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SLIPSHOD ENGLISH.—*Apocryphs of Mr. Escott's "bill" in the Duke of Wellington's The Fortnightly*, that "the Duke of Wellington was the only great man in the true sense of the term who was living when he died," a correspondent writes: "The turn of expression reminds me of a paragraph of two or three ago in *The World* (written, if I may judge by internal evidence, by the same author), wherein it was stated that 'the queen felt so deeply for Mrs. Waller when the news reached her of the death of the dear old Windsor that Sir Henry Ponsonby was at once despatched to Harlow, where he died.' Perhaps, however, the best recent instance of this kind of absurdity produced by slipshod expression was Karl Fortescue's famous notice of a question in the House of Lords, in the session (I think) before last. The noble lord proposed to ask the Government 'whether they would consider the practicability of introducing some provision for alleviating the great hardship now suffered by the family of any clergyman if he dies while occupying his glebe, as many clergymen have latterly found themselves reluctantly compelled to do.' The Government was released from the necessity of tackling this thorny question by the House resolving itself into laughter.—*Gulliver's Messenger*.

The Rostrum.

COÖPERATION.

A Lecture by
J. CLEGG WRIGHT,
Delivered in Merchant's Hall, Vineland, N. J.,
Tuesday Evening, Jan. 5th, 1886.
(Reported for the *Banner of Light*.)

MR. CHAIRMAN, LADIES AND GENTLEMEN: At the time I suggested the subject of Coöperation for this lecture, I was not aware that any steps had been taken for the formation of an Industrial Coöperative Society in Vineland. I supposed that some talk had taken place, and some little speculation indulged in in regard to the propriety of taking the initiatory steps.

What I propose to do to-night is to draw your attention to the subject of Coöperation as it has developed itself in England, Scotland and Wales. You who are old enough will remember the times of Robert Owen, and you may have heard of Fergus O'Connor and the land scheme. You may have heard, too, of the great French Socialist, Louis Blanc, and the plans these men had for the improvement of the material condition of the working classes. Now there is no question but that in all countries there is a manifestation of wide-spread poverty. What ever the commercial laws of the world may be, they tend on the one hand to make a very few rich people, while the great bulk of the people are poor. Some of them are a little above the poverty line, a great number are just upon it, and a vast number more are beneath it, and it is becoming a question to the philanthropic statesman how to relieve society of this terrible incubus of poverty, how to ameliorate the material condition of the people.

You have a federal constitution in the United States that started upon one of the brightest and loveliest ideals that ever was embodied in any system of national government in any age of the world. The principle that Jefferson embodied in the Declaration of Independence has never been practically applied in the government of this country, or any other. This principle of equality has never been successfully carried out. No plan has ever been devised from the time of Lycurgus till to-day for satisfactorily distributing the results of labor where these results should fall: So that at the beginning of the present century several minds were very actively engaged in trying to solve this vexed social problem. The increase of population, and this increase being greater than the food supply, developed various social and political sects in the old countries of Europe. America had not then felt the pressure of population, and her vast unoccupied territories had not made the millstone of poverty so galling; but America is filling up, and soon the social conditions of this country will equal in severity those of the older populations of the world. You are making large cities rapidly; land is being taken up, and the country will soon be occupied. The probability is that one hundred years from now on the same ratio of increase there will be two hundred millions of people owing allegiance to the stars and stripes.

Now this is something for the people living to-day to contemplate: With increasing population, with the industrial prospects of the world, with the talent manifest in society and with the educational culture that is going on, there is likely to continue and develop all these vast processes of manufacture which have been developing for the last forty years; machinery will be invented to minimize labor, machinery will be applied to agriculture, labor will be the same everywhere in every department, so that the natural tendency of growth will bring down the laborer's wages. The workingman in this country can never obtain the wages he has been accustomed to in the past. The equilibrium in the commercial world is sure to come, just as you have an equilibrium in the astral worlds and systems by which we are surrounded, so there will come an equilibrium in the social conditions of this world. It will be found out that a man living in India, working for a few cents a day, and a man living in the Western States of America, working for dollars a day, cannot subsist together; the conditions will destroy such a possibility in the future; and what is the reason? It is because communication between the different parts of the globe is now so easy. It used to take a man four weeks to come from England here; now he can reach here in a little over seven days. It only costs about one cent a pound to carry bacon from Chicago to Liverpool; so that practically, as far as trade is concerned, Chicago is nearer to Liverpool than Liverpool is to Birmingham, and Birmingham has therefore to suffer all the disadvantages which geography imposes, which are the same as those which exist between Liverpool and Chicago. Now I wish you to comprehend the full meaning of this idea, that geography is being obliterated by steam, and that has produced this closeness of national and international relations which has altered and is continually altering this vast problem of labor.

I want to speak to workmen upon this subject, especially in relation, as I may say, to the economics of labor. You must take it for granted that never again in the history of your labor will wages reach the level of the past; by no process of tariff you may establish can it ever come again; the process of equilibrium is going on. Then how are you going to meet the condition that stares you and your children in the face? I do not agree with Ruskin, who unites with the old Vicar of Wakefield in declaring that it is far better to bring into the

world a large family than to study political economy. It will be found that large families, notwithstanding the opinion of Ruskin, will come to be an evil rather than a good to the community, although it has not been so in the past in America, because of the vast extent of unoccupied territory. In older countries, like England, a large family is a curse, and I remember, when I was residing in the agricultural County of Kent, it was considered a disaster for a child to be born in a family, especially a female child—the social condition caused by the pressure of population is so great! Now where is the relief for this condition of things to come from? Where does the evil press the hardest? The world presses the hardest, as Henry George has expressed it, in "rent." Rent is that which oppresses the whole community. When you go to Philadelphia and pay six cents car-fare for a ride up Market street, that is six cents of rent. Everything comes down to rent, which is so much taken from labor. These ideas were well understood in older countries long ago, and out of them sprang the agitation of Fergus O'Connor—which took firm hold of the minds of men in England and Scotland in 1848—advocating the parceling out of the land into small holdings of four acres each. This turned out to be a failure; after the great meeting in 1848, on Rensington Common, the whole thing collapsed. The socialists of that time, interested in the land scheme and impregnated with the ideas of Robert Owen, started industrial coöperation. Prior to the year 1848 there were a few societies in existence, numbering thirty-seven in England, Scotland and Wales, formed for the purpose of distributing the commodities of daily consumption in the household; but as none of them paid a dividend upon purchases, they did not become coöperative societies in the proper sense of that term.

Roehdale may be described as about the organizer Coöperative Society. It was planned about 1844, but really adopted the principle of modern Coöperation with the collapse of the O'Connor agitation. Roehdale is a manufacturing town in Lancashire, twelve miles from Manchester. Its industry is woolen and cotton, and it has a population of about 34,000 or 35,000 people. A great deal has been written upon this Roehdale society, because as an individual society it has attained vast proportions. The streets of Roehdale are rather narrow, but better paved than the streets of Philadelphia or New York. The town is built of brick, and in one of the oldest parts of it, adjoining the old market-place, is a little lane called "Toad Lane." You would be very much disappointed with Toad Lane if you saw it, but in passing up it you come in contact with a magnificent stone building that would occupy about one of the squares in the city of Philadelphia; this building is several stories high, and you would observe that there were several departments in it: There is a department where you can buy butcher's meat, another where you can buy clothing, another where you can buy furniture and iron-mongery—anything that a man can possibly want he can get there. If you ascend two flights of stairs you come into a large room; this is the reading-room, and all the daily papers published in England are there on file. This reading-room is for members and members' children. Passing out of the reading-room you enter another room of equal size entirely filled with books. This is a library belonging to this society, and members and their children can take these books home to read. A librarian is always there, and the leading papers published in America are there. This reading-room is open on Sunday, though at first there was a great deal of opposition to this; but the society was determined to have the reading-room open on Sunday, for the reason that they believed that the members composing the association should be well read and well educated, and that to do this, workmen who are employed from six in the morning to half-past five in the afternoon, need Sunday for educational purposes.

Now this is a gigantic affair, and no doubt a stranger for the first time looking upon this large building would ask the question: "Who owns this building?" The answer would be the working people of Roehdale own this vast affair, and the workmen of Roehdale have made it; men who work from six o'clock in the morning till half past five in the evening have done it; they have managed it, they are managing it now.

It is difficult for me to present to you an adequate idea of the vast extent to which this movement has grown during the last thirty years. There are some localities that have completely imbibed the principle. The Lancashire people are remarkable for their thrift and enterprise, and as might be expected the movement has acquired unusual strength there. Every town and village has its coöperative store. In the leading towns the bulk of the people belong to and buy always at the store. Yorkshire, Durham and Northumberland follow in the wake of Lancashire. The sooty-faced collier of Northumberland and Durham, supposed to be as shy behind the rest of workmen in culture and thrift, (which is a mistake), has thoroughly comprehended the principle of coöperation. There are numbers of colliery villages without any other than that of the coöperative store. The commodities consumed by the inhabitants of these villages are bought at wholesale prices, and distributed by the organization at their own stores. These goods cost them less, and in all cases the store is the people's Savings Bank, and a business school. In the minds of a great many people I have talked with upon the subject in this country, there is a misgiving that what is possible in England is not possible in the United States.

