VOL. LXIII.

COLBY & RICH. Publishers and Proprietors. BOSTON, SATURDAY, MARCH 24, 1888.

88,00 Per Annum, Postage Free.

NO. 2.

TABLE OF CONTENTS. FIRST PAGE. - Free Thought: Reasons for Organized Co-operation. Spiritual Phenomena: A Spirit Statement

Confirmed. BECOND PAGE, -Seance with C. H. Bridge. March Magazines. Postry: Unrest-Rest. Prof. Alfred R. Wallace on Evolution. Christian Missions in India. Light from the Pulpit. "Science on the Other Foot." The An-

THIRD PAGE.—Poetry: Death and the Emperor. Banner Correspondence: Letters from Massachusetts, Penn-sylvania, Florida, New York, Kentucky, and Vermont. Demise of a Noble Woman. Verifications of Spirit-Messages. Spiritualist Meetings, etc.

FOURTH PAGE. — Timely Thoughts after Forty Years. American Judaism. One "Trust" Not Yet Tried. Professors. B. Brittan. Our Massachusetts Dogs. Fortieth Anniversary of the Advent of Modern Spiritualism, etc. FIFTH PAGE.—Practical Advice. Over the Hills to the Westward. All Borts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE. - Message Department: Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. BEVENTH PAGE.—Tribute to the Workers: Reception to J. Frank Baxter: Hon. Warren Chase, New Publications. Mediums in Boston. Book and Miscellaneous Advertisements.

Eighth Page. - Spiritualist Meetings in Boston, New York and Elsewhere. Los Angeles, Cal. J. Frank Baxter in Milford. "Nasal Voices, Catarrh and False Teeth," etc.

Free Thought.

REASONS FOR ORGANIZED CO-OPERA-

To the Editor of the Banner of Light:

The inspirational discourse on "Harmony in Diversity," by W. J. Colville, printed in your issue for Jan. 7th, presents, as is usual with Mr. Colville's discourses, many valuable thoughts, felicitously expressed, and well worthy the attention of thoughtful Spiritualists. He has plainly shown the unwisdom of such schemes for general or national organization by Spiritualists as have frequently been proposed. Yet there is one aspect of the organization question which he has scarcely touched upon, and which should be seriously considered by all who desire the elevation and improvement of humanity through the prevalence of spiritual truth.

Let me premise that I wholly agree with Mr. Colville and his inspirers as to the undesirableness of organization among Spiritualists for the mere sake of organization; or for the purpose of securing uniformity of belief by the adoption of a creed, or for exercising the least constraint over the opinions or the liberty of action of individuals; or even for the purpose of presenting an united and imposing front to the enemies of spiritual truth, in order to seoure a greater respect for its claims. The only proper way to seek respectability for Spiritualism is to show that it embodies truths and prompts to actions that are worthy of respect. Nor should any form of organization be adopted which permits an individual or any limited number of individuals to think or act or legislate for others, in any way to interfere with personal liberty or responsibility. If Spiritualists cannot devise a mode of organized action which avoids all these evils and unworthy aims, then it is doubtless best that they should abstain from anything of the kind.

But it hardly needs be said that the only rational and justifiable object of cooperation is to promote certain useful and important ends which those who cooperate are agreed in regarding as desirable, and to accomplish which individual action is inadequate, or which can be better accomplished by the union of numbers. Of course, any participation in it should be entirely voluntary, and from individual conviction of its desirableness.

Organization is merely the common-sense method of facilitating cooperation. An unorganized body of people is but a mob, which can do little except destroy; or it is like a jelly fish, that can only absorb and float. A human body without organs would be a useless thing. A body of people who would accomplish any useful work must have its head to plan and direct, for every function it proposes to fulfill; and all these should work together for the common end. There should be no useless membersmere dead weight for others to carry. Persons should join it for what they can do-not for what they can get. This is organized coopera-

The proper use in such an organization of a statement of principles and objects - or a "creed," if any so please to term it—is not to set up a standard of belief for Spiritualists at large, to which all must assent or be regarded as heretics and excluded from sympathy; but, rather, it is simply to furnish a necessary basis of agreement on which the members of a particular society can cooperate; since they cannot be expected to work together intelligently, harmoniously and successfully unless they are agreed both as to the principles or truths they wish to advance and the methods by which it

shall be done. Mr. Colville refers in very complimentary terms to a statement drawn up by myself some years since—he says, "as a sort of creed for Spiritualists." He would have been more correct had he said it was suggested merely as a basis for local societies of such Spiritualists as wished to engage in ethical and spiritual culture and philanthropic work-for I did not presume to think I could propose a creed that would suit all Spiritualists in their varied conditions of growth and enlightenment. He does me the credit to say that such suggestive "oreed-making" as I attempted "is innocent" -for which opinion I am duly grateful; but I could not justify myself in proposing anything of the kind that should be merely "innocent." I should wish it to be useful, helpful, conducive to important ends. Yet no creed should be made of cast-iron: it should be readily modifi-

prove on the statement of a few years since. And are there not useful and important ob-Spiritualists may and should combine their efforts in organized cooperation?

I am not sure that the spread of the mere knowledge or belief of spirit-return and intercourse requires combined action. It surely has thus far extended very rapidly throughout the civilized world, mainly through the force of invery nature of the case it may be expected that all who are prepared by internal growth avoided. to profit by this knowledge will be drawn to it by inward attraction. For it must be obvious to thoughtful observers, not only that its bitter and prejudiced opponents lack the spiritual development which would open their eyes to its truth and value, but that numbers who have been in a sense compelled to accept it by force of irresistible sensuous demonstrations, lack the spirituality of mind and heart which alone makes it an incentive to personal improvement and humane effort. Those who are thus brought by external demonstrations prematurely to an intellectual belief in spirit-return, are wont to manifest their interest chiefly in a perpetual craving for new and more wonderful phenomena, or in profitless inquiries and controversies about novel theories and strange doctrines, with little concern for either personal or humanitary emendation. I have nothing to urge, therefore, in favor of organized efforts for proselytism to a mere belief in spirit-intercourse -knowing that mere proselytes, without spiritual growth, like some we read of in old times, are apt to become "two-fold more the children of hades" than those who compass sea and land to gain them.

But an intelligent application of the truths of Spiritualism to the needs of humanity—to the improvement of individual character and the melioration of society-does call for earnest cooperation on the part of those who have been enlightened by these truths, and who have any desire for the welfare of their kind. The practical bearings of spiritual truth on life and on the customs and institutions of human society need to be studied and expounded by competent teachers; places of assembly, with the necessary conveniences and appliances of instruction, need to be provided for both adults and the young; the agency of the press needs to be employed for popular enlightenment; judicious sustain and protect approved instruments for difficulties, temptations, and often bitter hostilities which their work encounters.

Much can be and has been done, it is true, in terprise and devotion. But much more may be way, by the combined efforts of numbers who who can work in organic harmony for its accomplishment. Much, indeed, has been done, from Barbarism to Brotherhood. in some localities, by organized societies for maintaining public lectures in exposition of of the time; and if Spiritualists are incompewhat is vaguely termed Spiritualism, or the Spiritual Philosophy-which lectures, coming from various planes of thought or inspiration, are often incongruous if not flatly contradictory in their theories and affirmations, and serve only to be wilder the hearers and paralyze any action in the direction of moral culture or societary reform.

Of course those only who are sufficiently advanced in the knowledge of spiritual truth, and in interior spiritual growth, to have some clear convictions as to what is good and what is evil in human practice-what will elevate and what degrade human character-can be expected to engage in such constructive work. its hands to execute—in short, its special organ | Mere investigators or inquirers, who have reached no settled convictions on ethical and spiritual questions (which seems to be the condition of many who are known as Spiritualists), as well as merely selfish persons who seek chiefly their own gratification or entertainment in spirit-intercourse, and care little or nothing for personal improvement or the welfare of their race, cannot be looked to to enter upon cooperative effort for the purposes named.

But how can they whose minds have been at all illuminated by the heavenly wisdom; who have any realization of the heavy burdens under which humanity is groping and groaning in its ignorance and blindness-burdens which might be lifted or lightened by a practical acceptance of the truths involved in Spiritualism (such truths, for example, as Human Brotherhood, with all that it implies; the uplifting power of service for others; the nearness of angelic aid for those who seek it rightly, etc.)how can they who have at all apprehended these grand truths refrain from desiring to unite their efforts for the benefaction of their world? How can they be satisfied with the mere personal enjoyment of communion with spirit-friends or the witnessing of marvelous phenomena, or with listening to wordy expositions of "our beautiful philosophy" which end

only in words? But, as already stated, those who would work together must be of one mind, both as to the grand principles which underlie and guide their work, and the methods they will pursue. And to this end a clearly-defined platform is requisite-not in any sense as a limit to individual thought or action, but simply as marking out the common ground on which they pro-

demand. I think I could now decidedly im- | not incongruous with it; and they may desire | least of the body should not lead them into tempta- | much happiness to Fred and Gracie as its acto engage in other work not contemplated in it. No restriction should be placed upon such, nor ects for which intelligent and philanthropic should there be the least obstacle to withdrawals from membership in case any one experiences a change of opinion regarding any principle avowed or any mode of effort proposed. And the statement of principles and objects adopted should ever be open to amendment, whenever a higher perception of truth. or a clearer statement of it, or a wiser mode of dividual impulse and curiosity; and from the action, shall be discovered. In this way the limiting tendency of a "creed" may be wholly

For the above purpose it is plain that a platform or creed should express only truths of cardinal importance—such alone as are deemed essential to a true and worthy life and to working harmony in association. All mere theories or speculative opinions of no practical utility may be left out. Doubtless many different formulas, of more or less value, may be proposed and adopted by different societies; but it may be expected that in the long run the fittest will survive.

Mr. Colville portrays a sort of organization or society which he regards as natural, healthy, and wholly unobjectionable, in the following

words: "Certain persons meet, and feel attracted mutually; they enjoy and profit by one another's society; they are bappier when together than when apart; they feel themselves in a manner necessary to each other's happiness and welfare. A mutual interchange of ideas is profitable; they agree to form a harmonious band of spiritual communists, or at least cooperationists; in no way interfering with the work of others; in no sense objecting to individual independence and even solitary effort. They, feeling isolation to be foreign to their needs, cooperate so as to form, if possible, a natural spiritual household. They in this way when harmony prevails, unity, not uniformity, is certainly a source of strength."

This, surely, is very proper, and very desirable, so far as it goes. But it seems to contemplate only the pleasure, the happiness, the welfare, of the associated members. It mentions no philanthropic, humanitarian purpose-no design of working for the general good. It would thus appear to be purely selfish in its very refined and spiritual sort. But what the world needs, at the present juncture, is not associations of recluses, seeking merely their own enjoyment, physical or mental, or their own aid to the poor and unfortunate needs to be culture, ethical or spiritual; it needs combinaprovided, and measures need to be taken to tions of strong men and noble women who can not only provide means for the best ethical and inspirational teaching and for demonstrating to | spiritual culture of young and old, but can exinquirers the reality of spirit-existence, instead | tend the helping hand to the wretched victims of leaving all such to struggle alone with the of our present imperfect social and industrial systems, and lead the way to something better -who shrink not from grappling even with the giant problem of the true adjustment of Capital all these directions, by individual effort, en- and Labor, and seeking its solution on the basis of Brotherhood-in short, who are willing accomplished, and in a vastly more efficient to assume in the coming civilization the grand function which the Church of the past and pressee eye to eye as to what needs to be done, and ent has so signally failed to fulfill—that of spiritual guide to the masses on the advance

> Nothing less than this will meet the demands tent to the work, they must inevitably stand aside for those who will attempt and achieve it

If societies now existing, or those which may hereafter be formed, feel that this question of social and industrial reconstruction is too large and too difficult for them to practically grapple with at present, they can at least appoint special committees whose duty it shall be to consider and devise what may and should be done through their agency for the instruction of their own membership, and for popular enlightenment on the subject-what measures of relief to unfortunate sufferers under the present system are wise and within their powerand what steps may be practicable toward the attainment by their members, through cooperation, of more fraternal and spiritually helpful conditions of living. Here is a grand and noble field of work for the best and ablest minds. And, when it is desired, it will be found that ample helps for the study of these problems are at hand; yea, that treasures of inspiration from higher realms await our call. (For a proof of this, see a remarkable Inspirational Discourse through Mrs. Richmond, at Cassadaga Lake, in answer to the question "What Can we Do?" printed in the Banner of Light of Sept. 24th last.)

As to making a proper care and provision for worthy and useful mediums one of the objects of organized cooperation, the following plea was put forth in a recent inspirational address through Mrs. Lillie (printed in THE BANNER of Feb. 4th):

"Spiritualism should be so organized as to control its phenomena by holding mediums above the power of temptation; and spirit-manifestation will not be based upon the solid foundation that it should be until such time as you hold it so sacred that you will raise fellow-creatures and the redemption of the a fund and prepare a place for the carrying on of the work under holy and pure conditions. Your mediums who publicly represent Spiritualism should be cared for beyond 'the dollar limit,' as far as they individually are concerned. When that time arrives, the earnest, investigating public cap come to you as an organization or society, to recommend to them a medium for the particular phase they desire to witness, as they would come to you for a minister. . . . If the money that is thrown promisenously about to-day, a dollar at a time, so many times a week or month, in places that you have doubt concerning, was gathered in an organized way, and systematized, it would be enough to present the phenomena of Spiritualism to a skeptical world under conditions that could not be gainsaid. Such mediums, then, as valued the truth for its own sake and prized their high and holy gift, would willpose to work unitedly. Individuals may have legister the mestrees in a position to be cared for beliefs or convictions reaching far beyond the by an organized body that would see them protected,

tions of a pecuniary order.

It would seem that nothing further need be said to reasonable minds on this point. And in regard to cooperation for charitable or elecmosynary objects and for general social reconstruction, the same inspirational speaker, in a later discourse on "Charity" (see BANNER of Feb. 25th), urges that "As Spiritualists we are in need, first, of systemization or organization, with a view to establishing charities as a means of doing a work that must be carried out upon the love-principle, in order that jusourselves at least." And she proceeds to point out the need of providing charitable homes for worn-out mediums, and for those whose necessities make them dependent on the kindness and charity of others; and urges "the necessity, which the spirit-world has constantly pointed out, of a form or system of society that shall permit a growth into that oneness of interests that will make the entire race one large family.'

Such a system of society, of course, is that system wherein Brotherhood and mutual helpfulness shall prevail, in place of the antagonistic competition which characterizes the present selfish civilization. To introduce that better system, which will be" the kingdom of heaven" on earth, is no doubt the ultimate purpose of the grand spiritual movement of to-day. That few of the human race-few even of the most enlightened nations on earth, few, indeed, of those who call themselves Spiritualists-are as yet ready to enter upon and realize this higher form of social life, is no doubt true. But it is also true that they are becoming fitted for it in proportion as spiritual truth acquires power over them, or as they advance in true constitute a sphere or society of kindred minds, and spirituality. Their unfitness, then, is all the stronger reason why they should unite for the study of the principles of Brotherhood, that they may learn to apply them as rapidly and fully as practicable in the affairs of daily life.

It is thus apparent that not only the needs of the time, but the drift of the great current of progress, and the wishes and designs of the celestial intelligences who are guiding it, call for earnest cooperative effort, not merely to objects, although its selfishness may be of a proclaim the heavenly truths of the opening era, but to practically embody them, or at least approximate to their embodiment, in the customs and institutions of the new social state which is now evolving. The first steps in this work are necessarily educational. And it is none too soon to begin an earnest study of what is required of us, as individuals and as a peosal Brotherhood. A. E. NEWTON.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed; Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—Publishers B. of L.

A Spirit Statement Confirmed. to the Editor of the Banner of Light:

I had been disappointed at a séance at the Berry Sisters' in the failure of Alice to meet me, but I went there a week after, when not only Alice but Fred, Florence, Gracie and Flossie all came to me. Gracie came first, and alone, giving to Mr. Albro her full name, which I had never heard spoken there before; but so large and tall I could hardly believe her to be Gracie, until she had greeted me in her old loving way. "Oh! papa," she said, "we were so sorry aunty had to disappoint you before. You know we told you she was here, but she had spirit-work that called her away, and she had to go, and we were all so sorry.'

No one else came till Gracie was gone, but before I could return to my chair another followed me, with outstretched arms, and turning back, I met Florence, in form so like Gracie that I thought it was her come again. When I found it was Florence I mentioned this, whereupon she explained that, when "making up," as she called it, they sometimes took almost the same form that was out last. Alice also | be quite sure of; then, after another brief once told me substantially the same, and has often said, "You should not judge us by our forms."

After Florence, but somewhat later, came Fred, and he had been with me but a moment when Gracie also came out. Both Gracie and Fred have at times changed their height while with me, and while I have had an arm clasped about them. Fred's height once increased nearly a foot, and Gracie's diminished as much. She sometimes comes too large and too tall. and in several such instances has changed to a more natural size, and to a height that would indicate some fourteen or fifteen years of age. At one séance she came twice, each time too tall, and each time, while I had an arm about her, she changed to her usual height. The form in which she now usually comes is very slender-so slight as to almost preclude the possibility of its being human, her head proportionately small, but thickly covered with fine, soft hair, which falls loosely over her shoulders to her waist. The first thing she now said was, Florence told me, papa, that you thought I did n't seem like myself-that you was n't quite satisfied, so I have come again."

"You are more like yourself now, Gracie," I replied; "but I wish I could see you once just | earthly experiences so, clearly as to give any as you were when you ran to meet me as I was coming home."

The gratification I sought in this particular was promised to be given me sometime, and of them.

complishment will to me.

Fred held his form full five minutes. "I am not going to say good-bye, for I am coming again," he said as he began to sink at my feet. I held his hand till I could no longer retain it without stooping, when I let it go, and in an

instant he vanished. "You are not going yet, are you, Gracie?" I then said. "No, papa," she answered, "I am going to stay just as long as I can !" and, clinging to me still more closely, she told of some of the beauties of her spirit-home-of the birds, tice may be done upon the earthly plane, among , the flowers, the music; "but," she added, "you cannot realize how beautiful it is from any description I can give." She had before told me that when I come to that beautiful home she will run to meet me just as she used to here on

> If such is to be my heaven—a heaven of which I feel all too unworthy-I can well afford to let my good Orthodox friends enjoy theirs, and all their hope of getting to it. I am quite willing they should; and yet I would like to have them see the beauties of mine, and have them know, too, that the latch-string is always out; they can come in; but they must be willing to be led-willing to have it made known to them that spiritual ways are not mortal ways-that spirits are not governed by mortal laws; for, even as Jesus said, unless they become as little children they cannot enter in.

After Gracie had left me, but not till near the close of the séance, Alice came, from above and in front of the cabinet, as I have before described, this being the third time she had materialized in that way. After the first words of greeting she said: "I was very sorry, brother, that I had to disappoint you the last time you were here; but there was spirit-work that called me away, and when we have work to do every moment is precious. I was sorry to disappoint you, but I had to go. You are not feeling quite well to-day, brother?"

"It is only a headache," I said; "I am well

"Yes, I knew it was your head-I take it from you; you have been working too hard." "Perhaps so. I was up last night writing an account of some of my experiences here for the BANNER OF LIGHT; did you know that?"

"No, I did not; I am often with you, but not always. I wish you would read what you wrote -I would like to hear it. I wish you would read it aloud."

I did read aloud that night, when in my room alone, the greater part of what I had up to that time written regarding her manifestations, and the next time we met I asked if she had me. She and Gracie were together, both having materialized at the same time outside of the

"Yes, ob, yes," she answered; "and Gracie heard it, too. We did n't know before that our manifestations were so interesting. I had no idea that my coming from over the cabinet was so beautiful. I told Charlie (the medium's control) I would like to materialize and go out into the circle and see such a manifestation myself. I shall try to give you all the facts I can."

But-returning to the séance in which she asked me to read-as soon as I could I changed the subject of our conversation to her children's names. "The last time you were here, Alice," I said, "you gave me the names of your children who are with you in spirit-life; can you give me the names of any of the others now, and tell me where they are?'

After a moment's hesitation she said: "I can't find them all. You know, brother, I am not all Alice-I can't always remember things that have not been impressed upon my mind before materializing. (My father had before this told me the same at Mrs. Cowan's.) It is difficult to remember what has not been upon my mind. Sometimes I take what I tell you from your own mind-in part, at least-and of course I am influenced by the medium and her control, as well as, to some extent, by all who are in the circle. You must understand that I can't always remember."

Then, after a moment's reflection, she said: One of my daughters was named Alice; she was named for me"; and besides Alice she gave three other names, all of daughters, Frances being the only one of the three that I can pause, she said: "I wish I could find Alice. I thought I could, but it is all going from me." "You said you had a little one with you," I

suggested. "Yes, but he was only a babe a few weeks

old when he passed out." What she said in this connection seemed to me to be somewhat inconsistent with what 1 supposed to be the truth. Of course my faith in spirit-communication was somewhat shaken. I did not doubt that Alice was a spirit, but was she really my sister, as she claimed to be? Notwithstanding the many proofs she had before given me, and what she had now said about the difficulty of remembering—that she was not all Alice-I could not feel sure. Yet inquiries subsequently made by me substantiated in my own mind the correctness of statements made by her, that at the time of her making them I questioned the truth of, and reassured me of her personal identity.

The result of my inquiries has therefore given me still further proof that Alice is the sister she claims to be, while it also gives additional emphasis, as it were, to what both she and my father had before told me-that they cannot, when in their materialized forms, recall their very reliable information regarding them. It would seem that they simply do the best they? can, and that I ought not to expect too much

able, as increasing knowledge and growth may statements of this common platform, and yet cared for and supported in a way that the needs at the possibility of doing so seemed to give as The explanation, as given by Alice, seems a

very reasonable one, that she is not all Alice when in these strange forms—as strange to her, she once told me, as they are to me-and understanding this, it is rather a matter of wonder than of doubt that she has so clearly proved her identity, and that these last statements of hers were so nearly correct as I have found them to be. At all events, I have learned from her and my other spirit-friends that which enables me to truly say that unto me, though one of

the least, the "hidden way" has been revealed. And yet, to try to impress this upon some of the unbelieving ones would indeed be "like casting pearls before swine "-they would give only scoffs and sneers in return. Hereditary prejudices are hard to overcome, but facts are even more stubborn things, and unless I am myself a phantom, and all my life has been a dream, these which I have seen, and felt, and heard, are facts, and as facts they will forever stand.

Seance with C. H. Bridge. To the Editor of the Banner of Light

On the evening of March 13th I was present at a séance, Mr. C. H. Bridge of 46 Chandler street, Boston, being the medium, at Mr. Kinney's house, No. 130 Austin street, Cambridgeport. There were about twenty-five persons present. Mr. Kinney built the cabinet himself in one corner of the room. Mr. Bridge arrived about fifteen minutes of eight, never having been in the house before. Mr. Bridge sat in front of the cabinet under strict test conditions. In a bright light, hands of spirit-friends were seen, six and seven at a time; instruments inside of the cabinet were played; flowers were given to every person in the room, fresh with moisture; messages were written and signed-

every one fully recognized. After the above, Mr. Bridge sat behind the curtain of the cabinet, the light being extinguished. Forms appeared, two or three at a time, giving names and circumstances understood by those to whom they came. About fifteen forms appeared, so ethereal that all could see through them. Mr. Bridge took three or four of the company in the cabinet, and the phenomena took place and messages with full

names signed were written. As Mr. Bridge was an entire stranger to all present, it was an impossibility for there to have been any collusion, as he knew not who were going to be there.

