VOL. LXIV.

COLBY & BICH, Bosworth St., Boston, Mass.

BOSTON, SATURDAY, FEBRUARY 23, 1889.

NO. 24.

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Original Essay.

THE BLAIR SUNDAY AMENDMENT.

BY HUDSON TUTTLE.

Few are aware of the danger which now threatens the liberty of every free-thinking citizen of this nation. For years the attempt has been made by religionists to seize the reins of government and make this nation "Christian," with God as the Supreme Ruler and the Bible as the foundation of constitutional law.

At first the organization of "Reformers," composed of few more than its officers, was considered an affair of bigoted cranks, and the secular press was unmerciful in ridicule. But this order of Protestant Jesuits held to doctrines which the churches could not otherwise than regard as of vital interest to them, and the corrupting influence rapidly extended. The secular press became silent, as is always the case when great issues arise, and there is doubt as to which side will be most popular. Now from eighty thousand ministerial throats the cry goes up for "Reform," which means to unite Church and State.

The attack on religious liberty has been most adroitly marshalled under the Blair Educational Amendment, which is far more a religious than educational enactment. But the grand army is arrayed in the mock battle against intemperance.

To the careful observer the interest of the churches in the temperance movement is as unaccountable as suspicious. Why have they taken in hand this question of morals, and proposed prohibitory) legal measures: If you willlook over the lengthy series of laws proposed and passed in furtherance of temperance measures, you will find them invariably connected with a Sunday regulation. In fact, it is this Sunday legislation, concealed in the background, that is the vital issue. Beyond that little interest would the bare question of temperance have for the churches.

On this union the Prohibition Party is founded. No one disputes that intemperance is a great evil, or that temper ance is essential to correct morals. If a sumptuary law is to be enacted, it will have less opposition applied to the sale of alcoholic beverages than to anything else. If the moral conduct is to be governed by coercion, here is the place to begin. Beginning here, the temper of the public can be tested and habituated to prohibitory legislation. The true animus of that party is fully expressed by Sam Small, Secretary National Prohibition Convention held at Indianapolis:

"I want to see the day come when the churches shall be the arbiter of all legislation, State, national and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislative powers will respect it and enact

Sam Jones said in a speech at Windsor:

"Four years from now the Prohibition element will break the solid South. The issue then will be God or no God, drunkenness or sobriety, Sabbath or no Sabbath, Heaven or Hell. Then we will wipe up the Democratic party and let God rule America from that

But to return to the Party itself. In its platform is a plank "for the preservation and defense of the Sabbath as a civil institution, without oppressing any who observe the same, or any other day than the first day of the week." That is, one day must be observed. This claim for Sunday as a "civil institution" will bear any degree of extension, and how far it is to be extended Joseph Cook partially reveals in one of his Monday lectures:

"You will in vain endeavor to preserve Sunday as a day of rest unless you preserve it as a day of worship,"

What is evil on Sunday, and must, if possible, be suppressed, Dr. Evarts thus sets forth:

"The Sunday train is another great evil. They cannot afford to run a Sunday train unless they get a great many passengers and thus break up a great many congregations. The Sunday railroad trains are hurrying their passengers on to perdition."

Dr. Craft, before the Senate Committee on Labor, demanded the closing of the post-office and the forbidding of the handling of the mail on Sunday.

Prof. Blanchard says: "In this work we are undertaking for the Sabbath we are the representatives of God!"

As the representatives of God the priests of the churches are infallible. As infallible they command, and the civil rulers are to obey. God rules this nation, and as he cannot appear directly the priests take his place. It is not a theodracy, but a priestocracy. Its design on civil liberty is concealed by opposition to intemperance, which is regarded by all as a calamity. It forces itself forward by means of temperance laws, which cover up Sunday ordinances which are ambiguously expressed. With the passage of these a despotism of priestly rules unfolds its slimy coils.

The Woman's Christian Temperance Union, so far as its temperance work is concerned, is worthy of all praise, but it has given itself over to the "National Reformers." Temperance is not now the main object for which it labors, but Sunday legislation. It is active in circulating petitions for the passage of the Blair Amendment.

Mrs. Willard, President of the W.C. T. U., as in Report of '86-'87, "suggested the creation of a separate department of its already manifold work, for the promotion of Sabbath observance, cooperating with the National Reform Association." This was accordingly done. To set this matter at rest, and show in what perfect accord the "National Reformers" are with the W. C. T. U., I quote the following, passed at the meeting of the Association in Wisconsin: "Whereat, God would have all men honor the Son even as they honor the

Fathor; and
Whereas, The civil law which Christ gave from Sinai is the only perfect
law that will secure the rights to all classes; therefore,

Resolved, That civil government should recognize Christ as the moral overnor, and his law as the standard of legislation."

It is because of this alliance that the W. C. T. U. becomes one of the most dangerous institutions in the land. No other woman exerts any influence comparable with its President, and the roll of petitions with which it proposes to overwhelm Congress when the bill comes up will have great effect.

Now the question arises, do the people of the United States want a stringent Sunday law? Will it be well for us to return to the old Puritan days, and suppress all kinds of recreation? No Sunday labor, no Sunday excursions, no Sunday papers; no amusements—nothing allowed but attendance at church, and that would soon be made obligato-

ry. Do we want God in the Constitution? The State has stood a century without, and borne shocks such as none other in history have ever met. The framers of our grand charter made no mistake when they kept Church and State entirely distinct. A government of priests in the name of God would be a terrible despotism.

To the Jesuits of Protestantism we would say: Lay not your treacherous hands on our constitutional law. If you believe that Sunday is holy, keep it holy by making yourselves so. To those not dwarfed by a narrow creed it is a civil institution, to be kept as such. How it shall be kept the State nor the Church have no right to prescribe. If my deserting the church for the fields or the lake-side "disturbs" my church-going neighbor, the clang of his churchbell in the quiet summer air is exceedingly offensive to me.

MOUNTAIN RAMBLES.

To the Editor of the Banner of Light:

This is a lovely sunshiny day. A warm haze lies like a veil over the distant hills, and I catch every now and again the sweet notes of birds that flit in and out of the oak groves near by.

Yesterday I took a ride away out into the country, R. went with me. Good saddle-horses, fine roads and a glorious day combined to make the ride a delightful one. We went to Catawba Springs, seven and a half miles from town.

This is a summer resort for the Carolinians. There is a fine spring of medicinal water, sulphur, iron and arsenic sharing in the analysis. A large hotel and a group of white cottages are in the pleasant grounds, through which runs a pretty babbling stream, and the air is redolent with the balsamic breath of the surrounding pine woods. . We had a drink of the spring water, and pronounced it cool and agreeable to the taste. Then came a temptation to do something I have always thought both silly and egotistical, but I yielded, and sitting on my horse's back, succeeded in cutting initials, residence and date in the bark of a tall oak tree.

About five P. M. we reached our hotel in Hickory, just in good time o dress for tea.

To-day, the weather continuing fine, I again went out immediately after breakfast, and, after trying another road for a distance of perhaps three miles, and not finding it so pleasant, turned back, and took the road of yesterday, and soon found myself again drinking from the rusty iron dipper at Catawba Springs. How I enjoy these rides! And here they are so different from rides in the country further north, which is much more thickly settled. There you are constantly meeting people driving, riding and walking; frequently you pass farmhouses, and every few miles you ride through a village or cross-road settlement. Here you may ride for miles without meeting a human being, passing only an occasional small log or igo often deger ed. and nerally so hidden a scrub-bak growth as to elude your sight until you are close to it. If it is inhabited, a thin, wavy line of blue smoke floats up from the mud chimney; two or three chickens scratch about the smooth door yard, complaining, as hens do, in a querulous monotone of the hard thips of a destiny that has placed them in a clay-baked yard, where

It is inhabited, a thin, wavy line of blue smoke floats up from the mud chimney; two of three chickens scratch about the smooth door yard, complaining, as hens do, in a querulous monotone of the hardships of a destiny that has placed them in a clay-baked yard, where crumbs are like angels' visits. An open door discloses a splint-bottomed chair or two, an old fashioned post bedstead, covered with what looks—in the one swift glance we have—like rangs, a bard office from the property in one sid of the room partial riflied with asked times children, unkempt, dirty and dull-looking, indulle over the fire, or crowd to the door to see the passer-by.

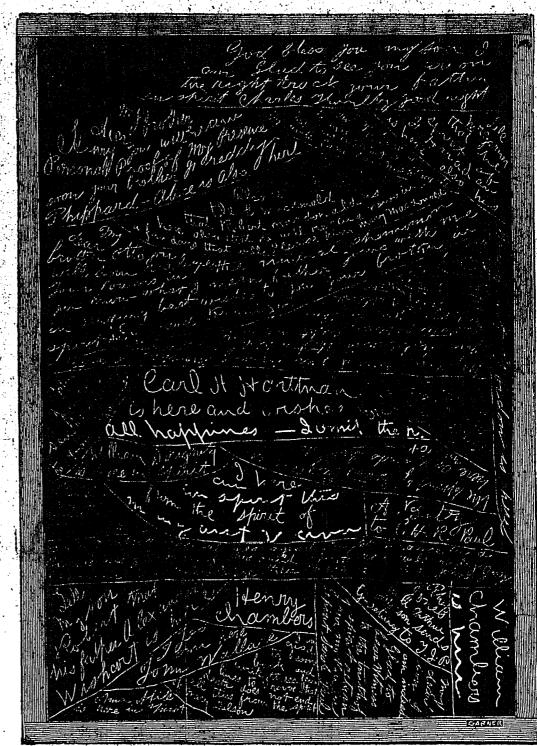
Once, recently, when our riding, my feet became so cold I determined to stop at the first house and request the privilege of a seat at the fireds for a few moments. At last, in a hollow between two hills, I found what I sought—a cabin from whose chimney the smoke floated like a banner in the clear, frosty airal loak-tree, I went for a bloom of the state of the stat

Ile of life?

"Which way are my feet set?4
Through infinite changes you.
Shall I go on.
Nearer and hearer drawn
To thee,
God of viernity?
How shall the human grow,
Hy changes fine and slow,
To thy perfection, from the life-dawn sought?
What is the highest thought? HELEN STUART-RICHINGS.

Rickory, N. C., Jan. 8th, 1889.

INDEPENDENT SLATE-WRITING IN AUSTRALIA



FAC SIMILE OF PSYCHOGRAPHIC WRITING PRODUCED ON A SLATE BEFORE THE BRISBANE PSYCHOLOGICAL SOCIETY, COT. 24TH, 1888, THROUGH THE MEDIUMSHIP OF FRED. EVANS.

[From Psychic Notes.]

of the this issue of Psychic Notes we present our read-ways ers with all engraving of one of the two slates, ob-tained at the scance given by Fred. Evans before the members of the Brisbane (Queensland) Psycho-logical Society, on Wednesday evening, Oct. 24th. A special meeting of members only was called for this scance, strangers and visitors being excluded, so as to have the most harmonious conditions possible. There were present about forty members, including the worthy President of the So-ciety, P. R. Gordon, Esq., who occupied the chair, and in a few words stated the object of the meeting and called upon Nr. Henry Burton (a gentleman of great experience in psy-chological investigations) to deliver a short address prepara-tory to the seance. Mr. Burton, in a short speech, explained to his hearers the necessity for the observation of right con-ditions, in an investigation of this kind, and how important it was that all antagonistic and inharmonious influences should be absent on such an occasion as the present in order to obtain the hear results and consulted by realizer his leasshould be absent on such an occasion as the present in order to obtain the best results, and concluded by asking his hearers to patiently assist Mr. Evans in what was only an experimental scance, and not to be disappointed should a failure ensue. Mr. Evans then came forward, appearing rather
nervous at first, this being the first scance given in public
by him for some months past. He had privately expressed
his opinion before entering the room that he did not expect
to get very good results, as he did not feel in the best of condition. Two of the gentlemen present, Mr. A. Ranniger
and Mr. H. Phippard, having been selected a committee to
superintend the preparation of the slates, and act on behalf
of the members, they together with Mr. Evans, stood at a
small table about three or four feet in front of the audience,
each of the committee examining the slates as they were small table about three or four feet in front of the audience, each of the committee examining the slates as they were handed to them by Mr. Evans, and two pairs of slates having been cleaned and prepared in this manner, and small pieces of slate pencil placed between each pair, they were carefully scaled together with scaling wax. The two gentlement each holding a pair, then stood one on each side of Mr. Evans, in front of the table, and about two feet in front of the first row of chairs containing the audience. Mr. Evans then connected himself with the slates by touching one edge of each pair as they were held by the two gentlemen on each side of him. These two gentlemen then joined, each their disengaged hand to the persons sitting at each end of the first row of chairs, and then all present in the room joining hands, a perfect chain was formed, thus making a connection of all present with the slates, and Mr. Evans standing between the two committeemen, a strong power was at once manifested, some of the members being greatly affected, being twisted in their seats as by the power of a galvanic battery; several could not stand the power, and galvanic battery; soveral could not stand the power, and were forced to retire from the chain. One member became unconsolous to what was passing, and knew nothing of what transpired until after the slates had been passed round for

In a few minutes from the time the connection was made from the states to the andience (certainly not more than five), Mr. Evans gave orders to break the seals and open the pair held by Mr. Ranniger, which was done, Mr. Ranniger inding one of the pair covered with colored writing, and a portrait in 'the centre; a murmur of surprise broke from the audience, who, however, still waited with joined hands the results on the other pair held by Mr. Phippard. About two minutes elapsed, and then this pair was opened, the members having far greater cause for surprise at the results obtained in this pair, for one slate was found completely covered with writing, some in colors, but the most of it in slate pencil, some of the writing being so fine and small as to require the closest inspection to read it. No less than thirty different messages were found on this slate, a number of which were read out to the audience and recognized in nearly every instance; some of the messages were addressed by name to members who were absent from the scance, others to gentlemen who, though not members, were interested in other ways in the work of Mr. Evans. Some of the messages are so finely written as to contain from In a few minutes from the time the connection was made of the messages are so finely written as to contain from seventeen to twenty words in the space of about half an inch square.

