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Spiritual Phenomena.

Independent Slate-Writing.

To the Editor of the Banner of Light:

It is unquestionably true, as claimed by many, that of all the various phenomena of Modern Spiritualism, that known by the above name is the most convincing and with full-form materialization occupies the front rank of the demonstrative proof this new revelation gives of a future life. My own experience in independent slate-writing with Mr. Charles D. Cowan of 219A Tremont street, this city, has been of so interesting and satisfactory a nature, I have thought it not only due to him as an excellent and reliable medium, but to all who seek for the best evidence of the exist ence of their departed friends, so called, and of their ability to communicate with them, that brief mention be made of it in the columns of the BANNER OF LIGHT.

Mr. Cowan, who has for several years been under going a course of development for this phase, was gratified about the middle of last month by the announcement of his spirit guide that he was qualified to give sittings. I was one of the first to avail my self of his services. I seated myself in a brilliantly lighted room, at a table upon which were two slates, paper and a few bits of pencil. After instructing me how to proceed, Mr. Cowan left the room. During his absence I wrote on each of six slips of paper the name of one of my friends who had left this life, together with a question, and folded the slip in as small and compact a form as possible. These I placed on the table, and shuffled them so thoroughly that it was impossible for any one to know there was writing upon them, or for me to say which pellet contained any specified one of the names I had written. I then called v batrion each pellet in consecutive order, or indiscriminately as I chose, until he told me to take in my hand the one which at the moment the pencil was directed. Shortly after he requested me to put it in my pocket,

which I did. The slates, which were as clean as it was possible to make them, were then washed on both sides, and, with a grain of pencil enclosed between them, placed one upon the other. Mr. Cowan grasped one end of these slates, both of my hands were at the other, and, thus held, they were placed upon my shoulder, which they had scarcely touched before I heard the sound of writing within them and felt the slight pressure of the bearing of the pencil in motion. In a few moments the writing ceased. Opening the slates, I found upon one a message in answer to a question I had addressed to a cousin of mine, commencing "Dear Will." signed by his name in full-the writing being in the same hand as his when in this life. Mr. Cowan requested me to take the pellet from my pocket and ex amine it. I did so, and found it was the one on which I had written the name of the cousin who had given his name on the slate, and the question he had satisfactorily answered.

The process of pointing at the pellets was then re sumed, and to one after another of the remaining five answers were given automatically by Mr. Cowan. under control of his guide, the name signed in full to each corresponding to the one on the pellet in my hand, with an appropriate reply to the question.

Mr. Cowan's success thus far has been completethe result probably of his strictly following the advice of his guides and not giving séances until assured by them that he could do so satisfactorily to his patrons. WILLIAM H. PEABLEB.

39 Gray street, Boston, March 10th, 1888.

"Telegraphic" Communication.

To the Editor of the Banner of Light:

The fact that you have recently given space to ac counts of spiritual phenomena known as "telegraphic," leads me to present a portion of my own experience, with the hope that it will prove some what interesting to your many readers.

Some years before the telephone was introduced, I connected my house and office by wire, and by means of the ordinary instruments used by telegraph companies, could communicate with my wife when I was at my office, and with persons at my office when I was at my home.

My wife and myself learned the " Morse alphabet," used by the Western Union Telegraph Company, consisting of dots and dashes if impressed on paper, or short and long sounds where no paper is used. To give notice to each other that one wished to send a message, each had a certain letter as a signal, or

"call." as it is commonly named. The wire also ran through the houses of several of our relatives, and each also had his private "call." My wife passed to spirit-life early in 1885. In the autumn of that year I met Mr. Will A. Mansfield, then of Grand Rapids, Mich., who was said to be a fine me-

dium for "independent slate-writing" and for physical phenomena in dark séances. After holding a few circles, in which we had manifestations of lights, touches by hands, raps, move ments of objects, etc., it somehow occurred to me that if I should have a telegraphic "sounder"—an instru-ment by means of which the short and long sounds are given-in the circle, I might test the identity of

the force purporting to be that of the spirit of my wife. An evening was appointed for a circle at my home. The medium came alone, and at no time were any persons present but members of my own family. I had managed to keep my intentions concerning the instrument unknown by the medium, and after the circle was formed and light turned out, I held the instrument in my right hand, my right-hand neighbor holding my right wrist.

The medium formed part of the circle, his left hand being held by my mother, his right hand by my left hand, so that my right hand was beyond his reach. I took care that his feet, and all parts of his body, could by no possibility pass in front of me, and get near the instrument. While I had confidence in the medium, I took all these precautions that the test might be as nearly perfect as possible, and thus exclude all presumption of "sleight-of hand."

After certain manifestations I called my wife by name, and asked that, if possible, she would give on the instrument my old "call," or the signal by which she called me on our "earth-line." I felt fingers like those of a woman touching my right hand, and attempting to work the instrument by pressing the lever. After some effort, this was done, and the signal desired was clearly given. I then asked her to give her own "call," which was done. We were shortly given to understand that this was all that could be done that evening, for want of strength.

I ought to say here that no person beside myself in the circle could telegraph or read telegraphy, and even if this were otherwise no one but myself could have known these "calls."

After this, circles were held weekly for some time, and they showed gradual increase of force, until at length I was able to hold long conversations with my wife over this new line. So far was this method improved that she was able, in proof of the fact that she was often with me, to tell me in the circle what I had been about at certain hours of the day when I was alone. She also gave the private signals of friends through whose houses our office line ran.

At times persons who understood telegraphy were admitted to the circle, and they were "called" on the sounder by a force purporting to be that of the spirit of some deceased friend, which would give a name and a private signal, and would satisfactorily identify itself as the spirit of some former telegraphoperator who had passed from earth-life.

These demonstrations show that telegraphic comnunications are possible when the medium knows nothing of telegraphy, so long as some person in the circle can read the sounds.

Mr. Mansfield avers that he is totally ignorant of telegraphy; but, even if this were not so, the arrangements of the circle were such that by no artifice could he have touched the sounder held in my hand; besides, he could not have known those "calls."

The sounder was worked without connection with a battery, so there was no electricity about the affair: The lever of the sounder was moved directly by what seemed to be fingers, but those fingers were not connected with any earthly body.

Mr. Mansfield stated that this was his first experience with telegraphy in his circles, his mediumship having been confined to other phases. I have had ample opportunity to know that his quality of psychical force, or mediumship, as it is usually termed. is of the highest order, and that the phenomena of his 'automatic slate-writing" and dark séances have given the liveliest satisfaction. It gives me pleasure to add that during an acquaintance with him of nearly three years I have found him honorable and conscientious to a fault.

I can heartly recommend him to all desiring hon estly to investigate with the aid of a reliable medium His present address is: Will A. Mansfield, 96 West Newton street, Boston, Mass. Very truly yours, FRANK H. RANSOM. Buffalo, N. Y.

Spiritual Interviews.

MESSAGES FROM ILLUSTRIOUS SOURCES. To the Editor of the Banner of Light :

It would seem to an intelligent observer a pedantic folly for literati and clergymen either to deny that we know anything of the future life, or to rehash in profitless discussion the stale and inconclusive arguments that were used before the future life had been demonstrated by the inhabitants of the spirit-world. It is easy to communicate with that world when a satisfactory mediumship exists, and learn its conditions of existence. But old systems of erroneous faith naturally dread this ordeal as a culprit dreads his trial; and the Orthodox minister is unwilling to hear the confession of his predecessor that their theology is mistaken and is of no value in the better world.

We have in Boston at present a most admirable opportunity for spiritual communication, but the Rev. Joseph Cook and his followers have no desire to be enlightened through so reliable a medium as Mr. Charles R. Watkins (109 Falmouth street), through whom the departed are ready to enlighten their sur-viving friends, and to confess their own errors in mor-

A visit to Mr. Watkins a few evenings since enabled me to realize the wonderful range of his spiritual faculties, by which he gains access to the vast realm of our predecessors now in spirit life. In his presence Psychography (spirit-writing) is always practicable, and frequently the handwriting gives evidence of its source by its strict analogy to the writing of the deceased. This method is so much of a tax on his nervous energies that I take equal pleasure in his clairaudient communications, in which he hears the words of the spirit and speaks them, or in his own slate writings under spiritual impression. These are to me quite satisfactory, because they are evidently spiritual, as Mr. Watkins has nothing to guide him but the impression from a spirit whose name has been out the impression from a spirit whose name has been written and folded up in a pellet unseen by him which the spirit designates to let the observer know his name.

his name.

In my first interview I wrote ten names in the absence of Mr. Watkins upon ten little strips, which were folded as small as possible and laid promiscuously on the table. From all of these he gave some sort of communication and mentioned the name of the spirit. For the benefit of the reader I give copies of those communications which are of general interest. The first pellet that was touched gave him an unusual, reverential feeling, and, standing by the table, he spoke as follows to myself and a lady who was present:

present:

"I feel a beautiful, quiet, soothing, pleasing influence:
"Sister and Brother—It is always proper, or was so
considered when I lived on earth, to open all such gatherings as these with prayer.
"My experience has taught me much that I did not understand, still we feel that prayer develops man's spiritual
being and draws him near the greatlife-giver, God, over
all, as necessary for the soul as work for the physical body.
Now, instead of praying to the unknown God, we would
but say we are all with you, and if your spiritual senses
were opened you could see and hear all who have gone on
before.

before.

'May the help of all good, neble souls be with you in this work. Even as I followed my master, so art thou following the truth. Great good shall be accomplished. May Heaven be with you.

ST. JOHN.''

Nay Heaven be with you.

I was not surprised when the name of St. John was announced, as he had on three previous occasions, once in public, addressed me in the most interesting and encouraging manner. In the first instance, about eight years ago, I unexpectedly received a spirit-written message upon a sheet of paper laid under the table, signed by St. John. Many of the best psychometers have described this psychography by touch and told the nature of the communication, as well as given the name of the writer, St. John. To me it is indeed a precious relic, which I have cherished in private.

The name of Dr. J. G. Spurzhelm (the associate of Gall) was upon a pellet which prompted Mr. W. to a claraudient communication, as follows:

"My Dear Friend—I have only one regret, and that is

"My Dear Friesd.—I have only one regret, and that is that we cannot be in spirit-life and on earth too. If I could with the knowledge that I have derived here return and remain, I think perhaps my followers would still follow no—still perhaps not.
"I know that you have the coöperation and sympathy of us all in your endeavors to beneat humanity—to help men

to know themselves better, and to uplift the school of medi-cine. In fact we all desire very much to have you know that we are ever ready to assist you." [Is Dr. Spurzhelm (said 1) familiar with my investiga-tions of the brain?]
"I have become familiar on this side, and would say that I have tried to be of assistance to you." [Do you recollect your communications at Covington long ago?]
"Through the woman? Yes."
These communications about thirty four years ago.

These communications, about thirty four years ago, were through a lady medium by means of the alphabet, and though not extensive were in some respects yery remarkable, especially one made in abridged

The pellet enclosing the name of Dr. F. J. Gall produced the following communication: duced the following communication:

"These physical inws are controlled a great deal in the same manner as if we were really back on earth again. For instance, the independent writing we have many ways of accomplishing. One is, we draw the matter from the slate itself. In this case you cannot hear us writing. In another way we absolutely move the penell; as you know matter is no obstruction to spirit, our spirit finger penerates the upper slate, and moves through the upper slate, guiding through magnetism the bit of penell. In this case you frequently recognize our handwriting, and then you see similarities which otherwise you would not.

F. J. GALL."

[Question—Is Dr. Gall acquainted with my investigation of the proper slate of the proper slate of the proper slate, which otherwise you would not.

(Question—Is Dr. Gall acquainted with my investiga-tions?)
"Of course I am, and have taken great interest with you

The following communication was written spontane-ously by spirit power on the closed slates, as I had not called for or expected it:

called for or expected it:

"My Dear Friend—Sometimes even we who are on the spirit-side of life do not know just how to proceed in order to give our friends who are still on earth the best proof of spirit-life. Still we know that in time the fact of spirit-return will be accepted as a truth. Our greatest desire is to elevate man, and have him learn how to control himself. You have a truth in the science of Sarcognony, for it is the anatomy of life; it combines all of Physiology, and should be thoroughly understood by all who desire to benefit man's health. We find in this instrument we are now using wonderful healing powers. Still they are to him now worthless. With a thorough understanding of laws of disease, he would be a second Newton. I greet you to-day, and trust that your new School of Health may be a reality in the near future.

I am, sir, one who is your friend, Benj. Rush."

I agree with Dr. Rush in his estimate of Mr. Wat-kins, and his anticipations of a liberal school, for which the signs are auspicious.

The name of William Denton on one of the peliets produced the following message, written on the slate like the preceding by spirit power, as the closed slates lay on the table before us:

"My Dear Friend—I know that you are ever striving for truth. I am much pleased to see you to-night. I only hope that you may remain on earth for some time yet. Doctor, there is perhaps no other man that can do your work, and so if you will live up to the common laws of life as you are, you will remain on earth for some time to come, in fact, until you give to the world the new school. I send you greetings.

WM. DENTON.

This, I think, was hastily written, and the word liv-ing or doing, after the word are, would improve it. Messages may be somewhat limited by the capacity of a medium, but there is great truthfulness in whatever comes through Mr. Watkins. Interesting messages were received from relatives to necessary to mention here.

Desiring a fuller expression from Drs. Gall and

Spurzhelm, whom I regard as the greatest ploneers of scientific investigation, I had another sitting, in which, instead of their names, I used a brief note, folded in the same manner. The following was addressed.

"To Dr. F. J. Gall-1 have endeavored to vindicate your discoveries and give you your deserved honor as the Father of True Philosophy, whose footsteps I have followed, and whose name should be immortal on earth, though now neglected by the medical profession. But for you I might have done no great work for progress. May I ask how you regard the science of Sarcognomy?" The following was written on the slates in reply, un-

"Dear Doctor—It is true, as you say, that I was, perhaps, the originator of the system of philosophy that you advocate—to all appearances; but still I did not get all of my theories from myself, no more than do you now. It is given us by those who are still in advance of us; and then, besides, you are far ahead of me—that is, I mean as I was then.

sides, you are tar ance of the cold school will accept, or wish to accept, its truth; but I hope you may live to see your work acknowledged as being the correct one—a philosophy that makes a great many mysteries plain, outside of medicine and man's own constitution, as you have already discov-

red. Yes, Doctor, I am satisfied that the hour of triumph has very nearly come. More anon.
Yours in the truth, F. J. GALL.'

Yours in the truth, F. J. GALL."
In reference to spiritual assistance, I would remark that the head of Dr. Gall was more favorably organized for the reception of spiritual impressions than my own. I do not doubt that all who cultivate the higher sentiments receive an influx from the spiritual dwinch strengthens, brightens and sustains their lives; but as for the reception of any distinct ideas, I have never been conscious of it, though I have ever been eager to receive enlightenment from any source. Continually for half a century I have been mentally in contact with the profoundest problems in philosophy Continually for hair a century I have been mentally in contact with the profoundest problems in philosophy and science, but they have never been solved for me until I had gathered the necessary scientific facts, from which deductions could be rationally made. Of sudden revelations I know nothing.

The following was written and submitted in the usual manner—folded up small, carefully, and laid on the table with no indication of its character:

"Dr. J. G. Spurzheim-I would be much pleased to re-ceive your candid opinion of my psychic system and its or-ganology, as well as my presentation of Pathognomy, Sar-cognomy and Psychometry. I am assured by St. John that the intellectual work I am doing is the most important ever done on earth."

The clairaudient response to this was not as prompt as to some others which I observed, when he began: "I have only been assisting the others, my friend. I have not gone.
"I would say that St. John was perfectly right in what

"I would say that St. John was perfectly right in what he wrote and said. Doctor, it so no thing to believe, and entirely another to acknowledge and to give up your life for a truth; and yet how foolish it is for any one to be afraid to follow truth. Ahl well, lives cannot be lived over again. If they could I would have worked so much harder. Things which I believed and realized then I have found out since to be true; but I was all alone, and no one to stand with me, and I falled where you have or will succeed. I want you to come again. The other night and this evening we have become acquainted with this young man's control and his mediumship. Very shortly we shall be able to speak to you more fully."

Another interesting and generous message was re-

be able to speak to you more fully."

Another interesting and generous message was received from St. John upon the slate, which I take the liberty of reserving, merely remarking that, to me, the existence of such beings as ST. John and Jesus and their exalted character is an established fact, for which I do not rely upon history or tradition. If all history were blotted out, eternal truths in heaven are still within our reach; and they have very poor conceptions of spiritual science who waste their time in obscure historical researches and discussions on this bscure historical researches and discussions on this

obscure historical researches and discussions on unitable subject.

Finally I thought it quite probable that the learned Prof. Carpenter, whose intense bigotry and hostility to the higher sciences I had sharply criticised in "The Pyscho-Physiological Sciences and their Assailants," might have had time enough to become thoroughly enlightened since his decease. I submitted for response, in the usual cautious manner, the following constitution. nuestion:

"To Prof. Wm. B. Carpenter: In life you would not tolerate such views as mine; how do you now regard my discoveries?"

When this paper was taken up the response did no come very promptly, and I remarked that I supposed the person questioned would require to exercise some deliberation, to which the reply promptly came: "So would you if you were here and had to come back and acknowledge your mistake." The answer was then written on the slate:

"Professor—One is liable to make mistakes as long as one is in the body. I regard it as the grandest thing yet, and so easily understand your new science of which you are the representative. I also comb back willingly and acknowledge that I was wrong. It is a very strange feeling—the coming back here in this manner.

WM. B. CARPENTER."

I have no doubt the feeling was very strange to one who, like Prof. Carpenter, in life cherished so dogmatic, soundence in his own correctness. Mr. W. remarked that he had some doubt of the entire willingness which was expressed. But he has done his duty, and his reply shows that he has been a careful observer eince his transition. Since Dr. Carpenter, like the Haryard Professors, has made his recantation, it may become very instructive to mankind to hear from the authors of many false philosophies and theologies such a recantation as would enlighten their deluded followers.

Jos. Rodes Buohanan.

Miterary Aeyartment.

O'ER SEA AND LAND.

(FOUNDED UPON FACT.)

Written Expressly for the Banner of Light

BY J. J. MORSE,

Author of "Righted by the Dead," "Wilbram's Wealth," "Cursed by the Angels, " Two Lives and their Work," Etc.

CHAPTER I.

O'ER SEA.

The tide of commercial depression that commenced to flow through the United Kingdom in 1878, reached at last the manufacturing town of B-, in Blankshire, causing the B- town mills to run upon half time. This meant privation for the thriftless, and extra carefulness even for the thrifty. This reduction of working hours had now been in effect for a month, and at the time this story opens the operatives were earnestly speculating as to when full time would be resumed. The usual reports of the condition of trade gave but little comfort to those who read them, and as the year was well advanced through the month of October an uncomfortable feeling began to spread amongst the workers that a bitter winter of struggle and distress was right before them.

B--- town was an ordinary sort of a place; it was celebrated merely for its iron mills, and to that extent was of importance "on 'change," and in commercial Gazettes and Journals and such like uninteresting literature to the general reader. It had its Mechanics' Institute, a public library, its parish church, and the usual dissenting congregations. Its inhabitants were neither better nor worse than the average of such people. Here and there was one family noticeably bad, while here and there were others noticeably intelligent and decent. Ministerial teaching was, as usual, confined to assisting its recipients to live hereafter; and having none to direct them how to best live life here, it must be confessed that most all Btown's hardy toilers made not too great a success from their advantages and possessions.

There was one home, though, the one that most concerns us, wherein commendable efforts had always been made to maintain comfort and happiness as the results of intelligence and thrift. It was always clean and neat without and within. Flowers were in the trim beds of the front garden and at the windows of the house. The voice of song from a family of canaries rang out blithely upon the summer air, while, basking in the sunshine, a pretty, tortoise-shell cat and a mild-eyed collie dog gave an air of content to the appearance of the home that was in singular contrast to many others thereabouts. The owner of this happy little home was Ralph Masters, and every day, on his return from the mills, his loving helpmeet, Jennie, and their little daughter, Amy, gave him a greeting that made him forget the abors and fatigues of his daily toil.

On the evening we first meet Ralph, he returns home with a sad face, for he has bad news-bad for him, but worse than bad for many others. His wife, with a woman's intuition, divines there is something amiss, but, wise tactician as she is, makes no allusion to her fears, but, instead, nimbly prepares the that mean so much in making up life's happiness, busies berself about her husband's needs.

The evening meal was at last disposed of, and, pushing his chair back from the table, Ralph said:

"It's no use, Jennie. Work is going to be almost impossible for the winter. They have posted a notice that from Monday next the mills will only run until the jobs on hand are done."

"That is sad news indeed for us all." "Yes, my girl, it is sad news. But the worst of it is that there's no chance of getting aught

to do anywhere else, for our trade is dull all over. It looks very black at all sides. I do n't think the mills will start again for many a month to come." "Well. Rainh. what is to become of the poor

families that depend upon the mills? If your fears turn out correct it will mean the workhouse for many a one!" "Your're right, Jennie, it will that; but we,

too, must be a-thinking of what's best for us. You know what I've often said about crossing the sea---"

"Oh! Ralph, do n't talk of that!"

"Nay, old lady, don't you be alarmed at it; but just you listen to me a bit. Something must be done, you know, if we are to keep our heads above water. You know Bob Borden is in the mills at W--- city, in America. Well, you know, too, that Bob always said to me: Ralph, if ever you think you would like to come over to us, come, and I'll do all I can to help you on.' Now, you know Bob is 'master mechanic,' as they call it over there, and I am determined, Jennie, to go over, as soon as our mills close, and get a place with him. I am told that workingmen are thought better of in the 'States,' and can even live better than we can here.'

"Well, that may be, Ralph, but it will be very hard to break up our happy little home here."

"Yes, it will be hard, but it would be harder | The object of the attack was robbery, and the

to stay here and starve, and that's the only thing before us."

Two weeks after the foregoing conversation the B--- town mills "shut down," and so remained for the ensuing four years, at the end of which time three parts of the population had deserted its smoky sheds, never to return again.

When the works closed, Ralph and his stouthearted little wife again discussed the American plan, and at last Jennie gave a reluctant assent. The bulk of the cosy little home was sold, and Jennie, with little Amy, went to her father's home in one of the quiet little agricultural villages of the South of England; while full of earnestness and determination Ralph set out for the New World as a passenger on a big Cunarder bound for Boston.

CHAPTER II.

O'ER LAND. In due season Ralph's uneventful voyage terminated and he was ashore in the new country. The town-or city-of W-- is, as every American knows, just some forty miles from the metropolis of New England, and thitherward Ralph Masters soon directed his steps. It was evening when the train deposited the stranger at his journey's end, and his first thought was how to make his way to Robert Borden's home. This he found was on the outskirts of the town. With anticipations of a pleasant reception from his old-time chum, he set out to walk the distance before him, indulging in many a pleasant fancy as he walked onward. Already he saw himself at work, receiving good wages and full of hope, laying by a sum each week until enough was obtained to send over to bring his loved ones to him. He, too, began to have great thoughts of political equalit independence; saw himself rising in the social scale and becoming an honored citizen in the land of the free. After some half hour's walk he made inquiries for his friend's house, and being set into the right direction before long he found it. Gayly approaching he eagerly knocked at the door, which was opened by a

great distress. Ralph asked: "Is this Mr. Borden's house?"

"Yes, sir," answered the child.

"Can I see him?" "No, sir, for papa's dead!"

Poor Ralph was dumfounded at this statement, and Mrs. Borden being summoned, explained, amid much distress, that her husband had passed from the trials of mortal life in the early dawn of that very day.

little girl, whose tear-stained face bespoke some

Robert Borden had met and married his wife after his arrival in the city of W---, some six years before this narrative commences. Of course Ralph could not remain in the house under prevailing circumstances, so, after taking a look at the mortal remains of his old evening meal, and in the many little ways friend, and promising to attend the funeral, he set out to find a lodging, where, after partaking of some food, he retired to his couch feeling very miserable indeed.

After the funeral of his friend's remains Ralph looked about him for employment, first essaying to obtain it at the W--- City Iron Works, but having no "friend at court," now his old companion was gone, he was met with the stereotyped reply, "No vacancies," at each attempt.

Several weeks rolled past, and the obtaining of employment seemed as far off as ever, so that it soon became a serious question of how food and shelter could be obtained. Needless to say that the hitherto cheerful Ralph became increasingly despondent, being, as he was, alone and in a strange country. He at last determined upon selling all his possessions that were not absolutely necessary, and with the money thus obtained in his pocket, set out to seek work in the iron districts further south. Weeks and weeks rolled past, and at their close he found himself in the ever smoky city of P-, but ill-fortune still pursued him, and he could obtain no labor, while, being now penniless and almost in rags, he was reduced to the very verge of despair. It was by this time nearly eight months since he had bidden farewell to his trustful wife, and up to now he had not written to her. For this, undoubtedly, he was blameworthy. But as she was safely housed beneath her father's roof, and he had left her enough to maintain herself and Amy for at least a year, he could not muster courage to tell her of his failures, disappointments and distress. He hoped yet ere the year was out to be able to tell her all was well.

