexed and uneasy air. "Levity! Mockery! I should say not. The poor child has waded through great waters of tribulation, no doubt, and that is what she meant. Let her alone, Brown, until she is ready to relieve her mind. You can't force her confidence. She has come to us like an angel of mercy in our strait, and we are glad of her assistance. As for the rest, we can wait There's no deception about her. She is pure and good, I'll stake my life; and if she was n't she could n't do any harm beside Sarah Hines's poverty-stricken and infected bed. The woman, whoever she is, risks all, and gains nothing by thus exposing herself. She is one out of a thousand for rare courage, and some day we'll

know more." So saying, the old doctor grasped the hand of his companion in good-bye, and turned down the road leading toward his home, while the minister passed within the gate of his own

territory. The next day Dr. Parsons found his patient much improved. The crisis of the disease had passed, and his experienced eye marked favorable signs in the languid and pallid face upon

the bed. The new nurse was at her post, the long, loose folds of her white gown appearing as fresh and unwrinkled as if just taken from a closet peg. She welcomed the physician with a half smile of greeting, but hers was a face to which an expression of merriment must have been rare. In the full light of day the doctor was struck by its peculiar whiteness; "surely," but the sweet curve of the coral lips and the bright light of the azure eyes redeemed the countenance of all ghastliness and gave to it a structions from the physician for the attend-

plied in the negative, explaining that she had brought a few necessary articles with her the night before, which she had deposited in an empty closet when she entered the house. As for her recreation she had twice taken advantage of the quiet slumber of the patient to snatch a few moments' change out in the morning air, and this was all that she required. The doctor had brought some food with him from home and he assured his helper that he counted. home, and he assured his helper that he considered it his duty to make her as comfortable as circumstances would allow.

During the remainder of the week Sarah Hines improved wonderfully under the magnetle care of her attendant, and the doctor spared no pains in admitting it to be the best case of improvement he had ever seen. Mr. Brown called several times, not only because he took a pastor's interest in the sufferer, but also that he might see and study the quiet nurse, who impressed him more and more favorably as a woman of pure and exalted nature; and on the Sabbath following the minister preached what Doctor Parsons declared the most eloquent sermon ever given in the village, upon the duty of admitting strangers, for by so doing we may entertain angels unawares.

[To be continued.]

# Banner Correspondence.

#### Massachusetts.

BOSTON. - A. S. Hayward writes: "A worthy woman, who is a Spiritualist, in whose statements implicit reliance may be placed, called on me a short time since, and said that twenty years ago while sitting alone in her house, unentranced and in full possession of all her senses, she beheld two spirit-children who had temporarily assumed visible forms, or as it is termed, materialized; she also heard their voices. She had not at that time heard of this special phase of spirit-manifestation—now com-paratively well-known—which makes her state-ment of what she then witnessed all the more ment of what she then witnessed all the more forcible and impressive. She further said that she had upon several occasions when suffering severe pain been relieved by the pressure of hands which she distinctly felt, when no visible person was near her; and added as another interesting incident in her experience: 'Some time ago a few friends convened to hold a sanother for the pressiligation of full forms. time ago a few friends convened to hold a séance for the materialization of full forms. A cloth was placed across one corner of the room, and the company sat in front of it. I sat behind the curtain, but shortly after found myself sitting at the rear of the company, without any knowledge of how I reached there. The last I knew I was in the cabinet, and those outside of it declared they could not understand how I passed them, they sitting closely together.'

together.'
Evidently the woman has wonderful spiritual gifts, which with permission might be utilized for the benefit of the cause of Spirit-

ualism.

Mr. H. C. Young and wife, entire strangers to Dr. Stansbury, had a desire to have a sitting with him. Before leaving their home they prepared twelve pellets, with the names of spiritpared twelve pellets, with the names of spirit-friends written thereon; the séance occurred on Feb. 24th, and on the 28th the results of their experiences with Dr. S. were related to me by Mr. Young: A spirit by the name of Ste-vens first manifested, and wrote his full name, also that of Mr. Young. During the séance my informant and his wife received remarkable pellet tests, also through independent slate-writing, and not a failure disturbed the satis-factory course of their séance.

Doubtless Mr. Young—who is a man of high standing in this city and State—being of a mediumistic temperament, and kindly dis-posed to the intelligent powers operating, re-ceived much more than would have been the case had he been of an exclusive tempera

case had he been of an exclusive tempera ment, or had exhibited a haughty and skeptical manner toward the phenomena appearing. I was conversing recently with a lady on Spiritualism and its phenomena; she is the soul of honor and truthfulness; she briefly related to me the experience of her sister (who is now in spirit-life) with the mediumship of the late Charles H. Easter: ate Charles H. Foster:

Twenty persons attended a séance gotten up by friends, and all wrote names of spirit-friends upon pellets. Mr. Foster took each pellet, one by one, and placed it to his forehead; none of the members knew their own pellets, as they were heaped all together upon the table. In her sister's case he put the pellet she wrote to his forehead, and could get no response; when he immediately unbuttoned his wristband and rolled up his sleeve, and there appeared upon his arm, in blood-red letters, the name of her aunt, who had been in spirit-life many years; she was named for her, and her name was not written in the pellets at all. The manifesting intelligence thus took the matter of this test outside and beyond the sphere of so-

this test outside and beyond the sphere of so-called mind-reading.

In justice to facts, as I have found them, and as a close observer, it seems to me that we should apply the touchstone of reason to all things of a phenomenal nature presented for our consideration. We should try the spirits by honorable investigation, and accept what common sense indicates to be truthful. While it is undoubtedly a fact that some persons have it is undoubtedly a fact that some persons have a natural capacity for discerning truth from error, which transcends that given to others, yet I feel that no inquiries which are based on honest motives can fall far short of receiving reliable replies from the denizens of spirit-life."

HAVERHILL.-W. L. Jack, M. D., writes: "I find the BANNER OF LIGHT has a circulation among the best of the good folks of this town, many of whom are yet attached to the church, but for the Truth go to the columns of THE BANNER for light. In the churches are newly developed mediums, even in the Ortho-dox church as well as the Unitarian. Spirit-ualism is growing, and is being earnestly sought for by the multitude."

WOBURN .- "S. R. D." writes: "In THE BANNER of Nov. 30th, 1889, W. H. Randall, in reviewing objections to 'Looking Backward,' makes statements that are timely and to the

reviewing objections to 'Looking Backward,'
makes statements that are timely and to the
point; he seems to believe we shall pass the
point of change over an unruffled sea—peacefully, by the ballot box. Earthly power do n't
generally give up that way. When a pressure
is put on the lion's tail to keep his paws from
the coveted prey, there will be a good deal of
growl and some roar. But we hope and think
the revolution that is sure to come will be
brought about without brute-force, because of
the overwhelming numbers believing in it.

Some years ago we were informed from the
spirit-world that this thing we called a Government, or Ship of State, would go down suddenly beneath the waves and sink wholly out
of sight, leaving only darkness impenetrable;
but light from the spirit-world would ere long
aid us in forming a government having the
seal of the Eternal upon it: a 'Ship of State'
that should endure through all the stormy seas
of time. I think it is nearly a year, perhaps
more, since we were told through Mrs. Richmond that 'certainly within three years this
country will pass through a crisis.' The
coming condition must be that 'spectre' Emerson says haunts us: 'Clothed in beauty at
our curtain by night, at our table by day;
the apprehension, the assurance of a coming
change.' Another quotation from Emerson,
published twenty years ago, is also pertinent:
'Many things betoken a revolution of opinion
and practice in regard to manual labor of the
world more equally on all the members of society, and so make the labors of a few hours
avail to the wants and add to the vigor of the
man.'—'Society and Solitude,' pages 104-5."

ATTLEBORO'. — "Senex" writes: "Mr.
Henry H. Warner. inspirational lecturer and

ATTLEBORO'. - "Senex" writes: "Mr. Henry H. Warner, inspirational lecturer and platform test medium, closed his engagement ance of the day. In response to his inquiry if she did not wish to be relieved of her watch to go for some of her own belongings, she re-

#### New York.

NEW YORK .- N. E. Gates writes: "Having been favored with an opportunity to be present been favored with an opportunity to be present at many scances of late, I desire to let The Banner readers know of the wonderful progress that has been made in a comparatively short time at those held by Mrs. M. E. Williams. She is a striking example of spirit education. Spirit Holland being her teacher, she has acquired a knowledge of the philosophy and laws governing the same to a surprising extent. Mrs. W. is not only feeding the multitude at her scances, but has had calls from all over the country to speak for societies. Owing toher engagements in this city she has been unable to fill any except those near New York. Last Sunday, Feb. 23d, she spoke in Newark to a good audience with great acceptance—so much so that an editor of a secular paper arose and warmly commended her, and begged she would let him have her manuscript for publication. Unfortunately, she told him, she did not speak from manuscript, she only had a few heads of the subjects treated.

Mrs. Williams, notwithstanding her arduous duties in the cabinet, is now presiding over the Sunday afternoon meetings held at Adelphi Hall, giving her services free, and by her inspired words teaching mortals to come up to a higher intellectual standard, and seek to know the scientific truths that lie all around them. It seems to me that all mediums should be encouraged to take a higher stand, and become teachers as well as instruments. I am surprised at the apathy that seems to be upon so many who are constant attendants at Mrs. Williams's scances, where they are receiving the highest philosophy—to say nothing of the spiritat many séances of late, I desire to let THE

liams's scances, where they are receiving the highest philosophy—to say nothing of the spirit-forms that appear and are recognized; yet we hear nothing from them. What is the reason?"

#### Pennsylvania.

PHILADELPHIA.-Lina M. Hoffman (514 Chatham street) writes: "The Woman's Progressive Union of Philadelphia had its first lecture on the 18th ult. in the Mercantile Li-brary Hall. The meeting was a success. The brary Hall. The meeting was a success. The address, by that eloquent speaker, Mrs. H. S. Lake—subject, 'Nationalism,' from Mr. Bellamy's 'Looking Backward'—was repeatedly applauded by a select and appreciative audi-

applianced by a select and appreciative audience.

The members of this organization of active workers for higher spiritual, ethical and physical culture—especially the elevation of woman—wish to raise funds for a structure in this city wherein to proclaim the Spiritual Philosophy theoretically and practically, including all other branches of progressive education for the reform and development of soul and body as are consistent with natural and universal laws are consistent with natural and universal laws and scientific research, thus creating better elements and conditions for life.

Though but two years in existence, and ecuniarily in humble conditions, this brave little band have grown to a membership of one hundred and fifty women, with a capital of twelve hundred dollars — managed only by woman, through woman and for woman, and beneficial for their children, all Spiritualists and truth spakers of Philodolphia

beneficial for their children, all Spiritualists and truth-seekers of Philadelphia.

This statement will, we hope, bring us aiding friends for the grand educational object; if sympathizers and philanthropists will cooperate financially, we shall succeed. Any amount, however small, in aid of our building fund will be appreciated by the 'Woman's Progressive Union of Philadelphia.'"

#### Oregon.

PORTLAND.-We are in receipt of a series of resolutions-signed J. A. Ordway, President, E. P. Brown, Secretary-passed by the First Spiritualist Society of the above-named city, setting forth that its great object and aim is to advance the cause of Spiritualism; to which end every effort will be made in all its public meetings to prove by argument and through reliable mediums "the fact that we can communicate with those who have passed on to the higher life."

To this end all work directed to the advance-

nent of the grand idea will be encouraged by its officers and members; while vituperative attacks upon other forms of belief, and the introduction of other issues into its meetings, will not be allowed by them.

An explanatory note received with the same ays: "Those who take the responsibility, and defray the expense of keeping up a spiritual so-ciety, feel that they are not doing it so much for their own benefit as for their fellow-men; therefore if we wish to advance the Cause, and convince the public that we are on the right track, in the small space of time we usually hold our Sunday meetings we must confine our efforts to work in this direction, rather than divert them into indirect and diffusive channels

Our medium, Mrs. Flora A. Brown, has taken up a line of work that is drawing large attend-

ance.
We have with us Mrs. J. W. Miner, one of the best trance-speaking mediums in the United States. Her guides are of a high order, and we get good results."

# Washington.

ELLENSBURG. - A correspondent writes 'Last month, on a cold day, just as it was getting dark, a Siwash, who was out hunting horses (by a Siwash I mean an Indian), came to my house and wanted to put up for the night. I told him 'yes'; he put up his horse and came into the house. I was talking with him, and in the course of the evening I told him that back in Boston men and women got together and talked with spirits; when he said that the Indians did the same and talked with spirits; Indians did the same, and talked with and saw spirits.

spirits.

Since I have been here I have seen on evenings in the spring and fall, when the earth was wet, lights rise from the ground and run quite a distance this way and that, sometimes coming very near the house. I asked the Indian about them, and he thought they were made by the spirit of some man who had been shot; while I hold that they may have been caused by the combustion of gases from some decomposing vegetable matter. Perhaps I am wrong, and it may be a spirit manifestation. Can you give me your opinion of it in The Banner?"

[The appearance of light mentioned by the writer is undoubtedly of a physical character, and produced by decaying vegetable matter.

#### District of Columbia. WASHINGTON .- "W." forwards the fol-

lowing as a "Card to Lyceum Workers": "The Children's Progressive Lyceum of this city has appointed a committee to obtain information concerning existing Lyceums in the United States, so as to show the methods of instruction or forms of exercise now in use, and to devise means for their improvement, if possible. In furtherance of this purpose, and with a view to the promotion of a closer fellowship around Lyceum workers and receibly to the among Lyceum workers, and possibly to the establishment of some form of cooperation, the establishment of some form of coöperation, the committee has prepared a form of inquiry-sheet, to be sent to the Secretary or Conductor of each Lyceum, containing items of query, with blanks for name, location, date of organization, time and place of meeting, order of exercises, manuals used, difficulties experienced, etc. The Secretary of the committee, Mr. Geo. M. Wood, U. S. Geological Survey, Washington, D. C., would be glad to receive the names and addresses of Secretaries or Conductors of Lyceums, in order that copies of the circular may be sent."

CINCINNATI - "A Student of Nature" writes: "There is too much labor lost in bring-

ing forward that which proves to be as nothing. The business man falls, settles for twenty-five cents on the dollar and sells his goods at a great discount, to the injury of his neighbor merchant who pays dollar for dollar. The lawyer perplexes and purposely clouds the truth. The manufacturer adulterates almost all kinds of food, and dispenses that which if not injurious is not mutritious, in consequence of his making his own sellish law of balances, and thus breaking nature's law of compensation. The mechanic covers up the imperfections of his work with paint, polish and putty to reach a profit over good work, and his work proves as nothing. Doctors want to take our lives into their care by law, not from a desire to do us good, but for a plethoric expansion of their pocket-books.

The result of these and other divergences from the line of rectitude in the affairs of life amounts to nothing as helps to the world's progress. And, what is more to be regretted, while they are as nothing to those who engage in them, they are hindrances to the labors of those who earnestly desire and honestly plan and work for the benefit of their fellows."

#### Michigan State Convention.

The Eighth Annual Meeting of the Michigan State Association of Spiritualists assembled in Convention at Kennedy Hall, Grand Rapids, Feb. 21st, at 10 A.M. Opened by the President, Dr. W. E. Reid. Invocation by our veteran work er, Mrs. Sarah Graves, of Grand Rapids, in her usual inspiring manner. After two hours' conference, meeting ad-

Afternoon.-Promptly at 2 P. M. our active President called

Atternoon.—Promptly at 2 P. M. our active President called the meeting to order. After an invocation by Mrs. Graves, Dr. U. D. Thomas, of Grand Rapids, took the stand as first speaker. He is a man of education and refinement, a trance medium, doing good work here and elsewhere. Following the Doctor, Samuel Smith, of Fruitport, Mich., made wise and perthenet remarks upon "Pre-natal Conditions." Platform tests by C. Barnes, Mrs. Lena Bible and Mrs. E. C. Winch, closed the afternoon services.

Erening.—Lecture by L. V. Moulton, of Grand Rapids. Mr. Moulton is a rising speaker, whose logical deductions and fine language must carry conviction to the hearts of many doubting Thomases of to-day. Fine exhibitions of clairvoyance and psychometry wore given by our home mediums: Dr. Thomas, Mrs. John Lindsay, Mrs. Lena Bible, Mrs. E. C. Jackson, Mrs. E. J. Winch and C. Barnes.

BATURDAY, FER. 22D.—Conference at 10 A. M. After remarks by the President and Vice-President, Mrs. D. F. Smith of Vicksburg, Mich., a fine medium and speaker, whose soul seemed infused anew with zeal and energy to carry on the good work, delivered an address of much power and effectiveness. Tests were given by the mediums before mentioned.

Afternoon.—The President spoke for thirty minutes to a

good work, delivered an address of much hower and effectiveness. Tests were given by the mediums before mentioned.

Afternoon.—The President shoke for thirty minutes to a large and attentive audience. An election of officers for the ensuing year followed, resulting in the choice of Dr. W. E. Reid, Grand Rapids, for President; Mrs. D. F. Smith, Vicksburg, Mich., Vice-President; Mrs. E. J. Wheeh, Treasurer; Mrs. K. Ingalls, Grand Rapids, Secretary. The afternoon was filled out to completeness with short and stirring remarks. Songs and improvisations by Dr. Thomas, L. V. Moniton, John Lindsay, Samuel Smith and others. Tests of spirit presence were given at every session.

Evening.—Mrs. Nellie Baade, of Capac, Mich., was the first speaker. She is a fine medium and pleasant speaker; may her field of labor broaden. Mrs. Lena Bible followed. Though but recently entered upon public work, we of Grand Rapids are justly proud of her advancement, and predict for her brillant achievements in the near future.

SUNDAY, FEB. 22D.—Conference. Remarks and tests from the many mediums occupied the morning hours.

Afternoon.—Promptly at 2 P. M. Mrs. E. C. Woodruff, of South Haven, Mich., was introduced as the Tirst speaker. She needs no eulogy of mine. Upon the platform, within the home, she drops her jowed words that flash like radiant gens. Verily, there are but few like her. Mrs. C. H. Hinkley, of Grand Rapids, gave an inspirational poem that drew plandits from the audience, as her productions usually do.

Evening.—Notwithstanding the inclemency of the weather the hall was filled to overhowing. Five and ten minute speeches had to be the order, services being thus limited that all who wished might give a parting word to the honor and glory of Spiritualism. Thus ended a meeting long to be remembered.

Sec'y Michigan State Association.

Grand Rapids, Mich., Feb. 28th, 1890.

## 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 Floraplexion, which is a sure cure. Send to day

## Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ 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.

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, Isaac F. Moore, Secretary.
BUFFALO, N. Y.—First Society of Spiritualists—
A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7½ P. M. Willard J. Hull, President.

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

OHICAGO, ILL.—The Spiritualist Mediums' Society meets in Martine's Hall, 104 22d street, Sundays, at 2:45 P. M. CHICAGO, ILL.—The Harmonial Society of Spirit-ualists holds public meetings every Sunday evening at 7%, at the hall in building northwest corner Peorla and Monroe streets, entrance 93 South Peorla street.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 104 A. M. I. W. Pope, Conductor; Thomas Lees, Corresponding Secretary. CLEVELAND, O.—The First Spiritual Advance-Flought School holds regular meetings every Sunday at 2½ o'clock at 559 Fearl street. Mrs. L. H. Parker, President. CHATTANOGGA, TENN:—Meetings are held reg-cularly in Market-street Hall. Dr. George A. Fuller, speaker. DETHOIT, MIOH.—Meetings are held every Sunday at J.P.M. in Coöperative Hall, Hilsendegen Block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Seats free

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-man, 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. Shurtieff, Clerk.

LYNN, MASS.—Spiritual Fraternity holds meetings every Sunday at 2½ and 7½ p. m., at Templars' Hall, 36 Market street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill, Secretary.

Secretary.

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

MONTHEAL, OANADA.—Meetings are held in the hall of the Heligio-Philosophical Society, 2456 St. Catherine street. George W. Walrond, speaker.

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

NEW HAVEN, CT.—First Spiritualist Society; hall-life Orange street. A. F. Champlin, Secretary.

NORWICH, CT.—First Spiritual Union.—Meetings are held every Sunday in Grand Army Hall, at 1½ and 7½ P. M. Mrs. J. A. Chapman, Secretary. Children's Progressive Lycoum meets in same hall at 12 o'clock. William P. Myers, Conductor.