Let me say here that the coöperative principle is a practicable business principle, applicable to the business habits of any people. It is not a wild-bird scheme, to collapse when pricked by the needle of adversity; it is a reasonable business principle, fitted to any time, and in any country where thrift and intelligence exist. The time has gone by when the objection could be raised that it is impracticable. Men said that once, but the large cotton mills of Lancashire, erected and conducted on the coöperative principle by workmen, have put forever to rest the objection.

Coöperation is a magnificent success. In 1882 the number of societies in England, Scotland and Wales was 1,200; members, 64,000; share and loan capital, 8,000,000 pounds; annual sales, 25,500,000; and the divided profits amounted to the grand sum of 2,100,000 pounds. These figures do not convey to you the blessings they have brought to thousands of homes. How many hungry workmen have been fed, and how many poor workmen's houses cheered and made comfortable. The figures which I have just given do not include societies for manufacture. They are the societies which exist for the distribution of goods of household consumption upon which dividends have been paid to the purchaser.

Coöperation has won the support of such profound thinkers and scholars as Thomas Hughes, Morrison, Joseph Cowen, Thorold Rogers, Auberon Herbert, Thomas Brassey, Lord Ripon, Lord Derby, John Stuart Mill and Professor Stuart. The political economists of the utilitarian school have given a unanimous support to its moderate doctrines. Its aims are in no way revolutionary; it has no agrarian impulses; in a practical way it seeks the elevation of the people by first providing the material comforts of life.

Now you want to know what these Industrial Coöperative Societies are like, and the best way to tell you is to sketch the method by which a very poor man can become a member: Suppose a man is in debt. Some of you know what pleasant associations debt gives to you—how harassed you are, how you dream about golden happy sunshine, and the glories of the Summer Land; like a prisoner you dream about the free air of heaven and the sweet buttercups and daisies outside, and you in your waking reveries and philosophical reflections take consolation in the saying that there is more happiness in the pursuit of a thing than in its enjoyment. Well, that may be true of some things, but it does not apply to debt. Every man is happier out of debt than in it. I tell you now how to keep out of debt. Do not be too foolishly proud to live below your income. Resolve to spend less than you earn. To live above your income is a social folly and a crime far greater than neglecting to pay your rent. A poor man in debt to his grocer can become a member of an Industrial Coöperative store, and start upon the enviable career of money-making in the following manner: I will describe the process as I have seen it. One cold winter's night I saw a poor workman in a town of Northern Lancashire standing looking in at the door of one of these Societies. The store was crowded by people making their weekly purchases; old people and young mill-operatives with their scant weekly wages in their hands stood in front of the counters. They were all clean and prim. The glare of light dazzled the eyes of this man. By his side was a woman poorly clad. They had the marks of dejection, and that despicable flush peculiar to people in debt. She wanted him to go in, but he wanted her to go in. (Some workmen will always send their wives to do the unpleasant work; many a poor woman has to stand before the counter and plead for a week's longer credit, in that her husband has been sick.) The man goes in, the woman remains outside. He speaks to the secretary, who says: "You can become a member by paying a shilling." (And what is a shilling? Twenty-five cents.) "You can become a member by paying twenty-five cents." "And can I go to the reading-room, and can I have books out of the library?" "Yes." "And can I go to the quarterly meetings?" "Yes." "Can I become a director?" "Yes." "Well, but how can I get my groceries here; I am in debt; I have been buying my goods from such a one, and I owe him so much, I cannot put any money in." "Well," says the secretary, "how much have you?" "I have ten shillings" (about \$2.50). "Well, now if you will spend that \$2.50 per week ready money with us, we will make it all right, and you can spend just as much as you like elsewhere." The man says: "I can spend five shillings a week with you." He spends five shillings a week, gets his book, and at the end of a quarter (twelve weeks) he will have spent at the store twelve five shillings, which will be sixty shillings, or three pounds. When the secretary and treasurer come to reckon up the book they find that there is no capital on which interest is to be paid. He does not yet own a share, which is rated at five pounds (\$25.00), but he has spent three pounds there, on which he is entitled to a dividend of three shillings in the pound. So at the end of the quarter he gets back nine shillings, which go toward making his share, which, with the one shilling he first paid, makes ten shillings deposited in the store. This process may be repeated another quarter, and as the dividends accumulate the man gradually pays for his share and becomes a member in full standing.

It is by this means that the poorest people of Roehdale, or Lancashire, or Northumberland, or Derbyshire, have built up their Coöperative Societies. They have not been built by the moneyed class, by capitalists, but by the careful thrift and industry of the people. In managing a Coöperative Society it is very necessary to be careful not to have a large unemployed

capital. The larger your capital, the greater are the obligations upon you for interest. Those societies which have been the most successful have had what may be designated a sinking fund; that is, out of the profits of the society a certain sum is set apart every quarter of undivided profits for depreciation of shop buildings, shop fixtures, horses, carts, wagons, and various other things. This depreciation comes out of the profits before the dividend is declared, and then there is a certain sum voted at the quarterly meeting by the members, each member having one vote—money not being a power, but intelligence in coöperative societies is power. (When money becomes power it becomes a monopoly. You see that in your vast railway systems in this country, wherein large monopolies are created by the voting power of stock.) One man, one vote; no man can have more than one vote at a quarterly meeting of its members, and the members decide how much shall be set aside for the sinking fund of that quarter. New members are constantly coming in to swell the trading capacity of the organization, so that you are actually buying and holding commodities as stock without paying any interest whatever upon that money, and that so far increases the earnings of the store, and secures the permanency of its financial position. Sometimes in a bad state of trade great runs have been made upon these societies. Nearly all the societies allow their members to withdraw their share capital, and sometimes it is an advantage to do so, for as a rule they are loaded with too much money; so in order to encourage thrift among the working class they say, We are now prepared to make our store a savings bank to you, and we will book your funds as loan money, and when a certain sum is reached, if you wish to withdraw it you shall give us a fortnight's notice—the greater the sum the greater the notice required. This loan money and the sinking fund form the backbone of a strong reserve necessary to tide the society over difficulties which come in hard times of trade.

Now from what I have said you will see how these vast organizations have grown from little beginnings, but it is far better that the society should start small than large. Take Oldham, for example, which probably stands to-day unequalled as a coöperative centre; as you enter Oldham you notice a great number of tall brick chimneys and large square brick mills. What are they? They are all coöperative mills, the money all found by the people, not by the capitalist, for there is an extremely strong prejudice against them on the part of capitalists. Private owners of mills in Lancashire are scarce, for nearly all the manufacturers of twenty years ago turned their mills into coöperative societies. I can remember when there was not a cotton coöperative factory in the whole Valley of Rosendale, where I was born, a locality containing a population of about eighty-five thousand; and now there are about two million five hundred thousand spindles in that valley belonging to the working people. These vast mills are managed by workmen, and immense profits have been in past times derived from these undertakings. Now I want you to see the tremendous extent of this undertaking, and the millions of pounds that are invested in Lancashire, in Derbyshire and Yorkshire. As far as the distributive associations go, according to returns made in 1884, the collective trade done by the societies of England, Scotland and Wales amounted to eighteen million pounds, and this vast sum was all turned over by workmen—workmen, at the head, managing the societies, doing the buying and selling, etc.

To make a coöperative association like this successful, experience is necessary. The main qualities which go to make a successful tradesman are needed in the buyer and manager. As a rule the buyer is not the manager. It is better that the buyer should not be the manager. Unfortunately we live in a world that is not absolutely honest, and precautions have to be taken to make men so, and if the buyer be the manager, unless he is an archangel he will, after a while, take a bribe; it may be a little at first, and he may feel insulted the first time, but many a man will be insulted for twenty-five dollars, and in England managers of coöperative societies often have agreed to be insulted for five pounds, and to be right down well insulted for ten pounds. It is important that the pathway of managers, buyers and salesmen should be so mapped out that it is easy for them to be made to do right and difficult for them to do wrong.