One evening there was quite a commotion outside one of the large hotels in the main street of P-, for a rufflanly-looking fellow had made a desperate attack upon a man who was about entering the house. Luckily, Raiph, who was passing at the time, observed the attack, grappled with the gentleman's assailant, overpowering and bearing him to the ground.

thief had marrowly avoided adding murder to the orime, for which he was ultimately imprisoned for a year. This little incident was the not be an answer returned under ten days at turning point of Halph's fortunes, for the man | the soonest, so the anxious wife schooled herwhom he had so fortunately assisted offered self to wait as patiently as she could. To their him in return a position in the lumber-mills he surprise, on the morning of the fifth day a toleowned, in the State of Colorado, defraying his graphic dispatch from Denver, Colorado, was expenses thereto, and making him a present of received, bidding her stay where she was until

Raiph Masters duly arrived at his new sphere | clasped in her husband's arms again. of labor, and at once wrote off to tell his wife all that had befallen him, urging her to wait a all; was overwhelmed with surprise at Jennie's little longer, and he would then send her all that was needful to bring her to him. In the with Mrs. Clarkeston during his stay in Wmeantime he proved himself so able a mechanic, and excellent a man, that his strangely- | dead are not so in truth, but are living still, made friend resolved upon taking him into partnership, feeling he would prove a valuable parted and reunite them, though their wandersupervisor of the mechanical part of the undertaking-consequently the old sign at the mills was painted out, and the new one bore the names of "Lobody & Masters" when it was finished.

CHAPTER III.

O'ER SEA AND LAND. We must return to the city of W--- for a season now. Mrs. Borden and her family have left for her own home down in Maine, where, after remaining a widow a brief season, she married the captain of a schooner, bore him

some children, and ended her days in peace. But to return. In one of the quiet side streets of W- a rather singular lady had rooms in a modest and unpretentious kind of house. This lady was chiefly remarkable for what seemed to be a dreamy, far-away sort of expression upon her features, which gave her a species of delicacy that, apparently, unfitted her to battle with the trials of our common lot. Yet the amount of endurance she manifested in nursing the sick, seeking out the distressed, and accomplishing acts of benevolence, would have made many of her sturdier sisters feel ashamed as they compared their own efforts with hers. She was a widow; her husband had fallen upon the awful field of Gettysburg, in the hour of the nation's trial. Her pension, some modest aid from family sources, and a little derived from her profession, sufficed to maintain her in comparative comfort. Yes, she had a profession, the nature of which was variously described as that of a witch, fortuneteller, impostor, seer and medium, In simple fact, she was the possessor of that organic quality or gift that enabled her to be used as an open doorway between our world and the realms where are our dead. Marvelous tales were told concerning her, but not one whisper was ever raised against her own life and character. Such were above reproach. She had practiced in W--- for several years, and, as is often the case, was "patronized" by many of the "leading" people of the place, "under the rose." of course.

It was a bright and beautiful morning in June, and as Mrs. Clarkeston-the lady just described-stood looking from out her window the voice of an unseen friend whom she had long known and trusted-her departed husband -whispered to her inner ear: "Go-to the-dépôt-at once. I will-show-you-her. Bringher-home-here. It-is-well."

Donning her walking garments, Mrs. Clarkeston at once departed, reaching the depôt just as a train arrived. The travelers all dispersed, and she was about thinking she had arrived too early, when, suddenly, she saw her husband standing by the side of a strange lady and child. She immediately hurried to them, and the stranger addressed her thus:

"Can you, ma'am, tell me where I can find a Mr. Robert Borden?"

Mr. Robert Borden?"

"Mr. Borden has been dead for some time now, and his widow has also left the town," answered Mrs. Clarkeston. Seeing a look of mingled pain and anylety pass over the street. answered Mrs. Clarkeston. Seeing a look of mingled pain and anxiety pass over the stranger's countenance, Mrs. Clarkeston continued: "I see you are a stranger here; will you come to my rooms-they are near here-and perhaps I may be of some help to you?'

The trio then repaired to Mrs. Clarkeston's residence, and after being rested and refreshed. the stranger-who, with her child, was no other than Jennie Masters and Amy-narrated how she had crossed the ocean to find her husband, who had left England for this city, to find their old friend, whom she now, for the first time, learned was dead. She had waited and waited in hope of hearing from him, but month after month passed, and no tidings came. Her mother had sickened and died, and it then seemed that her husband's absence and silence became unsupportable, and at last she had crossed the waters only to fail at the very outset in discovering the slightest trace of him she sought, for Mrs. Clarkeston had never even heard of Ralph's visit to W--- at the time of Robert Borden's death. All unknown to her, Ralph's letter was quietly resting in her old home, three thousand miles away, having arrived there but three days after her departure!

Then Mrs. Clarkeston told her that perhaps, after all, her husband could be found, that her mother, even, whom she mourned the loss of deeply, might also be recovered, and in response to Jennie's looks of wonderment she explained to her how sometimes the seeming dead came to her, brushing aside the clouds of grief from the lives of despairing and sorrow-stricken ones, who had been bereft by death of the dearest treasures. And as she talked thus a deathly pallor spread over her features, her hands became icy cold, and with a long-drawn sigh she fell back in her chair, in what looked like a deathly swoon. To Jennie's wonderment, her new-found friend presently sat upright in her seat, and extending her arms toward her. said. in strangely altered voice:

"Jennie! Jennie! my child. It is I. Do you know me? Your mother dear, your mother. I have come with you all the way from Thornbury. Your father is there, Jennie, my dear, good, faithful husband. God bless you, Alfred dear. I brought you here, dear. For I have found Ralph. No, he is not here. He is miles, many, many miles from here; Weeping Hollow, Colorado, is the place. Write it down, Jennie, write it down, dear child. I am your mother, dear, Hannah Hingham. You thought I was lost; no, no, child, I am not lost; they did not bury me in the graveyard of St. James's. Bless you, dear." Then, piece by piece, to Jennie's utter astonishment again, the events that had befallen her husband were narrated, down even to the letter that had arrived just after her departure. For two hours the medial instrument continued the channel for this wonderful communication, and deep and earnest was the conversation between the two women after the controlling power departed. The result was, that having every faith in the communication made through her, Mrs. Clarkeston advised Jennie to write a brief letter to the address given to her, and abide with her until an answer could be received. The letter was was the conversation between the two women

a handsome sum wherewith to replenish his her husband could arrive. On the fourth day wardrobe.

Free Thought.

THE NEW THEOLOGY-ITS ESSENTIAL CHRIST OUR SAVIOUR.

BY JACOB EDSON.

[Concluded.]

The problem of evil that has given old theology so much trouble, does not disconcert the advanced student in the doctrine of theistic evolution. He sees that "the existence of highly complicated organisms is the result of an infinitely diversified aggregate of circumstances, and that the entire series in each and every one of its incidents is an immediate manifestation of the creative activity of the all-pervading principle of life," which we believe in and call God. He also sees that though the Infinite Father is He also sees that though the Infinite Father is perfect in every conceivable attribute, his finite outbirths necessarily partake of the states and conditions through which they have been evolved, and consequently express, in a more or less aggravated form, the animality that still adheres; these animalities, spiritual illumination must eliminate, and eventually expose fully-grown, perfected sons of God, differentiated Christs in human form. According to Prof. Fisk in his late work: "God is the power which is always everywhere manifest in phenomena. The source of what we see, and hear, and touch, is the source of what we call matter, but it cannot itself be material." All that we really know is mind and its attributes; once really adopt the mind and its attributes; once really adopt the conception of an ever-present perfect Cause, without whom "not a sparrow falls to the ground," and it becomes self-evident that the law of gravitation is but an expression of a particular mode of divine action; and what is thus true of one law is true of all laws.

There is a principle in music, by which, if certain notes are struck in their proper relations, other notes will respond. Seven has been considered a sacred number; there are seven notes in music; it is by diversified arrangement of these seven notes that composers endeavor to express their idea, their conception of good, the God-like and divine, the differentiated shadows of substance in the songs and psalmody of life. It is impossible to study nature in any of its departments, with a pure desire to unfold the purest use, the divinest beauty, without opening up within us the supreme personage, the God-like and divine—the living word, its essential Christ.

The writer, as a mechanic, with large experience in the conception and construction of different mechanisms, knows full well the necessity of education on the part of the artisans in the specialties they are expected to manufacture. In order to produce the best results it is not only necessary that they should understand and comprehend the design and specification, but also that they should comprehend the principle involved, the why and the wherefore this and that are thus, the greatleft fore the principle involved, the why and the where-fore this and that are thus—the essential func-tion to be performed—so as to distinguish the important from the unimportant part, that they may exercise liberty, great freedom, art-istic grace, and be deputed, because of their knowledge, to execute in the most perfect man-ner such parts as require the best perception

he is to make, and to make well; to put himself into it; not for the pay he may receive for doing it, but for the love of the thing and the growth

he will obtain by so doing.

As in music and mechanics so in morals and religion. There is a central truth, it has an exact pitch; all in harmony therewith respond in universal concordance. How is it with literal Christians, who are trying to get God into the Constitution of the United States; to force statements into that document that are not in accordance with its secular use, and thus subvert through constitutional amendments the God-given liberty of being and doing what was

designed and expressed in the constitution of things, and is of necessity being evolved?

The untutored Indian, uncontaminated by sectarian bigotry and the so-called Christian civilization, tells us "It is the wigwam, and not the Indian, that is lost." It is said that crooked sticks and small stones can be successfully utilized where straighter wood and larger material cannot be used. Some years since the writer had occasion to have some work done away from home; in having it done he was obliged to tell the foreman that the man who was trying hard to do the job, if allowed to continue would spoil the stock. It was not the workman's fault—his education had been neglected; he did not comprehend the principle involved, and consequently could not success fully apply himself to the doing of what was to be done. The mechanic was a seven-by-nine man; the job required an eighteen-by-nine man; the job required an eighteen-by-twenty man. The "boss" found fault with him; it was like finding fault with a small glass because it could not give or reflect as much light as a larger one. As with the uneducated mechanic. so also with the uneducated mechanic, so also with the uneducated or misinformed missionary, with his erroneous doctrine, misinterpreted book and dogmatic creed. What is needed is not so much intellectual book-knowledge pertaining to beliefs, forms and ceremoedge pertaining to beliefs, forms and ceremonies, as it is spiritual insight, humane conception and divine love. It should be his spiritual experience, his "know so," rather than his belief, his hope or fear that he is capacitated and ready to elucidate, expound and demonstrate to the comprehension of all it may be his privilege to teach.

If there were not a perfect Cause and Providence controlling all things through law the

dence controlling all things, through law, the dence controlling all things, through law, the misinformed missionary might spoil the stock; but believing as we do in the perfect Cause that is omnipresent and omnipotent, because of its differentiated agents in every conceivable condition, to inspire, guide and control—so that even the devil in hell, as well as the missionary at his post, subserve the infinite will—everything that is, is well.

Religion is not a material matter. The spiritual heaven consists of states and conditions in soul-growth. It is not to be gained or con-

in soul-growth. It is not to be gained or conquered by strife; it is not necessarily the habitation of the strong. It is within us; it may, it must, it will be evolved. Its substance is, and is to be, the universal religion; truth is to be supreme, and will permit no man to continue

to be a slave.

The salvation of the soul is not a literal matter; religion is not an insurance policy to be held prudentially against fire. The wigwam, the pearl, the essential Christ, is within us; it bespeaks a spiritual kingdom. Victory is not in this matter always obtained by the heaviest artilery. The pen may be more effective than the sword, but it is spiritual truth tempered with meroy divinely expressed, that obtains the prize. It inheres within us, and will be

written and despatched, taking in due course four days to complete its journey. There could not be an answer returned under ten days at the sconest, so the anxious wife schooled herself to wait as patiently as she could. To their self the self to wait as patiently as she could. To their self the self to self the strong, able hodied man? she independently as the not been failtful and industrious? Independently was he not a strong, able hodied man? self the not been failtful and industrious? Independently as the not be conserved, the strong, able hodied man? she industrious? Independently was he not a strong, able hodied man? she industrious? Indu Christ, to be awakened and brought forth from within us? Is there any other way known among men, or given by God, whereby or through which we may be saved here or here-

There are a good many mechanical phases of religious work. "We have mechanical sermons, mechanical prayers, mechanical Sunday schools, mechanical funerals, and even mechanical funerals, and even mechanical funerals." schools, mechanical funerals, and even mechanical weddings. Routine, conventionalism, might, were it not for the new theology, its dawning dispensation, convert life into mechanism. There are some things better for being mechanical, but religious services are not among them. We have heard liturgies which were not ciled with one particle of unction, and which fairly creaked in delivery. And we have heard extemporaneous prayers which were which fairly creaked in delivery. And we have heard extemporaneous prayers which were just as mechanical as the performance of any heathen prayer wheel that ever turned." The truly religious soul that worships in spirit and in truth knows by observation, as well as by experience, that the truest insight, the deepest thought, the purest motive, require time, contemplation and spiritual environments to form and express themselves. The patient waiter may through study and spiritual contemplation be enabled to conceive, project and control hidden energy to do what otherwise could not be done. As leaven in meal requires time to operate, so also conceived truth—bezotten good—requires time to evolve. Let patience do its -requires time to evolve. Let patience do its perfect work; give the impregnating ray of spiritual illumination, its purest love, its deep-

spiritual illumination, its purest love, its deepest thought, its truest motive, time to come forth, as you would give cream in milk time to rise and be ready for use.

Nature is God's mode of operation, law is a statement of conditions, a mode of divine action, an exhibition of exhaustless energy, seeking to evolve and express itself. The practical student in vegetable life may, by conforming to law, with proper environments produce almost any kind of vegetable, flower or fruit he wants. What is thus true in vegetable life is also true in amimal life, especially in its humane department, in which the divine, its Christ, is, or is to be, opened up as the King enthroned. There is in the spiritual department of religious life what has been symbolized as the husbandlife what has been symbolized as the husband-man, the vine, and the branches from which all fruit fit for seed is of the new growth. To illustrate: The potato vine is the product of the potato, which buds and blossoms in the air and light, but cooperatively yields its product in the soil from its roots below. The potato, by continuing to plant it year after year in the same soil, gradually degenerates, until it may become worse than useless as seed. "The farmbecome worse than useless as seed. "The farming man" may continue to plant his degenerate potato year after year, but "the man farming" goes back to Mother Nature for seedlings. He plants the potato balls that grow on the vine in the air and light. The product at first may seem Insignificant, but by proper culture and good environment for two or three successive years, the persevering seeker will find many different varieties from which he can select the best. The seedlings of the "Chenango," the "peach-blossom," the "snow-flake," and many other good varieties, were thus produced. As with the potato, so with the truth. The newest of the new theologies does not necessarily antagonize the old, the comparatively dead or dyof the new theologies does not necessarily antagonize the old, the comparatively dead or dying. The newest theology is, so to speak, the latest seedling from out the womb of Mother Nature. It is a new standpoint reached in spiritual evolution, from which is reflected the newest view of the Eternal. It is the latest speech of the Living Word. It comes not to contend with ordestroy the old but to fulfill contend with, or destroy the old, but to fulfill, harmonize and perfect all that preceded it. Its recipients, grateful for what they have obtained, push forward in an inquiring spirit for the latest expression of the Eternal. Literal creeds are old phases of eternal truth bottled up, in most cases corked and sealed. These bottles, the new theology, the spiritual phase of the new view is sure to break. If we would have the highest order of spiritual truth, living thing, we must go back through Mother Nature to Father God: to his Living Word, the essential Christ or Vine, and if the product degenerates through church association into crystallized creeds and lifeless dogmas, we must go back again, and still again, until we open up or evolve the infinite Husbandman his perfect personality, in ourselves, and be come, so to speak, sons and daughters of the living God.

living God.

Is there any propriety in finding fault with small plates of glass because they will not admit or reflect so much light as the larger? How is it with literal religionists? Take a single department of the so-called Christian enterprise, the Home and Foreign Missions, to illustrate; are all our higher dignitaries that of-ficer and direct these movements, large-souled men, above the thinking or doing of a mean thing? Is there no pipe-laying or log-rolling? Is there no "postal-card theology"? Do they always at all times comprehend and express salvation in its very best sense? Are they beyond the possibility of a doubt saved from their own selfish selves? Are there many fullygrown sons and daughters of God still remaining in the literal church? Are the so-called Christian nations preëminently unselfish and peaceful? Does the fruit of the spirit—"love, joy and peace," charity, that quality of love and affection which we call the essential Christ

-abound? How is it with the servants, the missionaries of these societies, in regard to mental, moral and especially spiritual culture, soul-growth, the comprehension and love of the thing that ought to be done? Are they not often stupidly indif-ferent, if not oriminally at fault? In regard to the belief, dootrine and capacity of the so-called heathen they are sent to convert, have they studied, with any considerable degree of suc-cess, the principle of salvation, the what it is, the best mode to so inculate its truth that it may be successfully applied in the salvation of the human race? Do not our missionaries mis-represent and abuse the so-called heathen? and continue to do so knowingly year after year. For a more extended exhibit of facts and philosophy in this regard, we would commend to your careful consideration a very able article by the Rev. Thomas P. Hughes, B. D. M. R. A. S. on "Missions to Muslims," in the January num on "Missions to Muslims," in the January number of the Andover Review, particularly page eleven of that article, in which our Evangelical friend is very explicit and comprehensive. Surely as there is a God in Israel, these spiritually ignorant and supercilious bigots, with their imputed righteousness, have yet to learn that ethics tell, and are as important in religion as blood is important and tells in animal life. as blood is important and tells in animal life.

There is a love, a light, a life, The bigot yet may know; 'T is charity, the perfect good The Christ alone can show.

Let us skim, as best we may, oream from off the milk of human kindness and boil it down within ourselves at the fire of love—love to God and love to man—trusting that its effect will serve as oil when the cry is made, "The bridegroom cometh."

In the language of another:

| It fail to satisfy ms. There is an irrepressible conflict between what is called religion and adspose. Christianily must come forth upon a higher and more spiritually plane of cease to be. While utterly descarding all creeds, and denying the truth of all man-made theology, there is neither in our heart nor upon our tips and forms souls, uncellured though they may be, who believe that from all this discord will result a perfect harmony; that every cerl will in some mysterious way become a good, and that above and over all there is a Bleing who in some way will reclaim and glorily all the children of men. But for the creeds of those who gilbly prove that stavation is a imost timpossible, that administration is almost certain, that the highway of the universe leads to hell, who fill life with fear and death with horror, who curse the cradic and mock the tomb, it is impossible to entertain feelings other than those of pity, contempt and scorn."

We do not doubt the depravity of unregenerated men when we consider our heredity; being evolved, as we are, through the animal kingdom, with animalities adhering, depravity; being evolved, as we are, through the animal kingdom, with animalities adhering, depravity; being evolved, as we are, through the animal kingdom, with animalities adhering, depravity; being evolved, no germ of divine life awaiting good in the unregenerated man, that all is totally be dithough and through, in the sense of no spiritual capacity to be awakened, no divine principle, no germ of divine life awaiting good in the unregenerated man, that all is totally bad through and through, in the sense of no spiritual capacity to be awakened, no divine principle, no germ of divine life awaiting good in the unregenerated men, the new tomb, what is the great fish, Lazarus from the sepulchre, or the historic Christ from the new tomb, what is the great fish, Lazarus from the sepulchre, or the historic Christ from the new tomb, what is the use of preaching? Why did Jeaus after his resurrection go down into hell

totally bad through and through, in the sense of no spiritual capacity to be awakened, no divine principle, no germ of divine life awaiting awakement, to come forth as Jonah from the great fish, Lazarus from the sepulchre, or the historic Christ from the new tomb, what is the use of preaching? Why did Jesus after his resurrection go down into hell to preach to unregenerated men, spirits in prison? If, on the other hand, our literal believers mean only that the external animal man, the living soul in the sense that brute beasts are souls, is dein the sense that brute beasts are souls, is de-praved, not including inhering divinity, that is to shape its end, then in spirit we are agreed, the old and new theology conjoin in the essential Christ, and all believers ought to cooperate in all practical ways to render the new phase of the old, the eternal truth, universal and all con-

trolling.
The first coming of the essential Christ came in the love-element of the affectional nature in the historic Jesus. It has obtained an intellectual acceptance in religious minds. It came to bring "Peace and good-will to men." Rivers of blood, contention and strife have contributed their quota in its selfish demoralization. Literal Christianity with its historic Christ has tian church, with its dogmatic clergy, is a mis-nomer and a disgrace to the sewi-barbarous age in which we live. The essential Christ now comes through the will and the understanding, in the love-element of humane souls, so envi-roned in spiritual surroundings as to spirit-ually perceive and clearly bespeak its mission, the gospel of all good, the soul of all science, the evolution of our essential Christ, the Saviour of

evolution of our essential Christ, the Saviour of the world. Its mission is justice, mercy and truth, its fruit love, joy and peace.

To religious men on the animal plane, fight-ing for the truth is a pleasant occupation; "serving with the truth is a different matter. The highest gifts of knowledge, the prophet's inspiration, the hero's courage, find their right place only when they are used in the service of love."

Well may our friend, the Rev. William Freder-Well may our friend, the Rev. William Frederick Faber of Westfield, N. Y., ask in his article in the Fabruary number of the Andover Review what he calls the real question, "Why have we a church?" In other words: What right has the literal church to be? What is it doing? What can it do? Has it not passed its usefulness, and ought not all spiritually-minded souls in whom the essential Christ has obtained, to leave this dead institution to bury itself, and go on and on in soul-growth, regardless of greeds and literal. in soul-growth, regardless of creeds and literalisms, as they may be guided by the spirit into higher and still higher life?
In conclusion, is not selfishness the cause of

higher and still higher life?
In conclusion, is not selfishness the cause of all inhumanity to man? Is not salvation from our own selfish self the great desideratum of the age? Is it not necessary, in order to unfold the kingdom of heaven on earth, that we should do more and better for others who are less enlightened or spiritual, than we would want or allow them to do by or for us? When the kingdom of heaven is opened up in the heart and conscience of the race, may it not be seen and known that self-denial or sacrifice may consist more in not doing, in not suffering may consist more in not doing, in not suffering for others, than it does in going without what

Is not truth, its essential Christ, our Saviour, involved in the basic element of all religion? Are not all speculative religions expressions of it, and does it not appear to professors of science, as well as to professors of religion, "that the earlier stage of human program have been the earlier stages of human progress have been characterized by a struggle for existence like that through which all lower forms of life have been developed"; and that "the action of natural selection upon man is coming to an end, and that his future development will be accom-plished through the direct adaptation of his wonderfully plastic intelligence to the circumstances in which he is placed"? "That war and all forms of strife, having ceased to discharge their normal function, and having thus become unnecessary, will slowly die out"? "That the feelings and habits adapted to ages of strife will ultimately perish from disuse"; "and that a stage of civilization will be reached in which the human sympathy shall be all in all, and the spirit of Christ shall reign supreme throughout the length and breadth of the

There is a hope, a cheering hope,
The anobor to the soul;
It holds our hearts in love to God,
As magnets to the pole.

Theology, the soul of science, is a gladsome, joyous study; it has to do with our affectional nature, the receptivities of the soul; it unfolds the subjective world, and demonstrates the per-sonal existence and all-controlling power of God in the transformation of the rece

God in the transformation of the race.

It is believed that in the light of the New Dispensation, its inhering divinity, the essential Christ, our Saviour, will so obtain in the love, will and wisdom of the race, that deprayity, with ignorance its occasion, will be dispelled as mist before the rising sun; and children because of their spiritual heredity and environments be born preëminently divine, God-like in their nature and tendencies. in their nature and tendencies. Then, and not till then, will the essential Christ of Chris-tianity be seen and known to be the uncreated and indwelling Saviour of the race.

Awake ! glad morning dawneth,
Its light comes on apace;
Be up ! reflect its glory,
Inspire the human race.
It is no time to slumber,
To idle in the way,
For God, good men and angels
Bespeak the comin day.

BATTLE FIELDS.

The flercest battles of the soul Are fought upon the unseen ground, Where shriek of shell and canpon's ro Are heard not, nor the dying found;

Where nerve and fiesh and throbbing blood Are charged with more than deadly fire; Where life lives on through fiame and flood Of angulab that cannot expire;

Where bleeding feet o'er ruins move, Of shrines and idols widely crushed, While every tone of hope and love And pleasure seems forever hushed. But he who calmly lifts the cross

And bears it up the steps of time, Counting no discipline as loss, Will win the crown of peace divine. Borne up by the eternal power Of principles and truths of God, He groweth stronger every hour To part the sea and break the rod.