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

PORTIAND, ME,...The First Spiritualist Society holds services every Sunday at 2½ and 7½ P. M., and Friday at 8 P. M., in Reform Club Hall, corner Congress and Temple streets. H. C. Berry, President, No. 79 Lincoln street. PORTIAND, ME.—"The Portland Spiritual Temple" holds regular meetings on Sunday in Mystic Hall.

PITTSBURGH, 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. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyer, Secretary.

PORTLAND, ORE.—Two Societies hold regular ser-rices: The Philosophical Spiritual Society in Contral Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. U. Nowell can be uddressed for particular. 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,

SARATOGA SPRINGS, N. Y.—The First Society
of Spiritualists holds services overy Sunday in the Court of
Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. E. J.
Hullng, Clerk.

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

FORTH, MINN.—Meetings are held regularly by the Spiritual Alliance in Waucota street Chapel, between 8th and 9th streets, overy Sunday evening at 7%. Mrs. M. C. Tuttle, Secretary, 37 East 8th street.

THOY, N. Y.—The First Society of Progressive Spiritualists holds meetings in Room 18, Keenan Building, Sunday evenings at 7%. Ladles' Ald Society in same room Thursday evening.

day evening.

TRENTON, N. J.—Kirst Association of Spiritualists holds meetings in its Hall in Taylor Opera House, Greene street, overy Sunday afternoon and evening. W. J. Hibbort, President; Wm. Hibbort, Secretary. WORCESTER, MASS.—Meetings held every Sunday 2 and 7 P. M. in Continental Hall, corner Main and Foster streets.

WATERTOWN, N. Y.—The First Progressive Spiritual Scolety holds Sunday meetings in its new Temple on Dayls street. Sunday atternoons 2½; evenings, 7½. Mrs. Kattle N. Matterson, Secretary, 26 Main street.

[Continued from first page.] It seemed to many, though I did not share that fear, that Spiritualism was in danger, because certain lives floated away into strange, mystical | the light, who know that the individual weakand queer ideas. Certain popular theories were | ness will be aided to be overcome, who underformed, as the outgrowth or results of the stand that if there are imperfections there are shattering of other theories. Because the also dreams of perfection; who know that there church no longer, held those who had once been enchained by its dogmas, there seemed to be little attempt to form creeds in Spiritualism; so there was great alarm that society would be undermined; that the religious foundations would be taken away from the people, and nothing offered to take their place, and that possibly it might enter politics and the State be endangered; allbeit had it entered a

quite so much endangered. But those days passed on, the weaklings were floated around for awhile, some of them were landed safely and securely in the bosom of the Mother Church (Roman Catholic), where they rest now, others floated into different denominations, being unable to stem the tide any longer; while those who were a little more aspiring are still poised halfway between the mechanical support of the creeds and the actual strength of Spiritualism, in a safe and respectable Unitarian or Universalist church.

little sooner, the State would not have been

Some kind of fear precedes strength; it is often true that when people who have been in the church, and partially satisfied or dissatisfied, awaken to a consciousness of spiritual truth they are evidently at first very much afraid, at first are very much ashamed to change their convictions, to associate with fanatics, or in any way to differ from their fathers, or from the community in which they live. It requires a great deal of courage to be singular. I think singularity in dress or manner is comes from within and above bears you steadily less easily forgotten by society than belief, because the surface of the world has not so much | flood-tide, though it brings a torrent, is not reto do with belief as the cut of one's hair or the arrangement of one's garments. When, like the Nazarenes, some of the early Spiritualists wanted to wear their hair long and beards unshaven, it seemed to be a mortal offence against society. A great many people took alarm at that, but the moment it became the proper thing, had the dignity of fashion, it was no longer a cause of alarm; while the style of woman's dress seemed to have a great deal to do with those earlier days; forever it is true that when one is wedded to any particular form, that form or style is sure to be shaken by the advancing waves.

It became a subject of great interest to watch and see how some of the individual lives would be assailed; how some especial sin or some especial belief or foible, the standard that the individual had arrived at, was overthrown, and human beings took alarm, because the idiosyncrasies of the people were brought to light.

The world is not alarmed because of the existence of evil in the world, but only alarmed that individual foibles should take peculiar and unusual directions. It seems to be per fectly proper that individual foibles and failings, and even vices, shall go on in the accustomed channels, but if there is anything that sets them free in an unusual way, then that is a great disturbing influence. I have found, in carefully watching this subject, that nothing is ever concealed in the individual by the onward march of this truth; that it is best that whatever is wrong may be revealed that it may be cured; and when it is masked, Spiritualism is the very worst disguise one can have. I give warning to the man of the world, to the dissolute, to those who wish in any way to avoid being revealed in their weaknesses to the world, do not touch Spiritualism! It is the most flimsy mask that one can wear; it is so luminous on both sides, it so reveals the individual that it forms no kind of safety for any kind of weakness if concealment is required, but it is a guarantee of strength for those who wish to overcome weakness.

Now, in any church, unless the scandal is too great and too pronounced, by common consent is concealed, and especially if it is a favorite clergyman, because the revelation would be too shocking. Society is intent, no doubt, on becoming better, and I would not for the world declare that Christian society does not wish to make the world better; but if the world is sinful, it is the aim to conceal it more than to outgrow it. As it is, Spiritualism reveals to the individual, and often to others, what the weakness is, because there is enough strength in it to surround the weakness and overcome it with great power and aid. Spiritualism opens its arms to all classes of people because there is light enough, strength enough, breadth enough to include these and aid them to the light.

When you consider that there is weakness in every human life, and that no religion is valuable unless it helps to overcome that weakness; and when you consider that the religion of the world has usually been to condemn, or to throw the responsibility of the overcoming not upon the individual but upon belief in a peculiar power or sacrifice, you then understand that Spiritualism not only includes every human being, includes the foibles and failings, but proposes to remedy them, but to do so by the light, by the clearness of the new life. That individual who is afraid to press forward in the truth because of its searching nature, or because it requires too much, had better retire into the safety of society, or, as said before, into the security of the church.

If one goes forward pressing steadily on, being borne by the great current of crystal waters, there must be triumph. If you find yourself in this stream, if these waves of the all-bountiful inspiration come toward the shore, do not be afraid, do not clutch at the margin of the stream, do not try to save yourselves by the rocks and trees along the shore; there is danger, but meet the waters that are all around you, and are friendly, meet the light that is above you, and is intended to strengthen and do you good; and above all do not fail and faint over the self-examination or scrutiny or discipline which comes to the individual in the inspiration and endeavor to overcome the individual faults, for this is precisely what inspiration is for; if you fly from it now it will come with accumulated force at another time; if you seek safety and refuge now, merely for safety and refuge, then the responsibility will be added afterward. It is because of this increased responsibility, and because every step in human progress must be won in knowledge and by the power of the spirit, that it is necessary that spiritual truth shall be met at the highest, not at the lowest, and that human lives will be required-not required earnestly, not required arrogantly, not required threateningly, not required for fear of anything-but required by the urgent mandate that comes from within to be the best and highest; that therein the safety and security are the greatest; it is because of this that you will learn to trust the truth.

The few who stand in the onward march, who are not afraid of what Spiritualism will bring or do to them, are those who can trust is not any safety in retreat, or in hiding away from the light that gives strength and power; so while it may be necessary that the weaklings shall seek these appointed harbors of safety, while it may be frequently true that they are imbedded there in the driftwood, from which they cannot at present escape, it is also true that those who keep to the center of the stream, who are out upon the ocean or the broad prairieland, are in the places of greatest security; this triumph of individual conviction and of the life aiming toward that which is highest and best

sweep over all places and all lands, and give abundant testimony that their warnings are true. So, while those who are timid may be flying into places of only temporary security, the brave press onward; those who are indeed in search of truth press steadily forward; when the waves come they are ready to meet them.

Such is the lesson of the approaching hour; such is that which you glean from all the ways of life, whether you are on the borders of the stream or the ocean: if you know where your friends have faltered or have fallen by the way, von know where your footsteps might have trembled or hesitated, but the strength which forward, and Spiritualism, though it is the sponsible if you are among the driftwood.

BENEDICTION. May the spirit of that truth that impels you ever onward also guide you to where the safety of God's light will be found. Amen.

#### AN OLD SERMON.

O man, whoe'er thou be, Look well about and see How, on this mortal star, All things compounded are Of the four elements, Though, to thy baffled sense, Through many forms they range And are so swift to change. These in their nature sure, Alone do still endure, And thou, from each in turn, Shalt a wise lesson learn. Shalt a wise lesson learn.
First thou shalt view the soil,
Given to thy patient toil:
See how the teeming earth
To all good things gives birth!
Half the year cold she lies,
Buried in snow and ice,
But when the days of spring
Back the warm sunshine bring,
Meekly she smiles again,
Forgetting all her pain,
And when we wound her fields
Harvest most rich she yields.
So when God tries thy heart
Keenly with ache and smart, So when God tries thy heart Keenly with ache and smart, When pain and peril stand, Threatening, at either hand, And when the rain of grief Brings thy spent soul relief, See that in songs of praise Still thy faint voice thou raise, And that thou yield brave deeds Although thy weak heart bleeds.

Although thy weak heart bleeds Regard thou then the sea. Which, though so seeming free, Yet a fixed law obeys Through all its errant ways. Hark! how the breakers roar, Beating upon the shore! The billows, mountain high, Threaten the very sky! Yet there 's no angry wave, Howe'er it foam and rave, Dare in rebellion try To pass its boundary. Hear'st thou the water teach, Louder than tongue can preach, Hear'st thou the water teach, Louder than tongue can preach, So shall thy firm-set will Govern thy passions still! Though a fierce war they wage, Yea, though they storm and rage, Not one least whit shall they Thy strong resolve dismay.

Consider then the air, which, passing everywhere, Ithough 't is never seen, God's greatest boon hath been. So let thy charity So let thy charity
Challenge no human eye,
And, while itself doth hide,
Unto none be denied,
But both on good and ill
its constant grace distill,
Bringing new life and cheer
To thy sad fellows here.

Mark how the mounting flame, Returneth whence it came, Ever doth burning rise
To seek the stary skies.
There's no imperious force
May stay its upward course;
This world holds naught so dear
As can detain it here!
So seek thy goal above,
Unmoved by fear or love;
Thus shalt thou learn from fire
Unswerving to aspire
From the cold breast of earth
To heaven that gave thee birth!
—Zoe Dana Underhill, in the Century. Mark how the mounting flame,

That brassy, ringing cough means a croupy tight. Give Johnson's Anodyne Liniment.

# New Publications.

A CONNECTICUT YANKEE IN KING ARTHUR'S COURT. By Mark Twain. Square 12mo, pp. 575. New York: Charles L. Webster & Co.

It is reasonable to look for something out of the common course in a book that bears on its title page the name of Mark Twain as its author. In this many truths regarding modern times, the habits and customs of its people, the governments—their laws, good had and indifferent, mostly of the latter classes, and the evils that afflict humanity; the nineteenth century masquerading in the habiliments of the sixth, but not so thoroughly disguised as to wholly conceal the identity of individuals and places—constitute the sum and substance of this latest product of Mr. Clemens's pen. "It is not pretended," he says, "that these laws and

customs existed in England in the sixth century; no, it is only pretended that inasmuch as they existed in the English and other civilizations of far later times. it is safe to consider that it is no libel upon the sixth century to suppose them to have been in practice in that day also. One is quite justified in inferring that wherever one of these laws or customs was lacking in that remote time, its place was competently filled by

a worse one." The reader will find that the distance at which the scenes are placed does not "lend enchantment to the view." The text is illustrated with upward of two hundred engravings.

VOLNEY'S RUINS; or, Meditations on the Revolutions of Empires, and the Laws of Nature.
By C. F. Volney. To which is added Volney's
Answer to Dr. Priestly, A Biographical Notice by Count Daru, and the Zodiacal Signs
and Constellations by the Editor. 12mo,
paper, pp. 220. New York: Peter Eckler.

A new edition, the value of which is greatly enhanced by the insertion of the translator's preface to the original, and the restoration of many notes and other valuable matter carelessly emitted in the previous American one. Among these omissions now restored is the following passage in reference to ancient Ethiopia, its people and the ruins of its opulent metropolls, Thebes:

"These people, now forgotten, discovered while others were yet barbarians, the elements of the arts and sciences. A race of men, now rejected from society for their sable skin and frizzled hair, founded on the study of the laws of nature, those civil and religious systems which still govern the universe."

This, it is thought, may suggest a solution to the

secret long concented beneath the flat nose, thick lips and negro features of the Egyptian Sphynx, and confirm the statement of Dioderus, that "the Ethlopi ans conceive themselves as the inventors of divine worship, of festivals, of solemn assemblies, of sacri-

fices and of every other religious practice."

The portraits, maps and illustrations in this edition are from one published in Paris in 1821, one year after the death of Volney.

#### A Pioneer Gone Home.

Passed to spirit-life from her late residence, 66 Austin street, Worcester, Mass., Feb. 21st, 1890, Lydia H., wife of Lewis W. Sibley, aged sixty-four years three days.

Mrs. Sibley became interested in Spiritualism soon after the advent of the "rappings" at Hydesville, N. Y., and has been a firm adherent and a consistent supporter of the gospel of truth ever since. Her home was ever open to the workers for humanity, under the aiming toward that which is highest and best must constitute the only safety that can be offered to any individual spiritually.

Meanwhile those who are above you, and above the one who addresses you this morning, give warning of the encroaching waters, declare that the waves of spiritual truth are to

over three years, but endured her sufferings with a patience and fortitude born of the knowledge she had acquired through the phenomena and philosophy of Modern Spiritualism.

When the last hour came she passed away as quietly and peacefully as a babe going to sleep upon its mother's breast. Ere the spirit had taken its flight the look of angulsh and suffering upon her face gave way to an expression of perfect peace and happiness, and we all felt that it was indeed well with her, and that she had surely entered into that land where sorrow and suffering are no more known, where our loved and gone before stand ready to welcome us with hands outstretched and hearts filled with love.

Mr. and Mrs. Sibley have been subscribers to the BANNER OF LIGHT for many years; it was over a welcome guest, and its columns were always carefully perused.

The funeral services were held at her late home Monday afternoon, 24th inst., by Rev. Cephas B. Lynn of Danvers, Mass., who, when working in the cause of Spiritualism, always found a home with her, and was as one of her own. Friends numbering more than one hundred and fifty attended the services, filing four large rooms and the hallways to overflowing. Her body was laid away on Tuesday, Feb. 26th, at Spencer, Mass., by the side of those of three daughters and one son, who had passed on before her.

Thomas W. Sutton.

#### Passed to Spirit-Life,

From Waukegan, Ill., Feb. 27th, 1890, George Ferguson ged 71 years.

aged 71 years.

Mr. Ferguson had been in feeble health for many years, but his keen, discriminating intellect, and cordial, friendly manner still existed. Much of his inherent cheerfulness remained, and love of truth, justice, children and flowers were his leading characteristics.

In business life he was upright and positive in his ideas of right and wrong. He was a reader of standard works, and was well informed upon general topics. The BANNER of LIGHT was each week thoroughly read and commented upon since his becoming a Spiritualist many years ago.

His aged companion was often known to express the wish that she might be able to wait upon him during his last days, and although exceedingly feeble herself, that wish was gratified, and she calmly and patiently answered even the slightest desire, and gave him all attention; firmly believing from the first that this was his last illness, she resignedly said: "I could not wish him to stay to suffer more. There must be a parting time." Such is one of the beauties of Spiritualism.

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

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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 pencil 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.

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# Volume Sixty-Seven.

Volume Sixty Sixth of the BANNER OF LIGHT closed with its last issue, and a New Volume-the Sixty-Seventh-opens with the present one. We need hardly say that it is an occasion for mutual congratulation on the part of publishers and readers alike. Each new volume of THE BANNER numbers another stage in the progress and growth of Modern Spiritualism. It notches another mark in the lengthening series that records the evolutionary process in things spiritual equally with those material. Yet it is no stopping-place for a prolonged contemplation of the past or speculation as to the future; it is rather another start forward in utilizing fresh resources and improving new opportunities. We have reached and passed too many of these opening new volumes not to interpret their meaning with increasing accuracy, and to value them at their actual worth. There is really neither event nor circumstance in the life spiritual, which can be bounded by space any more than it can be limited by time.

Nevertheless, while we are engaged in the acquisition of our finite experience, it is wholly natural for us to rest for a brief moment, and look around, that we may gain a clearer and better view of our situation. And as Spiritualists while thus engaged, we witness decisive changes in the manner both of impressing our great Cause upon the public recognition and in its reception by the universal mind and heart. Note, first of all, the vastly advanced methods of spiritualistic addresses, and teachings. See how the phenomena are passing over in their significance to the far higher and larger value | sand dollars, through the agency of which he of the thing signified by them. Observe further how Spiritualism is rapidly establishing itself as a religion, and developing as a philosophy. how his journal Mark the inevitable but none the less fatal haste of all its needless, unrelated, conceited and obstructive attachments, associations and followers to rise to the surface of this great movement, ere long to be classed as historic, that they may be skimmed away by time and circumstance, and humanity receive all the more benefit from the clarifying process of their removal.

The literature of Spiritualism is every year improving as well as spreading. This it is that closely accompanies its phenomena as their accurate and ready interpreter and commentary. And the character of the platform addresses to which it has given rise forms a notable adjunct of this remarkable literature, calling no less for note and admiration. These are undeniably all healthy and substantial er in his or her arduous labors for humanity. signs of a great new fact in the common exist- | But a further consideration of this remarka- | Indeed, for the time, the subjects reflect the

any of the cheap and vulgar arts of ridicule or degraded by the open abuse of those who profess a superiority which they are wholly ing journal which Spiritualism has to present to the world, we can look around on a wonderfully intensified field of activity in the Cause we all alike hold dear, and feel an inward satisfaction that the work to which we have devoted our lives is surely leading to the realization of the highest hopes in which humanity can repose its belief. It is of a truth no empty, no visionary scheme of faith to which we are attached; it is a real truth, that supplies the | we have confederated with "fakirs" and false grandest inspiration.

In view of considerations like these, what matter if there are occasional inharmonies such as seem to be inseparable from the passing of a newer and larger truth through unaccustomed human hands? Faultiness in such cases may be expected, and therefore should be allowed for. Let us only hope and trust that errors will still again operate for the vindication of the precious truth, instead of hindering its progress while petty individual conceits are temporarily gratified. It is quite enough that the grandest of causes continues to advance without any serious interruption that the world of humanity is awakening from its long dream of superstition and its blind obedience to authority, to extend its vision in all directions and expand its life by the revealed certainty of an infinitely larger life beyond; that humanity is ready and eagerly waiting for precisely the manifestations of genuine spirit-life which have at last been given to it; and that in this great movement, the upheaval as it is of all old overlaying forms and burdens of belief, this world of ours is being made an entirely new world, and in strictest obedience to the divine law of evolution, at once endless in its operation and incalculable by finite minds in its results.

#### "A Straightforward Statement"

Appears from the editorial pen of a Western contemporary, in which the writer speaks in the first person singular of his past work for the cause of Spiritualism, and of his alleged grand achievements in purifying its ranks and in elevating mediumship.

It is a gratification to learn from a perusal of this important article that such a regenerating and helpful work has been performed in the quarter mentioned. It is interesting to be told that "the wide spread awakening, the increasing moral sense, the grand reformation in the ranks of Spiritualism, now clearly discernible from the Atlantic to the Pacific, is full justification" to the course which this editor has pursued in attempting to belittle medium that the spirit-world has chosen as its mouthpiece and instrument!

In the opening of this candid statement the writer says, referring to the commencement of his editorial career:

"I realized the stupendous importance to the world of a knowledge of the phenomena, philosophy and ethics of Spiritualism, and had quite clearly-defined ideas of what our Cause needed in order to develop its tremendous potencies for good, and to destroy, or at least to reduce to their minimum, the maleficent agencles which were eating at the very vitals of the movement. I soon began a vigorous effort to place Spiritualism as far as possible on a scientific basis, as to its central claim. To do this it was necessary to analyze the claims made by persons assuming to be mediums, to point out how and where observers had been and were being misled, to expose fraud and deception wherever found and however strongly fortified with prestige, influence and general credence."