The engraving presented is a reproduction of this slate as near as it can be done by the best available local talent; it is impossible to produce an exact fac simile of the slate, but the artist has succeeded in giving our readers a very fair idea of the original slate. Some of the messages are very satisfactory and convincing to the recipients. One gentlesatisfactory and convincing to the recipients. One gentleman informs us that before leaving home, and while at tea, one of his children remarked that Auntie Maggie would be sure to be there and write a message; and, sure enough, on the slate appears a message from the sister of the gentleman mentioned, and of course he was pleased to be able to inform his child the next day that Auntie had written as expected. In the centre of the slate appears a message in colored writing:

"Carl H. Hartman is here, and wishes you all happiness. I omit the n."

At first we could not understand the last few words, "I omit the n," but after awhile we remembered that it had been remarked by some who had seen a previous message from him on a slate that he only spelled his name with one n instead of two, as it was supposed he should do; but in this message, as though to settle the matter and stop the discussion, he states that he omits the n, thereby inferring that he knew of the remarks that had been made re the spelling of his name. On this slate also appears the following from spirit-guide John Gray: ng from spirit-guide John Gray:

"Do not expect personal messages to-night, because in a promiseu-ous gathering of this kind spirits as a rule only endeavor to acknowl-edge their presence."; #

This remarkable slate contains about four hundred and This remarkable slate contains about four hundred and fifty words, giving fifty different names, and is written in ordinary slate pencil and ten different colors. The other slate, which contained in the centre a remarkably well executed portrait of Pierpont (a somewhat similar picture of which appeared in a former issue of Psychic Notes, being an illustration of one of the slates obtained in the presence of Professor Alfred Russel Wallace at San Francisco), also contained six messages written round the edges of the slate between the portrait and the frame. These messages were written in brilliant colors, each message being recognized by, some member present.

Mr. Evans was as pleased as his audience at the result of this scance, and was the recipient of hearty applause and congratulations at the close of the meeting.

ANOTHER ACCOUNT.

A special meeting of the members of the Psychological Speciety was held last night in the Courier Hall for the purpose of holding a slate-writing scance with Mr. Evans. Mr. P. R. Gordon, Vice-President, occupied the chair, and called upon Mr. Henry Burton to make a few prefatory remarks, and to introduce Mr. Evans to the audience. About forty members were present, and great interest was taken in the proceedings. Mr. A. Ranniger and Mr. Phippard were chosen as a committee to scrutinize and impose test conditions on behalf of the sitters. Four small slates were cleaned by Mr. Evans, and examined by these gentlemen, after which they held them in pairs, and sealed them together. Mr. Phippard held one pair and Mr. Ranniger the other, each of them standing on one side of Mr. Evans. All the sitters were then requested to join hands. This was done, and about fifteen minutes afterward the order was given to loose hands, when the seals were broken and the slates opened. It was found that one of the slates contained thirty closely-written messages and the other six messages done in colors round the edges of the slate, and a portrait drawn in the middle. The members appeared highly satisfied with the results and the name attached to ready trait drawn in the middle. The members appeared highly satisfied with the results, and the name attached to nearly every message was recognized by some individual present.— The Courier, Brisbune, Queensland, Oct. 25th.

Referring to Mr. Evans's reception in Brisbane by the local press, and other matters, the Harbinger of Light, for

"As is usual with these gentlemen, as much 'cold water' as possible is thrown by them on the phenomena, without, however, washing them away or obliterating the facts to the perception of any one who will look at them with even half

an eye. For instance, after talking about Mas-kelyne and Cook, and conjuring as an explana-tion of what occurs at Mr. Fynns's scances, the Courier representative says!

Of the Soul; The Ministration of Spirits.

Courier representative says:

'A few seconds later he gave me the two slates, still clasped in the rubber band, to hold, my two wrists resting upon the table with the fingers below the slate and thumbs above.

Before the slates were opened, and whilst I still held them, Mr. Evans promised to give me a test which he had been unable to produce for the finder of the latter was he a herry to eateh. neid them, her, Evans promised to give he a test which he had been unable to produce for my friend, as the latter was in a hurry to catch a steamer for Redellifte. He apparently drew on each side a cross, extending from corner to corner of the slate, and remarked that if any writing appeared afterward on that slate, I should be certain that it had been done after the cross was made. I said not quite; as it would be difficult to tell whether the pencil lines of the writing were under or over the other lines. He then promised to get the writing done in colors, so that there could be no mistake, and throwing a fragment of slate pencil about half an inch logg on the floor, he dropped the slate on top of it. Just after this, the slates which I had been holding were opened, and they were then found to be completely covered with writing.

Flad scarcely read these productions when Mr. Evans picked up the slate from the varicolored linoleum floor and I read the words:

"Friend of the earth-plane [in real, we give you these for the manyal sea test of splitteness fluided and the search splitteness fluided and search search splitteness fluided and the search splitteness fluided a

"Friend of the earth-plane [in red], we give you these few [in mauve] as a test of spirit-power [blue], and hope soon to demonstrate [nearly white] for you are your own home [green] that spirits can and do come [green] back this from the spirit [red] of John Gray."

'The first and second lines had evidently been stopped by want of further space, the last word of the former being intended for "planet," and indeed the color is visible on the edge of the slate where apparently the pencil had been stopped. The same is also very faintly visible at the bottom of the slate, where a flourish in the signature has come in contact with the wooden border of the slates.

border of the slates. The reporter omits to state that this colored writing appeared on the slate with the white pencil cross on, and therefore that the writing appeared over the cross, consequently was writ-

ten after it.

We fail to see where the 'conjuring' comes in here, nor does the reporter offer to enlighten us.

Amongst those who obtained satisfactory tests through Mr. Evans was a well-known competence of the control of the cont

words neatly and correctly written in German on a state held in his own hand.

Mr. W. Widdop and Mr. W. Castles, of Brisbane, having publicly offered £100 reward to any conjuner who would duplicate Mr. Evans's slatewriting under the same conditions, Professor Canaris, who was performing in that city, expressed his willingness to accept the challenge, but when interviewed by the committee, backed

colors between slates held in his own hand whilst Mr. Evans sat at the other side of the table, but had had accurately described to kim the forms of friends and relations, some of whom had passed away so long since that he had at the time forgotten them till the names were given and evidences of their identity presented."

IF!

[A New York correspondent, who forwards these lines, states that Mrs. E. B. Stratton claims to have received them from Miss Cary.]

If every pole in mortal frame Was burning as a magnet bright: If eyes and lips and hands were flame Outpouring all their power for right-Oh! then the day would conquer night, And all the earth be full of light!

If every heart was full of fire To lift the human from the wrong; And every soul had strong desire To help each fellow soul along-Oh! then would come the angel throng, And all the earth be filled with song!

If every eye was full of will, And full the hand of welcome glow, The touch could reach the direct ill. And start the veins with strengthful flow. Oh! then the people all would know The true Christ-Loye that healeth so!

ALICE CARY.

Occult Telegraphy.

Last week The Sun contained an article detailing the result of a trip made by a reporter among the leading doctors' offices in an effort to find out what ailed him. With the end in view of pursuing the inquiries further, and having heard a great deal of a new method of practicing medicine, *The Sun* man on Friday last took, the elevator at Nottingham block, on Euclid Avenue, and asked to be let out on the third floor. He was on his way to the office of Mr. W. S. Rowley, the original occult telegrapher, and his associate, Dr. G. F. Whitney, determined to find out, if possible, something of their peculiar method of diagnosing disease. Taking his turn with the dozen others who were waiting to consult the occult telegrapher, The Sun man at length found himself in the private office of Mr. Rewley. From the questions that were asked, Mr. Rowley almost immediately suspected that the reporter was after a write-up, and he remarked:

"I do not wish to be interviewed. Whatever we have to say we prefer to put over our own Euclid Avenue, and asked to be let out on the

we have to say we prefer to put over our own names in the form of a regular advertisement. do not like the idea of going into the papers

I do not like the idea of going into the papers in any other way."

Being unable to obtain any information thus at first hand, The Sun man was determined not to be baffled, and so called upon a leading citizen of Cleveland who has given the subject considerable attention and who has been greatly benefited by a course of treatment from the diagnosis of Mr. Rowley's instrument. This gentleman was very ready to talk and

This gentleman was very ready to talk, and gave the reporter much more than he can possibly find room to publish. He said that he had for years been a great skeptle in regard to medicine and medical men, but he heard of Mr. Rowley and determined to let him try his hand Rowley and determined to let him try his hand on a complication of diseases from which he had suffered for a long time. He said that through the instrument his case was perfectly described, and certain simple remedies, were recommended, which Dr. Whitney prepared, and which he took with the best of effect. This gentleman said that since then he had sent many people to Mr. Rowley, and every one had been greatly benefited.

"What do you call this power that operates through the instrument?" was asked.

"I don't know what to call it. I only know that it seems to have wonderful insight and arrives at the exact difficulty with which one is afflicted with accuracy, much superior to anything human. This power seems to see all the internal man and to know what remedies to suggest."

"Have you known of any failures?"
"I have not, and I think I should have known

"I have not, and I think I should have known of them if any had occurred. It seems to be infallible thus far."

"In the midst of all the guess-work of the present day one would think this is a real boon to humanity."

"So It is. It should simply be understood that such a power 'exists, and then I feel certain that thousands will hasten to take advantage of it. It is so much more satisfactory. vantage of it. It is so much more satisfactor to feel that an accurate diagnosis has been made and the proper remedies prescribed than to be in doubt. I think those who have tried the occult telegraph through Mr. Rowley are satisfied with the results."

This reporter interviewed several other parties who confirmed the above report. — The Glegland Sun. Feb. 3d.

Gleveland Sun, Feb. 3d.

Indian names are very romantic, very curious, and pleasing; amongst the Mandans a reputed belie was Mi-neck-e-sunk (the mink), another Sect-sechea (the mid day sun), and one more is mentioned as Mougshong shaw (the bending willow).—Pipe of Peace.

of Spirits.

A Biscourse Delivered at the Fancial of Mrs. Amy Post, One of the World's Noblest Workers, BY DR. FRED L. H. WILLIS, At Rochester, N. Y., Feb. 1st, 1880. (Published by request.)

"God is love. There is no tear in love. Perfect love castell out fear."
"For we know that if our earthy house of this tabernacle were dissolved, we have a building not made with hands, eternal in the heavens."
"If I go mays I will come to you again."
"Why seek yo the living among the dead? He is not here, but is rise."
"Are they not all ministering spirits?"

NEED not tell you from whence these quo-tations are made. They suggest the words of hope and consolation I would speak to you on this occasion.

Gently as falls the summer dew, softly as comes the summer sunlight, steadily, like-the circling of immumerable stars, tenderly, like the inflow of life, like all these things, constant, unchanging, is forever the love of heaven; the great Providence of our souls, the unchanging, eternal love of God, our Father.

Who can doubt this? If it be not so, then is there no reality in anything; no future, nothing but the ever sorrowful, ever care filled name of Amy Post-a woman of so enlarged present.

This divine love, this ever-present care, this beautiful, protecting presence of heaven, this love of God, is as certain as life itself.

There are two points that have been made certain by my faith, two points that are fixed fellow-men and her God; and the first of these and unchangeable. One of these is, that the soul of man is immortal, and though the body perish like the flowers in summer, the soul will still live on, growing brighter and more glori-

ous. The other is the point we have already presented to you, viz., that there is a God of love and power in a happy marriage union. We perfect love, omniscient in wisdom, omnipotent in power, who enfolds all the beings into Post, simply because the world likes to dwell whom he has breathed the breath of life in the perfection of his love. Between these two a few years, the public has refused to be interpoints, but tressed and sustained by them, hangs human existence.

If I did not know this I should not dare to stand before you to-day as an officiator in these solemn yet beautiful services; I should never but when interviewed by the committee, backed out of it as soon as he found that he was not to have the slates in his own hand, stating that no living man could do it under those conditions.

Mr. Castles has since been in Melbourne, and we had the pleasure of conversing with him about his experiences with Mr. Eyans. He had not only obtained writing both in pencils and colors between slates held in his own hand whilst Mr. Eyans sat at the other side of the I should flee from the house of death, and bury my head in the dust. If we were not sure of the infinite love of the universe and of the soul's immortality, I cannot conceive how any reflecting man or any sensitive woman could endure life for a moment.

Knowing this, not hoping it is so, or trusting it is so, or believing it is so, but knowing it by actual and positive demonstration, I can look upon the still, cold forms of my loved ones as they lie in the more than mortal hush of death and say: It is well; they are not dead; they live. It is only the worn-out body that could no longer serve the living spirit that now sleeps in the embrace of Nature.

Through various ways are we led, through manifold experiences. But all these experiences are fast bound in the golden chain of God's loving Providence, and that chain is leading us directly to the higher and truer, the nobler and more enduring blessings of a life sanctified by sorrow and made holier by trial.

If we look on the events of life through our own sorrows they become fearful to us. / They seem like dark passages through unillumined chambers. But seen in the light of the two sublime facts we have declared to be the basis wrong. We should then indeed feel how poor of our faith—the infinite love of God our Fath- are words and how great are deeds, for they er and the demonstrated immortality of the bear themselves through the years "like an soul—they become our means of uniting our army with banners," and the music of them is selves with the purer and truer and more beau- like a pean.

arms, and fold in our protecting care, in the loving providence of the universe they become phosen guardians, ministering angels unto us, 'for," says the great apostle of Christianity, 'are they not all ministering spirits?"

It is only by trust in the great Providence hat keeps our lives, and the certainty of a ure compensation that never can be diverted from its law, that we can understand in any legree why there come the sorrows and sepa-

rations of this life./ The laws of our being bid us cling to that which we love. We want the certainty of the presence of those dearest to us.

Within each human heart there glow affections that are the life of the heart. Who better than a mother knows how the bond of love is wound about her being, until devotion is only a name to express her means of outworking that love and tenderness?