For having conquered in the soul All that disputes the heavenward was He findeth in true self-control, How Love's commandments to obey—

The love that casteth out all fear.
That followeth wisdom where it leads, Bearing to every plane and sphere
The healing to each heart that bleeds. MRS. F. O. HYZER

He stepped into a restaurant for dinner and a waiter spread before him the printed bill of fare. The eyes of the novice opened wide as he quickly added the figures at the right of the page, indicating prices; then, springing to his feet, he indignantly gried: "What i all this to pay, and I hain't eat a mouthful yet?" The outcome we are not told, but on a subsequent visit the gentleman carried a pail of victuals with him from home.— Lewiston Journal.

The United States has \$240,000,000 invested in Mexico in mines, railroads, and ranches, and England has \$80,000,000.

e parti, mila ng menganggang at pagagan matampinggang panggangganggang ng ng ng panggang ng panggang panggang n

If any one passes over two or more roads and cannot get a through ticket, let such party take a receipt from each road for the distance traveled and amount paid; on presentation of these to the Becretary of the Association he (or she) will be returned for one-third

fare.
We expect other railroads will give us the same rate, but the main lines are all we can announce at rate, but the main lines are all we can announce at this time.

Now, friends of the glorious gospel of Spiritualism all over the Western States, get ready and come to Moline and have a good time.

Let us have a grand jubilee, as we will, of song, of speech and tests, in proof of the divine nature of all life.

PROF. J. S. LOYBLAND. President.

DR. J. H. RANDALL, Secretary M. V. S. Asso'n.

The Fortieth Anniversary of Modern Spiritualism

Will be celebrated at Cincinnati, O., beginning on Easter Sunday, April 1st, 1888, and ending Thursday evening, April 5th.

The opening services on Easter day and evening, and the services of the day and evening following, and the services of the day and evening following, will be held at Grand Army Hall, No. 115 West 6th street, and the services on Tuesday, Wednesday and Thursday will occur at Greenwood Hall, 6th and Vine streets.

Streets.

Some of the best speakers and mediums now in the public work of Spiritualism have been secured for this occasion, and other engagements will be made, sufficient to insure an array of talent rarely enjoyed

sufficient to insure an array of talent rarely enjoyed by Spiritualists anywhere. In addition to the Anniversary Exercises, it is decided to make this occasion memorable by the formation of THE OHIO VALLEY ASSOCIATION OF SPIRITUALISTS, the object of which will be the systematization of Spiritualistic work in Ohio, Indiana and Kentucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the intention to make this organization the nucleus for thorough and widely-extended labor in the vineyard of humanity. Societies and neighborhoods are respectfully urged to send good delegates to unite in this prime movement for a better defined advancement, and to actively assist in its successful inaugurians.

ration.

Now is the time for earnest work!

Ample hotel accommodations will be provided at reduced rates; and good boarding houses will entertain visitors at reasonable charges.

Information upon all points involved in this demonstration may be obtained by addressing any member of the undersigned Committee, in care of The Better Way.

Fraternally,

E. O. HARE, President,
C. C. STOWKIL, Secretary,
MRS. I. S. McCRACKEN,
MRS. I. S. McCRACKEN,
Invitation.

L. BARNEY,

Invitation.

ment, and to actively assist in its successful inaugu-

Anniversary in Connecticut.

The Fortieth Anniversary of the Advent of Modern Spiritualism will be celebrated at Unity Hall, in Hart-ford, Friday and Saturday, March 30th and 31st. The Irlends of our cause are cordially invited, and no doubt will feel it a duty and pleasure to be present on this

will feel it a duty and pleasure to be present on this occasion.

Let us show by our presence that we are in earnest in the work we have begun, viz., to supply the great demand of humanity for an answer to the world's query. "If a man die, shall he live again?" A part of the great mission of Spiritualism is to solve this problem. While it has been done to the satisfaction of millions, let us still pursue the theme, until all mankind shall know its truth, which alone can give relief and restore confidence to the bereaved, that those who have passed from our sight "still live." Let us rejoice in this work, and not tire in any of its duties, and step to the front with the Banner of Liberty in one hand and with the other give that financial aid which an honest conscience cannot refuse.

J. Frank Baxter and Charles Dawbarn have been engaged for the occasion. Other speakers are expected. Turn out and fill Unity Hall, which is commodious, and one of the best.

ous, and one of the best.

The N. Y. and N. E. Railroad will furnish a limited number of return tickets for one cent a mile for those who have paid full fare one way to going to attend the President, G. W. Burnham, Willimantic,

[Signed.] President, G. W. Burnham, Willimantic, Ct.; Vice-Presidents and Acting Committee, A. H. Bill, Hartford; E. B. Whiting, New Haven; F. A. H. Loomis, Meriden; M. A. Dwight, Stafford; Harriet Johnson, Waterbury; Mr. Winslow, Bristol; Carriet Holey, do.; W. W. Woodruff, New Britain; Flavia Thrall, Poquonock; Mrs. E. R. Davis, Putnam; Mrs. S. A. Chapman, Norwich; James Wilson, Bridgeport; Claudius Harvey, Rockville.

Willimantic. J. C. ROBINBON, Sec'y.

Grand Celebration of the Advent of Modern Spiritualism,

Sunday afternoon and evening, March 25th, Paine Memorial Hall, Under the auspices of the Spiritualistic Phenomena

Arsociation.

Eloquent speakers, noted mediums and excellent

Speaking by Dr. H. B. Storer, Prof. W. F. Peck, and others. Mediums: Joseph D. Stiles, Mrs. M. C. Bagley and Mrs. E. Clark Kimball. Musto-vocalists: Mrs. Nickerson, Mrs. Neille M. Day and Miss Anna Benord Gomer; also a male

quartette,
Instrumental Music: Miss Nellie Miles, xylophone,
nusical bowls and staff of bells; Mr. Vale, flute soloist.
Miss Lizzle Thompson, elocutionist.
Miss Flossie Wattt, reader.
F. D. EDMONDS, Assistant Secretary.

Grand Union Celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism. March 31st, Tremont Temple:

April 1st, Paine Memorial Hall. Under the auspices of First Spiritualist Ladies' Aid lediety and Children's Lyceum No. 1, of Boston, morn-

ing, afternoon and evening, each day.

Speakers: Mrs. Sarab A. Byrnes, Mr. J. Frank Baxter, Mr. A. A. Wheelock, and others to be announced.

Test Mediums: Joseph D. Stiles, Edgar W. Emer-Test Measures: Joseph D. Stiles, Edgar W. Emerson, J. Frank Baxter.

Elocutionist: Miss Lucette Webster.

Musto: Apollo Male Quartette.

Saturday morning, March Sist, Grand Entertainment
by Lyceum Children, under direction of Miss Lucette
Webster.

F. B. WOODBURY, Soo'y Com.

New Publication.

BRITONS AND MUSCOVITES; or, Two Traits of Two Empires. By Curtis Guild. 12mo, cloth, pp. 230. Boston: Lee & Shepard.

Nothing more readable in the way of a narrative of experiences and observations in foreign lands has been placed before the public than this volume, the

third of the sharp-sighted and quick-witted editor of the Commercial Bulletin, in which he has shown a ready appreciation of what the stay-at-home portion of the American people will be most interested in. While avoiding everything of a guide-book feature, the author has given much regarding every point of interest that will be of service to tourists, especially to those who for the first time are abroad. Much space is given to a consideration of English hotel management, and the annoyances and disappointments likely to be encountered by those who, even in hotels claimed to be "conducted on the American plan," look for the comforts and conveniences of home,

Why shouldst thou, oh! searcher after truth, allow the wranglings and jarring discords among Spiritualists to disturb the serenity of thy soul? Know you not that believers in our facts comprise all classes of people?... in our facts comprise all classes of people?...
It is only upon the lower or brute levels of life that the undeveloped spirit can find time and inclination to decry its fellows. Press on in thy high calling. There is light and love for thee.
Though clouds and darkness encompass thy feet, the sun shines brightly above thy head Golden Gate.

Written for the Banner of Light. THE RISEN SOUL.

Naked and bare the soul shall leave its clay; Naked and bare beyond the vail arise-With empty hands—its treasures dropped fore'er: Gold, pleasures, place, and dazzling rod of power! Vanished terrestrini burdens, cares and toils; But not the stains of unrepented sin. Oh I erring man- of wrong to fellow done. And lust, and greed, which dwarf thy being all. And send thee cowering hence, in shade to dwell !

Yet spirit robes shall quick the soul array, Robes which in looms of justice woven lie: With touch of love by angel fingers smoothed, Or light or dark, as truth bath given the bue. Dives the garb of poverty must take, Though passing fair his rich possessions here: The tyrant clank the fetters of the slave; And blackest robes (which yet the lie reveal) Trail 'round the hypocrite-rebuked below !

But the pure soul, free from deception's blight, Truth, honesty and virtue in her glance, With tender hands that ministered unsought To others' needs, in sacrifice and love. Regal shall be her entrance to the heavens, Fearless her step, and full of joy her song; Her robes of light, how beauteous and fair For justice, grand, eternal and divine, The true requital yields, at length, to all.

Yet not forever shall the unrighteous soul What its own hands have wrought, in sadness wear Nor eat the fruitage of its erring deeds In lasting shade, while God is hope and love ! Light streams apace, and 'neath the tender glow The heavenly path of progress opens wide: The vision clears, and high resolve and pure Outskens the spirit, brightens its array And sends it upward on the way to God.

Banner Correspondence.

Massachusetts.

WORCESTER .- Mrs. Julia A. Spaulding writes: " Having just returned from a flying trip to California, I will give your many readers a few points concerning the same. We journeyed by the far-famed Sunset route, through beautiful as well as historic country-Lexington, High Bridge and the Kentucky river, Chattanooga, Lookout Mountain and New Orleans. San Antonio, with its Alamo and old mission churches,

We watched the old year out and the new one in, passing through the grand canon of the Rio Grande, its limestone walls glistening like jewels in the moon's silvery light.

Unfortunately for us, we found Los Angeles swamp ed in mud. However, it possessed some charming scenery, with its snow-capped mountains, and orange groves laden with golden fruit the year round. Notwithstanding its irregular, helter-skelter make-up the people are social, generous and kindly disposed. making strangers feel quite at home. I attended the Spiritual church; Mr. John Slater, of Brooklyn, N. Y. was laboring there.

Whilst at San Francisco I called on some of the noted mediums; found them all whole-hearted, with the right hand of fellowship warmly extended, including the genial editor of the Golden Gate. Listened to W. J. Colville once, attended a meeting and circle on Larkin street, where I spoke a few words for the cause. The tests were clear and well rendered by

In Oakland I found the same warm, soul-inspiring principle prevailing. The three societies there are in earnest. By invitation I made some remarks concerning the spiritual standpoint at home as well as there, which were well received. Though surrounded by millionaires, the Society is not as financially strong as

I returned by the Santa Fé route, through many large towns and thriving cities and mountain scenery. The grand piece of engineering, the Loop, is the great attraction on this line, and which once seen will never be forgotten.'

GREENFIELD.-Dr. W. L. Jack writes: "A few lines only, and from this paradise of a town in Franklin County: One cannot help but be well in such a place as this. Its grand, noble trees, magnificent avenues, elegant residences, pure water and healthy surroundings make it a choice place for many. I found here an excellent society of spiritual kindred, amongst whom was Dr. Joseph Beals, who presides with his usual dignity of soul and grace over the Society here. He extended a genuine welcome to me, as he does to his many friends, who speak in highest terms of his manliness and advocacy of the grand truth of Spiritualism. I tender my thanks to Dr. Beals, and to the members of the Society at Greenfield for their generous hospitality.

At this Society Mr. Butler presides as organist with excellent acceptance and adaptation. He is an oldtime Spiritualist. In a late number of the BANNER OF LIGHT I saw

a communication from George Lyman, whom I knew. He was the son of Father and Mother Lyman, and passed away suddenly, as he said.

I have had more calls for private sittings than I possibly can attend to, and those of my applicants not yet attended to will please cultivate patience until health and time will admit of my giving them my attention."

Maryland.

BALTIMORE .- T. S. Frisble writes: "The Message Department page of your March 3d paper is so exceedingly good I feel like sending you a few words regarding it. I often hear this remark from unbelievers and doubters of the Spiritual Philosophy · Why cannot my friends who have passed away come back and communicate with me the same as they do with others?' or as others say they often do. It would be just as reasonable for them to ask why they cannot receive a telegraphic message in a grocery store as well as at a telegraph office. They overlook the fact that, while every person may be more or less mediumistic, they are not sufficiently developed to receive communications from their departed friends, and in order to get communications they must call on a person who, like a telegraph instrument, can receive and transmit to them from their departed friends the information they are anxious to obtain. Page six of your March 3d BANNER answers all such questions. That page ought to be read by all who doubt and disbelieve the Spiritual Philosophy; if it was, they would never need ask such questions again, for they are fully answered. The paper, to me, is like a dear friend I would not care to lose sight of while here; I am sorry there are not more avenues or public séances where those so disposed could often meet and receive from their departed friends all they desire, for it would surely be a blessing to all humanity, and would greatly assist those who have passed beyond the veil and wish to return and bring joy and light to their friends still struggling with the ignorant masses on earth. Many would, no doubt, join hands and gladly attend meetings where the best spiritual lecturers can often be heard, were it not for the finger of scorn being pointed at them. But why be afraid of your friends or your neighbors? are they any better than you? Does not the sun shine as brightly, do not the birds sing as sweetly for you as for them? Why not assert your manhood or womanhood, and be no longer a slave to fear, whereby you lose the sight of many a bright gem you might otherwise behold? Clouds of fear prevent the sunlight of truth from shining into the minds of many who are anxious to know more of the spiritual phenomena; and it only remains with the individual to say whether those clouds shall continue to obscure their vision or not. To all such I say as a friend : Throw off those shackles of fear ; obtain your freedom at once, and enjoy all that you are privileged to obtain through the organs of seeing and hearing, ere the vell shall be drawn between you and

exercises were of a literary character and were given in excellent style. The recitation of O. S. Hendee The Polish Boy,' and 'The Boldler' by Charles Bryant, was excellent, and Maud Miller recited in character 'Nobody's Child,' which was realistic. Mrs. C. A. Reed rendered 'I've Found a Place at Last,' one of O. P. Mason's best poems, in a beautiful style, and fairly enchanted the audience. The programme was an excellent one, and the audience, which was large, went home well-pleased with the entertainment."

New York.

Cassadaga Camp last summer, at the time A. B. Richmond, Esq., was there, and while his experiences were remarkable, those of others were equally so, in cluding my own. I accompanied a lady member of my family to Mr. Watking's cottage. She carried her own slates; both of us wrote questions, folded them into pellets, Mr. Watkins sitting at the time on the porch outside. The pellets were mixed promiscuous ly and laid on the table in front of us. One, written by me, was addressed to a living person. When Mr Watkins came into the room he took a seat upon the opposite side of the table and directed me to take up one of my pellets. I did so, not knowing to whom it was addressed. Mr. Watkins hesitated a moment and said: 'I think this person is not in spirit-life; they say they cannot find him on that side.' On opening the pellet I found it to be the one I had addressed to living person. He then directed the lady to take up one of the pellets written by her. She did so, when Mr. Watkins exclaimed: 'You can do this yourself; take the slates and hold them up.' She took her slates and held them up at arm's length, and in an instant was told by Watkins to look at them. She did so, and found written thereon, in a bold hand, an answer to the question on the pellet held in her hand, signed by a German philosopher of the seventeenth century, to whom she had directed an inquiry. In this case there was no pencil between the slates. Mr. Watkins was at no time within reaching distance of the slates or pellets, and could not and did not touch either.

We received many other slate-writings at this sit ting from departed friends to whom we had addressed questions on the written pellets."

TROY .-- Of Mr. A. E. Tisdale's lecture in this place 'Silex" writes: "He chose for his theme 'Materialism and Agnosticism vs. Spiritualism.' Having announced his subject, Mr. Tisdale at once struck out into its very depths, and delivered a lecture in defense of the spiritual phenomena, etc., which, for profound scientific reasoning, has seldom, if ever, been excelled. The audience marveled at his eloquence, his logic and power."

Ohio.

TOLEDO .- A correspondent writes: "Mrs. Mary C. Knight, of Fulton, N. Y., has lectured the past win ter nine Sabbaths for our Society, and will remain through March and the first Sunday in April.

We are preparing with due consideration for an ob servance of the Fortieth Anniversary. Our cause is advancing as well as can be hoped for. Harmony pre valls among the leaders of our movement. The future looks bright, with tokens of success."

Maine.

ROCKLAND .- A correspondent writes that "Mrs. Jennie K. D. Conant, of Boston, held spiritual services in the City Hall, Sunday, March 4th, afternoon and evening, giving short lectures on subjects furnished by the audience, and psychometric readings, which were especially interesting to the people here. We have engaged her for another Sunday, and perhaps for the remaining Sundays of the month."

March Magazines.

THE CENTURY .- The prominent features of this issue are articles upon "Some Pupils of Liszt," with portraits of them and of their distinguished teacher ' Franklin's Home and Host in France," the host being M. de Chaumont, of whom and of Franklin there are portraits, and a drawing by Victor Hugo of the house occupied by Franklin. A narrative of thrilling interest is given by Capt. Frank E. Moran, describing the plan, mishaps and finally successful execution of Col. Rose's Tunnel at Libby Prison, through which, on the 9th of February, 1861, one hundred and nine Union officers escaped, the writer included. The article is fully illustrated. Mr. Kennan continues his revelations of Russian prisons, including a celebration in one of them of the Centennial Fourth of July. The Lincoln History deals with "The Call to Arms." the story of Sumter being told from material before unnublished. Mr. Cable gives the conclusion of "Au Large," and in a new portion of "The Graysons" Pres. Lincoln is one of the characters. In poetry some excellent productions are given; in supplementary departments are papers on "The Growing Independence of American Journalism," "The Public School Problem," and a fac-simile of a letter by Longfellow on international copyright law. New York: The Century Company. Boston: Damrell & Upham, 283 Washington

MAGAZINE OF AMERICAN HISTORY.-The opening paper, under the title, "Historic Cannon Balls, and Homes," gives a graphic and minutely detailed account of the British invasion of Connecticut in 1777." several photographic illustrations accompanying it. In view of the interest recently manifested in the question of the discovery of America by the Northmen and the unveiling of a statue of Leif Erikson in this city, Mrs. Ole Bull gives the proofs upon which the affirmative view rests, mainly from Icelandic history and literature. Other of the contents are. " New York and Ohio Centennial," "Central Ohio Seventy Years Ago," "Methods of Teaching History," etc. Among the hitherto unpublished documents are two letters of George Washington. In "Notes" appears the following from a Maryland Gazette of 1746: "On Saturday, May 26th, 1746, two men of repute, fishing off Kent Island, about four o'clock in the afternoon, the weather clear and calm, they saw, to their great surprise, at a small distance, a man about five feet high, walking by them on the water, as if on dry ground. He crossed over from Kent Island to Talbot County, about the distance of four miles." New York: 743 Broadway.

THE QUIVER. - New chapters are given of the two serials, "Not All in Vain" and "Wanted, A Governess." "Some Remarkable Church Towers," five illustrations, will be read with interest. "After Long Years" is a short complete story: "Plato" is the subject of this number of the series of brief blographies of "The Sages of All Ages." Poems, short sketches and reports of humanitarian efforts, etc., fill the remaining portions. New York: Cassell & Co.

THE PHERNOLOGICAL JOURNAL .- " Notable Characters of the Day" is illustrated with portraits of Henry Drummond, "Chas. Egbert Craddock" (Miss Mary Murfree), Comte de Paris, and President Payne of Nashville University. Of other articles are "Ocoultism," "Genealogy "and "Agassiz as a Mesmeric Subject." New York : Fowler & Wells Co.

HERALD OF HEALTH .- In a paper upon "The Cheap Cigar," the "abomination" of that article is clearly set forth; even of the good ones it is stated. on the authority of "a dealer of many years' standing," that " not more than one cigar in fifty is pure." Good, practical instruction is given in " Women and the Household," " Mothers and the Nursery," and "Questions and Answers." New York: 45 Liberty street.

OUR LITTLE ONES .- Some of the annoyances and many of the pleasures of the month of March are recited in musical verses by Sydney Dayre, a fine illustration accompanying them as a frontispiece. The reader is then told "What Happened to Lloyd's Toad," and of "The Pop Family" and other matters. Boston: Russell Pub. Co.

Passed to Spirit-Life.

From Woburn, Mass., Saturday, March 3d, 7 A. M., of conhearing, ere the veil shall be drawn between you and the last sunset of life."

Oregon.

PORTLAND.—A. Thayer, Secretary, informs us that "There was quite an enjoyable meeting held at the Red Men's Hall on Sunday evening, Feb. 12th, by the resident Spiritualists, for the benefit of the Children's Progressive Lyceum, which meets there. The

was aved, 'and advised him to have a minister. Willie's answer was true and beautiful: 'By mother is my minister; I need no other,'' Would that all could say that. It is mother, Mrs. Mann, is a very fine medium, and Willie was truly favored by her spiritual gifts added to his own. He is now with his brothers in the home of the angels, and will come to bless his kind and loving parents till they, too, are called to their higher home.

Funeral services were conducted by the writer, on Monday F.M., March 5th.

March 5th.

From Woodstock, Vt., Jan. 24th, 1888, Nathaniel Ran-

To speak of him just as he was, he and myself entered the field together to investigate Spiritualism thirty-eight years ago, and we have worked from that time to the date of his demise. As he had many acquaintances, please insert this notice in the BANNER OF LIGHT, to inform them of his departure to the higher life.

JOHN D. POWERS.

Woodstock, Vt., March 5th, 1888. BELMONT.-Wilkes Angel writes: "I was at the

(Obituary Notices not exceeding twenty lines published grainttonely. When they exceed that number, twenty cents for each additional line will be charged. Ten worden an average make a line. No poetry admitted under this heading.)

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Fridsy afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

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. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

Carleton, Conductor; E. W. Gağlord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Bunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ F.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists

OHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ F.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Chil-lren's Lyceum, Sunday, at 1½ P. M. Spiritualists' and Mediums' Meeting, 3 P. M. Sociables every Tuesday. CHICAGO, ILL. - Mrs. Cora T. V. Richmond dis-courses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

(Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Soclety meets in Martine's Hall, corner Indiana Avenue and
street, every Sunday evening at 74. Hon. Joel Tiffany
conducts class lessons in the afternoon, at 3 o'clock. The
best speakers and mediums are always engaged.

DETROHT, HICH.—Fraternity Hall, 75 State street,
corner of Park Place. Lectures every Sunday morning and
evening, at 10% and 7%. Augustus Day, Manager.

DENVER, COL.—Moetings are held Sunday evenings
at Harmony Hall, Lawrence street, Mrs. F. A. Logan,
conducting.

LANSING, MICH.—Meetings will be held each Sun-lay at the Hail 125 Washington Avenue, under auspices of the People's Spiritual Pregressive Union. Mrs. C. W. Ayres. Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday ovening at *Uourier and Journal* Building. Mrs. Eila Ba-con, President; Thos. F. Davie, Secretary. con, President; Thos. F. Davie, Secretary.

**NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

**NEWARK, N. J.—First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7½ o'clock. II. G. Avery, President.

**PHILADELPHIA, PA.—The First Association of Spiritualists inclures every Sunday norming and evening.

PHILA DELPHIA, PA.—The First Association of Spiritualists, loctures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, \$10 Spiring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front, T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 230 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday at 230 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

5ARATOGA NPHINGN, N. Y.—The First Society of Spiritualists holds needings every Sunday in the Court of Appeals Room, Town Hall, at 10% A. M. and 7% P. M. All are invited. W. B. Mills, President, E. J. Huling, Secretary.

ST. LOUIN, MO.—The First Association of Spiritual-ists meets at 2½ P. M. every Sunday in Brandt's Hall, south-west corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. 11, W. Pay, President, No. 313 Market street; Milton Lyle, Cor. Sec.. 306 Olive street. NPRINGFIELD, ILL.-The Lincoln Society of Spir-itualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

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Miscellaneons.

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dress.
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Banner of Pight.

BOSTON, SATURDAY, MARCH 17, 1888.

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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

Another Volume.

The present issue of the BANNER OF LIGHT opens a new volume. The numerals increase their significance rapidly for us, and testify to the steady growth of the influence we were long ago summoned to direct. For all our readers, supporters and friends, we fondly trust that the new volume they now open will inspire fresh sympathy with the work in which we are all alike engaged, and awaken a new purpose to push it forward as fast and far as the conditions may favor.

The Cause which THE BANNER advocates and represents has become one of such wide and impressive importance that no stimulating appeals are needed to bring it before any one's attention. It has reached a stage at which it proclaims its own presence and awakens its own interest. Whatever we may say or do, peals are needed to bring it before any one's own interest. Whatever we may say or do, the mighty spiritual wave that is now rolling over the world, to wash it of its dead and refuse superstitions and purify it of the ingrained misconceptions by which it has so long been governed, will not slacken its energy or change its course until it has made the circuit of the globe and established a spiritual brotherhood of the human race. Before its resistless advance the old forms of belief are disappearing and disused traditions are vanishing away. Whether we recognize the fact or not, it is none the less true that the world of men is passing through such radical changes as will ultimately make over our civilization. It of course requires a long sweep of view to appreciate it, and that is why every added year and each new volume like the present one assists in its recognition. Let us feel as we greet them, one after another, that we are striving for the true and the good, and helping others to advance on the same course along with us. With a consciousness of duty done, the event will never fail to justify all the efforts we may put forth for its accomplishment.