In commencing any enterprise like this you are beginning a peaceable social revolution; you will find obstacles in your way, from vested interests; men who are interested in the destruction of a scheme like this will tell you that the thing is propagated by adventurers and dishonest men. Now when you hear such talk, look over the Atlantic and behold England and Scotland, and think of the eighteen million pounds which are being turned over there annually. That will answer all arguments against you. A great deal depends in working a Coöperative Society on the proper methodical manner in which the accounts are kept. These accounts need at all times to be open to the inspection of every member, providing the person pays the expense of the secretary's time, for it should always be considered that the secretary's time is money and belongs to the Association—and this should apply also to all having dealings with it, so that they may be satisfied as to the real bona fide character of its commercial standing. Now you do not want to be dishonest men; this whole thing wants to stand upon a solid, just commercial foundation. You want a president, and this president will be ex-officio a member of all the committees. You want a treasurer

THE QUIVER.—"Bunyan in Prison," is the subject of a full-page engraving and a poem. The editorial article describes some London spires and various causes rendered notable, and the remainder contains, including serials and several short stories, are replete with good thought and instruction in right modes of life. Cassell & Co., New York.

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Notices of Spiritualist Meetings, in order 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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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Allopathic Ins and Homeopathic Outs.
Not many evenings ago the Trustees of the Boston City Hospital gave a hearing to the remonstrants against the petition for the establishment of wards in the hospital for the homeopathic treatment of patients. The petitioners were represented before the Trustees by legal counsel. The testimony given in opposition to the petition by the regulars who now have the hospital in their control, is of special interest, as showing the animus of their intentions from the beginning. They clearly want all the hospitals, legislatures, and machinery of social life in their undisputed control. Dr. H. W. Williams stated, to begin with, that the medical staff did not care to come forward as remonstrants in the matter. He thought the good sense of the Trustees (tally) would show them the utter impracticability of the proposed scheme. But since it had been requested of them, they would proceed to present their objections.
Dr. C. D. Homans, of the surgical staff, said he had been connected with the hospital from the beginning. (Therefore, no doubt, his prejudices were entitled to be taken for good reasons.) The staff opposed the proposition of the Homeopaths, he said, because patients would be subjected to all kinds of experiments. Medical practitioners knew very well there could be no system adhered to in medicine; a doctor could only do the best he could. He could see no good in introducing the proposed system; it was no improvement on the system that had been found satisfactory for so many years. He had no particular objection to any gentleman coming into the hospital as a physician, if he would give up the name of Homeopathist. He thought there could be no school of medicine in the hospital. (Yes; that is all very well for those to say who now hold the fort; but suppose a Homeopathic physician should be green enough to go to the hospital and say he wanted to come in and practice, but that he belonged to no school of medicine; how far inside the doors would he be likely to get before he was collared and rudely hustled out as no "physician" at all, but an interloper and a crank? If there is indeed no school of medicine in the hospital, then why do the regulars so persistently fight a petition from irregulars to come in? The public do not quite see.)
When this last witness was asked if he would be willing to let another scheme of practice have a chance in the hospital, that could show that it could cure fifty per cent. of cases where the present scheme cures but twenty per cent., he replied that he must decline to answer any hypothetical questions.
Dr. D. W. Cheever said he had no doubt that patients brought to the hospital received better treatment and care than many rich people. He claimed that this was due to the systematic manner in which the hospital was conducted. He thought the introduction of Homeopaths both improper and impracticable. The esprit du corps of the present staff would be destroyed. The superintendent of the hospital would likewise be subjected to a cross-fire of criticism.
Dr. Edward Cowles, a former superintendent of the hospital, testified that troubles innumerable and insurmountable would be encountered by the admission of another school of medicine. (The other doctors had said, it will be remembered, that there was no school of medicine recognized in the hospital.)
Dr. George O. Shattuck, editor of the Boston Medical Journal, called attention to the names attached to the petition, said to be six hundred in number, and stated that a large number of them were printed signatures. He said further that it was a difficult matter to separate the questions of propriety and practicability. If one sect in medicine was recognized, he thought all should be. If a patient had a right to select his system of treatment, he had a right to select the physician, and this he considered impracticable. Such patients, he remarked, would have the same right to choose the term during which they would be treated. He reiterated what another witness had asserted, that those who had charge of the medical part of the hospital did not practice any system. It was their duty to care for the sick, and cure them if they could. (That is all that the so-called irregulars want to do. They simply want to cure the sick if they can.) To refuse to admit them, then, is assuredly to do so on no other ground than that they do not belong to the school that now has control of the hospital.)
A letter was read from Dr. Egan, of the Board

of Visitors, saying in regard to the petition that there was nothing to recognize; there was no important demand for its recognition; that if Homeopathy were admitted into the hospital, a gross injustice would be done to sects left out; and finally, that the patients are well taken care of now.
There were several other medical and of course "regular" witnesses; one saying that it was not worth while to try experiments; another suggesting that the city erect a separate building, since harmony was impossible in a hospital run with such diverse schools of practitioners with their necessary attendants; and another asserting that the present medical staff applied everything in Homeopathy that seemed to be of any value to them. The remark of the last witness occasioned a brief lively tilt between the witness and the counsel for the petitioners, the latter being a decided believer in the Hahnemann school, evidently.
This ended the hearing. The ins clearly do not intend to let in the outsiders through the doors; if they come in at all it must be through the windows. Although, according to their assertions, there is no school of medicine inside the hospital, they are no less determined that no other school than their own shall be admitted.
A Revolution Going On.
A distinguished professor in the Union Theological Seminary of New York, and a doctor of divinity as well, recently made the statement in a discourse delivered in a Brooklyn pulpit, that during the last thirty years there have been more changes in thought than since the beginning of the world. That is a very sweeping statement to venture, but the man who made it, Rev. Dr. Hiltcock, is one not likely to indulge in the least exaggeration of opinion in this respect. And the changes to which he particularly referred were those in religion and theology, as one might conclude. Here he could speak with authority. Dr. Hiltcock dated the beginning of these remarkable changes only twenty-five years back, when Darwin gave to the world his great book on "Natural Selection," though not for ten to fifteen years after that was this revolution really visible. During all that interval of time the new doctrine contained in this famous book was encountering the rising hostility of the pulpit, and it was not until the lapse of that time that science was forced to accept it as the foundation of its own theories. The natural selection, or evolution, doctrine is now the accepted basis of modern science.
The New York Sun remarks, in connection with this discourse of Dr. Hiltcock, that the revolution going on is "far more radical than that involved in the transition from paganism to Christianity," since paganism, no less than Christianity, was founded on a belief in the supernatural, but the new philosophy ignores it all, stopping short with the natural and the material, the Bible being no more to it than profane history, and poetical selections, and the scriptural theory of man's origin and destiny being treated like any other work of mere fancy. It is a philosophy that declines all quarrel with the church. It ignores the church, in fact, and would no more think of reasoning with the theologian than of discussing "Guillevin's Travels" as a record of serious fact. The theologian is left out of the account altogether as a believer in a fanciful theory. This view, observes the Sun, is not confined to a few at the present time. It is presented, with more or less thoroughness of conviction, among all sorts of men in clubs, at dinner parties, on the exchanges, in workshops, and wherever men give free expression to their opinions. It has taken hold, it says, of multitudes of churchmen so far as to destroy the vitality of their faith, and is gradually undermining the sincerity of great numbers of clergymen themselves.
These clergymen defend the continuance of their ministrations mainly on the ground that it would be an awful calamity to take away their religion from the mass of the community, and from women and children more particularly. One such recently replied to a person who wondered at his still saying grace at table—"We must keep up the Church as the most powerful police institution." The question comes up, then, what is to be the result if this no-belief of the new philosophy continues to spread everywhere as it is now so rapidly doing? If the Church is to be kept up as a mere scare, its certain decay and disappearance may be predicted without any further argument.
For what, we would ask, has the new revelation of continuous life made by Modern Spiritualism come, but to take up the thread where ecclesiasticism, tradition and superstition lay it down? If the threatening danger is from agnosticism, here is a sufficient protection against it right at hand. Spiritualism offers actual, recognizable fact to fill the fatal hiatus for the human spirit which science never can fill. Science is doing its work faithfully in destroying the dark and dreaded old superstitions, but it offers nothing in their place. Spiritualism comes forward with the demonstrable fact, and that at once scatters all doubts and satisfies with a knowledge which is beyond the reach of faith.
Characteristic Spirit-Message.
We call especial attention to the message on the sixth page of last week's BANNER from Spirit Dr. HENRY F. GARDNER, who was well known in this city as agent for a long time of the Pavilion Hotel on Tremont street, but more especially as one of the most active, outspoken and influential of the pioneer Spiritualists of this section of the country up to the time of his transfer to the higher life. Now he informs us that he is just as active as ever in the good work of Spiritualism, which is destined to revolutionize the whole religious world, and finally establish mankind on a firmer and better platform than ever before.
But we particularly advert to this message because his remarks should be heeded by certain Spiritualists of the present day—those especially who have entered our ranks since his demise—wherein he asseverates that he does not like to see the acrimony, the inharmonious among them which he witnesses; and he thinks "some of them need a good rap over the head to bring them to their senses." That is just what we think. And they will get it in a way they little dream of if they do not speedily change their programme, for the spirit-world workers will not allow the glorious cause they have been so instrumental in inaugurating to be set back by the bickerings and misrepresentations of those who are sowing seeds of dissension in our ranks. And this is why friend Gardner says: "I do not fear any setback for Spiritualism. I see that it is going ahead surely and steadily all the time. I do not fear any great trouble for mediums; for if they will only look after themselves, obey