And so it is with all the relations of life, husband and wife, father, mother, brother, sister, friend, each one has its holy power over the heart of man. Through each one the Infinite Love reveals itself.

But there comes to these divine joys of life the sorrow of separation. The bright links seem broken, the golden bonds severed, and Infinite Love seems to recede from our life. Far away goes the joy of life. Shattered are its beautiful hopes, and the soul sits in the darkness of the chamber of death, and thinks of what has been, and laments for that which cannot be regained.

Oh! weak faith! Oh! short-sighted vision! While yet we shudder, at the anguish of separation, the divine Father's voice utters in the soul, "That which I have once given shall I recall? That which I promise shall I not fulfill?" and while yet the mourning heart bends in sorrow, and the earthly love becomes almost bitterness, he opens the beautiful gates of love that lead to the eternal city, and then he binds up each wound, and sanctifies each sorrow; until he makes these beloved ones, these translated souls, great magnets of purity that draw ever after them to that bright world to which they have gone, our best affections, our truest

Who shall distrust this tenderness, this care, this compensatory blessing? Surely not those of us who know that no bond of love can be broken, no chain of affection riven, and that forever atrong and bright there gleams the eternal promise, and an angel takes the place of the lifeless form," and the sweet caress of

spirit is given in place of the earthly embrace. Oh! not in vain did the angel sit at the door of the sepulchre when out of Judea went an illuminated soul glorified in death. Forever has that loving presence sanctified death by proving eternal life.

If, then, apiritual life is so near, if apiritual love is so certain, may we not keep those Angels over near, and thus by our unbroken house. I the power and wisdom they thus gained most holds live close to heaven while yet we dwell of them grow to appreciate the great need of on earth? Shall we be selfish enough to wish humanity for a recognition of the equal rights our beloved ones to meet the rough ways of life of all mankind, irrespective of sex, as well asof longer if Infinite Wisdom declares they have color, and out of that grand humanitarian received enough of its discipline?

Shall we replace if our sainted ones enter the beautiful spirit-home, and find there the full fruition of life? Then let us not fail to perceive that the occa-

sion that brings us together to-day is an event of life-although we call it death. The poet truly says:

"There is no death, "What seems so is transition."

It is the beautiful change that comes through the law of existence. And this change has come to one respected and esteemed, revered and loved, not alone in the limited circle of her family or of her fellow-townspeople, but all over the land. Wherever human wrongs were to be righted, wherever human miseries were to be alleviated, wherever human sorrows were. to be comforted within the radius of her influence, went forth her gentle but most effective ministrations. Wedded to every grand movement for the enfranchisement of humanity from the burdens that enthrall it, was the religious tendencies that no sect could hold her, no creed, not even the most liberal, could enthrall her. The only bonds that had any realor lasting power over her free soul were those that bound her by her sympathy and love to her bonds, that made her not only freer, but most consistent and strong, was the sympathetic love of her husband. Her work was never impeded, but ever made lighter by that sympathetic relation that represents to humanity perhaps shall hear less of Isaac than of Amy on the original and exceptional. Until within ested in those women who through long years of unpopularity, contempt and scorn, were devoted to principles and ideas; but within these few years the names of many of them have been wrought as in fine gold, and borne as on

banners of renown. We call the world unjust, when oftentimes it

is simply waiting to learn what justice is. The Society of Friends, of which Mrs. Post was a member, was limited by its desire to retain the inspirations and the active work of this valued member within its own sect, and she withdrew from that communion only because she saw/the broad field of the world white for the/harvest, and could not consent to circumscribe her steps within any narrower bounds, and not because she found any lack of sympathy or loving appreciation therein.

Her noble work in the anti-slavery move ment is doubtless familiar to all of you. The home on Sophia street was not only the centre of maternal and filial love, of conjugal sympathy, of free and independent thought-it was also a House of Refuge. What that signified in those trying days but few of us can well appréciate until we try to understand what it would signify to us to day to have our homes liable to be invaded by officers of the law at any moment, to stand firmly by an oppressed and despised race in face of national prejudice and national power. All would that we could bring those terrified faces, those imploring eyes, that found an open door and place of refuge in that home, before us to day, that we might fully realize how great and good a thing it is to suc cor the needy, to help the outcast, to dare to do the right in face of the popular and triumphant

who seemed so necessary unto us, those whom | husband of Amy, was insulted and abused and we loved, and admired so much, whose lives made the target of missiles that were thrown were daily inspirations unto us, or the little at him in the streets of this Christian city, beones whom we so hoped to hold in our loveful cause of his espousal of the righteous but unpopular cause of those to whom Christ said he came to preach the gospel of freedom.

I am sure that this part of our dear friend's life-work, which has already become historical, must be a matter of pride to her fellow-citizens to-day, and that more fitting tributes will be made to it than I have time to render.

Indeed, it would seem wholly a work of supererogation for me, comparatively a stranger among you, to speak to you, her friends and neighbors, of the life and character of one who walked in your midst for fifty-three years, yet I feel it to be a great privilege to present to you my individual estimate of her pure and beautiful, her true and noble personality; yet while my heart thrilled with grateful emotion when I was told that she expressed the wish that I should conduct these services to-day, I felt to regret that the office could not have been delegated to a more gifted brain and a more eloquent tongue.

Although it is only about ten years that I have personally known our friend, I have known of her from my childhood up, for I was born within sight of the cupola of the old Cradle of Liberty in Boston, and the shaft on Bunker Hill, and from my childhood drank in the eloquence of Garrison and Phillips, of Stephen and Abby Kelley Foster, of Parker Pillsbury and Lucy Stone, of Theodore Weld and Theodore Parker, most of whom it was my inestimable privilege to know personally. 'Consequently when I was only twelve years old I was strong Abolitionist, and all through my young manhood I was in constant contact with these grand, glorious souls whom I have named and many others of the same noble band, and felt all that was noblest and truest and best. all that was broad and generous and humanitarian in my nature warmed and kindled into life and activity by their burning inspirations. and it was there, in the old Bay State, way back in the days of my boyhood, I first heard of the work that Isaac and Amy Post were doing with their underground railway here in the then

small city of Rochester.
I shall never forgot my first interview with our friend. As, I looked into her benignant face and felt the quiet charm of her sweet and gracious personality, as she took my lland in that firm, cordial, inspiring clasp so many of you know so well, and I heard the gentle words fall from her, lips, "I have known thee long through the sufferings in an unpopular cause, and through the efforts of the pen, which I always read with pleasure, I assure you I felt more highly honored and more profoundly impressed than I could have been had it been the hand of a queen or an empress that clasped mine, for I felt all the nobility of the womanly soul that was enshrined within that woman's form.

It was given to women to stand side by side with men in the anti-slavery movement, and fu movement for the abolition of chattel slavery, sprang the equally grand and noble movement for the enfranchisement of woman. And among the early pioneers of that movement we find Mrs. Post, ever ready with word and deed, with heart and soul, to labor for that which she knew to be just, the equal rights of woman with man before the law; her equal share in political freedom, political power, and all political

rights.
She identified herself with the Woman Suffrage movement with the same simplicity and straightforwardness that had marked her previous course in the Anti-Slavery movement Her mind was so direct in its action, it seemed natural to find her enlisted on the side of every great reform, and as most reforms start from circumscribed centres and work outward to broad circumferences, it is common to call them unpopular. Certain it is it costs what many value most highly to be called a reformer of the class to which Mrs. Post recognized herself as belonging. Those who knew her personally can, however, testify to the perfectly natural and undemonstrative manner with which she accepted the inward glory of reform. and the outward inglorious criticism of it. It is such heroic souls as hers that form the vanguard of unpopular ideas. Nothing terrifies them; no side-issues divert them. They feel the conviction, and evermore adopt its beliests.

Within all these moral questions that led her to active thought and work was also the spiritual activity that allied her to all spiritual progress. The idea or inspiration of the nearness of that "spirit-world" which, in the words of Longfellow-

Floats like an atmosphere, and everywhere Wafts through these carthly mists and vapors dense A vital breath of more etilereal air,"

became to her in its early days of recognition both a philosophy and a science. It became at once her solace and her strength. Her soul found rest and peace and comfort and inspiration in it. She unhesitatingly avowed herself a Spiritualist, because she knew whereof she affirmed; and that term, that meant to the world fanaticism and delusion, signified to her the loving care of guardian angels and the protecting presence of heavenly witnesses. She was so trustful and sincere herself, she saw only beauty and light where others looked for deception and fraud. Her nature seemed always to enable her to walk on the high platform of universal truth, and it was there she expected to find every one.

There was something so sublime to her in the thought of the nearness of those she loved who had ascended higher, and of the continuous inspiration of spiritual realms, that she never separated herself from heaven by dogmatic assumption, or forgot the power of God, as manifest in his angels throughout the ages, by a spirit of petty arrogance and assumption. Therefore if she was sometimes harshly lealt. with by unworthy minds, she had ever the spirit of peace within, and the calm trust in an overruling power was always an anchor to her soul, sure and steadfast.

In the Temperance reform she was active and earnest. In the Peace movement she was profoundly interested and sympathetic. In all reforms which start from an idea centered in truth she found her natural place.

. But not alone in the realm of ideas was her life spent. Her heart was ever on the alert to keep pace with her head. She was always alive to every cry of sorrow or distress. No afflicted human being ever appealed to her for sympathy and was refused. She did not allow herself to stand as judge, and weigh and meas-How it is Utilized in Medical Practice—Points of Interest about the Original Operator—Many People Greatly Benefited—Said to be an Infallible Method of Pointing Out Disease.

It is difficult to realize that less than a half century ago that noble man, Isaac Post, the husband of Amy, was insulted and abused and sin, a sorrow in another to make her at once ure the chances of good or evil to accrue from her act before she gave of her love and sympasin, a sorrow in another to make her at once tender, hopeful, humane, Christ-like-I had almost said divine.

In thus dealing with simple justice and reverence with one of our friends and co-workers. we are obliged to let her personality be felt; but yet in standing, as we do, just behind this beautiful life and surveying it in its record. the personality seems to merge itself in a grand force that sweeps before it all trivialities, and becomes to us as the power of good triumphant in humanity.

The grand souls that shine out as flames beside the murky tide of human struggle, form, as it were, the lights of the world.

Listen to the tender, loving words that come. sounding down to us through the ages. "If I go away I will come again unto you," was not spoken for the ages gone merely. It was spoken for all time. Where shall we look for/that coming, if not in the heroic souls that amid peril and danger have known no fear, but calmly labored by word and deed for the noblest and best? Have not such souls made that promise

a present fulfillment? As we contemplate such a life from its closing hours on earth, we feel that a fresh revelation of truth and freedom has been given to the world. If we miss the courage and persistent effort for truth which characterized this friend of humanity, we must feel that we have left to us an inheritance of faith, for where can that active mind, that resolute will, that courageous heart find expression but in and through a personality as brave and active in a sphere wholly fitted for such kindness and such cour-

Let us feel that she has become one of those witnesses that encompass us about to be at once our rest and our inspiration. We can find no words so fitting with which to close our farewell tribute to our sister and friend as those of our beloved Quaker poet, Whittier, which we have taken the liberty to slightly change in the way of adaptation:

change in the way of adaptation:

Friend of the Slave, and yet the friend of all,
Lover of peace, yet ever foremost when
The need of hathing Freedom called for men
To plant the banner on the outer wall;
Gentle and kindly, ever at distress
Melted to all of womanly tanderness.
Yet firm and steadfast, at thy duty's post.
Fronting the violence of a maddened host.
Like some gray-rock from which the waves are tossed,
Knowing her deeds of love, men questioned not
The fallt of one whose walk and word were right.
Who trangully in life's great task-field wrought,
And side by side with evil, searcely caught.
A stain upon her pligrim garb of white.
Prompt to redress another's wrong, her own
Leaving to Time, and Truth, and Pentence alone.

Such was our Friend, formed on the good old plan,
She blew no trumpet in the market-place.

Shell was but Arona, formed on the goon old plan,
She blew no trumpet in the market-place,
Nor in the church with hypocritic face
Supplied with cant the lack of Christian grace;
Loatling pretoice, she did with cheerful will
What others talked of while their hands were still;
And while 'Lord! Lord!' the plous tyrants cried,
Her daily prayer, far better understood/
In acts than words, was simply Doing Good.
So calm, so constant was her rectitude,
That by her loss alone we know its worth,
And feel how true a soul has walked with us on earth."

A Spirit-Impression.

To the Editor of the Panner of Light.
About six weeks ago I addressed a letter to About six weeks ago I addressed a letter to a member of Congress on an important matter, but no reply was made. That wondered to myself what you the cause of the falure in not getting answer until I gave up. Last night I had a dream—if you please to designate it as such—of seeing the member of Congress and talking the subject-matter over with him. This morning a letter was laid on my table from the Congressman, which had been over a month reaching me, although written and deposited in the post-office in this city. Some may say that was in the natural order of things: it bore on, my mind, therefore I dreamed about it. on my mind, therefore I dramed about it? Well, if that be true, why did I not dram of a letter the first three weeks, when expecting one, and the fourth week had ceased to think about it, only to dram of the man and a letter just the night before it was delivered? I unless the high them is the man and a letter just the night before it was delivered? I unless that they believe the man and a letter just the just the night before it was delivered? I unlessitatingly believe it was a spirit-impression, because I have had in the past many similar experiences. If spirit-intercourse is not an established fact, then all I have witnessed of this world has been a delusion, and I can add with the poet:

"How vain are all things here below!

How false, and yet how fair!"

Washington, D. C., Feb. 7th, 1889. J. E.

"So long as the understanding is held captive under obedience to faith, or kept from seeing the truths of the chirch, theology is only a matter of the memory, and a matter/of the memory alone is dissiputed, like every other matter separated from its judgment, and perishes by reason of its obscurity."—Swedenborg.

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[THE BANNER publishes from time to time a List of Spir-Hualist Lecturers, with their post-office addresses attached; without charge; and in consideration of so doing it seems to us interested parties should be more particular than many of them noware in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Immediate attention to this request is carnestly desired.]

field. To be useful the List should be reliable. Immediate: attention to this request is carnestly desired.]