Dr. James G. Hyndman, the throat specialist of the Ohio Medical College, tells how the only Catholic priest in America who wears a beard came to let his whiskers grow. The priest, whose pastoral duties are performed in Cincinnati, O., is subject to throat troubles. On the advice of Dr. Hyndman he let his beard grow, and had no further inflammation in his throat. His superiors, however, objected to the innovation, and the priest was obliged to go to Rome to obtain permission to wear whiskers. He took with him a full account of his case from Dr. Hyndman's pen, and the Church authorities there at once granted him the permission desired. What an idea! Can it be possible that a resident of "free America" is obliged to go to Rome to get permission as to whether he can wear whiskers or not? and that, too, "in this enlightened (?) nineteenth century"?

We regret to learn that Mr. William Morrill, late editor and proprietor of the Exeter News-Letter, died very suddenly of heart disease on the evening of March 4th. He was born in Amesbury, Mass., but removed to Exeter several years ago. In 1879 he purchased a half interest in the News-Letter, and a few years later became sole owner and proprietor [Chronicling the demise of Bro. Morrill reminds us of the fact that we set up the first types on which the first number of the News-Letter was printed, in conjunction with Bartlett Clark and another apprentice. The paper was established by Capt. John S. Sleeper, who afterward took charge of the Lowell Journal, and subsequently became the editor-in-ohlef and disappeared, respecared and repeated their perpart owner of the Boston Daily Journal.]

An Important Meeting.

A meeting of the Boston Chamber of Commerce, in regard to our shipping interests, was held March 8th, Vice President Henman in the chair. In opening the meeting he briefly traced the decline of American shipping, and urged upon all the necessity of the Chamber taking some decisive action in regard to building it up. Mr. C. E. Moody was then called upon to read the resolutions which had been prepared. Previous to the reading, however, Mr. Moody, as an illustrative fact, stated that in 1856, seventyfive per cent. of American productions were shipped in American vessels, while during the last year but thirteen per cent, had been so shipped! Mr. Moody then offered resolutions to the effect that the Chamber of Commerce urge upon Congress the adoption of proper measures for reviving and extending the merchant marine, and that among such measures the Chamber recognize as timely and effective the bill known as the "tonnage bill," which provides that every vessel, sail or steam, built and owned in the United States and trading with foreign ports, shall be allowed thirty cents per ton for each thousand miles sailed or steamed for a period of twenty years; one-third reduction of said rate to be made at the end of the first ten years from the date the act of Congress shall take effect; that the United States mails ought to be carried in American ships as soon as practically consistent with safe service, and that for such service the Government ought to pay just and adequate compensation, regardless of the price at which other nations are willing to carry them for. It is high time that the General Government should take action in this matter; and it gives us great pleasure to be able to put on record the doings thus far of the Boston Chamber of Commerce.

The Emperor of Germany

Has joined the great majority. He passed away March 9th, at the advanced of ninety-one years. His career was an eventful one, as the following brief synopsis will plainly show:

Frederic William Louis, Emperor William II., of Germany, was born in Berlin, March 12., of Germany, was born in Berlin, March 22d, 1797. He was the second son of Frederic William III., King of Prussla. His mother was Queen Louise. He was of feeble health till the age of sixteen, when he was put into military training, and instantly gained vigor. In 1813 he received his captain's commission, and took part in the operations culminating at Water. part in the operations culminating at Water-loo. From this time on his life was devoted to warfare. In 1850 Frederic William IV., being childless, decreed that Prince William should be called Prince of Prussia, and be heir to the himself an iron soldier. When the war of 1870 was finished, he rode in triumph through Paris for the third time, and upon his return to Berlin, in June, 1871, he was no longer King of Prussia, but Emperor of United Germany. In 1829 William married Augusta, eldest daughter of the Duke of Weimar. His domestic life has always been such as to endear himself to the

Rev. M. J. Savage delivered an eloquent discourse at the Church of the Unity in this city last Sunday morning. Subject: "Loss and Gain in Religious Reconstruction." He said: Gain in Religious Reconstruction." He said:

"Every change means the necessary giving up of something and taking something in its stead, the natural expectation being that the gain is to be greater than the loss. Now that we are in the midst of a great religious change, we find ourselves face to face with the fact that there are two distinct classes affected by this change. One class has come to feel that they have practically given up their religion, that the world has become secularized, and there is no further use of religion. That is not true. no further use of religion. That is not true. A grander religion than the world has ever known is to take the place of that which is

also the old doctrines of hell and heaven, for we have no logical right to believe any part of a system unless we believe all. But in place of these we shall see what infinitely transcends either of them—a complete religion to match and satisfy without contradicting the intellect of man. No conception which does not cheer and comfort man can be complete; and it must have a hope for the future to match the eternal preparation of the past which has brought us up to the advanced state of the present. We an abolish poverty; we can control and prevent everything but death, and that we do not wish to prevent, for it is the gateway to everlasting life. So our new religion leads us to lift the load of sorrow from all mankind, and to deliver finally the soul of every man. It keeps all that was good, and repudiates all that was bad in the old. It gives us a nobler and grander God, universe, man and home, than the world has ever known." the world has ever known.'

This is just what Modern Spiritualism teaches, and which has been inculcated upon the spiritual rostrum and in the spiritual press for many years.

The beautiful choice flowers that are placed upon our Free Circle-Room table at each session, we know have a most gratifying effect on the spirits who assemble for the purpose of sending words to their earthly friends.

As an illustration of this fact, we were strongly impressed Jan. 10th to purchase a bouquet of flowers, and place them upon the table prior to the séance to be held that day, neither the medium, the Chairman, nor any one else knowing why. On turning to the sixth page of last week's Bannen the reader will find a spirit message from a very particular friend of ours -Father Henry Fitz James-who passed to the higher life many years ago. We once rendered this spirit a signal service, for which he feels very grateful, and he says, in his message, that the flowers, which were for him, aided him in securing control of the medium for the timebeing.-We tender sincere thanks to many thoughtful seekers after truth who have of late in like manner furnished tokens of attraction to the invisible ones.

We learn that Capt. Holmes, President of the Boston Spiritual Temple, last Sunday morning spoke of an appreciative letter that he had received from B. W. Dunklee on account of the sympathetic action bestowed by those who were present at the funeral, or who had assisted in the funeral exercises over the body of his brother, W. A. Dunklee, last Wednesday, etc. This letter, coming as it did from a Baptist deacon of long standing, speaks well for Spiritualism and Spiritualists. Spiritualism, when properly understood, will be more and more appreciated by those who have heretofore looked upon it as a myth.

One of our most respectable citizens who was present informs us that at Mrs. Cowan's séance last Sunday afternoon two female spirits stood by the organ and sang the familiar hymn, "What Shall the Harvest Be?" every note being clearly and distinctly enunciated; and in response to an encore, after they had

Decease of W. A. Dunklee, Esq.; Short Sketch of a Worthy Life; Funeral Bervices at Berkeley Hall, Boston; Remarks by Mrs. R. N. Lillie, Mrs. Colby-Luther, and Capt. Richard

As announced in THE BANNER last week, this veteran Spiritualist and earnest worker for the New Dispensation passed to spirit-life. after an illness of a few weeks, from his residence, 426 Tremont street, Boston, on the evening of Sunday, March 4th, being in the seventyfirst year of his age.

The deceased was born in Brattleboro', Vt., July 12th, 1817, being the fourth son of Benjamin and Ruth Dunklee. Early in life he left home, with the laudable desire of doing something for himself. For more than fifty years he has been engaged in business in Boston, forty years of which was in the drug business for Henshaw, Ward & Co., Seth W. Fowle & Co., and M. S. Burr & Co., and was well known in that connection. Some twelve years since he united with the firm of G. C. Dunklee & Co., furnace manufacturers, of Blackstone street, of which he was a member when he died. He held many responsible positions in various organizations of which he was a member.

Mr. Dunklee was known, in the early days of its existence, as a firm friend of and zealous officer in the ranks of Children's Progressive Lyceum No. 1, of this city; and devoted time and means to the benefit of that worthy institution. Of late years he has been a prominent member, and lately the Treasurer, of the Spiritual July 12th, 1817, being the fourth son of Ben-

member, and lately the Treasurer, of the Spiritual Temple Society, meeting in Berkeley Hall.

Hall.

For the past few months his health had been below its usual standard, but at the time of Mrs. Lillie's reception—a month ago—he was seemingly in good spirits, and heartily enjoyed the happy occasion.

As one of the officials appointed to settle the estate of the late Moses Hunt, Mr. Dunklee took part in examining the former residence of Mr. H., and the building not having been heated, it is supposed he took a severe cold, which at his advanced age proved fatal, terminating in a general disturbance of the entire system, the checking of the vital forces, the appearance of dropsical symptoms, and a gradual depletion of energy, resulting at last in the exit of the spirit from a form which it could no more utilize. more utilize.

more utilize.

In the early days of Spiritualism Mr. Dunklee investigated the phenomena, and becoming convinced of their truthfulness, and the reasonable character of the claims made by the philosophy taught by the returning intelligences, he devoted his energies freely, by pen, word and pecuniary means, to the advancement

word and pecuniary means, to the advancement of a knowledge thereof among men.

Mr. Dunklee at one time exercised as a profession the gift of healing the sick by laying on of hands (a power which his widow also possesses in a remarkable degree), and hence gained the title of "Doctor," by which he was known to quite a large number of his acquaintances.

He was an intimate friend of the late Indee throne. In less than ten years the prince became monarch of a powerful nation, despite to quite a large number of his acquaintances. the grumblings of Europe. In the final conflict for supremacy between Austria and Prussia, King William took an active part and proved of the closely associated in their investigations.

of spiritual matters.

When the end of his mortal pilgrimage drew nigh the deceased arranged his affairs—even to the details of his own funeral—with calmness; and though the latter portion of his sickness brought great suffering in its train, he bore all with fortitude and a sure conviction of coming rest and peace; actified with ell that held hear rest and peace; satisfied with all that had been done—and it is certain that all was done which loving friendship or medical skill could avail— to bring about his recovery, he accepted the result with the bright resignation of one whose spiritual vision, opened on the bed of death, (as was the case,) showed the mountains of pain and physical dissolution which heaved up around him to be covered with the bright forms of angel loved ones who waited to bear

The funeral exercises were conducted on The funeral exercises were conducted on Wednesday morning—10:30 o' clook—March 7th, in Berkeley Hall, under the auspices of the Spiritual Temple Society. The place of assembly was filled to overflowing. Among the sympathetic audience convened with the relatives to bear witness by their presence to the worth of him who had passed on were many of the vetagraps, among the lead Spirituality and of the vetagraps. erans among the local Spiritualists, social friends, numbers of business acquaintances, who knew the sterling character of the de-ceased in the every-day walks of life, and the employés of the firm with which he had been connected (who attended in a body).

We learn that Mr. Dunklee, in arranging for

the funeral—remembering that he had many relatives and friends who would be present who had not embraced the Spiritual Philosophy, and thoughtful in this regard—remarked to his son, who worships in Tremont Temple (of the Baptist denomination): "You can, if you delro invite your parter to attend the son you desire, invite your pastor to attend the services and make such remarks as seem best to him," but for some reason the minister was not present.

The hody was enclosed in a black cloth-ony. ered casket, and on being brought from the late ered casket, and on being brought from the late residence was placed on the platform of the hall, an open book, composed of flowers, over which was a large arch of varicolored hybrid roses, being in the rear. At the head of the casket was a cushion of flowers, with centre motto "At Rest," these two designs being contributed by the Spiritual Temple members, while at the foot was a beautiful standing floral anchor from the Ladies' Industrial Society of the Temple. Beside these, and on the platanchor from the Ladies' Industrial Society of the Temple. Beside these, and on the plat-form and casket, were several bouquets, a sheaf of wheat and a floral pillow from other friends of the deceased. His employes presented a large and elaborate design, "Gates Ajar." Capt. Richard Holmes, President of the Bos

ton Spiritual Temple Society, occupied the After an appropriate vocal selection by Mr. and Mrs. Lillie, that lady offered a soulful invocation, and followed the petition with a brief Her tribute to the worth of Mr. Dunklee was touching in pathos, and rich with the memory of a well-spent life. Reading extracts from views regarding the future life said to have been expressed by Scorates on his approach to death, the speaker compared them with similar ones voiced by Mr. Dunklee just previous to his passing from the form; she described his victory over the change called death, but preferred to state that death had no existence in the universe—change being but the birth of all things to higher conditions in the dominion of life.

life.

Mrs. A. H. Colby-Luther was the next speaker. She pursued the same (spiritual) line of thought regarding death and its office for humanity. She also paid a glowing tribute to the memory of the deceased as a man of true worth, noble instincts and practical value in the society and among the general community. Capt. Holmes improved the occasion to express his high appreciation of his brother and associate in office whose mortal form would be known no more in the places of trust and honor

associate in office whose mortal form would be known no more in the places of trust and honor which of late knew him so well. While this earnest laborer on the plane of physical activity would be sadly missed by the society, its members were sure that the kindly interest he had cherished in its welfare would still be felt by him on the spirit shore. The speaker closed his remarks with an original memorial poem. The speaking closed with a few words, setting forth her own experience, by Mrs. Lillie. The remarks of the speakers were interspersed with appropriate vocal selections by Mr. J. T. Lillie and Charles W. Sullivan—the latter gentleman closing the exercises with a

Mr. J. T. Lillie and Unaries W. Sullivan—the latter gentleman closing the exercises with a song beginning: "I feel that the old world is fading from my view."

Capt. Holmes then announced that all who desired might take a farewell view of their deceased comrade and friend—a privilege which the larger portion of the people present availed themselves of.

themselves of.
At the conclusion of the exercises the body
was taken to Woodlawn Cemetery for interment in the family lot—Messrs. Enos Ricker,
Henry P. Trask, G. C. Paine and Dr. Moore

and unswerving integrity. He leaves behind him in mortal life adevoted widow and two sons, also three brothers and a later, and a large circle of relatives and friends. His obsequies were attended by many who had never before heard Spiritualism's message on a funeral occasion, and the impression produced on them must have been deep, and will be abiding; and thus through this after result of his mortuary ceremony our arisen brother, though "dead" in the parlance of the unthinking world, "yet speaketh" to the children of men!

Anti-Vaccination Matters.

William Tebb, Esq. - who has devoted so much time and labor to combating the popular fallacy of vaccination and opposing the enforcement of the absurd laws framed in behalf of this disgusting and dangerous process. writes us from London recently:

"I cannot express the gratitude I feel to the "I cannot express the gratitude I feel to the BANNER OF LIGHT for its constant and able advocacy of our cause year after year, and its successful and crushing exposures of the tyrannical devices of the medical monopolists.—

The annual meeting of the London Society for the Abolition of Compulsory Vaccination will be held next month (April) in London, and the Fifth International Anti-Vaccination Congress is announced for next September, at Paris. The executive committee are most anxious The executive committee are most anxious that delegates from the United States and Canada should be present to take part in the proceedings of both these important gatherings."

W. J. Colville's Movements.

From the Golden Gate we learn that Mr. Colille, whose lectures in San Francisco have given much satisfaction to large and intelligent audiences, left that city, accompanied by C. H. Heath, for Los Angeles, Feb. 29th. He is expected to labor three months in Southern California, at the end of which time he will return to San Francisco, and attend the Oakland Camp-Meeting in June, on his way to Chicago.

MRS. CLARA A. FIELD, of Boston, (THE BAN-NER's subscription agent in the South,) delivered three lectures on psychometry and its significance, at Fry's Opera House, Palatka, Fla., on the evenings of Feb. 29th, March 1st and 2d-illustrating her remarks on each occasion with practical demonstrations of her own wonderful powers in the way of reading the characters of strangers selected by the audience: often giving marked data regarding their lives by simply holding in her hand some article belonging to the person to be examined. Her addresses were well spoken of by The Daily News of that place.

DUMONT C. DAKE, M. D., of New York City, s having remarkable success, we are assured some of the wealthiest and most fashionable people in Gotham holding themselves in readiness, as patients, to receive benefit at his hands. We wish professional etiquette could be so far 'stretched" in Germany as to allow Dr. Dake to try his remedial powers in the unfortunate case of Frederick III.!

It will be seen by the notice elsewhere that the First Spiritual Temple Society in this city will on Easter Sunday inaugurate a Fraternity School for the Young. An excellent move in the right direction, and we hope and trust that it will prove to be a successful affair in every particular.

A. S. Hayward, healer, of this city, is doing a great work for humanity by his successful magnetic treatment of invalids. His methods are manifestly far superior to all the theories of the so-called mind-ourers extant. We have tested his powers, and know whereof we speak We invariably endeavor to accommodate

our numerous correspondents : but at the same time we desire it to be distinctly understood that we decline to give up, under any circumstances, our prerogative as editor.

We are gratified to learn, as we do from our active co-worker, Mr. Thomas Lees of Cleveland, Ohio, that Modern Spiritualism was never so rife in that city as at the present time. Truth is mighty, and will prevail."

By the notice in another column it will be seen that the well-known medium for the physical manifestations, Mrs. H. B. Fay, owing to continued illness, has given up her sittings for an indefinite period.

We are informed that Rowley's Occult Telegraph—under the skillful supervision of Spirit Dr. Wells-is doing full and efficient service as a remedial agent, at 89 Euclid Avenue, Cleveland, O.

The Berry Sisters continue to hold their séances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

Read the card of Mrs. Stoddard Gray, on our fifth page.

Claim of Spiritualists.

Just before the meeting of the City Council of Evansville, Ind., March 8th, a committee of six well-known and prominent Spiritualists waited upon that body and asked for a private hearing, which was accorded them. Their mission was a startling one, says the writer, and if true will shake Evansville from center to circumference: They asked for a permit to exhume the remains of Robert Barnes, one of the wealthiest men in the city, who died in Pebruary, 1871, as they had reason to believe, from a communication they had received from an unknown source, that the last will signed by Barnes was in the coffin. This will was a famous one, involving an estate valued as about half a million dollars, and was made by Barnes before his last illness. In it he made a liberal provision for the founding of a college which was to be controlled by the Spiritualists of Indiana. After his death the will could not be found, and suit was brought against the heirs by the State Spiritualist Association to recover the amount bequeathed. In proof of their claims a duplicate copy of the alleged will was produced, but the jury did not deem it sufficient and rendered an adverse verdict and the property was divided among the heirs. In January, 1875, the Spiritualists swore out an affidavit, charging Alfred Ribsel, A. S. Hurst and Charles A. Hurst with abstracting the will from its hiding-place under Barnes's head. On the day set for trial the plaintiff's attorney asked that the case be nol. pros'd, which was done. Subsequently revelations from Barnes were afterward made public through the Spiritualists and said to have been secured at their scances. Another account says the present revelation come from an earthly source, and that sensational developments will follow. The Council, after deliberation, instructed the committee to apply to Circuit Judge Parrett for the necessary order.

Delayed Mails.

(Late on account of the severe storm of March 12th and 18th,) have caused the non-appearance of much matter of interest in these columns this week. We trust our correspondents in various parts of the country, who have consequently failed to be heard, will be forgiving under a vexatious condition which we were of course wholly unable to remedy.

acting as pall-bearers.

Mr. Dunklee was a man of upright character nated April 5th as a day for fasting and prayer. FAST DAY .- The Governor and Council have desig-

Fortieth Anniversary of the Advent of Modern Spiritualism.

Berkeley Hall, Boston.

The Fortieth Anniversary will be celebrated in Berkeley Hall, corner of Tremont and Berkeley streets, on Saturday and Sunday, March 81st and April 1st, 1888, under the au-

THE BOSTON SPIRITUAL TEMPLE SOCIETY. Mrs. R. S. Lillie, Mrs. A. H. Colby-Luther. Mr. J. Wm. Fletcher, Dr. J. C. Street and other talented speakers will participate in the exercises. Superior musical and literary tal-

gaged, thereby rendering the attractions of the entertainment second to none. On Saturday, as one feature of the entertainment, Mr. Fletcher will give his popular lecture, illustrated with dissolving views.

ent, also reliable test-mediums, have been en-

Tremont Temple and Paine Memorial Hall.

A grand Union Celebration of the Fortieth Anniversary will take place on March 31st and April 1st, under the auspices of the

FIRST SPIRITUALIST LADIES' AID SOCIETY AND CHILDREN'S LYCEUM NO. I. OF BOSTON,

The official notice of which appears on our second page.

Paine Hall.

A grand celebration of the Fortieth Anniversary will be held March 25th, afternoon and evening, at this place, under the auspices of the Spiritual Phenomena Association. See notice on second page.

Cincinnati, O.

On the second page will be found the statement made by the Committee of Invitation, in the name of the Spiritualists of Cincinnati, regarding the convocations to be held in that city Sunday, April 1st, to Thursday, April 5th, and the important character of the work sought to be inaugurated thereat.

Hartford, Ct.

By reference to our second page it will be seen that the Spiritualists of Connecticut will remember the Fortieth Anniversary by a mass convention at Unity Hall, in the capital of the State.

Moline, Ill.

See second page for an announcement of Anniversary services to be held March 30th, 31st and April 1st, at Library Hall, under the auspices of the Mount Pleasant Park and Mississippi Valley Associations.

New York City.

Mrs. Mary A. Newton writes that "The First Society of Spiritualists of New York will celebrate the Fortieth Anniversary at Adelphi Hall, 52d street and 7th avenue, on Sunday P. M., March 25th.

The speakers will be Mr. W. C. Bowen, Hon. A. H. Dailey, Henry J. Newton, Mrs. Amanda M. Spence, Mrs. R. S. Lillie, Mrs. Nellie J. T.

Music will be furnished by Senor Aurelio Ceruelos, Mrs. J. O. Goodwin, Miss Lily Runals; and a reading by Miss Sawyer.

Attleboro, Mass.

The 31st of March will be observed with appropriate exercises. The ladies of the Spiritual Society are arranging for a grand entertainment with unique features for the evening of that date, and on Sunday, April 1st, afternoon and evening, the guides of Miss M. T. Shelhamer will address the people on subjects commemorative of the Advent of Modern Spir-

Other Points.

Information reaches us (as per notices elsewhere) that the Anniversary will be observed at NEWBURYPORT, HAVERHILL and SALEM. MASS.; TROY, N. Y.; CHICAGO, ILL.; TOLEDO and CLEVELAND, O .; PHILADELPHIA, PA.; PROVIDENCE, R. I., and elsewhere.

The 31st of March.

As notices are coming in for publication regarding the Fortieth Anniversary of the Advent of Modern Spiritualism, from various sections of the country, THE BANNER desires the friends to send reports to it for publication, and have them prepared as briefly as is consistent with the matter given.

Wanted, a copy each of Crookes's "Researches in the Phenomena of Spiritualism." 'Art Magic" and "Ghost Land," the last named work either in paper or cloth covers. Address, stating price for either one or all of them, F. G. T., care BANNER of LIGHT.

English Notes.

Robert Cooper gives in London Light of March 8d an interesting narrative of his experience with the well-known medium Henry Allen, at the home of Dr. Beals in Greenfield, Mass., in 1875.

Light transfers to its columns from THE BANNER of June 27th, 1868, remarks made by Dr. Willis on some points suggested by a narrative previously written by him, introducing them by saying, "It is significant that these twenty years old papers contain as much philosophy as most of us could put into the discussion of to-day." Our English contemporary will bear in mind that truth is ever new.

Ghosts are in full season at Redruth, according to accounts in the Cornubian. A lady on returning on Wednesday evening from chapel, where she heard a lecture on "ministering angels and guardian spirite," while standing at her neighbor's door, saw a lady-like person twelve yards in front of her on the path. It gradually faded away. She recognized it as resembling a friend recently deceased.—Medium and Daybreak, London, March 2d.

Children's Lycoums.-From reports in Mrs. Emma Hardinge Britten's Two Worlds, quite a number of Children's Progressive Lyceums appear to be in successful operation in England. At their sessions, in addition to the usual exercises, consisting of marches, recitations, singing and calisthenics, instructive lectures and discussions take place. At four Lyceums the following subjects were respectively under consideration : " Heat," " Phrenology," " Astronomy and Physiology," and "The Philosophy of Death."