Starting out in his journalistic career with the idea that it was his mission to purify Spiritualism, to place mediumship on trial, and to lead the world in its progressive search for a spiritual standard of life, this gentleman, who now writes so grandiloquently of his purposes and his achievements, at once began a crusade against the instrumentalities employed in its God-appointed work for humanity by the Spirit-World, such as the world had never known in its experience with would-be reformers and idiosyncratic hobbyists who have longed

to carry the entire globe upon their shoulders. In season and out of season the persistent course of our contemporary has been pursued. as with irreverent step he has rushed in where "angels fear to tread"-or if they do so they come with bated breath as to the sanctuary of holiness, so affected are they by the purity and nobility of honored and active mediumshincrying, "Strip the garb from their lives; they are all swindlers; expose the fraud! Oh, what a great man am I!" And without reference to the hundreds of testimonials from respectable people of good judgment, who have carefully tested the mediumship of most of these sensitives whom he condemns upon the mere sayso of some few prejudiced or inexperienced investigators, this gentleman with a mission has, time and again, brought reproach to the Cause and suffering to the innocent by his readiness to be a swift witness on the other side. But no word of this appears in the "Straightforward Statement" from his pen, an article written for the purpose of calling upon the Spiritualists of this country to form a stock company for his paper, with a capital of fifty thoumay be enabled to press on with his peculiar method of elevating Spiritualism. But he tells us this production of his is to show his readers

"May be rated as a great success, a powerful educa tional and reformatory agent, with potent influence in the Spiritualist ranks, and commanding the respectful attention of the secular press and the world at large, how it may be all this, with a splendid record behind it, a present healthful strength and a future full of glorious promise, and still need your assistance and cooperation in a work which is as much yours as

It is refreshing to the ordinary Spiritualist, to the heart that has been comforted by tidings of great joy from loved ones gone before, through the mediumship of some of those very ones whom this censor has condemned, and to the minds of those who have toiled early and late for the dissemination of truth as brought by heavenly messengers from on high, to learn in this way of the mighty help that this journalist has been, and is, to the Cause of Spiritualism. No doubt this news will strengthen the faithful, and willing-to-be-maligned, work- have been thrown into the passive state they

ence and experience, not to be put aside by | ble statement we cannot give, as lack of space | nature and obey the will of the operator himand inclination forbid. Nor do we desire to | self, so that they are temporarily responding unable to show. So that, in opening to-day We are content to humbly walk our path, the Sixty-Seventh Volume of the oldest exist- trusting to the angel-world to choose its own instrumentalities, and to fulfill its mission to earth, without display of oratory or eloquencein our own behalf.

We have never sought to condone fraud or to defend tricksters, when persons are proved to be such. We believe all who assume the cloak of mediumship for selfish purposes will in time be overthrown by the powers of Truth. In spite of the asseverations of this Western contemporary, in the same issue of his paper that contains the statement mentioned, that mediums in their negarious work of deceit, no man can puthis finger on a single instance where we have knowingly abetted any trickster, or commended the wrong-doing of any medium; and we are willing that the world should judge. Our establishment is also mentioned by the said contemporary as "the fraud-condoning concern known as the Banner of Light," all because we have recognized the sensitive susceptibility of mediums to adverse influences, in, as well as out, of the body, and been slow to condemn those who at first sight seem to be guilty of wrong-doing, lest we should misjudge the innocent. But we are not dismayed. We know that Justice rules at last, and that Truth and Honor will win the field against every foe

#### "The Hidden Self"

Is the title of a lengthy paper from the pen of William James, which is published in the March number of Scribner's Magazine. This paper deals with the hidden or inner conscious ness of man-not usually demonstrable in external ways, but in exceptional cases brought to the surface in outward manifestation—and is based upon a volume recently published by M. Janet, Professor of Philosophy in the Lyce of Havre.

Mr. James opens his article with this obser vation: "'The great field for new discoveries, said a scientific friend to me the other day, 'is always the Unclassified Residuum.' Round about the accredited and orderly facts of every science there ever floats a sort of dust-cloud of exceptional observations, of occurrences mi nute and irregular, and seldom met with, which it always proves less easy to attend to than ignore." And further on, the writer con-

"No part of the unclassed residuum has usually been treated with a more contemptuous scientific disregard than the mass of phenomena generally called mystical. Physiology will have nothing to do with them. Orthodox Psychology turns its back upon them. Medicine sweeps them out, or at most, when in an anecdotal vein, records a few of them as 'effects of the imagination,' a phrase of mere dismissal whose meaning in this connection it is impossible to make

But the writer admits that all the while the phenomena are "lying broadcast over the surface of history," and wherever you open its pages are found records of divinations, inspirations, trances, apparitions and miraculous and traduce the work of nearly every public | cures of disease. He also affirms that while it is supposed that it mediumship originated in Rochester, N. Y., and animal magnetism with Mesmer," by looking "behind the pages of official history, in personal memoirs, legal documents, and popular narratives and books of anecdote, you will find there never was a time when these things were not reported just as abundantly as now."

The subject under discussion in the abovementioned paper is the trance condition as found in hypnotized patients, by M. Janet, M. Binet, and other scientific physicians of the French school. These patients were generally afflicted with hysteria, from which they could be relieved when thrown into the hypnotic [mesmeric] state by the operator. In certain of these patients, M. Janet found evidences of what he considered a dual nature, or hidden self, which interior individuality was at times brought to external expression through the power of the hypnotizer:

"One day when the subject named Lucie was in the hypnotic state, he-M. Janet-made passes over her again for half an hour, just as if she were already asleep.' The result was to throw her into a sort of syncope, from which, after another half hour, she revived in a second somnambulic condition, entirely un like that which had characterized her hitherto-differ ent sensibilities, a different memory, a different per son, in short."

In her normal condition when not mesmer ized, Lucie is one person; when hypnotized she is "Lucie No. 2"; and when thrown into the deeper trance, through a double hypnotization, she is "Lucie No. 8," as M. Janet calls his subject. The theory of the experimenter in this connection is, that we have an inner self which, under certain conditions, is aroused into expression; that this hidden personality may be altogether unlike our usual self in characteristics, memory, consciousness and movements-a sort of Dr. Jekyll and Henry Hyde, such as the novelist has portrayed to the public-and, in the opinion of these French scientists, make up the dual-nature of each human being. But in the case of the somnam bulist Lucie we are confronted with a third personality unlike either of the other two; and the theory is, that Lucie has still a deeper consciousness, that may manifest itself as a different individuality under certain conditions. In the case of Leonie, another patient, we

and that the various stages of trance are produced, so that when she becomes "Leonie " "she separates herself from the waking Leonie 1. 'A good but rather stupid woman, she says, 'and not me.'" "And she also separates herself from Leonie 2. 'How can you see anything of me in that crazy creature?' she says. 'Fortunately I am nothing for her.'"

To the ordinary observer and student of the phenomenal field of Spiritualism, all this which seems so wonderful to the enraptured scientific hypnotizer is a common occurrence, easily explained by the laws of mediumship. We have in our country to-day thousands of individuals who are as sensitive to the mesmeric touch as are the patients which M. Janet describes; mediums, clairvoyants and sonambulists, who, upon entering the trance-condition-whether under the hypnotization of a mortal operator, or of an invisible but intelligent experimenter -exhibit evidences of a different personality than that which belongs to them in their wakeful or normal state. We have been told that this second individuality is not, however, the hidden personality of the medium-sensitive, but of that of a foreign intelligence expressing itself through that organism.

Prof. Cadwell, the well-known psychologist, of this country, finds that when his subjects express a different personality than their own.

show the world where we stand in relation to | to the action of his brain. But sometimes it has the achievements and results that Spiritualism | happened that, under the continued magnetitrol of Prof. C., and, under that of an invisible but active intelligence, proceeds to manifest its characteristics through the entranced subject, wholly unlike those of either the sensitive or the mesmerist.

We are still further told in this interesting psychological paper that the different personalities-of Lucie, for instance-not only exist | had the night after her home in the suburbs of Detroit in successive forms, but they exist together; that while Lucie 1 is awake, absorbed in her affairs. Lucie 3 is "all the time 'alive and kicking"-a la Dr. Jekyll and Henry Hyde-"inside of the same woman, and fully sensible and wide awake, and occupied with her own quite different concerns." And proof of this is given, because the normal person could go on with her conversation, unconscious of the fact that her hand was in use by the inner personality, which was writing, making gestures and performing in other ways. But as the facts of Spiritualism prove that the hand of a medium may be mechanically used by an independent spirit to write messages, paint pictures, or perform other labors, while the medium herself is occupied in other ways, we do not see that the theory of a double or triple communicating self is substantiated.

Mediums in the spiritualistic field are by no means a class of hysteric, epileptic or nervediseased individuals. They are neither imbeciles nor lunatics, but they compose a large class of intelligent, honest, and, in many instances, well-informed persons. Sensitive by nature, they catch and reflect the vibrations of thought from intelligent life beyond, and through such channels unimpeachable testimony to continued existence for man, apart from the physical body, has been brought to

But as our well-developed and useful mediums as a class are of sound mind and organism, we have reason to think that many of the socalled epileptics, many of those afflicted with hysteria, or even with lunacy, are but the victims of spirit obsession, preyed upon by external and undeveloped personalities that, like the parasite, find support and pleasure from the plant which they fasten upon. We believe that such unfortunate sufferers are abnormally controlled by adverse or unhappy beings whose joy in life is found in the atmosphere of the susceptible patient; and that, if the proper magnetism be applied to such, the spell will be broken, the foreign influence banished, and the patient cured.

Mr. James in his article administers a rebuke to Spiritualists in consequence of their indifference toward the researches of science in the fields of mesmerism and of psychical occurrences. He says:

"One feels as if the disdain which some spiritualistic psychologists exhibit for such researches (as those of M. Janet in hypnotic fields) were very poorly placed. The way to redeem people from barbarism is not to stand aloof and sneer at their awkward attempts, but to show them how to do the same things better.

This is very true; and we have no disdain for the researchers who are honestly seeking the truth in this and other psychical fields. We have always claimed that magnetism, or hypnotism (if the scientist prefers that word). is the all-potent and vital power to cure disease and to restore equilibrium to the unbalanced mind. In that particular we stand in advance of the savants who have until recently laughed at the claims of Mesmer and the potency of magnetism. But we feel that we have something better to offer the student as an explanation of the occult mental phenomena he observes in his study and examination of somnambulism and hysteria, than the theory of a divided and separable self; and that something better and more logical is the obtainable knowledge of spirit control and of the laws of human

# A Public Loan and a Brokers' Loan.

It appears that the City of Boston found itself unable to effect its last loan through the customary channel of the brokers, they not being willing to concede the terms laid down, because they could not see in them as much as they coveted for themselves. Upon which a sagacious writer in the Boston Record suggests that the loan be offered direct from City Hall to the people, giving them a chance to buy certificates in amounts ranging from one hundred to five thousand dollars. It is a most timely suggestion, and deserves to be seriously considered. The writer says there is plenty of money among the working classes of Boston, and these people would doubtless be glad to invest it in city of Boston bonds. At present they cannot do so, except through brokerage channels. We fully agree with him that the experiment is worth trying. It certainly reflects unfavorably on the city's credit that a proposed loan of half a million dollars cannot find ready takers. Let it try the other and the popular method. France does it with signal success, and grows the strongerfor thus identifying the people with the public credit. It is the best way to consolidate a government of the people.

# Reception to Miss Jennie Leys.

On Friday afternoon, March 7th, that worthy and useful organization, the Ladies' Aid Society of Boston, extended to Miss Jennie Leys a public reception at its rooms, No. 1031 Washington street—the occasion being commemorative of her return to the public platform-work for Spiritualism. We shall print an account of the services next week.

- Miss Leys will now accept calls to speak wherever her services are desired, for which purpose she can be addressed Box 13, West Medford, Mass.

Frank C. Algerton, says the Springfield Homestead, was before the police court March 7th. He waived examination on the charge of blackmail, and was bound over for the grand jury in six thousand dollars. His sister and a Boston lawyer were at the court. The Homestead further says:

"It looked a little queer to see several leaders in local Spiritualistic circles shaking hands with him as he sat in the dock, especially as they were summoned as Government witnesses. There is an impression in police circles that t's case will never come to trial. The witnesses were recognized to appear before the grand jury, and there is little question of an indictment being found. The begging act, or the getting the case filed away, is expected to prevent a sifting of it to the bottom."

The medicos of Washington have gotten a decided "set-back"-Gov. Ferry having recently vetoed a "doctors' plot law" in that new State. We shall refer to the matter more fully next week.

Read the card of Mrs. M. J. Davis, on our fifth page.

Revealed in a Dream.

Last November the Detroit Journal published saveral accounts of dreams, in which revelations and predictions made subsequently proved true, received in and mediumship have wrought in human life. | zation, the subject has passed beyond the con- | response to an invitation made by that paper to all who had experienced such dreams to forward statements regarding them for publication,

Mrs. Emma L. P. of Detroit reported that all her life she had had dreams that quite frequently proved to represent events that afterward transpired. Many of these she admits were warnings which if she had heeded would have been of great benefit to her. Of the many dreams she has experienced was one she had been entered by burglars who carried off all the silver-ware. That night she dreamed she saw it all burled under some dirt and leaves, a few paces from a five-barred gate, opening into a country field, the dream did not specify where. Everything stood out with startling clearness, and she noticed particularly that one end of her cake-basket peeped out from under the leaves.

She related her dream to the family, and her little daughter said, "Mamma's dreams always come true, and so I am going to look for it," and she went out to a barred gate at the back of the orchard and searched for a long time, but in vain. Finally all hopes of finding it were relinquished, and no more was thought about it.

Two or three months passed, when one day word came to the lady's husband from police headquarters that some aliver answering the description of that which had been stolen had been discovered. Accordingly, he went to the place designated, and there found most of the lost pieces. It seems one of the thieves was trying to dispose of the silver, and getting into some altercation about it, the would-be purchaser informed upon him.

The burglar-a colored man-related their whole course of proceeding on the night the silver was taken. Having obtained it, they took the silver about a mile back of the house and buried it under some dirt and leaves, a few paces from a five-barred gate, opening into a country field, and he said: "Just as we was goin' away, I see de Missis' cake-basket a stickin' up out ob de dirt, so I went back and kivered him up."

The lady to whom the location of the stolen property was presented in a dream, afterward drove out to the place, and found it corresponded in every particular to what she had seen.

#### Suspended Animation.

An interesting case of suspended animation is related by the Coös County (N. H.) Democrat as having occurred in Lancaster last November. Annie Hilliar. about twenty-one years of age, had been for about a year in failing health, which very materially increased during the few weeks prior to Friday, Nov. 22d, on which day, quite early, Annie wished her friends called, that she might bid them good-bye; and as it seemed that her life was fast ebbing away, her request was granted. After having bidden farewell to those around her, she said: "I will now sleep till the girls come," who were expected on the noon train. She then seemed to fall asleep; but her breath grew shorter and shorter, until at half-past nine, when it ceased. The sisters did not arrive until the last train Friday night. About two o'clock Mr. and Mrs. Damon. staying in the house that night, went to the room where Annie was lying, accompanied by the sisters. Mr. Damon removed the covering from the dead girl's face. As he did so, her eyes opened; she seemed to smile, and give a long breath. All noticed this indication of life at the same time. Dr. Mitchell was sent for, but being out of town did not arrive for a few hours. When he arrived he applied all known tests to ascertain if the vital spark still remained. His decision was that death had taken place; but the funeral was postponed until Monday afternoon, before which time unmistakable evidence of death was observed. The Democrat ascertained that during a former illness Annie seemed to die, and was considered dead by physicians, but revived within an hour, and had had, within a few weeks, several attacks of suspended animation of a few moments

Mrs. Bassett, mother-in-law of the late Charles H. Foster, having through misfortune met with a evere pecuniary loss last December, is now reduced to the severest straits. Mrs. Jennie K. D. Conant, hearing of her destitution, has solicited small amounts of money for her assistance from different personsalso held a benefit at her parlors, 20 Bennet street, Thursday evening, March 6th, for the same purpose. The amount collected in all was ten dollars. Owing to the storm when that benefit was held, Mrs. Conant proposes to hold another Thursday evening, March 18th, to which all are invited.

In an interesting article describing the great telescope of Lick Observatory on Mt. Hamilton, Cal., in the Sidereal Messenger for March, Prof. Holden says that through it the moon appears "under the same conditions as if it were viewed by the naked eye at the distance of two hundred miles. This is the same as saying that objects three hundred feet square can be recognized; so that no village or great canal, or even large edifice, can be built on the moon without our knowledge. Highly organized life on the moon will make itself known in this indirect way if it exists."

Dr. S. I. Noyes, now of Lynn, Mass., called at our office on Monday last and stated that the message of J. STOCKTON, published in THE BANNER for Sept. 7th, 1889, is correct. He (Dr. N.) was residing in Louisville, Ky., and was personally acquainted with Mr. Stockton at the time he was shot. He is confident that the message is in every way characteristic of the

Spiritualists and investigators in Boston and vicinity should not forget that Mrs. H. W. Cushman, the veteran musical medium, is still holding seances at her residence, 212 Main street, Charlestown Dis-

Prof. Alfred Bussel Wallace lectured on Darwinism in Liverpool, Feb. 17th. A large number of Spiritualists are reported to have been present.

As certain parties have intimated that we are not on friendly terms with that grand worker in the spiritual dispensation, Mrs. Emma Hardinge-Britten, we take this occasion to say that the statement is incorrect; on the contrary, we highly esteem this lady, and fully appreciate the noble and self-sacrificing efforts she has made for many years, and is

still making, for the advancement of our Cause. "Talk about heart failure," said a Roxbury physician recently: "if people would only stop fooling with quinine there would be fewer deaths from that cause;" and yet the regluars" continue to prescribe it; and often their death certificates read: "Death from heart disease." See what a spirit, who was an M. D. when here, says about doctors, on our sixth page.

An "olden-tyme" supper at the Women Voters' Fair in Horticultural Hall on Monday last, was a great success. Five hundred persons sat down to a supper of baked-beans, brown-bread, coffee, pies and Indian pudding. The matrons of the tables were arrayed in the most quaint costumes, with powdered hair and other old-fashioned accessories.

We are requested to acknowledge with thanks, in behalf of Mrs. Smith and Mrs. Longley, the gift of a package of fine oranges from a Spiritualist friend of Crescent City, Florida.

A procession in New York City March 1st was headed by a truck on which was probably the largest volume ever made, five feet each way, containing fiftyseven thousand signatures to petitions to the legislature to enact the Saxton ballot reform. The great document weighed half a ton.

#### Medical Monopoly.

It is with much pleasure that we transfer to our columns the following trenchant editorial from The Boston Globe. Our ideas in the premises are in exact consonance with those of our contemporary, and we are gratified to see that there is at least one daily in this city which is not afraid to freely speak its mind on medical matters:

"The influences which tried so hard last year

"The influences which tried so hard last year to pass what was known as the 'doctors' monopoly bill,' are becoming more desperate, and resorting to less and less creditable means to force their scheme upon the public.

If there is a personal right which the majority of men hold sacred, it is the right to make free choice among physicians when they or their families need medical assistance. They want no ironclad law which shall compel them to employ doctors of the 'old school' and no others; for a very large proportion of the people regard that old school as a school of old fogles who are not up with the times.

A few physicians and other interested persons are again trying to take away the people's right of free choice. To this end they are circulating a petition with the deliberate intention of deceiving workingmen. A petition has been posted up in the composing rooms of the various newspaper offices which falsely seeks to confound the 'irregular' or more modern physicians with 'scabs,' so that some printers shall thoughtlessly sign, under the impression that the Massachusetts Medical Society is some kind of a labor union. We are informed that similar misleading petitions have been sent to kind of a labor union. We are informed that similar misleading petitions have been sent to all the labor unions.

The following is a copy of the petition:

To the Senate and House of Representatives:

We, the undersigned petitioners, respectfully represent that the laws of Canada, all European countries and more than thirty States of this country, prohibit all persons from practicing medicine, unless they have special education fitting them for such duties, and have received a legitimate diploma, and been duly licensed to practice, and that the laws of these countries and States operate to drive 'scab doctors' into this Commonwealth; and

Whereas, we protest against the further allowance of 'scab work' in this State, whether performed by scab doctors or scab mechanics;

Therefore, we, the undersigned ('printers of Boston' written in), respectfully petition that your honorable body will pass such laws as will effectually prohibit any person from using the title of doctor or doctor of medicine, or any abbreviation thereof, unless such person has a legitimate right to the same, and has BEEN DULY REGISTERED BY A BOARD CREATED FOR THAT PURPOSE. The following is a copy of the petition:

It is to the credit of the printers that very

It is to the credit of the printers that very few of them, thus far, have signed this petition. They are far too intelligent a body of men to be taken in by any monopoly that slyly cries 'scab!' and tries to play upon their natural dislike of that kind of labor. The physicians who do not worship at the shrine of the 'old school' are not 'scabs,' and every intelligent man should know it. The trick shows to what disgraceful lengths a few would-be medical monopolists are willing to go. We do not believe that they fairly represent the regular physicians of Massachusetts."