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* Will also attend funerals.

Manner Correspondence.

ABERDEEN .- "B," writes: "I am sorry to see that Professor Huxley, my beau ideal of a scientist, has stepped from his high position as a togohor of nature and natural phenomena, and has put himself on a level with Mrs. Kane, and has put himself on a level with Mrs. Kane, and others of such persons, becoming a denouncer of what he does not know anything about; and I say this understandingly and meaningly, as I know that Spiritualism is true, by the same evidence that I know any other fact, (and when I know a fact, I know it as well as though I had been born/and bred at Oxford, and land made the curriculum of Harvard, Yale, and all kindred institutions, my daily diet.) The fact is, that if he said what is imputed to him, he has not investigated as a scientist should, and in my estimation abandons high pedestal for the level of the common charlatan 'exposers.' charlatan exposers. It has struck me as very strange that every

It has struck me as very strange that every 'exposer' of whom I have ever read speaks only of the physical-phenomena part of Spiritualism, and never mentions the higher aspects of the 'science,' This alone shows that such investigators, of 'exposers,' have very little experience with Spiritualism, as every Spiritualisk knows that these physical demonstrations are the crudest phase, and of course the easiest duplicated, and something like them fraudently produced. Why do they not 'expose,' for instance, trance ispeaking? I have never seen any one undertake an expositre of this phase. Why do they not explain how a comparatively ignorant or illiterate person, can become endowed with a thorough scientific education in the twinkling of an eye, and stand up and dedowed with a thorough scientific education in the twinkling of an eye, and stand up and deliver himself or herself of language, thoughts and sentiments to which in the normal condition that person is an entire stranger—in fact, become in the twinkling of an eye an entirely different person; and when this abnormal condition leaves them, become the original person, knowing neither more nor less than they knew before. I have had this experience for years in my family, and am not aware that there is any particularly abnormal formation in our toe-joints.

Then there are divers other forms and phases of medial development; why do they not at-

Then there are divers other forms and phases of medial development; why do they not attack/these, give us something new, and quit harping on big toes' and 'toe-joints'? One reason is, thut these exposers are either ignorant or have not sufficiently investigated, prejudging the thing, as the Saybert Commission did, or/they are deliberate falsifiers; and they can take either horn of the dilemma.

Spiritualism came to my house years ago, unbidden and unsought. I was a materialist, swore by the Popular Science Monthly, and was as bigoted as the best of them. Nothing could ever go away from this earth—the law of gravitation was against it, etc.—and any one who believed such nonsense as a future life was simply beneath my notice. One of my children—a small one—put his hands on a table—note, not a/big toe—and it moved. There was an idea for me. I had discovered a new natural 'motor.' The contact of the human hand with a day

a big toe—and it moved. There was an idea for me. I had discovered a new natural 'motor.' The contact of the liuman hand with a dry board developed a hitherto unknown source of power. All it lacked was for me to develope it, apply it practically. It worked all right. My children developed the power; by simply laying their hands on a table it would lift me up, ride them up and down the room, climb up the furniture, and do divers other things, but it would not move for me a particle.

It took many a hard blow and many a long hour to satisfy me that that table was controlled by any outside power, but the intelligence it developed brought me down finally. My family had never seen anything regarding Spiritualism, and for years we kept the development to ourselves. We finally developed many different phases of mediumship—both physical, intellectual and chemical—and now it is an every-day affair, as common as any other every-day thing.

Is an every-day thing.

I am a successful business man, and never do anything for money as a medium, but the development of my magnetic healing power has saved the lives of some of my family, and also others outside, and has done much good. The intellectual control, to which some of my family, are subject (trange medium) has been formly are subject (trange medium) has been family are subject (trance mediums), has been a great educator and a source of untold pleasure. We visit with our spirit friends the same as we would with our earth neighbors, and get a deal of amusement and social enjoyment through them. There is no end to the occur-rences I could describe. We indulge in all phases, as the circumstances develop, and re-

rences I could describe. We immediately and receive innumerable tests in a quiet way.

A few days ago a lady and gentieman and their little eight-year-old boy spent the evening with us. We brought out our old 'standby' table for amusement and proof to them. The children were in another room. After a little the boy visitor came into the room and put his little hands on the table. As he did so an old spirit, gentleman stepped up by the side of the boy, showing himself to me (through my of the boy, showing himself to me (through my of the boy, showing himself to me (through my of the side of the boy, showing himself to me (through my of the side of the boy, showing himself to me (through my of the side of the boy, showing himself to me (through my of the side of the boy, showing himself to me (through my of the side of the si The children were in another room. After a little the boy visitor came into the room and put his little hands on the table. As he did so an old spirit gentleman stepped up by the side of the boy, showing himself to me (through my clairvoyant sight). I saw him, but said nothing. Directly the table became excited, rose up on the side where I sat and commenced to pound me, saying as plainly as a table could: 'Why in the world do you not describe what you see, after we go to the trouble of showing it to you?' I said nothing, was amused and curious, and wanted to see what the outcome would be; when the table began belaboring me so that the others noticed it. It rose up on my side and virtually jumped at me. They all looked at me for an explanation. Finally I told them what I saw; the table grew quiet as soon as I spoke; the gentleman proved to be the grandfather of the gentleman visiting us, and they had a very long conversation. Now this may seem unimportant, but to me it was a very strong test.

It seems ridiculous to one, with the experi-

Very strong test.

It seems ridiculous to one, with the experi-It seems ridiculous to one, with the experiences one gets by investigating Spiritualism in an intelligent way, to see individuals who have neither the courage, brains nor inclination for investigation try and explain the thing. One thing is sure, though: Spiritualism is making great headway. There are a great many more investigating the science than any one would dream of; the churches are drifting that way very fast, and it will not be so very long when it will become popular, and then I think old Spiritualists will have to take a back seat, as the churches and others will claim that they have not changed—that they have always believed it! etc., etc."

publicly, but there is a great deal of interest privately; there are a number of private cir-

publicly, but, there is a great deal of, interest privately; there are a number of private circles, and our mediums are having all they cando. We have no society here, and I think if a first class speaker and test medium could come and stay with us a month or two, a good society might be started. There is an opening here for a good clairvoyant and a good independent slatewriting medium. If they would locate here, they would have all they could do.

Speaking of mediums, I would like to say that there is a subject which, to my mind, should be given a good call of thought and expression, and that is the development of mediums. In my feelbe way I will start the ball rolling, and hope it may be taken up and discussed, and if any good comes from it I will feel as if I had done something for the good of the cause, if only a little. We all understand that to get good results we must have good conditions. Now it happens that some persons have inthier; nake-up, the right, forces that can be utilized in making them instruments through which only spiriteriends can communicate, yet their position is such in this life that they cannot give the time and conditions that are not favorable, and the result is, we have mediums through whom communications are not always reliable, and the result is, we have mediums through whom communications are not always reliable, and the result is, we have mediums through whom communications are not always reliable, and the result is, we have mediums through whom communications are not always reliable, and the result is, we have mediums through whom communications are not always reliable, and the result is, we have mediume through whom communications are not always reliable, and the result is, we have mediume through whom communications are not always reliable, and the result is, and that would the new the subject of the weak of the proposed and the conditions that are not favorable, and the result is, we have mediume through whom communications are not always reliable, and that brings and the r liable messages. Why? Because in their sur-

roundings and instructions there have been attracted to them nothing but the most wise and loving spirits to not as their guides. Now what we want is a beautiful Home wherein mediums can be thus developed. Here is uchmore for some philanthropic Spiritualists to endow just sach a Home. It would be a monument to the cause which would be looked it with pride, and they good results that would come of it would be folt by the whole world. Let us hear from some one else on the subject."

Connecticut.

NEW HAVEN .- G. M. B. writes: When I arrived hero in November last I found the cause in a pretty low state of activity. Being a mag-

in a pretty low state of activity. Being a magnetic healer, I soon got a few patients and had good success, and they (the patients) began to feel quite an interest in Spiritualism. In a short time the number attending the meetings at 148 Orange street became very materially augmented, and has continued to increase, until we are now having quite a revival.

Some three weeks age the powers that he, thinking it would conduce to 'good morality' to stamp out Spiritualism here, made a beginning by arresting three of our public mediums on a charge of fortune-telling, under one of the old Blue Laws of this State. The mediums arrested, knowing conviction would be sure where bigotry and superstition triumph over truth, got out of it the best way they could. The result was a good advertisement for us; hence the recent increasing interest in the cause.

Sunday, Feb. 10th, we were favored with.

the cause.

Sunday, Feb. 10th, we were favored with a very interesting inspirational lecture, in the Orange-street Hall, by Mrs. Dr. Clara A. Eager of New Haven, that gave universal satisfaction, and the public scance on the same evening was grand success in every particular. We have the promise of more discourses from Mrs. Dr. Eager, which we have every encouragement to believe will still keep the interest and num-bers on the increase."

Michigan.

CHESANING .- A. W. Miller writes: "The people here have had and are having a revival of Spiritualism, through the working of planchettes. They write readily and convincingly, to the astonishment of the beholders. All classes are vying with each other in receiving communications from their dear friends over

communications from their dear friends over the river.

This state of affairs puts new enthusiasm into the old and tried believers, and now we are talking organization for mutual benefit. Two or three are being developed, one for writing and one for music, and we hope for lecturing. One older medium is now being renewed in the cause after a number of years of rest. So you see there are prospects of having a glorious future here in our midst."

Massachusetts.

WOBURN.-S. R. D. writes that it is recorded in the New Testament that the presence of a spirit at the Pool of Siloam rendered it capaa spirit at the l'ool of Siloam rendered it capa-ble of healing the sick, and the touch of the hand of Christ relieved those who had infirmi-ties, and that these and similar things occur-ring nineteen centuries ago are spoken of by "ministers of the Gospel" in all our pulpits as illustrating the power of unseen influences, and being very beautiful; but when the same occur to-day, attested to by their friends, in whom in all else that concerns them they have perfect trust and confidence, they meet the statements with ridicule and plain denial. the statements with ridicule and plain denial. The inconsistency they thus exhibit does not, in our correspondent's opinion, tend much to their exaltation as teachers of the people.

New Jersey.

VINELAND.—Alluding to a recent enumeration of the vast number who yearly pass from this to spirit-life, and the yet vaster number of friends who remain to mourn over their departure, Mr. I. Lowendahl asks if the number must not largely increase each year of those who are eager to know of their destination. "I leave it," he says, "to every reasonable, intelligent person to decide. The age of reason, pure and divine knowledge, truth and wisdom, is coming to the front, heralding the dawn of the long hoped and prayed for millennium. My late friend Judge Edmonds's motto was: 'The truth against the world;' mine is: 'The truth' for the world.'" friends who remain to mourn over their de-

(From the Boston Investigator.)

There is on earth, as elsewhere, only Right
That may as on a rock eternal stand;
An even justice only can unite
And hold a various people hand in hand.
The slimy snake, Corruption, may not crawl
Where reigns the equal brotherhood of Man—
Where injury to the least is wrong to all,
Where even-handed Right is in the van.
'Tis when injustice takes the place of right
That come the omens of a people's night.

That come the omens of a people's linguis.

This is a land whose citizens are kings;
Each has a sovereign's right in all the law;
That only is good government that brings
Justice to each and all, without a flaw.
It is not meet that government should dare
Sustain the strong, the weaker to oppress,
But rather let the trembling balance bear
Harder on strength, and less on helplessness.
Even then too soon comes the unequal strain,
That revolution must adjust again. That revolution must adjust again

A while the people bear in silence, dumb;
Their backs bent meekly to the galling chain;
But retribution in the end must come—
What has been in the past, will be again.
It needs no prophet to foretell the fate
When Anarchy once rears her crimson form,
When long borne wrongs cry out against the State,
And filing their lurid banners to the storm!
Who listens now may hear the far-off roar
Of breakers beating on the farther shore!

when it will become popular, and then I think old Spiritualists will have to take a back seat; as the churches and others will claim that they have not changed—that they have always believed it! etc., etc."

Wisconsin.

Wisconsin.

Wike Milwaukkee.—"Afton" writes: "The good cause is not getting very much of a stir here multiply but they is a great deal of interest.

When are always believed it becomes a stir here. The meane twelve centuries of starless night!

Who are so blind as they that will not see! Who are so blind as they that will not see!
The fact stands open as the noon-day sun.
The people think, and thinking, will not be
Shorn like dumb sheep, and rudely trodden on!
Why is it that the simple book "Eismere"
Should such profound, such wide attention wield!
A later Harriet Beecher Stowe is here—
Another conflict, and another field!
How boastful and aggressive, Slavery's call,
Just as the harlot highest rose—to fall!

Some grocers' scales never learn the error of their weighs, - Washington Post.

To Correspondents.

No attention is paid to an onymous communications. Name, and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or soturn communications not used.

A. C. G., Huiston, Fla.—It is not easy for a person toget a

satisfactory message through a medium at a distance by send-tug for such, although many fustances by such work have oc-curred. Buch mediums as J.V. Mausfield who answers scaled letters, may be able to secure what you desire. Should any Of your spirit-friends communicate at our Free Circle, they will be made welcome. We do not solleit the attendance of any special spirit; but all are received who come.

L. K., WATERFORD, ONT.—We would inform this correspondent that we do not solicit messages from returning spirits concerning the detection of criminals, High-minded

From Camden, N. J., Dec. 15th, Maria J., when of the late Welcome Yeaw, of Vineland.

Mrs. Yeaw had long been a believer in Spiritualism, and ever found it an unfailing source of consolation in the many sorrows of life. She was a woman of many virtues, patient, massuming and self-sacrificing; her very presence was restrict. For many years she was deprived of hearing, and gradually failed in health, and when she could no longer care for her dear ones, her passage to the unseen was smoothed by the devotions of her daughter; her son and his family also shared in the work of love. The daughter writes me: "Mother was a constant reader of the Bannin or Lading, which was about all the spiritual food she had, as her deafness deprived her of hearing lectures." Before her release she implored her little daughter and granddaughter in spiritual to come and take her home, so great was her suifering; and when they came, it was in perfect peace she obeyed the call. Thrice before the intelligence reached me through morial agency did our mutual spirit-fielads (twice through strangers) inform me that one very near to me had just passed away.