The party had formed and expected Mr. Bridge at six o'clock, and as he did not come until late, it was thought doubtful about his getting such manifestations away from his own house; but he convinced many who were before skeptical that there is something to spiritual phenomena. Those in doubt of the fact of there being spiritual phenomena should have a séance with Mr. Bridge. I freely recommend him to all earnest investigators. E. T.

March Magazines.

THE AMERICAN MAGAZINE .- The month brings us an exceptionally fine issue of this magazine, every page of which will entertain or instruct its readers who appear to be constantly on the increase. The opening paper, "Michimackinack," by Charles Ellis is a descriptive sketch, fully illustrated, of Mackinac Island, a rock-walled piece of land in Lake Huron whereon, according to an ancient Indian legend of creation, the Great Spirit (Michi Manitou) placed Adam and Eve, the modern meaning of its Indian name being "the place of dancing spirits." Following this is an account of a venerable woman, "Minnicuccia," who for more than half a century has been a famous model for artists in Rome. Her personal character has been and is of the highest type. "Charity exhaled from her as naturally as does the odor from a flower.' She is kindness and goodness personified, occasion ally posing as a model where the type of gentle old age is needed. "At others," continues the writer, " she sits at her window, which looks out over the Cam pagna toward the blue of the Alban Mountains, folding her almost shapeless hands in her lap, in silent hope for the day of departure to a land and crown that await none more deservedly than her." We have ce to give the names only of a few of the remaining articles: "A Jam on the Me-quam-e-cum," Among Moravian Ghosts," "The Last Wampum Colnage,""An American Palace of Delight." "The Harmonite Community "-all finely illustrated. New York: The American Magazine Company.

THE VACCINATION INQUIRER informs its readers that the Bill presented by Mr. Picton for the repeal of the compulsory clauses of the Vaccination Acts is to receive its second reading March 27th, and that Mr. Bradlaugh intends to move for the appointment of a Royal Commission of Inquiry. A correspondent writes that a dearly-loved child, who had "never alled from his birth." was vaccinated Feb. 3d and died Feb 18th. "The cause of death was stated to be convulsions, but," continue the parents, " the doctor knows as well as we do that vaccination was the cause of the convulsions." To meet the rapidly growing and already large demand for information regarding the anti-vaccination movement, it is proposed to issue the Inquirer weekly instead of monthly as now. We trust the effort to do so will succeed. London: B. W Alien, 4 Ave Maria-lane.

THE ELECTRICAL ENGINEER. - " Ricetric Ballways for City Traffic" are editorially treated upon, followed by remarks upon "Disastrous Roomomy." resulting in a deterioration of the quality of telegraphic service; an "economy" that places important business in the hands of inexperienced young operators being deemed an expensive one, the disastrous feature of such a course showing itself chiefly in railroad service, three hundred and nine collisions having been traced to this cause, in 1887, against one hundred and twenty in 1885. New York: Elec. Pub. Co.

THE HOMILETIC REVIEW .- Seven subjects are dealt with in the "Review Section," among them "Harmful Books"; all not in harmony with the doctrines of the Church being, of course, classed as such; and" Was Adam the Pirst Man?" the conclusion of the writer being that he was the first that hore that name! From that point of view there have been a great many "first" men. "Higher! Higher!" is the subject of a sermon by Rev. Dr. Lyman Abbott. in which he claims continuous growth in spiritual attainment, and advocates a breaking away from old theologic moorings and an advance to higher planes. New York : Funk & Wagnails.

SIGNS OF THE TIMES, issued by Grant & Co., Boston, Mass., is filled with matter of interest to inquirers regarding Astro-Meteorology, Celestial Astrology, and kindred themes.

THE SIDEREAL MESSENGER contains its usual quan tity and variety of instructions for students of astronomical science. Northfield, Minn.: W. W. Payne.

Co-operation the Law of the New Civilization.

WHAT THE SOCIOLOGIC SOCIETY TRACHES.

That law governs everything in life.
That society is an organism, and, like all organisms, is subject to the law of growth.
That, inasmuch as the social organism is composed of individual units, and these units are forever changing—old ones dropping off and new and better ones taking their places—the growth of society is always toward a higher, finer and more complete expression of life.

The farther you journey and wander from the sweet, simple faith of your youth, The more you peer into the yone? And search for the root of all truth, No matter what secrets uncover Their velled, mystic brown in your quest, Or close on your astral sight hover, Still, still shall you walk with unrest.

If you seek for strange things you shall find them,
But the finding shall bring you to grief;
The dead look the portain behind them,
And he who breaks through is a thief.
The soul, with such ill-gotten plunder,
With its premature knowledge oppressed,
Shall grope in unsatisfied wonder
Alway by the shores of unrest.

Though bold hands lift up the thin curtain
That hides the unknown from our sight;
Though a shadowy faith becomes certain
Of the new life that follows death's night;
Though miracles past comprehending
Shall startle the heart in your breast,
Still, still will your thirst be unending,
And your soul will be sad with unrest.

And your soul will be sad with unrest.

There are truths too sublime and too holy
To grasp with a mortal mind's touch.
We are happier far to be lowly;
Content means not knowing too much.
Peace dwells not with hearts that are yearning
To fathom all labyrinths unguessed.
And the soul that is bent on wast learning
Shall find with its knowledge—unrest.
—Ella Whester Wilcox, in Lippincott's Magazine.

Written for the Banner of Light. REST.

BY R. SHEPARD LILLIE. [In reply to "Unrest," by Ella Wheeler Wilcox.]

Is rest, then, so wondrous a blessing That wisdom's pursuit we'll forego, Lest we find that unrest in possessing Which keeps us still wanting to know? And of so little value is truth That we then should give up the quest? Clinging still to the faith of our youth

For fear we shall walk with unrest? Are you sure that "the dead lock the portals," That "he who breaks through is a thief"? That such knowledge if found by us mortals The finding would bring us to grief?

Might not the same hand then, I wonder, That closed the door, open it wide? And we have no "ill-gotten plunder" In a view from the fair "other side"?

Would the eagle be "happier lowly". Content with not soaring too much? Or find the clear air of high heaven Too pure for his bright wings to touch? Would ocean still be the old ocean If no wave ever rippled its breast? Or hushed were its music and motion -Instead of its ceaseless Unrest?

There is joy beyond all comprehension-Contentment, in truth, must increase-In fulfilling the soul's high intention! There rolls the deep river of peace: There's rest comes of active endeavor By this are all earnest ones blest-It comes to the sluggard soul never; That always is sighing for rest!

Prof. Alfred R. Wallace on Evolution,

At Newcastle-on-Tyne, Sunday evening, Feb. 19th. The above-named eminent naturalist, author and Spiritualist, delivered a lecture on "Evolution," of which the following report gives a

fair summary: Prof. Wallace began by referring to the popular notion current when Darwin wrote the 'Origin of Species," that species were absolutely fixed, and that each was due to some mysterious and wholly unimaginable act of creof men, after prolonged study, rejected this idea of independent creation, told the world his reasons, and placed natural selection in the his reasons, and placed natural selection in the forefront of the important means that had molded, as it were, the animal and vegetable kingdoms into their present wondrous forms. Upon two simple well ascertained facts did the Darwinian conception rest, viz., the enormous multiplication in geometrical progression of all living things, and the individual variation of offspring from parents within the limits of ascertained species. One sparrow is not at all like another sparrow, one lizard not at all like another lizard, one plant not at all like another plant: when closely examined and compared. plant; when closely examined and compared, the amount of variation is enormous, and the variations extend not only to separate parts but to the general size and form. Careful measurements of common wood snails, of many lizards of an identical species, of common birds of the same species, age, apparent size, country, and caught at the same time, all showed great variability. In the birds, for instance, in such propriate particular as the learnth of the such important particulars as the length of the bill, the total length of the tail and the wing the variations amounted to fifteen and twenty per cent. of the average specimen. What was true of the reptile and bird kingdom was true of the mammalia. Soft internal parts too, the gall bladder, intestines, number and size of ribs, the arrangement of muscles, all varied in lifferent, but apparently identical, members of the same species.
In the vegetable kingdom the same varia-

bility in the same species existed. To give an idea of the extent of these variations, Mr. Wal ace mentioned that of a common description of bramble one eminent botanist instanced five species, and another forty-five, while of the familiar hawkweed one gave seven species, and another thirty-two. Everywhere it was the same; there was no fixity of type, but constant and enormous variation. Coming to the domestic plants and animals, the lecturer pointed out that whenever man wanted a particular plant or animal to vary in any particular way it invariably did so, while still retaining its other characteristics practically unchanged. He instanced the potato and the root tribe, all varying little in leaf and flower, but immensely in the tuber, giving us all the varieties of potatoes and turnips. We had the lettuce and the cabbage, varying greatly in the leaf, not so much in other respects. The same with fruits, flowers, animals, the wool of sheep, the milk udder of the cow, the varying breeds of dogs, horses and pigeons. Man, by artificially selecting those that varied in the right direction, and using them to perpetuate the species, brought out at last the apple from the wild crab, the peach from the wild almond, the racehorse, the peach from the wild almond, the racehorse, the carrier pigeon and the pointer. Having established the variety in species held to be fixed, Mr. Wallace proceeded to illustrate the enormous struggle for existence going on on every square inch of the earth's surface, and the changes in all species that this involved. Taking vegetation, he showed how one tree will supplant another—evict it, in fact, from the country, as the beech in Denmark is evicting the fir and the oak, for which latter Denmark was famous in the days of the Romans. In plants, too, the fight wages most fiercely, and plants, too, the fight wages most flercely, and only the fittest survive; only those best fitted, that is to say, to withstand the risks and dangers to which they are exposed, those best fitted in every way to the particular spot whereon they grow. As vegetation changes so do the insects change, and the balance sways

to and fro throughout nature. If one pair of partridges, laying eighteen eggs in the first year, lived for sixteen years, and all In the first year, lived for sixteen years, and all their progeny from the start carried the process on, at the end of sixteen years there would be twenty thousand million millions of partridges, sufficient, allowing each bird half a square foot, to cover the surface of the globe! The same rate of increase prevailed throughout the realm of Nature, and tremendously repressive powers were thus needed to keep the population of the globe within bounds. Tremendous powers did exist, for of the vast numbers born momentarily into the world, almost all died as powers did exist, for of the vast numbers born taking their places—the growth of society is always toward a higher, finer and more complete expression of life.

That all development is by differentiation, variation, and the introduction of new types and orders, and the introduction of new types and orders. That society has reached a stage in which the transition from a lower to a higher industrial system must occur, and that this transition involves danger to the occur, and that this transition involves danger to the occur, and that this transition involves danger to the occur, and that this transition involves danger to the occur, and that this transition from a lower to a higher industrial system must occur, and that this transition involves danger to the occur, and that this transition involves danger to the occur, and that this transition involves danger to the occur, and that this transition from a lower to a higher industrial system must of social forces to the countries, the swiftest, those who could stand cold or heat best, and so on. It was this natural selection, as it was called, which had given to all we saw in Nature the wonderful harmony between life and its surroundings. An alteration in climate, the introduction of a fresh animal from a neighboring country, will soon re
LITA Barney Sayles, Gen. Seo.,

Killingly, Ct.

portant organs, he was closely related to the higher apes; that in man to this day variations occurred in individual members which brought them nearer to the animals than we now were: that there were rudiments of organs and muscles in man of no use to us, but of prime service to animals wherein the same organs existed in full power. It was impossible to explain these on any other hypothesis than that man, so far as his physical structure was concerned, was of animal origin. Accepting the concep-tion that all the beautiful gradations of animal form around us had been produced by the operation, through countless ages, of natural laws, was it not improbable that the small gap between the higher ape and man was filled up in some totally different and unusual way? He held it as incontrovertible that man had an animal origin, so far as his bodily structure was concerned.

But man had a mind, a soul. Natural selec-tion could only act for the benefit of a creature for the time being, but there were faculties in man which must have been latent in him from the first, which could not be affected by this law. The mathematical faculty, as in Euclid and Newton; the musical faculty in a Beethoven and Mozart, the sense of ideal perfection, the realization of an immortal destiny, and kindred conceptions that had no relation to man's well-being here, were attributes that could not be created by laws known to us, and must have been latent in man from the beginning—all these told of something higher. The real man was the soul within, the spirit temporarily sojourning in the body, and this conception of the body man himself derived, would help us to understand a little of the purpose of the greation. derstand a little of the purpose of the creation we were permitted to see around us, something of the nature of the struggle by which man's mental and spiritual nature was perfected, something of the nature of evil—in short, Darwinism, rightly understood, and the spiritual conception of man's nature, were not antagonistic. Here we were but as seed, to blossom in

nistic. Here we were out as seed, to blossom in higher spheres beyond.

Such is a very imperfect sketch of the lecture from rough notes. Why is it written? Because if it is right that it should be given to hundreds of Tynesiders on a Sunday evening, it is right that outsiders should have the opportunity of hearing what it was all about. Mr. Wallace's reputation is known; his opinions upon any reputation is known; his opinions upon any matter are worthy a patient hearing, however much we may differ from his conclusions.—Durham (Eng.) Chronicle.

Christian Missions in India.

o the Editor of the Banner of Light: Proselyters, ancient and modern, are alike zealous and wide-planning in their work. In the lifetime of Jesus they compassed sea and land to make one convert. In our days they assail every continent, all nations, and the islands of the sea, with their schemes and forces. Jesus denounced the missionary Scribes and Pharisees as hypocrites. Modern missionaries are not unfrequently alluded to or described as "narrow-minded," "impertinent" and "mischievous" "intermeddlers," and that, too, not only by the more intelligent of the people among whom they work, but by disinterested observers of their own nation and kindred. But are they successful in their labors? Jesus declared that the proselyte of his day was twofold more a son of hell, than were his converters; whether better results, upon the whole, follow the labors of modern missionaries in India may be inferred from the following cutting

"The official statement as to the moral and material progress of India, which has recently been published, supplies a very interesting contribution to the controversy on the mission-ary question. It appears from these figures that while we effect a very marked moral deterioration in the natives by converting them to our creed, their natural standard of morality is so high that, however much we christianize them, we cannot succeed in making them altogether as bad as ourselves. The figures representing the proportions of criminality in the several classes are as follows: Europeans, 1 in 274; Eurasians, 1 in 509; Native Christians, 1 in 799; Mahometans, 1 in 856; Hindus, 1 in 1,361; and Buddhists, 1 in 3,787. The last item is a magnificent tribute to the exalted purity of Buddhism, but the statistics are instructive throughout, and enforce with resistless power the conclusion that, as a mere matter of social polity, we should do much better if we devoted our superfluous cash and zeal, for a generation or two, to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people who might reasonably send out missions to convert us."

As pertinent to the subject and confirmatory of the foregoing, are the opinions of Canon Isaac Taylor, expressed at the recent Church Congress in Wolverhampton, England. Having previously traveled in Africa and elsewhere, he declared that Mohammedanism was more effective than Christianity, in converting the people, and that its influences were not only moral, but were more certain and enduring for good, than were the labors of Christian missionaries.

Recent preferences by the American Congregational Board for preachers of damnation as missionaries to the heathen, in lieu of messengers of good tidings and salvation, tend to draw special attention to the hideous nature of the theology it would promulgate. Rev. Prof. T. T. Sawyer, D. D., in his recent published letter to the editor of The Independent, earnestly remonstrates with the Missionary Board, for professing to believe (it is the logical result of their theology,) that God creates and damns one Pagan soul every second of time; and designates such theology as bold blasphemy. But the Scribe of the Congregational Board, it is said, fears that the proclamation among the heathen of a more gracious gospel, may out the nerve of missions, and therefore prefers terrorizing messengers to act as missionaries. Yet the special text of Scripture, the great commission which Jesus is supposed to have given to his disciples (Mark xvi.: 5, 6) to go into all the world and preach the gospel, is now discredited by modern scholars as an interpolation, and is

sult in corresponding changes; emphasizing variations, that would, in prolonged series of years, give us fresh forms and new species. Answering the objection that there was no explanation of the beginning of important organs, such, for instance, as the eye, Mr. Wallace said this was appealing from our knowledge of human rights and libertles. "What security," once asked Bishop Butler, author of "The Analogy," "is there against the insanity of individuals?—the physician knows of none"—and then, after a pause—edge to our ignorance. They could deal with what happened thousands and millions of years ago. Darwin had pointed out some suggestive indications of changes as to how the mammary glands, for instance, had arisen.

Having demolished the idea of the fixity of species, Mr. Wallace proceeded, in conclusion, amid evidently an accession of interest, to deal with the "descent of man" question, contenting himself, however, with referring readers to Darwin's book on the subject, and with the recapitulation of what Darwin had striven to do in that book. He had shown, he said, that in man's bony structure, in his muscles and important organs, he was closely related to the higher apes: that in man to this day variations

people receive it gladly; yet the missionary Scribes and Doctors of Divinity see it not. Was it not Solomon who wrote (Proverbs xvii.: 24new version)-and what did he mean by it?-Wisdom is before the face of him who hath understanding; but the eyes of a fool are in the ends of the earth." A. E. G. Hyde Park.

LIGHT FROM THE PULPIT.

Rev. Mr. Gilbert, in a recent statement of a year's experience outside of Orthodoxy, in the Unitarian Church at Vineland, N. J., gives his reasons for leaving the Methodist pulpit, the chief of which was disbelief in the alleged infallibility of the Bible. He said that Orthodoxy demanded that the pulpit should speak out in favor of all the dogmas of the Church. He feels free from its shackles forever. He stated from his own knowledge that many an Orthodox minister would be ashamed to let his people, or even his family, know what he read and investigated outside of the rules prescribed. Mr. Gilbert joyfully confessed himself free from anxiety as to what he should believe in the future. A great change, he observed, is going on within the Church. Dr. Curry, one of the ablest theologians of the Methodist Church, who has been revising Clarke's Commentaries, said in the columns of the Christian Register that there are "ten thousand old wives' fables in the Bible," and the whole needed revision. The speaker said he had given up trying to reconcile the contradictions of the Bible. He now has the universe to draw from Poverty of thought is the worst form of poverty. He said his belief in immortality had grown. He did not pretend to know by what name the church organization of the future would be called, but he felt very sure that the face of the Liberal was turned in the right direction.

Rev. Mr. Malcolm recently delivered a discourse, which was pronounced by the press very interesting, in the Park Congregational Church, Brooklyn, N. Y., on "Spiritualism and Christianity, as related to the Other World," in the course of which he said that although this subject is handled with gloves by the clergy, yet it is so closely linked with our Christian plety that it appeals to the reason of all thinking people. It is no reason for saying that we will not believe a word of it because it is not yet thoroughly understood. The preacher thought that men and women should be classed in the category of little people who lift their eyes to heaven and say there is no truth in it because its precepts do not happen to meet their views.

After the body dies, the speaker believed the course, which was pronounced by the press

After the body dies, the speaker believed the spirit continued to live. He asserted that Christ even taught Spiritualism in saying that the spirits of the departed good came back to their loved ones, when the time was right to receive them. He further declared that the prophetic teachings of the Old Testament were forms of Spiritualism, and he read a number of passages from the Bible to substantiate it. And he recited evidences of the action of the spirits of the departed to be found in the histories of the lives of Swedenborg and John Wesley. Finally, he freely admitted that premonitions are the direct influence of the sympathies of spirits.

"Science on the Other Foot."

A Christian scientist, whose time was fully occupied in thinking about the unreality of disease, at two dollars per think, once treated a highly unappreciative man for chronic nervous affection of a very painful character. Under the glowing promises of a speedy recovery which the healer made, the man came every day to get his two dollars' worth of thought on the non-existence of his complaint, and all went well for several weeks. At the end of that time, the pain continuing with a cheerful assiduity that could not be disregarded, the patient grew restive and intimated that, al-though he had paid out forty dollars, there was not a cent's less pain than hefore. He also renot a cent's less pain than before. He also respectfully submitted that a clear statement of just about when the amelioration was expectjust about when the amelioration was expected would be highly satisfactory to him and his family, who were cramped by the daily depletion of their funds. Then the Christian scientist waxed worth and said: "Oh! you of little faith! know that you would already have been cured if you had believed me when I told you that your pain was not real. Pain and suffering do not exist; they are merely fantasms of the brain. There is no such thing as matter," continued he with so much emphasis that it rattled some silver dollars in his nocket. matter," continued he with so much emphasis that it rattled some silver dollars in his pocket, "none whatever; the only real thing is thought. All this is too subtle for your commonplace mind, and hence I can do nothing more for you; you had better go and fill your coarse, unappreciative system with drugs." Then a vision of forty dollars that had vanished and of pain that had vanished not came before the mind of that long-suffering man and he areas end of that long-suffering man, and he arose and he took the Christian scientist, and he smote him sore upon the head and back, so that when he was through, congestions, abrasions, contu-sions, incipient ecchymoses and epistaxis were sions, incipient ecchymoses and epistaxis were among the phenomena presented by his Christian countenance. "There is no real suffering," said the Unappreciative Man with withering scorn. "The bruises on your alleged head are entirely hypothetical; the choking I gave you was simply an idea of mine, and a good idea, too; the pain which you feel is merely an intellecting fantage and your need bleed. ly an intellectual fantasy, and your nose-bleed is only one of the ideal conceptions of the cerebral mass. Believe these things not to exist and they vanish. Good day, sir." And the patient departed.—The Medical Visitor.

THE ANNIVERSARY.

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

Rentucky, 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 through 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 inauguration.

ration.

Now is the time for screen 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. Hahr, President,
O. C. Stowell, Secretary,
MRS. I. B. MOURAGKEN,
MRS. I. B. MOURAGKEN,
ON TOUMANS,
L. BARNEY,

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.

gressive Lyceum No. 1.

Saturday Morning, March 31st.—Plano Solo, Prof. Willis Miligan; Invocation, Mrs. Sarab A. Byrnes; Address, Benjamin P. Weaver, Conductor of Lyceum; Reading, Miss Amy Peters; Violin Solo, Master Carlton James; Recitation, Miss Hattle 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; Plano Solo, Bertle 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; Reading, Miss Nettle Morris; Apollo Quartette.

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

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

Music.

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

D. Stiles.

Evening.—Addresses by Dr. H. B. Storer, Jacob Edson, Thomas Dowling, Dr. A. H. Richardson, Mrs. Sarah 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.

R. B. Woodbyrny, Security Communications of the St. R. B. Storer, Jacob Physics of the St. R. B. Storer, F. B. WOODBURY, Secretary Committee.

The Fortieth Anniversary of Modern Spiritualism:

Semi-Annual Meeting of The Mount Pleasant Park and Mississippi Valley Spiritualists' Associations.