#### Special Notice to Spiritualistic Societles.

THE BANNER desires, as in the past, that the various societies all over the country send to this office for publication reports of their celebrations on the 31st inst. These accounts should be written out as briefly and concisely as possible consistent with the nature of the services of the interesting occasion.

#### "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.

# 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.

MARCH.

has written:

"A dose of quinine when the sun comes up From its tossed up bed in the eastern sea; Some castor-oil when the moon has sped, A blue pill dark and catulp tea; A decoction made from the leafless larch. And this is March."

BAD Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price-eight cents per copy.

# Movements of Platform Lecturers.

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

Dr. W. H. A. Simmons, we are informed, delivered two lectures in Worcester, Mass., before the Spiritualist Association of that city, in Continental Hall, March 2d. He desires engagements, and may be addressed at 64 Cedar street, Haverbill, Mass.

Mrs. Kate R. Stiles spoke in Westboro', March 2d; will be in Cambridge the 5th; in Waltham the 16th; and in Haverhill the 30th. Will be in Lynn the 31st, also the second Sunday in April. Societies wishing to secure her services as an inspirational speaker and test-medium may address her at 43 Dwight street, Roston.

Dr. W. A. Hale, President of the Echo Spiritualists's Society of Boston, has the last two weeks of July, also August and September, open for camp-meeting engagements, as a test and speaking medium. Associations desiring his services should address him at once at his office, 46 Russell street, Charlestown, Mass. Terms reasonable.

Dr. A. W. S. Rothermel is at present arranging a tour; and all who wish to secure his services as a medium for physical manifestations in the light, telegraphy, etc., along the line of the New York Central to Buffalo, can address him two weeks at his home, 388 Clifton Place, Brooklyn, N. Y.; after which all on the line of the Pittsburgh, Fort Wayne, Chicago & Michigan Sonthern Railroad, taking in Cleveland, can address him at P. O., Cleveland, O., till further notice. Mr. F. H. Roscoe has returned to Providence, R. I., com his visit to Washington. His address is 430

H. F. Merrill, of Augusta, has recently filled an engagement at Norway, Me., being his third at that place.

Mr. J. Frank Baxter will begin a series of lectures on Sunday, March 16th, in Norwich, Ct., to continue through the Sundays of the present month. His subjects next Sunday will be: "Spiritualism in the Dawn of Victory" and "An Object in Life."

Dr. J. H. Randall will answer calls to lecture on Spiritualism, and attend funerals. Home address, 229 Honore street, Chicago, Ill.

Henry H. Warner, inspirational trance speaker and test medium, may be engaged for the season of 1890 and 1891 by addressing F. W. Wright, Box 318, Attleboro', Mass.

Berkeley Hall, Boston.-Last Sunday afternoon the subject of a lecture by Emma J. Nickerson was, "Where is the New Jerusalem?" In substance was, "Where is the New Jerusalem?" In substance she portrayed the beauties of the New Jerusalem we create. It is here and now. Lucy Larcom's beautiful open secret was the groundwork of thought from which the guides wove poetical fancy and practical truth. Frequent applause, followed by breathless attention, attested the marked sympathy of the many who gathered to listen to this highly gifted inspirationalist. The speaker said: "God is building no new Jerusalem for us. We are the builders, the architects, the designers of the beautiful city. The carth is blessed with the heaven that hangs in our atmosphere. We can look beyond the drifts of doubt and claim the certainty of a home hereafter, if we build with kindness and with love." Next Sunday Miss Nickerson will speak from the same platform.

#### NEWSY NOTES AND PITHY POINTS.

ONE PLAG OVER ALL ONE FLAG OVER ALL.

Columbia welcomes to her doors
The Gentile and the Jow,
And finds a home upon her shores
For men of every hue;
She asks not what their creed may be,
Nor if in prayer they fall;
Yet while she gives them Liberty,
One flag must cover all.

A young minister, not long since, supplied a pulpit for one Sabbath in a thriving manufacturing town east of the Hudson. He was the guest of a deacon, and as they walked together after the morning service, the deacon said: "Perhaps you do not know that you preached to eighteen millions of dollars to-day?" "No," said the minister, "I did not; but you will go to h-ll, all the same, unless you repent."

The number of playgoers eager to see Sara Bernhardt in "Joan of Aro" is almost unprecedented. The success of the piece is unquestioned, and in two days the receipts amounted to six thousand dollars.

A French count, now in London, claims to have made an electric apparatus so delicate that the needle in it can be made to revolve one way or the other at the will of the person holding a wire connected with it.

> HIC JACET. Here lies the body of Moses Draper
> (Tread softly, ye who pass),
> Who lived till sixty without a paper
> And then blew out the gas.
> —Rock Valley Register.

Abraham Lincoln, son of United States Minister Robert T. Lincoln, passed to spirit-life from London, England, March 5th.

There are three thousand medical women in the United States whose incomes range from five thou-

Volapuk is now eleven years old, but it has n't leavened the world yet.—Herald.

sand to twenty thousand dollars a year.

War clouds some more! Russia is scowling on the Porte; and the Chinese are massing troops on the Siberian frontier.

The Boston Evening Record says: "Mrs. Kendal, in speaking of the handsomest theatre in the country, mentions the Hollis street, of this city, first. Who says Mrs. Kendal has no taste?"

German shippards are so busy that contracts are given to English builders. What's in the wind?

Philadelphia doctors are stirred up over the war that the women's branch of the Society for the Prevention of Cruelty to Animals has begun against vivi-

Three villages in Kutais, Asiatic Russia, have just been destroyed by earthquake.

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

When from the pool I pulled my fair, Her looks, once curled, were straightest hair. The hair.  $\|\ \|\ \|$ 

And she no more will walk with me By pool or river, lake or sea. The sea. C.

"The Sugar Trust seems to die hard." "Yes. There is lots of sand in the Sugar Trust."—Chatter. Not much sand, but plenty of plaster-of-paris.

Cut a turnip in two, hollow out the lower half, fill with water, tie it up in the window, and in two weeks it will be covered with green leaves resembling a hanging basket. Care should be taken to fill with water each day.—Ex.

HORRID.-One hundred and sixty miners have just been killed in Wales by a mine explosion. The same thing is, with less fatality, of frequent occurrence in this country. It is all wrong. It would cost too much, they say, to properly ventilate the mines so that no possible explosions of gas could take place, and the consequence is that the poor operatives are the sufferers. Why don't the authorities investigate these too frequent casualties everywhere, and enact laws regulating mining operations?

She (tragically) —"Take back the heart that thou gavest." He—"Never mind the heart—just fork over that diamond ring."

Insane asylums everywhere need looking into by the authorities. They are, in very many cases, asy lums for the worst description of rascality.

An individual whose eyesight is twisted in favor of journalistic jealousy is no man at all. And yet there are just such ex parte characters, strange as it may

The civilization attained by the North American Indian thus far is an earnest of what may yet be accompilshed, and to this end the nation should strive.

[SPRING IS IN THE AIR!]—One swallow does not make a summer, but one cat can make a spring—Ex

Clara Barton, of the Red Cross Society, says there is need of immediate help among the ploneer settlers of North and South Dakota. Great destitution is also reported by the daily press among the miners of the Lackawanna (Pa.) Valley.

A Maine lumberman, when asked by a reporter at the capital if he had ever been in Washington before, replied: "I've been through on the cars, but never stopped off before. Beautiful city, fine parks, broad streets, elegant homes, the Mecca for politicians, and a great place, I am told, for log-rolling, but not much for the lumber business."

Sailors stick to the navy better than soldiers to the army. It is because they are tars.—N. O. Picayune.

Do not waken a chronic grumbler.

An arrant hypnophobist shoots-in the columns of the daily press-this Parthian arrow, as he flies:

"Hypnotism promises to become of some value, if the statement made in the Paris Gaulois can be relied upon. A young man became deeply enamored of a lady, who did not reciprocate his passion. He was hypnotized, and his hand was placed in the hand of another. When he recovered he was perfectly indifferent to his love, and the recipient of his passion was plunged deep into Cupid's toils. The latter was hypnotized, and told to abandon his folly. When he was restored he had no love for anybody, and there was n't a particle of love left in the room."

LONDON, March 8th .- A letter is said to have been shown to the Czar by the chief of police at Moscow, warning him that on March 13th the Czar, the Czarina and the Czarewitch will meet certain death, and that no power on earth can avert their doom. It is asserted among the Nihilists in London, Berlin and Paris that on the same date the anniversary of the murder of the Emperor Alexander II. will be celebrated by an attempt to assassinate Alexander III.

Duck-"Quack!" Doctor-"You lie!"

A new Catholic Monthly Review is soon to be published in New York City. The editorial staff, it is said, will be composed of four of the most learned Jesuit Fathers. "It is to be a Review and not a Magazine." says The Catholic News. Please explain.

A new use for the phonograph has been experimented with in London, A boy ten years of age on account of defect in his speech was suspected of never speaking anything twice alike. He was tested in this respect by being asked to repeat the Lord's Prayer several times in a phonograph, which he did, and it was by this means ascertained that the suspicion was unfounded, and that there was no variation of sounds in a repetition of words.

Patient (who has just had his eye operated upon)—
"Doctor, it seems to me fifty dollars is a high price to charge for that job. It did n't take you ten seconds."
Eminent oculist—"My dear friend, in learning to perform this operation in ten seconds I have spoiled more than two bushels of such eyes as yours."—Chicago Tribuna. cago Tribuno.

A little girl ill of membraneous croup at Mulvane, was cured by keeping her in a room filled with smoke made by burning equal parts of turpentine and tar.—
Nows-Beacon, Kan.

THE BANNER has printed this remedy repeatedly, Congestions and pneumonia may often be prevented by using Johnson's Anodyne Linimont. "regular" or not.

# The Forty-Second Anniversary.

The Boston Spiritual Temple Society Will hold Anniversary exercises in Berkeley Will hold Anniversary exercises in Berkeley Hall, corner of Trement and Berkeley streets, on Sunday and Monday, March 30th and 31st, in which the following talent will participate: Miss Jennie Leys, Mrs. R. S. Lillte, Mrs. C. Fannie Allyn, Mrs. Ida P. A. Whitlock, Mr. Edgar W. Emerson, and several other well-known speakers and test mediums.

One of the prominent features will be singing and recitations by the children under the superintendence and direction of Mrs. Maggie F. Butler, whose success in rendering such occasions peculiarly pleasing has never been excelled.

celled.
On Monday evening the exercises will close

with a GRAND BALL.

#### Ladies' Aid Society.

Arrangements are being made for Anniversary Exercises March 30th, 31st, at the rooms of the Society, 1031 Washington street, Boston. The company who were present at the last celebration were so well entertained that these services this season are sure of a good attendance. Mrs. Annie Woodbury, Sec'y.

The Children's School,

Meeting in the Spiritual Temple (Exeter and Newbury streets), Boston, will give an entertainment commemorative of the Forty-Second Anniversary of Modern Spiritualism on Wednesday evening, April 2d.

ALONZO DANFORTH.

New York City.

New York City.

The Forty-Second Anniversary will be celebrated in New York City, by the First Society of Spiritualists at its usual place of meeting, Adelphi Hall, corner of 52d street and 7th Avenue, Sunday, March 30th, at 2:30 p. m., by the following exercises:

Opening address, Henry J. Newton; song, Mrs. L. McCune; address, Mrs. M. E. Williams; recitation, Mrs. Helene Davis; address, Prof. Wm. A. Baldwin; song, Mrs. Louise Tuttle; address, Geo. A. Shufeldt; address, Mrs. Amanda Spence; song, "Annie Laurie," double quartette (kindly furnished from "The County Fair"); address, Judge Nelson Cross; tests, by Miss Maggie Gaule, of Baltimore; song, Mr. Tom Hilbert (one of the quartette); address, Mrs. Nellie J. T. Brigham.

Colfax, Ia.

The Mississippi Valley Spiritualists' Association will hold its semi-annual meeting and celebrate the Forty-Second Anniversary of Modern Spiritualism in Cain & Rowle's Opera House, Colfax, Ia., on Saturday and Sunday, March 29th and 30th.

Prof. J. S. Loveland of California, Dr. J. H. Randall of Chicago, and other speakers, will be in attendance for the anniversary exercises. Mrs. Ollie A. Blodgett, the noted independent slate-writing and platform-test medium of Davenport, Ia., and other good mediums, will be present. The Colfax Brass Band with other good music has been engaged for the occasion. J. H. RANDALL, Sec'y.

#### Milwaukee, Wis.

The Forty-Second Anniversary of the advent The Forty-Second Anniversary of the advent of Modern Spiritualism will be celebrated in a two days' meeting in Milwaukee, Saturday and Sunday, the 29th and 30th of March, at Fraternity Hall, 216 Grand Avenue. Mattie E. Hull, of Chicago, and Dr. Juliet H. Severance, of Milwaukee, are engaged as speakers. Saturday evening there will be a musical and literary entertainment, followed by a dance.

A. B. Severance.

Lynn, Mass.

C. Fannie Allyn will address the Spiritualists at this city on the evening of March 31st, at which time the Spiritual Fraternity will celebrate the Forty-Second Anniversary. Mrs. Kate R. Stiles, Mrs. Shackley of Boston, and other well-known mediums will be present. Other entertainment and good music, vocal and instrumental, will fill out an interesting programme.

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

# Fall River, Mass.

Mrs. Ann Hibbert, of 7 West Warren street, writes that Anniversary exercises are to be held in that city March 29th and 30th. Arrangements are making, with the hope to render the occasion memorable in the history of the Cause there. Parties willing to participate, either as musicians, mediums or speakers, can correspond with her as above at an early can correspond with her, as above, at an early

# Portland. Me.

The First The First Spiritualist Society will celebrate the Anniversary by sessions on Sunday, March 30th, which will be addressed by Mrs. Sarah A. Byrnes. H. C. Berry.

# Norwich, Ct.

The Connecticut Spiritualists have decided to hold their Anniversary Convention this year in Norwich, on April 26th and 27th, instead of March 30th and 31st, as formerly.

J. C. ROBINSON, Sec'y.

Other Places. THE BANNER has already contained notices of proposed Anniversary services to be held at LIBERAL, MO., SUMMERLAND and SAN FRANCISCO, CAL., CHELSEA BID HAVERHILL, MASS., WATERTOWN, N. Y., BRIDGEPORT, CT., and MINNEAPOLIS, MINN.
The friends in Pittsburgh, PA., Newbury-port, MASS., and other localities will also hold appropriate services.

Horsford's Acro Phosphate, useful in all

forms of Dyspepsia.

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

# 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. Ohlidren's Lyceum at 21. 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 2% in the Church, Thompson street, below Front T. J. Ambrosia, President, 123 North Third street. Keystone Spiritual Conference every Sunday at 2), P. M., northeast corner 8th and Callowhill streets. Mr. Row bottom, Chairman.

The Fourth Association holds meetings every Sun day at 7% P. M. in the hall northeast corner ad street an Girard Avenue. Mrs. Minnie Brown, President.

For Sale at this Office: THE Two Work.DS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform, Published weekly in Manchester, England. Single copy, Scents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magasine. Published monthly in New York. Single copy, 10 cents.

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

THE BISARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. ents. Raligio-Philosophical Journal. Published weekly RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Ohicago, Ill. Single copy, 5 cents.

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

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

THE TRUTH-SEREER. Published weekly in New York. Single copy, 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE PROBLEM OF LIPE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

10 cents.

The Throsophist. Monthly. Published in India. Single cont. Magnet.

gle copy, 50 cents.

THE GOLDER GATE. Published weekly in San Francisco,
Cal. Single copy, 10 cents.

THE HETTER WAY. A Spiritualistic weekly journal. Published in Cinclinait, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal.
Rivotherbood, Theosophy in America, and Aryan Philosophy.

Ringle copy, 30 cents.

# ADVERTISING RATES.

95 cents per Agate Line. Discounts, 10 per cent. 

20 per cent. extra for special position.

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No extra charge for cuts or double columns.

Width of column 27-16 inches.

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

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

#### SPECIAL NOTICES.

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

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

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

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT, and keeps for sale 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.

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I have just been cured of an attack of Inflammatory Rheu matism by DR. STANSBURY'S Remedy. J. W. JOHNSTON, 301 Walnut street, Philadelphia, Pa. Your Pills are the best I have ever taken.

JOSIE HUNT, Fall River, Mass.

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

HERMAN BUROSE, Detroit, Mich.

I cannot speak too highly of your "Elixir." You are at liberty to refer to me as highly endorsing it from personal experience. EDITH BERDAN, M. D., Paterson, N. J. Mar. 18. PREMIUM VOLUME

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J. A. SHELHAMER, Chairman.

Mas. M. T. Shelhamen-Longley will occupy the plat-orm on Treeday afternoons for the purpose of allowing her pirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical learing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Ohairman, who will present them to the presiding pirit for consideration.

spirit for consideration.

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

siderable expense and published each week in The BANNER.

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

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

Natural flowers for our table are gratefully appreclated 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 altar of Spirituality their floral offerings.

offerings.

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

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

#### Report of Public Séance held Jan. 14th, 1890. Spirit Invocation.

Spirit Invocation.

We praise thee, oh! our Father God, for the blessings of existence, for life and breath, and for all good gifts that come from thee. We praise thee for death, which is another name for change, bringing humanity higher conditions and grander experiences, greater needs that may be supplied, and fuller unfoldments and expansion of the soul-powers. We pray, at this time, for humanity, for we behold its struggles and its trials; we know that it is passing under discipline, and through strange and varied experiences. Ay, well we know that these are good for the race, good to unfold the higher faculties and qualities of being, to strengthen character, and to develop that which is hollest and best within, yet it may not see the great good, nor understand the grand work that is taking place, so we pray that these human souls of thine may be brought into such nearness with thee and thy angel ones, who minister unto all, as to understand and perceive thy work and thy laws, and to realize that all is good.

good.

At this time we would come into close communion with the angels of heaven, who delight to do good at all times. We would cooperate with them in their work, and as we receive of their ministrations we would send forth a helpful influence, some strength or magnetism that may be of use to them in their journey to earth.

Ohl may those who mourn be comforted; may those who are weak receive strength; may those on earth, and in spirit life also, that have need of any high and good influence, be given that which shall satisfy their good influence, be given that which shall satisfy their demands. May we come into harmony with thee and thy works, with the angels and their missions unto man, and may we send forth that sympathy and kindly love and fellowship that will prove a blessing and a help unto others. May those who sit in darkness receive light; those who are ignorant be given knowledge; those who have had to struggle with error find that great truth which will illuminate the future and the present, and give understanding concerning the past.

past.

And oh! our Father, as we journey on over the heights of experience may we receive from thy angels that helpful guidance which shall lead each one onward to thine own dear home of love and peace.

#### L. Hakes.

[To the Chairman:] I wanted to come to this circle, and I have tried to since I went away from the body. It is not very long since I went; it only seems a day or two to me. I know it is much longer than that. But everything in the spirit-world is so beautiful, so inviting to me, that I don't mind the days as they go by there, all so swift, and hardly long enough for me to see what there is to look at.

all so switt, and hardly long enough for the to see what there is to look at.

I wanted to come, sir, for a good many reasons, and your Spirit President said I might try. I particularly wanted to get hold of this little woman, because there was something, little woman, because there was something, years ago, that came to me which especially attracted me to her. It was this: For a great many years I was used by the spirit power to impart magnetic forces to those weak and debilitated ones that could receive my special magnetism, and get health from it. I did n't go about charging a big price for my service, but whenever I found any one that was sick, and needed it, I let 'em have it, just as it came to me.

to me.
Well, I lived to be an old man. I was a good Well, I lived to be an old man. I was a good way over eighty when I went out—a while ago, only last year, I went out. I saw a great many ups and downs in life. There were times when it was hard to get enough to eat. I know what it is to be a little hungry. I pity anybody that has n't enough to eat. I'd like to give 'em a square meal, and a good many meals, that is, all they could take in, but I can't do it, you know. Yet if I can use my influence or magnetism in any way to get somebody else to do it for those that are in bad circumstances, why, I'll just lend a hand.