**Continuor Vollege and Arasalian team line tribulation of the call of the passed and the lateral and the lateral properties of the passed and the lateral properties.

(Oblituary Notices not exceeding thenly lines published gra-tuitousty. When they exceed that number, thenly cents for each additional line will be charged. Ten words on, an average make a line. No poetry admitted under this heading.)

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Jechten Hall, 119 State street (first floor), every Sunday at 93/4 A. M. and 8 P. M. Admission free. The Ladies' Ald meets aime place every Friday at 3 P. M.; supper served at 6 P. M. D. Chism, Jr., Secretary.

OHIOA GO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 23/4 P. M. Investigators are cordinally invited. E. Jones, Pres.

CHATTANOOGA, TENN.—Meetings are held reg larly at Market-street Hall. Dr. George A. Fuller, speaker unarly at Market-street Hall. Dr. George A. Fuller, speaker. **DENVER, COL.**—Sunday meetings are held regularly by the College of Spiritian Philosophy. P. A. Shimons, President; Dr. Dean Clarke, regular speaker. **EAST PORTIAND, ORE.**—Meetings are held by the Spiritualist Society at Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

MONTREAL, CANADA.—Meetings are held at the hall of the A. I. S., 2369 Catherine street. R. H. Kneeshaw.

NEWARK, N.J.—Meetings will be held every Sun-lay evening at No. 139 Congress street, commencing at 7

day evening at No. 139 Congress street. Commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7½.

ST. AUGUSTINE, FLA.—The First Spiritualistic Society holds meetings on Sunday at 3½ and 7½ P. M., at Witsell's Hall, Spanish street.

ST. PAUL, MINN.—The Ramsey Co. Association of Spiritualists and Liberals holds regular meetings at the Chapel, Wancotu street, between 8th and 9th streets. Mrs. Laura A. Grant, Secretary.

TOPEKA, KAN.—Sunday meetings are regularly neld in Music Hall. F. P. Baker, Conductor. held in Music Hall. F. P. Bakor, Conductor.

WORCESTER, MASS.—Meetings held every Sunday (except in July, August and September) at 2 and 7 P. M. in Continental Hall, corner Main and Foster streets.

WATERTOWN, N. X.—Sunday meetings are regularly held by the First Progressive Spiritual Society. Katle N. Mattison, Secretary, No. 8 Pearl street.

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varied shades of opinion (e-walch correspondents givous terance.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 23, 1889.

(Entered at the Post-Office, Boston, Mass., as Second-Class

THE BANNER IS ISSUED EVERY THURS-DAY 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:

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

Hon. Sidney Dean,

Of Warren, R. I.: whose conversion to Spiritualism from the Methodist clergy has been noted in recent issues of THE BANNER, will address the Boston Spiritual Temple Society at Berkeley Hall, Sunday, Feb. 24th.

The report of his Providence lecture, printed in our columns two weeks ago, has introduced this talented gentleman to a large number of appreciative readers, who have only words of praise for its strong positions and clear-cut sentences. There is every reason to predict that Berkeley Hall will be crowded during his coming engagement in this city.

Societies in all parts of the country should avail themselves of the valuable services of Mr. Dean at once; and managers of the summer Camp-Meetings should bear him in mind in making up their lists of speakers.

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The Visible Signs for Spiritualism.

In an impressive discourse at the very close of 1888, given through the inspiration of William Ellery Channing, it was said by Mrs. Richmond that the past year had been a portentous one, freighted with great and wonderful changes: that the results of those changes will be more apparent in the current year, since the preparation has been made for them in the demonstration of spiritual truth to the world, in the ideal uplifting of humanity to a broader doubter declares that if he accepted any form plane of thought and consciousness, and in the grasping of new subjects that are related to teaches. And from within the pale of the human life, but have long been neglected in the church, with a great hunger and longing, outward expression of man's religious nature. partly doubt and partly fear, eyes are strained A mighty stride has been taken away from dogmatism and creed, which is to be continued still further. It is, said the speaker, the completion of his first step which may be looked for during the current year. It is possible that the revolution that is impending all over the world will concentrate on the plane of religion. That was what Theodore Parker used to predict from his platform in Music Hall forty years ago. He called it "the next great war all over the world." Whether it shall come literally, or whether reference was made to the wonderful revolution wrought within the last twenty-five years, the end is not yet.

A final struggle between the powers that are liberal and the powers that believe in a united spiritual and temporal authority must ensue. Existing authority will make a desperate effort to regain its relaxed hold before surrendering it altogether. The occupants of the great middle ground in the coming contention are those who are inspired with liberal, progressive Christian thought, whose lives are full to overflowing with the hope for humanity, who are wholly without bigotry, and who, regardless of sectarian bonds, seek a higher and larger interpretation of religious thought in the world. Their number is being steadily increased by the convincing and illuminating revelations of Spirit- to send out my greeting to friends on earth, but to malism. In the centre of this great middle ground are those who possess positive spiritual knowledge; and they may become the keystone in the arch which is to hold the two extremes together, reconciling them by the bond of living

And being of such potency, what are Spiritu- | mentally desiring that I should express myself, and | our seventh page.

have to be opposeded that there is more attempth mother is your guardian spirit, and the prayers you put up for strongth and guidende are often ausivored by these. Are there not innumerable hosts that lie boyond thom? And do not they pour out their blessings on the world?

If, therefore, your prayers and aspirations are unselfish, does not this form a great and wonderful strength in the world? Nay, more than this; by placing yourselves unitedly in the best attitude, toward the spirit world, are you not placing yourselves in positions where exercised for mankind? Af you are a speaker from the standpoint of mere material interest or personal intellectual perception.

unity of the spirits in both worlds whose numbers are uncounted. The late Archbishop Hughes of New York is reported to have said: We have nothing to fear from the organized Protestant churches, but Spiritualism is a numberless host; a nameless power." There he spoke words of prophecy; he spoke even better than he knew; he did not know that, while Spiritualism is at war with no form of reis false to humanity, no matter how entrenched work, that constitutes its extensive influence, seeks to undermine the wall of bigotry and maerialism.

this instant would confess and own no other power. It is because the worldling is blind while he fears it; it is because, in his intellectual haste and pursuit of ambition, man does not realize it: it is because even Spiritualists themselves, more or less imbued with the spirit added the loss of productive labor by those who of the age, rush on in their daily toil, having are thus kept in a state of enforced idleness only a few moments or hours to snatch from under arms, when they might be employed in their usual pursuits. But what does it mean when we consider that there is open commun- a money estimate foot up over two thousand ion between the two worlds, and that this is millions of dollars, or \$2,150,000,000. In 1860 the the key that unlocks all those mysteries which total war expenditure for Europe was about the world has sought to have solved, and that \$550,000,000 a year, thus showing that to day it this key is in our keeping and we are certain of its power? Alluding, without doubt, to the increase than the corresponding growth of the Fox girls' futile attempt to betray Spiritualism | wealth of the several countries interested. into the hands of its foes, Mrs. Richmond observed merely that there had been a death in the ranks of Spiritualism in the past year—a death that is an added life, that gives added power; since men are brought face to face with the fact that Spiritualism was in the world and they hardly knew it before. Every such death is valuable, besides revealing and bearing away that which is unreliable and false in human nature, besides showing that that which is not true to itself cannot be true to any cause.

May not the world, asked the speaker, in the next ten years, ere the close of this century, witness kings converted to ways of peace, and governments attuning their authems to the methods of humanity? Would it not be remarkable if the one who is the incumbent of the British monarchy should finally refuse to be made a king, and the world should witness the spectacle of progress against monarchy among the lineal descendants of power? Spiritualism is determined; its ways are ways of mildness; it will win by persuasion, it will win by all the methods of peace; it will show to those who are in error, and wedded to their errors, the higher life: then if there is a struggle, it will be because it needs must come between the powers of darkness and the powers of light on earth. The days of conversion, like those of Saul, are not yet ended. Many are suderrors. In a time like this, when the old heavto be expected; bad men, seemingly, will turn suddenly good in the form, and those who have light. Conversion to truth will be indicated by spiritual instead of external signs.

And Spiritualism will do more than reconcile the materialist and the theological believer upon the common ground of spiritual recognition. There will be in the next year, said the speaker, a greater bond of unity; there will be among Spiritualists throughout the world a recognition of that unity; it will not be an outward bond, but a recognition, a spiritual consciousness that we all need one another, that we cannot afford to dispense with any honest, conscientious, truthful-life; though having minor differences we shall learn to respect one another, to trust one another more fully, and to acknowledge a fraternal bond. Materialists already admit that if there is any immortality it is revealed in Spiritualism. The of faith it would be that which Spiritualism eagerly toward this revelation of light, with a feeling of assurance that Spiritualism holds in its keeping the solution of all problems un solved by theology.

Hon. John W. Edmonds.

Many of the friends of this able exponent of the Spiritual Philosophy are well pleased with his message, given at our Public Circle Dec. 4th, 1888, and published in The BANNER of Feb. 2d, 1889-taking its regular course with other spirit messages we print each week on our sixth page. We call especial attention to it at this time-when our enemies are active against our Cause, while a few of our media instruments who lack principle are acting in concert with our foes, and while many professed Spiritualists are hypercritically inclined -hoping that those who have not carefully perused the Judge's remarks will do so at once for their own good; but lest some of the lukewarm ones may not, we subjoin a few ex-

tracts, for their especial perusal: "I have always considered the BANNER of LIGHT platform the stamping-ground of the spiritual world inasmuch as upon that platform spirits of every class have been welcome, and have been allowed utterance I am here to-day, once more, Mr. Chairman, not only express my conviction that the cause of immortal truth is spreading far and wide, and has not become lessened in any respect by any attack made upon it or influence exerted against it; on the contrary, it has increased in power, as I can perceive from my standpoint in the higher life. Some of my friends have wafted a thought to me within the last few weeks,

allate and what la Spiritualians to find It will state, through some of your media in this country what are my opinione concerning the present aspect have to be opposed that there is more attempt.

In aphilical methods that in those of matter of splittudism. I have but one opinion, Africant your man in that is, the appet of splittudism of pronting one in the light of the construction of the co fulth and centre their kimwledge to the truth of spirit

one; the prospect is most projusing, the outlook extending far and wild. I beeno signs of its decline: I sceme to me that it is only rising fagher and lighers the movement aprends and feaches out the rootlets to millions of hearts, to thousands of homes, and is doing its work silently but enterently.

It matters not to me if some one or more who have to times past bold toalty to splittualism, giving evi-dences of their mediumistic power, turn traitors, and the best influences of this spirit-host can be deny fic. fruth of the cause they formerly espoused; they will be attended to and find their deserts in tinte or a teacher; or fill a place in some political to come. We can afford to pass them by, to ignore them body, the words that you utter from the stand, by name, and in overy other respect, while we press point of that aspiration must necessarily have forward, placing our dependence upon the immortal a much greater power than the words you utter truth, holding aloft the hander of progress and of huminity; and if we look well to the weal of our fellows, it wo can send form a grand and glorious word that will break the shackles of ignorance and of supersti-As there is strength in unity in all corporate tion, and let in the giorious light of knowledge and of bodies, so there is a mightier strength in the wisdom, we shall be doing our own duty, and shall have no time to attend to those who are recreant to the cause which they may have loved, but which is not to them the all in all of life,"

The Weight that is Crushing Europe. Few people really comprehend what it costs to maintain the European States in their constantly armed condition in a time of peace. At a recent meeting of the London Society a reliligion that exists, it only seeks to uplift man- able English statistician presented the result kind, and always and everywhere it uplifts its of his statistical compilations on the subject, voice and its influence against whatever power which amounted to a statement like this; all things told and every current expense reckonor where secreted. Spiritualism in its silent ed in—the support of the armies and navies, the erection of fortifications, the construction of new ships, the purchase of war supplies, and the payment of the interest on war debts in-If it could fully realize the import of the curred in the last twenty-five years—the actual message that Spiritualism brings, the world at expenditure in money alone amounts every year to the chormous sum of \$1,750,000,000-that is to say, to one and three-quarters billions of

dollars! The statement seems incredible. . But to this annual waste of money, of course raised only by grinding taxation, there is to be beneficent industries, making the total loss in is three times, as great. This is a more rapid This is a proof that the waste of, foreign civilization is ahead of its repair. And it also raises the serious question whether, if the fact were otherwise, it is good policy, as well as in harmony with the professed objects of civilization to devote the industrial energies of many nations to the preparations for destroying one another and the laborious work of their peoples afterward.

It cannot be otherwise, as things are and long have been going, that this vast superstructure of national debts will topple over from its own weight and crush into unrecognizable chaos the decrepit, decaying and devitalized governmental systems of the Old World, and ultimately compel a regeneration of the public conscience and public morals, so that the day will dawn for the emancipation of the people from the state of servitude in which they still

Vaccination in Utien, N. Y.

A few weeks since we made allusion to the fact that the authorities of Utica, N. Y., had issued an order that every person within their jurisdiction should be vaccinated. As might be expected at this time, that action was objected to by some, and the result was that a discussion thereupon, at a recent meeting of the Board of Health, occasioned considerable denly smitten with a consciousness of their talk among outsiders. In order to ascertain what the general opinion of the medical proens and the old earth are passing away, such fession on this subject really is, a reporter of ber of physicians. Among others consulted was Dr. Terry, who stated that he had been called seemed to be good will appear in their real in consultation on two cases where serious inflammatory effects resulted from vaccination. He had seen cases of erysipelitous inflammation, chronic incurable skin diseases and nodular formations which were caused directly by vaccination. "The present, germ theory of disease," said Dr. Terry, "is such that, together with the corroborative testimony that socalled contagious- and infectious diseases cannot be taken a second and even a third time, we have sufficient grounds for the discontinuing the introduction of a poison into the system which produces various diseases and yet does not have the prophylactic effects intend-

> The Herald says; "Dr. Terry is very pronounced in his opposition to vaccination, and has discouraged all persons who have applied to him to be vaccinated. He thought that the measures adopted to secure general vaccination are uncalled for and oppressive."