By authority in me vested, I hereby call the regular semi-annual meeting of the Mississippi Valley Spiritualists' Association, to meet in Library Hall, Moline, Ill., March 30th, at 2 o'clock P. M., and to continue until Sunday evening, April 1st, 1888, to transact such business as may properly come before it: Also for such business sessions as may be deemed necessary of the Mount Pleasant Park Stock Company, the auxiliary organization in charge of the camp at Clinton, Ia., to hear such reports from committees, and attend to such other matters as pertain to the Camp Meeting season of 1888.

we expect other railroads will give us the same rate, but the main lines are all we can announce at this time. Now, friends of the giorious gospel of Spiritualism all over the Western States, get ready and come to Moline and bever a good time.

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

Anniversary in Connecticut. The Fortleth Anniversary of the Advent of Modern Spiritualism will be celebrated at Unity Hall, in Hartford, Friday and Saturday, March 30th and 31st. The friends of our cause are cordially invited, and no doubt 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 conddence 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. science 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.

The N. Y. and N. K. Raliroad will furnish a limited number of return tickets for one cent a mile for those who have paid full fare one way in going to attend the

convention.

[Signed.] President, G. W. Burnham, Willimantie, 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; Carrie Holey, do.; W. W. Woodruff, New Britain; Flavia, Thrail, Poquonock; Mrs. E. R. Davis, Putnam; Mrs. S. A. Chapman, Norwich; James Wilson, Bridgeport; Claudius Harvey. Rockylle. J. C. Robinson, Sec'y.

J. C. Robinson, Sec'y.

Grand Celebration of the Advent of Modern Spiritualism, afternoon and evening, March 25th, Paine Memorial Hall, Sunday

Under the auspices of the Spiritualistic Phenomena Association.
Rioquent speakers, noted mediums and excellent Speaking by Dr. H. B. Storer, Prof. W. F. Peck, and others.

others.

Mediums: Joseph D. Stiles, Mrs. M. C. Bagley and
Mrs. B. Clark Kimball.

Musio-vocalists: Mrs. Nickerson, Mrs. Nellie M.
Day and Miss Anna Benord Gomer; also a male

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

Anniversary Exercises in Cleveland. O., March 31st and April 1st.

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

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.

Abniversary in Chicago.

The Young People's Progressive Society will celebrate the Fortleth Anniversary of the advent of Modern Spiritualism on Thursday evening, March 20th, when a musical, literary entertainment, ball and supper will be given in its new hall, Martine's Danoing Academy, corner Indiana Avenue and 22d street.

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 phenoinena and philosophy. The friends are kindly asked to aid us in making this Anniversary occasion a grand success, both financially and otherwise.

DEATH AND THE EMPEROR. (Translated by Henry Greenbaum for the Oblcago Inter-Ocean,)*

The Emperor. (After tooking for some time at the picture in slient ontempiation speaks at it pleasantly): contemplation speaks at it pleasabily:
My friend, I greet you. I should dread thee,
Thee, whom mine eye has seen in hundred battles,
Who, sent by assassin's hands,
Considerately has fled my path.
How strange indeed my picture
In a courtier's brain is painted.
Thee should I fear whom
Daily submissively I think of,
For whom I ready stand, since my head,
Through weight of years, to silver turned.
'Tis long ago. Long since, I reach
From generations dead and gone, alone
Into this world which I regenerated,
And whose thanks my age make green—
Wouldst have me, Death, to-day? Behold,
Here I am.

Death.

Death. (Begins to move and motions negatively with his hands.)

The Emperor A further term is given me? When will you come?

Death (Speaks).

I had come. Ofttimes I have
Slowly moved around thy simple couch.
Then murmurs all around arose, and supplications
Thousand-voiced from out the air.
From the depths of earth-these took the hand
That was to grasp thee feebly down.
Thy people's love had prayed for thee—
My strength was gone—but when some day,
Wayworn, thou wouldst lie at rest.
And from me wilt ask for final peace—
Bo certain I with gentle breath
Thy lids will softly kiss. And thus I 'll end
In smiles thy life's great course.

The Emperor. Death (Speaks).

The Emperor. (Folding his hands)— I am a man who has his duty done. EDWARD RAAB, in Berlin Journal.

*Some two years since these lines regarding the now de-ceased Emperor of Germany were republished in several of the secular dailies: The language which the poet then placed in the mouth of the "Angel of Change" proved eminently prophetic of the peaceful manner in which that veteran ruler lapsed at last into the beyond.—ED. B. or L.

Banner Correspondence.

Massachusetts.

NEW BEDFORD .- George Y. Nickerson writes: "Mrs. C. B. Bliss held a séance at No. 70 Hillman street, on Sunday evening, March 4th. There were thirteen persons present. After about fifteen minutes the curtains of the cabinet parted, and before us stood our old friend and worker for the good cause, Mr. J. M. Roberts, editor of Mind and Matter; he was recognized by those who knew him. Other spiritfriends came, to the number of thirty or forty, and to the surprise of us all Mr. Joseph Edmund Gillett, of this city, who passed to spirit-life on March 1st. His funeral was on Sunday, March 4th, at one o'clock, and his remains were at the time at his former home. He took me by the hand, gave me his name, and said. 'Tell father that grandfather was the first one to meet me, and that grandfather passed to spirit-life about three weeks ago.' This proves that the veil between this and the future life is easily parted for those who desire to return and make their presence known."

BOSTON .- " Franklin " writes : " There is in every human being, even before death, a spirit which is neither the mind nor the body of that being, though inseparable in life from the body and mind. There is great need of a proper recognition of spirit here in mortal life. Till people know about spirit as a distinct conception, there is little use in attempting to teach them arts, morality, or the fundamental conceptions of social science, for the simple reason that without knowledge of spirit these other conceptions become vague and meaningless. Education of the mind, now so vigorously pursued in this country, and education of the senses, and bodily culture, now being generally introduced, can never, without education or development of the spiritual nature, produce good citizens, or human beings harmonized in their own nature and properly related to their surroundings and their fel low-beings. The Roman Church, though preaching much that I oppose, and denying much that I believe still has an idea of the needs of this spiritual culture which urges those in its communion much more seri ously and persistently than many other bodies of people to promote spiritual cultivation among the masses. Their methods of doing this I object to, yet there is much need of the cultivation of the spirit in a proper

FALL RIVER .- James M. Rogers writes: "There is one feature in the Monday's issue of some of the leading dailies that is to me objectionable from every point of view-the absorbing of so much space in printing Sunday sermons. A newspaper is for news-foreign and domestic-the details of business transactions, for advertisements and matter of like character. Men subscribe for or buy those papers for such information, and so much of the regular matter is crowded out as the length of the sermon requires. Who request this? Has a majority of the readers of any one of the great dailles desired this? I do not believe so. I think a majority is entitled to consideration. Through these channels the sensational utterances of men-often wanting in clear logic-are flung broadcast over the land.

Through them false opinions and distorted conceptions of the Delty and of the future of man are disseminated. There is too much, already, of the cheap sensational injected into daily life. One cause of crime is the lack of self-poise and the want of a firm-This comes, too, with a remarkably ill grace from the gentry who would stop the circulation of the same papers on Sunday. They preached the sermons on Sunday, they are reported on Sunday, yet one must not read legitimate matter on Sunday! The jewel of consistency is very bright at times! Now there are plenty of religious papers published each week, devoted to the propagation of their multitudinous creeds: let those who hunger for such mental and was known in his lifetime on earth as an earnesi food obtain it in such papers, they being its proper source of supply."

Pennsylvanta.

PITTSBURGH.-O. E. Meskimen writes: "This region has been favored with so much spiritual manna of late that we scarcely know ourselves. Succeeding Mrs. Helen Stuart-Richings came Mr. and Mrs. G. W. Kates-the latter a fine psychometrist and trance speaker, and the gentleman an able exponent of the harmonial philosophy. In addition to their Sunday work they give Monday and Friday afternoon receptions at our ball, that are well attended, and productive of much good in the fact that Mrs. Kates's guides give tests of spirit identity that are very positive and convincing. Following the arrival of the foregoing came Edgar W. Emerson, who kindly stopped over en route from Cincinnati to the bills of the old Granite State, to greet some acquaintances he had made in the past, and by request stayed over with us a week, during which time we were favored with two of his grand seances. Our little hall, which is pronounced a gem, and is exclusively ours, was taxed to its utmost capacity to hear this famed test medium. Thirty-five recognitions of spirits were made the first night, the details attending the descriptions being so satisfactory and minute as to carry conviction to many hard skeptics, and I have heard of a number of converts who date as such from hearing Mr. Emerson. I have been greatly edified by mingling with the audience, and hearing the confessions, one to another (ladies), such as, 'I feel more at home in these meetings than in our church,' and, 'I went to church this morning, but had my own way to-night, so came here.' Said one lady to me, 'You Spiritualists appear cheerful, and look on the bright side of life,' to which I readily assented assuring her there was no reason, human or divine why we should n't.

Truly we are progressing into the broad light of eternal liberty and freedom.

Mrs. Ada M. Glading is our speaker for April. The glorious BANNER OF LIGHT is eagerly obtained each Sunday morning from the young brother who has the copies in charge; long may it wave."

Florida.

JACKSONVILLE. - Mrs. F. A. Warner writes: We are here for a visit in the summer-land State-Florida; the climate is delightful. The tropic and

averages scenery is very beautiful. The lovely, long. gray Florida moss is here in great abundance. It grows in the tree-tops and hangs from the branches in graceful festoons, yards in length. In the twilight it presents rather a lonely, welrd appearance, silently winging to and fro with the breeze. Any one who would like a package of the moss for decorating may have it and welcome by sending me one-half dozen stamps to pay the postage."

New York.

NEW YORK CITY .- Mrs. M. U. Morrell writes: "The Boul Communion Meetings which have been held every week since the 27th of Beptember, are well attended, and seem destined to do a good work by way of devel oping mediumship. The quietude of thirty minutes tends to spiritually barmonize and concentrate the minds of the people and bring them in closer sympathy with the loved ones who have crossed the threshold and become the residents of the Summer-Land. One lady at her first attendance saw and described several spirits so clearly that they were recognized by friends. We supposed the lady to be an old medium, but to our astonishment found it was the first time she had known anything of mediumship.

Several others have seen spirits who had never be fore attended a spiritual meeting or known anything of Spiritualism.

One who commenced attending the meetings about six weeks since, and who had sat two or three times only with a well known medium, is now giving communications, and commencing to speak from the plat

A gentleman of prominence, well known all over the country, attended this week for the first time. He told the audience he had been an investigator of Spiritualism twenty-five years-attending circles, meetings and séances-but for the first time in his life he was conscious of the presence of a spirit. This gentleman has had circles at his own house, in Washington, D. C. So you see the work goes on, and the quiet, silent sitting at these weekly meetings brings just the conditions necessary for development; it opens the door between the mortal and the immortal spheres. It says to the immortal : 'We welcome you in our midst; let us cooperate—work hand in hand; in unity there is

Kentucky.

HARRODSBURG. - O. S. Poston writes: "Many years ago I had the pleasure of hearing lectures on Psychometry, by Dr. Joseph R. Buchanan, the discoverer of that capacity of the human mind. I have tested a number of psychometric readers within the past twenty years, but I have found none more satisfactory than Mrs. A. B. Severance. Her prescriptions for disease are purely hygienic, and based on the idea that the cure of disorders in the human body are made by the inherent vital powers properly husbanded and directed. In addition to all I have stated I can testify that she possesses a prophetic gift as regards future events of one's life I have seldom found in others. I have no acquaintance with her except as a correspondent availing myself of her spiritual gifts."

Vermont. SOUTH ROYALTON .- H. J. Severance writes We are doing all we can to scatter the seeds of progress and a knowledge of the new dispensation in this vicinity. The copies of the BANNER OF LIGHT received by us are sent off as silent but effective mis

sionaries, soon as read. They grow better every

Demise of a Noble Woman.

The death of Mrs. Anna Kingsford, M. D., of London, occurred Feb. 21st. She was for some time President of the London Theosophical Society, and more recently of the Hermetic Society. In a mention of her decease, "M. A. (Oxon)" says :

"She was a clear and polished writer; a persuasive and eloquent speaker. Outside of the occult, with which she cutefly concerned herself, herenergies were mostly directed against vivisaction, of which she had a horror. Others who knew her more closely will speak with more fullness of her life. I desire only to add my tribute to a singularly worthy and self-denying life, chastened by much suffering, and to exceptional intellectual endowments never unworthily used."

The Pall Mall Gazette alludes to her departure as leaving " a blank which will not easily be filled, even atthis period so rich in women of intellect and energy." "Deeply imbued," it says, "with the spirit at this period so rich in women of intellect and energy." "Deeply imbued," it says, "with the spirit of the poet's maxim: 'Never to link our pleasure or our pride with suffering of the meanest, thing that lives,' Mrs. Kingsford wore neither fur nor feathers and recently during the time she was lying ill, she wrote a letter to the Press, pleading with tenderness of the press, pleading with tenderness. wrote a letter to the Press, pleading with tenderness and power the cause of the seal and other belpless creatures who are slaughtered each year for the sake of their fur. She was greatly beloved and admired by a large circle of friends, both on account of her intel lectual endowments and her unwearled labors in the cause of the helpless, to which the works she has written remain as a lasting testimony."

Verifications of Spirit-Messages.

MRS. METLER. In the BANNER OF LIGHT of Feb. 4th we noticed a communication from Spirit MRS. METLER. We have waited, thinking some one better acquainted with her than ourself would verify it; but as no one has, to our knowledge, we will say that she is re-membered by many of the older ones as one of the pioneer spiritual speakers in this locality some thirty or more years ago, and we hear she labored long and well and with good effect for the cause. We are glad she still recognizes her Connecticut friends. er spiritual nature. Such articles increase the evil. and we trust will assist us to gain new light in the future as in the past. DUMONT KINGSLEY.

> JOSEPH HALL. I recognize the name of JOSEPH HALL in the BAN-NER OF LIGHT of March 10th as a spirit that mani fested at the Banner Circle-Room through Mrs. B. F Smith. Joseph Hall was a resident of Dunkirk, N. Y. and honest Spiritualist. He attended Cassadaga Camp-Meeting for the last time in 1886, and left the camp before it closed to go home and make the change from earth to spirit-life. I shook hands at the parting, but shall meet him again-as I have many times since he left the body. Yours,

Willimantic, Conn.

J. W. DENNIS. Buffalo, N. Y.

[From the Open Court.]

An Argument for Woman Suffrage.

To the Editors: The movement is based on the fact that wo men are not sufficiently represented by men. If they were, there would be no agitation. And men are even less unfit for representing children than for representing women. The child and the man differ much more than the child and the woman, in character, in average state of opinion (for instance about re-ligion) and in amount of home life. Most chil-dren have much more to do with the mother than the father, as well as much more in com-mon. The women who are not mothers usually have something to do with children as aunts, sisters or teachers. The fact that the female bird and the young are alike in plumage is not without a parallel in our race; and neither is the fact that it is the female who stays by the nest. When we consider how much children nest. When we consider now much children gain by a government good enough to make the schools what they should be, and how much they lose by a government bad enough to let civil war, famine or pestilence break out, we must admit that their interests need as full a representation as possible. And this cannot be given unless women vete. F. M. HOLLAND.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evenings at Van Vechten Hall, 119 State street.—Ladles' Ald Society meets in its rooms adjoining the Hall each Friday afternoen and evening. D. M. S. Foro, President; J. D. Chiam, Jr., Secretary.

CLEYELAND. O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hali, 170 Superier street, commencing at 10% A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

ENGINNATI. O.—The First New Spiritual Church of Chncinnait, Chio, meets every Sunday at 10% A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor, The public are condially invited. Seats free. Brown of the State free States of the State of the State of the State of the States of the State of the States o CHICAGO, ILL.-The Chicago Association of Univer-

sal Hadical Progressive Spiritualists' and Mediuma' So-cisty, organized on the 6th of May, A. D. 1884, meets in Spirital Liberty Hall, No. 517 West Madlaon atreet, every Sunday, permanently, as 314 and 714 P.M. The public are cordially invited to attend. Admission 5 cents to each meet-ing. 18r. Norman McLeod, President.

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more especially to the mediums. F. B. Googhegan, President, 17 Wisconsin street.

CHIGAGO, ILL.—Avenue Hall, 159 224 street. Children's Lyceum, Bunday, at 1½ F.M. Spiritualists' and Mediums' Meeting, 3 F.M. Belables overy Tuesday.

CHIGAGO, ILL.—Mrs. Cora I., V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Bunday morning and evening.

CHIGAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 224 street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the atternoon, at 30 clock. The best speakers and mediums are always engaged.

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

at narming thin, Especially conducting.

LAMSING, MICH.—Meetings will be held each Sunday at the fish 125 Washington Avenue, under auspices of the Peopie's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at Courier and Journal Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 120 Congress street, commencing at 70 clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 74 o'clock. II. G. Avery. President.

PHILADELPHILA. PA.—The First Association of

III. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists lectures every Bunday morning and evening. Children's Lycoum, 2 F. M., at the hall, \$10 Spring 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 Bunday at 230 F. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday at 230 F. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday ovening, Ninth and Callowhill streets.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 104 A.M. and 74 P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

PRILY.

ST. LOUIS, MO.—The First Association of Spiritual-lets meets at 24 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. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3906 Olive street.

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BOSTON, SATURDAY, MARCH 24, 1888.

Butered at the Post-Office, Boston. Mass., as Second-Class Matter.

THE RANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place) corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY. 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

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

Timely Thoughts after Forty Years.

The one true Anniversary for Spiritualists all over the world is now close at hand, and its approach should excite only thoughts of the highest significance in all minds that are selfconscious of genuine emancipation. There will be things said everywhere by assembled Spiritualists which it is not for us to anticipate. The emotions that will overpower millions of human hearts in the public celebration of the event cannot be portrayed in advance of their demonstration. It will be the FORTIETH AN-NIVERSARY OF THE BIRTH OF MODERN SPIRIT-UALISM! In the term of two score years, at this age of the world, vast changes have taken place, spiritually as well as materially. It would call for the pen of a ready writer to begin to enumerate and describe them. The marvels of discovery and invention which have been recorded in that period are as toys in comparison with the great marvels of truths which have been brought home to the knowledge of mortals in the same lapse of years.

Others will properly rehearse the wonders of the modern development of Spiritualism to ites, if healthier conditions were to be establisteners who never weary of the story. Our present purpose, in view of the nearness of the Anniversary, is to ask Spiritualists everywhere to pause for a little while and reckon up, not the visible and outward achievements of Modern Spiritualism, such as the conversion of a certain number of persons to its belief, but the absolute advance it can claim to have made as a moving, inspiring and guiding power in the lives of its acknowledged believers. It is by this test that it will be tried at last, and it is wise to apply it here and now. Many times has the question been asked: What good has Spiritualism done? The answer sought is always a material one. Rather let Spiritualists | break up the absurd race prejudice. He has honestly set about giving a spiritual one. How does this positive knowledge of continuous life, and of the presence and communicating power of the departed, affect the conduct and profit the lives of those to whom it has been imparted in its convincing completeness? This is the vital question in the case. If Spiritualism has indeed made the circuit of the globe in these forty years past, with what kind of power over human hearts has it impressed itself as the great final revelation so long waited for? Has it mainly aroused the curiosity and excited the emotions of men, or has it directed their thoughts into new channels, and lifted their lives up to a higher level, and inspired their mutual conduct with purer aspirations and larger purposes?

Experience is the best witness that can be summoned to give testimony in the case. The clearest proof of the character of the New Revelation is its operative influence on believers. It is all well enough to repeat the statements which are become familiar respecting the spread of the knowledge of this grand revelation ever, is to know of a certainty what effect it has had and continues to have upon those who have accepted it with such joyful enthusiasm. Unless it can be shown to be performing active and lasting work in the world, it has come as a mere pageant, and its character is transitory. Have Spiritualists stopped to soberly think that it is to this single test that their belief time is by what authority one law is abolished must be submitted? that they are as surely to any religious obligation could be imposed upon

ism comes to dissolve in viewless nothingness the impediments of creeds, to remove the barriers of tradition and dogme, and drive back nil burdensome superstitions into the darkness in which they had their origin, then it is bound to vindicate its claims as a welcome emancipator by producing satisfactory evidence of the superior work of which it is capable.

The necessity is rather for the believer to look within, to search the motives of his conduct, and to see if this wondrous revelation has done for him the good which was contained in its original promises; if it is indeed a blessing to human lives by the thorough renovation of human character; if it has disciplined men into gentleness of temper, and inculcated the spirit of charity, and exalted their estimate of existence, and made them modest, forbearing, forgiving and humble. These are the real fruits of the spirit, if there are any. The Spiritnalism that is truly spiritual, and far more than a new specimen of nomenclature, must bear such fruits as these, or it is little more than a name.

How could the approaching Anniversary be so suitably observed as by bringing it as a revelation to this approving test and seeking to apply it to this real and enduring standard? It could be done in no way that would be so strictly appropriate, or one on which the invisibles that are looking on with such living interest would pour out their silent benedictions more earnestly.

American Judaism.

Rabbi Solomon Schindler, of Boston, to whose most intelligent and liberal public utterances we have frequently directed much approving commentary, delivered last week at the Temple Adath Israel a lecture on "Modern American Judaism," which deserved to be listened to by all persons who would get a just apprehension of the actual status of Judaism in this country. Short as is the history of American Judaism, he said, it is full of momentous events. The earliest Jewish comers to this country were of Spanish, Dutch and English descent. As soon as we had won a national independence, and had offered this country as an asylum to the oppressed of all nations, the germs of a congregational life began to spring up among the Jews of America. As they took their first free steps, and timidly began to bring order out of their chaos, and to introduce reform, they were almost frightened at their own audacity. It was in Charleston, S. C., that an English hymn was chanted for the first time in a Jewish synagogue, and this was about the year 1830. Congregations in Baltimore and New York followed suit.

The German contingent was the one that was pushing forward, the leaders of the reform movement being mostly of German descent. Dr. Isaac M. Wise has been the supreme one of them, having identified himself with that portion of the Jewish population which was born on American soil and trained in American schools, and had learned to value American institutions far beyond the estimate placed upon them by their foreign-born parents. Dr. Wise found American Judaism s chaos. He studied the laws of the land, and found them to be the most liberal of any under which Israelites had ever lived. He at once adopted this as his country, and came to love it with the same love that he gave to the land of his nativity. He saw in it the promised land which had been the dream of Israel for centuries. If Canaan was to be found anywhere, it was to be found here. If Judaism had ever been destined to live, to grow, and to win for itself a respected position among the nations of the earth, here was the place where these hopes could be realized. And his first idea was that all national distinctions among the Jews of America should be abolished. They must cease to be German, Polish, Russian, or Engcongregations; must become American Israel-

form idea of Dr. Wise consisted in making all Israelites into American citizens in the widest and truest sense; in making a common ritual suffice for them all, which in turn should correspond with the demands of the time; in governing this uniform religious body, neither by a pope nor by one or many rabbis, and surely not by the rabinical authorities of Europe, but by a synod that should decide in all matters of religion and be the expression of the popular will; and that the leaders of American Judaism should be Americans and not foreigners. who, nine times out of ten, are utterly incomtions. Dr. Wise has worked strenuously to at all times insisted that the English language, being the language of the land, should be the language of the synagogue, and that the Israelites should learn to look upon themselves as members of a large body, of a nation so large as the American. He would have the prayers of Israelites express gratitude to God for the large, prosperous and free country that has been given to them, and cease to whine for a restoration of Israel upon Asiatic ground—a wish which nobody harbored and nobody would help to realize!