I'll just lend a hand.

This is what I was going to say: Some years ago—well, perhaps six or seven, or so—when I was in a pretty tight place, and hardly knew where to get the next dollar, I received a letter from a stranger, a gentleman in the West, and he sent me a present of some more. from a stranger, a gentleman in the West, and he sent me a present of some money. And now perhaps it didn't come right in good time! but then again perhaps it did! He said, in his letter, that he was told or influenced to send me that as a present by his spirit-daughter, and that she was known generally as "Spirit Violet," and by that name she had given a book to the world through the Banner of Light medium. Well now, the gentleman was kind. let," and by that name she had given a book to the world through the Banner of Light medium. Well, now, the gentleman was kind enough to send me the book, too, and I read it, and it did me good. And that beautiful angel came to me, and brought me sometimes her influence from the other life. I felt her, and when my inner vision was opened I saw her sufficiently to realize what a lovely creature she was; so of course, sir, I felt interested in the Banner of Light medium. I thought to myself: When I get out of this old body I shall go to the Banner Circle and try to make myself

myself: When I get out of this old body I shall go to the Banner Circle and try to make myself known through that same medium, because I want to let the world know that there is so much being done by the blessed angels, and in quiet ways that it do n't know anything about, and that Spiritualism and spirit communion are good and holy things.

And now I've got back I want to send my regards and my greetings to my friends. I feel that I have a good many. Perhaps they are forgetting the old man, but I think they will remember me; and though I seem to have lost track of a good many during the last few years, yet I am going to try and get on their track again, and hunt them up, and see if I can do 'em any good, because I reason in this way: I was a magnetic healer—I see you are one, too, sir, and I am glad of it—when in the body, and the spirits could make use of my forces to help those who were in distress. Well, I do n't see that I am any less magnetic now than I was when tathered to the old built; and if I was those who were in distress. Well, I don't see that I am any less magnetic now than I was when tethered to the old hulk; and if I've got these forces still, as of course I must have, why then they can be used to some purpose, perhaps better than they could be here, when I had so much to contend with on the mortal side, and so I want to he be work.

much to contend with on the mortal side, and so I want to be at work.

I am obliged to you for letting me in. I am obliged to the Spirit President for giving me a lift in this way. You see, sir, I 've been round this little woman a good part of the day. I got a sort of partial hold of her when she was at her own home, before she came down here, and I said to myself: Now I will not let go till I say something, if it is only a word or two, to make myself known.

Somehow or other I've heard that the gentleman I spoke of that sent me the present,

Somehow or other I've heard that the gentleman I spoke of, that sent me the present, has gone to the other life. I have not seen him. I have seen the bright spirit he said was his child. If, I do come across him I will give him along, whether I can do for him to help him along, whether to his mind because of his organization and temperament. The man was not to blame for his organization and temperament. The man was not to blame for his organization and temperament. The man was not to blame for his organization and temperament. The man was not to blame for his organization and temperament. The man was not to blame for his organization and temperament, nor that he could not see in nature evidences of grand design, of adaptation of means to ends, and of a continuity of existence; therefore we do not hold him to help him along, whether ideas that he held. If, as your correspondent Little did I understand before passing away

he is all right or wrong. I know he had a grand good heart. I am going to hunt him up and do what I can for him. If I can't do anything more I can take him by the hand and say, "God bless you, sir; you gave me a good bit of sunshine when I was in the shadow."

You'll excuse an old man for running on in this way, but you see how it is; I am so proud to think I 've got to the Banner of Light Circle, so happy to get hold of this medium, I don't know when to stop...

I am much obliged to you and the Spirit President. I am much obliged for the singing. I am thankful for everything; and now I'll go. You may put me down as L. Hakes, just as I used to subscribe myself. I'll be best known by the old signature. From Westbury, N. Y. I am not now. I am from the spirit-world. That is much better. Good by, sir.

#### Questions and Answers.

CONTROLLING SPIRIT. — You may now pre-ent your questions, Mr. Chairman. QUES.—[From one in the audience.] Can you inform us what is the cause of the disease "La Grippe"? Is one liable to take it a second time, having recovered from it, and is it liable to increase and become a scourge?

Ans.—This epidemic, which has become so universal during the present season, has undoubtedly, to our mind, been produced by the presence of zymotic germs in the atmosphere; germs that some of your scientists have been pleased to term microbes; others, perhaps, have given them different names—it matters not—corns of a priespons nature these having have given them different names—it matters not—germs of a poisonous nature, these having been vitalized and set actively in motion, we think, by the conditions of humidity prevalent not only in this but in other countries during the last year. Any form of bacteria that may become actively potent in the atmosphere, as we should judge from what we have learned of the subject, is produced by some form of decay or decomposition of organic forms and objects. These bacteria may be in haled or absorbed by sensitive human beings to such a degree as to produce a state of disorganization or disease in the system. Now, unganization or disease in the system. Now, undoubtedly, this is the reason why the present malady has taken such a hold upon the com-

The atmospheric conditions during the last The atmospheric conditions during the last year have not been such as to afford you vitality, as to enable you to resist the encroachment of poisonous elements of any sort. The general tone of the physical system has been lowered and kept depressed, so that it could not withstand or even throw off these poisonous elements and encroachments of which we speak; therefore you find many individuals. speak; therefore you find many individuals suffering from some form of the malady, not in the same degree or of the same appearance. Now, what may be a curative agent in one case may not have any beneficial effect whatever in another; each patient needs to be treated according to his general temperament, behit and characteristics. habit, and also according to the form that the disease may take in his own system; therefore the wise physician studies the temperament

and condition of his patient, and governs himself in his treatment accordingly.

How can one withstand the encroachments of this or any other form of disease, of any epidemic which may maintain at a given time? Simply by keeping the system up to a high standard of health and strength. And how can this be done? In a multiplicity of ways.

First, one must see that the mind is even, is not strongly exercised to such an extent as to

lessen the nervous forces, or to allow the nerve-force and vital current to overflow one portion of the system to the detriment of some other part. One must see that he attends to his daily health, so that the food he partakes shall be health, so that the food he partakes shall be wholesome and of an easily-digested nature, that the fluid he drinks is as pure as possible, that the air he breathes, even though it is not altogether of a high quality of the outward atmosphere, is at least not vitiated by noxious odors in his home or daily surroundings. By attending to these little details one will find that he can regist the engrouphment of any form of he can resist the encroachment of any form of he can resist the encroachment of any form of disease to a far greater extent than can one who allows himself through some over-anxiety or tension of the mind to become nervous, so called, easily affected or irritated, and thus brought into a negative condition by which he can absorb the poisons of the atmosphere and is not able to throw them off.

is not able to throw them off.

Is one liable to be affected a second time by this present malady? We should say: Yes, if he continues in a negative state, if he does not attain that condition of health and vitality which will enable him to withstand these encroachments of which we speak, and to be impervious to them. It is therefore necessary for one to be especially guarded who has once been attacked by this form of disease, not to expose himself to a lower or a higher temperature for any length of time than that which his experience tells him is best for his normal condition; not to partake of food that is unwholesome or not easily digested; not by any means to partake of high stimulants or anything that is not conducive to health and thing that is not conducive to health and

Q.—[By "Inquirer."] I know of a man who believes in prayer, and addresses petitions to his spirit-friends, instead of in the "usual manner." Now do you suppose his spirit-friends take cognizance of his supplications for spiritual help and guidance? Would his friends in the other life be likely to be attracted to him through and by such petitions, and in any manner be enabled to help him?

A.—If you were in trouble or perplexity, and felt the need of human sympathy, regard and affection, as well as advice; if in this condition you could reach some of your friends, you would appeal to them to give you of their sympathy and affection; you would, in that sense, pray to your friends to advise you, to give you strength in your hour of weakness, to guide you in your strength you you you could not see for the you in your steps, as you could not see, for the darkness, which was the best road to take. That is petition; that is prayer; just as surely as though it were offered to some unseen spirit or divine intelligence of the universe. We have as though it were offered to some unseen spirit or divine intelligence of the universe. We have no objection to your correspondent, or any of his friends, offering his petitions, aspirations and prayers for guidance and helpfulness to the spiritual friends whom he has known, who he believes watch over him, and whom he can think of as near personal intelligences who have a regard for him; and there is no doubt that as his prayers are earnest, as he really desires these friends, who he believes are pure and holy and exalted, can guard and guide him, that they are brought into nearness with his life through, perhaps, these very supplications; that they are brought into sympathy and harmony with his spirit, so as to more closely reach him than they could if he put them afar off, and did not appeal to them by his thought and his aspirations. We have no doubt these same spirit friends do find power, do find helpfulness, in their effort to reach him on earth, and that thus, through the very magnetic forces which he sends out to them, they may be enabled to still better guard and guide him than they could if he did not thus reach them in their spiritual life. their spiritual life.

Q.—[By the same.] I know of another man, just passed over to the other life, who, when here, was what the world calls an infidel. He was a good neighbor and citizen, and had fine reasoning powers, but he believed nothing in a future. He since rely thought everybody silly, foolish and terribly deluded who had faith in churches, ministers, or the spirit-world. Now that he has passed over, what will his condition most likely he? His many friends left on earth would have be? His many friends left on earth would have a great interest to know something of this, as he held those views until seventy-five years old—his age at death.

A.—The man was honest in his convictions, sincere in his utterances; he had no evidence sincere in his utterances; he had no evidence of a continued life. Probably he reasoned from the evidences of decay and dissolution that he saw on every hand in the mortal, that this was the end of all. Probably that which might have proved conclusive testimony to one mind concerning the future of man did not so appeal to his mind because of his organization and temperament.

says, he was honest and sincere, then he may in the spirit-world be in a condition to realize just where and how he erred in his reasoning, lust why it was that he could not receive and accept the evidence of a future life and consciousness for man.

We have no doubt that this particular spirit is, at the present time, seeking to understand the mysteries of the inmortal state. We have no doubt that now he has aroused to a consciousness of that state, and realizes fully that he is an intelligent, conscious entity, and that death has not blotted out his memory and his existence; he is trying to learn all that he can concerning the life which now surrounds and embraces him.

It does not follow that one who has been an infidel and a materialist all his life, must of necessity be shrouded in darkness, and so enveloped by the elements of his materialistic life and ideas as to be unable in passing from the body to understand his new state and conditions. This may be so with some. It is so with some spirits, who were so thoroughly materialistic in their ideas that they lived only for the present, cared only for the material, catered only for personal self-indulgence and worldliness, and did not care for that other state of humanity outside and around them, suffering, struggling, pressing on in need of their ministrations and helpfulness.

Such spirits, thoroughly materialistic, believing not in a future, believing in no supreme intelligence, caring not for the mental or moral welfare of their neighbors, will, after passing from the body, become so submerged in the darkness of their neighbors, will, after passing from the burden of their own materialistic environment and element, that they will not understand the capital property the

darkness of their own emanations, so weighted down by the burden of their own materialistic environment and element, that they will not understand the spiritual world proper, the spiritualized state of higher angelic beings, or know anything concerning the true inner nature of humanity. It will take some time for such spirits to throw off their crude conditions, to grow out of their shadowy surroundings, and to receive and understand the helpful influence of those bright spirits who desire to minister unto them. to minister unto them.

to minister unto them.

But, on the other hand, here is a man, we will say, pure-minded, honest in thought and speech, wishing to know the truth, but unable to see any sign or evidence of life apart from the body, or a higher, more supernal state of being. However, he has done what he could; his friends loved him, and he loved his friends; he has exercised a certain amount of influence in his associations, and has left an influence that has remained after his depart-ure from the body. Such a man has been help-ful; he has grown in spirit, though he knew it ful; he has grown in spirit, though he knew it not. He has been environed by the limitations of earth, perhaps by early training, education and thought, so he has not been able to see the vast domain of spiritualizing life outside of him. But he passes from the body. In a little time he awakes to his new condition, and finds himself in a world tangible and real, surrounded by breathing, living human forms, and about to become a part of that great central existence with its teeming life—the spiritworld. He forms new associations, comes unworld. He forms new associations, comes un-der new conditions, undertakes new studies,

der new conditions, undertakes new studies, realizes that he is an expansive, progressive soul, and he very soon is able to throw off the weight of his old ideas, overturn the old thoughts that appealed to him, form new conceptions of life, and new convictions of the grandeur and glory of immortality. Such a spirit may be progressive, may be happy, may be full of power in the other life.

Let us look for a moment at the grand spiritual presence, individuality and power of one who was a confessed materialist, one who perhaps to-day would be called an agnostic—that bright intellect, Harriet Martineau. We all know that she could not see or feel or sense any prospect or evidence of a continued life. But what was her career on earth? One of helpfulness to mankind, one of work and of appeal for those who are downtrodden and enslaved. Hers was a life that sent its sympathies abroad, its affections out upon the atmosphere, to be taken up by the needy, the suffering and the oppressed

phere, to be taken up by the needy, the suffer-ing and the oppressed.

She passed into spirit-life. Her keen intellect became awakened to other conditions of being, her entire soul became exhilarated by being, her entire soul became exhilarated by the new atmosphere she had entered upon; the associations that were to be formed appealed to her mind and heart, drawing forth fresh sympathies and even sweeter loves, and she at once entered upon a career in the higher life as full of usefulness and service as that which she had laid down on earth. Therefore, friends, you are not to mourn if one of your number who could not see the light of immortality, who could not divine the truth of spiritual communion, goes out from this earth, as it were, in darkness. We believe, if he has been sincere and honest and pure minded and helpful, his life in the spirit-world will be as fresh and beautiful and sweet as though he had known the perfect way of spiritual thought and communication.

Let us say right here that there are many

and communication.

Let us say right here that there are many who do know that spirit-communion is a fact; many who realize that immortality is assured for every human soul; many who have been forced to believe and to accept the truths that spirits bring from the other life; who may yet be in a more darkened condition when they pass from earth than some who could not see and understand; and why? Because the career and life of those individuals may not have been up to the standard which they should have maintained; may not have been in accordance up to the standard which they should have maintained; may not have been in accordance with the teachings their spirit-friends brought to them; may not have been as pure and true and sweet as they should have been; and consequently they will not find that their knowledge of spirit communication and belief in immortality will bring them to a higher condition of happiness if these have not gone on hand-in-hand with high aspirations and good works,

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

Report of Public Seance held Jan. 3d. 1890.

Henry Johnson.

I have felt for a long time, while I have stood here as a listener, Mr. Chairman, that it might be of benefit to some one yet dwelling in the flesh if I would speak from this platform. Of course you readily understand, while dwelling in the form, that you throw your influence one way or the other, either for good or evil, and it is our purpose to-day to bring you the best influences we possess. As we draw from your magnetism, we will give back to you. Work for the angels, and they will work for you. I wish I had known of the spirit-life before I left the form, or in other words, that I had been more spiritual, and less devoted to material things, for I find now it is better we should go to school on the earthly side of life.

It is no excuse for you to say you never had Henry Johnson.

school on the earthly side of life.

It is no excuse for you to say you never had been told there was a life beyond, of which you might learn more, and more. Oh! no; not in these days of enlightenment. You may say to me: "I hardly know what to believe, or who to believe, there are so many frauds practiced." Ah! but we are not here to find fraud, or to tell you of wrong; we are here to tell you to use your own reason, and eventually it will lead you out of all darkness; you will rise above the clouds of error. That you may do this is our you out of all darkness; you wan rise above the clouds of error. That you may do this is our prayer, not mine alone, but that of scores of spirits who are to-day in your company. We are only too glad to say we are live people and intelligent people, and through progression we may learn more and more of the beautiful beword.

yond.

God bless the spirit red men, every one of them; they bring you more strength than you can have any idea of. The question is often asked: Why are so many mediums controlled by Indians? An absurd question. They know their work, and they are pretty sure to do it. Then listen to them whenever they come to you, and you will feel happier and stronger for it. Henry Johnson. I am not a stranger in Boston.

# Josephine M. Kollins.

that I should be able to speak in a meeting like this. I would much rather come in private.

Dear Aunt Silvial how kind you were. If I had been your own you could not have done more for me. I know the kind thoughts you gave to me in my suffering. When that left me I knew full well the spirit was leaving the form. I was quite happy on reaching spirit-life, as the dear friends came around me!

It comes a little hard to me to speak in public. As I look upon one face and another, all are strangers to me. I felt at first almost as if I could not speak; then the dear guides and the chiefs came near to help me. I am only too glad to thank them for the strength they gave me.

In Memphis, Tenn., I am not forgotten. I hope in time they will learn to think of us who have passed on not as dead, but as just starting out in a new and beautiful life. I am happy. out in a new and beautiful life. I am happy. I would like to come into private communication with dear auntie in some way, and I think there are those in the surroundings where she dwells who are mediums for the spirit-world. If she will try, I hope that in time I may be able to control some one there, that I may give her some kind and loving words.

Josephine M. Kollins.

#### Dr. John Lavette.

I made up my mind, Mr. Chairman, that if I could get in here I could say what I had to say, and I generally come right to the point. You know what that means, to say what you've got to say, and then get out and leave room for somebody else.

I don't mean to talk too fast or too loud, but you perceive the difference between that dear spirit-lady and myself. Well, I am a good deal stouter and stronger than she is. But you see she got power enough by the help of the red men. They give out a good deal, as the spirit said. But don't be foolish and think you get it all. It is pretty well divided up.

I want to say, right here, I am myself. I couldn't be anybody else if I tried. I want them to think (I don't suppose they'll know it till they get where I am) that I am myself. I don't choose to personate anybody else. I have heard you mortals talk: "Pretty easy; pretty easy for them to come here and personate somebody else—my father or my brother." Ah! the more fool, you, for your ignorance. That's what I say to you. I don't mean to be personal to anybody. Now, when I dwelt in this life, I understood a good deal of medicine—more than I wish I had. I want to just say—and I am going to put a great deal of emphasis there: If these spirits had been in spirit-life as long as I have, they'd put in about as much force as I do. I can't tell—some say I've been there a hundred. I don't know, and I don't care a fig how long. I have been back here about as much. Many, many years ago I passed away. I was drowned, and it was as we were crossing the Gulf, in the ship Akron. My wife was with me, and we became food for the fishes. I am here all the same.

When you come to learn a little more of what is spirit and what is hody there won't he so

When you come to learn a little more of what when you come to learn a fittle more of what is spirit and what is body, there won't be so much objection raised to our coming to personate ourselves, as being spirits. They talk about disembodied spirits! Well, I take the meaning this way, because we have left the material part, and to-day I feel just as much that I am Dr. John Lavette as I ever did while I dwelt in that form

in that form.

Ah! kind friends, you have a great deal to learn when you leave this country, and you will be frank and admit it. But when they speak of advanced spirits, I don't take it, sir, it means wholly those that have been there longest. I look at it in this way: they may have leanned more, they may be more intelligent than some others. Now, for instance, there may be one that has been in spirit-life twenty years, another fifty, and the one of twenty years is further advanced than the one of fifty. You will find it the same in mortal life. As your children are sent to school, some learn faster, some have brighter intellects than others, and may advance more rapidly, even outside of and may advance more rapidly, even outside of your schools; and it is the same with us in the spirit-world.

I have never had a desire to come into the

I have never had a desire to come into the old form again. Ah! never! Why should we want any part in those forms that crumbled back to mother earth years ago? We've now got better houses than we dwelt in here.

I started to speak a little upon medicine. I have learned better than to place, as I might say, within the stomach that which a well man could not take nor stand. Then I say, let your medicine alone, and use the God-given power of magnetism. That would be my sermon all through the world, if I could make them hear my voice. I learned differently; but I know there are many to-day who will say to you—yes, every one of the old school—"I guess it is better not to take quite so much medicine." I say, let it alone, if you do n't want to destroy all the coating within the stomach. In the first place there are very few to day that understand the coating within the stomach. In the first place there are very few to day that understand the anatomy of the body. They suppose they have internal organs. Why? Because somebody has told them so; that is all they know about it. I don't mean to be personal to any one. I feel grateful that I am privileged to speak upon this one point.

Think not, dear friends, I have been a silent listener to what is termed the "Doctors' Plot." Not by any means; and I raise my voice to-day in behalf of the God-given powers of medium-

in behalf of the God-given powers of medium-ship and clairvoyance. These, I say, are the genuine sources of healing for humanity. I would echo it and reëcho it all through the

world.

Let me ask this question: When the Master was upon earth have you any record of his taking medicine? Not any. He knew better than to take it. Would n't have stayed so long as he did if he had. Ah! he was cruelly and ignominiously put to death.