> We are informed that Dr. Terry is a home opathic physician, and that all the others who were consulted were allopaths. These latter as a matter of course, and in duty bound by their diplomas, upheld the poisoning process as a very desirable and healthy proceeding, one of them, Dr. Ford, saying that vaccination is considered essential by every intelligent physician, just as baptism is considered essential by every Orthodox Churchman. "Dr. Ford," says The Herald, ' commended the action of the board of health, and spoke highly of the English law which makes vaccination" compulsory." And the Legislature of Massachusetts is now being asked to make a law compelling the people to seek advice and aid in times of sickness of such doc tors, and to fine or imprison all others, what ever their ability to heal the sick may be.

Notice to City Readers:

Feb. 22d-being a legal holiday, the BANNER OF LIGHT ESTABLISHMENT will remain closed on that date.

The Free Meeting usually held at the Banner Circle-Room on Friday afternoon will also be mitted in this instance.

Bo Jos. D. Hull-formerly a clergyman, and once a contributor to the BANNER OF LIGHTpassed to spirit-life on the morning of Feb. 16th. Funeral services were held at his late residence, B Copeland Place, Roxbury, Mass.,-on Monday, 18th inst., at 4 P. M.

Attention is called to the announcement concerning the Magnetic Sanitarium, at No. 232 West 21st street, New York City, which is made by Mrs. H. L. Woodhouse, manager, on

Spiritualism in Haltimore.

A recent land of the Haltimore (Ma.) Sunday Marula devotes meanly two columns to a reylow of the past and present status of Spirit millain in that city, and gives a summery of its facts and philosophy as stated by various well known individuals in divers sections of this itself. In addition to an organ voluntary and an equatry, in which it is estimated there are ten pattien, and the singling of byings by the choir and inllions of bellovers.

e"Though this (gay) the writer] is probably too lib oral an estimate of those who confess their faith openly, it is in all likelihood not excessive it those vito fear or are asligmed to let their convictions be known and those who have partial faith only are counted. At any rate, Spiritualism is rapidly increaslug in Baltimore. As far back as 1853 there were be lovers in it located here. There were then but few of hem, but they were of the kind to sprend their ideas incoessfully, and they were earnest in their work. from the date-named there was a flourishing colony full extent of his greatness was not realized till after organized into a Lyceum, under the leadership of the ate Washington Danskin.".

The Herald proceeds to say that the number of Spiritualists in Baltimore is now very large, and that numerous circles are held every even ing, attended mostly by private mediums.

Regarding the hold Spiritualism already has upon the public of that city and the reason it has for supposing that hold is more likely to strengthen than otherwise, The Herald says:

"If it is asked why this quiet and unobtrusive sect is liable to grow in prominence and importance, the answer lies in the fact that the public mediums num ber among their clients some of the most prominent of Baltimore's citizens. One of these mediums, a youngwoman, has the more regular patron than one of the ablest members of the bar, who seeks counsel through her from the other world at regular weekly intervals, and there are scores of the most substantial merchants of the city who would as soon think of trying to fly as of entering into any important business venture with out first consulting their favorite medium."

Another Instance.

Evidences are multiplying in all localities of the contiguity of the spirit-world with this. The increase of these must be evident to the most casual observer of current events, reports of their occurrence being constantly given in the daily papers, and wholly independent, in a large majority of instances, of all relation to those believing or engaged in investigating the claims of Modern Spiritualism. It would seem that the facts thus stated might forcibly impress every candid mind, however previously disposed to consider those claims of no value, that possibly there may be more foundation in truth for them than they have given them the redit for.

One of the cases we refer to was mentioned in The Record of this city as taking place in Steelton, near Harrisburg, Pa., where some weeks ago Lillie, a daughter of John Bodmer, fifteen years of age, fell into a state of trance. Her eyes, says the account, became fixed and her form rigid. She now occasionally is able to speak, at which times she avers that she is in heaven.

What is considered by those not familiar with the phenomenon to be its most curious part is that the girl-who is hardly able to read, and who, her father declares, has never to his knowledge seen the inside of a Bible-in her conscious moments refers to chapters in that book, and will repeat many chapters nearly literally. She answers rationally all questions put to her, but frequently while talking sinks back into the trance state.

She is clairvoyant during these states, and has shown a knowledge of events-transpiring at a distance or about to occur in her immediate locality. Large numbers of residents of the place and its suburbs have flocked to see her, and the consequence is a deep interest in the close proximity of this with another life is created and made the leading topic of discus-

"The Australian System."

Irrespective of all party considerations it must be admitted that the purity of the exercise of the elective franchise is the only safeguard of Republican institutions. For this reason THE BANNER, though not a political journal, feels it its duty to commend to the attenin this city entitled, "The Australian Ballot System as Embodied in the Legislation of Various Countries. With an Historical Introduction. By John H. Wigmore, of the Boston Bar." This system, which is a perfected one of secret voting, was first adopted in South Australia in 1857, through the management of Francis S. Dutton, a member of the Legislature of that colony from 1851 to 1865, and since that time has been, either as it there stands or in slightly modified form, adopted in England. France, Italy, Austria, Norway, Belgium, Hungary, Greece and Canada, and efforts to introduce it into the United States are now being made, that are likely to prove successful. The chief advantages of the system are: Secrecy to the individual voter; the printing and distributing of ballots by and at the expense of the government, and freedom in nomination. It is easy to see that the adoption of such a method will do away with all possibility of intimidation or coercion by those who seek to control votes for their own personal aggrandizement, regardless of the rights and preferences of the people; a state of affairs that every one who has the welfare of the nation at heart will rejoice to see established:

*8vo, cloth, pp. 156. Boston: Charles C. Soule, Freeman Place Chapel, 151/2 Beacon street, Boston.

"Praying and Paying"

Is the unique heading wherewith the Boston Sunday Globe prefaces an article prompted by honest indignation regarding the recent action of Superintendent Benj. W. Williams, sexton and collector of St. Thomas's Episcopal Church. New York City, in showing the door to a lady stranger who sought a seat, under the innocent delusion that the usual "strangers' welcome" obtained in that fashionable place of worship.

Superintendent Williams, it seems, entirely scouts the idea of "deadhead" worshipers, and as reported in the Gotham journals, speaks about"the mob we have to deal with," says of strangers that "they come without being asked." and uses various other expressions informing the poor and wayfaring class that their room is far preferable to their company unless they "come down." In fact, as far as he is concerned, in theatrical parlance: "The free list is suspended."

If. as Superintendent Williams is alleged to have said. "free salvation won't work in this age," then, as the New York World fittingly

"WHY SHOULD THESE EXCLUSIVE CHURCHES BE EXEMPTED FROM TAXA-TION: THUS LOADING BURDENS UPON PEOPLE WHO CAN DERIVE NO BENEFIT THEREFROM?"

New Orleans has the only

Transfer of Partier Memorial.

The recent formal transfer of the Parker Memorial Building in Boston to the Benevolent Praternity of Charefree was an event of far paire than ordinary pub-He interest and of special significance. The andir was participated in by a number of eigrgymen and layinen of distinction, and came off in the Memorial Building the congregation, a enlogistic discourse on Theodore Parker by Moneure D. Conway was delivered, and there was reading from the writings of Mr. Parker. The discourse descriped the influences that awakened Theodore Parker to the importance of working for the poor, and Dr. Chamiling's subsequent conversion to liberalism. The persecutions of Unitarianism half a century ago were depicted. Dr. Clianning stood by Mr. l'afker, who was at the time regarded with distrust by the Unitarians, and who, while he wept over their harsh criticisms, never denied the facts alleged. onvorts were made rapidly, and in three or four years. His mind, said the speaker, was never skeptical. The he was dead.

Ho was very learned, and he had a tender and true cart. He was honest and thorough. He rejected the traditional conception of the delty, which seemed to him to show a heartless God. Ostracised as he was by Boston society, he was a walking conscience, and was continually protesting against what he thought was wrong. His ideal of a Delty was as nearly perfect as possible, but his complaint was that no Bible or creed told of such a Delty as he believed in. He derived his idea from his own heart. He assumed that what was called evil was really good, and he believed that even animals would enjoy an eternity of happiness. The old theology, said the speaker, is passing away. Religion is being humanized. Speculations about the divine personality are being repudiated, and more living issues are taking their places. Jesus Christ be-came Theodore Parker's model man. While at times he might appear harsh and uncharitable in his utterances, he was in reality gentle, affectionate, lovable. He was a type of Americanism that will never pass away. When our present spiritual revolution has done its work Parker will be esteemed a far greater man than he is to-day.

The Memorial Building was then transferred by Hon. A. A. Burrage to the Benevolent Fraternity of Churches in a brief address, in which the origin of the Twenty-Eighth Congregational Society, which was organized to furnish a platform for Theodore Paiker in 846, was given. The exciting scenes of that period were described, as was also the part taken by Mr. Parker in the anti-slavery agitation and his persecution therefor. At first no hall could be procured for him, but the Melodeon was leased, and he spoke in it till Music Hall could be procured. Efforts continued to be made to erect a suitable building, but it was not till the Parker Memorial was erected that the society had a permanent abiding-place. The objects of the society have been accomplished, slavery has been abolished, and churches have liberalized their creed. Intolerance, instead of being the rule, is now the exception. The building, which cost \$110,000, on which here is a mortgage of \$13,000, was transferred by handing the keys to Rev. Edward Everett Hale, President of the Benevolent Fraternity, to remain a memorial for the great liberal preacher whose name it preserves. Other speakers followed Mr. Hale in his speech of grateful acceptance.

Seance with Mrs. Allen.

A friend who was present at the residence of Thomas Ranney in Newton Highlands, Sunday afternoon, Feb. 17th, informs us that a company of about fifteen ladies and gentlemen were there to witness the form manifestations presented on that occasion through the mediumship of Mrs. Allen of Providence, R. I.

During the afternoon a number of forms claiming to oe personal spirit-friends and guides of different members of the circle appeared, some of them speaking and singing in full and powerful tone, and in other ways giving demonstrations of the force with, which they came. Among the more marked of these intelligences may be mentioned the spirit-wife and the young daughter of the host, who appeared several times in succession to Mr. Ranney as he stood by the improvised cabinet - a curtained-off corner of the apartment-and who seemed overloyed by the recognition which that gentleman accorded them.

The best of harmony and good feeling prevailed during the seance, and all present seemed to have come together in the spirit of kindly receptivity toward the mmortal world.

Harvard College and Spiritualism. Dr. Fred L. H. Willis will speak in Berkeley Hall,

Berkeley street, Boston, Sunday, Feb. 24th, at 2:30 P. M., under the auspices of the Independent Club. Subject, "Then and Now; or the Present and Past Attitude of Harvard College Toward Spiritualism," by one who was expelled for being a medium. Dr. Willis Will also be tendered a recention at the rooms Friday evening, to which all are invited

After years of service in the field of public me liumship, Mrs. M. E. Williams, of New York, inspired by her guides, and prompted by her own aspirations, has decided to admit to her scances no one but those who are convinced of the truth of spirit return, and can realize the worth and benefit of the manifestations, and are in sympathy with the intellectual unfoldment of spirit phenomena. This of course does not mean that Mrs. Williams is abandoning her seances, but that she claims the right to select those who can give conditions promoting growth and intellectual devel-

If our philosophy is true, the wisdom of higher spheres can be transmitted to earnest seekers, proided conditions are forthcoming through which that isdom can manifest,

Mrs. Williams's decision to bar the door of her sence-room to curiosity-seekers or ignorant investigators is prompted by her earnest desire to afford intelligent spirits conditions through which they can give humanity the benefit of their knowledge as fast as humanity is ready to receive it. Dr. Preston Holland, principal guide of Mrs. W., has attempted for a long lime to make the seances more and more select. From experience he knows that with sympathetic and harmonious audiences he is enabled to speak such words of wisdom and teach such lofty truths as will be substantial food for hungering souls. No one who knows Mr. Holland doubts his capability to redeem this state-

Mrs. Williams's only public work in future will be the exercise of her mediumistic gifts in public halls or on public platforms. Henceforth, as announced above, her scances will be strictly confined to her friends, or such of her friends as are in sympathy with her work.

HALL'S JOURNAL OF HEALTH.-Editorially referring to "Buddhism and Theosophy," it is asked, "In all the twenty centuries gone by what has Orientalism done to enlighten mankind in comparison with what America has done in less than half a century? Has it over made a single scientific demonstration of the intercommunion of the two worlds?" The answer is: Not at all. That was, achieved by Prof. Hare, while the so-called philosophers of India muddled the subject and left their votaries uncertain of what existed beyond the confines of matter in what their fancy converted from a real world into a dreamy phantasmagoria." In conformity with this view is published in this number an article by Dr. J. R. Buchanan upon "The Progress of Hindoolsm in the United States." "Hygienic Heresy" is the subject. of a paper by S. H. Preston, and an interesting translation from a Parisian journal treats of the "Influence of Music Upon Animals." Incidents corroborative of the truth of independent slate-writing are related by Amaralia Martin. New York: 206 Broadway.

We are requested to ask that those awaiting answers to letters sent to Annie Lord Chamberlain will be patient, as she is now confined to her bed from liness and is very weak. As soon as she is able, every letter will be faithfully answered by her.