With the abandonment of the Messianic expectations, said Rabbi Schindler, with the substitution for these antiquated hopes of the modern idea that it was the mission of Judaism to help, in union with other creeds, to raise men to a still higher plane of civilization, and with the full reintroduction of the Israelite into society, it became absolutely necessary to remove all those laws and prescriptions which had made him a stranger in the world. The old table laws had become utterly untenable, and it was high time that the religion of a man should not be measured any more by what he ate or refused to eat, but by the way he conducted himself as a man and a citizen. It was high time, said he, that the seat of religion should be removed from the stomach to the criticism had undermined the infallibility of toto. Miracles were discredited, and truth was sifted from flotion.

The difficulty of finding such an authority, to which all American Jews should reverently bow, is an obvious one. As Dr. Schindler wisely observes, the unsolved question of the while another is upheld, or by what authority be known by their fruits as are men and wo- a member of the community. For that author- stuffs from abroad, on which there is at present trick Shepherd, whose experience entitled his words

back to the Sinaitic revelation; but Dr. Schindler is obliged to confess that this chapter of the Bible needed, in a time of skepticism and dis- by this new agricultural trust. But the easy belief, as much the support of indisputable evidence as did the most insignificant of the ordinances contained in the Bible. The proof of infallibility is wanting for the whole Scripture. After making a rapid review of the results of the nobly intended work of Dr. Wise, we are frankly told by Dr. Schindler that, after all, it is a question still awaiting an answer whether all concentrate their ballots on a single puran authority is actually needed by the Israelites to guide their religious life.

The Jewish rabbi, according to Dr. Schindler. has never been the steward of God on earth. His office was simply that of a teacher. The platform, and not the pulpit, belongs to the outfit of a Jewish synagogue, and the lecture, | they would. But have they not been made to not the sermon, is essential to Judaism. The sermon, in which the preacher felt at liberty to | sugar and rubber and other men? And why abuse his hearers by an effusion of undeserved vituperations, has now fallen into desuetude. and the lecture has risen in favor, in which the rabbi as a teacher attempts to enlighten his hearers on all such subjects as he thinks will make them wiser and better. And this he credited to the good judgment and discrimina tion of Dr. Wise.

Thus we are informed, by one of the brightest and most liberal minds in American Judaism, of its persistent struggles to slough off the Old-World conservatism and to become thoroughly ern Spiritualism. His great book, "MAN AND American in spirit; of its desire to place itself in as full harmony as may be with American matter having first appeared in the BANNER of laws, and to be governed, if governed at all, Light columns. He was one of nature's nobleby those born on American soil, who are in men; he made a history that will live through complete sympathy with the spirit of the life of all the ages, which, when the mists engendered the New World and its progressive aspirations by theological dogmas shall have disappeared and tendencies. Dr. Schindler courteously ab- from the earth, as they surely will, will cause stains from any open reference to Romanism his name to be emblazoned upon the scroll of in this country, the outline of his discourse be- intellect as that of one of the grandest lights ing mainly biographical; yet he none the less of the nineteenth century. He still lives ! and to our mind sharply arraigns-while making no by and through medial instruments can speak mention of—the working methods of the Roman | as of old to the children of earth. hierarchy, that too plainly aims to govern its subjects in America from Italian ground, and further seeks—as in its open effort to break down our common school system-to antago-

nize the spirit of republican freedom. Dr. Schindler shows that the Jews in this country are pursuing the right course and have taken the true position, while the Pope of Rome and his obedient followers here are utterly and fatally wrong. The latter would make wreck of this blessed heritage of freedom, rather than forego the opportunity to extend its power through the present enjoyment of that freedom. It is particularly to be noted, as Dr. Schindler states it, that the Jewish rabbi in this country is only a teacher, not God's vicegerent; that the Bible is very far from being infallible authority; and that religion with the modern American Israelite is to be made apparent in the man and the citizen rather than the creed and ritual.

How do Orthodox Protestants regard such a frank admission as this from a learned Jewish rabbi that the Genesaic record is anything but an infallible authority? It ought to open their eyes widely to the progress which truth is making. And with what grace or decency can such an organization as the Young Men's Christian Association continue its meddlesome and selfwhich they are quite as ready to assail the Catholics as any other religious believers? Or how can professing Protestants of any denomination persist in their Quixotic plans to change the spirit and structure of our common governmental Constitution, the fundamental law of the land, by making it bend to their conceits respecting God's presence, as if he could really be ourside of anything in his wide universe? The American Jews teach them a timely lesson here, which they would do well to heed. Americans themselves to emulate.

One "Trust" Not Yet Tried.

There is one trust in the list of trusts of which we hear so much now, that has not lish Jews; must not be split up into so many been generally mentioned, even if it has been thought of. It is a farmer's trust. If the oil men can form a trust, and the cotton seed oil men, the sugar men, the rubber men, the ex-Dr. Schindler explained further that the re- press men, and all the rest of them, why, it who are the bottom producers of the country, on whose yearly products we all depend for our continued existence, likewise take advantage of the contagion, and see how they can secure a big profit for themselves at the cost of everybody 1

We find this rather dangerous suggestion worked out with fine effect by the Chicago Tribune, which runs out the proposition to its furthest consequences. What, says that paper, if the farmers of the Northwest should form a trust and appoint a Board of Trustees petent to grasp the spirit of American institu- | to limit production, fix prices, and regulate the sale of all food products. It might be called a trust, but it would better be called a defensive alliance. It could not be called a conspiracy, and would not be illegal. It would be in violation of no known law for them to agree among themselves how much they should produce and what they would sell it for. If it be suggested that they could not very well form the combination required, the Granger organization of 1872-74 is pointed to in answer, which shows a remarkable capacity for concerted action by the agricultural class, on short notice and with hastily devised machinery. The Chicago Tribune does not hesitate to say that if the farmers should get together in the same spirit again, and organize a food trust, they would soon bring other people to their knees, and make many mouths water and stomachs hunger.

What would be their plan of operation? Following out the "trust" idea, the farmers would select trustees to take charge of all produce and of putting it upon the market so as to benefit them all. The produce would be put into warehouses; prices would at once be doubled; and grain, breadstuffs and meat would be doled out so as to hold up the market. Territory would then be parcelled out, and the farmers ordered to raise one-half less the next year. Then prices could be advanced again; and while the farmers would be doing half the work they now do, they would receive from the world invisible; the vital thing, how- heart. Modern researches and modern Bible double the pay. Should the manufacturing trusts then attempt a new levy on agriculture, the Bible. Its divine authorship was denied in the farmers' trust could retaliate by squeezing the former still harder. Food could be put up to famine prices, and the population of the cities would be starved out while the farmers of danger, the brave dog following as soon as he would take things easy. They would have enough to eat themselves, while other people were suffering from the lack of necessary food.

It is true that in order to carry out such a scheme to perfect success it would be necessary to look after importations of meats and bread-

would have a decided tendency to flow in over the duty imposed, to relieve the scarcity created remedy for that would be to put up the duties on farm products to still higher figures, making them equal to the rates imposed on foreign easily do this, for they have votes as well as the manufacturers, and a great many more of them. And in such a contest they would all vote, and pose. Then the farmers, having first raised the tariff for themselves to the top notch, could charge up to the same level, and have no fear whatever of competition from abroad.

Would all classes but farmers be made to suffer from the operation of such a plan? Of course suffer from the plans operated by the oil and should not the hard-working farmers enjoy as good an opportunity to drag profits out of the pockets of consumers as any other class of their fellow-citizens, manufacturing, commercial or mining?

Professor S. B. Brittan.

The grand spiritual medium, Prof. S. B. Brit-TAN, as is well known by the readers of this paper, contributed, while in the earthly life, a vast amount of literary matter in advocacy of Mod-HIS RELATIONS," had an extensive sale, the

Fully appreciating the fine intellect of this man years ago, we were drawn toward him as a brother, and aided him in many ways. Our friendship was mutual; and as the grand law of compensation is immortal, continuing on from the earthly life into the supermundane existence, our beloved brother now sends us greetings from his spiritual abode, bidding us to remain faithful to the Cause we espoused so many years ago, assuring us that our labors in the spiritual vineyard are bearing fruit that will compensate us a hundred fold when our earthly labors cease. He assures us that when we sometimes faint by the way a host of guardian spirits come to the rescue to sustain us. Of this fact we are fully aware, knowing, as we do, that the world of Causes is superior to the world of Effects—that a Divine Intelligence governs all things.

We are led to make the above remarks at this time, in consequence of perusing Bro. Brittan's message, given through the lips of our angel-medium, Miss Shelhamer, at our Public Circle on the afternoon of January 17th, and published in last week's issue of THE BANNER. He was requested by Father Pierpont, the President of the Circle, to preside on the date above named, and gave such strong evidence of his identity that none who ever knew him could, righteous efforts to capture our politics, for we think, doubt his identity. He gave assurances of his continued cooperation with all the friends and laborers in the spiritual vineyard, assuring them of his deep interest still in their work, and indeed all that pertains to human welfare. He spoke of the friction existing in our ranks, and said that it would continue until the turmoil incident to human life should give way to a better state of things; still, he said, the outlook was encouraging as it appeared before his spiritual vision at the present time. Those, therefore, who may have omitted As the policy of the Jews now stands outlined, to peruse Prof. Brittan's remarks and cogent they promise to become examples for even answers to questions propounded, should turn 17th, and carefully peruse them.

Our Massachusetts Dogs.

The dog has been, from the remotest period of hu man history, the friend, companion and protector of man, often the best, and in some instances the only friend a poor man has had. The intelligence it has manifested, the affection it has displayed, the sacri fices it has undergone for the individual to whom it had become attached have been unsurpassed; and though may fairly be asked, should not the farmers, probably not less than a million of our Massachusetts people, including the children, love dogs, we have had at periods more or less frequent, attempts to obtain laws which would compel the killing of nearly every poor man's dog in the State.

We now learn from Our Dumb Animals that the present Legislature of this State is to be asked to en act a law taxing all male dogs at a valuation of \$300, and all female dogs at a valuation of \$600, and that every dog even when so taxed, if found anywhere without it owner or keeper, may be summarily shot, clubbed, stoned or poisoned. And this, too-remarks that watchful protector of such as have not the means of protecting themselves against the cruelties of those who claim to be their superiors-despite the wellknown facts that burglaries, fires, losses of life and property by the vigilance and alertness of dogs are almost daily reported. One of these reports is that of a dog a few weeks since saving the lives of seven men whose boat became lodged on one of the reefs of Great Spoon Island, in Penobscot Bay, Maine. The men had holsted signals of distress, and were in momentary danger of being swept away. Tremendous waves were running, and the excited fishermen on the shore knew that it would be fatal for them to attempt a rescue, as no boat could withstand the heavy sea. The account states that Mr. A. C. Buell, a Washington journalist, had left his dog in the neighborhood to be cared for until the next bunting season, a very finebred Irish retriever. Suddenly it occurred to his keeper that the dog might do what no man could. Calling him, a long line was attached to a piece of lath, and flung as far as possible into the water. The dog promptly sprang in, swam to it, and brought it to the shore. Several times he repeated this. The fishermen were in despair. The waves were so high that they could not direct the dog's attention to the mer on the reef.

Finally the dog seemed to comprehend that there was something serious on hand. He raised his head and looked intently over the water. His eye caught sight of the boat with its signals of distress, and the waves dashing over it. When the lath with the line attached was again thrown, he sprang after it, took it in his teeth, and, instead of turning to the shore, struck out through the roaring surf to the reef. Many times he was buried under the waves, but after a few minutes of intense suspense he was seen from the shore clambering up the side of the reef, and a great shout went up as the imperilled sailors took hold of him and lifted him into the boat in an almost exhausted condition.

In a brief time a strong rope was attached to the line. The men on shore were signalled to haul, the rope was made fast to the reef and the shore, and one by one the men passed over it from their place had slightly recovered from his great exhaustion.

It is urged as a reason why the proposed law should be adopted that dogs destroy sheep; but it should be borne in mind that in all sheep-raising countries dogs abound-that in former times, when sheep were far more abundant in Massachusetts than at present, dogs were more plentiful than now, and that the Etmen of other professed beliefs? If Spiritual- ity modern Jewish theology had been driven a nominal duty as agricultural produce. These to consideration, has said that "the whole mountain." where,

one country of Scotland would be worth hardly a sixpence but for the dogs that watch the sheep." Even admitting that loss results to a few sheep-raising communities from dogs, there are better means of averting the evil than a law that would result in the slaughter of a thousand innocent as a punishment of one that is guilty. The practicability of employing manufactured articles. The farmers could shepherd dogs, bells, goats, wire-fences and other protective agencies has many times been conclusively proven.

Another, and with many the most serious charge, is what is thought to be the liability of dogs to hydrophohia. On this the journal we have quoted savs: " We have had occasion to prove that in the large city of Boston, during about forty years since the records of deaths have been kept, only two deaths from this cause have been reported, both of which were doubtful cases; and that actual deaths from this disease have been so rare as to lead various of our most eminent physicians to doubt whether hydrophobia is anything more than a disease of the imagination."

What with the attempt to make it a crime punishable with fine or imprisonment, or both, for a mother to administer relief to her sick and suffering child; to graft upon the liberty tree of our nation a scion of sectarian religious belief; to propose a law which might be so construed that not one spirit medium could exercise his God-given gift without being rendered liable to be thrust into a felon's cell, and this new scheme-which in the large cities and towns of this Commonwealth would, if it became a law, amount to a measure really passed for the assistance of burglars and "crooks" in the plying of their nefarious trade by suppressing the watchful canine servitors, which these lawless midnight operators fear far worse than the police, and would compel every poor man to kill the dumb friends of ours whom Cuvier, the greatest naturalist of the world, has declared to be "the most useful conquest ever made by man "-it would seem that legislative bodies are thought by some to be crushing machines, established for the purpose of destroying the rights of the people to "life, liberty and the pursuit of happiness."

We cannot suppose that the legislators of this State will give heed to the petition of a small minority, so far as to enact a law that will so seriously affect not only the best interests of the dogs but in diminishing the happiness and protection of all ages and classes of people, the best interests of this Commonwealth.

The Parker Tomb Fund.

Our readers are aware that a plan to restore and beautify the resting-place at Florence. Italy, of the remains of that great apostle of religious advance, Rev. Theodore Parker, was set on foot, by The Index, some time since, and was favorably adverted to in these columns. A note from B. F. Underwood, Esq., at that time editor of The Index. informs us. under date of the 13th inst., that all the remittances to "The Parker Tomb Fund" received at that office-together with others coming to hand since his (Mr. U.'s) residence in the Westhave been handed over in due course to Mr. John C. Haynes, Treasurer of the Index Association.

The Spiritualist Press.

There are one hundred and twenty-two papers and periodicals published specially devoted to Spiritualism, and probably more than twice that number which favor it, and occasionally place in their columns evidences of its truth. Of the former, twenty-four are published in this country, and ninety-eight in foreign countries.

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 31st 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 talent, also reliable test-mediums, have been engaged, 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.

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

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.

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

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. Brigham.

Music will be furnished by Sefior 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 Spiritualism.

Other Points.

As will be seen by notices elsewhere, the Anniversary will be observed at NEWBURYPORT and HAVERHILL, MASS.; SARATOGA SPRINGS, N. Y.; CHICAGO, ILL.; CINCINNATI, TOLEDO and CLEVELAND, O.; HARTFORD, CT.; PROVI-DENCE, R. I.; and Moline, Ill. The occasion will also be remembered in Philadelphia, PA., BROOKLYN and TROY, N. Y., and else-

Practical Advice.

In our issue of March 17th we gave to the reader the report of Mrs. M. R. Williams's second public scance for form manifestations at Adelphi Hall, as contained in the New York Mercury. An original report, it seems, was en route for our own use, but the recent severe storm prevented its arrival in time for publica-We, however, regard the prefatory remarks made by the Chairman, J. Franklin Clark, on that occasion (and forwarded with the document in question), to be so full of practical value that we here presont them:

sent them:

Because of the fact that I have given earnest attention and study for many years to the spiritual phenomena, in an honest endeavor, and with an unblased mind striving to become familiar with its facts, and to the deduction of the philosophy to be drawn from them, I have been requested by Mrs. M. E. Williams, who is to appear before you this evening in her character as a medium for full-form materializations, to say to you a few words upon the subject, calling your attention particularly to the differences that exist between the two classes of phenomena known as natural and spiritual.

and spiritual.

The phenomena of Modern Spiritualism have now been before the world for forty years, and the 31st of the present month will be the fortieth anniversary since the raps that demonstrated that they were produced by a conscious intelligence first broke the silence in that humble home at Hydesville in the western part of this State.

But while Modern Spiritualism counts but forty years since its advent among men, it has opened the doors between the mundane and supermundane planes of human life so widely that we now know that spiritual phenomena date back to the so-called death of the first human being, for the facts of Modern Spiritualism have fully demonstrated the truth that death is but another name for birth into higher conditions.

As one of our gifted poets has beautifully and truthfully said,

There is no death; what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death."

Whose portal we call death."

And, friends, we trust and hope that before the evening shall have passed, some of those who have experienced that second birth will present themselves before you, encased in material elements that will make them visible to your sight, and palpable to the touch of their friends.

The great and fundamental difference between natural and spiritual phenomena is found to be that the operative cause, whatever that may be, that produces natural phenomena, gives no indication of possessing either consciousness or the power of voiltion; hence like conditions always produce like results; while, on the other hand, the operative cause, whatever that may be, that produces spiritual phenomena, always shows that it possesses both consciousness and the power of voilutary action, and that the particular manner in which the phenomena shall be expressed is determined by the will of the producing cause, hence like conditions do not always produce like effects.

Having this well-established fact before us, we can Having this well-established fact before us, we can readily perceive that no medium for spiritual phenomena can ever say in advance what phenomena or whether any phenomena will be produced at any seance, for the very obvious reason that the medium is not the operative cause, but only an instrument used by an operative cause that acts or declines to act as its own desires prompt it.

Mediums can no more assure you, when the present a capling what appropriate what appropriate when appropriate the present of the p

Mediums can no more assure you, when they enter a cabinet, what spiritual phenomena will be presented, than a piano could tell you what music it was to be made to express, or whether it would be used to give expression to any music. That question lies in the determination of the performer, wholly independent of the piano. All he asks of the piano is that it shall be a good instrument, in perfect tune; and all that the spirit-operators ask at a scance is that their instrument shall be a good one, and in perfect condition. It is their part to produce the phenomena, as it is the part of the musician to produce the music.

But—to carry our illustration further—suppose the piano were to be placed in a steam-belier factory, where a hundred men were all actively engaged riveting boilers, how much of the music evoked from a plano so placed would reach and charm an audience there assembled?

You would all say that the performer had not been

there assembled?
You would all say that the performer had not been given a fair chance to prove his ability as a musician. The conditions were all wrong. Just so, my friends. Even a plane, be it ever so good and in perfect tune, must be properly placed before the performer can do himself justice in using it. But suppose it properly placed and in perfect tune, and while the musician is seated before it some one should strike it a heavy blow that would jar loose many of its tuning pins and throw it hopelessly out of tune; would you still expect the musician to give you good music full of sweet harmony?

mony?
Well, now, consider that what the piano is to the musician, the medium is to the spirits; and that a wrangling, inharmonious audience would compare very favorably with the boiler factory, and that one or more persons in the audience who were constantly saying to others or to themselves, "That is a fraud, know it is," would have much the same effect as strik know it is." would have much the same effect as striking the plane with a hammer. It might put it out of tune, and it might not; and so such thought-waves reaching the medium might or might not destroy the harmonious conditions in the medium which are essential in order to make her serviceable for the use of the spirits.

In all cases the persons who are assembled in the presence of a medium sitting for spiritual phenomena help to make up the prevailing conditions; therefore they have a great influence in determining the reality of the manifestations. They are one of the elements

that enter into the combination that constitutes the

onditions.

My experience has taught me that the best way to study and investigate spirit-phenomena is, first, to completely divest yourselves of all prejudice and bias, either for or against, and determine to examine them wholly on their merits as to the facts they may present, if they have any, making yourself wholly and absolutely indifferent to the consideration as to any effect such facts may have upon your beliefs or hopes. Second, that you will take nothing for granted, but require demonstration every time. When you have succeeded in getting yourself into such a condition you will be ready to begin an investigation that will enable you to grasp the truth in regard to this matter, and with a series of well-established and demonstrated facts at your command, you will be able to determine what the facts signify and to utilize them for your own advantage.

own advantage.

There is nothing about the spiritual phenomena su-There is nothing about the spiritual phenomena supernatural. They are supermundane. That is, they are produced by men, women and children who were born on the mundane plane of this or some other planet, who have passed through the change called death, and who now have their place of abode in the supermundane spheres of this world, and who can and do return to the mundane plane and through a medial instrument, a sensitive, hold intelligent intercourse with the inhabitants here.

The term supermundane phenomena is much more appropriate and descriptive than is spirit-phenomena,

instrument, a sensitive, hold intelligent intercourse with the inhabitants here.

The term supermundane phenomena is much more appropriate and descriptive than is spirit-phenomena, and "supermundane planes" is also more appropriate and descriptive of their place of abode than is the term "spirit-world." All supermundane phenomena are produced in strict conformity with natural law, brought into operation by the intelligent action of the inhabitants of the supermundane planes, just as, for example, telegraphy or photography is done by the intelligent control of natural law.

Mrs. Williams has been an instrument for the spirits for the manifestation of supermundane phenomena for over ten years, and during all that time has, when in the city, (except in very warm weather.) given two public séances a week at her home, besides many private séances each week, and is still doing so.

During all these years the work done through her and hundreds of other mediums has gradually been opening the eyes of the people to the facts of the phenomena, until at last there arose a pressing demand that she should try and give the same phenomena in a public hall that had for so long been obtained at her own home. Yielding to this demand, which was more urgent from the supermundane than from the mundane side of life, she consented, and some three weeks ago gave her first séance for fuil form materialization to a large audience in a public hall.

This matter is wholly under the direction of her spirit controls. What they hope to accomplish, or how long they will be continued, she does not know, further than that they desire to bring the fact of spirit return to the knowledge of those who otherwise might long remain in doubt.

While they do continue they will be conducted as spiritual services, wherein levity of action will not be tolerated, but an earnest spirit of inquiry for the truth will be invoked. That those unaquainted with the facts of spirit return should be skeptical is expected. We do not see how they can easily be otherwise

MRS. M. E. WILLIAMS, materializing medium, of New York City, will hold a séance in Conservatory Hall, Brooklyn, Wednesday evening, March 28th.