their spirit-guides, attend to their duty as it is set before them by their own influences, then they will march steadily ahead, working nobly on a good platform." He knows, if it becomes necessary, the irate persons alluded to above can be squelched in the twinkling of an eye. Then, again, he thinks "a very strong word ought to be said to those who pretend to be the friends of mediums. It do not follow because a person comes to you with a great deal of smooth talk, and an oily tongue, that he is your friend. Some of those people who gather around mediums, with their honeyed speeches, are not their best friends; and I think it is time the particular and near associates of mediums gave their attention to the conditions that are thrown around these sensitives." How true this is. We have had unmistakable evidence of the disagreeable fact since January 1st, when Dr. Gardner's message was delivered at our Public Circle-Room. But the time, it is to be hoped, is near at hand when unprincipled people who profess to be Spiritualists for selfish purposes solely will be ignored, as a few already have, who have entered the church, and yet call themselves as much Spiritualists as ever. The world of causes—the spiritual—rules the world of effects—the mundane—hence the tares are being weeded out, in order that the beautiful flowers of Spiritualism shall expand and send forth a delicious perfume which will permeate the whole earth.
A Dogmatic M. D.
The North American Review for February printed in its "Notes and Comments" (as a sort of rejoinder to Miss Elizabeth Stuart Phelps's vigorous setting forth of "A Great Psychological Opportunity" in a previous issue) a puny attack upon Clairvoyance, Mesmerism, Spiritualism, etc., over the signature of one "S. S. Herliok, M. D." The effort consists of little more than a string of dogmatic assertions, of which the following are specimens: "Clairvoyance is only a variety of fortune-telling"—"its believers are satisfied with vague shadows"—"apparitions are simply visual hallucinations"—"exposures of its impositions [those of Spiritualism] have been made by public lecturers, who performed the usual feats of the mediums, and agreed to repeat any others which might be produced"—"stripped of jugglery and unconscious muscular action... the performances of the writing and speaking mediums can be explained on grounds already laid down by physiologists"—"it is a mistake to suppose that Spiritualism is capable of any practical and useful application"—"it is received by faith without evidence, or contrary to the best evidence," etc., etc.
It is easy for a bigoted M. D. to indulge in statements of this reckless character, *ad libitum*, but they only prove either his ignorance, credulity, or perversity—not to say mendacity. It would be quite as easy to meet such assertions with bald denials and counter-statements, which would be equally valid. But mere assertions affect only the ignorant and the unthinking. In intelligent and well-informed minds they excite disgust for him who indulges in them, even though he seeks to bolster them up with the title "M. D." The voluminous literature of Spiritualism furnishes abundant and overwhelming evidence of the erroneousness of this M. D.'s statements, while the columns of our own and other Spiritualist journals are every week adding cumulative testimony from almost all parts of the globe to the reality of spirit-intervention and of open communion with the world of spirits. To stay this tide of proof, the dogmatism of all the M. D.s, with that of the D. D.s added, will prove as ineffectual as was Dame Partington's broom in sweeping back the Atlantic Ocean.
Explanatory.
We regret that our London contemporary, Light, has so strangely misapprehended the paragraph it quotes from the BANNER in regard to rendering pecuniary assistance to an English Spiritualist, and it calls to mind the assistance rendered "American mediums, to wit, amongst others, Davis, Slade, and the Fletchers," etc. Now, so far as Mr. Slade was concerned, when in trouble, our friends in England wrote us for pecuniary aid to prevent his imprisonment, and the friends in this country responded to our call by remitting some twenty-one hundred dollars, which, subsequently, Mr. Simmons, Mr. Slade's agent, informed us didn't do him or Slade any good. Under these circumstances we did not feel like calling upon American Spiritualists for funds to be sent to England to assist any other medium in trouble, and said so.
We would not, however, have our London contemporary infer that American Spiritualists are unwilling to assist any needy medium or speaker sojourning among them, whatever their nationality may be. More than one medium has come to us across the waters—from England and elsewhere—only to find himself reduced in purse, a stranger in a strange land, and sadly in need of pecuniary aid and heart sympathy. All such we have been glad to assist when a knowledge of their condition has come to us, and our spiritualistic brethren around us have not been slow to respond to any appeal made upon them for these cases. Every such good work we are willing to engage in, and would expect our foreign spiritualistic friends to be equally prompt in relieving the distresses of any American medium who might happen to be stranded among them. This, however, does not touch the point at issue, which is, that the duty of the Spiritualists of each country is to take care of its own reduced mediums who are at home in their own land, without sending out a call to other countries to contribute to this home work when they have all they can do to take care of their own deserving but needy poor.
We trust our London contemporary will see the justice of our remarks, and accord to us that same fraternity of feeling that we extend to all workers in the spiritualistic field.
The Iowa Medical Bill.
We are glad to be able to announce, shows strong signs of falling of passage by the Legislature of that State, it being pretty generally noted about among the law-makers at Des Moines that "the people have not asked for it," and that it is only the doctors who are "seeking for the enactment of the" law for their own selfish purposes.
An instrument signed by John Abbt, P. B. Benson, John G. Wire, Mrs. C. M. Husted, and M. R. Pittman, sets forth that Mrs. Ida Wilson Porter has, for several weeks past, been doing a good work in New Orleans, La., in the giving of private tests at her rooms, 126 Coronado street, also lectures and tests to the audience at the hall of the First Association of Spiritualists in that city.

Obsequies of Mrs. Bigelow.
We informed our readers in the BANNER OF LIGHT for Feb. 20th, that Sarah M., wife of Lucius A. Bigelow, Esq., of Boston, and eldest daughter of the late Olin Tufts, passed to spirit-life at Jamaica Plain, Mass., on the 15th of that month. Mr. Bigelow has been known in years past as an earnest supporter of the local Spiritualist meetings at Music and Beethoven Halls, etc.; his wife also was deeply interested with himself in the spiritual phenomena and media. She was, to the close of her experience in the mortal, firm in her friendship for the cause, and in her certainty of a continuous, natural, individualized and conscious life beyond the grave.
Her obsequies occurred at her late residence, on Myrtle street, Jamaica Plain, on the afternoon of Feb. 18th. A large company of sympathizing friends and relatives gathered, and the floral offerings were many and varied. Rev. Mr. Tilden of Milton paid an appropriate tribute to her memory, and a quartette rendered several selections. The columns of the Evening Transcript, Boston, for Feb. 19th, contain an eloquent tribute to her life and example, extracts from which memorial we here transfer to our own:
"The sudden death of Mrs. Bigelow carries sorrow to a large circle of friends by whom she was greatly beloved. With an appreciative taste for the beautiful in nature and art, and with a discerning and planning mind and great energy of character, she was fitted to be prominent in social life; but to her past forty years have been an unusual experience of constant suffering, unable to take any outdoor exercise save in her carriage, and for sixteen years confined even this privilege. Within the past six months new developments of disease made it apparent that life hung by a slender thread, liable at any hour to be sundered; but this brought no conscious terrors. Amid the approaching shadows of death came also the comforting beauties of heaven. As the winter months were passing she expressed the strong desire to live until the spring should again reveal about her home the song of birds, the foliage of trees and the beauty of flowers. In a higher sense than her best wishes the springtime has come, and she has 'stepped over the threshold' into the more than glorious world.
"Where fragrant flowers immortal bloom,
And joys supreme are given;
Where sad divine dispense the gloom,
Beyond the confines of the tomb,
Appears the dawn of Heaven."
A Practical Demonstration.
A. E. Giles, Esq., of Hyde Park, Mass., a firm believer in and a prominent advocate of the freedom of medical practice in this State, has just received a personal illustration of the truth of his position. He writes us under date of Feb. 25th: "I have been confined at home for four weeks past by a phagadomic ulcer—very dangerous—on and under the right cheek, but am now much better. Gen. Hancock died from a similar one, not on so dangerous a place as was mine. He was attended by regular M. D. and I by one of the spiritual school." We are pleased to note friend Giles's recovery, emphasizing as it does the utter injustice of the doctors' plot laws of the present day, which, wherever passed, seek to sustain at the expense of the life or health of the patient the Allopathic system (however unsuccessful) and to extirpate the "spiritual school," which is proving altogether too successful for the disciples of fossil medical codes.
"Immortality."
Of Warren Sumner Barlow's recently published poem bearing the above title, an Episcopalian clergyman, of New York, in the course of a lengthy and appreciative review, says: "Mr. Barlow has avoided a two-fold danger. He has kept from the vague, dreamy, ill-defined views of the one class who believe in nothing beyond the merely physical, with clearness and force; and from that other class, who frown on those who do not say 'Amen' to their rigid, contracted and somewhat selfish views of the future. We congratulate the author on having pursued the middle course, avoiding extreme dogmatism on the one hand and irreverence and flippancy on the other. The subjects are treated in a careful, sympathetic and thoughtful manner, and are marked by boldness and breadth of thought, as well as by reverence and devoutness of tone and style."
A Victory in Massachusetts.
The Regulars in Medical Practice met a signal defeat Feb. 25th, in the report from the House Judiciary Committee: "Inexpedient to legislate," regarding the proposed measure compelling mayors of cities and selectmen of towns, when contracting for medical treatment for paupers or inmates of penal institutions, "to employ only physicians who have been duly licensed by proper diplomas."
Saco, Me., is said to be a very slokly town, for the reason that at a recent temperance meeting there a statement was made to the effect that in two hundred days sixteen thousand prescriptions were filed at the liquor agency for medicinal use, thus averaging about three doses for every man, woman and child in town; and this, notwithstanding the Maine prohibition law is in full force there. No wonder the people are sickly when they gulp down so much of the vile stuff they legally (?) procure at the State liquor agency. We call upon Neal Dow to explain. A correspondent writes to us from Winsted, Ct., who advocates prohibition "first, last and always," that "this is the only remedy for the liquor traffic," etc. While alcohol is manufactured, and while appetites continue to crave it, the stuff will work destruction—there is no question of this fact—no matter how many stringent laws prohibiting it are enacted. We can only look forward to the education of our young to such an abhorrence of intoxicating liquors and the traffic therein that they will neither be dealt in nor drank. The law of heredity will then settle this vexed question, when nothing else can. "What is born in the bone must come out in the flesh" applies to the question under consideration with marked emphasis. How true is the saying that the sins of the parents shall be visited upon the children even unto the third and fourth generation.
THE SPIRIT MESSAGE DEPARTMENT contains within its limits this week the usual invocation, together with the answers returned by the Controlling Intelligence to questions propounded in regard to materialization, its relation to the spirit-body, etc., the paternity of Jesus, and "elementary spirits"; Edward R. Place, who some years since was a prominent pen advocate of Spiritualism and labor reform in New England, brings a characteristic communication, wherein he declares himself to be still possessed of an active interest in the progressive work of spirits and of mortals in all that pertains to the elevation of man; and words of interest will be found from Mrs. Mary E. Chase (of Newark), Sarah Stone (of New York City), Charles Batchelder (of Boston), Mrs. E. J. Holloman (by Controlling Spirit), Carlos Whitney (of West Fairlee, Vt.), Edson F. Emery (of Buffalo, N. Y.), Mrs. Maria E. Allen (of Walpole, N. H.), Sarah Bennett (of Memphis, Tenn.), C. E. Thayer (of Boston) and Arella.