Dr. W. A. Towne, of Springfield, Mass., called at our office on the 19th inst., looking the picture of

Municipal Buffrage for Women. The questler of legalishing Municipal Buffrage for Women is soon to come before the Massaolusotta Legislature. Public sentiment favors the measure more now than over. It has been tried twenty yours successfully in England, and is in full operation in Scotland, and the Canadian Provinces. The large vote of women at the late city elections in Boston and elsewhere shows that women here are ready to accopt this extension of the suffrage, and it is desirable that the people urge upon their representatives the expediency of using their influence and their votes in its favor, in order that the Old Bay State may lead in taking this next step in political progress

Mrs. Ala Foye

Will give a complimentary Benefit, to the Spiritualistic Phenomona Society, at 1031 Washing-ton street, Boston, on Thursday evening, Feb. 28th, at 7:30 o'clock-the exercises consisting of a literary and musical entertainment, to be followed by one of Mrs. Foye's remarkable scances for tests and messages from spirit friends. A small admission fee will be charged.

OJIGATEKHA, a young Mohawk Indian (of the Six Nations) who is now educating himself at Toronto, Can, has been interviewed by a representative of The Advance, of, that city, and among other statements made by him regarding the status and prespects for the Indians of the Dominion, expressed himself as follows on the question of tribal solidarity:

"You ask me what I think about breaking up the tribes and all otting land in severalty as is proposed by Indian reformers in the United States. I am totally opposed to such a plan. The Indians are connected by intensely strong ties of affection, and they would not be content to be separated. This strong affection leads them to treat each other with far more consider ation than whites treat each other, and that is the reason why the Indians preserve as a rule a unity of peace outside of the laws that are necessary to govern white men. 'An Indian, as a rule, whatever his faults may be, does not cheat his brother, and that cannot always be said of white men, can it!"

Mr. Joseph P. Hazard, writing from Peacedale, R. I., says: "Referring to your notice of Miss!Fancher in the BANNER OF LIGHT some time since, I will remark that many, I think at least fifteen, years ago I went to see the young lady in Brooklyn, N. Y., who was then in bed, her shoulders supported upon several pillows, in which position she was embroidering with needle and thread upon muslin, which she held inther hands behind her head. I think her eyes were closed, and that she had then been thus engagediseveral years, and also that she was unable to speak. It was indeed a curious phenomenon."

Do not fail to peruse the soul-uplifting and heart-comforting address of Dr. Fred. L. H. Willis, which will be found on our second page. Though spoken at the funeral of the late Spiritualistic veteran, Amy Post, its inspired sentences have a wider range, and are capable of leading many other of "those that mourn" into a more cheering and reasonable view of the great episode which men call

The Press, of New York City, devoted an entire page of its Sunday issue to a respectful presentation of matter relating to Spiritualism, its nature, signification and progress, as made apparent to the representatives of that paper in New York, Washington, Philadelphia, Chicago, St. Louis and Boston. This marks indeed a noteworthy era in the history of New York journalism.

. PILGRIM PENCILLINGS, No. V., from the penof Bro. J. J. Morse, will appear in THE BAN-NER for next week. In this article its writer describes his work, and the pleasures that attended it, in California.

Helen Stuart-Richings contributes on our first page a classic pen-portraiture of another of her charming "Mountain Rambles."

QUINGY, ILL.-M. Merrick writes that J. Madison Allen has twice spoken in this city of late, to excellent acceptance.

Another installment of "Turnes Worth RECORDING"-by "Observer"-will appear next week.

Medicos Moving in Rhode Island. A correspondent informs us that on Wednesday,

Feb. 13th, a hearing was given at the State House before a committee on a proposed medical bill that has been offered at the present session. It was hoped and supposed by the friends of medical freedom in Rhode Island that the effects of the severe defeat which the medicos received last year would continue to be felt by them for more than twelve months, but the "regulars"—inspired by self-interest in that State as elsewhere - are persistent in their demands to be "protected" from the competition of the more. successful "irregulars."

The committee has already been placed in posses sion of valuable documentary evidence against this "medical trust", project, and no doubt will fathom the significance of the "doctors' plot" craze that is now sweeping over this boasted free America, and we trust, give the petitioners "leave to withdraw."

Forty-First Anniversary.

It will be seen, by the notice in another column, that there is to be a Grand Union Celebration of the Forty-First Anniversary of the Advent of Modern Spiritual ism, held by the Spiritualists of Boston and vicinityto take place in the Paine Memorial Hall March 31st on which occasion noted mediums and eloquent speak ers will be present. Further particulars will be given in due season.

THE BERKELEY HALL Spiritual Temple Society is also to hold Anniversary Services. See announcement elsewhere.

Dr. F. L. H. Willis

Will speak at the Pirst Spiritual Temple, corner New bury and Exeter streets, Boston, March 3d and 10th.

DRAN CLARKE, as will be seen by a letter in an other column, is having good success in Denver, Col. The Rocky Mountain News, and The Republican of that city have given him good treatment as a speaker.

Mrs. Hattle E. Carr, of Providence, R. I., is now in Boston, 54 Dwight street, for a short time. As a test medium, etc., (we are assured by correspondents,) Mrs. Carr is worthy of patronage.

Cleveland (0.) Notes.

Bal Masque.-The first and only one of this season Lyceum sociables will take place at Memorial Hall, Tuesday, Feb. 26th. A gala time is expected.

Mr. J. J. Morso.-This well-known and able exponent of the Spiritual Philosophy will succeed Mr. Baxter at our Sunday evening meetings, and remain with us during the month of March; and participate in the two or three days' Anniversary festivities, preparations for which are on foot.-[The residue of "Notes" will appear next week.-ED.1

The Hebrews of Cincinnati are discussing the adpisability of abandoning the Sabbath of the decalogue and adopting the Christian Sunday.

Working in Secret. The third hearing on the proposed modical law was lield at the Green Room in the Massachusetts State

House on Monday, Feb, 18th. This daily papers to a larger or lessor extent have gly-cu reports of the arguments advanced therein, and it would seem that sufficient cyldence has been set forth to show the Committee the utter injustice involved in the measure for which the self-seeking petitioners ask, and which the remonstraints so ably robut by argument and testimony.

and testimony.

The Banner, upon whose columns rests the heavy pressure of intelligence from all quarters of the country, can but look with longing upon the reports of the hearing on the 18th presented by the city press, but has apace only to give a few sallent points in the proceedings.

lins space only to give a few sallout points in the proceedings.

Dr. Joseph Rodes Buchanan resumed his remarks against the bill; he said it is not in behalf of progressive selonee, but against the interests of science. It is a Chinese wall arrangement against medical progress; it is legislation against benevolence, which would send Florence Nightingate to jail or imprison Jesus Christ himself. This bill is intended to belster up the old-school practice. He affuded to the fright full mortality existing under the old-time practice, which he claimed had been largely reduced by the efforts of the homeopathic and celectic schools, and predicted that if the advance in medical science, which has begun, should keep on, this "paradise of quacks," as Boston has been called, would become a very desirable place to live in.

Mrs. Dr. Drew (of Lowell) made a forcible plea for her rights as a natural healer. She had no parchment on her walls, but lind something worth much more the signatures of hundreds of those whom she had cured.

Dr. J. D. Moore remarked sententiously that "the

oured.

Dr.J. D. Moore remarked sententiously that "the people of Boston are waking up to the fact that it is more in accordance with common sense to be cured by an irregular practitioner than to be killed by regulars with their poisonous drugs." He also emphasized the "inex cusable, wicked quackery." of the eminent physicians who presided over the case of President Carleid, and the medical war now going on over the case of the late Emperor Frederick, as evidence that "regular" medicine was not a science exact enough to dogmatize upon by law.

Mr. Hamilton spoke of his cure by an irregular practitioner after the regulars had falled to benefit; and he desired that no statute law should provent him from employing whomsoever he desired when affilicted by sickness.

and he desired that no statute law should prevent him from employing whomsoever he desired when affileted by sickness.

Stillman B. Alien, in behalf of the New England Society of Specialists, asked for a modification of the bill prepared, by which there must be a conviction of malpractice before a revoking of a license on that ground, and other changes of mire or less minor detail.

George M. Stearns objected to the provision giving any person who had practiced ten years a license. This was a concession to the doctrine of vested rights, but he did n't know that a man who had practiced ten years had vested rights, or should have an advantage over one who had practiced nine years and eleven months. He moved a modification, making it "ten years, five of them in the Commonwealth." It was instantly accepted by Mr. Adams for the petitioners.

Hon. C. J. Noyes made an eloquent speech as representing a number of distinguished gentlemen, including Rev. M. J. Savage, Rabbi Solomon Schindler and Dr. Eben Tourjee. He discussed two phases of the matter—the pretence of the bill and its real object. He was frequently and loudly applauded during his remarks: I claim [he said] that, notwithstanding everything for this legislation, and that is the medical profession practicing the old school. [Applause.] It is the old, old story: the voice of Jacob, but the hand of Esau.

Whoever asks for an innovation upon the statute law is bound to prove three things: first, that there is an evil existing sufficiently important and extensive as to demand relief; secondly, that the proper and adequate relief by legislation is possible, and, thirdly, that the remedy he proposes is the proper and needed one.

This, he held, the petitioners had not done, and then proceeded. I will tell this compilities whe deceand in the proceeded.

that the remedy he proposes is the proper and needed one.

This, he held, the petitioners had not done, and then proceeded: I will tell this committee who does feel that there is need of legislation. I hold a circular, signed by some of the medical practitioners of the Commonwealth, that in my judgment seeks to establish tile boldest, the most thorough and most systematic lobbying, with all the modern improvements, that has ever been attempted in Massachusetts.

The speaker then read the circular, which was an appeal to the physicians of the State to bring personal influence to bear upon the members of the Legislature through their respective family physicians, and advising the doctors to take no part in the hearings before the committee.

This, he continued, is the first time I have known of petitioners for legislation not coming to the committee at whose hands they ask the granting of their prayer, not coming to give their estimony to the Legislature, but sending off their missionaries in the doctor's gig or buggy to the home of their representative and senator, and whispering in their cars the evidence they have to give, uncontradicted, not subject to cross-examination.

This action of the medicos—i.e., working in secret

This action of the medicos—i. e., working in secret This action of the medicos—t.e., working in secret for a purpose they shrank from avowing openly—he appropriately characterized, and asked that the Legislature strike no "blow in the dark" at the libertles and rights of the people: We ask that you will leave the intellect of Massachusetts untrammeled, unshackled, and free to carry on all the art that is possible for the curing of disease and the protection of their own interests, of which they have the best right to be the custodian.

the custodian.

Ex-Gov. Gaston, counsel for the doctors, closed the case for the petitioners, and as we understand the Committee now have the matter under advisement. We trust that their report may be in the interests of the citizens of Massachusetts, and not of the "regulars" so-called.

Medical Law in Pennsylvania.

A valued correspondent informs us that, on Sunday morning last, an eloquent and cogent remonstrance against the repressive and restrictive legislation, sought to be imposed by the so-called medical "Reg ulars" on the people of Pennsylvania, was presented by the controls of J. J. Morse at the morning meeting of the First Society of Spiritualists in Philadelphia.

by the controls of J. J. Morse at the morning meeting of the First Society of Spiritualists in Philadelphia.

The title of the discourse was "A Medical Trust," and it was argued that "a monopoly, or 'trust,' in medicine was as injurious to the community as a corner in wheat, hogs, iron, or aught else. The pretense by which it was sought to bolster up the need (?) for an 'act to establish a board of medical examiners and licensers' for the State, viz: 'that it was in the best interests of the community,' was the same cry that was ever raised in sanction of tyranny.

No one school of medicine supplied all that was needed to secure relief, or cure from pain, or disease. To refuse a man, or woman, the right to practice the divine art of healing, (even according to the rules of any diploma-granting institution, after he had fairly carned his sheepskin,) merely because a board of examiners refused to recognize his practice, and therefore would on some filmsy excuse reject the applicant, was an insult to the practitioner.

If people are to be compelled by law to employ only certain doctors, why not next compel them by law to buy bread, meat, groceries, or listen to particular preachers by law? Such legislation as this, soughb by the parties to be pecunarily benefited by it, is always open to suspicions of self-interest, and should be gravely questioned and keenly opposed.

The act says: "For the purposes of this act the works "practice medicine or surgery" shall mean to treat or attend any person for money, gift or reward,' thereby shutting out all healers, rubbers, magnetizers, clairvoyants, electricians, and eclectics, unless this board accepts them! The rights of Spiritualists are invaded, as are those of the general public. Employ regulars, or ile and rot, is the outcome of it-all.

Such legislation is monstrous in this age. Oppose it to the end. Assert your right to employ whom you please. Medical science is largely conjectural, and it sometimes happens that one patient gets killed for the benefit of others! Such

result is not is nounded to jail. Serve them both alto, if actually in fault.

There is no orthodoxy in medicine or religion that independent, progressive thinkers are bound to respect. To endeavor to compel them to do so is a species of tyranny which a free people should resent to thoir utmost?

to their utmost."

The above, we gather, were the main sentiments of a practical address, which awakened, our correspondent tells us, deep interest and much enthusiasm from the large and interested auditory that listened to it. The writer closes by saying: "Bro. Morse, as usual, hit the nail on the head, and drove it home."

Evidence vs. "Doctors' Plot Laws."

Persons residing in any State where the "regulars' may be engaged in working for the passage of sumpt unry laws for their own exclusive benefit, will find a whole armory of facts in proof of the injustice of such medical enactments in the following named pamphlets: WAR OF THE DOCTORS ON THE RIGHTS OF THE PROPLE, which gives the gist of the arguments pro sented eight years ago before the Massachusetts Legis lature, and which succeeded in defeating the obnoxious

A PROTEST AGAINST THE MEDICAL BILL another pamphlet of value in the same direction.
REASONS WIY THE NEW YORK MEDICAL LAW

SHOULD BE REPEALED. pp. 16.
The arguments in favor of freedom in remedial prac-

tice which are advanced in these useful publications are of equal value as evidence wherever the Allopaths et al. seek to rule out "irregular" practice by legislative enactment. The three pamphlets will be sent together by the publishers, Colby & Rich, o Bosworth Street, Boston, on receipt of 16 cents, as sample copies to those desiring to work for the cause of medical freedom.

Arrangements, can be made with the publishers for

Arrangements can be made with the publishers for the obtaining of these pamphlets by quantity at a largely reduced rate.