Successful Materialization Seauce

At Adelphi Hall, New York City. It gives us great pleasure to present our readers with the following unbiased report of the second of the series of public materialization seances held in Adelphi Hall, New York Ulty, through the instrumentality of Mrs. M. E. Williams, on Friday evening last, which we copy entire from the New York Mercury of March 11th, 1888:

March 11th, 1888:

A large audience, both spiritual and mortal, attended the second public séance of Mrs. M. E. Williams at Adelphi Hall, Fifty-Second street and Broadway, last Friday evening, and the denizens of both the Here and the Hereafter seemed equally well pleased at how things turned out. The first materialization séance three weeks ago was given in a side hall, but the one last Friday night was in the large hall on the second floor where dramatic entertainments are held. The cabinet was erected on the stage, which rose several feet above the level of the floor, so that those in the rear of the mortal audience had a good and full view of the spirit audience that gilded along the stage and talked and called for their friends still in the flesh during the séance. Mr. John Franklin Clark presided, and before the opening of the materializations he made an address. He read from a copy of the New York Catholio News of last Sunday a report of how

TWO LITTLE GIRLS HAD APPEARED to a Father Walters, pastor of St. Patrick's Catholic Church in Washington, D. C., while he was working in his study and told him their father was dying and needed the spiritual ministration of the church usual on such occasions. The priest went to the place indicated, and there found a man lying on a bed of straw in a dying condition. "Why did you not send for me sconer?" asked the priest. "Because I had no one to send," the dying man replied. The priest then explained how two little girls had called upon him, and the man recognized them as his two children who had been dead some time. TWO LITTLE GIRLS HAD APPEARED

said Mr. Clark, "whether or not the Catholic Church wishes its followers to believe in the materialization of spirits, but that this story should be published in a New York Catholic newspaper is a significant fact and shows the progress which materialization is making." Mr. Clark then appointed a committee to investigate the cabinet and lock and seal the doors leading from the wings of the stage. Mr. Tice, the well-known investigator and exposer of fraudulent mediums, was chairman of the committee. They closely examined the cabinet, the stage and the exits from it, and locked the doors and sealed them. Coming to the front of the platform, Mr. Tice said:

"We have examined everything, and I am convinced There are no Confederates here." "I DO NOT KNOW."

THERE ARE NO CONFEDERATES HERE."

"Did you examine the floor of the stage?" asked a voice in the audience. "Have you seen that there is no trap door?" Mr. Tice said as the audience could see the stage floor during the séance they could easily detect any confederate who might make his or her way up head foremost. Mrs. Williams then paid her respects to the audience. and entered the cabinet framework, around which the curtains were let fail down. In a few minutes Father Holland, the spirit-guide of Mrs. Williams's cabinet, asked that the hymn "Nearer, my God, to Thee," be rendered by the lady at the plano, and sung by the audience. This produced a fervent religious and harmonic condition in the audience, and soon the spirits began to make their presence known. THERE ARE NO CONFEDERATES HERE."

FRANK CUSHMAN'S REHABILITATED GHOST

FRANK CUSHMAN'S REHABILITATED GHOST
came out, and bid all good evening, and expressed the
belief that the scance would be a success. Little
"Bright Eyes" begun her childish talk, and said very
many smart and witty things of the childish order.
The deep voice of Father Holland again issued from
the cabinet, telling the sitters to concentrate their
thoughts on some decarnated friends whom they desired to see. This, he said, would help the spirits materialize and appear to them.

Priscilla, an ancient and very beautiful spirit, then
appeared and crossed the stage, in luminous white
drapery, like a dream of beauty. The spirit of Julia
Burst, bringing with her a boy named Edgar, appeared and asked for her father, Capt. Hurst. A
timid, but fair spirit, named Carrie, came out, and
asked for Mrs. Harriet Beach. This lady, who was
present, went up on the stage, and said she recognized
Carrie as a friend who had been coming to her for five
years past. Several spirits then came, among them
Carrie and Theodora Wray, but there was no one
present to recognize them.

Then Dr. Dio Lewis and Stephen Pearl Andrews,
both dressed as in life, came out and said they recognized some old friends in the audience. A spirit,
saying she was a Mrs. Curtis, who had lately passed to
the spirit-world, came out and was acknowledged by
a gentleman from the West. A spirit, announced as
Alice, came out in vain, for there was no one present
to acknowledge her, and she sadly and silently dematerialized outside the curtains of the cabinet. Sarah
Douglass, with a spirit-friend named Emma, was recognized by an old lady sitting near the stage. The rehabilitated ghosts of the late Messrs. Foster and Roberts came out and stated the palpable fact that they
still lived. The tall and dignified spirit of Margaret
Fuller made a fine appearance, and walked out to the
edge of the stage. She dematerialized in full ylew of
all. A spirit named Emily called for Cherles and e Fuller made a fine appearance, and walked out to the edge of the stage. She dematerialized in full view of all. A spirit named Emily called for Charles, and a gentleman responded, and went on the stage. When he had got through with a satisfactory interview, he announced to the audience that the spirit was that of his dearly beloved wife, who had passed away two years ago in a Western city.

THE FINE PHYSIQUE AND COMMANDING FORM of Charlotte Cushman, the great tragedienne, as she materialized and walked out in front of the audimaterialized and walked out in front of the audience, was received with murmurs of pleasant surprise and subdued applause. She was greatly admired, and remained out some time, dematerializing at the aperture of the cabinet curtain. The spirit of Dr. Ewer asked for Mr. Clute, and the gentleman, well known around Park row, went on the stage and had an interview with his old friend. A handsome, tall and graceful spirit asked for her brother, who, however, was not present, and dematerialized at the side of the cabinet. Two male figures came out of the cabinet together and took a stroll along the stage, and seemed to enjoy it as if out for an airing. No one recognized them, and they spoke to no person. Miss Roberts, a very distinguished-looking young lady, came out in the resurrected form, and it was announced by Father Holland, at the request of the lady spirit, that she was the daughter of Jonathan M. Roberts.

ALICE CARY, THE FAIR POETESS,

ALICE CARY, THE FAIR POETESS,
made her débût on the stage, and was well received.
She looked very poetic, and there was a glimmer of
moonshine in her graceful drapery that cast a most
pleasing glamour over the eyes of the beholders.
Helen and Lucille Western came out together, and
asked for Mrs. Anderson, the spiritualistic leader,
patron and author. Mrs. Anderson went on the stage,
and told the audience that she recognized Lucille as
when she knew her in life.

Here the rustle of paper was heard at the little
table in front of the cabinet, where paper had
been left for spirits to write messages upon. The
spirit said it was that of Victor Hugo. He regretted
that he could not yet come in illuminated form, so as
to be visible to all, but he hoped to be able to do so
soon. In the meantime he would write a message.
He left a written message behind him, and returned
to the transparent condition of spirituality.
Spirits calling themselves Captain Cosgrove, Esther,
Ellen, Arthur Burt and Emma Romer, followed Victor Hugo in rapid succession, while little Bright Eyes
kept up her childish prattle, and had some set-tos
with Father Holland as to keeping still and not talking so much.

The Rev. Dr. Weston came in spirit to Mr. O'Sulli-

ing so much.
The Rev. Dr. Weston came in spirit to Mr. O'Sulli-The Rev. Dr. Weston came in spirit to Mr. O'Suillvan, an ex-United States Consul. He called upon Mr. O'Suilivan to bear witness that he was a confirmed Spiritualist before he left this life. He hoped the people of St. John's Church would progress. That was his old church.

The spirit of Willie Blanchard was an interesting boy, and he was followed by the spirit of a girl which came to Dr. Cetilnski.

R. V. Wilson put in a good appearance, and said that, although he had passed away, he still lived. Lizzle and Henry Revett were recognized by their father, who had a good time with them on the stage.

A VERY REMARKABLE SPIRIT

was that of Dr. Martinez, the spirit chemist of the cabinet, who stood over six feet in height, and told the audience to cultivate the subject of materialization and to do so in their own homes, free from suspicion and to do so.

tion and to do so in their own homes, free from suspicion and all unkindness.

James B. Stinson appeared and stated that while a
denizen of earth he did not believe in spirit-life, but
now he came there to testify to its being a truth.

The old Spiritualists present declared the scance a
great success. Mrs. Williams certainly had a good
congregation, both in spirits and in people still in
their own natural fiesh. Two police officers were in
their own natural fiesh. Two police officers were in
their official capacity or as investigators did not materialize, as there was no police duty to be performed,
everything passing off with religious decorum and
even reverence.

Spirit Prophecy Fulfilled. To the Editor of the Banner of Light:

Many times has the question been asked, "Do prophecies made by spirits ever come true?" I answer yes, a thousand times yes. More than twenty years ago I heard the guides of Mrs. J. H. Conant say that the time would come when the spirits would be able to materialize, standing beside their medium on the public rostrum—being seen and heard by all present. Only a few years before his demise I heard Mr. E. V. Wilson's control make a simi-

lar assertion. On Friday evening, March 9th, by special invitation of Mrs. M. E. Williams of this city, I attended her second scance, given in Adelphi Hall. The cabinet was placed upon the stage; by & Rich. Price 60 cents.

a committee, chosen from the audience, made a critical examination of the cabinet and surroundings, sealing the doors, etc. After some remarks by Mr. Clark, Mrs. Williams took her seat behind the curtain, while the audience joined in singing, when spirit forms began to appear, recognizing friends, calling them upon the stage, greating their loved ones with the same expressions of affection as are manifested in this life when long separated friends meet. Many spirits came during the seance—men, women and children—of all ages and sizes, giving their names and the names of those they came to see.

came to see.

E. V. Wilson came and reminded us that "this seance, held in a public hall, where he and other spirits could be seen and heard, was what he predicted while in the form."

predicted while in the form."

I have attended a great many private materialization seances, with a select company, where not as satisfactory manifestations were given as on this occasion. Here was a seance held in a hall, with stage and scenery used for other purposes; the cabinet in the midst of all these surroundings; an audience of nearly two hundred people; a brighter light than is usual at private seances, yet about forty spirits appeared—and all, with one or two exceptions, were recognized—and during the whole séance were recognized—and during the whole seance the most perfect order and quiet prevailed; not one disturbing or annoying movement or remark was made. No service in any church could have been more dignified or respectful could have been more dignified or respectful than was this séance for spirit communion. If this much could be done under such environ-ments, what might not be demonstrated in a church or hall built for and dedicated entirely to the spirits' work, and our mediums sur-rounded by all the comforts that are provided for ministers and professional teachers of all kinds?

By special invitation of Mrs. Williams, I attended the Saturday afternoon scance at her beautiful home on 46th street. Twenty-eight persons were present, all very intelligent, refined people. Many of them were not only strangers to the medium, but strangers in the city and to spirit scances, yet friends came to them, and dear little "Bright Eyes" gave them many tests, telling them they came from the West, etc. The controlling cabinet spirit, Mr. Holland, gave most excellent advice to all present.

DR. Abbie E. Cutter.

New York, March 11th, 1888.

[From the Medium and Daybreak, London, Eng.] An Appeal for Mr. Robert Cooper, of Eastbourne, Sussex.

Among the pioneers and active workers in the Movement of Modern Spiritualism, an honorable and foremost place is due to Mr. Robert Cooper, of Eastbourne, Eng.

Cooper, of Eastbourne, Eng.

When, a quarter of a century ago, he became convinced that Spiritualism was a great and important truth, he devoted his time and means unsparingly to its diffusion, first in his immediate neighborhood by public lectures and letters in the local press, and subsequently in a wider sphere among the community at large.

In 1863 he founded, and for four years sustained at his sole charge, the Spiritual Lyceum, Newman street, Oxford street, the first institution of the kind in the metropolis, and where an active propaganda was maintained by the regular delivery of public lectures, the holding of séances and public meetings, the loan and sale of books and publications, and the issue and circulation of tracts. About the same time and circulation of tracts. About the same time he established the Spiritual Times, the first weekly London journal exclusively devoted to the advocacy of Spiritualism, and from 1863 to 1867 he bore all the expense of its editing, print-

1867 he bore all the expense of its editing, printing and publication.
In 1865 the Davenport Brothers, accompanied by Dr. Ferguson, visited England, and made a great impression by the remarkable manifestations of spirit-power presented through their mediumship. When Dr. Ferguson returned to America, his place was supplied by Mr. Cooper, who traveled with the brothers in England and Iraland introducing them to public audiences. ireland, introducing them to public audience by appropriate lectures and addresses. While thus engaged, and through his connection with Spiritualism, Mr. Cooper was made the subject of a vexatious prosecution, and was nearly involved in very serious consequences arising out

By reason of the losses and misfortunes in By reason of the losses and misfortunes in business, he now left England for America, where, as in England, he was an untiring and zealous advocate of the cause he had dearly at heart, and where his single-minded earnestness gained for him the esteem and respect of all

who knew him.

Returning to England, worldly troubles gath red close and fast around him, until now, in his sixty-seventh year, with blindness and failing health, immediate steps are necessary to save him from utter ruin. It would be a disgrace to Spiritualists as a body, if one who has so strong a hold upon them were suffered to fall into destitution, so a few friends have determined to make an effort by means of an antermined to make an effort, by means of an an-nual subscription, to provide him an amount sufficient at least, it is hoped, for his moderate wants, and to enable him to pass the remainder of his days in comfort and content. Will some of the readers of the Medium co-

operate in this good work, by placing their names against an annual subscription for this purpose, which may be sent to Mrs. Tebb, 7 Albert Road, Regent Park, London?

The BANNER OF LIGHT and other American Spiritualist journals are respectfully requested to copy this notice.

The following annual subscriptions are al

	ready promised:
ľ	To A
,	Lady Calthness
1	Thomas Grant500
	William Tebb500
	Thomas Shorter 100
	Emina Shorter
	W. C. Swinton110
	Hon. Percy Wyndham100
	Dr. S. Spear110
'	
	DONATION.
ŀ	Sir Chas. Isham, Bart100
	·••
	Those Spiritualists in this country who may feel to

aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted. From THE BANNER'S God's Poor Fund..... L. Colby....

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 219 WEST 42D STREET, NEW YORK CITY.

ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

AS All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. Nelson Cross, President.

J. F. JEANERET, Secretary.

44 Maiden Lane, New York.

The Alliance held its regular meeting at 219 West 42d street, New York, Wednesday evening, the 7th inst., and after the regular order of business had been disposed of, resolved itself into a Committee of the Whole, and continued the consideration of the question as to the best scientific method for studying the co-called 'spiritual phenomena" and the objects to be attained by such study. The matter was discussed until after ten o'clock, when the Committee arose, reported progress, and The Alliance adjourned for the purpose of holding the usual séance, to enable the mediums present to announce the presence of such spirits as should make themselves known, and voice the messages they wished to convey.

The next meeting will be held at same place on Wednesday evening, March 21st.

John Franklin Clark, Cor. Sec'y.

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.

WRITING PLANCHETTER for sale by Col-

ALL SORTS OF PARAGRAPHS.

HAIN UPON THE HOOF.

- (In Six Bidnids.)

 STANZA FIVE.

 And another comes to thrill me
 With her eyes delicious blue;
 And I mind not musing on her,
 That her heart was all untrue;
 I remember but to love her
 With a passion kin to pain,
 And my heart's quick pulses quiver
 To the patter of the rain.

THE SULTAN AROUSED .- The great sovereign of Turkey has ordered 509,000 rifles, but has yet obtained only two hundred of them, from lack of ability to pay

BUSTAINING THE INDIANS.—Acting-Commissioner Stockslager has rejected the application of George Harris and others, to enter, under the homestead laws, lands within the Puyallup Indian reservation, in Washington Territory. The cialm is made by the applicants that President Pierce, in creating this reservation, exceeded his power under the statute, in consequence of which his order is null "id void, and the reservation should be subject to entry. The Acting-Commissioner holds that the Secretary recognized the legality of the order creating the reservation by granting patents to the Indians, and, as the general land office has no authority to overrule or disturb his decisions, applications are dismissed.—Washington, D. C., National Republican.

There were " Sevhert Commissioners," evidently, in the days of Socrates; for did he not say, B.C. 470, that 'Mistakes in life and practice are also to be attributed to that ignorance which has conceit or knowledge"?

A medium who five years ago predicted that Oliver Ames would be Governor, now foretells that the Gov-ernor will occupy the presidential chair.—Boston Evening Traveller, March 7th, 1888.

A medium in Washington also predicted, two years before he was elected Governor, that Gen. B. F. Butler would surely be elected chief magistrate of this Commonwealth-and he was at the time foretold by the medium.

The Springfield (Mass.) Union was driven from its new home, on the afternoon of March 7th, by a conflagration which cost seven of its people their lives; while others were injured severely. Cause-no fire escapes-at least none of any practical use.

> You may notch it on de palin's You may notch it on de palin's,
> You may mark it on de wall,
> Dat de higher up a toad frog jumps
> De harder he will fall.
> And de crow dat fly de swifes'
> Am de soones' in de corn,
> And de fly dat am de meanes'
> Gets up earlies' in de morn.
> De brook dat am de shallo'es'
> Chatters mos' upon de way,
> And de folks dat am de sillies'
> Ar de ones hab mos' ter say. Ar de ones hab mos' ter say.
>
> —By Uncle Zeke.

The worst storm of mingled hail, snow, rain and wind (51 miles velocity,) known for twenty years, prevailed in the eastern and northern section of the United States, March 12th, creating a general demoralization of railroad trains, and leveling the telegraph lines on all sides from Washington, D. C., to Bangor, Me. At time of going to press (13th inst.) Boston has no telegraphic communication with "the outside world."

SUGAR (TRUST) PLUMS from our exchanges : The advances in the price of sugar will not the members of the sugar trust \$6,800,000 this year. This sum represents the added cost of sugar to the public. There has been no increase in wages, nor in the cost of refining sugar.—The (Worthington, Minn.) Advances

The people paid fifty millions tax to have the sugar interests protected, and in turn the latter formed a "trust" and taxed the people forty millions more for being such fools.—Kansas Banner.

Faith won't enable a man to lift a ton all at once, but it will, ten pounds at a time.

The Boston Record tells a good story in regard to a 'Christian Science" or "Mind Cure" episode which occurred in this city recently:

A lady who is a firm believer in the cure of every-thing by the mind, or rather in the non-existence of all pains and maladies, has a little boy who com-plained of a terrible toothache. She took him to a solentist to be cured, and remarked to that lady as soon as she had entered the room:
"My boy thinks he has a terrible toothache, Mrs. Scientist, and I have brought him to you to be cured of it."

"You must look me right in the eyes and try to forget your toothache," she said. Then there was another steadlast pause. "Ah! now you have n't any

"Yes, I have, too!" screamed the boy again.

The practitioner went through the process once more, with fresh persuasion. The boy seemed inclined to be slient this time.

"Well, I guess you have n't any toothache now, my

boy," said she.
"You lie!" said the boy quietly.
He was taken away, toothache and all.

HALL'S JOURNAL OF HEALTH for March gives an article favoring cremation as a method of disposing of human remains, in which many important facts are stated and opinions cited. Under the caption, "What's in a Name?" the editor gives quotations and comments on that thoroughly spiritualistic book, "The Hidden Way," remarking that though no religious society would submit to being denominated unspiritual they all avoid the terms "Spiritualist" and "Spiritualism" as descriptive of something quite inconsistent with the manners of their lives and professions, even the Rev. James Freeman Clarke, in his introduction to this book, asserting "as if it were a matter of congratulation, that the author 'had had no connection with so called Spiritualism, and is unacquainted with any of the professional mediums,' but neglects to state that she is herself not only a Spiritualist, but a medium, and that her book is, in fact, a very clear and concise exposition of the spiritual philosophy and Several instances of beneficial results following information received in dreams are recorded, and instructions of vital importance regarding health and diet given. New York: 206 Broadway. Boston For sale by Colby & Rich.

"THE SOUL."-In the March number Prof. Henry Kiddle gives his views of spiritual progression and its requirements in each individual, remarking that among all the truths brought to our attention through spirit intercourse "there is none more positively confirmed, more fully coincident with our rational convictions, or of more vital interest to us, than the ability of the spirit after quitting its tenement of clay to rise to better and higher conditions, no matter how low and deprayed it may have become while passing through material life."-A Dossible modus operandi of some spiritual phenomena is suggested by an article under the heading," Was it a Clairvoyant Vision or Materialization?" the writer, who was the subject of the phenomenon described, evidently being a me dium whose gift would become more fully developed under required conditions .- The remaining contents are. " What is Soul?" by A. F. Melchers, of Charleston, S. C., "Psychometry," by Mr. O. P. Gifford, and "Some Thoughts of the Unknown." Facts Publishing Company, Boston. For sale by Colby & Rich, Bosworth street.

The details of a curious burial which took place in Yantic Cemetery, Conn., recently, have just become public. It seems that Capt. John A. Robinson, a wealthy gentleman, a resident of the "Plains," who had made a tour of the world, and had resided in Paris many years, contracted a fear of being buried alive during the commune in that city. It grew so steadily upon him that he had provisions made in his will directing that his remains should be kept for three days before they were placed in the grave, where the lid to the coffin was to be removed, and the grave so closed that a person could readily get out. It also provided that food and water be placed in the coffin. A hammer, too, was to lie near his right hand, while a lamp was to burn in his sepulchre for three days and three nights. Every one of the provisions was rigidly enforced. Capt. Robinson was manager of the Tiger Lily and Water Lily of the old Norwich and Watch Hill Bleamboat Company, and was responsibly connected with three banks.

Movements of Mediums & Lecturers.

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

Regar W. Emerson has engagements as follows for March: March 18th and 25th, Fortland, Me.; March 28th, Brockton, Mass.; March 3it, Tremont Temple, Boston, Mass. He was in Pittsburgh, Pa., March 4th. Mrs. S. Diok has been busy of late lecturing and giving tests in Quincy, Clinton, Lowell. Portsmouth, Newburyport and other localities. She will be in Portsmouth again March 18th. All parties wishing to secure her services for platform work will please address her Hotel Columbus, 416 Columbus Avenue, Suite 4, Boston, Mass.

Mrs. Nellie J. T. Brigham will be in Cincipnati for

Mrs. Nellie J. T. Brigham will be in Cincinnati for the month of April,

J. V. Mansfield, the writing medium, is, we understand, about to leave Boston for California.

derstand, about to leave Boston for California.

A. E. Tisdale lectured in Springdeld, Mass., Feb. 5th and 12th; in Troy, N. Y., Feb. 19th and 25th; in Bridgeport, Ct., March 4th and 11th; he is to speak in East Dennis, Mass., March 18th; in Fitchburg, March 25th; in Lowell, April 1st; in the New Spiritual Temple, Boston, April 8th, 15th and 22d; in Brockton, April 29th; and in Providence, R. I., during the month of May.

May.

W. L. Jack, M. D., of Haverhill, writes us that he cannot be in Philadelphia, Pa., at the Anniversary, as he wishes to visit Boston on that occasion, where he hopes to meet his friends at Tremont Temple and the Temple Boolety meeting in Berkeley Hall.

Mr. J. W. Fletcher lectured in Providence, B. I., on Sunday. He will be there two Sundays more; the 31st of March, Berkeley Hall; April 1st, in Norwich, Conn.; April 7th, in Haverhill, Mass.

Mrs. Jennie K. D. Conant of Boston, inspirational

Mrs. Jennie K. D. Conant of Boston, inspirational and trance speaker, and psychometrist, lectured before the Rockland (Me.) Spiritualists on Sundays, afternoon and evening, March 4th and 11th; she speaks there on Sundays 18th and 25th; at Fitchburg, April 8th; would like to make engagements for the last three Sundays in April. All communications should be sent to her address, Rockland, Me.

be sent to her address, Rockland, Me.

Mrs. J. J. Whitney, well known in California as a very successful platform lecturer and test-medium, is arranging to be present at the camp meetings in this section the coming summer.

Dr. Dean Clarke was well received and generally congratulated for his instructive lectures in Quincy last Eunday. Next Sunday he speaks for the Ingersoll Society, at Paine Memorial Hall, at 2:45 p. Mr., on "Republicanism vs. Romanism"; March 25th is open; April 1st he officiates at the Anniversary in Newburyport, Mass. No speaker in the field is better capacitated than he to teach our philosophy or the science of spirit intercourse. Both new and old Societies should have the benefit of his inspiration and scholarship. Address him for engagements in care of this office.

Helen Stuart-Richings lectured in Memorial Hall. dress him for engagements in care of this office.

Heien Stuart-Richings lectured in Memorial Hall, Cleveland, O., Sunday evening, March 4th, before a crowded house; has been reëngaged for the month of May by the Pittsburgh Society, and is open to engagements for the Sundays of June. The months of the coming season for which she can be engaged in the North are September and October, 1888, and March, April, May and June, 1889. November, December, January and February she will spend with her husband in Fiorida, and will lecture and give tests for societies desiring her services in that State. Address during March 281 Warren Avenue, Detroit, Mich.

Hon. Warren Chase lectures in Clyde, O., March Hon. Warren Chase lectures in Clyde, O., March 18th; March 25th he spends with three of his grand-children at the State Normal School, Ypsilanti, Mich.; the five Sundays of April he speaks in Evansville, Ind., and may be addressed there during April; May and June he will be in Cobden. Ill. He will act as agent for The BANNER and all the publications of Colby & Rich. His own books may be ordered from him, direct, or from this office.