Decease of M. Aksakoff.
The Fall Mail Gazette announces the decease, Feb. 28th, of M. Aksakoff, whom it characterizes as "the greatest Pan Slavist of our time." He died at Moscow of an aneurism. He was a kind of Russian John Bright, with the Pan Slav Crusader faith substituted for the Englishman's Quakerism. He was one of the two articulate men in Russia—M. Katkoff being the second—whose voices were heard by the West. He probably better than any other man of his time gave expression to the vast inchoate aspirations of the Russian patriot. Some of the best of his speeches have been translated into English by Mme. Novikoff in her "Russia and England." M. Aksakoff was known to the Spiritualists of England and America as a prominent figure in the very forefront of the movement in Russia—he having been instrumental in bringing to that country the Brothers Davenport and other mediums.
During Henry Slade's visit to St. Petersburg, a few years since, M. Aksakoff certified to phenomena seen by him, in the following words: "I can, as a witness, testify that the writing was produced upon a slate which the Grand Duke alone held under and close to the table, while Slade's hands were on the table."
A Singular Presentiment and Its Sequel.
An instance of mental presentiment of a very peculiar kind is reported by the press as having occurred on the U. S. flag-ship Lancaster, now cruising in the Southern Atlantic. The bandmaster having learned that the ship was to touch at Rio de Janeiro, requested his discharge, giving as his reason that he had for years been under the presentiment that if he went to that port he would die of yellow fever. Discharge was refused. The ship entered the harbor of Rio, and the bandmaster immediately took to his bed with all the symptoms of yellow fever. The identity of the malady soon established itself. He was taken to the plague hospital on shore and there died. One of the bandmen who kissed him as he was removed from the ship also died. These two are the only cases at Rio for months. The fever has not spread, and no man besides the unfortunate bandman caught the fever, the health of the ship's crew remaining excellent.
Homeless Soldiers.
A correspondent of the Boston Evening Record—a disabled, non-pensioned, volunteer soldier—wants to know where to go to get cared for when the soldiers' homes are all more than full, and he is used up by suffering from hunger, cold and storm? The homes which Massachusetts promised when she asked for men to stand as living breastworks, he says, she cannot now furnish too soon; she should not depend upon the efforts of sympathetic ladies and others whilst rich churches are exempt from taxation! As it is, these uncared-for destitute soldiers are on a par with vagrants, paupers and criminals. This is rather a bad outlook for the poor soldier, who has run the risk of losing his life for the perpetuation of the Union. He makes a strong point when he alludes to the exemption of rich churches from taxation, which, if they were taxed the same as other property, would give Boston funds sufficient to care for all her brave defenders of the Republic who are in need. The correspondent doubtless tells the truth.
"What Do the Irish Want?"
This question is asked by thousands of people who read the newspapers. Justin McCarthy, who is well known as a man of truth, says Ireland does not ask for separation—that is, responsible Irishmen do not—from England. He simply wants Ireland to be a State, like any in America. Here are his words:
"Give Ireland the right to manage her own affairs within the limits of the sea-foam that washes her shores—give her the right to do for herself what every State in the American Union has a right to do for itself; what every one of the English colonies in Canada and Australia can do; give us this much, and we are willing to live in friendly partnership with you."
All the Spiritualistic Sunday meetings in Boston are very fully attended, which fact goes to show that a deeper and more abiding interest than ever is being manifested in the subject of MODERN SPIRITUALISM. The Horticultural Hall Society, under the able management of Captain Holmes, is doing great good for the cause; The Berkeley Hall congregation (in the forenoon), under the management of its grand medium, Mr. Colville, is a marked feature, as his addresses are of a superior order; The Phenomena Association, in Berkeley Hall (in the afternoon), managed by President Rickert, draws crowds to listen to the quaint utterances of the remarkable test medium, Joseph D. Stiles, and by other mediums; it is growing each Sunday more and more in public favor, being attended by numerous investigators, who are deeply interested; The New Era Spiritual Meetings, under the conductorship of Mrs. E. A. Cutting, are also of a highly entertaining as well as of a convincing character; The two Children's Lyceums, of which we publish accounts each week, are grand institutions, viz.: that in Faine Memorial Hall, conducted by Benj. F. Weaver, and The Shawmut, at Union Park Hall, of which J. B. Hatch is conductor. A like favorable showing is made by the First Spiritualists' Ladies' Aid Society, meeting at 1031 Washington street; The First Spiritual Temple, at the corner of Newbury and Exeter streets, of which Mr. M. S. Ayer is manager; The Fact Meetings in Horticultural Hall (in the afternoon), Editor L. L. Whitlock, of Facts Magazine, chairman; Eagle Hall, 616 Washington street—two sessions, and also a session on Thursday, at 3 P. M.—Prescott Robinson, conductor; and College Hall, 24 Essex street—three sessions, and Wednesdays at 2 P. M.—Eben Cobb, conductor. Sunday meetings are also held in other localities in the city. So the good work goes bravely on.
And just here would it not be in order for the BANNER to suggest that the managers of the various societies call a meeting for the purpose of uniting in a GRAND JUBILEE GATHERING on the 21st of March, at Faine Memorial Hall, or Music Hall, or at Mr. Ayer's Temple Building? It would be a memorable feature for our forthcoming Anniversary, would it not? What do you say, friends and co-workers? The combined expenses would be much less than otherwise on the important occasion to be commemorated. Perhaps our very active contemporary, L. L. Whitlock, would consent to take the initiative in so laudable an enterprise. Now verily.

Statistics of Spiritualism.

G. W. Kates, editor of *Light for Thinkers*, Atlanta, Ga., has issued a circular for the purpose of gathering material for a statistical record of Spiritualists, mediums, societies, etc. Our own experience in a similar undertaking, entered upon by us at the request of one department of the United States Census Bureau a few years since, leads us to conclude that however desirable the success of such an enterprise may be, it is useless to look for it, because at the present time it is, for reasons which those familiar with the subject will readily perceive, altogether impracticable. No fair approximation to the actual number of Spiritualists can be reached, and no conception of the real status of Spiritualism arrived at, from any record obtained in the manner proposed. We do not write this to underrate Bro. Kates' efforts above mentioned, but to forestall any idea that may gain credence that any statistical record, made under the best conditions, and with the aid of the most desirable facilities, can give a full report of the extent of a belief in Spiritualism, or the vast magnitude of the work the unseen hosts have in hand.