When you please the stomach through the imagination you are sure to get the dyspensia.

EF A frequenter of Mrs. M. E. Williams's Appeal in Behalf of Robert Cooper. séances writes: "Bince her public séances at Adelphi Hall I observe a great many new faces at the scances given at her residence. Her seance-room is filled to overflowing, and a deep the seekers after light to speak many words of kindly advice and encouragement. The public awakening a deeper interest in the community port Boys. at large, and Mrs. W. is entitled to much credit for the work she has accomplished in the right direction thus far.

The Berry Sisters-so we are informed by their gentlemanly manager, George T. Albro-are now holding their concluding séances for the season; only a few weeks more and they will leave Boston for the camp-meeting grounds, and, later, for work in other parts of the country which have not yet been fully determined upon, though it is definitely certain that it will be a long while ere the Spiritualists of New England will have an opportunity of witnessing the manifestations occurring in their presence: A fact which should be borne in mind by believers and investigators in this vicinity.

We are informed that C. E. Watkinsnow at 109 Falmouth street, Boston-is having excellent success in diagnosing disease by independent slate-writing.

MR. WILLARD WHEELER passed to spirit-life re. cently (after an illness of but five hours) from Sud-bury, Mass., at the advanced age of eighty-three years. He was formerly a business man in Boston, where he met with good success, and was known as a man of fixed principles in all the concerns of life. He was the first person who sat in the early message seances of the BANNER OF LIGHT, then conducted by our late partner, William Berry. At the opening of those séances it was thought that the presence of the medium, Mrs. J. H. Conant, and Mr. Berry as reporter, was all that could be allowed at the obtaining of the messages, but Mr. Wheeler, being permitted to attend once, as an experiment, became so interested that he made it his custom to be present regularly thereafter for a long time-becoming thereby perfectly satisfied of the fact of spirit-return and com

ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF. [In Six Stanzas.]

STANZA SIX. Art hath no tone or cadence
That can work with such a spell
In the soul's mysterious fountains,
Whence the tears of rapture well Whence the tears of rapture well,
And joy with sadness mingles,
As the sad, subduing strain,
That is played upon the shingles
By the patter of the rain.

—Coates Kenney.

There is an " Anti-Poverty Society" in New York City, but we have failed to see any account of its doings in regard to the feeding of the half starved bipeds

of the great metropolis. A PUZZLER. - A so-called "Christian Scientist" was asked "if it was known whether the recent coldsnow blizzard that has done so much damage was a reality or simply a "mortal error," and whether it was all spirit, or some matter? This was a sticker for the scientist to solve, therefore it was given up --- to be settled by those further advanced in the soience! It is thought that a portion of the question could be solved by the railroad and telegraph wire men-as far as the work on the material is concerned.

We should think Prof. Longley, the musical composer of this city, would be delighted with Spirit Dr. Brittan's eulogy of him. Well, Bro. Longley is a talented composer of music without doubt.

As the result of revival meetings at Fostoria, Ohlo, Mrs. William Stahl, wife of a prominent man, has become a raving maniac, and a violent and dangerous person. Adam Saur, once an inmate of an asylum, but discharged as cured, has relapsed into insanity under the religious strain.—Boston Journal, March 15th.

A full column report would have expressed the above. with large head-lines, doubtless, if the parties had been Spiritualists. It is a great wonder that there are not more cases of this kind, when the subjects or victims actually believe that a "burning beli" awaits them and their relatives and friends if they do not ac cept the essential dogmas and creeds of the Protestant and Roman Catholic churches. An antidote is rational Spiritualism in all such cases.

A fellow in Paris has been engaged as cook for a wealthy party in New York at a salary of "\$10,000 a Such is life-shoddy life!

For the last three weeks there have been three rallroad accidents a day, with loss of life in some cases, in different parts of the country.

Henry Bergh, the founder and President of the Society for the Prevention of Cruelty to Animals, died in New York City on the 13th inst. He was a genuine philanthropist, and his labors have accomplished much good throughout the world, wherever these grand Societies have extended their beneficent influence.

> GOTHAM: The great city of sin Got fully snowed in, And came near being starved out !

The dead Emperor has been buried at Berlin with solemnities and display wonderful to the eyes even of aristocratic Europe; and now, as we go to press, all eyes are turned on the critical condition of the new German ruler; there are indications that his disease has reached a malignant stage; another operation has been decided upon, which, if unsuccessful, will probably prove his end. Berlin is wild with excitement.

"Professor John L. Sullivan, the Boston sluggera tour," as the Washington Critic terms him, met with a hard set-back in his Franco-English campaign, recently.

> DESPICABLE CHARACTERS. There are scandal mosquitoes Abroad in the land,

Who are smooth-tongued, but slippery, While remarkably bland. They preach, but do n't practice. As every one knows,

While crying "Caw, caw," Like a flock of black crows ! They condemn all their fellows, Whenever 't will pay

Forgetting, alas! There's a reckoning day. But, sooner or later, 'T is surely to come,

For God 's compensation

Foots up the right sum!

It is a curious and significant fact that the Paris Exposition Universal of 1889 has been officially recognized by only two foreign governments-the United States and Switzerland-the Edropean monarchies evidently being afraid they may somehow encourage the republican idea by taking cognizance of France's celebration of the one hundredth anniversary of the

fall of the Bastile We understand that at a late meeting of railroad managers in Boston it was voted to place the price of fare from Boston to Onset and return, from May 1st-1888, at \$2,15; to Lake Pleasant from Boston and re-

turn, from July 15th to Sept. 15th, at \$3,75. Decaying and moribund religions are, as in this vile persecution of the Jews in Russia and Germany, betaking themselves to their last resources; they have lost everything but their myths, once the illuston of the childhood of humanity, but now the scorn of its maturity; once accepted by ignorance, but now contradicted by science; leaving to the clinging believer, whose eyes are closed and ears stopped, no other refuge than the frightful and absurd creed, Credo quia absurdum (I believe because it is absurd).—Victor Hugo.

In our issue for March 17th we transferred to our columns from those of the London Medium and Day-break an earnest appeal in behalf of the Spiritualistic veteran, Robent Coopen, Esq., of Bastbourne, Bussex, Eng., who has for over a quarter of a century been interest is manifested, and Spirits Holland and Cushman avail themselves of the presence of his services embracing Lyceum work, journalistic publication, platform speaking, etc., etc., besides which he has written several choice spiritual songs. scances have done effective work already in He was at one time manager of the far-famed Daven-

> Worldly troubles have gathered around him in his latter days, and he who unstintedly devoted time and money to sustain the cause in its early stages, now finds himself, in his sixty-seventh year, smitten with blindness and failing health. In this emergency the English Spiritualists are taking steps to save him from utter ruin and want. The subjoined figures are here submitted as evidence of how strongly the appeals of the Medium have worked upon the friends in

The following annual subscriptions are already

oromised:	
Lady Caithness	d,
Lady Calthness 5 0	0
Thomas Grant 5 0	0
William Tebb 5 0	
Thomas Shorter 1 0	
Emma Shorter 0	0
W. C. Swinton 1 1	0
Hon. Percy Wyndham 1 0	0
Dr. S. Spear 1 1	0
Dr. G. Wyld (for three years)	0
DONATION.	-
Sir Chas, Isham, Bart 0	0

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.

We trust the managers of the Spiritualist socleties throughout the country will personally call the attention of their various organizations to the case of Mr. Cooper, that all may do what is possible to them for the assistance of this worthy brother.

Over the Hills to the Westward.

To the Editor of the Banner of Light:

Having filled my engagements in Rastern cities, closing with excellent audiences and success in New York March 4th, I was soon on my way to the Mississippi valley, where I expect to make my voice heard in defense of the facts, philosophy and truths of spiritlife and intercourse. During my forty years of itinerant labors in the cause, I have never missed an engagement or an appointment from sickness, personal accident, or other cause; and only a few times when the conveyances could not carry me to the place. I have missed but few Sundays, and those were more than trebled by week evening gatherings. I can safely say I have lectured more times, more years and in more places than any person on this subject, yet I do not feel that my work is done, although my forty years' travels in the sequel to the "Life-Line" is filled out for the readers of our literature.

Since my return from California I have spent most of my time in New England-home of my unhappy childhood, and yet dear to me from the many kindred souls it contains, and the many pleasant homes that have sheltered and rested me, and which are always open and dear to me; and as the inmates read this, they will know each is included. It may be my lot to visit some of them again, but not many, as my closing few years will be spent among my dear and loving descendants, whose homes are in the West. March and April will be spent in Ohio and Indiana, and all the time occupied; but May and June I have reserved for rest at the home of my daughter and son-in-law in Cobden, Ill., where berries and other fruits are abundant. I shall be glad to get letters from my many Eastern friends at my Cobden home in May and June, or at Evansville, Ind., in April. The books will all be mailed as ordered from the BANNER OF LIGHT bookstore soon as out of press, and I trust my many friends will be pleased with them. WARREN CHASE. Geneva, O., March 10th, 1888.

Movements of Mediums & Lecturers.

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

J. Frank Baxter last Sunday, 18th inst., appeared before interested audiences in Norwich, Conn., and will again lecture there next Sunday, 25th inst. His lectures on the occasion of the Fortieth Anniversary of Modern Spiritualism are fixed for Meriden, Conn. (prohably, Thursday evening, March 29th. Hartford. (probably), Thursday evening, March 29th; Hartford, Conn., on Friday, March 30th; Tremont Temple, Boston, Saturday afternoon, March 31st, and Haverhill, Brittan Hall, Sunday, April 1st. He will also lecture in Haverhill, Sunday, April 8th, and in Providence, R. I., the three remaining Sundays of the month.

Mrs. S. R. Stevens has returned to Boston and is low located at 96 West Newton street, where she may be addressed for lecture engagements. Dr. Dean Clarke, who gave great satisfaction to the

Ingersoil Society last Bunday, speaks at Springfield, Mass., March 25th, and at Newburyport, April 1st—Anniversary. Is open for the rest of April and May. Address blin in care of this office.

Address him in care of this office.

W. F. Peck finished a very successful two weeks' engagement last Sunday, at Lynn. The audiences increased from the start. He will speak at Brockton, March 25th, 28th and April 1st; at Haverhill, April 15th and 22d; at Fitchburg, April 29th. Will be in Worcester the greater part of May, and in Willimantic, Conn., during June. He will have charge of the vocal music at Cassadaga Camp-Meeting. His time, with the exception of one or two Sundays, is all engaged until September. Societies desiring his services for next season would do well to apply soon. "First come, first served." Address 566 Columbus Avenue, Boston. Avenue, Boston.

Mrs. Abby N. Burnham lectured during the month of February in Trenton, N. J., to increasing audiences, the Daity Emporium and The Times of that city speaking appreciatively concerning her addresses. She spoke in Philadelphia, Pa., March 1st; Pigeon Cove, Mass., March 4th. She can be addressed at 304 Shawmut Avenue, Boston, Mass.

J. W. Fletcher lectured to excellent audiences in Providence on Sunday, giving a large number of tests. He will speak there for the last time next Sunday. Mr. Fletcher will deliver "A Ramble over Europe" at the Unitarian Church, Milton, Mass., on Friday evening—illustrated by many dissolving views.

Mrs. Clara A. Field, The BANNER's Southern agent, has closed her engagement with the Spiritualist Society of St. Augustine, and gone to Paiatka and the southern section of Florida. The Press of St. Augustine makes editorial reference to her departure from that city in a kindly and appreciative vein; we shall copy its remarks next week.

· Mrs. H. S. Lake speaks at Newburyport, Mass., Sunday, March 25th; the Sundays of April she will be

Dr. Dean Clarke before the Ingersoll Society.

To the Editor of the Banner of Light: Dr. Dean Clarke addressed the Free-Thinkers at Paine Memorial Hall last Sunday afternoon on "Republicanism vs. Romanism." A large and enthusiastic audience was in attendance, and listened to his stirring portrayal of the dangers threatening our Republic from the insidious machinations of the arch foe of civil and religious liberty. The audience was in hearty acious liberty. The audience was in hearty accord with this able speaker, frequently interrupting him with applause, and at the close of his most eloquent peroration their applause continued for some time.

Doubtless Dr. Clarke will have another call to quicken the souls of those who so highly appreciated his grand effort.

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 for sale at the Banner of Light Bookstore in a few days, and the copies mailed to my friends who have so kindly sent me their 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 Bannen of Light. Copies of "Forty Years on the Spiritual Rostrum," 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.

The Sist 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 Bannen desires the friends to send reports to it for publication, and have them prepared as briefly as is consistent with the matter given.

Lynn, Mass .- S. H. Holbrook writes: "W. F. Peck ectured before the First Progressive Society of Spirit ualists of Lynn on the 11th and 18th insts., to good au dences. The eloquent utterances of the speaker, and the forcible manner in which he presented them, together with the masterly handling of his subjects and the fine rendering of his vocal selections, held the attention of an appreciative audience to the close.—
On the 25th inst., Frank T. Ripley, the test medium, will occupy the platform." The Children's Lyceum.-Mrs. E. B. Merrill, Sec

retary, (53 Lowell street, Lynn,) writes: "At our session March 18th, we had an attendance of fifty-two members, with every officer and leader present. Recitations were given by Gracie Barrett, Jessie Hutchins, Jessie Watson, Stanley Balcom, Ethel Herrick and Lilla Hurd; Mr. Bartlett sang, and readings were given by Miss Estes, Mrs. Barrett, Mr. Emerson and Mrs. Williams. Mrs. Smith of the Boston Lyceum was present and favored us with a few remarks.—We had an entertalument concluding with a dance on the evening of Wednesday, March 7th. The comedy of "The Only Young Man in Town" was given by members of the Lyceum, and was a success both in detail and financially.—We meet at Cadet Hall every Sunday at twelve. Would be happy to see friends of the cause at any time." sion March 18th, we had an attendance of fifty-two

Newburyport, Mass .- Joseph D. Stiles, the wellknown medium, lectured and gave tests on Sunday, affording great satisfaction.—Mrs. H. S. Lake comes affording great satisfaction.—Mrs. H. S. Lake comes again next Sunday, for the third time this season.—Mr. and Mrs. Rufus E. Brawn, who leave this week for Kingman, Arizona, were tendered a farewell reception on Saturday evening last, at the home of Mr. and Mrs. E. P. Pride. — The Independent Club, which has been duly incorporated under the laws of the State, has completed its organization by electing Albert K. Patten, Grand Master; Mrs. N. A. Easson, Grand Matron; Frank H. Fuller, Scribe; Mrs. Louise V. Hidden, Treasurer; and the following Board of Directors: Mr. and Mrs. William Jameson, Mr. and Mrs. William P. Hoit, Mr. and Mrs. Charles E. Ash, Mrs. Dr. M. A. Green, Mrs. Annie B. Varina, Oscar A. Edgerley, Mrs. Catharine Poor, Mrs. Jennie Thomas and the Board of Officers.

Portsmouth, N. H .- Dr. Wm. Critchley writes: March 4th Mrs. S. Dick gave general satisfaction in this place. On the 11th we had the great pleasure of listening to Mrs. Ida P. A. Whitlock. On the 18th Mrs. S. Dick again addressed us under influence of Bro. Charles W. Gardner, and gave a number of readings and tests; she will be with us again April 22d and

Fitchburg, Mass .- Mrs. E. S. Loring, Secretary, writes: "Mrs. Sarah A. Byrnes addressed this Socie-P. M., upon Spiritualism, Science and Progression, Past and Present—two very eloquent and instructive lectures, which were closely listened to.—The 25th of the present month Mr. A. E. Tisdale will occupy the platform." ty March 11th, in Knights of Labor Hall, at 2 and 3

Providence, R. I .- Mary E. A. Whitney writes J. William Fletcher addressed two large audiences in Blackstone Hall, on Sunday, March 18th. He will be with us again Sunday, the 25th.—We expect to have a very enjoyable time at the entertainment to be given on the evening of Anniversary day. We hope for a good attendance to celebrate our Easter."

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 of a 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.

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NELSON CROSS, President.

J. F. JEANERET, Secretary, 44 Maiden Lane, New York.

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.

Npecial Notices forty cents per line, Minion, each insertion.

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RATES OF ADVERTISING.

Ar 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.

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H. A. Kersey, No. 1 Newgate street, Newcastle-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.

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Message Department.

Spiritual Free-Circle Meetings Are held at the BANNER OF Lifell OFFICE, 9 Bosworth street (formerly Montgomery Place), on Tuesday and Fri-DAY AFFRINCON of cach week,

On Tuesday offermoon Miss M. T. Sheliamen occu-ples the platform for the purpose of answering by her spiri-guides such questions as may be introduced for considera-

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

svenue through which individual spirit messages will be given.

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

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

AP The Messages published in this Department indicate that spirits carry with them the characteristics of their carth-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.

The sapires as much of that as they perceive an 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.

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

In Letters 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. Shelbamer.

Report of Public Séance held Jan. 24th, 1888. Spirit Invocation.

Spirit invocation.

Oh! thou Most Holy and Divine Spirit! thou Great Sustaining Power which doth give animation and force to every form of existence! thou Supreme Breath, permeating the entire universe with force and activity, we acknowledge thee as our Father God. We bow before thee in recognition of wisdom and almighty truth. We would breathe in something of thy tenderness and love; we would receive in our souls some new measure of thy priceless truth that will upilift and illuminate our hearts, and make our minds more and more receptive to knowledge and understanding. We accord to thee all praise for the blessings of life; for we realize that from thee we gather all that is and more receptive to knowledge and understanding. We accord to thee all praise for the blessings of life; for we realize that from thee we gather all that is ours by way of experience, of discipline, of effort and achievement. On I our Father God, we would become so thoroughly imbued with thy divine spirit of peace and harmony as to feel our souls awakened into new life and into new awarenethy with our brothers and life, and into new sympathy with our brothers and

We ask that this day we may receive from angelic We ask that this day we may receive from angelic sources pearls of truth and wisdom that will be as a crown of joy to our inquiring spirits. We ask to receive the sympathy and assistance of angel ones who dwell in worlds beyond, that their sweet, uplifting influence may fall upon our lives, creating a sustaining atmosphere around each one that will benefit and bless us. As we cry, oh! our Father God, for such belpfulness from the angels above, may we each one be ready to accord to them something of welcome, of sympathy and kindly feeling that will bless and uplift their own efforts in seeking to betriend humanity. We ask thy benediction to rest upon all mankind, especially upon the lowly and the weak, who need it so much. May they be blessed and uplifted, strengthened and consoled in the hour of woe, until they shall realize and acknowledge thy power and presence, and the love of thy angels forevermore.

Questions and Answers.

CONTROLLING SPIRIT .- You may now present your questions, Mr. Chairman.

Quest.—[By L. R. S.] From the Message Department of the Banner of Jan. 7th I take this extract: "Should the magnetic attachment between the spirit seeking expression and birth in mortal life, and the prospective mother, be-come severed and the spirit be obliged to pass out of her atmosphere and be unable to re-connect itself with her form and with the fotts within," etc. Please tell us where the spirit, in such a case, will keep itself until another body is ready for it?

Ans.—A spirit of this class would, if enabled to express himself to your understanding, call himself an unfortunate individual or entity, because he had not secured that lodgment with in, or attachment to, the physical form which he desired to possess and to operate for his own use. Such a spirit will not be impelled back into that realm of space from which he came, seeking contact with material things, but he will find a habitation within the spiritual attemphers and arricements of this earth. ual atmosphere and environments of this earth.

Possibly he may find an opportunity of coming

operation of this law of which we speak.

Possibly this spirit may, for many many years, reaching into centuries, not find favorable conditions for expression through a material form; and if this be so he will be surrounded by a spiritual atmosphere which will buoy bim up, give him, to a certain degree at least, an experience that will be of use to him in

time to come.

We know that this touches upon another question, and one which has been canvassed between spirits and mortals during the revelations of Spiritualism to mankind—the question of the existence of those beings who never found an experience in contact with vital matter. Spiritualists, or many of them, believe that those members of their family, so called, who did not receive any active experience on earth, but loosened their hold upon matter, even at the hour of birth, or perhaps had never gained a direct hold upon the physical life, but had anticipated so doing, in watching the formation of a physical form and coming into the direct atmosphere of a prospective mother, live and hold a relationship in other worlds to those parents whom they would have claimed had they been born under the direct law of birth, in accordance with natural events; and this is true, even though it may not seem to harmonize with the statement we have made concerning the birth, or the lack of generation and birth, of those spirits of whom we speak.

For example: take a case of the birth of a physical form where no life is manifested. You have only a clay-cold body, senseless to the touch, giving no response to the care of those who receive it, and, you say: "This is a stillborn child," and ask: "Where is the spirit which should have animated the form?" And we distinctly declare that the spirit has either never completely attached itself to that tiny form or if it has done so previous to the birth form, or, if it has done so previous to the birth of the physical form into the outward life, the attachment has been broken, the spirit has loosened its hold and been propelled outward beyond the atmosphere of the mother and the environment of the home. Does it mean, then, that the spirit is to be forever deprived of an appropriate with the property of the motorial thirds in outward. experience with material things in outward life upon this planet? Decidedly no. It may be that the spirit feels a kinship between itself and those who would have proved to be its nat-ural protectors had it gained a footing on the ural protectors had it gained a footing on the earth, for spiritual kinship is what really forms a true relationship between souls, and those who would have been its earthly parents may claim the spirit as of their own kind, belonging to their own family, and give and receive care and sympathy in the ages to come. Nevertheless, sometime in the years before it, that spirit may and undoubtedly will find an opportunity of expressing its activity and its individuality through a material existence; it will, under the great law, come again sometime within the the great law, come again sometime within the atmosphere of a prospective mother.

Possibly there may not be the same degree of sympathy and affection existing between the two spirits, and yet conditions may be pro vided by which that soul may attach itself to a physical organism, pass through the experi-ances of birth, growth and physical decay, gaining discipline and opportunity for develop gaining discipline and opportunity for developing its interior powers and perceptions in contact with physical objects and material laws,
which must be of untold benefit to its soul in
time to come. Perhaps ages may pass before
the spirit finds this opportunity of which we
speak, but it will be environed by an atmosphere tending toward its soul-unfoldment,
and roselyly may come in contact with physiind possibly may come in contact with physical life in a sufficient degree to watch the evo-

oal life in a sufficient degree to watch the evolutions of material law, and when the time
comes take advantage of them.
Q.—Which is best for a person's health, the
sleeping late in the morning or rising early?
A.—That depends very much upon the constitution, temperament and general condition of

the individual. One rule will not apply to all cases. We have seen persons who have been greatly benefited in health by rising at a very early hour and inhaling the morning atmosphere, while we have known other persons who have been depleted of physical vitality by pursuing a like course. One whose nervous energies are very strongly acted upon during the day, and are very strongly acted upon during the day, and who has duties devolving upon his attention to a late hour in the evening, will perhaps find it impossible to recuperate his vital forces during the early hours of night, and may be obliged to remain upon the couch until what would seem a late hour to another person filled with vital force, whose occupations and duties are such as do not wear upon his nervous system and tax his vital energy; therefore this is a question which each individual must answer for him-

self.
It is well for each one to experiment according to his own light in this direction. If one can continue his repose until a later hour than perhaps another can do, and finds that it only invigorates his system and gives his mental nature strength, he is justified in so doing; but if he discovers that he feels generally better in mind and body by rising at an early hour, then

it is his duty to pursue that course.
Q.—[By R. G. Dowson.] Did man at any time exist on this planet with a different anatomical

structure from that which he has to-day?
A.—In gazing back over the history of mankind, we may trace the ascent of man from the lower kingdoms, although this tracing back can be pursued only by ideas, because there are inks in the chain that are broken, and even lost, and so we cannot prove conclusively by physical testimony that man has thus ascended. We believe, from the history of this planet, that ages upon ages have elapsed since this world came into existence; but we can understand that its resistance of the state of stand that in its earlier stages the earth's surface could most certainly not have produced man—the human being—as he is to-day, or as he has been in the centuries past. From a stage of wild chaos to one of partial order, must have taken a long series of centuries and a long process of development.