J. Brank Bayter on last Sunday evening closed his

J. Frank Baxter, on last Sunday evening, closed his engagement in New York City with a largely attended and enthusiastic meeting. On Tuesday and Wednesday evenings, the 13th and 14th insts., he lectured in Milford, Mass. On Sundays, March 18th and 25th, he will fill appointments in Norwich, Conn.

Other Victims!

A prominent citizen of San José met his death from vaccination a few days ago. His arm became greatly inflamed from the introduction of the virus, and erysipelas set in and finished the work by blood-poisoning. There have been in this city and East Portland with in the past two months several very severe, if not dangerous, cases resulting from vaccina-tion. Physicians cannot be too careful in the introduction of virus into the system, and parents should keep cool and not subject their children unnecessarily to a process that may involve consequences even more serious than those from which they would screen them.— Evening Telegram, Portland, Or.

Special Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER of LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers. the work.

"The Old Vegetable Pulmonary Balsam is the bescough cure in the world." Cutler Bros. & Co., Boston

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, leaded matter, fifty cents per line. eaded matter, fifty cents per line. Payments in all cases in advance.

AT 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 where-on they are to appear.

47 Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted.

The publishars reserved the right of the control of th The publishers reserve the right to reject any and all electrotypes.

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

SPECIAL NOTICES.

Consumption Surely Cured. TO THE EDITOR-

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

Respectfully. Respectfully, T. A. SLOOUM, M.C., 181 Pearl St., New York.

N12

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* F25 Dr. F. L. H. Willis may be addressed until

further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 18w* Ja7 Andrew Jackson Davis, Seer into the

causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass.

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. To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1,70 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union. ADVERTISEMENTS.

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J. W. FLETCHER,

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Published by the FACTS PUBLISHING COMPANY,

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Dr. J. R. Cocke, DEVELOPING and Business Medium, and Clairvoyan Physician, is now located at 1831 Washington street, 182w*

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HOLD Materializing Séances every Sunday, Wednesday and Friday evening, 80 clock. Tuesday and Saturday, 20 clock, at 328 West 54th street, New York. Daily sit-tings for Communications and Business. Mh17

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78 Montgomery street, Boston, Mass. GIRARD'S WILL

GIRARD COLLEGE THEOLOGY.

BY RICHARD B. WESTBROOK, D. D., LL.D., Author of "Marriage and Divorce," "The Bible-Whence and What," "Man-Whence and Whither," etc.

and Whither," etc.

The author in his preface says: "The publication of this book is a matter of conscience. The author, as a theologist and lawyer, thoroughly believes that the present system of religious instruction in Girard College is in palpable violation of the conditions of the Will of the Founder, and not well adapted to promote 'the purest principles of morality.' The chapters which make up this book were originally delivered, in substance, as popular lectures in the last spring course of The Westbrook Free Lectureship in the hall of our City Institute, and attracted considerable public attention at that time. The lectures were delivered before different audiences, and hence certain points were purposely repeated,"

[2mo, pp. 183, Price \$1,00, For sale by COLBY & RICH.

The Philosophy of Spirit

AND ITS EMBODIMENTS; Being an Inspirational Discourse delivered through the mediumehip of W. J. COLVILLE in answer to inquiries concerning the relation of Modern Spiritualism to Oriental Theosophy; also an impromptn Poem, Planetary Angels, Paper, Price & cents.

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Message Department.

Spiritual Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth Are need at the Banner of their owner, and which street (formerly Montgomery Place), on Tuesday and Frienday Avrennoon of each week.

On Tuesday afternoon Miss M. T. Shelliamen occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for considera-

n Friday afternoon Mns. B. F. Smith (of Lawrence, s.), under the influence of her guides, will afford an use through which individual spirit messages will be

Mass.), under the influence of ner guides, will influent an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 20 clock; the services commence at 30 clock precisely, at which time the doors will be closed, sillowing no ingress or egress. The public is cordically invited.

**Persons having questions of practical bearing upon human life in any of is departments of thought and labor, which they would like answered by the spirit world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Oircle, who will present them to the spirits for consideration.

**The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. 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. son. 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 upon our Circle-Room table are grate-matural flowers upon our circle-R

Natural nowers upon our Orientom to solve a grade fully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the aitar of Spirituality their floral offerings.

**Eletters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case.

**Lewis B. Wilson, Chairman.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Jan. 17th, 1888.

Spirit Invocation. Oh! thou Eternal Spirit of Truth, we would draw the breath of divine wisdom within our souls and become inspired and quickened by its force and power. We would breathe in an understanding of thy laws, that we may comprehend more of life and its duties, more of that eternal and supreme law which controls the universe and operates throughout all the worlds

the universe and operates throughout all the worlds of space.

Our Father God, we would return to thee our thankful praise for the existence which is ours, for the mere thought that we live and breathe in thee, that our ways are quickened by thy power, that our souls are called forth into understanding by thy great law. The tender love which thou dost bestow upon humanity speaks to us through the tiny flower of the forest and thunders forth in the echo of the ocean waves, and appeals to our inmost souls in the light that gleameth from the stars, or in that most beautiful, grand light which ever shineth into human souls from realms afar. Oh! may this spiritual love baptize our hearts anew; may we become uplifted by its influence, and may the inner and diviner attributes of our beings be called forth by its power, that we may come into sympathy with each other, that we may develop kindly feelings and teader affection for our kindred, that we may press forward in life, seeking to do thy will in helpful service to humanity. May we send forth to thy angels that which shall be grateful to their lives, and an aspiration for truth, holiness and peace.

We ask thy blessing to rest upon all at this time. We ask the cooperation and ministry of the angels; may we walk and talk with them face to face, realizing their presence, recognizing their power, and giving unto them such sympathy and assistance as they may desire and need in their work and mission for humanity. Amen.

S. B. Brittan.

Once more, Mr. Chairman, my friend Pierpont has invited me to preside at your circle, that I may consider, from my spiritual standpoint, such questions as you may present to the thought of the unseen world. Before presenting your questions allow me to

give greeting to my friends on earth, with assurances of my continued coöperation with all friends and laborers in the spiritual vineyard, as well as my continued interest in their work, and indeed in all that pertains to human wellfare. I have perhaps no special word to give at this time, because I feel that the great work is growing, the truth is making its way from home to home; it is finding acceptance in hu-man hearts and in all quarters—only that which is encouraging appears before my spirit

which is encouraging appears both sight at this hour.

True, there is still much of friction, and undoubtedly this turmoil will exist, even within our own ranks, for years to come. Humanity is growing; there is a pressure upon it which it needs must feel and struggle against. Old errors die hard; superstitions cling with all the tenacity of unruly force; yet they must loosen their hold upon the human mind; they must fall back and be relegated to oblivion.

This means, friends, that you will see and hear and come into the midst of turmoil and confusion; the din of battle and its smoke and heat may rise around you, but truth maintains her hold in the universe and will be heard; she must be felt, and she will win the victory over every foe. Therefore, Mr. Chairman, when I behold the smoke of conflict arising in the mental atmosphere, I know that it denotes action, and action is far better than stagnation in any department of life, because action tells of vital life itself; stagnation speaks of death, inactivity, senselessness. Even the smoke and confusion tell the thinking mind that eventually the atmosphere will become clear, the turmoil will subside. When we look forth over the field of battle, counting our losses and our gains, enumerating the slain and those who survive, allow me to predict that among the slain will be a number of old errors and false supersti-tions, fallacies that have now no place in the world, ignorance and follies that must be swept away, and that which survives will be truth itself—knowledge within the heart of man concerning himself, spiritually, morally, mentally and physically speaking. Wisdom may also take his place and demand a recognition for having received truth and come into an understanding of its laws. Having gained an understanding of its laws. Having gained knowledge of himself in each department of existence, man will be ready to wisely make use of that knowledge, applying it to his daily conduct; wisdom and justice will crown his life with blessings, while love universal may

shed a halo of peace and beauty over all.

This is my idea of the result that will spring forth out of this conflict and confusion which we behold about us on every hand. True, every circle is enveloped in the smoke and sur-rounded by the din. Neither political life, re-ligious or social circles, are free from this; but the world moves, justice eternal reigns, and by-and-bye we shall find humanity stepping out upon a broader plane, a higher altitude, from whence it may gaze down over the past, real-izing its struggles, its mistakes and failures, while also recognizing its achievements and its

But, Mr. Chairman, I must attend to the duty invested in me this afternoon by your Spirit President, and therefore you may now present your questions to S. B. Brittan, who brings his regards to his friends, and extends toward them his most helpful love and sympa-

Questions and Answers.

Controlling Spirit.-You may now present your questions, Mr. Chairman.
QUES.—Several years ago Dr. S. B. Brittan
questioned the composer of the song entitled
"Over the River," as to the way the music was
received by him, but as no satisfactory answer could be given. Dr. B. published in his Quarter-ly Journal at that time his opinion regarding it. Has Dr. Brittan gained any new light since passing to spirit-life, and can he give any addi-tional information as to the transmission of thought or music to inspirational speakers or

Ans.—I am highly gratified to learn that my friend Longley, who I am pleased to see is present, still sends out his thought to me—although I am a spirit—in relation to this sub-ject, which exercised our minds in times past, and which is of sufficient importance to be en-tertained by any thoughtful mind.

since passing to the spirit-life, and freeing myself from those physical limitations which bound my inner powers, I have endeavored to study into this law of inspiration, more especially as it affects the artist, in any department of artistic life. It has been my privilege to watch the transmission, so to speak, of an inspirational influence, from the brain of a highly crafted grift to that of a sensitive medium. exalted spirit, to that of a sensitive medium upon the earth-plane, and the study has been

one of great interest to me, inasmuch as it proves to my mind that the sensitive must be caught up, so to speak, into a highly spiritualized atmosphere, ere he can properly voice or reflect the inspirations which are brought to him from the world of music, or the world of art in general. Thus I find that when my friend Longley, for example, comes within this atmosphere, he is, to all intents and purposes, dead to the outside world, or at least he is deaf to external sounds, cannot take up an understanding of things passing by his side, although those objects and circumstances might appeal those objects and circumstances might appeal most forcibly to his mind were he not in this, what I may call, superior condition. When caught up into this spiritualized atmosphere such a sensitive will not only reflect and coho the inspirations of the musical sphere, or the artistic world of spirits, but he will also feel his own spirit bathed in a sea of light and beauty; indescribable sensations will appeal to his soul; the capacity withought within he cannot give utterance to the thought within him; but let a sound break upon his ear, in external life, and it seems harsh and discordexternal life, and it seems harsh and discordant; let a touch appeal to him in his physical surroundings, and it is crude and unpleasant. And why? Because the spirit is partially withdrawn from the body; it has loosened its hold upon the physical universe, and has come en rapport with the spiritual world and its conditions.

I have beheld an artist seated in his studio, I have beheld an artist seated in his studio, wrapped in what seemed to be profound meditation; those who entered his apartment in mortal form could not gain his attention, his spirit had become absorbed in a contemplation of diviner things than earth affords, and consequently it had lessened its hold in a measure upon the earthly condition, and soared aloft into spiritual space. I have beheld that artist, not under the direct ministration of an individual spirit, but under the concentrated power, so to speak, of a number of minds in spirit life, vidual spirit, but under the concentrated power, so to speak, of a number of minds in spirit-life, all of whom were in congenial association, each exerting his special power, but combining the whole into one magnetic force, which, being poured down upon the sensitive artist-soul, became absorbed, so to speak, within his own life. By-and-bye he awoke from his entranced condition, and seizing the brush and palette, began to work hastily, and without ceasing, until a wonderful landscape appeared on the capyas.

gan to work hastily, and without ceasing, until a wonderful landscape appeared on the canvas, more beautiful than tongue can express.

I have seen the same artist, at another time, working away on his canvas, tracing the lineaments of a human face and form, and still he was assisted by the inspiring powers of unseen intelligences; but in this latter case I beheld an individual standing by his side, a man of noble mien and lofty brow, evidently an artist when on earth, and by touching lightly the when on earth, and by touching lightly the brow of his sensitive instrument, making magnetic passes over the brain and person, the mediumistic instrument caught the inspiration of beauty and ideality from the attendant spirit, and expressed it in the painted face upon the

These are two forms of received inspiration and spiritual assistance by one and the same sensitive instrument; and so I may say that inspiration is sometimes caught by the suscepti-ble soul, and given expression in outward life, as from a grand sea of power or magnetic influence, which emanates from countless minds, exalted, wise and noble, in aspiration and altitude; and again, inspiration may be re-ceived by the direct contact and presence of one or more individual spirits, who take an in-terest in their instrument and his work, and who desire to send it forth to the world.

This one subject under consideration con-cerning that beautiful song, entitled "Over cerning that beautiful song, entitled "Over the River," is of interest to my mind, because 1 behold within its cadences internal evidence of its spiritual origin. I believe that the lines, as given by the gifted poetess, were inspired by angel-helpers, who desired to bring a knowledge of immortal life to man, and found their best means of appealing to the human heart through simple lines and glowing language; and [heart of the control of the human heart through simple lines and glowing language; and I believe that my friend Longley came under the direct ministration of helpful spirits, who sang direct ministration of helpful spirits, who sang these words into his heart, caused their melody to flow through his brain, until he caught them up and gave them external expression, for the helpfulness and joy of mortals.

I might, Mr. Chairman, discourse upon this subject for an hour, but in doing so I should deprive others of their right of propounding questions for our elucidation; but sometime I may have the privilege of communicating with

may have the privilege of communicating with my musical friend in private, through this or some other instrumentality, and discussing this and kindred topics to our satisfaction.

timately for?

A.-I am pleased with the definition recently given of the term "spirit" and the term "soul" by our friend, Mr. Pierpont. He considers the soul of man to be the life-principle or electric force which animates and in every way gov-erns the man himself. This electrical force or life-principle, he claims, springs from the great life-principle, he claims, springs from the great source of all life, the great fatherhood of intelligence and wisdom; that it is like a divine breath of fire, kindling the spirit into action and vitality. His definition of the term spirit is, that of an instrument for the soul-principle, an instrument endowed with parts, each of which is adapted to the use of the soul, and to the end that humanity may be developed into a grand and active whole.

Now, then, I should say to the questioner. Now, then, I should say to the questioner, that soul, coming from the world of causes, undoubtedly springs primarily from the great sun of all intelligence and wisdom. We may compare that sun, if we will, to a great sphere of light, vibrating with warmth and power and of light, violating with warmin and power and splendor. The soul is a part of that great sphere of light; it is itself a centralizing force, inas-much as it becomes the centre and the power of the individual whom it animates and controls. This soul comes into active operation by finding for its use a spirit adapted to its purpose, fashioned in such manner that it may control and vivify it into animation. The spirit and soul become so wedded together that they may be called one, each performing its part in a glorious and complete manner. This being, a glorious and complete manner. This being, then, comes in contact with the earth, takes upon itself physical form, and gains experience through contact with material things.

The questioner wishes to know why and wherefore all this may be—what is the end and purpose of it. The soul and spirit gain experience and discipline here, slough off the mortal coil, pass onward into spiritual realms, to take p new experiences and undergo a new disci-line; so it may speed on, from sphere to sphere of light, from world to world of experience. It expands in power, develops in knowledge, gains mmeasurably in wisdom and in thought. As this human being speeds on, passing through new developments, unfolding new possibilities of its own, it finds a new energy, an exhibara-tion, a power to investigate and to learn of laws and systems of worlds and universes.

To-day we take up within ourselves a small compendium of knowledge, and we think our minds are vast and far-reaching; but in the eternities that are to be, this small volume of knowledge that we possess will seem but the merest atom, the slightest word, for our capacity will so expand as to enable us to take in pacity will so expand as to enable us to take in a wonderful knowledge of planets and planetary law, of systems upon systems of worlds, and not only concerning worlds, but their various departments, laws and regulations, so that we may, as human beings, grow in power, come into an understanding of life, that will enable us not only to create forms and objects for our own convenience, but to assist in earlying own convenience, but to assist in evo vorlds themselves, and sending them forth into

life and action. Is not this a grand thought? I would ask of the questioner: Can you measure its possi-bility, can you limit the expansion of mind bility, can you limit the expansion of mind? No; for mind works throughout the universe; intelligence displays itself on every hand, in the formation of a rock, the building up of a star or a planet. Therefore, when you remember that this is mind, intelligence, design, wisdom, and that as a part of this great, wonderful scheme of life, we may also develop in likeness to the Creator, you may feel that we shall need an eternity in which to grow, and worlds upon worlds through which to advance, in order to unfold and express all that lies within us.

Q.-[By the same.] If the final object of the

spirit's existence is perfection, what does it do then? what becomes of it?

A.—It were impossible, so far as my knowledge extends, for me to explain, Mr. Chairman, what would follow in spiritual experience when perfection comes; but to my mind we shall be obliged to pass through almost an eternity before we attain that perfection, for the simple reason that, one after another, there will open higher virtues to be adopted, grander principles for us to understand and incorporate into our lives, for there must be ever an ascending scale, over which the soul must reach toward the heights of progress and perfection; consequently I have known of no spirit who has gained the utmost height of perfection, and who can look back upon its past and recount all that it has gained. We may dream of perfection, we find that they still have something to strive for, something to reach upward for, by way of knowledge, of internal unfoldment, or of spiritual aspiration; and so the spirit marches on, ever seeking, ever gaining, and yet forever, so far as we understand this upward. or or spiritual aspiration; and so the spirit marches on, ever seeking, ever gaining, and yet forever, so far as we understand this upward law, learning of something new, more grand and glorious, which lies just beyond.

Q.—[By "Inquirer."] In answer to a question from your platform, the Controlling Intelligence has said that the best way for the development of electrons and the hadden.

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velopment of clairvoyance, or other high phase of mediumship, is to live in strict accordance with natural law regarding physical health, and in cultivating the spiritual graces of love and peace to all. Have our most gifted mediums gained their power by such a course?

A.—For one to gain and cultivate all the

graces of sweetness and purity, and the holier virtues in life, is to reach almost a state of perfection, and we do not look for that state, even of imperfect perfection, as viewed from an exalted spirit standpoint, to maintain on earth, therefore we do not anticipate for mediumship the unfoldment of these glorious attributes in the fullness of their beauty and power; yet we know there are mediums on earth to day who are striving to reach the light, who seek to do their duty to their fellow-men-to love their their duty to their fellow-men—to love their neighbors as themselves, and in other ways to follow the golden rule. Undoubtedly the aspiration and the desire after these gifts of the spirit are helpful in the exercise of their mediumship; undoubtedly this course of life brings to those mediums high and helpful influences who do their best in the dissemination of truth and in technique the spiritual lessense. of truth and in teaching the spiritual lessons of life and love through their mediumistic instru-mentalities. Possibly, and very probably, these mediums of whom I speak sometimes fall short in reaching their standard of truth and of holiness; undoubtedly they sometimes falter and fall by the way, making mistakes and not gaining that strength of spirit they most desire; but the aspiration is helpful, the desire and effort are strengthening to the soul and its forces, and also of great assistance to those spirit attend ants who approach.

ants who approach.

I agree with your Spirit President in his statement that, for the best unfoldment of clairvoyance, or other mediumistic qualities, one should try to live in accordance with natural law, and build up a strong physical temple that may endure the storms and tempests of life, and feed his material structure with only that full which would give forth the best dethat fuel which would give forth the best de-gree of heat and comfort to himself, with the smallest possible waste or expenditure of force; also in the cultivation of the spiritual graces, such as purity of thought and deed, loveliness of mind that expresses sympathy and affection for mankind, and a strong and earnest desire always for the truth, and the truth alone. If these are cultivated, these rules enforced by him who desires to unfold mediumistic quali-ties, he may be certain that whatever of medi-umship may express itself will come purely and truly from the spirit-world, that it will be useful, even if not always as popular as some other phases may be, or if not exercised to such a large degree as is the mediumship of some other individuals. Seek always for the best, and aim as high as possible in every development of life; then we need not fear failure even though we do not attain that which we most desire. Q.-[By H. C. R.] Is the spiritual body sub-

Q.—[By H. C. R.] is the spiritual body subject to mutilation, like the mortal body?

A.—The spirit body, so far as I have learned,
Mr. Chairman, in my experience and observation, since passing to the spirit-world, is not subjected to the law of accident that the physsubjected to the law of accident that the physical body sometimes comes under here on earth. And yet I have seen a deformed body in the spirit-world. Allow me to define my position: I have never seen a spirit body mutilated in the Q.—[By B. F. Randall.] In answer to the question "From whence comes the spirit?" I have been told "From the world of causes," and to the question, "Where does the spirit go?" "Upward and onward through the heavenly spheres." Can the control tell me why it came? Why does it go? and what is it all uleach other, and creating a form for the occu-pancy of that individual, and noticed a stunted abnormal appearance. In one oase, I observed a spirit whose physical body was straight and symmetrical in proportion possessing a spirit form dwarfed and out of proportion; it seemed as though it had been stunted in its growth, and on investigation I discovered this to be the fact. It was a male form, and I found that the man on earth had been very material-minded and paid no attention to spiritual things, did not believe really that he possessed an immortal soul. He said to himself, and to others, "One world is enough for me; one life is all I can understand; I shall live to enjoy this world can understand; I shall live to enjoy this world
as far as possible. I will take up all the good
that it brings to me, and I mean to possess all
the luxuries that I can possibly gain." And the
man lived true to his word; he developed selfishness, cared more for the luxuries of this life than for any religious teaching or spiritual ex-ercise of thought, and consequently his life did not give out those powerful spiritual emanations which assist in developing the spiritual body into symmetrical form and beautiful feature. And I tell you truly, the man was deformed in his spirit body, although straight and

well-proportioned on earth. This may serve as an example of what mean when I say there are deformed spirits who are obliged to pass through experiences that will develop their moral and spiritual nathat will develop their moral and spiritual natures. You see a deformed child on earth, and there is a possibility of the little form becoming straightened under the judicious care and attention of a surgeon; the child is taken into a hospital and submitted to a surgical treatment, its little limbs are encased with instruments, and daily an application of force is made to stretch the limbs and bring them gradually into better shape. This may serve as an illustration of my theme when I say a man may be deformed in spirit because he has not at be deformed in spirit because he has not at-tained truly spiritual growth and development, and he must pass through an operation, purely mental, but none the less severe and surgica in its treatment and methods. The mind will, after awhile, begin to act; it will send forth a powerful magnetism throughout the entire frame; and by-and-bye, when this magnetic force has operated in constant endeavors to reach up to the light, to grow strong, the deformed body begins to change; it throws off certain particles that belong to the earth and gathers up new stimulants from the spirit-life; the deformity lessens after a while, and the man may become beautiful in feature and sym-

metrical in form.

The spirit-form, however, that is developed, never becomes mutilated; it may change, grow more beautiful and ethereal in appearance, gaining new emanations from the spirit and casting off those which are crude and long to the sphere below it; but no child is mutilated or injured by any accident in the spiritual world beyond this planet earth.

Q.—[By Inquirer,] Can you explain what makes the uneasiness of animals in a vicinity where a death is about to occur? Or, especially, why dogs—as it is said—howl and whine before a house or in the locality where a person

is about to pass away?

A.—I should perhaps give a double explanation to such a question. First, I believe that animals, especially the canine animals, are strongly endowed with mediumistic qualities; that they are not only clairvoyant, beholding scenes and forms which the eye of man cannot perceive, but also clairaudient, detecting sounds which the ear of a mortal cannot hear. They have a keen vision, are strongly endowed with a magnetic force which brings them into sympathy with the invisible powers of the uniis about to pass away? sympathy with the invisible powers of the universe, and, consequently, a dog, in the vicinity of one who is approaching the physical change

and the intelligence of the animal race. As man begins to study, to understand his own limitations and imperfections, and to acquire knowledge concerning himself, he may perhaps come also to learn more of animal life, its pos-

sibilities and its powers.

And also, it seems to me, Mr. Chairman, this strange thing may be accounted for when we consider how keen is the scent of an animal.

Any magnetic force passing from a human being communicating itself to the ground which he treads, or to any object which he has possessed, may be distinctly recognized by an animal who is called in the same direction; and so a dog will scent out his master who has gone abroad because of that same magnetic emana-tion, and will seek lost articles because they hold within themselves something of these emanations which belong to their possessor, and which the animal will distinctly discern. At the period of dissolution the magnetic emanations go forth rapidly from the physical body; the vibrations are constant; and an animal passing in the vicinity of the house where such a change is taking place more freely scents. these emanations and recognizes their source and power, although he cannot intelligently and power, although he cannot intelligently convey to you his understanding, and so he may do his best to express himself in whining, howling, or giving some other disturbing sound. We know, friends, that earth itself contains many deep studies to engage our thought. Animal life, the vegetable kingdom, the human department of existence, all contain vast stores of knowledge which future generations may explore and seek to understand for their own explore and seek to understand for their own

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

Report of Public Séance held Feb. 17th, 1888-Continued from last issue. George Thompson.

come from what they term the spirit-world should call it the bright and beautiful Sum mer-Land, for all things are so beautiful Sum-mer and sometimes, as I have come to earth, I have heard them say: "I wonder where George is; and if he is able to make himself known in the same way they talk about spirits coming to earth." I will say that George hears your words, so be careful, mortals, how lightly you

speak of us.