Our Mercantile Marine.

We should buy and build ships, said Collector Saltontall at a dinner-party at the Revere House recently. This is just what Boston people have been thinking for a long time. But why don't they go about it? Here is what the Collector said upon this important subject: "Here in this great republic, holding the key of the future commerce of the world, we witness the decadence of our commerce until it is almost gone. We are permitting our carrying trade to be done by those who are our rivals, and we intrust our trade to the ships of foreigners. It is painful to me, sitting where I do every day, to see the bright faces of sailors coming to beg of me for a little employment. All this great theatre of employment on the seas is gone. He thought that was a manly employment. His belief is that, if the merchants would insist on the modification of the laws, our commerce would be greatly benefited."

We have always highly esteemed our learned friend Prof. S. B. BRITTON as a grand worker in the cause of Spiritualism, and were deeply saddened at his sudden exit to the life beyond, as we had hoped he would continue to be of great assistance to us here in his tabernacle of flesh. Now he assures us his time was not upon the earthly plane of existence, and that he is more actively engaged than ever in promulgating the great Truths of the Spiritual Philosophy he had contended for so earnestly while here. It seems that the same vim that characterized his productions in the earthly life still abides with him, as the following message, which was given us through the instrumentality of a medium several months ago, abundantly demonstrates. We now publish it, although of a somewhat personal nature, at his urgent request:

"My Dear Friend Colby—If I had the power vouchsafed me to crush your enemies at one fell blow, I would smite them instantly. But I have not; therefore you must abide in patience. Yet you can rest assured that you will be taken care of through all the untold turmoil that is so deeply annoying to your sensitive nature. A just God rules, and He will right all wrong. You are a delegated servant of the Most High, and by placing your trust in Him and His ever-watchful angels, you will surely win in the pending strife. I am still your dear friend, as in the past, and I shall do whatever in me lies to vindicate your course. That subtle enemy in the West, who seeks your destruction, and is determined to limit your usefulness in order to aggrandize himself, will ere long come to grief—and be despoiled by the very men who today are unconsciously in his toils. Go on, dear brother, in the good work, as you have in the past, and the time is not distant when your labors in behalf of our common Humanity will be fully appreciated by the people of Earth, as they now are by the denizens of the Spirit-World. Your Spiritual Brother, S. B. BRITTON."

A correspondent at Toronto, Canada, remarks: "Three weeks ago we wrote you, asking if you could get us a good, reliable materializing medium to come up here and help us—expenses and salary of the medium guaranteed." We advertised for a medium to go to Toronto, as our correspondent desired, but none responded to the call. The excuse of those we have spoken to is (or of some of them at least) that they do not desire to leave their magnetized residences, which give the spirits more power to return than in new quarters. This is all we can do in the matter. Mrs. Maud E. Lord, who is a good physical medium, although not "a full form materializing medium," would satisfy the friends, we think, both in Toronto and Montreal (from which quarter we have also had applications for mediums). She may be addressed at this office. Mrs. Hull, of this city, is an excellent materializing medium. She may be addressed at this office. The same may be said of Mrs. Bliss, whose address is 129 West Concord street, this city. Mrs. Ross and Mrs. Allen, of Providence, R. I., also, who are endorsed by responsible parties, should be applied to. Send for them, or some one of them, as our time will not allow us to not as agents for materializing mediums. Fact is, mediums who may be reliable to one party may not be to another. Spiritualists are peculiar in this respect, as our long experience with them fully attests.

Prof. A. Wilder writes: "I learn that a 'Contagious Diseases' bill has been introduced in the present Legislature of New York, probably to compel vaccination. . . . When this world depends for health and civil liberty on medical men, it may as well prepare for the last conflagration."

Mr. J. W. Fletcher closed a highly successful engagement in Brooklyn, N. Y., Sunday evening. A large audience gathered to listen to his address. We are in receipt of a series of resolutions passed on that occasion which we shall print next week.

A correspondent writing from New Haven, Ct., feels sure that if a clairvoyant medium should go to that city, take good quarters and advertise his or her presence, the visit would prove both spiritually and pecuniarily profitable.

There will be a meeting of Spiritualists at Liberty Hall, South Royalton, Vt., March 14th, 1886. Good speakers will be present to make the occasion an enjoyable one, and a general invitation is extended to all.

Mrs. Maud E. Lord will hold one of her remarkable descriptive sittings at Paine Memorial Hall, Appleton street, Sunday afternoon at three o'clock. Mrs. Lord will occupy the whole afternoon in giving tests.

Mrs. A. Dwinella has removed to 875 Washington street (near Warren street), this city. As a seer, trance and prophetic medium she has few equals, and is deserving of patronage.

Notice to Subscribers.

Volume LVIII. of the BANNER OF LIGHT ends with our next issue; and on Saturday, March 20th, we commence Vol. LIX.

We earnestly request all of our present patrons whose terms expire with Vol. LVIII. to do us the favor of renewing their subscriptions.

We also trust that all our readers will do their best to bring in new names for our subscription list.

In order to prevent loss of papers, and other mischances, and as an act of direct accommodation to our mailing department, we desire that all who propose to renew with Vol. LIX. will, at the earliest convenient point in time after reading this notice, forward their names and amounts to this office.

New York Medical Law.

The hearing for the repeal of the medical law of 1880 will take place before the Legislative Committee at Albany on Wednesday, March 10th, and we have been requested to make this announcement that lovers of medical freedom in the State of New York may be present with facts and proof that the Doctors' Plot law now upon the statute books is a reproach to the Empire State. This movement for repeal is for the people and by the people, and against the medical monopoly of every kind and nature. A writer from New York says: "There should be a delegation from New York City and Brooklyn at the hearing." Doubtless he means that well-informed persons who know the wrongs committed or perpetrated against the people's rights should attend the hearing. If individuals have facts and evidence, and are not accustomed to presenting them in public, they should send them in to the committee or place them in the hands of those competent to do so, that the issue may be met in a business-like manner. What the committee need, and should be placed in possession of at once, are specimens from the already voluminous mass of facts going to show that the law is objectionable to the people, that some successful modes of the healing art are prevented by it from being employed by the people, and therefore that the statute so preventing such employment should be repealed.

The Proposed

New Board of Health, referred to in another portion of this issue by a correspondent as set on foot in the interests of Massachusetts Allopathy, has "passed to be engrossed" in the Senate, but is meeting strenuous opposition by the Homeopaths of the State—who see in it a direct thrust at themselves. The Boston Journal of Feb. 27th printed a strong memorial petition to the Legislature from the Massachusetts Homeopathic Society against the proposed measure—suggesting among other things that an amendment be made to the bill whereby the three legalized (?) societies, viz., Allopathy, Homeopathy and Eclectic, be represented on the board as Commissioners—not Allopaths alone. If this is done, to render the measure at all just, the Botanical and Spiritualist modes of treatment should be made equally prominent in the proposed new Board. Composed of representatives of the three societies alone, the Board would be strongly tempted to ignore and obstruct the free operations of other orders of practitioners outside their ranks. This body should be one in equity, composed of material not pledged to any particular school of practice or system of treatment, but willing that all modes of the healing art desired by the people shall be given full freedom of operation, success being the only standard of judgment.

Transition of L. K. Cooney.

Dr. L. K. Cooney, who for over twenty-five years past has labored in the spiritual vineyard as lecturer, physician, and test medium, passed to the better land, triumphant in the knowledge of immortality, on the evening of February 23d. He commenced his work in Portland, Me., but was well known in New England, New York, Pennsylvania and New Jersey, in which latter State he resided for years, as a citizen of Vinland. The funeral service was held in Plymouth, Mass., (where he died), on the afternoon of Friday, Feb. 25th.

The bill to open a part of the Sioux reservation in Dakota is now pending in the U. S. House of Representatives, and is expected to pass. It has been ascertained that a portion of the Indians who follow Sitting Bull in his opposition, refusing to give their assent to the bill, as required by the treaty of 1868, before it can be put into effect. This line of action is the result of efforts emanating from Washington people who have resisted every attempt to benefit the Indians. This Sioux bill is believed to be the only way in which their lands can be in part opened to settlement, and the money so derived used for the Indians' benefit. The reservation is now 32,000 square miles for 2800 Indians. The bill will retain 11,000 square miles for them and give them a fund of \$5,000,000.

In the Senate, Feb. 25th, the bill providing for the allotment of lands in severalty to the Indian wards of the Government was passed.

The Berry Sisters' last Saturday evening séance was a very pleasant affair, we learn, as the utmost harmony prevailed, as is usually the case at these séances. Why should it not, when such an affable person as the Chairman of the Philadelphia Seybert Commission was present, besides several distinguished gentlemen from Cambridge?