We are told that the primeval years could show only a state of wild disorder, not only of vegetable growth but also in animal life; strong, uncouth, coarse forms appearing in both these departments of existence. But as the ages rolled on, and the development of the planet increased, we discover that higher types of vegetable growth, more symmetrical forms of animal life made their appearance in various quarters of the globe; and so the years would on, until by and by that appeared which, while it resembled in some respects the forms of animal surface. it resembled in some respects the forms of animal life which had lived and passed on, still bore a more symmetrical form, a grander proportion of stature and general feature, and we find that this strange being, scarcely animal, certainly not human, as we gaze upon human-ity to-day, was endowed with a degree of intel-ligence that manifested itself in calculation, in forethought, in the exercise of superior sight that, as it planned and adapted means to end, may have been the progenitor of the human race as it stands in the present time.

Anatomically considered, there has been a

close relationship between the earliest man of the world and the highest type of manhood of this age, and we may even discover a relationship between humanity and the animal king-dom, anatomically considered, because as we study the foot of that most ponderous animal, the elephant, and continuing our investigations, study the feet of various animals until we come down to those of our domestic life, we find a relationship, an analogy between them. Then we take the hand and foot of the human being and study them closely, still defining the rela-tionship between these and those members that

belong to the animal form.

We believe that the highest type of anatomical structure is presented to earth in our present form of humanity, and yet to our mind this present form will, through the ages to come, so symmetrically develop, become so refined in feature and in general appearance as to bear but a slight resemblance to those forms which are vours at the present time

Q.—If man, in the beginning of his life on earth, was a special creation, was a single pair only created, or were there innumerable pairs?

A.—Believing, as we most profoundly do, that man was not a special creation, but that he has ascended rather than descended from those forms of life and activity which appeared below and before him, upon this planet, we certainly cannot believe the theory and affirmation that one pair of human creatures first appeared upon this planet, and that from that one pair have descended all the human beings into direct contact with another physical form, within a comparatively brief space of time, and perhaps not; it depends very much upon the mind life is ever in evolution, developing possibilities from within, of external growth and manifestation, and as we do most sincerely believe that the earlier ages produced only animal life upon this planet, because the earth had not become prepared for the habitation of man, and that from these higher, more fully developed forms of animal life, the human form has evolved, until it has grown up to its pres-ent condition, we must believe that there has come dewn through the ages one grand symmetrical law, from which there has been no appeal, the law of development and growth, or evolution, if you will, and that, through the operations of this law have come forth the grandest types, not only of matter, but also of intellectual growth, which exist among you at the present day.

You may ask, in connection with this question with this question.

tion: If this be so, when has mind or spirit come in contact with matter, and taken possession of the human form, to express itself in mental and in spiritual ways? And we reply: To our understanding, all forms of life have forever been endowed with and permeated by the great soul-principle of life, and this soulprinciple or spiritual power has been making its way forever, throughout the various departments of existence, upon this plane of planetary life. Therefore we do not deny a soul-force, a spiritual power, to even the forms of animal

ife that we see around and beneath us. We believe that the same soul-force, in higher development, in grander power, has forever vitalized and electrified all forms of human life; that the first rude races of humanity which sprung forth in savage guise scarcely higher in form and appearance than the higher types of animal life, must have been endowed with the same spiritual principle and soul power. Through the operations of this principle and soul power. ple, ever making its way, have come forth the intellectual thought and mental activity which to-day surprise and delight the world.

What does it portend? It speaks of the possibility within mankind, of the grand reservoir of mental and spiritual force stored up within of mental and spiritual force stored up within humanity, which may some day be revealed and expanded, in grand, utilitarian ways, for the benefit of the race, and we may learn from this the lesson that as man utilizes his energy, puts forth his mental power into active operation puts forth in mental power into active opera-tion and external expression, he only devel-ops more and more of that vital force, enables the possibilities of his nature to work out and express themselves in large measure and grandor results for himself and his race.

QUES.—[By V. S. P.] When happiness, either in the pursuit of knowledge by interchange of thought with those whose conditions are such thought with those whose conditions are such that a reciprocity of feeling exists, or the deeper feeling induced by a condition of friendship, or of love, cannot be manifested without causing pain and sorrow to those who have been accustomed to "look up" to us for aid, counsel, protection, etc., is it not the nobler part to forbear from such happiness and from a sease of "duty" from such happiness, and from a sense of "duty hold in abeyance such conditions of happiness, trusting in the future ("that panacea for all ills") for all the rights, privileges, blessings, necessities, etc., that our soul-being may re-

A.—This question brings us into the realm of self-abnegation, and those who dwell within that atmosphere do indeed occupy a high moral and spiritual plane of being. One who can suppress his natural desire for the reception of -This question brings us into the realm that love and sympathy which he feels must overflow the hearts of friends whom he admires, because he feels that by the cultivation and the expression of that love and sympathy he may perhaps cause pain to another, or in

Certainly one who practices self-denial in this or in any other respect, grows in spirituality, and comes to find a comfort and consolation in things above the merely sensual plane of existence, grows into harmony with the spiritual forces of life to such a degree that he is not dependent altogether upon the exercise of his physical sensations for pleasure and for happiness. One who puts himself aside, so to speak, thinking only of the good and the delight that may be brought to others by his so doing, gains immeasurably, after a time in that spiritual compensation which flows into his soul from the higher life.

At first his experience may be a very trying one, his struggles with self keen and severe; he may be obliged to put his hopes and desires under subjection, time and time again, before he gains a self-mastery; but every effort he makes only increases his mental strength, his

At first his experience may be a very trying one, his struggles with self keen and severe; he may be obliged to put his hopes and desires under subjection, time and time again, before he gains a self-mastery; but every effort he makes only increases his mental strength, his spiritual power, and builds up the activity of a good, clear character, and helps him in overgood, clear character, and helps him in overcoming self and the adversities of the world.
But one would sav: "How can we do this
when all things seem to call us out into an opposite direction? The allurements are such as
to make us again and again gratify our own
personal desires, even if it be at the expense of
another's happiness." And we reply that it is
only by making the effort. At first you may
be weak, because of the blinding glare of these
external things; but as you endeavor to forget
self in the thought of your friends and those external things; but as you endeavor to forget self in the thought of your friends and those who are near to you, you will grow stronger until the perfect day when all selfishness may be overcome. Such a soul finds and must forever find compensation for its denial and sacrifice in the world beyond. There all mysteries will in time be explained, for the spirit has the opportunity of investigating avery realm of opportunity of investigating every realm of seeming mystery that obscures his sight; he finds his mind expanding, becoming enlarged so as to take up new studies and new lines of thought, which bring an elucidation of these puzzling things. As he goes on the misunder-standings of life are swept away, the problems explained, and he begins to grow into the per-fect harmony of soul-life, so that he will blend with those spiritual beings, whether they are on earth or in higher worlds, who are in kin-chin with his life his own line of conduct his ship with his life, his own line of conduct, his own appirations, and growing into harmony with these, he will gain that supply for his affectional nature, of love, of sympathy, of kindly feeling, which will more than repay him for any sacrifice he has made in the past or for any hope which he has been denied.

Spirit Violet.

I always feel that I am one of the large band of spirits who are interested in this circle room of spirits who are interested in this circle-room and its good work, and I have always felt at home on this platform, whether I have at-tempted to voice a few words of love to dear ones, or whether I have remained a silent

watcher of the work attempted by other spirits.
To-day I am privileged to appear principally
to assist a good spirit to make himself known
to his friends. He has been somewhat cramped
and limited in his spirit-life because of untoward circumstances attendant upon his departure from the body. He met with a severe accident, and there still remains with him a memory, or rather something connected with the law of association, that disturbs him in his efforts to understand more of spirit-life, to take a practical hold upon its events and experiences. I have advised him to come here and make himself known, thus perhaps partially freeing himself from those unpleasant conditions, and at the same time coming into communication with his friends on earth, and I am pleased to make way for that spirit. He was a good man, and is still; a foreigner by birth, and perhaps one not always understood; but in spirit-life these things count for nothing; the man or the woman in whatever guise presented, is considered there as operated upon

by motive, by thought and aspiration.
While here, I would send my greeting to my dear friends, and especially to my beloved father. Less than a week has passed since he again rounded out one of his earthly years. I again rounded out one of his earthly years. I was with him, and sought to make myself felt and understood by my spiritual greeting and congratulation on the return of the anniversary of his birth. I know that he felt a peaceful influence, that he understood my presence, and that of other dear ones, which gave me satisfaction; and to-day I bring him the greeting and love of brothers and sisters, and of my dear mother, from the angel-world, and also many remembrances and words of cheer. If I could only utter each one, I know he would could only utter each one, I know he would feel that he was indeed truly blessed, by such pleasant memories and happy tokens, flowing out to him from the spiritual world. I would also like my brothers and sisters on earth to know how dearly I remember them, and how I am, at times, privileged to watch over their lives, and to bring a peaceful influence to their hearts.

I have, in my beautiful home, the sweet little blossom that faded in the household of my sister, only to bloom in brighter beauty on the other shore. Mother is watching over her, and in our pleasant home the little bud finds hannieace, and everything that is beautiful, to assist in her development and spiritual growth.

I would like, also, to give my greetings to Mr. Barney, and to thank him for all his kindness, not only as exercised in sympathy toward me, but also toward many spirits who are seeking communion with their friends on earth. I am interested in his good work, and I know that he will prosper and succeed, not so fully, perhaps, in material ways as one might wish, but in many spiritual directions; and I realize that a harvest will by and bye come to his life, which will prove the fruition of his works and efforts to assist mankind. I have seen the shadows pressing down upon his heart known that he has been misunderstood by those who should have understood and appreciated his efforts; but I would say to that dear friend that every shadow must be swallowed up in the streaming down upon your way.

By-and-bye all misunderstandings and hitter feelings will subside, because they will have no room for growth or for development.

I wish also to say to a dear friend of mine. Allie and Estelle send their greetings and their best love; they are watching over their dear mother, and are doing their best to bring to her that encouragement and instruction which she most desires at this time. They will do their best to guide the dear brother into the right path, which is for his happiness and presperity, but they wish him to be cautious, and to move because sometimes there seems a shadov of doubt falling over the way which he would like to tread; it may prove a more bitter ex-perience than in his aspirations he looks for-

I will now close. You may announce me as Spirit Violet, to her Cincinnati friends, and I think I will be understood. I would like to say, also, to many friends who are sending out. their thought to me, in the spirit-world, I understand and appreciate their thought, and I would respond to all in tangible ways, if possible, but I always do respond in loving sympathy and spiritual attention to those who reach out to me for something of assistance and in-fluence from the world beyond.

John Shobe.

Mr. Chairman, I knew well about this spiritreturn, but I have not made use of it as I would like, and as I hope to sometime. This light from the spirit-world streamed across my way, and gave me strength, and many times when I felt the illuminations from beyond, and knew that the good spirits were about me, helpknew that the good spirits were about me, helping me in my work, it seemed that I was blessed beyond all others. The good spirits brought me power to move my penoil, so that I could make the pictures they wished to show to mortals. I could see the representations within my own soul, and I tried to give them expression, but while I did the best my poor hand and brain could do, they never quite came up to my thought, and so, sir, I was never entirely satisfied with the production. Now I am trying to get into this work in other ways on the spirit side.

Sometimes I feel as though I could grasp the conception clearly, then again a shadow comes

ne may perhaps cause pain to another, or in some way affect the peace of mind of those whom he desires to bless, comes into this realm of self-abnegation, and places his desires, his hopes and his happiness beneath his feet, and must, of necessity, think more closely of the welfare of his fellows than of his own pleasure.

summoned.

I wish to thank my friends for all their kind-I wish to thank my friends for all their kindness to me, especially the father of the spirit who has just spoken; and tell them, sir, that I shall try to repay every kindness, to return in some way the benefits that have been showered upon me. You will excuse me for coming. I am John Shobe, of Cincinnati.

Lizzie Hall.

I have only a few words to say, Mr. Chairman, but I feel if I do not take the opportunity now I may never find it again. I am assisted, magnetically speaking, to approach by one who is present in the audience who has known of ne, and who perhaps will not feel sad that I have come. I wish to send my love to my friends, and to have them realize in its fullness the grand truth of spirit return. It seems to me something of vast importance to know that those who die are not really dead nor lost, but that they live in pleasant homes, and have the power of making their homes as pleasant and

beautiful as they can wish. I would like my near friends and relatives to I would like my near friends and relatives to give me an opportunity of coming to them personally, as I have many things to say. There are several little matters connected with material life, my own past, that I would like to discuss, but I cannot speak of them in a public way. If my friends will visit a medium somewhere, and really desire me to come, I will do my best to answer that desire, I have in my possession such knowledge concerning these possession such knowledge concerning these papers that are now coming up for considera-tion as I think would be of benefit if I could give it. This may not be understood by any but those bound to me nearest by family ties, but it will be understood by them. I think, and if they care to know what information I have I hope they will do their part in seeking for it. I send my love, and other friends with me do the same.

Samuel desires me to mention him, as he never has had an opportunity to come for him-self, and does not know that he will have one. He wishes his friends to know he is alive, active and doing well in another life. My friends live in Cambridge, and I am Lizzie

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Feb. 24th, 1888. William Cutts.

I lived in Kittery, Me., when I was in the mortal form. You may take my name as William Cutts. I would like to get into communication with Mabel, if possible. Perhaps she may see my letter, read it, and say: "I know that is, after all, grandfather's writing." Sarah is with me also the little one whom years ago that is, after all, grandfather's writing." Sarah is with me, also the little one whom years ago we considered "dead." There is no death, only changing from one form to the other. "These little children taken out of their homes! where, oh! where have they gone?" has been the question often asked by the mother. Only gone to bloom in heaven. And then, again, they ask: "Why, oh! why do they take them away when just starting out in the bud?" The echo comes back again, Why? We look down the ages past and find it is the same to-day as it has been. I will say as near as I can reckon, it is not

I will say, as near as I can reckon, it is not far from twenty-five years since they said Wil-liam Cutts was dead. I think some of the old town's-people will remember me (for I hope I am not forgotten by them), and also some few loved ones that yet remain on the earth side.

Sarah Hodgman.

I, too, would like to say a few words. We all come asking for the privilege which we know the angel world gives out to us.

I belonged in Manchester, N. H. You may write a Sach Hodgeren Lynnight.

nte my name as Sarat like to get into communication with my children, Chandler and Henry. Chandler has often tried to receive a message from me. He said, but a little while since, "Why, Clark! why is it? have been to mediums, but I never can get anything from mother. Is it because there is not power enough? or is it because she cannot get control of the medium's organism?" Chand-

ler, try again. Father is with me, and Solomon Hodgman; also grandfather, grandmother, your Aunt Mary, and Uncle Robert. We often come together, but we are not together all the time any more than you are in the mortal. You know, since you made a little change in your business. Chandler, that you and Henry are not together all the time; therefore it proves to you also that we do come together at times, but ot all the time, any more than you do here.

Chandler, try again, and I feel I may be able to control some one in the mortal so clearly that you will say: "Oh! mother! mother! you do live and are watching over me." Yes; my

children, not a day passes but I come to you. Sometimes I flit away quickly; at other times there is an attraction that holds me longer by Many years since they said that "Mother is dead." Not a great while since they said, "Father is dead." But, Chandler, I'd like you to try again; do n't be discouraged, for we can't dead. control every organism. I find that so, but I will do the best I can.

Be patient, dear children. But a little while

at the longest, and you will be able to lift the veil, as we do. You say, "Oh! mother, why did you leave us when we needed you so much?" The Father in heaven knew best, dear children.

Sarah Gould.

I know very well what they will say if I speak, but the gentleman says don't stop to think what they are going to say. I lived in Boston. My name is Sarah Gould. I know-Boston. My name is Sarah Gould. I know-and I aint going to deny it—I was what they call a rank Methodist. What of it? It did n't hurt me any. But I find now I might have learned a little while I was here. I think, when I come to look back, it was rather a hindrance. I might have learned a little hem. Now I must

commence again and go to school.

I was just as honest and sincere in my belief as I am to-day in the knowledge of spirit-return. All we can do is to acknowledge we were in the dark. Hannah is here, and she says to me: "You may acknowledge; I'm not a going to." Well, it makes no difference. I am merely speaking for myself.

I would like to say to you, Mr. Chairman,

that I see one in your meeting who will know who Corbin Gould's wife was. Corbin Gould lived up on Myrtle street. Harrison is here, and wants to leave a letter also; but Hannah and Mary will not just yet.

Here there is no sect or creed! we are all reaching for one place—that is heaven. I am willing to make the acknowledgment; as Corbin has said before, it is all we can do. Helen, remember that the trials you have here will only be so many stars added to your crown in heaven. Do as near right as your spirit tells you, and you will at last reach the home beyond, where no trials enter and no ill words are spoken, no harsh looks come; but I would advise you as you know April 2007. would advise you, as you know Aunt Sarah would, to stay by the children; do right, and you will build your home more beautiful.

Eustis Jackson.

I am not going to tell where I went out. I lived once in Boston Highlands. My name is Eustis Jackson. It is no matter about the hospital: need n't say anything about that. They do n't care where I was.

My dear old mother yet stays in the mortal, away down in Maine. I often hear you say:

"If I only knew my boy could come to me, how

much it would lift the burden of life!" Oh! may the great angel host come nearer and nearmay the great angel host come hearer and nearer to you, mother, that you may fully realize
that your boy lives, and not only lives, but is
able, through the channel opened for him, to
come and tell you, mother, that I am with you
every day, and whenever there is an opportunity for you to come into communication with
me privately. I will tell you many things that
I would not like to speak publicly.

I know this letter will be sent to you by
Laura, for she told me she would buy the paper every week and see if I could send a letter;
and then she will send one to your own dear
mother. God bless her efforts!

Zeke, as I call him—but I suppose I had better say Ezekiel—it was all right that you did n't
go into that little scheme you were thinking of
a few months ago. Too much money there! It
will all come right eventually, but do n't think
of getting too many irons in the fire at once; if
you do, as sure as you live, some of them will

you do, as sure as you live, some of them will

get scorched.

I wish to say a few words to Helen and Laura; they will be a little surprised when they find I can write a good long letter; and I know also that they will understand the meaning of what I have said. Helen, don't lose your courage; the angels will come and help you every day. Sometimes I find Zilpha by your side, and she tells me that as soon as possolds and an essage through the same post-office. I know she will, for she would n't post-omce. I know she will, for she would not have told me so if she had n't intended to do it. I am glad, Laura, that you are drifting into something that will give you a little more happiness this side, for you often feel lonely. Betsey tells me that she will send a letter too, so I think you will need to have a postman of your

They called me "Jacky" sometimes.

Ellen Clark Sherman.

I would like to send a word, but the team aint coming, is it? There was a team coming—that was all I knew about it.

You may place me at Tilton, N. H. Ellen Clark Sherman. That team is all I can remember. I guess it had something to do with my going out. Father says so. I would like to say that father is

with me, and mother too.

I am going to talk to you, Henry, for a few minutes. You will understand more fully why I thought the team was here. I did n't suffer any; had no realization of passing out, and the first I knew I saw one and another coming around me—Flavie and Harvey and Grandmother Clark all were coming. But I had left the mortal form. That is why I partook a little of the sensation that I had when I went

My home is beautiful, oh! beautiful beyond description, though so different from what I had ever outlined. Father said he could not have believed that it could possibly have been so beautiful, in conversation with Henry. He says that sometime he will send a communica-

My father is Moses Clark. Henry Clark is a cousin, and therefore is the nearest one we can reach. Many loved ones are also here, all anxiously thinking perhaps that they may some day be able to send a message.

Flossie Smith.

A gentleman said I could speak jess a word. I want my mamma and my papa to know I aint dead. I's only gone with a pretty lady. I is Flossie Smith. I lived here in the big city, way up in a high building. Gran'ms said I must n't talk much in meetin'. I want to thank Addie for the dolly; oh! big, big dolly! Flossie Smith.

Frank Butman.

I am Frank Butman, of Newburyport, Mass. I am Frank Butman, of Newburyport, Mass. I suppose by the movement of things they think I have got so far away that I do n't come home, but they are greatly mistaken. If I have tried once I have tried a dozen times to get control in your meetings here, but I did n't succeed. To day I feel as if I'd got the floor.

I would like Nellie to know that Frank do n't get so far away but he can make his voice.

get so far away but he can make his voice heard—and I will make my voice heard in old Newburyport. I have often been into their meetings where were one or more mediums, and still not a word would they say about Frank being there. Well, I've got to pardon them.

them, I suppose.
Now, Ed Lunt, I would like you to know, and Now, Ed Lunt, I would like you to know, and Ellen and Nellie and Pride, and every one of you (it would take me about three weeks to mention you all), that when I found Eben Manson had sent a letter it rather started me up a little, and I thought if I had had the power to materialize into perfect form with my blue suit on, then I ought to make one great, grand effort to send a letter.

effort to send a letter.

Many changes have been made since they said that Frank Butman was dead. Never was there a greater mistake. I have gained a good deal of strength from one and another who are near me; when I first made the attempt to speak in some of their little circles hardly could they understand all I said. This was because of my passing out with the old dread disease, flattering and flattering on until the angel usher came for me. I am happy, and to day I would not exchange

places with one here, not even if they'd give me all old Newburyport contains, and they might add Plum Island.

George Wiley.

I would like to say a few words, if I can get my head just right. I had a good deal of trouble with my head or brain, when I went away. You may call my name George Wiley, from Welfleet, Mass. I have tried so many times to get enough control in your meetings, sir, to send a few lines to my dear, dear old mother, who is looking for and walting anxhously for a few words from George. Often she is worried, and feels so troubled on account of the way I went out—for I am not ashamed to say it was from the Danvers Asylum—the way I left the old mortal, that I was alone in my room when the death-angel as you call it, came and said, "Come up higher." Poor mother, to-day, cannot be reconciled to my going away.

Cousin John is with me, but for certain rea-

those that were so closely connected with him in life, close the door and look it closely. But

Mother is a power that will unlock every door.