I am very grateful for this invitation that

nominiously put to death.

I am very grateful for this invitation, that was extended to me by as pure a spirit as dwells in the eternal realms—your Spirit President.
[To the Chairman:] I thank you, sir, for allowing me to express my feelings on this one point.

# Mamie Harney.

[To the Chairman:] Please, sir, the gentleman spoke so loud I almost went out of the hall; but I came directly back, for I knew my own loving friends would like to hear a word from Mamie as well as the others. My darling sister, who was permitted to speak here, said to me, "Mamie, come, and they will all be glad to know we dwell together and we visit these meetings together."

Many times, when I have stood listening here. I have seen that some had so much more

Many times, when I have stood listening here, I have seen that some had so much more power than others, and I could not just understand why it was. My spirit teacher has tried to explain it to me, and it seems a little plainer to day. It is on account of the power they gain from those who stand beside them, as some give out a little more power than others. It is not wholly because they were much stronger when they passed away. There is not a spirit to day who speaks but that some red chief or some beautiful Indian maiden stands beside them imparting magnetic power spiritually, the same as they would in mortal life.

Iffe.

Is it not beautiful that we are so assisted in spirit-life? Oh! I wish they did all know it; that is, all the people that dwell not only here but in Norwich, Conn. I think they ought to know, in every town and State all through the world, that we do not die; that we are live people. I was young when I passed away; that is one reason why I did not understand that sometime I could come into communication with my friends. At one time my own dear sometime I could come into communication with my friends. At one time my own dear father knew that we both made up our forms in what is termed a materializing circle. I suppose, sir, why they call it materializing is because we draw from the material to cover the spiritual form. That is the way they explain it to me. Is it not correct? [That is right.] Will you just say that I was here? I am not going to talk long.

I do love music. Oh! it is so sweet, so beautiful! I wish them to know at home that I am learning music in the bright Summer-Land; and beside, sir, I find I may be of assistance to some little spirits that were younger when they came to the Summer-Land. It is lovely there. I wish we could draw a picture of it for you, but we fall. Mamie Harney.

H. B. Weaver. You will find, dear friends, as you listen to

one and another here, a difference in their hedding the power. I feel quite strong to-day. I have been one of your company many times. It is very natural for each spirit to wish to speak of their friends first.

Dear Electa—I know how much she missed me when the change came and they said I must leave her.

The dear, good BANNER OF LIGHT—how we have waited its coming! It seemed like a good, true friend; always did we wish for the day to come when we knew it was to be published, and then again for the day when it should arrive at our home. How engerly did we scan its pages, and first turn to the Message Department—not alone for the messages; I was interested in the scientific questions and answers that were given from the spirit-world, and I felt assured that through them knowledge was bestowed upon us. It was a comfort to us to peruse your paper. I will say our paper, for I felt it was ours when we welcomed it like a messenger from the beyond. Many times would we look and think perhaps some near friend or relative might have controlled and spoken a few words of comfort. It has been made very plain to me, since passing over, that there was good reason why they did not, although they were wont to visit your meetings, and were here at nearly every circle, for we love them both. We gain light, we gain knowledge from hearing spirits more advanced than ourselves speak from your platform.

I knew when the words were spoken over that poor old inanimate body. It was said: "He is blessed;" for there were yery few in our neighborhood but that knew I possessed the truth of spirit-return. And it was a comfort and a blessing to feel that your loving ones were

our neighborhood but that knew I possessed the truth of spirit-return. And it was a comfort and a blessing to feel that your loving ones were around you, that they paid you visits, that every day some loving hand was placed upon you. I have learned a great deal since leaving the form, and there is much more for me to learn, for I find it is a life of learning, as I have said many times to my own dear wife: "You know a great deal of spirit-return, but there is much more to learn."

I am satisfied with the home I inhabit, al-

I am satisfied with the home I inhabit, although a desire emanates from my spirit to

learn more through progression.

Kind sir, I was educated very differently in my younger days. I was taught the lessons of Christianity; but I find Spiritualism has gone beyond that: it is a light given to the whole world, if they will accept it.

My words to day are to a few that yet dwall

world, if they will accept it.

My words to day are to a few that yet dwell in the form—old friends and kindred. In Hartford, Conn., I know I am not forgotten, and some at a distance will learn through the kindness of friends that H. B. Weaver is a live man to all intents and purposes. I send greetings to the kindred; I send greetings to the whole world; and may the time speedily come when they may know more and more of the beautiful truths of spirit—I feel to leave off the ism—of spirit-return.

#### Joseph Butterfield.

I am very thankful that I have been invited to speak here to-day, not only mentally, but by the Spirit President. I have wished so much to speak from this platform, not wholly for myself, but for some kindred. There is a little business matter I wish to touch upon which should not be given in public. I well understand what some friends would say: "I should not have supposed he would have carried that before the public." I have no idea of it. They must think I have lost my reason if I was giving business affairs to the world. I feel interested in a few of them, particularly, that I address my conversation to to-day in regard to two or three points in relation to aland scheme. I know they will understand my meaning. I I know they will understand my meaning. I know they will see the paper through some good friend, and they will not close this bargain yet; I am sure of it. I wish to say to them not to do it at all.

to do it at all.

How long will it be before this message is printed, sir? [In about four weeks.] They have got two months; they'll have time enough. I have heard them talking it over. I've got a little advantage now; I can hear their words; and I know just about what is coming; therefore I am interested in the affair. That is, while I am here with you, dear friends, I feel as much of the earth earthly as you do.

I have felt for a long time that if I could come into private conversation with my friends

come into *private* conversation with my friends it would be a good thing for them, and I should be happier myself as I come among them; but the privilege has not been granted me—so my purpose in coming here to-day is to speak di-rectly upon a material matter. I cannot just tell, but it seems to me it was

about two weeks since—they can put it together, if they will—when I was with them, and they said within their own thoughts—for those are words with mortals—"I do n't hardly know what Joseph would think about it." They will know pretty near what I think of it when they get this letter, and I think they will abide a good deal by it in old Chicago, for I know they do not feel as if I am dead. But they put me too far away, and then it seems, sometimes, as if they thought I had no interest in what is going on here. I certainly have, and more, if can be, than I could while dwelling in the flesh. I wish them to know, and really understand, that I mean business, and they know me so well they will readily know that I am in earnest in this contractor.

well they will readily know that I am in earnest in this one matter.

I am not going to speak anything about the spirit-home. If they do n't want to know about it enough to come into communication with me, why, let 'em wait. I aint going to tell 'em anything about it. It is more of a business point that has brought me here to-day then anything also than anything else.

Joseph Butterfield, of Chicago. This will be

understood by the right parties, and they will hug it close—they won't let it out. I understand it all.

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

Jan. 3 [Continued].—Susan R. Holden; Simon Hewitt; William Dunbar; Mary Fulton.

THE MESSAGES GIVEN (THROUGH MRS. B. P. SMITH) As per dates will appear in dus course. Feb. 23.—Geraldine D. King; Isaao Nay; Martha Lincoln; Sylvanus Morse; Freddio Oliver; Sally Wood; Elizabeth Ashworth; Edward A. Berdgo; William Latham.

# Flavor of Bread.

Much has been said and written on bread-baking—how to make it good, sweet, wholesome and delicious. Certain it is that breads vary in their flavor as much as in their lightness. A close observation, however, will show those who have had their paintes tickled to satisfaction in the eating of this staple article of diet that there is some particular element or quality produced, so that that which they like the best possesses that indescribable, superlative quality of taste which may be termed its "flavor." And the question may therefore be asked, what is it that produces the best flavor in bread? It is to be found in the leavening agent; be it yeast or baking powder, it is this that has most to do with the problem of how to make the sweetest and most toothsome bread, cake, muffins, etc.

When yeast is used the bread often has a sour taste, a flayor coming from decomposition.

In respect to baking powders, they are of many kinds, and give various results according to the materials of which the baking powder is composed, and according to the perfection of its manufacture.

There is no baking powder which produces such sweet and tasteful food as the Royal Baking Powder. One of the greatest of the claims of the manufacturers of this powder is that it leavens without termentation or decomposition, and that the exact equivalents of its constituents are used, whereby a perfectly neutral result is obtained, which invariably guarantees that particular and peculiar flavor in bread so much desired and appreciated by all. In fact the oldest patrons of this powder declare that they get not only a superlative lightness of the bread, but that the biscuit, cakes, muffins, etc., never taste quite so sweet or so good as when they are raised by the Royal Baking Powder. This comes from its perfectly uniform combination of the best and purest materials, as has been shown to be true by the recent examinations made by both the United States and the Canadian governments, which reveal the fact beyond a question that the Royal Baking Powd

As I grow older, I become more leniont to the sins of frail humanity. The man who loudly denounces another I always suspect. A right-thinking man knows too much of orime to denounce a fellow-creature unheard.—Gockho.

CONSUMPTION SURELY CURED.

TO THE EDITOR:—
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 Friend only of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully.

Respectfully. T. A. SLOCUM, M. C., 181 Pearl street, New York.

For the Banner of Light. ROBERT IN HEAVEN.

(A sequel to the " Mary in Heaven" of Robert Burne.)

I mourned thee lang, my Mary dear, An' sighed fu' mony a weary tear That thou hadst gane frac me; Thy "clay-cold lips," an' "bosom fair," Where beat thy "kindly heart na mair," I wept in minstrelsy.

But when earth life had closed for me, And I had crossed Death's shinin' sea, I found my bounte bride-An angel woman, sweetly grown-An' in her een a love-light shone That called me to her side.

An' we were wedded, then an' there, For hearts that love are wedded fair, Tho' na kirk-rite be said; Spirit Land has na bolts nor bars, Na hirplin laws among the stars, The lawyers all ha'e fled-

Ha'e steered their barques to distant shoals To rake Auld Nickie o'er the coals An' steal his vast domain For the lang hame o' priests an' fools, An' all the scourin's o' the schools, Sair-stuffed wi' too much brain.

I found my love in bow'r mair fair Than ever graced the banks o' Ayr, On heather purpled ground, Curtained wi' shim'rin' birken shaws An' sweet wi' scent o' summer haws, An' roses bloomin' round.

An' here we live in sweet content, A hundred years as quickly spent As ane 'mid scenes below; For here na dearth o' love appears, Na een are bathed in bitter tears. Nor hearts wi' inward flow.

We list the music Nature makes Frae wimplin burns an' shim'rin' lakes An' hear Auld Scotla's sangs In th' cushat's softly flowin' note, An' frae the laverock's silv'ry throat As he high soarin' gangs.

We view the mountains, tow'rin' grand, An' bloomin' meads o' Spirit Land-Nature immortal born; An' o'er our hearts in livin' streams Love flows, from out the broad'nin' beams O' Everlastin' Morn.

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

#### March Magazines.

MAGAZINE OF AMERICAN HISTORY.-The editor, Mrs. Martha J. Lamb, in an illustrated article of thirty-six pages, describes "Life in New York Fifty Years Ago," including personal sketches of some of the prominent characters of that city from 1825 to 1850, a period notable for unusual mental activity. During the first year mentioned gas for illuminating purposes was introduced, and became not only a wonder but for a long time a terror, meeting with far more opposition as a supposed death-dealing agency than our present electric light. "Between 1829 and 1832," says Mrs. Lamb, "the locomotive sensation was in full force, and although comparatively few believed in its practical value for drawing land-carriages, there were some who followed its advances with fear and trembling. If vehicles should be run about the country in such a way!' exclaimed a good New England deacon of the old school, 'we must build insane asylums by wholesale, for all the women and children will go mad with fright." This narrative of bye-gone times and people in the metropolis of the nation is one of much interest, and includes an account of the reception of Charles Dickens (a portrait of whom is given as the frontispiece) in New York in January, 1842. Kate Tannett Woods gives an account of "Hawthorne's First Printed Article," that amusingly confirms the saying that "Nothing is so likely to happen as the unexpected." The history of an extraordinary controversy is given in a paper by W. R. Garret, A. M., relating to "The Northern Boundary of Tennessee." A large number of other articles in this number render it one of great excellence, interest and value. New York: 743 Broadway.

THE ATLANTIC MONTHLY opens a sterling table of contents with an exhaustive article on "The Trial, Opinions and Death of Giordano Bruno," by Wm. R. Thayer-much of the matter therein having been obtained at first hand by the author from official documents in Venice and elsewhere: Charles Worcester Clark discusses "Woman Suffrage, Pro and Con." Henry James, Margaret Deland and Edwin Lassetter continue their several serials George Parsons Lathrop tells of "The Value of the Corner" as an aid to the expression in these days of recognized ruling "majorities" of the distinct individual voice speaking for resolute thought and action for some higher end; No. IV. of "Over the Teacups' is contributed by the veteran Oliver Wendell Holmes, and no reader of *The Atlantic* will, we feel, miss its perusal; John Trowbridge has an article on "Dangers from Electricity," which will prove of special interest in these times of practical experimentation as to its value—experiments carried on persistently in our streets, over our heads, in the bosom of the earth, and amid "The Waters Under the Earth"; in "A Forgotten Episode" George A. Jackson traces sententiously the subtle connection of sin and punishment between the expulsion of the Cherokee Indians from Georgia, and the terrible calamities which afterward visited that State during the late civil war; other articles not named, poems, reviews and the departments round out the contents of this specially valuable issue of an old favorite. Houghton, Mifflin & Co., Boston,

NEW ENGLAND MAGAZINE.-In "A New England Country Gentleman of the Last Century," the subject of the narrative is Henry Bromfield, distinguished in Boston in the last century, one of its thoroughfares still bearing his name. Mr. J. D. Holt contributes interesting historical matter regarding the United States Supreme Court, illustrated with sixteen portraits and a picture of its apartment in Washington. The oldest literary society for women in America is described by Caroline H. Stanley in "A Successful Woman's Club," an illustrated sketch of one in Kalamazoo, Mich. In fiction are presented "A Strange Dinner Party." by Grace E. Channing; the concluding part of "Brother Filippo," and three chapters of "The Haunted Bell." Several poems, new pages of "Tarry at Home Travel." and a consideration of "The Influence of John Calvin on the New England Town-Meeting," are among the other contents. Boston: 36 Bromfield street.

THE NATIONALIST.—The opening paper deals with what it terms "The Eleventh Census Conspiracy," which consists of the fact that while the Census Act of 1880 provided for a report upon the condition of each person enumerated, whether employed or unemployed, and if unemployed, during what portion of the year, in the Census Act for 1800 this provision is omitted. "A Footprint in New York" shows that Nationalism had started upon its career of usefulness before Mr. Bellamy's book was written. "The Negro's Part," "Chicago's Advance," "A Liquor Solution Precipitated," Editorial Notes, news of the movement, and the attitude of the press toward it, with new chapters of Zubof's novel, "For the Sake of the People," are comprised in the remaining contents. Boston: 77 Boylston street.

VICK'S ILLUSTRATED contains a full report of the Western New York Hortfcultural Society's thirtyfifth annual meeting in Rochester last January, embodying a large amount of valuable information. Remarks upon "Winter Flowers for Country Homes," "Hydrangeas," and opportune instructions to a beginner in fruit-growing, are among the contents, which are preceded by a colored lithograph of superb roses. Rochester, N. Y.: James Vick.

Coughs and Colds. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try BROWN'S BRONCHIAL TROOMES, a simple and effective remedy. They contain nothing injurious, and may be used at all times with perfect safety.

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OF PURE NORWEGIAN COD LIVER OIL. I sometimes call it Bermuda Bot-tled, and many cases of

tled, and many cases of CONSUMPTION, Bronchitis, Cough or Severe Cold
I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Hypophosphites which it contains, You will find it for sale at your Druggist's but see you get the original SCOTT'S EMULSION."

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Office 81/2 Bosworth Street, (Room 5,) Boston, WILL treat patients at his office or at their homes, as de-W sired. Dr. 8. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspensia and all Nervous Disor ders. Roots and barks, with full directions for preparing sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms. Address CATE BANNER OF LIGHT.

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

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Send four 2-ct. stamps, lock of hair, name, age and sex,
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SALARY, 340 EXPENSES IN ADVANCE allowed each mouth.
No Soliciting. Duties delivering and making collections. No Soliciting. Address, with stamp, HAFER & CO., Piqua, O. Sept. 21.

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POOM 6, 8% Bosworth street, Boston, Mass. Office hours 1:30 P. M. to 6:30 P. M. Evenings by appointment. Feb. 1: Feb. 8. Teet and

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Feb. 22.

100 SONGS for a Roent stamp Home & Torre, Capix, C. Doc. 16.

DIAGNOSIS FREE.

SEND two 2-ot, stamps, lock of hair, name in full, age and Ser, and I will give you a CLAIRYOYANT DIAGNOSIS OF YOUR ALLMANTS. Address J. C. BATDORF, M. D., Principal, Magnétic Institute, Grand Rapids, Mich. 1m° Mar. 1.

Mediums in Boston.

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Clairvoyant Physician, No. 1581 Washington Street, (Third door north of Butland street.) Sittings daily from 9 A: M. till 6 P. M. Price \$1.00.

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Mar. 15.

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

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

Mrs. H. A. Whittier, BOTANIC PHYSICIAN, Business and Test Medium, 1242
Washington street, Boston. Examination by lock of hair, \$1.00 and stamp. Medicines purely vegetable. Office hours, 10 A. M. to 5 P. M., Saturdays from 4 to 9 P. M.
Mar. 8.

MATERIALIZATION.

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

Mrs. 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. Mar. 15.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. I Bennet street, corner Washington, Boston. Iw Mar. 15. Mrs. Jennie K. D. Conant,

OF SCOTLAND, Business Psychometrist and Trance Test Medium. Sittings daily from 10 A. M. to 4 P. M. Circles every Sunday eventing at 7:30, also Friday afternoon at 2:30. 20 Bennet street, Boston. lw\* Mar. 15 S. HAYWARD, Magnetist, 156 W. Brook-

A. line street, eradicates disease with his heating of when medicine fails. Hours 9 to 4; other times will visit he sick. For 18 years he has had signal success in cures with his powerful Spirit-Magnetized Paper; 2 packages by mail, 81.00. Jan. 4. MRS. M. J. BUTLER will receive her patterns to the treather 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.

Miss J. Rhind, Seer, 3 COMMON STREET, BOSTON. Private sittings on business. Mental Healing by soul-currents. Sittings by letter; send \$2, age and sex, in own bandwriting. Cfr. cles Monday 7 P. M., Thursday 3 P. M. 1 w\* Mar 15.

Mrs. Dr. Trevors.

M ORSE'S Improved Rússian Baths and Massage for Rheu matism, &c. 181 Tremont street, Suite 12, Boston. Mar. 1. 4w\* Mrs. Alden, TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.

5w\*

Miss J. M. Grant,

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Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST BIRDIDG, 438 AIG-mont street, Boston. Private sittings daily. Will an-swer calls for Platform Tests. 4w\* Mar. 1.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Eliot street, Boston. Mar. 15.

Miss L. E. Smith,

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Mar. 16.

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Mar. 1.

MISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. cow10t\*

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tf Feb. 15.

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Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 53 Boylston Mar. 15.

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

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

Pure spring water is now conveyed to the entire tract from an unfalling 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, a the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the will be by its inhabitants the same as other town and cities. A prohibitory liquor clause is in every deed Title unquestionable.

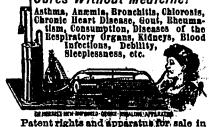
Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the ground.

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.

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

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Gertrude Berry

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Jan. 4.

CURE FITS! cors time and then have them return sgain. Imeans radical cure. I have made the disease of FITS, EPH-EPSY or FALLING SIOKNESS alife-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Enroes and Post Office. H. G. ROOT, M. C., 183 Fenri St. New York.

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MRS. C. SCOTT, Trance and Business Medium, 163 West 21st street, corner 7th Avenue, New York.

MRS. L. M. MARSH, Healing and Developing Medium, 233 West 38th street, New York City.

MRS. L. M. ST. L. M. MARSH, Healing and Developing Mar. 1.

Mrs. L. M. MARSH, Healing and Developing Mar. 1.

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# Banner of Biglit.

BOSTON, SATURDAY, MARCH 15, 1890.

#### Meetings in Boston.

Free Spiritual Meetings are held in the Hanner of Light Hall, No. 9 Hosworth street, regularly twice a week on Tuesday and Friday Afternooms, J. A. Shelha-mer, Chairman.

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

George S. McCillis, Treasurer.