Cochituate water smells bad. It is bad. Many people fear to drink it. This state of things just suits the liquor dealers, who aver that they are doing a more profitable business than ever before. The Temperance Leagues must bestir themselves in a new direction if they wish for success.

A very interesting description of the Co-operative Societies now at work in Great Britain will be found on our first page, in the lecture by J. Clegha Wright.

Mrs. Maud E. Lord, we understand, will be located at 1742 Washington street, Boston, on and after March 2d. Her séances are highly interesting.

Read the report on our second page of the exercises at the first distinctly Spiritualist cremation which has taken place in this country.

"MENTAL SCIENCE MAGAZINE" is the name under which what was formerly known as *The Mind Cure Journal* is now published, by A. J. Swarts and Mrs. Emma Hopkins, editors. The February number contains articles by Alice B. Stockham, M. D., Joseph Rhodes Buchanan, Mrs. A. M. Diaz and others. Published by Mental Science University, 161 La Salle street, Chicago, Ill.

A correspondent writing us from Hartford, Ct., states that Mrs. L. A. Pao, medium, is recovering from a severe illness which has affected her for most of the winter. Next to the assistance of the unseen ones, and good care by her earth-friends, she ascribes her recovery to the treatment by magnetism and otherwise, of Dr. G. Swan.

Dr. W. Harry Powell, slate-writing and billet-doux medium, will be in Philadelphia, (his home) March 6th, from his Western tour; he then visits Baltimore and Washington; also points in Virginia. Friends en route wishing to make arrangements for séances can address him Philadelphia P. O., Pa.

ALL SORTS OF PARAGRAPHS.

Doctor of my childhood's day,
In your antiquated way
Doctor, doctor! tell me, pray,
Why did you
With your well-directed pills
Drench me of my infant ills,
And, with castor oil and squills,
Fill me through?
You have won my gratitude
If, while you were at it, you'd
Shown a bit more latitude
In your drugs;
If you'd come upon the scene
With a dose of this green,
Sacred to the coy, serene
"Water-bugs."
Yet I'll do my duty here,
Which, though painful it appear,
Is most obvious and clear
To my eyes;
I'll be a great M. D.,
Just to poison (lest they be)
Wretched misanthropes, like me)
Little boys.
—L/A.

It was a thoughtful medical student who remarked, when dissecting a body which had been stolen from the cemetery, that it was a grave subject!

When one breakfasts off a piece of nice steak, he should do so with a peace of mind.

"What curious people we Americans are!" one friend observed to another recently. "What do you particularly refer to?" queried friend No. 1. "Why," said No. 2, "I stopped at a temperance hotel the other day, where they sell strong drink on the sly notwithstanding the fact that the landlord is pious, when I heard him say: 'We are obliged to put up drunkards, yet we have this consolation: we may be entertaining angels unaware!'" "That must be Maine," said No. 1. "Y-e-a-s, in Portland," was the answer.

A person may have the intellect developed to a very high degree, and yet be far, very far from being a wise person.—*The N. Y. Beacon Light.*

Yes, indeed! We see this idea materialized of late to an unwarrantable degree.

Most of the skating-rinks have gone to smash. They were like the average mining-stock companies, a snare to catch flats—and caught them. Now these rinks and their rink-ton patrons wish they had not.

When'er you try
To catch a fly
He'll rapid get away,
Like cashiers bold,
Who're lined with gold,
That skip to Can-a-da! DIGNY.

Parson Downs, of this city, whilom of Bowdoin Square Church, intimated last Sunday, at the service in Bumstead Hall, that he was going to make it hot for the Baptist Conference people who had expelled him from membership. Said Mr. Downs, "I wish simply to be heard. Since Dr. Bosworth's astonishing revelations I have grown a little suspicious of ministers, and do not care to trust myself alone with too many of them. The time has now arrived when I think I can safely discuss what seems to me to have been a most outrageous proceeding. On next Sunday morning, therefore, in this or in some other large hall I shall discuss my expulsion from the Baptist Conference."

In Alabama they chew the tassels of the fir trees as a substitute for tobacco, "which," says a correspondent, "reminds me of the adage, 'be fir-chewers and you will be happy!'"

Thomas A. Edison, the well-known electrician, was married, Feb. 24th, at Akron, O., to Miss Nina, daughter of Lewis Miller, a prominent manufacturer, and President of the Chautauque Sunday School Assembly.

One plank nine feet wide and twenty feet long, without knot or blemish of any kind, and another twelve feet wide, are among the contributions of British Columbia to the Liverpool Exhibition.

Six-year-old Mary M. informed the family a few days ago that she wished to go to church Sunday, as she was interested in what would be said. After much persuasion she was induced to say that she "expected after the men and women had sung the minister would get up and say: 'The Progressive Whist Club will meet with Mrs. M. next Wednesday night!'"—*Levi-ton Journal.*

The Congregationalist reports that the prevailing sentiment at the Boston Ministers' Meeting, both among Congregationalists and Free Baptists, was cordially favorable to, at the least, the careful consideration practically of the advisability of uniting the two bodies.

The oldest printer has commenced to die. The youngest soldier of the late war, the oldest Mason and Washington's body servant will have to look to their laurels.

John B. Gough, the noted temperance orator, died at 5 o'clock in the afternoon of February 18th, at a private residence in Frankford, Pa., to which he was hastily removed after an apoplectic stroke received in the middle of his lecture the Monday evening before.

The Presbyterian remarks picturesquely of Mr. Mangasarian, who recently went over to the Unitarians, that he "has gone tobogganing in theology."

One of the obstacles which missionaries in India have to contend with, is the activity of a native publishing firm at Salma, which translates European free thought works as fast as they appear, and scatters them abroad in the various languages of the country.

A clergyman at St. Quentin, California, preached recently upon the suggestive question, "Why are so many of our young men in the penitentiaries, and so few in the churches?"

A naturalist has stepped forward to announce that the bee only puts in three hours' work a day, not so much as a government clerk or laborer. The next will be the declaration that the ant is a slugard.—*Macon Telegraph.*

Burdette says: "I hold it to be a solemn, self-evident, heaven-born truth that a man who will play chess for amusement would saw a cord of wood for a joke."

Thomas Kay urges that bottles containing citrate of silver be stowed away in life boats. Seven ounces of the citrate will turn enough sea water into drinking water to supply a man for a week.

The novel-reading boy, who ran away to become a king, was brought back, and after a brief interview with his father was positively aching.

The pole bath an infinite trust in the equator, and so bath the equator in the pole; and between them, from far corners of interlanguing country, they radiate all our delectable variety of climates.—*Old Author.*

The flight of time is the eternal now.

Sam. Small, the alleged sinner-saver of Chicago, having been denounced as a cigarette debauchee, retorted as follows: "There is no evidence that cigarette smoking ever kept anybody out of heaven. Going to bed with one's boots on, or breakfasting on pie, may be placed in the same category; yet they cannot be considered as having a celestial tendency."

As an example of emotional religion, the case of the Homer, Ill., octogenarian who cut off his wife's head with a hand saw because she disagreed with him in discussion of religious subjects, has not been excelled during the revival season.—*Indianapolis Journal.*

Pride closes the door of spiritual happiness; humility opens it.

The number of women who care to exercise their right to vote for school officers increased from 1,437 in 1881 to 2,225 in 1885.

A new motor would be a good thing for our street cars, but a new motive on the part of those who manage them is even more needed. They should be run primarily for the comfort and convenience of the public, not to fatten dividends and keep up a surplus.—*World.*

SHORT FARE.—The Ammonia-phosphate, one of the great inventions of modern times, is advertised in another column, and a full history, containing endorsements from famous and well-known chemists, is sent free to those who send their address to R. V. VERMONT, 225 Fifth Avenue, New York. Don't fail to read the advertisement in another column, and learn something new and valuable.

Foreign Notes.

[Translated Expressly for the Banner of Light.]

Montieur Spiride and Magnetique has in it an article entitled "Difficulty of Belief of the Spiritual Phenomena," which refers to the present epoch of materialism as a refection of the credulity of our fathers, remarking that all religions go too far the other way. If the skeptic is imbued with materialistic ideas, he shows his prejudice by refusing to examine; and if he witnesses from curiosity the production of phenomena, he exerts himself to find some interpretation that will conform the facts to his preconceived opinions. If unable to do so, he says, a priori, that they are contrary to the laws of nature, thus proclaiming arbitrarily the limits of those laws, as if he comprehended them all from A to Z, forgetting or ignoring the fact that Spiritualists are the strongest believers in the laws of nature of any class of people, believing in nothing outside of nature, and wholly discarding the supernatural. The article expresses regret that journals calling themselves liberal are so illiberal to the claims of Spiritualism: "When discussing the subject they limit themselves to the charlatan imitations of spiritual phenomena, which we combat as hard as they do, and which inspire us with the same disgust as it does them." "We designate," says the article, "the foolish antagonisms of these anti-spiritual journals as *spiritophobias*, not being able to attribute to any other cause this repugnance to facts, both experimentally and scientifically proved, as only a form of mental delusion."