My home was in Dedham, and I often feel, as I walk the streets, and even take strolls out one way and another, how little do mortals know we are walking close beside them! I work hard and speak loud, but still they go hurrying to and fro, as if this life was all. I have had but very few privileges of coming into communication with mortals since I passed out, and I felt that if I did n't make an effort I

out, and lielt that it lidd ht make an effort I should never be able to give my name. It is George Thompson. I am satisfied with the home I have, and I find that by the life you live here, you are building your home in the spirit every day; so take care and build well, if you do n't want it to tumble down.

Alexander Bailey.

Alexander Bailey.

I hardly know whether I had better say anything or not; if I do, I've got to acknowledge some things, but I don't want to. Walter says, "Yes; you'll be happier." You may put me down from East Hampton, Conn. I went out of this life, as they call it, pretty suddenly; it seemed to be in a moment I went up; but I don't know anything about coming down, I have been restless ever since I passed into the spirit-life, and they tell me if I will only acknowledge one thing, I shall lose that restlessness and be happy. God knows I want to be rid of it.

I used to say, when in the mortal, it was all a — I won't put the adjective there—foolish piece of business—and that if brother had n't been an old Spiritualist he would n't have died. You may know that's a pretty good bar for me to get over, to say this. It has been a good while since I went out, and I have been restless because I felt I must acknowledge I was ignorant and foolish. I could n't be happy. I feel rant and foolish. I could n't be happy. I feel a little better now. I could n't be happy until I made some acknowledgment. I know East Hampton folks will say that they would n't suppose Alexander Bailey would do that. And he would n't if he had been in the old form. You understand I am a little selfish in the matter, because I want to be happier.

Oh! Mary as sure as there is an angel in

Oh! Mary, as sure as there is an angel in heaven, Walter tells me you have forgiven me, and looked over all my foolish ignorance. If you think a thing it had better not be have found it so since I threw off the old mortal. I have found that others have said the same thing. They spoke lightly. It was n't lightly that I spoke, but harshly, and pretty

I was one of that kind, Mr. Chairman, that thought I knew it all, and that others were the foolish people. Now I see differently; and what I did here I would n't have been the one

What I did here I would he have been the one to acknowledge.

Father and mother and Walter are here. Say to Mary that Jason is on the other side of me, trying to help me a little by rendering good for evil. Lawton is here. They ask me to say that in time they think they may be able to speak for themselves, but they wanted me to make this acknowledgment first, thinking it would be a benefit to me. Oh! I suffered as I made the attempt to enter the earth again, Alexander Bailey.

Harry Powers.

I will try and not say anything out of the way, but I must defend myself. My home was in Nashua, N. H. I went out suddenly, near Worcester—I think they call it Oakdale—some

way by the cars.

I want to say that materialization is true I want to say that materialization is true, and there is some fraud. Now I guess I'll fix it right; if I don't you can help me a little. They said I materialized into a form more than once. But there was a little too much mortal there I I said to a friend, not long ago, through an instrument, that I never materialized to her in a full form, never. I don't like it. Perhaps I'm a little exolted, but I'm agoing to defend myself, if I can. I never materialized defend myself, if I can. I never materialized into a full form; and I want the friend that I am speaking about to know I did not.

I can materialize into a full form if they will

I can materialize into a full form if they will give me the right conditions. But if they mix things up, they do n't mix worth a cent, no more than oil and water can.

Mother is with me, and I wish the relatives, of which I have some in Nashua, some in Worcester, and one in New York City, to know I have n't called any names to make any

Eliza Hartshern.

I come from Shirley, Mass. My name is Eliza Hartahorn, and I am very glad to see the young man defend himself, for it was my sister they were deceiving, and I'll stand up and say before the angels of heaven, we can materialize, but it is n't all materialization that seems to be. 'I am sorry to say it be. I am sorry to say it.

Oh! mortals, you may cover up your deeds from mortals, but from the angels never. There will be a day when you must meet us, and then these things will be spoken. We shall stand for our rights, because we are alive to-day, as

much and more so than you are in the flesh.

"I'have been saddened, poor darling one, because you feel you stand alone and because many clouds have been in your pathway; when

you have reached for roses you have grasped thorns, in your earlier days, and to-day you feel almost without a friend.

feel almost without a friend.

Oh! Bister Tunie, we do not leave you, we come often. In the stilly hours of the night we place our hands gently upon your forehead with this thought: "Blessed angels keep your vigils, watch over the loved one here." I thank the Father that he has given us power to visit the loved ones. I know when I passed out they said I was dead. How cruel is the word death! it brings sadness and sorrow to the aching heart, and if only called the beginning of life it would bring so much comfort and happiness to those who are left. Only a veil that comes between, only one step and you are with us.

The children are taught to know the way to the earth, and never to forget the loved ones

The children are taught to know the way to the earth, and never to forget the loved ones here, and how wise the provision that there should be dear ones appointed to care for the little ones transplanted into heaven. Sister is part of the time in Boston, part in connecting towns, for she feels often that she has no home or abiding place; but, sister, when

the loneliness is thrown upon you, and you feel saddened, look a little higher to mother, father and sister.

Isaac Roupe.

I would like to have you, Mr. Chairman, say that I am from South Boston. I would like to say a few words, for I know the paper has been scanned many times. A feeling has also come from Angle, wondering why I do n't manifest at the Banner of Light Circle. I have been here often but didn't get power enough to here often, but didn't get power enough to make myself known. To-day, seemingly, the

avenues are open.

I would like the dear ones at home to sit down quietly by themselves as often as they can, and see if we can't give some little manifesta-tions to let them know of a power that comes from beyond the mortal life. I have seen them sometimes sitting by the table, and I think they have received some proof that we were there. My dear one I have met; we are dwell-

there. My dear one I have met; we are dwelling in one family.

Lyman is here, dear wife, and Hattie, also Margaret and Sarah; and as I turn to the other side Lucian says: "I am here also"; he has a square in his hand, saying that Alonzo will understand what the square means. He usually had one when in the mortal. Say to Alonzo—as he tells me he will not be able to send a letter to-day—that he do n't leave him, but he often walks by his side, the same as Charlie and Arthur. The reason why we do n't make ourselves known is not because of any loss of love we have for you. Now remember, also, to speak of me to Mr. Russell's folks. Isaac Roupe.

Henry Tudor.

I come from St. Joseph, Mich. I have been trying, I guess, nigh on to a dozen years, but I can't just reckon up your time, to get into communication with somebody. I have a nephew, George Gleason. I have been around him, but didn't make out to speak, and my son Henry also says he has spoken a few times, but not much business was done. much business was done.

I am feeling quite reconciled now as I come to earth, but at first rather a rebellious feeling would come over me. Old associations draw me to earth, making me feel that a part belongs to me here, for many of them were very pleasant to me. At first I felt the bonds that bound me were broken, but when I came to look about, it wan't so bad after all, for the bonds did n't amount to much of anything. I feel I have been outgrowing those old ideas I held when here. I used to think there was but one way of getting into heaven; you couldn't get in the back door, nor climb up a ladder. I find now that one way is to just open the door ourself while you remain here; if you do not, it takes you longer to get it open so you can come into communication with your friends.

Just please say it is Henry Tudor; and Henry Tudor, my son, who lost his life on the plains from thirst, is with me.

Ella Clark.

I am Ella Clark, from Landaff, N. H. Mother is here, and father feels very lonely when he thinks I am gone, and Frankie too. Mother thinks I am gone, and Frankle too. Mother went away, as near as we can reckon, hardly one year ago. But I was a little child, and so was Frankle, when we left our home. Father often says, as he sits weaving the strands in the basket: "If Julia Ann was here, my happiness would be complete." But, oh! father, you don't know how near mother is to you. Speak to Uncle Henry, he has allowed me to talk to to Uncle Henry: he has allowed me to talk to him several times, and I feel much happier for just saying a few words; so I said to Uncle Henry: "I will send a little letter to father, and say that mother is with him too, and in a little while we'll all be together, where there is no parting."

Charles Hayward.

You may place me in Attleboro, Mass. would like to send a few words there. I have but one channel I can speak through, and thank the Great Giver of all good, that that channel has been opened. I will say: Charlie, the thing is progressing in a business way, and only a day or two before it will be settled.

Just a little while since (I would give you, perhaps, two or three hours, at the longest,) the lady tried to come into communica-tion with a male spirit—you will understand what I refer to—so he says to me, thinking it would be better that he did n't direct a letter to you to-day: "I am glad in my soul that it is a truth, a truth beyond all doubts, that we live and have the power given us of coming into communication with you in the mortal, that we enjoy coming to you as much as you can a visit from us."

Charlie, go on; the darling child, Helen, stands beside me. I would not have spoken today, only a little blindly in business, and I think, as the lady comes into communication with the gentleman, things will be adjusted. Then please to give my name as Charles Hayward.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Feb. 21.—William Cutts; Sarah Hodgman; Sarah Gould; Eustis Jackson; Ellen Clark Sherman; Flossie Smith; Frank Butman; George Wiley; Clara Barton; Leona E. Dexter Chandler; Martha Hodges Kittredge; Henry Ingalls; Clara Weich Holland; William Emerson.

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

March 1.—Busan E. Marsh; Nancy Houghton; Harry Crummet; Harrison Fuller; Capt. Isaac Hamilton; Abbie Emerson Goodsie; Mahala Whitney; Silas Ryerson; Samuel Holt; Robert Alexander; Polly Jordan; Joseph Lane; Frank Downes; Kirk Smith; Annie Newell Peck.

Verifications of Spirit-Messages. REBECCA BARTLETT.

In the BANNER OF LIGHT of Jan. 14th, 1888, we printed a spirit message received through Mr. Fletcher's mediumship, Dec. 22d, from MRS. REBECCA BARTLETT, late of Plymouth, Mass. A few days ago her daughter, Miss P. S. Bartlett, called at this office and informed us that she had read the message and found it correct, except in one particular : the middle letter-W .- in her name was left out; but with that exception it was very gratifying and satisfactory, FRANCES ROSIER.

In THE BANNER of Feb. 18th I saw the message

from MRS. FRANCES ROSIER, of Rochester, Michigan. Myself and wife became acquainted with her about the year 1857, and were much pleased to see the message from her, and as being very characteristic of her-her daughter, Mrs. Celestia Mann, being our Yours, C. S. Bemis. neighbor. Rochester, Mich., Feb. 18th, 1888.

MRS. H. H. SMILEY.

In a copy of the BANNER OF LIGHT of March 3d, 1883, I read a communication purporting to come from Spirit Mrs. H. H. Smiley, of Piqua, O. The communication was correct in every particular. Her husband, Dr. H. H. Smiley, is still living in this place. I waited for others who had read the communication to acknowledge the same, but have not seen any

acknowledgment.

I think it due the medium, Miss Sheihamer, to make this statement, if it is late. Dr. H. H. Smiley corroborated every statement made in the communication to the writer of these lines.

I have resolved never to let such a thing pass unnoticed again,

May God and the angel world protect and care for your public medium, is the wish of the writer.

Most respectfully, Mrs. Chas. Stewart.

Piqua, Miama Co., Ohio, March 6th, 1888.

The Rebiewer.

WHAT I SAW AT CLASSADAGA LAKE. A Review of the Sephert Commissioners' Report. By A. B. Richmond. Boston: Colby & Rich, 1888. pp. 244. 12mo, muslin. Price, \$1,25. We announced last week that the abovenamed sterling work had created such a profound impression on the reading public that the first edition had already been exhausted, and that a second edition was now on the counters of the Banner of Light Bookstore. Wherever this book has gone among thinking men, it has called out words of commendation by and through the practical value of its contents and the peculiarly attractive manner adopted in its pages in treating the matter in hand.

In addition to what we have already published in commendation of this remarkable work, we are in receipt (from other periodicals) of several reviews in the same direction, excerpts from which we shall transfer to our columns as occasion offers: Being content the present week with giving the subjoined extracts from a lengthy review by Hudson Tur-TLE, in the Religio-Philosophical Journal of Chicago:

" A.B. Richmond is one of the most able lawyers in the State of Pennsylvania, and especially has he achieved fame in criminal cases. He has thus been trained by long practice to distinguish the essential points of evidence, and to weigh the motives which actuate men in their relations with each other. His style is that of a lawyer pleading his cause, eminently interesting, lucid, convincing, but diffuse, personal, and aggressive. He was induced to visit the Spiritual Camp-Meeting at Cassadaga by curiosity, expecting to find a set of deluded fanatics. He was 'surprised at the class of visitors '-' judges of our courts, doctors, lawyers, and learned men, in every condition in life. His skepticism was baffled by the manifestations he received, and he inadvertently, or rather fortunately, published an account of what he saw. The reporters so misstated his position that he was induced to go over the whole ground at length, making his narrative a virtual reply to the Seybert Commission. This course seems to have been taken through the influence of a communication received from Seybert through independent slate-writing, as

'Dear Sir: Do all you can to combat the error into which my Commissioners have fallen. They were unworthy and unfaithful.'

The Report of the Commission is written in a style unworthy of the subject discussed, and disgraceful to the authors. Mr. Richmond seizes on this most available point, and destroys by ridicule the position ridicule has attained, quoting in full the acting Chairman's account of his efforts to become a medium Well does Mr. Richmond ask: 'Are you not ashamed of the foregoing pages copied verbatim from your Report?' and continues: 'When we take into con-sideration the munificence of the gift of Henry Seybert, and the high character of the institution to which it was given, can any one for a moment suppose that the donor intended that a portion of his money should be expended in employing a troop of comedians to enact a comic opera before the public, or exhibit a harlequin or pantaloon for the amusement of sc offers and the thoughtless? According to his own words, the | JAMES EPPS & CO., Homœopathic Chemists, acting Chairman, Horace Howard Furness, sat for six months with 'Caffray's magnetized paper' on his head, holding the slates in his hand, expecting to become a medium I and yet he received no communica-

It would be a libel on Mr. Furness to believe this story he tells on himself, for he is not a fool. He concludes it with a receipt from Punch for 'Gooseberry Fool,' which he applies to Spiritualists in their vain

'Carefully skin your gooseberries, extract the seeds and wash the pulp in three waters for six hours each. Having done this with the gooseberries, the Fool is perfect.' This might be written:

Take a college professor, put a sheet of Caffray's magnetic paper on his head and a state in his hand, sit him in the dark, and after six months your fool will be perfect.'

Mr. Richmond takes the Bible and searches its pages for evidence of Spiritualism. His task is easy, for on every page he finds brilliant gems, and gathering all forether he hurls the mass of the Commission. The biblical evidence ought to awaken the interest of all Christians, for from their standpoint it is incontro vertible. The Report is unusually prolix on what is termed 'the Slade Zöllner Investigation.' This portion is the work of Prof. Geo. S. Fullerton, who by interviewing Zöllner's friends came to the conclusion that he was entirely untrust worthy.

In reply, the 'Open Letter' of C. C. Massey is introduced, which completely covers the ground and demolishes every statement of Prof. Fullerton, showing him to be unreliable, to use the softest term to cover the reckless perversion of facts and their adroit misinterpretation.

The personal reminiscence of the introduction of Spiritualism before the American Association for the Advancement of Science, is intensely interesting. It was in 1854, and Mr. Richmond had at that meeting become a member. An announcement of a spiritual meeting was laid on the President's table, which he read because unaware of its contents, and apologized for so doing. The learned members smiled, as though they had been invited to a Punch and Judy show.

At length Robert Hare arose, and in a dignified manner requested permission to say a few words, as a com mittee had just retired and there was nothing before the house. Of course his request was granted. The dignified and noble-looking old man paused a moment as he looked over the assembly-many of whom had received their scientific education from his booksthen said: 'Mr. President, as a body of learned and scientific men, met together to consider all natural phenomena, would it not be more becoming for us to investigate a subject before we condemn and deride it?' He then briefly gave an account of his experi ments and the marvelous results he had received.

At the reception given at the residence of Jeff. Davis that evening to the Association, the scientists 'shook their sage heads, and I heard them frequently remark "the old doctor is becoming crazy on that subject." Poor old man, how I pitied him; and yet the next day when I heard him most eloquently and learnedly dis cuss one of the abstruse scientific questions before the Association, and observed with what profound attention he was listened to, and saw how clearly he de monstrated his views on the matter under discussion. I thought I had never before seen such brilliant and intellectual symptoms of mental aberration, and after all the dreaded disease of insanity was not so terrible a calamity as I had supposed.'

In these memories of early days of the cause the author is delightful.

After rapidly glancing at the facts furnished by rap pings, slate-writing, etc., the author reaches his conclusions. He says: 'Let the alleged facts of Spiritualism once be fully established, and the dark cloud of infidelity now overshadowing the earth would be dis sipated as the mist of the morning vanishes before the light of the sun. It would open heaven to the sight of the skeptic, and teach him the paths that lead to its infinite happiness.' . . .

Mr. Richmond has written a most complete and ex haustive review, leaving not a single shred of the evi dence or the conclusions produced in the Report."

> [From our Dumb Animals, Boston.] He Telephoned Her.

My father owns a very fine spaniel dog. Her name is Curley. She generally stays at my father's office. The other day I was at home, sick, and telephoned to the office to know if Curley was there, and one of the men said she was. I asked him to hold her up to the telephone, and whistled. She pricked up her ears and turned her head and acted as though she knew my voice. I told her I wanted her to come home. The man put her on the floor and opened the door, and without his saying a word she started at once and came to the house. she started at once and came to the house.

EDWARD E, FLAGG.

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Banner of Pight.

BOSTON, SATURDAY, MARCH 17, 1888.

Spiritualistic Meetings in Boston. Banner of Light Circle-Boom, No. 9 Beavorth Street.—Séances are beld every Tuesday and Friday atternoon at 30 clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Obsirman.

Boston Spiritual Temple, Berkeley Hall.—Loctures by able speakers Sundays at 10% A. M. and 7% P. M. Richard Holmes, President: C. F. Ricckwood, Secretary, Mrs. Mary F. Lovering, Corresponding Secretary.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Borkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellon, President; Mrs. Mary F. Lovering,

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street. near Tremont. All seats free. Every one invited. Benj, P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 F.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2% P.M. and Wednesday evenings at 7%. Beats free.

Ings at 74. Seats free.

Spiritualistic Phenomenn Association, Ladies'
Aid Parlors, 1031 Washington Street.—Sunday
meetings at 2½ and 7½ P.M. Social meetings Thursdays at
7½ P.M. J. H. Lewis, President: Dr. U. K. Mayo,
Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Easex Street.—Bundays, at 10%... M., 2% and 7% P. M. Eben Cobb, Conductor. Engle Hall, 616 Washington Street, corner of Easex.—Bundays, at 2% and 7% P.M.; also Wednesdays at 8 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1021 Washington Street.—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Torrey. Secretary. Private scance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7 %.

The Independent Club. 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music. Mishawum Hall, City Square, Charlestown hatriet.—Sundays, attornoon and evening. W. A. Hale,

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President: 'urs. M. A. Dodge, Secretary.

Cambridge port.—Meetings held each Sunday evening at 7% o'clock at St. George's Hail, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall_Boston Spiritual Temple .-Last Sunday the morning exercises opened with music by Miss Maudie G. Banks, followed by congregational singing, remarks by the President, and a vocal selection by Mrs. Lovering, as a tribute to the memory of Mr. W. A. Dunklee. Mrs. Colby-Luther, under the inspiration of her guides, spoke upon "The Origin of Nobility and Aristocracy." The lecture was a radical presentation of truths of vital laterest to mankind in the present age. Reference was made to the government of Great Britain as having been originally established by the most aggressive classes, nothing less than banditti, who, lawless themselves, undertook and succeeded in making laws for others, and compelled them to bow to their imperious will. The principle they acted upon exists and is acted upon today, though under a softer and more pleasing name. The relations of capital and labor were considered at some length, and it was said that the situation of the American people today in regard to them has called into active service Washington and Jefferson and millions of other spirits, to do what they can to stay the growth of what might culminate in an evil that no power could control, and to assist in an amicable adjustment of human rights and wrongs. Singing by the congregation closed a service that throughout had been of deep interest to all present.

**Evening--* After the singing of a song, "At Rest," by Mr. Charles W. Buillvan, remarks by the President, and a vocal duet, "Whispering Hope," by Mrs. Lizzle C. Clapp and Miss M. R. Pierce, which elicted well-merited applause, the guide of Mrs. Luther very ably and eloquently spoke upon "The Duty of Spiritualist to Meet the Impending Revolution." Mr. Charles W. Buillvan sang the closing hym.

Mrs. A. H. Colby-Luther will occupy the platform next Bunday morning and evening, at 10:30 and 7:30.

Mary F. Lovering, Cor. Sec'y. Last Sunday the morning exercises opened with music by Miss Maudie G. Banks, followed by congrega-

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, held its regular meeting on the afternoon and evening of March 6th. After the business meeting Mrs. H. W. Cushman gave personal tests of spirit presence. At 6 o'clock supper was served to over fity. In the evening the President, Mrs. C. N. Mellon, presided, Master Wille Boyce opened the exercises with a plano solo. Mrs. Ida Whitlock read one of Jacob Edson's essays entitled "The New Theology." Song by Mrs. Hattle C. Mason. Inspirational address by Mrs. A. H. Colby-Luther, which was very able and well received. Mr. Eben Cobb paid a well deserved tribute to the life and memory of Mr. W. A. Dunklee, feelingly alluding to his faithful labors and remarking that we emulate his worthy example. He still lived in the hearts of the people, and those who knew him best loved him the most. His dear companion should be remembered in her hour of sorrow and bereavement, and needed sympathy extended to her by all. The audience joined in the hymn "Nearer, My God, to Thee," Mrs. Ida Whitlock, under control, made a brief address, Mr. Whitlock following with suitable remarks. Capt. Richard Holmes closed the meeting with an address in which he alluded to the departed in a very feeling manner. After singing the audience dispersed.

The next regular meeting, at which supper will be served at 6 o'clock, will be held on the afternoon and evening of March 20th. A cordial invitation is extended to all Spritualists and friends of the cause to tended to all Spritualists and friends of the cause to tended to all Spritualists and friends of the cause to tended to hold in part on Friday eventual to all Spritualists and friends of the cause to which twas decided to hold in part on Friday eventual twas decided to hold in part on Friday eventual twas decided to hold in part on Friday eventual transfer to the special propersion and the process of the peoples with an address in which he alluded to the departed in a constitution of the opening by many than a decided to hold in part on Friday even the Boston Spiritual Temple Society at Berkeley Hall. held its regular meeting on the afternoon and evening

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dispersed.

The next regular meeting, at which supper will be served at 6 o'clock, will be held on the afternoon and evening of March 20th. A cordial invitation is extended to all Spritualists and friends of the cause to be present.

MARY F. LOVERING, Sec'y.

81 White street, East Boston.

First Spiritual Temple, corner Newbury and Exeter Streets .- Mrs. Kate R. Stiles's guides gave a pleasant discourse last Sunday at the Temple. They quoted the words from scripture, "Come, let us reason together," not as a text, but as indicating the drift of their remarks, and proceeded to speak of Spiritualism as not being the thing it was estimated to be in the popular mind—nor what many believers in its phenomena thought it—but something far more, for it covered all science and all life, being more than a creed, a religion, or even a philosophy. Within its its phenomena thought it—but something far more, for it covered all science and all life, being more than a creed, a religion, or even a philosophy. Within its folds it embraced all these, and the whole of truth and life here and hereafter. No true science or religion could conflict with it, for it dealt with the absolute facts of man's existence, and the province of its believers was to make clear these facts, so that the su perstitions and dogmas of the past might be expunged. All forms of manifestation were valuable, the physical as well as the mental, but it was a fact not to be lost sight of that "spiritual things must be spiritually discerned," and the phenomena were but the stepping-stones to the spiritual truth that lay behind.

Next Sunday Mr. John Wetherbee will relate some of his experiences in materialization, which will doubtless be very interesting to many who have not been as favored as he with opportunities to investigate this great phase of spiritual phenomena.

Services will be held as usual at 2:45 P. M. There will also be the regular Wednesday evening sociable at 7:30 o'clock. All are cordially invited.

On Easter Sunday we shall lnaugurate our Temple Fraternity School for the young. A cordial invitation is extended to all who are interested to bring their own or others' children; and it ishoped we shall have the sympathy and assistance of those who desire the education and development of the little ones in advanced an intual thought.

education and development of the little ones in ac vanced spiritual thought. W. H. R.

The Independent Club .- Considering the fearful storm, there was a goodly attendance at the Rooms on Monday evening, 12th inst. Mr. William Falls on Monday evening, 12th inst. Mr. William Falls presided, and after a few remarks introduced Dr. Paxson, of Philadelphia, who proceeded to deliver an eloquent and scholarly address on "The Independent Club and Its Principles," which was listened to with marked interest and attention. He particularly enunciated the idea of individual sovereignty, and the necessity for a better understanding of spiritual laws. Miss Gracle Scales sang a sweet little ballad in her charming way. Miss Amy Peters recited the "Salior's Story" with true dramatic ability. By general request Mr. Fletcher recited several selections from the "Poems of Progress," and after social converse the seasion was brought to a close.