Ladies' Industrial Union meets every Wednesday at
Twilight Hail, 789 Washington street. Circle at 4, Suppor at
6, and meeting at 6 r. M. Mrs. Ida P. A. Whitlock, President.
First Spiritual Temples corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Sundays,
724 P. M.—Mrs. H. S. Lake, speaker; 11 A. M., Fraternity
School for Children; Wednesday evening meeting at 7%.
M. D. Wellington, Secretary.

America Hall, 724 Washington Street.—Echo Spiritualists Meetings Sunday at 10% A. M., 2% and 7% P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman. also Ruursdays at 3 P. M. Dr. W. A. Hale, Chairman.
Twilight Hall, 789 Washington Street.—Sundays, at 10% a.w., 2% and 7% P. M. Eben Cobb, Conductor.
Eagle Hall, 616 Washington Street.—Sundays at 10% a. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

W. Mathews, Conductor.

First Spiritualist Ladies' Ald Society, 1031

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

Odd Fellows Building, Tremont Street, Room 2.

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

Psychometric Meetings are held in the pariors 20 Bennet street, Sunday ovening at 7½ o'clock; also Friday afternoon at 2½ o'clock. Mrs. Jennie K. D. Conant, Conductor.

Cambridgeport.—Meetings are held every 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.—Last Sunday afternoon, March 9th, Mrs. H. S. Lake, entranced, spoke on "Woman's Place in the New Civilization." She said, in substance: "The finer forces of spiritual life seem to converge in woman's organism. Those subtle and delicate shades of sensitiveness, which seem almost to elude portrayal, are woven into her consciousness by the mysterious hand of nature; but, throughout the history of the planet, up to the present time, there has been no general recognition of this fact, else were she more fully represented in science, industry, art, government. That she has played any considerable part in 'religion' is due largely to the fact that this element of human life could not well survive without her constant service, and hence she has been permitted to 'go early to the sepulchre,' and to bathe with tears the fect of the masculine divinity which externalism has conceived and enthroned.

Yet a reaction has slowly come about by the law of evolution, and the new civilization foreshadows a complete change in woman's relation to all phases of human concern.

As, through the quickening of her spirit, she begins to discern her latent possibilities, with fear and trembling she knocks at the door of the centuries, and demands recognition. She dares to question the authority which has so long held her in bondage, and, in spirit, is eager to take the place where her capacities call her to appear.

That industrial system, which necessitates the sale of her body for the privilege of existence, is already arraigned before the bar of her consciousness, and her faculities are strengthening under the impulse of the new thought that, sometime, she will be neither the toy nor the slave, but the peer and comrade of man, whom she truly loves, but who, because he has not understood her, and she has not understood him, has unwittingly contributed to her degradation.

Therefore, in every avenue and walk of life, religious, political, domestic, woman is rapidly coming forward to take her place as a co-worker in the ne Newbury Streets.-Last Sunday afternoon, March 9th, Mrs. H. S. Lake, entranced, spoke on "Woman's

Despair."
Next Sunday the lecture will be upon "Psychic Laws; Some Thoughts as to their Operation and Effects," together with subjects and questions.
School for children at 11 A. M.
Wednesday evening Social at 7:30. Friday afternoon meeting for women at 2:30. Subject of the lecture this week: "Theosophy in Relation to Spiritualism."

Spiritual Temple Social. - Wednesday evening March 5th, a very pleasant reception was tendered Miss Roxalina Grosvenor in commemoration of her

Miss Roxalina Grosvenor in commemoration of her seventieth birthday. Jacob Edson presided, and made some happy allusions to the occasion and to the guest of the evening, who had early espoused Spiritualism under trying circumstances.

Mrs. Lake followed, speaking in a commendatory way of the lady's loyalty to principle.

Mr. F. W. Gregory stated that he was glad to participate in the exercises, for he felt that the silent workers were as powerful aids to progress as were those who were more conspicuous.

Dr. Wilder then spoke very interestingly upon the evidences of spiritual life, the necessity of studying the laws underlying the same, the benefit which is derived by the individual in understanding the problems of embodiment, and the devotion of Miss Grosvenor to the great truths which had been revealed to

derived by the individual in understanding the problems of embedliment, and the devotion of Miss Grosvenor to the great truths which had been revealed to
her.

Mr. M. S. Ayer followed with a clear statement of
the practical forms which; human sentiment should
take, after which Miss Grosvenor read a succinct
account of her departure from "Shakerdom," wherein
spiritual manifestations were common many years
before the Rochester rappings, portraying the struggles of spirit which came with the desire to follow
the "new light." At last she went forth into the
world, and has ever since given allegiance to what is
known as Modern Spiritualism.

Excellent music was furnished by Misses Abbie
Parker and Maud Banks, both of whom are faithful
workers in the spiritual fraternity. Altogether the
meeting was much enjoyed, and the guest of the evening was cheered by the bestowal of a purse of money,
and expressions of regard from numerous friends.

The Children's School.—Last Sunday the audience

The Children's School.-Last Sunday the audience was very good in numbers and appreciative of our work. A lesson from A. E. Newton's book was brought to the notice of the children and proved to be so very instructive that we recommend to all Ly-ceum managers the adoption of the book as a means of instruction in spiritual things. The lesson of the day, "Women who have benefited the world by their acts," drew from many of the children original thoughts.

thoughts.

Dr. Caswell was impressed to furnish each scholar with a present, which was done by him, in return for which many thanks were given to our arisen workers for the kindly interest they have always shown in the success of our school.

ALONZO DANFORTH.

1 Fountain Square, March 9th, 1890.

Berkeley Hall-The Boston Spiritual Temple Society.-Last Sunday morning Mrs. Lillie spoke on "The Methods of True Development," and gave replies to questions from the audience, which were listened to with marked attention.

In the evening several questions were handed in, one of which, "Spiritualism and Theosophy; Their Relation to Each Other," was taken for the theme of the address, which was one of the speaker's best efforts. Mrs. Lillie speaks again next Sunday at 10:30 A. M. and 7 P. M.

America Hall, 724 Washington Street.— The Echo Spiritualists' meetings were held here as usual Sunday last, Dr. W. A. Hale, Chairman. At 10:30, after singing, Mr. Samuel Wheeler was again introduced, and took for his theme, "The Spiritual Manifestations of the Bible." The subject was handled in a masterly manner, and surely this was one of his best efforts, as he pictured very plainly the grand illustrations which are recorded in Biblical records; in fact, said the speaker, take the spiritual manifestations in all of their varied phases out of the records, and you have nothing but a mass of worthless husks left, from Genesis to Revelations. Upon the whole (as space will not permit its publication in full) the lecture was full of golden food for thought, replete with plain, practical elucidations. The services were concluded with a test scance by Mrs. A. Wilkins, giving many communications, which were all correct. At 2:30 the services were opened with an invocation and appropriate remarks by the Chairman, under control; following, Mrs. Maggie Folsom-Butler, Mrs. A. E. Gunningham, Mrs. Kate ft. Stiles, Dr. P. C. Drisko and Mr. S. Wheeler participated in remarks of a high order, which furnished much food for thought, and were listened to with deep interest, Interesting tests of a clear, positive character were given through the organisms of Mrs. Stiles, Mrs. Cunningham, Mrs. Butler, Mrs. Wilkins and Mrs. J. K. D. Conant, which were all correct.

At 2:30, after singing, Pro. Wheeler read a very usual Sunday last, Dr. W. A. Hale, Chairman. At

all correct:
At 7:30, after singing, Bro. Wheeler read a very touching poem entitled "Billy's Rose," and gave a thirty-five minute address upon the subject, "Prayer." This was a deep, stirring address, one which was full of truth; life and love of the spirit, and one which should be long remembered. It was listened to with much satisfaction.

Mrs. M. A. Chandler was then introduced for the first time in this hall, and made some remarks of a high order; also satisfactory, tests were given through Mrs. I. & Downing and Dr. Hale. Good audlences were in attendance all day; good music interspersed the services of the day by the usual talent of this

place. The services last Thursday were well attended, deep and interesting. Miss Nettle M. Holt, Dr. P. C. Drisko, Dr. Frank Brown, Mrs. H. Stratton, Mrs. A. Wilkins, S. Wheeler, also Mrs. J. E. Wilson, par-

ticipated. Mr. Wheeler lectures next Bunday morning again at Mr. Wheeler lectures noxt Sunary morning again at 10:30. Usual services at 2:30 and 7:30. Good mediums will be present. Usual services next Thursday at 3, also in the evening (March 13th) at 8 o'clock. Mr. S. Wheeler will lecture, taking for his subject, "In Answer to the Rev. T. DeWitt Talmage's Sormon against Spiritualism." Lecture will be followed with a test-scance by Mrs. K. R. Stiles and others, M. M. Holt, See'y.

Engle Mall, 616 Washington Street.-Last Sunday the morning conference opened with singing by Mrs. M. F. Lovering. Remarks were made by Mr. Blackden, Mr. Haynes, Mr. Ridell, Mrs. M. W. Leslie,

blackden, Mr. Haynes, Mr. Ridell, Mrs. M. W. Leslle, Miss Jennie Rhind, Dr. Eames, and Mr. Lincoln.

\*\*Afternoon.\*\*—Quartette singing by Mrs. Lovering, Mr. S. O. Fay, Mr. L. W. Bontor, and Mr. J. R. S. Blood. Plano accompanist, Prof. Harry St. Clair, of Washington, D. O. Invocation by David Brown. Romarks and tests by Mrs. Jennie R. D. Conant and Dr. Thomas. A collection of four dollars and a half was taken, and presented to Mrs. Dr. Robbins, a worthy medium, who responded in fitting words, and gratefully received the offering. Remarks and tests by Mrs. J. E. Downing and Mrs. T. J. Lewis, of Chelsea. Jennie Rhind gave typical readings.

\*\*Evening.\*\*—Song by the planist. Remarks by Mr. Blackden. Psychometric readings by Mrs. Lizzle Kelly, Dr. Toothaker, Mrs. Dr. Bell, Mrs. Dr. Robbins, Mrs. Smith, and Dr. Buller.

Subject for next Sunday morning's Conference, "Spiritual Communion."

Wednesday, March 6th, Prof. Harry St. Clair, Mr. J. R. S. Blood, Dr. Brown, Dr. Thomas, Mrs. Conant, Mrs. Buck, Mrs. Hattie C. Mason, under control of "Sunshine," participated in the exercises. Soug, "Shadowland," by Mrs. Mason.

Services next Wednesday at 3 P. M.; Sunday at 10:30 A. M., 2:30 and 7:30 P. M.

Ladies' Aid Society, 1031 Wushington

Ladies' Aid Society, 1031 Washington Street.-Friday, March 7th, was a day long to be remembered. The reception tendered Miss Jennie Leys was a grand success.

membered. The reception tendered Miss Jennie Leys was a grand success.

The kind and earnest utterances of Drs. Storer and Richardson and J. Frank Baxter, the beautiful inspirations of Mrs Shelhamer-Longley and Mrs. J. T. Lillie were not only appreciated by the medium in whose honor the reception was held, but by a large representative Spiritualist audience. All came with one purpose, to give a hearty God-speed to one of the angels' chosen ministers, who, after years of silence, was again to go forth, an able champlon of the cause of Truth.

At the close of the reception tea was served to about one hundred persons, and an hour was devoted to social conversation, etc.

The evening exercises consisted of music by Miss Amanda Bailey, J. Frank Baxter, Mr. Longley, Mrs. Mason; addresses by Mrs. Shelhamer-Longley and Mrs. L. L. Whitlock. The exercises closed with tests by J. Frank Baxter, which were excellent.

Mrs. Dillingham-Storrs has recently been very successful in collecting funds for the worthy poor.

Propositions for membership are still coming in.

The editor of the BANNER OF LIGHT was complimented by many for the interest manifested by him in the success of the Miss Leys reception.

Mrs. A. L. Woodbury, Sec'y.

23 Bromley Park, Boston Highlands.

Twilight Hall, 789 Washington Street .-

On Sunday last the morning services were opened by an invocation and inspired address by the Chairman, an invocation and inspired address by the Chairman, Eben Cobb, followed by character-delineations given through Mrs. H. Stratton; psychometric readings by Miss A. Peabody, tests and communications by Mrs. Hattie Young, readings by Mrs. Kelly, and earnest remarks by Dr. T. Nichols.

In the afternoon Mrs. Kate R. Stiles made an eloquent opening address, followed by remarks and tests by Mrs. M. A. Chandler, Mrs. A. Forrester, Mr. Henry Warner, Mr. B. Brewster, Miss A. Peabody, Mrs. Lizzie Shackley, Mrs. Perkins and Mrs. H. Stratton.

In the evening Bro. Cobb started the meeting with In the evening Bro. Cobb started the meeting with a few strong words; Father Locke never repeats himself; Mrs. Maggle Butler was truly inspired; Mrs. C. Odiorne's words touched many hearts; Miss Josephine Webster's utterances and song were warmly received; communications and readings were given by Mrs. A. Forrester, Miss A. Peabody, Mrs. H. Young, Mrs. Dr. A. Woodman and Mrs. Lizzle Kelly.

The Ladies' Industrial Society met at the usual hour at Twilight Hall, 789 Washington street, corner of Hollis, Wednesday, March 5th. A business corner of Hollis, Wednesday, March 5th. A business meeting occupied an hour, with sewing-circle at 4. About seventy were present. Supper at 6. There will be an Old Folks' Supper March 19th, to which all are welcome. The evening entertainment commenced with a song by Mr. Wilson. Remarks by our President, Mrs. Whitlock, in regard to protecting mediums; also remarks by Mr. Blood and Mr. Whitlock, Mrs. Conant gave fine tests. Miss Barnicoat and Mr. Holmes closed with remarks. Mrs. H. W. C., Sec'y.

Newburyport, Mass.—Sunday, March 9th, Mrs. Carrie E. S. Twing lectured in the afternoon upon "Haunted Houses" in an interesting and practical

"Haunted Houses" in an interesting and practical manner, relating experiences in illustration of her theme. After her lecture "Ikabod," Mrs. Twing's quaint control, gave tests to the complete satisfaction of those who were their recipients.

In the evening the subject of the lecture was "The Witch of Endor." Long before the services commenced our hall was well-filled. The inspired utterances of the medium as she told of the woman of Endor of hundreds of years ago, comparing her with the mediums of to-day, were listened to with close attention. "Ikabod" came and gave messages from spirits tion. "Ikabod" came and gave messages from spirits to their friends. Mrs. Twing will be in Haverhill the

to their friends. Mrs. Twing will be celebrated list.

The Forty-Second Anniversary will be celebrated here with an entertainment in Fraternity Hall, followed by a supper in Independent New Hall. The young folks are rehearsing under the direction of Prof. F. O. Petts. The Independent Club will probably change their time of meeting from Tuesday to Wednesday, and hold a sewing school in the afternoon. F. A. Wiggin is to be here on the 23d inst.

F. H. F.

Chelsen, Mass .- The platform of the Spiritualist Association was occupied both afternoon and evening by Mrs. E. C. Kimball, of Lawrence, the well-known test medium. She gave, in the afternoon, ninety-seven different names, and in the evening fifty-seven—in most cases giving quite a long communication with each. Mrs. Bagley was also with us, and gave a number of tests.—Next Sunday Mrs. Leslie will be here in the evening at 7:30. Monday, the 24th, we will celebrate the Anniversary afternoon and evening with supper. Gifted mediums will be with us. All invited.

E. S. Wells, Sec'y.

Haverhill, Mass. - Red Men's Hall.-Good audiences greeted Joseph D. Stiles on March 9th, it being his second Sunday here. The addresses and poems were good, as they ever are when given through his organism. At the evening session one hundred and forty-five names of spirit-presences were given, nearly all of which were recognized.—Mrs. Carrie E. S. Twing is to be with us on next Sunday, and Josephine Webster of Chelsea, March 23d. Win.

4-> New Bedford, Mass.-Sunday, March 9th, the platform of the First Spiritual Society was occupied afternoon and evening by Mrs. N. J. Willis, of Cambridge—the controls giving through her organism two brilliant and interesting lectures.—Next Sunday Mrs. Ida P. A. Whitlook will speak, and give psycho-metric readings. S. H. E.

Cambridgeport, Mass.—Mrs. C. Fannie Allyn acceptably occupied the platform of the Spiritualists' Society March 2d. March 9th we had with us Mrs. K. R. Stiles, who gave a short lecture, followed by psychometric readings and tests, which gave good satisfaction.—Next Sunday evening Joseph D. Stiles will speak and give tests.

H. D. Simons, Sec'y.



A cream of tartar baking powder. Highest of all in leavening strength.-U. S. Government Report, Aug. 17, 1889.)
March 8.

## Meetings in New York.

The American Spiritualist Alliance mests at Royal Arcanum Itali, 48 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at § 7.8. Pariets steing articles in the steeling press treating of Spiritualism which in their opinion should be replied to, are requested to send a market copy of the paper to either of the officers of The Alliance, Prof. Honry Kiddle, President, I Last 18th street, Imrs. M. E. Wallace, Recording Secretary, 219 West 42d street, John Franklin Clark, Corresponding Secretary, 59 Coder street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Hociety of Spiritualists holds meetings overy Sunday at 11 A.M., 23 and 73 P. M. H. J. Newton, President.

The Psychical Society meets every Wednesday oven-

The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixin Avenue, near 30th street. J. F. Snipes, President, 20 Broadway.

The People's Spiritual Meeting every Sunday after-neon and evening at 24 and 79, at the spacious pariors sit-uate at 230 West 56th street. Mrs. M.O. Morrell, Conductor.

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

Soul Communion Meetings every Friday at 3 P.M. at 230 West 86th street. Mary C. Morrell, Conductor.

The First Society of Spiritualists .- Mrs. Nellie J. T. Brigham spoke last Sunday morning upon various subjects given by the audience. She said: The basis of the spiritual philosophy is the proof of life after death. Death is but an incident of life. Harmonial philosophy is but a form of Spiritualism,

life after death. Death is but an incident of life. Harmonial philosophy is but a form of Spiritualism, for the true Spiritualist will strive to live harmoniously in all things—socially, physically, intellectually and spiritually.

Mrs. M. E. Williams presided at the meeting in the afternoon, opening its exercises with an able address on the immortality of the souk and the proofs in the hands of Spiritualists of spirit return.

Mr. Henry J. Newton narrated an experience which he had at a scance with Mrs. Williams at the home of Mrs. Nettie C. Maynard, in White Plains, the previous week. In the preliminary remarks he said that Mrs. Maynard began as a trance medium, and afterward took the platform. During the war of the rebellion she was regularly engaged by Lincoln and his cabinet, and their conduct was largely influenced by advice given through her mediumship. The "Emancipation Proclamation" was inspired by her control, though the general public would not accept the truth of this statement. Of the occasion which he referred to, he said: The cabinet curtains ordinarily used by Mrs. Williams were utilized by stretching them across a corner of Mrs. Maynard's sleeping apartment, where she is prostrated with illness, and form after form materialized.

Mr. T. D. Bunce alluded to the opposition to the truth of materialization as nearly dead; the bill before the Legislature, he said, was inspired by unjust motives, and the efforts to carry it through would be futile.

Dr. Morrison said that Lincoln, during the war, un-

Dr. Morrison said that Lincoln, during the war, un-Dr. Morrison said that Lincoln, during the war, unreservedly took the advice of the spirits, and in order
to obtain a regular communication from them, appointed Nettle C. Maynard to a prominent position in
Washington, and each week a scance was held for his
guidance and that of his Cabinet. Mrs. Dr. Drake
said she became converted to Spiritualism through
materialization, and had never come in contact with
a medium similating the phenomena. a medium similating the phenomena.

Prof. Wilson McDonald and J. W. Fletcher closed

Prof. Wilson McDonald and J.W. Fletcher closed the service with remarks that were well received and followed by applause.

The evening services were begun with a solo by Mr. Carlos Florentine. Mrs. Brigham discoursed on "Creed Inspections." She said: Truth is not shut out from any one; all truth is God's. A well-known minister had recently regretted the demand for the revision of the creeds. The light of investigation penetrates theological errors, and exhibits them in the fullness of their absurdity.

New York, March 9th, 1890.

The People's Meeting on the 9th inst., at 230 W. 36th street, was addressed by Mrs. Mary A. Gridley of Brooklyn in an instructive manner. Mediumistic exercises were participated in by Mrs. Daniels, Miss Morrow, Mrs. Mignery, Mrs. Davis and Mr.