La Religion Latine remarks that Theosophists of India are endeavoring to reconcile their subjective ideas with the objective ideas of a large number of Spiritualists; and that it will open its columns to adepts of that philosophy, believing that all thinkers should inform themselves of its doctrines, for the purpose of supporting those which are good and true and refuting those which are false.

The Sphinx is the title of a new monthly magazine edited by Dr. Hubbe-Scheldens of Neuhäusen, near Munich. Among the names of contributors we find those of Dr. Carl du Prel of Munich, W. S. Barrett, Professor of Physiology, Dublin, Dr. Elliott Cones, Professor of Anatomy and Biology, Washington, U. S. A., as well as many others of equal repute. The object of the editor is to remain unbiased, and to do as much service for mental as for natural philosophy. It is not his intention to write alone of the present generation, but those of the past. He does not design to limit his field of observation within Germany's boundaries, but attention will be paid to other countries. The editor's aim will be to scientifically explain transcendental facts. The magazine appears to be a valuable acquisition, worthy of commendation, and we sincerely wish it success. Speaking of Dr. Henry Slade, it says: "Mr. Slade is acknowledged in America, as well as in Europe, to be one of the most excellent of mediums. The struggles he had to contend with in almost all the countries of Europe at the time of his first appearance in 1877 and '78, resulted in adding to his fame. At that time Dr. Slade made his first triumph by offering his services to Prof. Friedrich Zöllner of Leipzig, who was thereby enabled to scientifically prove the truths upon which he based a transcendental philosophy."

Spiritualistische Blätter says that in Leipzig a large gathering met to hear Herr Hopfendörfer Stöcher, upon "The Significance of Eternity to Things Terrestrial." The gentleman discussed the subject most eloquently, saying that the end of earthly life is death, and death is the threshold from which we step into eternity. "If all," he said, "would bear this in mind, how much better humanity in general would be, there existing no more exalted thought than that of eternity. No matter how dark our lives are, the heaven of eternity is always serene, and looking forward to it we find many truths and much consolation that we stand in need of to sustain our earthly lives. It may seem incomprehensible to the natural mind, but nevertheless we are born with the belief in a future existence."

"It is most singular," he continues, "that unbelief of this great truth is almost invariably found among those enjoying good health and spirits, and rarely with the dying, or those about to lose a loved one. It is a necessity for man to believe in eternity. Even the old educated heathens found how unconsoled earthly life alone was, having expressed it in their tales of Sisyphus, Tantalus, Ixion and Prometheus. At St. Helena, the great Napoleon said: 'There have existed many kingdoms; I also possessed one, but lost it; the kingdom of God always exists, it rests on love.'"

Movements of Mediums and Lecturers.

(Matter for this Department must reach our office by Monday's mail to insure insertion the same week.)

Prof. J. W. Cadwell, who has of late given lectures in Ohio, has been highly extolled in the press as a master of his profession. Immediately following a course of lectures he gave a lecture in Hartford, Conn., delivered by him in New Philadelphia, the Ohio Democrat said: "We have heard and seen a great many lecturers on these sciences; but never one who so successfully illustrated the great truths they elucidate."

Sept. H. B. Brown addressed the Liberal League in Pittsburgh, Pa., Sunday, Feb. 28th, and will speak in North Collins, N. Y., Sunday, March 7th, and in that vicinity March 4th, 5th and 6th.

Bishop H. Beals closed a very successful engagement at Larned, Kan., Sunday, Feb. 28th. He speaks in Topeka, Kan., during the month of March.

Dr. H. F. Merrill will speak in Shubutone Falls, Mass., March 7th; Dover, N. H., the 14th; Mechanicville, N. Y., the 21st. He is engaged in Springfield, Mass., for the Anniversary.

Mrs. A. H. Colby's address for March is 668 Dudley street, Boston. She lectures for the Spiritual Temple Society at Horticultural Hall during the month.

Mrs. Susie Willis Fletcher has been obliged to cancel her engagements in Brooklyn, Albany and New Haven, owing to the dangerous illness of her father. Permanent address, BANNER OF LIGHT office.

Dr. Dean Clarke is open to engagements the second and fourth Sundays of March, the Anniversary, and for April. Terms moderate. Keep him at work, friends. Address this office.

Frank T. Hips, platform test medium and lecturer, can be engaged for the last two Sundays in April, and the four Sundays in May. Address him at Corinna, Me.

The following list comprises the current appointments of Mrs. Juliette Yeaw: Independent Liberal Church in Greenwich, Mass., March 7th and 21st, and Sunday lectures from April 18th to July 4th; Haverhill, March 14th; Marblehead, March 28th; Providence, March 31st; Temple Heights, Me., Camp-Meeting, Aug. 14th to 24th; Queen City Park Camp-Meeting, Vt., Sept. 5th and 7th; Salisbury, Mass., Oct. 9th; Amesbury, Mass., Oct. 10th.

Mr. J. Wm. Fletcher delivered his new lecture, "Through the War and Around the World with Grant," illustrated by magnificent dissolving views, Feb. 23d, in Brooklyn, before a full house and to great acceptance. He gave a lecture in Hartford, Conn., Feb. 24th, on Saturday evenings, in Unity Hall; Monday, Chicopee, Mass.; Tuesday, Springfield, and Sunday, March 14th, Low's Opera House, Providence, R. I. Address Ashland House, New York.

Anniversary Celebration in Reunion under the Auspices of the Spiritual Temple, Horticultural Hall.

The Thirty-Eighth Anniversary of the Advent of Modern Spiritualism will be celebrated with appropriate exercises Wednesday, March 31st, at Horticultural Hall, 100 Tremont street. Services will commence at 10:30 in the morning, 3 in the afternoon and 7:30 in the evening.

Mrs. Amelia H. Colby, Mrs. E. S. Little, Mr. Eben Cobb and others of distinguished talent will take part in the exercises of the day.

Hornford's Acid Phosphate Valuable in Indigestion. Dr. DANIEL T. NELSON, Chicago, says: "I find it a pleasant and valuable remedy in indigestion, particularly in over-worked men."

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable, as we cannot undertake to preserve or return communications not used.

Mrs. H. N. G., PROVIDENCE, R. I.—We are not aware that Spirit Dickens has accomplished any literary work through the medium you mention; and are unable to throw any light upon the "why not?"

For Sale at this Office.

FACTS, A Monthly Magazine, Published in Boston, Single copy 10 cents.
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THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.
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THE TRUTH-SEEKER, Published weekly in New York. Single copy, 5 cents.
THE NEW-CURER AND SCIENCE OF LIFE, Monthly. Published at Chicago, Ill. Single copy 5 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, Published monthly in New York. Price 10 cents.
THE SHAKESPEARIAN, Published monthly in Shaker, N. Y. 60 cents per annum. Single copy 10 cents.
THE SPIRITUALIST, Published monthly in India. Single copy 10 cents. Monthly journal, published in India. Single copy 10 cents.
LIGHT FOR THINKERS, Published weekly in Atlanta, Ga., Single copy, 5 cents.
THE OCEANIC, Published weekly in San Francisco, Cal. Single copy, 10 cents.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.
Special Notices forty cents per line, *Minion*, each insertion.
Business Cards thirty cents per line, *Agate*, each insertion.
Notices in the editorial columns, large type, 10 cents per line; small type, 5 cents per line. Payments in all cases in advance.

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

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

SPECIAL NOTICES.

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Dr. F. L. H. Willis may be seen every Tuesday, Wednesday and Thursday, from 9 until 11, at No. 20 Worcester Square, Boston. F23 13w

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w. F20

Read Andrew Jackson Davis's advertisement in another column. F20

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

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MRS. MAUD E. LORD
WILL hold Séances at 1742 Washington street, Boston, on Sunday, Monday, Wednesday and Friday evenings, at 7:30. On other evenings, Mrs. L. L. Lord will attend to Séances in and out of the city. Private Séances to ladies only. 4w. M6

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SPIRITUALIZED REMEDIES, specially prepared and magnetized to suit each case under the direction of spirit controls Dr. Nicolson and Steers. If you are suffering do not fail to try our Wonderful

Advertisements.

Dr. F. L. H. Willis

May be Addressed until further notice,
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Dr. Willis may be addressed as above. From this point he can attend to the diagnosis of disease, physically, chemically, or electrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancer, Scrofula in all its forms, Eczema, Psoriasis, and all the most delicate and complicated diseases of both sexes.

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

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On Psychometric Basis of Character.

Mrs. A. B. SEVERANCE would respectfully announce to all persons, of both sexes, that she will read the past and future of each individual, and will also read the character and disposition of each person, and will also read the character and disposition of each person, and will also read the character and disposition of each person.

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