On Thursday evening the regular business meeting will be held.—Next Monday night will be a "musical evening."

Eagle Hall, 616 Washington Street.-The meet

ing at this place on Sunday last was largely attended

and deeply interesting. and deeply interesting.

The afternoon exercises were opened with a short address by Mrs. Mina Olmstead, under control of her guides. She was followed by Mrs. M. A. Chandler, Mrs. M. W. Leslie, and Dr. M. V. Thomas, all of whom made interesting remarks. Clear tests were given through the mediumahip of Mrs. Chandler, Mrs. Leslie, Dr. Thomas and Mr. McKenzie; psychometric readings by Mrs. Neilie S. Thomas, and factal readings by Miss Oulien, which were pronounced correct.

In the evening Dr. P. O. Drisko delivered an excellent address, embodying many original ideas. His remarks were listened to with unusual attention. He was followed by appropriate remarks and recognized

remarks were listened to with unusual attention. He was followed by appropriate remarks and recognized tests by Mrs. M. W. Leslie; excellent tests, spirit descriptions and psychometric readings were given by Mrs. Nellie 8. Thomas, and a few clear tests by Mr. McKenzie.

ings, resitations and music was presented in connection with the usual marches, calisthenies, etc.—all under the direction of our efficient Conductor, Benjamin P. Weaver. The names of those who participated in the exercises were: Recliations, Grace Beales, Lottie Glies, Jassie Henner, Allie Cummings, Badie Peters, Miss Gertle Coffin, Rebecca Axe.

The address of the day was delivered by Mrs. J. F. Dillingham, whose labors in our behalf in the past and to-day are highly appreciated.

Mr. W. A. Dunklee, who recently passed to spiritilie, was for a long time connected with our Lyceum, and one of its bestofficers. A man of moral integrity and noble character, his presence in the form will be greatly missed by the Spiritualists of this city.

All should attend the great Anniversary meetings.

F. B. Woodbury, Sec'y.

Mishawum Hall, City Square, Charlestown District .- The Echo Spiritualists' meeting was held at this hall on Sunday last. The afternoon session at this hall on Sunday last. The alternoon session comprised singing, an address by the Chairman, tests and spirit-descriptions by Miss Nettie M. Holt, Mrs. J. E. Davis, and Mrs. Shackley. Evening session: the hall was filled with earnest listeners to the lecture by Miss Emma I reland; tests were given by Miss Nettie M. Holt, also by Mrs. Shackley; meeting closed by singing.

W. A. HALE, Chairman.

Washington, D. C.

To the Editor of the Banner of Light : We are moving onward and upward with a steady pace, not equal to Boston or San Francisco, where they do things on a grand scale, but still doing well with our conditions.

with our conditions.

We have just closed a successful month with G. H. Brooks, a Western man, who is destined to make his influence felt on the world of skeptics. With the way wide open for a career in the church, he yleided to the demand of the angel-world, and has dedicated himself to the work of propagating the facts and truths of Spiritualism.

Coming among us as a stranger, he gradually won upon our people, so that at the close of his last lecture they endorsed him in a series of well-worded resolutions expressing confidence in his ability, thanks for his services in inaugurating anew the Lyceum work, for which he is eminently adapted, and an invitation to come again.

At the sociable on Tuesday night he was surprised with a beautiful ring, given him in token of our appreciation of his Lyceum work.

We have Thursday evening sociables—sometimes fact-meetings, at others "pionics"—the net proceeds of which go to the Lyceum work.

We have and few outside mediums of note the present season. Mrs. Lease (603 4th street, N. W.) is doing a good work. Miss Simmons, one of our choir, has joined Mrs. L. in her Friday nights, and will widen her field.

The spirit of inquiry and investigation is manifest, thus showing an increasing interest and growth. Numerous private circles, occasional and regular, are being held by outsiders with now and then an outcropping of manifestations in unusual places.

A recent issue of The Star contains an account of a peculiar experience of a Catholic priest in this city, to wit:

Two spirit children called at his door, knocked, were admitted stared that the fether was duing de-

peculiar experience of a Catholic priest in this city, to wit:

Two spirit children called at his door, knocked, were admitted, stated that the father was dying, described the place and begged him to go and see the father. The father was found and received the last rites of the church. Inquiry evolved that these same children had been dead three years; and the Priest was puzzled.

There is also a Lutheran preacher here, who, I am told, has the return of his first wife, who comes to communicate with and look after her own children. He suppresses the truth, on the plea that his "people are not ready."

He suppresses the truth, on the plea that his "people are not ready."

Mrs. Glading opened her third month under favorable conditions, being greeted with a full house in sympathy, which resulted in a good lecture, numerous tests and great satisfaction. The Society is preparing for a more perfect organization under a regular charter. I long for the time when Washington will have a strong society, a good hall with all the needed appointments, and become as a great city set upon a mountain for the light of the whole country.

HENRY STEINBERG.

Another correspondent writes us as follows regarding the entertainment mentioned above, whereat a ring was presented to Mr. Brooks:

ring was presented to Mr. Brooks:

"On Tuesday evening, February 28th, an entertainment was given at the G. A. R. Hall by the local Spiritualists for the benefit of the Children's Lyceum which was founded by our speaker for February, Mr. G. H. Brooks. The exercises consisted of music and recitations, at the close of which Mr. Brooks was presented with a handsome seal ring, as a slight token of the esteem in which he is held here. The presentation was made by the Guardian of the Lyceum. At ten o'clock a lunch was served, and the young people enjoyed dancing until midnight. The financial aspect was very gratifying and the proceeds will go into the Lyceum treasury."

After the services, the Association chose its committees to prepare for the Anniversary celebration, which it was decided to hold in part on Friday evening, the 30th, when a supper and other exercises will be combined; to be followed on Sunday, April 1st, with an appropriate recognition of the event, connected with the regular services, to be supplied on that day by Mrs. Lizzie 8. Manchester of West Randolph, Vt.—Next Sunday the platform will be occupied by Mrs. E. Clarke Kimbali, inspirational and platform test medium, of Lawrence, Mass.—E. P. H.

Baltimore, Md.-The Third Spiritualist Society of Baltimore have held regular meetings for upward of satumore have held regular meetings for upward of five years. Our principal meetium, Mrs. Minnie Brown, who gave us her services the last three years, having left to make her home in Philadelphia, where she is now working with love and earnesteess for our glorious cause, her place is filled by Mr. Samuel Wheeler, of Philadelphia, who, though not much known outside of his own city, is destined to make his mark in the lecture-field. He is very logical, has a pleasing address, and is an earnest worker. He has been identified with the spiritual movement in Philadelphia many years. He organized the Temple Association of that city, and is still its President. He has been with us during the month of February, and given great satisfaction. He will speak in the city of Washington the month of April, and has calls for other cities. He is winning his way on the merit of earnest love for the cause, and truthfulness which characterizes all his efforts. Our Society tender him sincere thanks for the great good he has done in our midst, and invoke blessings upon him and our cause.

Miss Maggie Gaul, our faiented test medium, is giving grand evidence of the nearness of our departed friends. She holds public circles in our hall once a week, and the large audiences prove that she is loved and appreciated.

Mrs. A. M. Glading is with us every Friday this month, after which she will lecture in Pittsburgh and other cities.

Lowell, Mass.—A correspondent writes: "At the five years. Our principal medium, Mrs. Minnie Brown,

Lowell, Mass .- A correspondent writes: " At the annual meeting of the First Spiritualist Society, held Monday evening, March 5th, the following officers Monday evening, March 5th, the following officers were elected: Moderator, M. H. Fletcher; Clerk, Benjamin S. Freeman; Treasurer, Amos Green; Assessors, John D. Dow and Miss Mary E. Hyde; Prudential Committee, James Coffin, Mrs. Sarab J. Freeman and Mrs. Hattle Fosdick. Interest in marked degree was manifested to continue the meetings that are now being carried on in G. A. R. Hall. Mrs. E. Clark Kimball, of Lawrence, occupied our platform March 11th, and an audience composed of some of the most intelligent class of our citizens listened to her wonderful tests both afternoon and evening. Most of most intelligent class of our citizens listened to her wonderful tests both afternoon and evening. Most of the tests were recognized, and as she came here a stranger to us all, these proofs were the better appreciated by many.—Next Bunday Miss M. T. Shelhamer will occupy our platform.—March 25th Mrs. Manchester will be with us again. The morning Times of this city has noticed us quite favorably."

Los Angeles, Cal.-A correspondent writes Spiritualism in this place has made great advance of late, through the activity of those who having long known its truth have labored to make it known to others. Meetings are held in Odd Fellows Hall, Miss Susie Johnson being the regular speaker, having been employed as such about three months. Previous to this engagement she spoke in private houses and wherever an opportunity was given for her to enlighten the people. Her course has from the first been self-sacrificing, earnest and faithful."

Providence, R. I .- Mary E. A. Whitney writes: Mr. J. Wm. Fletcher gave two fine and interesting

Cleveland (O.) Notes.

To the Editor of the Hanner of Light: Mrs. F. O. Hyzer of Ravenna, O., (lately of Baltimore, Md.,) the distinguished inspirational speaker,

Mis. F. O. Hyzer of Ravenna, O., (lately of Baltimore, Md.,) the distinguished inspirational speaker, who has been delivering a course of lectures in this city under the anspices of the Lyceum, was recently asked whether she would take a question for her lecture from the audience and treat is in a poem. On saying the was willing, if the inspiration came that way to do so, although she had never attempted it before, a committee of skeptics was chosen from the audience and presented the following subject: "Of all the Religious Faiths on this Earth, which is the True One?" In speaking of this improvisation, the Cloveland Platin-Dealer said: "Mrs. Hyzer treated the subject in poetic verse, in the most easy and graceful manner, without a single trip or hesitation of a word, in an address of one hour and ten minutes, at times rising to the very sublime." It was a poem that will never be forgotten by those present, and regarded as a wonderful test of spiritual inspiration.

Helen Stuart Richings.—This accomplished clocutionist, lecturer and psychometrist, addressed the largest audience of the season at G. A. R. Hall, Sunday, March 4th, to the edification and pleasure of all. Her address on "Spiritualism and its Uses," was replete with pungent truths, and should serve to arouse Spiritualists from the apathy they relapse into when convinced of the truth of phenomenal Spiritualism. Her readings were faulitiess as elocutionary efforts; her spirit tests were nearly all recognized, but her psychometrizings of different articles sent up to her wore not considered equal to her usual standard, owing to the misunderstanding of those who sent them up. Mrs. Richings has placed the Cleveland Children's Progressive Lyceum under great obligations to her, for the very kind and gratuitous services rendered it by this talented lady and medium.

Anniversary Exercises.—The Spiritualists of Cleveland and violuity intend celebrating the birthday of Modern Spiritualism, by a two days' meeting (Saturday, March 3th, tale the subject to all wh

time.
Hoping that the forthcoming Anniversary will be celebrated wherever a score of Spiritualists can be assembled, and that the cause may be honored by its general observance, is the wish of Yours truly,

Thos. Lees.

Haverhill, Mass .- Music Hall .- Miss M. T. Shelhamer spoke for the First Spiritualist Society of this city, Sunday, March 11th, before large and appre-

this city, Sunday, March 11th, before large and appreciative audiences.

At the afternoon service Miss Shelhamer took as her subject: "The Ethics of Spiritualism." The speaker contended that Spiritualism was grounded upon and largely aliled to its phenomena as set forth at the present day; also that it entered into every department of the life and life-work of humanity. The full hour was devoted to a thorough analysis of Spiritualism and its mission to humanity.

The evening service was devoted to answering questions—which was done in a manner that secured the closest attention of the whole audience. Among the questions answered were the following:

1. The Christ-principle in Spiritualism, and the Christ-principle in theology—what the difference?

2. Charity for the erring 3. Would not a commonsense, practical, every-day religion, that would enter into the home and work-shop, be a step in advance of the religious formalities of the church—and why?

4. Was Jesus a great medium? and were his teachings in harmony with the Spiritual Philosophy? 5. [Personal] "Please state if my husband is happy in the society of his three children and friends who passed on before him? and does he recognize his family here on earth?"

A partial report of the answers would not do the speaker justice: suffice it to say: Hear Miss Shelha-

on earth?"
A partial report of the answers would not do the speaker justice; suffice it to say: Hear Miss Sheihamer whenever you can.
Next Sunday, the 18th, Dr. H. B. Storer of Boston will occupy the same platform.
The Fortleth Anniversary of Modern Spiritualism will be appropriately observed by the First Spiritualist Society, in conjunction with the Ladies' Aid, on the 30th.

W. W. CURRIER.

Newburyport, Mass .- Mrs. S. Dick lectured and gave tests last Sunday.—Joseph D. Stiles, the noted test medium, comes next Sunday.—A party went from this city to Amesbury on Sunday to hear Mrs. Lake.—Dean Clarke has been engaged to deliver the Anniversary address, and we expect a mental treat.—The Ladies' Aid Society has disbanded, and the money and property has been divided. A Society which promised much has thus become a thing of the past.—The new Society which is to be known as the "Newburyport First Spiritualist Independent Club," has already held a preliminary meeting. It is to be an incorporated body, and will number among its members nearly all the prominent local workers in the cause. test medium, comes next Sunday.——A party went

Norwich, Conn .- Mrs. J. A. Chapman, Secretary, writes: "Mr. and Mrs. J. T. Lillie have completed their engagement with our Society for this season.

The fine, intelligent audiences which have greeted them show in part the esteem the people hold for the eloquent ministrations of the guides of Mrs. Lillie, and the soul-inspiring music rendered by Mr. Lillie. The two remaining Sundays of March Mr. J. Frank Baxter will occupy our platform.

Salem. Mass .- W. H. H. Thyng, Corresponding Secretary, writes: "Joseph D. Stiles lectured and gave tests for our Society Sunday, March 11th, afternoon and evening; over fifty names were given, of which all were recognized but three.—Next Sunday we are to have our anniversary, under direction of Miss Amanda Balley."

Saratoga, N. Y .- The Eagle of the 10th inst. announced as the Spiritualist speaker, in the Court of Appeals Room, next day, Mrs. Nellie J. T. Brigham: J. Clegg Wright was to speak in the same place March 13th, 14th and 15th.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue,—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7% P.M. Admission free, Columbia Hall, 878 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2M and 7% P.M. Medlums and speakers always present. Frank W. Jones, Conductor.

Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P. M., in Magregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2% r.m. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 5 P.M. Mediums and speakers, welcome. Test Medium and Conductor, Prof. G.

Soul Communion Meetings every Tuesday at 3 P. M. charp, at Mrs. Morrell's, 230 West 38th street. Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

Dr. Abbie E. Cutter, the noted medical lecturer, intends giving an address on physiology soon, to ladies only, at Adelphi Hall, under direction of her spirit guide, Dr. J. C. Warren: "All women desirous of learning how to properly take care of their physical systems, and those," she says, "whom God has placed under their care," should attend. But our informant omits to say at what date the lecture will take place.

RECEPTION TO MISS FIELD.—Villa Montezuma was the scene on Tuesday evening of a brilliant reception to the distinguished authoress, Miss Kate Field, which was largely attended by representatives of the wealth, beauty and culture of San Diego. The beautiful mansion was, as usual on such occasions, profusely decorated with rare exotics, and brilliantly illuminated throughout, displaying to the utmost advantage the Oriental magnificence of its decorations. The early part of the evening was spent tions. The early part of the evening was spent in social conversation, and the viewing of the In social conversation, and the viewing of the exquisite miniature palace; and shortly before ten the company gathered in the music-room, which was lighted with colored candles, where the gifted musician and host, Mr. Jesse Shepard, entertained them with a number of selections, both vocal and instrumental, which were rendered in his usual unapproachable style, exhibiting his phenomenal gifts in all their marvelous power.—The Coronado, San Diego, Feb. 18th, 1888.

[HYDRAULICS EXTRAORDINARY.]—"Talk about filtering," said a Dalias man the other day when enjoying our pure artesian water. "Just drink a pint of Dalias water, stand in the sun for five minutes, and the water will come out of your pores beautifully filtered, while your stomach becomes converted into a sand bag."—The Colonel.

The Funereal Month of March. An observant metropolitan barber says that he can tell one's physical condition by the state

of the hair i

The Bible tells us that with his hair gone
Samson lost his strength. The Romans considered baldness a serious affliction, and Julius
Cosar was never quite satisfied with himself

because his poli was bare.

The face, however, is the open book, and one can readily trace in its various expressions, lines, changes and complexion the state of the avatem.

The eye that is unusually bright and yet has a pallid brightness, the face upon whose cheeks nature paints a rose of singular beauty and flush, more marked in contrast with the alabaster appearance of the forehead and nose and lower part of the face, is one of those whom the skilled physician will tell you will some day dread the funereal month of March, because it is then that consumption reaps its richest harvest. Consumption, they tell us, is caused by this, that and the other thing, by microbes in the air, by micro-organisms in the blood, by deficient nutrition, by a thousand and one things; but, whatever the cause, decay begins with a cough, and the remedy that will effectually stop the cause of that cough cures the disease of the lungs.

ally stop the cause of that cough cures the disease of the lungs.

That is all there is of it.

The cough is an evidence of a wasting. To stop it effectually a remedy must be used that will search out the cause, remove that, and then heal the lungs and do away with the cough. This is the power, special to itself, possessed alone by Warner's Log Cabin Cough and Consumption remedy. This is no new-fangled notion of narcotics and poisons, but an old-fashioned preparation of balsams, roots and herbs, such as was used by our ancestors many years ago, the formula of which has been secured exclusively by the present manufacturers at great trouble and expense. It is not a mere cold-dryer. It is a system-searcher and upbuilder, and a consumption-expellant. Where others fail it wins, because it gets at the constitutional cause and removes it from the system.

J. W. Hensaw of Greensboro, Pa., on Jan. 15th, 1888, reported that "he had derived more real benefit for the length of time, from Warner's Log Cabin Cough and Cousumption remedy than he had for years from the best State physicians."

If you have a cough, night-sweats, "positive assurance in your own mind that you—ah! you

If you have a cough, night-sweats, "positive assurance in your own mind that you—oh! you have no consumption," and yet lose flesh, appetite, courage, as your lungs waste away, you may know that soon the funereal month of March will claim you, unless promptly and faithfully you use the article named. If other remedies have failed, try this one thoroughly. If others are offered, insist the more on trying this unequalled preparation.

this unequalled preparation.

Some persons are prone to consumption and they should never allow the disease to become seated.

Programme of the Grand Union Celebration of the Fortieth Anniversary of Modern Spiritualism at Tremont Temple, March 31st, and Paine Hall, April 1st, 1888,

Under the Auspices of the First Spiritualist Ladies' Aid Society and Children's Progressive Lyceum No. 1.

Saturday Morning, March 31st .- Plano Solo, Prof. Willis Milligan; Invocation, Mrs. Sarah A. Byrnes; Address, Benjamin P. Weaver, Conductor of Lyceum Address, Benjamin P. Weaver, Conductor of Lyceum; Reading, Miss Amy Peters; Violin Solo, Master Carlton James; Recitation, Miss Hattie Dodge; Song, Eva Blanche Morrison; Dialogue, Annie Hazeltine, Fred Stevens and Mark Abrams; Song, Jessie Judkins; Recitation, Flossie Butler; Song, Annie Barlow; Reading, Louise Irvine; Piano Solo, Bertie Newton; Song, Grace Scales; Grand Test Séance, Mr. Edgar W. Emerson.—Apollo Quartette; Reading by Miss Lucette Webster; Anniversary Address and Song by J. Frank Baxter; Test Séance, J. Frank Baxter; Reading, Miss Nettle Morris; Apollo Quartette.

Baxter; Reading, miss retails movins; applied tette.

Saturday Evening.—Apollo Quartette; Address, Mrs. Sarah A. Byrnes; Reading, Miss Maria Falls; Apollo Quartette; Reading, Miss Lucette Webster; Test Séauce, Mr. Edgar W. Emerson; Apollo Quartette; Test Séauce, Mr. Joseph D. Stiles.

PAINE HALL.

Sunday Morning, April 1st.—Grand Anniversary
Session of the Children's Progressive Lyceum: Readings, Recitations, Addresses, Vocal and Instrumental
Music.

Afternoon.—Musical Selections, Mrs. Whittemore
and daughter; Address, Dr. H. B. Storer; Reading
by Miss Lucette Websier; Test Séance, Mr. Joseph
D. Stiles.

Evening.—Addresses. Evening.—Addresses by Dr. H. B. Storer, Jacob

Rivering.—Addresses by Dr. H. B. Stofer, Jacob Réson, Thomas Dowling, Dr. A. H. Richardson, Mrs. Barah A. Byrnes, and a host of others; Test Séance, Joseph D. Stiles; Readings by Miss Lucette Webster; Music by Mrs. Whittemore and daughter, and others. F. B. WOODBURY, Secretary Committee. Anniversary Exercises in Cleveland,

O., March 31st and April 1st. The Fortieth Anniversary of the Advent of Modern Spiritualism will be celebrated by the Spiritualists of Cleveland and neighboring towns by a two days' meeting in Memorial (G. A. B.) Hall, 170 Superior street, Cleveland, Saturday and Sunday, March 31st and

April 18t.

Speakers, Mr. J. Clegg Wright, Mrs. Carrie E.S.
Twing, and others.
Friends in and out of the city will meet with a warm N. B.-Refreshments a few feet from the hall at Come and help us make a good and profitable time.
R. CARLETON, Chairman of Committee.

Anniversary in Chicago. The Young People's Progressive Society will cele rate the Fortieth Anniversary of the advent of Mod ern Spiritualism on Thursday evening, March 29th when a musical, literary entertainment, ball and sup per will be given in its new hall, Martine's Dancing Academy, corner Indiana Avenue and 22d street. Anniversary services will be held April ist, afternoon and evening. Several leading speakers are engaged

Anniversary services will be held April 1st, afternoon and evening. Several leading speakers are engaged for the occasion.

The proceeds from the entertainment will constitute a library fund for the benefit of Spiritualists and those investigating the phenomena and philosophy. The friends are kindly asked to aid us in making this Anniversary occasion a grand success, both financially and otherwise.

A. L. C.

A New Book:

Forty Years on the Spiritual Rostrum. A Sequel to " The Life-Line of the Lone One."

This book, of three hundred and twenty-four pages is now in press, and will be out and on the counters at the Banner of Light Bookstore about the 20th of March (of which due notice will be given), and the copies mailed to my friends who have so kindly sent netheir subscriptions—for which I return my thanks, and trust the book will be satisfactory to them. My address and home will, after this date, be in the

West, but duly advertised in the BANNER OF LIGHT. Copies of "Forty Years on the Spiritual Rostrum," and my other books, will be mailed as ordered at the BANNER OF LIGHT office in Boston, and also by me at any time on receipt of price, as before stated, \$1,10 for the above, or \$3,00 for my four books-two in paper and two in cloth-sent by mail, postage paid. Persons in the West may also pay me their subscriptions to the BANNER OF LIGHT, and the price of any book published by Colby & Rich, and receive the same by mail. WARREN CHASE.

Special Notice.

ro the Editor of the Banner of Light: Ever since last November our family physician has treated my wife for nervous prostration. He now urges her to give up entirely her profession in order to regain her usual health. Yours truly, Boston, Mass., March 10th, 1888.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Redford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and

Fraternity Booms, corner Bedford Avenue and South Second Street, Bervlessevery Sunday at 7% P.M. Children's Lycoum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

alo Livingston Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 80 clock.

Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. A. O. Henderson speaks and gives spirit tests overy Sunday evening at 80 clock.



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A REVIEW

Seybert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE.

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MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER, "COURT AND PRIFON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

VIEW FROM A LAWYRI'S STANDFOINT,"

"A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon, A. B., Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the Philosophy. As here made a fearless and vigorous defense of the reality of the Philosophy. As here made a fearless and vigorous defense of the reality of the Philosophy. As here made a fearless and vigorous defense of the reality of the Lake, but wont with a time belief that he should be able to solve the mystery and expose the fraud. If is experiences there convinced thin of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission: Chapter his "Open Letter to the Seybert Commission" that the so-called spirit manifestations do occur in many instances where frand is out of the question, he gallastly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and apprepriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission" than the s ican Association for the Advancement of Science, "with remarks made on that occasion by Professor Robert Hare, etc., etc., Chapter IX. consists of the "Report of the London Dialectical Society," made in 1809; Chapter X. gives Professor Crooke's testimony from his "Researches in the Phenomens of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XI., "Summary," and the Proscriptum, close the volume. "A Review of the Seybert Commissioners' Report "is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fall to bring out in bold relief the puerlieness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and fordible, its abundant wit and fine sarcasm, with here and there an exquisite touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all cembine to make this work a valuable addition to the advanced thought of the day.

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