Whitney.

At the evening session a duet by Mrs. Morris and Mr. Wm. T. Baldwin delighted the audience. As an opening exercise, Lizzie Doten's poem, "The Angel of Healing," was read by the Conductor; solo, by Mr. Baldwin; an original poem and address upon "Mental Science," by Mrs. Mary L. Baldwin, wife of Wm. A. Baldwin; remarks upon the same subject by Prof. Edwin Veres Wright and Dr. Morris; closing duet by Mrs. Morris and Mr. Baldwin. The exercises throughout were highly appreciated by all present.

FRANK W. JONES. Whitney.

#### Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brookin, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited, Samuel Bogart, President. Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 P.M. W. J. Band, Secretary.

The Women's Spiritual Conference meets every

The Woman's Spiritual Conference meets every hursday evening at the residence of Mrs. Starr, 231 St. ames Place. S. A. McCutcheon, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 1½ o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street), Secretary.

Conservatory Hall .- Mr. John William Fletcher. after a month's absence, has resumed his lectures with old-time vigor and usual success. The morning subject, "What Are We?" one of a series of four lectures on the "Soul's Destiny," was a fine effort. This speaker, for graceful oratory, and deep spiritual

This speaker, for graceful oratory, and deep spiritual perception, has few equals.

In the evening the question as to the proposed law in regard to those accused of fraudulent mediumship was thus treated: "It is a little strange that the first time any appeal is made to the Legislature on behalf of Spiritualism it should be from a Spiritualist for the punishment of the frauds in connection with the movement. In the eyes of judge and jury all mediums are practicing fraud, and an honest medium, legally speaking, could not be found." The speaker was loudly applauded. Mr. Fletcher speaks next Sunday A. M., on "Whose are We?" and illustrates "Egypt" in the evening.

Thursday evening a complimentary testimonial was given to Mr. Coons by Mr. Fletcher, Mr. Rand giving the use of the hall for that purpose. Signor Florentine, Mrs. Renouf, Miss Weller, Mr. Rand and Mr. A. E. Willis contributed a fine entertainment, and ninety-four dollars were handed to Mr. Coons, who is now quite ill. Thus the good work goes on.

Atlanta, Ga.-There was organized in this city on the 5th of last January, "The First Society of Spiritualists," as a branch of the Southern Society having its headquarters on Lookout Mountain, Tenn. Since then the number of members has increased to

having its headquarters on Lookout Mountain, Tenn. Since then the number of members has increased to over one hundred, and we expect to soon have a larger membership than any of the Orthodox churches in this city. The light is shining so brightly that all who look upon it are forced to admit its truths. Eyes, ears and mouths are opened to see, hear, and converse upon the wonders of spirit phenomena.

Mrs. Thomas, clairvoyant and psychometrist, lecturer under control, at 156 Courtland street, licensed as medium and preacher by the Southern Spiritualist Society, has been a resident of this city a number of years. She is well-developed in her phases, successful and well liked by everybody. Since last autumn we have had a donsiderable increase of mediums, all of whom are doing well. Mrs. Maud Jones, late of California, opened rooms in one of the finest blocks of the city, as independent slate-writer. She is a finely-developed medium; her parlors are well visited, and she often has 20 defer meeting patrons on account of engagements with others. She is at 333 Whitchall street, where her mother, a fine medium for materialization and clairvoyance, Mrs. Ivey, resides. The control of this lady has arranged several circles for development of the dormant powers of mediumship She is reliable, grand and successful.

Last week Dr. J. M. Evans, of New York, a magnetic healer of fine powers, arrived, and rented parlors at 34 North Forsyth street; he also lectures and gives public demonstrations of his healing powers to the poor at the hall of the K. of P. Dr. Evans is doing a good work, and large audiences already appreciate his efforts. He is making a considerable stramong the medical profession.

There are other mediums who receive their share of public attention; among them Dr. Fanny Ickes, Mrs. Clum, clairvoyants, Mrs. Smith and your humble servant as magnetic healers.

The interest manifested in the facts' of Spiritualism and its phenomena is increasing hourly and continually; the progress of our Society thus far is harmon

The interest manifested in the facts of Spiritualism and its phenomena is increasing hourly and continually; the progress of our Society thus far is harmonious and steady. We soon will remove into another hall, more spaceous than the one we occupy at present for our meetings. Every Sunday evening we have public meeting, lecture and tests, and on Wednesday evening a developing circle for only members of the Society.

O. D. Hardt, Natural Healer.

Atlanta, Ga., Feb. 28th, 1890.

Salem, Mass.—The meetings recently held under the auspices of the Spiritualist Society have proved very successful. On Sunday, March 2d, J. Frank Baxter, of Chelsea, lectured to large audiences, and gave phenomenal tests at the close of each lecture. He never evidenced his powers to more satisfaction than on this occasion. Another feature was the excellent singing by Mr. Baxter and Charles W. Sullivan. On Sunday, March eth., Mrs. Hattie C. Mason, a great favorite with Salem people, lectured atternoon and evening, and gave a large number of tests which were acknowledged as correct by the audience. On Sunday, March 16th, Mary Williams, the girl medium of Fall River, will occupy the platform, and speak on a new phase in mediumship.

On the third Sunday in April J. Frank Baxter will deliver lectures afternoon and evening. very successful. On Sunday, March 2d, J. Frank BaxAn Impostor Exposed.

To the Editor of the Banner of Light : Here is a clipping from a local for March 4th, with regard to one "Charles Sinde," who billed himself at Kearney, this State, and, as the slip shows, was not well received. Here it is:

well received. Here it is:
"Sunday evening the opera hall at Kearney was packed
by an eager crowd to witness a scance given by an alleged
Spiritualist named Slade. The audionce looked on in wonder while a few sleight-of-hand tricks were performed, and
then arese in a body and swore out a complaint against the
materializer of spirits for obtaining money under dalse pretences. He begged pitcously to be released, and en agreeing to denate seventy-five deliars to the city poor fund, the
complaint was withdrawn."

ing to donate seventy-five dollars to the city poor fund, the complaint was withdrawn."

It is just such follows as this who are going through the country purporting to be mediums when they are not. That the people are interested in the Science or Philosophy of Modern Spiritualism is attested by the fact that the house was packed to witness what they hoped would be an honest "scance." That they were exasperated at their being duped, is also evidenced by their preferring charges against the impostor, and while I commend their action in causing his arrest, I seriously object to the method by which they disposed of the case; t. s., for a consideration allowing him to go his way and seek "greener fields!"

We have a nice little seciety organized here of about thirty members. We expect to have our new hall ready in about a month; have a circulating library; and we meet regularly. As soon as our hall is completed we will invite speakers from abroad.

Lincoln, Neb., March 6th. J. H. Guthrie.

#### Onset Notes. To the Editor of the Banner of Light:

A fire company has at last been organized at Onset The Ladies' Industrial Club has purchased an engine or machine for public use, and has petitioned to the Board of Directors for a piece of land whereon to erect a building to shelter the fire apparatus. This

erect a building to shelter the fire apparatus. This petition will no doubt be granted by the Association. The following speakers have thus far been engaged for the Onset Camp-Meeting season of 1830:

Hon. Sidney Dean, Hon. A. B. Richmond, Mrs. Sarah A. Byrnes, Miss Jennie Leys, Miss Jennie B. Hagan, Mrs. Shelhamer-Longley, Mr. Albert E. Tisdale, Mrs. Ida P. A. Whitlock, Mr. E. B. Fairchild. The lecture committee has also taken steps to engage the Rev. Mr. Knowlton, of West Acton, Mass., to speak at the coming camp-meeting. His article on Spiritualism in The Banner for March ist is well received by Spiritualists generally, and Onset people will, I feel sure, be pleased to greet him.

Mr. Edgar W. Emerson, Mrs. E. C. Kimball and Mr. Joseph D. Stiles have been engaged as platform test-mediums.

Pittaburgh, Pa.-Mrs. Kates and self commenced an engagement here for the month, Sunday, March 2d. The meetings were well attended, and the greetings of the most cordial character. This is one of the cities where success seems to crown earnest effort. The officers are all active and interested. The mem-

cittes where success seems to crown earnest effort. The officers are all active and interested. The members afford good support. Every platform worker that comes feels at once the glow of spiritual sympathy. Fellowship is a quality essential to growth. Harmony need not be sought for—inharmony has no right to exist. Either harmony or inharmony are individual. Each person makes the condition for self. If each makes no discord there will be harmony without seeking.

To the public worker the elements of the local society constitute the great essential to success. Most persons think it dependent upon the quality of personal mediumship or intelligence of the person put upon the platform—hence some obtain help and sympathy, and others are called upon to do their best and show their powers. Magnetism and sympathy from the audience make the worker successful. Each struggling medium should have the very best possible conditions—the weaker receiving the greater strength; impartiality instead of partiality. Too many mediums go upon the platform hampered by the officers filling their ears and accelerating their sensitive fears by reciting with glowing praise the work and success of Mr. or Mrs. So-and-So. Comparisons are odious. The weaker can be made stronger. Nothing succeeds like success. Each and all can use their powers to best advantage only when made to realize that true fellow-ship which creates forgetfulness of self. They who have struggled upon the spiritual platform can appreciate all this—and all of our spiritual workers have so struggled. The local supply should be commensurate with the demand. Pittsburgh Spiritualists seem to understand this. Each medium feels at ease, and senses the glow of sympathy instead of the cold waves of the thought which echoes: "What can you do? Show us your powers!" Equality, fraternity, coöperation—these are the needs that shall bring success to local societies and their employed speakers and mediums. We trust that each visiting medium feels all this in Pittsburgh, as do wife and se

we think all do.

Our Sunday meetings will be supplemented by a Thursday night scance each week, when "Fleetioot," the Indian control of Mrs. Kates, will give tests, and also on Tuesday and Friday afternoons. Tuesday afternoon, March 18th, Mrs. Kates, under control of spirit "Ritta," will lecture to women only, for the benefit of the Ladles' Aid Society.

March 25th to 25th inclusive there will be held, under the auspices of the ladles, an anniversary fair and festival. March 25th, 35th and 31st there will be anniversary exercises, when the local mediums, comprising Mrs. Stevens, Mrs. George, Mr. Lindsay and others, the Children's Lyceum, Mrs. Kates and the writer will endeavor to commemorate the advent of spirit-communion.

writer will endeavor to commemorate the advent of spirit-communion.

Taken altogether it will be a busy month here, and offers inducement to all who can to be with us at that time. Those who live in this locality should each and all aid by attendance and contribution. Help the ladies, help the Society, help the mediums, and you will help make the cause of Spiritualism useful to humanity and a power in the employ of spirits. Fraternally,

137 Second Avenue, Pittsburgh, Pa.

Lowell, Mass. - On Sunday, 9th inst., Mr. J. Frank Baxter, after several years' absence, appeared in Lowell. The hall, accommodating three hundred, was well filled in the afternoon, but in the evening long before

the hour for beginning was packed, and many had to go away for lack of accommodation.

The exercises throughout were of the highest order. The two lectures were grand, especially that of the evening, leaving a lasting impression—opponents even admitting great satisfaction, and many new attendants being surprised by the incontrovertible arguments of the speaker.

being surprised by the incontrovertible arguments of the speaker.

At the close of the evening discourse Mr. Baxter gave a seance of one hour's duration, when many spirit descriptions were given, several embodying marked tests of spirit-power.

All are looking anxiously forward to Sundays, April 6th and 27th, when Mr. Baxter will be heard in Lowell again. In the meantime excellent talent is secured, and the fine inspirational speaker, Mrs. Sarah A. Byrnes, will lecture on next Sunday, 16th inst.

Norwich, Conn.-Sunday, March 2d, Hon. Sidney Dean occupied our platform. Our Chairman, Dr. W. W. Clapp, introduced him to the audience as a vet-

W. Clapp, introduced him to the audience as a veteran worker in the cause of truth wherever he could find its best expression—although not a veteran in the Spiritualistic field. A severe snow-storm prevailed all day and evening, and prevented many from coming out who had desired very much to hear Mr. Dean; but the brave who did attend listened attentively to two thrilling addresses.

On Sunday, 9th inst., those who were disappointed the previous date assembled and filled our hall to overflowing. Many of Mr. Dean's old-time friends gathered to greet him, and listened to his presentation of the Spiritual Philosophy with profound attention. Mr. Dean is a busy man, and will do much good in our Cause.—Mr. J. Frank Baxter, the well-known lecturer, vocalist and test medium, will occupy our platform the remaining Sundays of the month.

MRS. J. A. CHAPMAN, Seo'y.

Haverhill and Bradford .- Britten Hall .-The winter day being a delightful one, large audiences greeted Miss Nettie M. Holt of Charlestown last Sunday at the Fraternity meetings in Brittan Hall. It was her first visit to this city, and as usual a large portion of the time was used by her in giving tests from the platform, which evidently were interesting to the audience; many of them met with full and prompt recognition. Quite a number of individuals received tests who had never received them before, which was quite encouraging to those who have recently become investigators.

Next Sunday Mr. Fred. A. Wiggin, of Salem, will occupy the platform. In the afternoon he will speak in reply to the question; "Do reformatories reform?" In the evening he will speak upon "The Influence of Wealth and Poverty in Shaping the Future of America."

E. P. H. greeted Miss Nettle M. Holt of Charlestown last Sun-

Buffalo, N. V .- Jennie B. Hagan is engaged with us for the whole of March, and is lecturing to full houses. She spoke in Lockport, N. Y., last week, and houses. She spoke in Lockport, N. Y., last week, and also officiated at the funeral of Sister L. B. Loomis, at Lindenville, N. Y., and performed the same service for our sister and medium Mrs. Mary E. Stuart, at Buffalo. Mrs. Stuart was a medium of no mean order, and a hard worker for the cause that she loyed so well. She was a native of New England. She leaves a husband, and a beautiful boy baby only ten days old. Miss Hagan will lecture in East Randolph, N. Y., on the 10th of March, and at Meadville, Pa., on the 10th and 14th of same month. She will also hold parler entertainments week-day evenings in Buffalo, and lecture in the adjoining towns. In April she is engaged in New York City all the month.

J. W. Dennis, Pres.

Waltham, Mass. - Sunday evening, March 9th, Dr H. B. Storer of Boston gave an exceedingly interesting lecture in his usual graceful manner, which never falls to please an audience.

(From London, Eng., Medium and Daybreak.)

(From London, Eng., Medium and Daybreak.)

A GALAXY OF PROUBERSIVE POEMS. By John W. Day. Boston: Colby & Rich, 1890.

This handsome little volume, by the Associate Editor of the BANKER OF LIGHT, is issued as a "New Year's Offering," and dedicated "To Isaac B. Rich, Esq., in memory of his many years of devotion to the interests of Spiritual Literature and Journalism, and in respectful appreciation of personal kindnesses received." Mr. Day has been student, sailor, soldier, compositor, reporter, journalist, etc., and much of his handiwork appears weekly in the columns of THE BANNER. His verse serves as vesture to a metaphysical subtilty which only thinking minds will appreciate; this feature is recognized in the "Contents" to the volume, which gives a second or explanatory title to each piece.

piece. The following passage from the "Indian's White-dog Sacrifice," with which the book begins, has allusion to mankind's relation to the spiritual states:

"Prescient hearts have felt His life-throbs;
Prescient ears have caught the music
Of His voice in hours ecstatic;
Prescient ears have een the glory
Of His througing troops of angels;
But the mighty mass of mortals—
Spirits for a time in prison—
Hear no music, catch no glory,
May but gaze from out life's loopholes,
Speculate on fragments only,
Powerless to behold the landscape."
The Charlot of Fire' describes an incid

"The Charlot of Fire" describes an incident of the great fire in Boston, Nov. 9-10, 1872. "At the moment when the fire made its ap-pearance upon the roof of the Parker Building, in which the BANNER OF LIGHT establishment in which the BANNER OF LIGHT establishment was situated, the intense heat caused the flagstaff directly over the office to give forth a white cloud of smoke, which was borne out by the wind in the form of a flag, occupying nearly the whole length of the staff. It bore a resemblance to a white field streaked horizontally with blue. It continued in plain sight till the flag-staff crumbled and fell."

"Above that blazing holocaust
Our BANNER ensign streamed:

Above that blazing holocaust
Our Banners ensign streamed;
Sphered in that blazing charlot's arms,
Its parting radiance gleamed.
The toil of years, the hope of souls
Whelmed in its ashes, all—
But from the crisping heavens we saw
Its smoke-white mantle fall."

Dropped on sugar, children love to take Johnson's Anodyne Liniment for coughs and colds.

Lynn, Mass .- Templare Hall .- On Sunday, March 9th, in the afternoon Mrs. E. I. Hurd opened

March oth, in the afternoon Mrs. E. I. Hurd opened the meeting of the Spiritual Fraternity with a fine invocation. Mr. Stephen Berry made some very interesting remarks on the spiritual education of children. Mrs. Hurd followed with a short address, and gave some very convincing tests.

In the evening Mrs. C. Fannie Allyn heid the close attention of a good audience, speaking in a clear and forcible manner on a large number of subjects. Her concluding poem was exceptionally fine, and the many subjects woven in in a very musical manner.

Next Sunday Mrs. Hurd speaks at both meetings. On Sunday, March 23d, Mrs. M. W. Lesile, of Boston, will occupy the platform. Mrs. Lesile is a fine test medium and reader. Mrs. E. B. MERRILL, Sec'y.

The Lyceum was quite fully attended on Sunday, March 9th. Recitations were given by Master Bertie Boardman (3 years old), Winnie Atherton, Jessie Hutchins, Mrs. Atherton (under control), Mr. Emerson, Mr. Berry and Mrs. Merrill.

We are trying to form a library, and if any one will donate either money or books, we will be very grateful indeed. Mrs. E. B. MERRILL, Sec'y pro tem.

Portland, Me.-The Old Folks' Concert given by the Ladies' Circle, of the First Spiritual Society, Fri-

day evening, Feb. 28th, was a very successful affair. After an old-time supper, a programme of sixteen numbers, consisting of solos, duets and choruses, was successfully carried out under the efficient management of Mr. Otis W. Winslow as musical director. Mr. A. E. Tisdale kindly consented to assist in the concert, and added much to its success. Our hall was filled by an audience that enjoyed to the full the singing of the ancient songs and the quaint costumes of "ye olden times."

Sundays, March 2d and 9th, our platform was occupied by Mr. F. A. Wiggin of Salem, who lectured and gave test to good acceptance. Mr. Wiggin is open for engagements for the month of May. He is a talented young man, and should be kept busy.

Sunday, March 16th, Mrs. N. J. Willis is to be with us. Sunday, March 23d, Mrs. E. C. Kimball.

H. C. Berry. day evening, Feb. 28th, was a very successful affair.

Fall River, Mass .- A correspondent writes us letter from which we gather that a society of Spiritualists of about forty members has just been formed ualists of about forty members has just been formed in this place—the meetings which have been held here for the past two seasons having been conducted at great personal labor and responsibility by Mrs. Ann Hibbert. Mrs. H. has two children who are mediums, and have made many converts in Fall River. The new Society is ministered to on Sundays by a young married lady, whose gifts as a speaker Mrs. Hibbert's son foretold at a circle some years since.

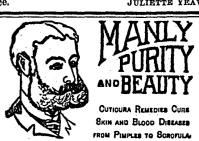
"On Sunday last," writes our correspondent, "we had with us Mrs. Rose, the veteran worker, of Warren, R. I., who has been in the field for thirty-nine years. It is indeed a pleasure to listen to the words of wisdom that fall from her inspired lips. She kindly came and gave her services to assist our young kindly came and gave her services to assist our young speaker." We shall give other points from this letter next

week. Greenwich, Mass.—A very large audience was present at the morning service March 9th. Your correspondent occupied the platform. Subject, "Lib-

The Lyceum attendance was unusually large to day, and the exercises were of exceptional interest.

The only cloud in our sky is caused by the impending removal of Mr. and Mrs. Levi Chamberlin from our midst. They have, from the first, been active and faithful workers in the Society, and there is universal regret caused by their unavoidable change of residence.

JULIETTE YEAW.



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hair.

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ily cured by Cuticura Anti-Pain Plaster, the only pain-killing plaster. Mh9 From One Cured of Consumption.

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Mr. Findley Barker, who was so low with CONSUMPTION, and only weighed one hundred and twenty-five pounds when he commenced to take your medicine, now weighs one hundred and eighty-four pounds, and says he feels as well as he over did in his life.

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