Mother is dear mother! your George lives today, and not only lives, but is awaiting the time
when you, dear mother, shall come to meet
meat my heavenly home. Father is with me, and uncle and Aunt Zuba. We are not together all the time, but at intervals. Another has just the time, but at intervals. Another has just joined our happy number; and another in God's own good time will soon be added.

I have often stood by your side, Matilda, through the trials that have been placed on your shoulders. The burdens have been heavy, but there is a home beyond the veil, where no wrongs, no worriments come; no sickness finds us there; we do not need asylump or doors. us there; we do not need asylums or doctors, or attendants Mother, be patient; a few more rising and

setting suns, and you will be with us.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK

Feb. 24.—Clara Barton; Leora E. Dexter Chandler; Martha Hodges Kittredge; Henry Ingalis; Clara Welch Holland; William Emerson.

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

March 9.— Jonathan P. Barker; Innthus Turner; Addison Gage; Imogene, to Ike and Ada; Hector Coffin; Leonard Jackson; Frederick Kinball; Watson Hastings; Rachel Burns Martin; Charles Armitage; Sarah Emma Davis; Old Dector Brown; Henry Lovejoy; Bernice Hunt; Willie Tilley; Daniel Knapp.

To the Liberal-Minded.

As the "Banner of Light Establishment' is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and converge they shall down any in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Tribut es to the Workers.

Reception to J. Frank Baxter. To the Editor of the Hanner of Light :

At the residence of Mr. and Mrs. D. J. Underhill, 232 West 37th street, on Baturday evening, March 10th, a reception wastendered to Mr. J. Frank Baxter, who is occupying the platform of the First Society of Spirituallsts during Mrs. Brigham's temporary absence. Mr. Underhill is at the Hot Springs in Arkansas for the benefit of his health. Mrs. Underhill received the guests in her affable and cordial manner, well known to all who have had the privilege of an evening at her pleasant home. An hour was spent in a social manner, and then Mr. Baxter remarked that he had been requested to say a word. He said that he was not an impromptu speaker; he wished, however, to say that he appreciated the gathering there that evening, and was glad to meet one and all; he wished he could remember every single face, and the name that belonged to the face; he begged to be excused from any extended remarks, because it was entirely out of his line to speak extemporaneously; those who had heard him lecture knew that he was not an inspirational speaker; he prepared all his lectures, writing them out in full.

Mr. Baxter's manner is easy and unassuming. He

favored the company with singing "Beautiful Gates, Ajar" in a soulful manner, every word being distinctly articulated, and therefore easily understood. During the evening Miss Della Sawyer recited, with dramatic effect, "Discharged Again," and also a selection from " Romeo and Juliet."

Miss Edith Mason, a favorite wherever she may be, sang," Tell Us Where Art Thou,"" Welcome, Little Primrose Flower," and "Polly, the Cows are in the Corn."

A number of questions were asked, to which answers were given through Mrs. Underhill by means of raps. It was requested that raps might be given as though they were upon the plane. Mrs. Underhill said she never directed the spirits. She remarked that raps were not adapted to a large company; that they were more potent when there were but a few persons present; she was not as strong a rapping medium as she was twenty years ago, but was just as firm in her belief in Spiritualism as she was then; she could not control the raps twenty years ago, and she could not control them now. She often thought of her friends, Mr. and Mrs. H. J. Newton, how much they had sacrificed for the cause of Spiritualism, and sometimes felt she did not do enough for the cause herself. Among these present were Mr. and Mrs. LaForest. Mr. Benn, Mrs. Mason, Dr. Utley, Miss Kelsey, Mrs. Manchester, Mr. T. Merritt, Mr. and Mrs. Clark, Mr. and Mrs. Mellish, Mr. and Mrs. H. J. Newton, Mr. and Mrs. Chase, Mrs. De Bolse, Mrs. Morrow, Mrs. Thompson, Mrs. Sawyer, and Mr. Sykes. New York, March 12th, 1888. HERBERTUS.

Hon. Warren Chase.

Previous to the lecture of Hon. Warren Chase before the First Spiritual Society of Albany, N. Y., Friday evening, March 2d, the following preambles and resolutions were read and adopted :

resolutions were read and adopted:

Whereas, Our brother and fellow worker, the Hon, Warren Chase, is to lecture for us this evening, and is en route to the West, in compilance with calls made by Spiritualists of that section; and

Whereas, We realize that nothing but an unselfish interest in the cause he loves could at his ripe age prompt him to enter a broader field and make further sacrifices; therefore,

est in the cause he loves could at his ripe age prompt him to enter a broader field and make further sacrifices; therefore.

Resolved, That the forty years or more of faithful service rendered by him to the cause of Spiritualism have been greatly blessed in freeling humanity from theological bondage and mental servitude, and making known the brotherhood of man and the fatherhood of God.

Resolved, That for his earnest ministrations to the spiritual needs—for the solicitude and sympathy which have always brought him near the hearts of the people—for his exertions to amellorate the conditions of suffering humanity; for his undaunted courage in batting against the popular error of salvation through the blood of an innocent person—the members of this and all spiritual societies owe him a debt of gratitude which we nor they can ever fully pay.

Resolved, That when he leaves here for his labors in the West, our kindest wishes will attend him, and he will always have our full confidence and highest esteem.

PHYSICAL CULTURE FOR HOME AND SCHOOL,

Descript By Prof. D. L. Scientific and Practical. By Prof. D. L. Dowd. With 80 Illustrations. 12mo, cloth, pp. 300. New York: Fowler & Wells Co.

The author, who states that he has long realized that there existed a demand for an intelligent and practical system of teaching physical culture, one that would "not only develop muscle for muscle's sake, but for health's sake, and for the sake of intellect, morality and beauty," has written this book to meet it, and it will be found admirably adapted to the end in view. It embraces physical culture in its entirety, not excluding the vocal organs and the muscles of the face, numerous engravings greatly assisting to a clear comprehension of the instructions. The exercises it prescribes are such as can be performed by any one in his own house.

WHO CARES? Episodes in the life of Mary Campbell. Facts, not Fancies. By Mrs. Harriet N. K. Goff, with an Introduction by Rev. Dr. T. L. Cuyler. Sq. 12mo, cloth, pp. 212. Philadelphia: T. B. Peterson & Bros.

The leading character of this is one driven by the falsities of society life into evil ways. Her course through vice to virtue and her subsequent efforts in behalf of her fallen sisters are vividly depicted. Dr. Cuvler save in his introduction that the book is written by a benevolent lady who has devoted many years to unselfish philanthropic labors. Its purpose is to warn the unsuspecting, lift up the fallen and incite to efficient action in a much needed reform. LITTLE PORMS FOR LITTLE CHILDREN. Suit.

able for Memorizing and for Recitation at School and at Home. Compiled by Valeria J. Campbell. 16mo, cloth, pp. 203. Boston and Chicago: Interstate Pub. Co.

Excellent good judgment and an appreciation of the tastes and requirements of young children is displayed in this volume of favorite poems, proverbs and maxims, compiled with the fact in view that lessons in rhyme, thoroughly learned, are seldom forgotten. The children will like it.

THE PEOPLE'S BIBLE; Discourses Upon Holy Scripture. By Joseph Parker, D. D., Minister of the City Temple, Holborn Viaduct, London. 8vo, cloth, pp. 358. New York: Funk & Wagnalls. For sale by De Wolfe, Fisk & Co., Boston. This is the seventh volume of a work previously

noticed by us, and treats upon topics of the Old Testament from I. Sam. xviil. to I. Kings xill. The reputation of the author will commend it to those of his way of thinking.

MINON. A Tale of Love and Intrigue. By Frederick W. Pearson. 16mo, paper, pp. 135. New York: The Wells Pub. Co.

A story founded on a Canadian mystery, pathetic and tragic in tone; the first volume of the" Elite Li-

SNATCHED FROM THE POOR-HOUSE. A Young Girl's History. By J. N. Clodfelter. 12mo, paper, pp. 272. Philadelphia: T. B. Peterson & Bros. A realistic novel, of strength, originality and inter-

Men who deny to others the right of speech are not fit to live with houest men.—Ingersoll.

Passed to Spirit-Life,

From his home, in Pomfret, Conn., March 2d, 1888, Hon. William Osgood, aged 82 years and 1 month. William Osgood, aged 82 years and 1 month.

Mr. Osgood was a man beloved and respected by all who knew him; a genial friend, a whole-souled reformer, and consistent Spiritualist. He was a constant and devoted reader of the Hanner of Light, which he prized above all other papers. He was for many years a worthy deacon of the Abbington Society Congregational Church of l'omfret. He represented his town in the Connecticut Legislature two years with credit to himself and his constituents. He was one of nature's noblemen; was strictly honest in his dealings with his follow-men, and will be greatly missed by a large circle of friends, who were cheered by his kind words and deeds of charity.

18 Cranston street, Providence, R. I., March 12th, 1888.

From Walden, Vt., March 2d, 1888, Matthias Stone, aged

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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BOSTON, SATURDAY, MARCH 24, 1888.

Spiritualistic Meetings in Boston. Banner of Light Circle-Boom, No. 9 Bosworth Street.—Bésnces are held every Tuesday and Friday af-ternoon at 80 clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairman.

Hoston Spiritual Temple, Berkeley Hall.—Lec-tures by able speakers Sundays at 10% A. M. and 7% P. M. Richard Holmes, President: U. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

F. Ring, Treasuror.

The Ladies' Endustrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every atternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Secretary.

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 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exceter Streets.—Spiritual Fraternity Society will hold public service Sundays at 24 P. M. and Wednesday evenings at 75. Seats free.

Spiritualistic Phenomena Association, Laddes

ings at 71%. Seats free.

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

Ty; W. C. Yaughi, occuraty.

College Hall, 34 Essex Street.—Bundays, at 10½
A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Essie Hall, 616 Washington Street. corner of

Essex.—Bundays, at 2½ and 7½ P.M.; also Wednesdays at

8 P.M. Able speakers and test mediums. Excellent music.

Trescott Robinson, Chairman.

Prescott Rodinson, Chairman.

1031 Washington Street.—The First Spiritualist
Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private seance for members only, first
Friday in each month; doors closed at 3 r. M. Public meetlings every Friday evening at 7 %. The Independent Club, 1031 Washington Street, olds regular meetings every Monday evening, at 8 o'clock. he best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale,

Chelsen.—The Ladles' Social Ald Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7% o'clock at St. George's Hall, 803 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall - Boston Spiritual Temple .-Last Sunday morning, after congregational singing and a vocal duet by Mrs. Lovering and Charles W. Sullivan, Mrs. Luther announced as the theme of discourse, "The Wages of Sin is Death," and said: What is sin? It is the offspring of ignorance. If you iranspress a law of your spiritual nature, the law is the master, and you become subject to the penalty attached to its transgression. If law is God, you sin against God. If the transgressed law is death, you must die. A self hood belongs to every individual. Those who are not wise make mistakes, as with them ignorance is the prevailing power. Spiritualism has come to demonstrate a fact; it stands as the philosopher of life, and has wrapped itself in a manile of hope. It has gathered together the giant minds of the present age, and numbers millions of truthseekers among its adherents, and the duty of every one of them to day is to protect mediumship, for it furnishes the foundation upon which Spiritualism rests. A large audience listened very attentively to the interesting and eloquent address. The President, Capt. Richard Holmes, announced that the Fortieth Anniversary would be celebrated by this Society in Berkeley Hall on Saturday, March 31st, and Sunday, April 1st—three sessions each day. Able lecturers, test mediums and musical talent have been secured for the occasion, and a very enjoyable time is anticipated. After a song by Charles W. Sullivan, Mrs. Luther closed with an invocation.

Evening.—After congregational singing, remarks by the President, and a song by Mrs. Lovering, the guide of Mrs. Luther very ably and eloquently spoke upon "American Liberty vs. Romanism." The same speaker will occupy the platform next Sunday morning and evening, at 10:30 and 7:30.

MARY F. Lovering, Cor. Sec'y. course, "The Wages of Sin is Death," and said: What

evening, at 10:30 and 7:30 MARY F. LOVERING, Cor. Sec'y.

The Ladies' Industrial Society .- On the evening of March 13th, the members and friends of this Society held a social meeting at Lyceum Hall, 1031 Washington street. After a half hour's pleasant converse, ton street. After a half hour's pleasant converse, a spiritual entertainment followed, Jacob Edson presiding. Mrs. Lovering opened the exercises with a pi and solo and song, and read spirit-communications from her guides. Jacob Edson made a characteristic speech, which elicited applause. Dr. N. P. Smith and Mrs. Ida Whitlock made addresses, which commanded the closest attention of all. Mr. L. L. Whitlock spoke, and Mrs. Whitlock closed the exercises with a musical valenties.

election.
The next social meeting will be held March 27th.
Ill are invited.
MARY F. LOVERING, Sec'y.
81 White street, East Boston.

The Sniritualists' Ladies' very enjoyable meeting in their rooms, 1031 Washington street, March 16th. A short but interesting address was made by Mr. Jacob Edson. Dr. Charles Harding gave a few character readings, and to Miss Harding gave a few character readings, and to Miss Amanda Balley several very remarkable tests which she recognized as such. Mrs. M. R. Whittemore sang selections that were highly appreciated. Miss Lillian Rich read a selection with great ability, and Miss Balley rendered several songs. The interest in this Bodiety continues unabated, as the following announcements of its movements will show: On Friday evening, March 30th, the "Ladies' Ald" will tender the well-known test-medium, Mr. Joseph D. Stiles, a reception; Friday evening, April 6th, Mr. Charles Dawbarn will be given a reception by this Bociety; on the evening of Friday, April 13th, Miss Lucette Webster, assisted by her pupils, will give her thirteenth annual literary and musical entertainment. complimentary to the Ladies' Ald Bociety. The work is being rapidly pushed forward toward holding a fair in our hall during the third week in April, and we earnestly hope all who are interested in the Society will be generally the production of trible for early a well as well hope all who are interested in the Society will be ge erous in their donations of articles for sale, as well as honor us with their presence on all of these occasions ALICE P. TORREY, Sec'y.

Spiritualistic Phenomena Association, 1031 Washington Street .- The guides of Mrs. H. S. Lake spoke for this Association on Sunday afternoon and evening, March 18th. The audiences were intelligent and appreciative. The afternoon lecture was upon the "Phenomena and Philosophy of Spiritualism," and was an able exposition of the same. It was followed by many excellent and convincing psychometric tests, given through the mediumship of Mrs. Loomistics.

The subject of the evening lecture was: "The Prob-lem of Life, or What Shall we Do with Ourselves?" and was presented in a strong and effective manner, illustrating the necessity of the exercise of the spiritual faculties as by their activity alone is it possible to arrive at any satisfactory reason for the phenoment of human life. The lecture produced a profound im

of human life. The lecture produced a profound impression, and was heartily applauded.

At its close Mrs. Lake's Indian guide, "Prairie Flower," took possession of her, and greatly amused the people with witty and queerly-expressed instructive remarks. She gave, also, a number of peculiar and satisfactory psychometric readings, expressing very markedly her own individuality in all that she did.

did.
Mrs. Nickerson gave excellent music, and Prof. W.
Milligan presided at the plano.
The Chairman pronounced the service "an Ideal
Meeting," whereupon the audience enthusiastically
responded.
E. P. M.

Eagle Hall, 616 Washington Street.—At this place of meeting, on Sunday last, the exercises were opened with well chosen remarks by Dr. J. L. Paxson. He was followed by Mrs. S. E. Buck, Mrs. M. A. Chandler, David Brown and Dr. P. C. Drisko, each of whom made excellent remarks which were well received and highly appreciated by the large audience present. Miss Cullen gave a few facial readings which were pronounced correct. David Brown, Mrs. Chand-ler and Peter McKenzie gave tests and spirit delinea-

tions which were promptly recognized.
In the evening Mrs. M. W. Leslie delivered a short In the evening Mrs. M. W. Leslie delivered a short address couched in appropriate language. The speaker closed with several tests and descriptions of spirit-friends, which were recognized as correct. She was followed by Mrs. Jane Hugo, who read a beautiful and appropriate essay which was well received by the audience. Mrs. M. E. Johnson gave psychometric readings which were recognized as correct, and Mr. F. W. Mathews clearly recognized tests with psychometric readings. hometric readings.

First Spiritual Temple, corner Newbury and Exeter Streets .- There was a good-sized audience present last Sunday afternoon to listen to the remarks present last Sunday afternoon to listen to the remarks of Mr. John Wetherbee, who related many of his experiences in witnessing and investigating full-form spirit materialization. He opened his address with "Are you sure you are not mistaken?" This was a question, he said, which was asked him by a friend to whom he had related some facts concerning spirit-materializations which he had witnessed. He then proceeded to relate many of his experiences in the investigation of this phase of spirit phenomena, showing very conclusively that he had exercised good judgment in his investigations, and proving that he had not been mistaken.

the membership roll. Our members are by no means confined to Boston and suburbs, but include fifteen other cities in eight different States. One member may even be found in far-away India. Many non-resident members sit by themselves at the hour of the Club meeting with their mentality centred upon the Club, and several letters have been received enumerating instances in which marked beneficial results have been perceived in cases of mental and physical infirmity. On Monday evening, following our period of silent concentration, the Grand Master read a number of answers to queries propounded at the Thursday afternoon circle.

afternoon circle.

Those interested in spiritual literature are advised to peruse these answers with consideration, for sel-dom are thoughts upon these subjects expressed with more force and aptness and yet withal in such sim-

plicity.

By request Mrs. H. P. Griffin recited with touching effect the poem of "'Ostler Joe," and responded to an sncore with another well-received selection. Miss Annie Dunlap favored us with two brilliant executions upon the piano, and Mrs. Nettle Wentworth sang in her usually acceptable fashion. Mrs. J. W. Fletoher brought the exercises to a close by giving her usual "noies" concerning the Club doings, and related an interesting anecdote from her experience. Next Monday is "Mediums' Evening," and Mrs. Colby-Luther will open the exercises.

About fifty more can be accommodated, and you, reader, are one of the elect.

reader, are one of the elect. F. V. FULLER, Rec. Sec'y.

Lycoum Hall .- On Wednesday evening, March 28th, at this hall, 1031 Washington street, the children connected with Lyceum No. 1, also with Mrs. Wm. 8. connected with Lyceum No. 1, also with Mrs. Wm. 8.
Butler's Sewing Circle, will present an unusually attractive programme, under the personal direction of Miss Lucette Webster. All who feel interested in the advancement of spiritual truths in the minds of the children will fully appreciate the effort that is being made in this direction, and encourage and stimulate not only the children, but the workers engaged in this movement, by their presence on this occasion.

A. P. T.

Mishawum Hall, City Square, Charlestown District.—The Echo Spiritualist meeting was held at this hall, on Sunday last; there was a full attendance and an unusual interest was manifest day and even-ing. The Chairman, Mrs. Mina Olmstead, Mrs. Bhack-ley, Mrs. Nettle M. Holt, Mrs. J. E. Davis, Mr. John-son and Dr. W. A. Hale participated—the lecture by the last-named gentleman being regarded as special-ly interesting and instructive.

Children's Progressive Lyceum, Paine Hall, Appleton Street .- A report of the Lyceum services is received, but too late for use. The meeting was of interest and the programme varied and entertaining. The other matters touched on by Secretary Woodbury will be utilized in our next week's issue.

A Pleasant Surprise Party .- " M." writes : The friends of Mr. and Mrs. J. E. Hall gave them a genuine surprise on Friday evening, March 16th, at their residence, 128 West Brookline street, Boston. The evening was spent in social and musical enjoyment. A bountiful collation was served by Mrs. Hall, after which brief speeches were made by Mrs. Abbie N. Burnham, Dr. Moore and Mrs. Hall. At a late hour the company separated, highly pleased with the evening's entertainment, and feeling that they had paid a deserved compliment to those veteran workers in our cause—Mr. and Mrs. H."

Tenth Anniversary .- Mr. and Mrs. B. F. Willard celebrated, at their residence in Chelsea, on the evening of March 13th, the tenth anniversary of their mar riage—the exercises taking on the form of a general and pleasing entertainment, comprising eloquent remarks by Eben Cobb and others, readings, music and dancing. Many presents, to best and hostess—among them a French clock, and various articles of silver a French clock, and various articles of silver—testified the appreciation of the friends present.

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% r.M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streeta,—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2M and 7% r.M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. R. Stryker, pastor, will hold services every Sunday at 24 P. M., in Macgregor 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 2½ P.M. Tests given by Mrs. E. A. Wells of New York. Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue,—Meetingsof the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. harp, at Mrs. Morrell's, 230 West 36th 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.

The First Society of Spiritualists .- J. Frank Baxter spoke in the morning of March 10th upon the subject, "The Position and Tendency of Modern Thought," showing how superstition takes to itself wings, and how all ideas of the supernatural and the miraculous vanish in the light of modern research and development. Particularly was it shown how thoroughly instrumental in the work was Modern Spiritualism, not alone in its open work, but in its silent force. The tendency everywhere was toward a natural religion, while Spiritualism was not considered a finality, yet it was believed to be the very climax of religious consideration to day. Mr. Baxter spoke for over an hour, and was frequently interrupted with the applause of the audience.

The evening discourse was on "The Persistence, Permanence and Purpose of Spiritualism," demonstrating it to be as old as death itself, its path marked by revivals and periods all the way along to the present manifestations, and showing its permanence in

by revivals and periods all the way along to the present manifestations, and showing its permanence in the fixed and lasting work accomplished and projected; proclaimed its mission to be to correct materialism and reclaim the materialist, to redeem declining spirituality and save the church, to rationalize religion by creating its theology, to fraternize the thoughts and actions of men, and to assure the world that death is but the doorway to life eternal.

is but the doorway to life eternal.

In the afternoon, as a preface to Mrs. Wells's tests,
Mr. Baxter considered "The Positiveness of SpiritDemonstrations," prefacing and concluding his remarks with appropriate poems. Mrs. Wells gave
eighteen recognized tests, some of them very remark

able.
On Saturday evening, (9th) a reception was given Mr. Baxter at the residence of Mr. Underhill, 232 West 37th street. There was a large attendance of the leading Spiritualists of the city, who called to give honor to one of nature's noblemen, as well as one of the brightest speakers in our land.
Mr. Baxter will speak in Norwich, Conn., the fourth Sunday in March

Mr. Baxter will speak in Norwich, Conn., the fourth Sunday in March.

Mrs. Nellie J. T. Brigham, after an absence, was joyfully welcomed. She spoke in the morning of Sunday, the 18th, in her usual convincing way, her principal subject being "Spiritual Growth," closing with an impromptu poem. In the evening she spoke upon "The Prodigal Son," a subject selected by her guides. Next Sunday evening the subject will be "Spiritualism as an Infant."

an Infant."
The meeting for manifestations in the afternoon, after singing, was opened by the reading of an inspirational poem by Mrs. A. S. Cochrane, who also read an essay entitled "Scientific and Scriptural Proofs of Spiritualism." It was listened to with profound attention. Mr. H. J. Newton made remarks on "Facts," promising more detailed statements in the near future. Mrs. E. H. J. Newton made remarks on "Facts," promising more detailed statements in the near future. Mrs. E. A. Wells gave twenty tests, and all fully recognized. Next Sunday the Fortieth Anniversary will be celebrated under the auspices of the First Society at Adelphi Hall at 2 o'clock P. M. An interesting programme has been arranged.

New York, March 18th, 1888.

The People's Meeting .- Warren Chase attracted large laudiences on the afternoon and evening of March 4th. His theme in the afternoon was "Three March 4th. K His theme in the alternoon was "Three Grand Discoveries: Astronomy, Geology and Spiritualism"; that of the evening, "Whence Come We? Why Are We Here? and Whither Are We Golng?" His hearers listened throughout with rapt attention. March 11th the exercises were principally conducted by Mrs. Whittier of Onset, Mass., Mr. Goodspeed and Mrs. T. J. Lewis. Tests of spirit presence were given, with which the friends seemed well satisfied. In the evening Mrs. Abby S. Cochrane read an essay and a poem; Mrs. Webber of Boston followed with remarks and tests, and remarks were also made by Mrs. V. M. George.

ceeded to relate many of his experiences in the investigation of this phase of split phenomena, showing very conclusively that he had exercised good judgment in his investigations, and proving that he had not been mistaken. The addience listened for an hour and a quarter with the closest attention, which showed how deeply

iney were interested in what he said, and in the subject.

Next Sunday afternoon at the usual hour (a quarter before three o'clock) Mr. D. E. Caswell will occupy the platform, and speak under control of Temple Spirit (so-called), notice being taken of the Fortieth Anniversary of the Advent of Modern Spiritualism. Other talent will also be present.

On Wednesday evening will be held the usual Social at 7:30 c'clock, in the lower hall of the Temple. All are invited to attend.

On Easter Sunday morning the Temple Fraternity School for children will be inaugurated. "Bring your little ones."

The First Independent Club.—At our recent business meeting twenty-six accessions were made to the membership roll. Our members are by no means confined to Beston and suburbs, but include fifteen other cities in eight different States. One member may even be found in far-away India. Many non-resident members sit by themselves at the hour of the

A correspondent assures us that Mrs. Eme Moss is meeting with marked success in her mediumship for full-form materializations. She is giving four public séances each week at her rooms at 52 West 15th street, New York, which are well attended, and all who go there seem satisfied. Some of the cabinet spirits so manifest that it carries conviction to the ninds of the sitters that the manifestations are just

what they purport to be.

The familiar control, Lillie, who comes as a little child, of late has opened the séance by presenting herself at the front of the cabinet, asking some one from the circle to come and kiss her, and as they essay the pleasant task she vanishes, at the same time drawing back the curtain and revealing the medium sitting in her chair, fully entranced. Granny Brooks also so comes out and takes the hand and salutes each one in the circle, and then dematerializes in their sight while singing her favorite hymn, until only the head remains resting on the floor, that she carries conviction to

We much regret to learn that Mrs. M. E. Wallace, who has been conducting a series of spiritual meetings on Sunday evenings at her residence, 219 W. 42d street, New York, is seriously ill; has been confined to her bed since early in the present month. On the 11th inst., the meeting which had been advertised was held, and addressed by Mr. Bowen of Brooklyn, Mrs. Wallace declining to disappoint the people, though unable herself to leave her bed. Notice was then given that the meetings would have to be discontinued, at least for a time. We understand that she will visit Florida, if within a short time she recuperates sufficiently to enable her to make the journey.

We learn that Mrs. Carrie Sawyer's séances are well attended, and that her chief control, Blan, is striving to perfect conditions that will enable him to impart to the sitters a fuller knowledge of the modus operandi by which the phenomena are produced than they now possess. For this purpose he is trying to secure a number of ladies and gentlemen for a series of strictly private séances, and from these much is hoped for. This is a move in the right direction. Let us learn not only the facts of the phenomena, but how the phenomena are produced, and the principles that underlie and govern them.

MRS. PENNELL, D. Ellsworth informs us, is still calling together large audiences at 52 Union Square, giving many remarkable tests and inspirational thoughts through her little control "Prairie Flower," also in her normal condition. A new development and stronger forces, it is stated, seem to be coming to her. Blie is (our correspondent is sure) doing a noble work in this city.

Los Angeles, Cal.

On Sunday, March 4th, W. J. Colville commenced his work in Los Angeles, Cal., under favorable auspices.

Two meetings were held; the first was in Odd Fellows Hall, Spring street, at 2:30 P. M., where there was a large and representative audience. Los Angeles is famous as a place for meeting people from all parts of namous as a place for meeting people from all parts of the world: In Mr. Colville's audience on Sunday were several friends who first made his acquaintance in England, beside a number from the Eastern States of America; among these friends from the eastward Mrs. Maggle Folsom-Butler was particularly observed. Mrs. Butler is one of the most active and generous Spiritualists in the world—and is always on the alert to assist in every worthy charitable as well as spiritualistic undertaking.

The exercises of the meeting were opened with a The exercises of the meeting were opened with a piano solo, followed by a congregational hymn, after which Mr. Alfred R. Street introduced the speaker to the audience in a few kindly and appropriate words. After sluging a sacred solo, "Sweet Spirit. Hear My Prayer," and delivering an impressive invocation, the lecturer proceeded directly with his audress, which was prefaced with a quotation from a speech delivered by Socrates to his friends concerning the relations of soul and body.

soul and body.

Spiritual science, said the speaker, is expressive of soul and body.

Spiritual science, said the speaker, is expressive of knowledge concerning spiritual things; it is, correctly speaking, true anthropology, for man must be considered as a spiritual being to be correctly understood at all. How can we conceive of ourselves as compounds of earth and spirit, and then maintain that when our mortal bodies sleep in dust we shall enjoy a higher and fuller life in the immortal world than we ever did below? How can man rise to his highest dignity, if something of him is lacking, as it must necessarily be in spirit life, if flesh is any part of man?

We may employ all the natural and artistic similitudes we please, such as the egg, the chrysalls, tools, garments, etc., when describing the relation of the mortal robe to the immortal spirit; we may acknowledge the outward body and its manifold temporal uses as much as we please, provided only we can always exclaim: "It was mine; it was not I." Between spiritual and physical science there is and can be no conflict though Materialism and Spiritualism, as systems of philosophy, are of necessity antithetical. The most "extravagant" claims made by many spiritually-minded philosophers should be regarded as prophetic of man's capabilities, so far as their actual fulfillment in externals is concerned—but our ideals can never be too high; our misfortune is that they are constantly far too low. To know ourselves is to know the universe; yea, it is to know the nature of the infinite! We must believe in man as well as in God. Many Theists are positively atheistic where human nature is concerned, while they stoutly defend the doctrine of an infinite Spirit pervading the universe.

Anthropology is unsound unless it be spiritual; true spiritual science is the science of life, and embraces

Anthropology is unsound unless it be spiritual; true spiritual science is the science of life, and embraces physics as well as metaphysics in its all-comprehend-

physics as well as metaphysics in the arresonance in grass.

After the lecture a practical improvisation was given, which greatly pleased the audience.

In the evening, notwithstanding a violent rain-storm, a good and appreciative audience greeted Mr. Colville at the same hall. His theme was on Spiritualism in its varied phases, every one of which was highly in its varied phases, every one of which was highly commended by the influences directing the speaker's utterance, while the kindest mention was made of Mrs. Whitney, Dr. Stansbury, and other mediums who Mrs. Whitney, Dr. Stansbury, and other mediums who were presenting phenomenal evidences of spiritual existence at the same hour in other parts of the city. Classes in Spiritual Science were opened March 5th at 7:30 P. M., in Bartlett's Hall, and on Tuesday, March 6th, at 2:30 P. M., in Odd Fellows Hall; the students were numerous, and were pleased with the exercises. Mr. Colville remains in Los Angeles over Sunday, April 1st, and commences a term of work in San Diego Sunday, April 8th. All letters for him may be addressed in care of the Golden Gate, 734 Montgomery street, San Francisco—from the office of which paper they will always be promptly forwarded.

Spiritualism in Los Angeles is permanently represented by an efficient and harmonious society, to which that excellent speaker and most amiable lady, Miss Susis M. Johnson, frequently ministers. Efforts.

which that excellent speaker and most amiable fady, Miss Susie M. Johnson, frequently ministers. Efforts, we are informed, are being made by a gentleman of some means and abundant good will to creet a substantial edifice to be dedicated to spiritual work in perpetuity. Judging from present indications the field in the City of the Angels is very ripe for a rich spiritual harvest. The Unitarian minister, Dr. Bit Fay, is a very liberal man; many of his congregation are investigating Spiritualism with most satisfactory results, and a spirit of earnest inquiry pervades the minds of the truly cosmopolitan and hospitable population.

Salem, Mass .- The First Society of Spiritualists celebrated the Fortleth Anniversary of the Advent of Modern Spiritualism, in Cate's Hall, Sunday, March Modern Spiritualism, in Cate's Hall, Sunday, March 18tb. The exercises consisted of an invocation by Mrs. Hattle Eastland of Marblehead; remarks by Mrs. Lincoln of Boston, Mrs. Ricker of Chelsea, and Mr. Moreland and Mr. Webb of Salem; readings by Mrs. Moreland of Boston and Mrs. Fuller of Peabody; poem by Dr. N. P. Allen of Beverly Farms; psychometric readings by Mrs. Kimball of Peabody; singing by Miss Balley, Mrs. Hall, Mrs. Bill, Mr. Heathcott, Messrs. Legrand, Kenney, Young and Glazier of Salem. It was a first-class entertainment, in every particular, and one long to be remembered by all present. Next Sunday, March 25th, Mrs. Sarah A Brynes of Dorchester will occupy our platform.

W. H. H. Thyng, Cor. Sec'y.

San Diego, Cal .- R. H. Allen writes: "Among Spiritualists of San Diego there is a forward movenent. A society is about being formed and incorporated of Spiritualists and Liberalists to support regular meetings for mutual helpfulness in spiritual growth."

"Nasal Voices, Catarris and False

Teeth."

A prominent English woman says the American women all have high, shrill, nasal voices and false teeth.

Americans don't like the constant twitting they got about this nasal twang, and yet it is a fact caused by our dry, stimulating atmosphere and the universal presence of catarrhal difficulties.

But why should so many of our women have false teeth?

false teeth?
That is more of a poser to the English. It is quite impossible to account for it except on the theory of deranged stomach action caused by imprudence in eating and by want of regular

Both conditions are unnatural. Catarrhal troubles everywhere prevail and end in cough and consumption, which are promoted by mal-nutrition induced by deranged stomach action. The condition is a modern one, one unknown to our ancestors, who preone, one unknown to our ancestors, who prevented the catarrh, cold, cough and consumption by abundant and regular use of what is now known as Warner's Log Cabin Cough and Consumption Remedy and Log Cabin Sarsaparilla, two old-fashloned, standard remedies handed down from our ancestors, and now exclusively put forth under the strongest guarantees of purity and efficacy by the world-famed makers of Warner's Safe Cure. These two remedies, plentifully used as the spring famed makers of warners safe cure. These two remedies, plentifully used as the spring and summer seasons advance, give a positive assurance of freedom, both from catarrh and those dreadful and, if neglected, inevitable consequences, pneumonia, lung troubles and consumption, which so generally and fatally regard among our neople.

contamption, which so generally and laterly prevail among our people.

Comrade Eli Fisher, of Salem, Henry Co., lowa, served four years in the late war and contracted a disease called consumption by the doctors. He had frequent hemorrhages. After doctors. He had frequent hemorrhages. After using Warner's Log Cabin Cough and Consumption Remedy, he says, under date of Jan. 19th, 1888: "I do not bleed at the lungs any more, my cough does not bother me, and I do not have any more smothering spells." Warner's Log Cabin Rose Cream cured his wife of catarrh, and she is "sound and well." Of course we do not like to have our women called nose talkers and false teeth owners, but these conditions can be readily overcome in the

Spiritualist Meetings in Brooklyn.

manner indicated.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7% P.M. 7% P. M.

Fraternity Rooms, corner Bedford Avenue
and South Second Street.—Services every 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.

month at 97.m.

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

Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. A. C. Honderson speaks and gives spirit tests every Sunday evening at 80 clock.

Brooklyn Conference .- Saturday evening, March 3d, Mrs. H. M. Walton spoke upon "Bible Mediums," and Saturday, March 10th, Mrs. H. F. Holmes upon

and Saturday, March 10th, Mrs. H. F. Holmes upon "Work and Workers." On the 17th Mrs. E. C. Aldrich Hall spoke, her address being mostly of a metaphysical turn. Each of the above speakers was listened to with profound interest and all seemed edified and instructed. Next Saturday evening, 24th, Mr. A. E. Lawrene, of the E. D. Conference, will give his third lecture upon "Mediumship."

We shall celebrate the Fortleth Anniversary Saturday evening, 31st. Addresses may be expected from Mrs. H. M. Walton, Mrs. Stringham, Mrs. F. M. Holmes, Mrs. Brown, Mrs. Hall, Mrs. Slocum, Mrs. Vittum, Mrs. Bertine, Wm. C. Bowen, Capt. Dey, Mr. Harris and others. The ladies have decided to furnish refreshments, and a spiritual and material feast is sure to be enjoyed. The exercises will commence precisely at half past seven o'clock. Meetings held at intermediate College Hall, 310 Livingston street, near Hamden Place.

F. W. Jones, Conductor.

J. Frank Baxter in Milford.

To the Editor of the Banner of Light:
The great storm came near seriously interfering with Mr. Baxter's appointments, but fortunately he left New York after his lecture on the night of Sunday

left New York after his lecture on the night of Sunday the 11th, and was able to address the people of Milford Tuesday evening, March 13th.

On Wednesday the storm continued, but to the surprise of all an audience of nearly two hundred convened, notwitbstanding the difficult passing, the still threatening weather and a necessitated door-fee.

The Milford Journal and Daily News spoke well of Mr. Baxter, and the Spiritualists, and their meeting. Of that of Wednesday evening the Daily News among other things said:

"Mr. Baxter aupeared alone on the platform seed of the state of the stat

Of that of Wednesday evening the Datty News among other things said:

'Mr. Baxter appeared alone on the platform, save an organ to accompany his singing, and which he played himself. The speaker commenced by recting a poem, and then singing a beautiful song, which was rendered in a sweet and clear tenor volce, seidem if ever surpassed in Milford. Mr. Baxter then delivered a lecture in eloquent style explaining why Spiritualism was a trier, better and more humane doctrine than the Christian religion. He was latened to with deep interest, and the elocutionary and dramatic powers displayed were very good indeed, and plainly showed that Mr. Baxter possessed a combination of talents enjoyed by few speakers of the present day. The lecture having ended, the audience were again favored, by request, with a song, the rendition of which was exceedingly fine. Mr. Baxter then proceeded to call from the spirit land persons who had been deceased from three months to thirty years, and was apparently very successful, for he at once began conversation with persons familiar to his hearers, calling their names, describing their forms and features, and telling their exact ages, sizes, manners whilst living, and the exact time they had been in the spirit-land. He seemed to make no failures, and as he called the departed spirits, and described them and their past lives, he would ask the audience if there was not some one present who recognized them. Every spirit was identified by some one present, however, mostly all of whom were Spiritualists themselves. He named at least twenty-five non, women and children, after which one of the most successful spiritualistic meetings ever held in Milford was brought to a close.'

I quote this editorial, in part, for report, as it was so fair and so unexpected from an outside secular source, and because from a local daily which deemed the meeting and matter worthy of more than a mere men-

It is expected Mr. Baxter will soon visit us again The meetings were held under the auspices Ladies' Sewing Union of Spiritualists. INQUIRER.

Haverhill and Bradford .- Last Sunday was one of much interest with the Brittan Hall Spiritualists, the day being clear and bright, which was favorable to the assembling of unusually large audiences, whose deep interest was expressed in the addresses and platform descriptions given by Mrs. E. Clarke Kimball of Lawrence. About one hundred descriptions were given of spirits present, together with several messages of interest. The Brittan Hall Association, united and strong in purpose, is completing arrangements for the celebration of the Fortieth Anniversary by a supper and entertainment on Advent Eve, March 30th. Three platform mediums, Mrs. E. C. Kimball of Lawrence, Mass., Mrs. Lizzle S. Manchester of West Randolph, Vt., and Mrs. M. F. Cross of Hampstead, N. H., will be present, together with several private ones. On the following Sunday, April 1st, there will be a continuation of Anniversary exercises, joined with the usual services, which are to be supplied by Mrs. Lizzle S. Manchester. Next Sunday Mrs. M. F. Cross of Hampstead, N. H., will occupy the platform. the day being clear and bright, which was favorable with the usual services, which are to be sure. M. F. M.F. Lizzie B. Manchester. Next Sunday Mrs. M. F. Cross of Hampstead, N. H., will occupy the platform E. P. H.

Haverhill, Mass .- Music Hall .- The First Spir itualist Society held services Sunday, March 18th, in small Music Hall. Dr. H. B. Storer of Boston occusmall Music Hall. Dr. H. B. Storer of Boston occupied the platform at 2 P. M., his subject of discourse being "Some of the Obligations We Owe to Spiritualism." He divided his remarks into three parts, speaking at length upon the Phenomenal, the Philosophical and the Emotional.

At the evening service, after singing by the choir and the beautiful rendering of several choice selections by Miss Jessie M. Little's Home Orchestra, Dr. Storer took for his subject. "The Book of Life." He was in one of his best moods, and the lecture met with a hearty response from the audience.

W. W. Currier.

Chicago, Ill. - The Children's Lyceum opened March 11th, with seventy-five in attendance. The March 11th, with seventy-five in attendance. The usual exercises of singing, reading and lessons in groups were carried out, after which recitations were given by Freddie Parker, Laura Mousure, Ada Phelps, Gertie Mulien, Ethel Garner, Mamie Phelps, Milton Openheimer, Willie Haberichter, Josiah Openheimer and Joseph Fiinterbaid. Bong by Edith Worger and Rose Barton. Instrumental solo, Mrs. Zimmer. Lyceum Journal, edited by W. B. Binn, read by Evan Morton. The session closed with the Banner March and a song.

O. A. Parsons, Sec'y.

Attleboro, Mass .- Mrs. Benj. F. Boomer writes: On Sunday, March 11th, Mr. E. B. Fairchild, of Stoneham, occupied our platform, giving in the afterdiscourse on the subject spiritualism?" In the evening his subject was, "Why I Became a Spiritualist."—On Sunday, March 18th, Mrs. Ida P. A. Whitlock, of Boston, lectured for us afternoon and evening lecture. Her lectures were of a high order. We expect her again the 8th of April.—Next Sunday Mrs. K. R. Stiles, of Boston, will speak for us."



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TO PEN CAN DO JUSTICE TO THE ESTREM IN WHICH the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly and plimply diseases of the skin, scalp and blood, with loss of hair. CUTGOURA, the great Skin Gure, and GUTIGURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and GUTIGURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

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Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. Ja28 SECOND EDITION.

A REVIEW

Seybert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE.

A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR MEMBER OF THE PENNSYLVANIA BAR; AUTHOR

LEAVES FROM THE DIARY OF AN OLD LAWYER,

"COURT AND PRISON," DR. CROSHY'S CALM

VIEW FROM A LAWYER'S STANDPOINT,"

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

VIEW FROM A LAWYER'S STANDFOIRT,"

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

Thisable 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, whils 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. Wellaimed 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 PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him 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, a document which aroused that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wieldshis weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter Ni. "Open Letter to the Seybert Commission"; Chapter XI., gives an incident which took place in 1854 at a me

Celebration of the Fortieth Anniversary of Modern Spiritualism at Berkeley Hall, Corner of Tremont and Berkeley Streets, March 31st and April 1st, 1888. Under the Auspices of the Boston Spiritual Temple.

Saturday morning, March 31st, principal address by Mrs. A. H. Colby-Luther.

Saturday afternoon, Mr. J. Wm. Fletcher will give his popular lecture, illustrated with dissolving views. Saturday evening, principal address by Mrs. R. S.

The exercises of the day will be interspersed with short speeches from eloquent speakers. Tests, songs and recitations by talented artists. Improvised and original poems by Mrs. R. S. Lille, Dr. J. C. Street

The services will commence at 10 A. M., 2 and 7 P. M.

Programme for Sunday, April 1st, will be announced in next week's BANNER.

Fortieth Anniversary of the Advent of Modern Spiritualism - Celebration Under the Auspices of the Spiritualistic Phenomena Association at Paine Hall, Boston, Afternoon and Evening, March 25th. PROGRAMME.

Afternoon.-Speaking by Prof. W. F. Peck: tests by Mrs. E. Clark Kimball and Mrs. M. C. Bagley; eading by Miss Lizzle Thompson.

Music: Soloists, Mrs. Nickerson, Mrs. Nellie M. Day; Union Male Quartette, instrumental; Adolf Lowinsky, violin soloist; John Vale, flute soloist; Miss Nellie Miles, xylophone and musical bells: Prof. Milligan, accompanist.

Evening .- Speaking by Dr. H. B. Storer; test séances by J. D. Stiles and Mrs. E. Clark Kimball. Music .- Soloists, Mrs. A. B. Gomez and Mrs. Nickerson: instrumental, Miss Nellie Miles; Miss Marion M. Ogden, violin soloist; reading, Flossie Waitt and

Miss Lizzie Thompson. JAMES H. LEWIS, President.

Connecticut Spiritualist Anniversary Association-Unity Hall, Hartford. Friday, March 30th, business meeting at 11 o'clock, L. M., to hear report of committees and elect officers

2 P. M., address by J. Frank Baxter. 7:45, evening, address by Charles Dawbarn, New York, followed by a public test-scance by Mr. Baxter (conditions favorable). (conditions favorable).

Saturday, 31st, morning, programme announced from platform; 2 P. M., address by Charles Dawbarn.

Music on Friday afternoon and evening by Mr. Baxter.

J. C. ROBINSON, Seo'y.

Grand Celebration at Saratoga

Willimantio, Ct.

Springs, N. Y. The Fortieth Anniversary of the Advent of Modern

The Fortieth Anniversary of the Advent of Modern Spiritualism will be appropriately observed by the First Society, Dr. W. B. Mills, President, at Town Hall, Sunday, April 1st; three sessions: 10:30 A. M., 2:30 r. M., and 7:30 r. M.

Speakers Engaged: Mrs. Emma L. Paul of Vermont; Bishop A. Beals; Gen. E. F. Bullard, A. S. Pease, Peter Thompson and others.

Platform Test-Mediums: Dr. W. B. Mills and others. Fine music will be a very interesting part of the service.

Clinton, Mass .- R. F. Jermain informs us that the President, Mrs. Emma Miner, acceptably occupied the spiritual platform at this place March 4th. March 11th the society was ministered to by Mrs. N. J. Wills of Cambridge, March 18th Dr. Geo. A. Fuller of Dover, Mass., addressed the people. March 25th Rev. E. B. Fairchild of Boston will be the speaker.