ALL SORTS OF PARAGRAPHS.

Written for the Hannor of Light. THE NEW MAN.

The purple pomp and erlimon death That marked the sun's expiring breath Had faded from the changing sky, And twilight came-all sliently; While from the wood and shaded land Fancy invoked with waving wand Those simple tribes in antique dress Whose unmarked graves we hourly press.

A people many, yet as one Their hands, their lives—for wealth claimed none Gold had not bought, nor station chilled. Those hearts with simpler virtues filled. The sounds that breathed along the wave, Or where the woods responses gave, These touched and taught the raptured car, And spoke the Father Spirit near What have we gained in lofty piles, Far sounding bells, and ornate aisles, The glow of gems, the rich attire, The priestly pomp, theatric choir? While pinching want offends the eye, And crimes upswell to infamy!
Northampton, Mass. JAMES M. ROGERS.

A destructive eyelone passed over portions of Georgia and Alaliama, Feb. 18th, accompanied by lightning. Several persons were killed, forty houses were blown down, and a heavy property loss was in-

At the January meeting of the directors of the Massachusetts Society for the Prevention of Cruelty to Animals over 600 officers and men of the Boston police were elected branch members of the society. The thanks of the directors were voted to Mrs. William Appleton for a donation of \$500 to pay for the society's new ambulance for the removal of disabled animals. Boston agents dealt with 167 cases of cruelty during the month, removed 23 animals from work, and mercifully killed 51.

No sooner does a young woman become a mother than she seems to have learned, as if by revelation, all and everything that portains to the bodily and mental development of the young human plant. It is true that her instilicts—the condensed experiences of a long ancestral line—may keep her in some cases upon the right road, but the chances are that new conditions of life may call for new methods, of which the experiences of past generations contain not the least outline. Every experience implies suffering and loss, unless it is obtained by an alliance of reason and instinct, in which the former takes the lead, and the latter follows.—Rabbt Solomon Schindler.

Oklahoma Payne is resurrected, it would seem, in the person of "Pawnee Bill," the present militant leader of the outlaws who for so long have wished to seize the Indian lands in that territory. He had eight hun dred men under his command, near Caldwell, Kan. recently concentrated for a raid, but not feeling quite able to "tackle" Uncle Sam's troops, he is now resting on his arms with the hope that U.S. Congressmen will legalize by the passage of the "Oklahoma Bill" what "Pawnee Bill" proposes to do. Will they do it?

[A "REGULAR" DI-AGNOSIS.]—"Your boils come from too rich blood," said the doctor. "But," remonstrated the unfortunate man, "I'm so poor that I don't get enough to-eat." "In that case," replied the plausible saw-bones, "they come from too poor blood."—Ex.

[GOT THERE! ETC.]—The canal four miles long, through the Isthmus of Corinth, Greece, is just approaching completion. History tells us that the work was begun under Emperor Nero over 1700 years ago.

Hartford, Ct., was visited on the morning of Feb. 18th with the most appalling disaster in its history. The Park Central Hotel, a handsome five-story building on the corner of High and Allyn streets, was levelled to the ground by the explosion of the boiler, which was in the front of the basement, under the office, and the inmates (some sixty in number) were covered by falling ruins. At time of going to press (19th) only thirty-seven were accounted for: seventeen podies recovered, ten wounded in the hospital, and ten missing. The engineer has been arrested under charge of manslaughter.

AT THE HOLLIS-STREET THEATRE.—Washington's Birthday week at this popular resort is devoted to William J. Gilmore's gorgeous spectacular production, 'The Twelve Temptations," rewritten, arranged and produced under the management of Charles H. Yale. An extra matinée will be held Friday afternoon, 22d For the week beginning Monday, Feb. 25th, the engagement is announced of Mrs. Potter, accompanied by Mr. Kyrle Bellew, under the direction of Messrs. Abbey, Schooffel & Grau, in "Antony and Cleopatra.

MY VALENTINE.

Rondeau.

My Valentine! Ant well I wis
No day has dawned, twist then and this,
Like that when first there came to me
That little word to tell that she With me was plunged in Love's abyss! Ah, mei I got but just one kiss Ere 'twixt a cruel Charbydis And Scylla she doomed me to be, My Valentine!

My Valentines
Yet e'en that mis'ry I'd not miss,
Since Doubt was but the door to Bliss!
Now that I hold her on my knee,
A wife, 't is mighty hard to seb.
She e'er was ought but what she is—
My Valentine.

Candlemas day was bright and fair, and the wood chuck and bear are supposed to have seen their shadows and retired for a six-weeks' snooze, which signi fles, according to an oft-verified tradition, a cold Feb ruary, windy March and late spring.

"Enclosed find pome for one year's subscription," is the way a remittance would read if the new word "pomo" should be generally adopted. It is simply a convenient construction of "post-office money order" the four initial letters making the word, and it is said to be already in extensive use among business house East. Reader, if your subscription has expired send us in a "pomo."—The Sedgwick (Kan.) Pantagraph. THE BANNER stands ready to receive specimens of the above; and readers who are not subscribers, subscribers whose time is "on the edge" of expiration and the public generally, are respectfully and earnestly

The execution of condemned prisoners by electricity seems to be gaining favor in the popular estimation. A bill has just been introduced into the Illinois Legislature to that effect, and it is now the law in New York. THE BANNER, for the best of reasons, opposes capital punishment, but recognizes in this application of electricity a step in advance, at least, over the old time gallows.

invited to contribute them.

A monument to Washington is to be erected by the Society of Cincinnati of Pennsylvania in Fairmoun Park, Philadelphia, the total cost of which is estiinated at about \$300,000. The designer of the monu ment is Schimmerling, of Berlin.

Conundrum: 'Why are the "regular" physicians of Massachusetts like ducks? Answer: Becquee they all ery "Quack!" "Quack!"-Boston Globe.

In Washington society it is said to be allowable to eat lettuce with the fingers; also chicken bones, dit to: All kinds of people make up Washington society do n't they, George?

The Pacific Ocean abounds in nearly all of the favor ite varieties of deep-sea food fish, which await man's enterprise to be made profitable. Deep-sea fish resor to what are technically known as banks for their food, which are to them what pastures are to herbivorous

Buddhism, the religion most similar to Christianity in doctrines of antinaturalism and renunciation, seems meeting favor with some clergy here lately. The rounciation means renunciation of our worldly goods in favor of the clergy.—Truth Secker, New York. In digging for bait the other day, it is related, a Cal-

ifornian unearthed four dozen curiously shaped spoons. Local antiquarians think that the mound-builders had some ice cream parlors in the vicinity. Many people are affected with weak stomachs; but

if such people would drink chamomile tea once in a while they would find it a wonderful strengthener. Two sons remain of the band of twenty children who

once called John Brown father.

Hon. Bidney Dean

spoke for us in Willimantle, Cf., at Excelsior Hall, on the 17th lust.

Tho largest audiences that have greeted any speaker in this hall for months assembled to welcome him, and those who attended could only ask why line not this Ex-Reverend been known in our ranks before? He speaks from impression, as he says, having become a speaks from impression, as no says, naving become a medium, with his wife, some few years ago, after sittings hold to investigate in all honest, unprojudiced mannor in his own library at his home in Warren, R. I. He had not continued these sittings long before he received intelligence outside of himself or his wife, and the feeling within him has developed to that extent that he started in 1889 to give the knowledge he has gained to the world, that others may be led to inquire for themselves.

In the evening the speaker gave the origin of the creed and Bible, and said he knew no reason why the All-wise Father should not continue to pour down his divine inspiration now as well as in olden times. He held that man made the creed, man made, the Bible, and that man alone said that the Father had ceased to give forth the divine inspiration to the race.

These lectures were two of the best ones ever given here, and reached many who listened to the gentleman when he was a Methodist preacher.

Next Sunday we are to have Mrs. Ada Foye, the ballet test medium; from the Pacific coast.

Arrangements are being made to have Hon. Sidney Dean two Sundays in March, to take the place of Prof. Peck, who was engaged for the five Sundays, but has asked to be excused for two on account of ill health.

Our Lyceum meets every Sunday at 12:15, with about an average of thirty members. medium, with his wife, some few years ago, after sit-

The Remonstrances.

To the Editor of the Banner of Light: Any one attending the hearings before the Judiciary

Committee must have been struck by the voluminous ness of the evidence presented to that body of intelli gent gentlemen, going to show that the people are not

ness of the evidence presented to that body of intelligent gentlemen, going to show that the people are not asking for protection from the "quacks," but that the "regulars" are as the "irregular" success is too much for them to stand up under.

It is a shame that each year the same ground has to be gone over, and the State and the people be put to needless expense because a set of self-opinionated men desire to rule (without just cause) over their fellows. We have laws enough now, if enforced, to protect any one from being wronged in a medical way.

The remonstrance petitions, called for last week, are coming in in good numbers. The members attending various Spirithalist societies have interested themselves in obtaining signatures, and the result of their labors has been placed before the Legislature.

Among others of late received are the following:

W. A. Hale; of Charlestown, and Mr. Webster, of Lynn, have headed remonstrances that represented more than two hundred citizens' names; J. W. Wade, of Rockland, Daniel Bigelow, of Athol, and E. W. Smith, of Boston, have headed remonstrances largely signed by citizens; the same, is true of Daniel Taylor, of West Cummington, Mass., Joseph Dimmock, of Pocassett. E. H. Mathews, Boston, and Mrs. Carrie Nevins, of Brockton. Remonstrances are coming in rapidly from cities and towns at a distance, and the evidence accumulates that the people of Massachusets are aroused to the necessity of action.

Boston, Mass.

Pneumonia.

To the Editor of the Banner of Light: Feb. 13th I met at the bedside of a very sick boy a Congregationalist minister. He questioned me con-cerning my mode of treatment, etc., and asked me if I

ceruing my mode of treatment, etc., and asked me if I was acquainted with a certain lady—who, by the way, is a spiritual medium. I replied "Yes." He then related a cure wrought by her of a case of pneumonia in the person of a man connected with his parish, and romarked that she was a Spiritualist, he also said the regular doctors could not seem to help the case.

In such instances how fruitful of good resuits it would be if the regular profession could agree to work in harmony with those who possess the healing gift to the extent that they can impart life-vigor and equalize the forces so as to assist nature in its struggle with disease. Hasten the day when the regulars may be led to see this necessity, and recognize such valuable aid in cases they cannot reach by medicine alone.

Roston, Mass.

A. S. HAYWARD.

MESSRS. COLBY & RICH, PUBLISHERS BANNER OF

LIGHT:

Gentlamen—At a recent business meeting of the First Independent Club the following resolutions were unanithously passed:

Yoted, That our heartfelt thanks be extended to the BANNER OF LIGHT for its courteous and kindly treatment of this organization in publishing notices of our neetings, synopses of our lectures, and complimentary notices concerning those who have occupied our lecture platform.

Yoted. That as a society and individually we aid all

ecture platform.

Yoted, That as a society and individually we aid all nour power in extending the circulation of said paper, by introducing it to the attention of investigators vio come among us seeking light.

Boston, Feb. 16th, 1889. F. V. FULLER, Sec'y.

THE ACKNOWLEDGMENTS AND THANKS OF "THE CHILDREN'S PROGRESSIVE LYCEUM'

Are hereby tendered for gifts and books received Are hereby tendered for gifts and books received, from Colby & Rich, publishers Banner of Light; L. L. Whitlock, publisher The Soul; American Unitarian Association; Fowler & Wells Co., publishers, New York City, and others, including Mrs. Ida P. A. Whitlock, the talented psychometrist and speaker. (May many flowers blossom in "Sunshine's" course.) Those having reading not in use would aid the Lyceum Library by sending the same, or postal card for call, to Samuel B. Bancroff, Librarian, 401 Tremont street, Boston, Mass.

Movements of Platform Lecturers

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

Mrs. A. H. Colby-Luther's address for March will be at 2210 Mt: Vernon street, Philadelphia, Pa. Abby N. Burnham spoke in Salem, Mass., Jan. 27th, Feb. 3d and 14th; delivered a funeral address in South Parls, Mc., Feb. 5th; lectured in Fall River to a crowded house on the 17th inst., and will speak there again Feb. 24th.

Frank Algerton, the boy medium, lectures in Brock ton, Mass., next Sunday afternoon and evening. Mrs. Kate R. Stiles lectured in Newburyport Sunday last. Address Lecture Bureau, 6 Beacon street, Bos-

J. W. Fletcher closes his engagement in Lowell next Sunday. He was greeted by crowded houses last Sunday. He speaks in Providence, R. I., during March. Address 6 Beacon street, Boston, Mass.

A correspondent informs us that Eugene Stevensor of 922 5th Avenue, Minneapolis — medium for an A correspondent minus at an angene stevenson of 922 5th Avenne, Minneapolis—medium for answering sealed letters, and independent slate-writing—will spend the remainder of the winter with Judgo Pierce, of Elisworth, Pierce Co., Wis. Will receive calls, and make engagements to lecture in or out of the State.

J. Frank Baxter closes his Cleveland, O., engagement on Sunday, Feb. 24th, and will occupy the platform at Worcester, Mass., through March and April. For week evenings, address 181 Walnut street, Chelsea, Mass. weenings, audress is wainut street, Cheises, Mass. Mrs. E. A. Wells, lecturer and public test-medium, will make engagements for camp-work in July and August, to lecture or give tests, or both. She is open for lecture engagements for the months of March and April, and will speak and give tests week-day ovenings at any place in the State of Indiana during the month of Piebruary. Societies desiring to make engagements address 990 6th Avenue, New York.

A Grand Union Celebration of the Forty-First Anniversary of the Advent of Modern Spiritualism.

There will be a grand Union Celebration of the Anniversary of the Advent of Modern Spiritualism in PAINE MEMORIAL HALL, Boston, Mass., Sunday morning, afternoon and evening, March 31st, 1889. Some of the most noted mediums and eloquent speak-

ers in the country will take part. .There will also be present some of the oldest workers in the grand movement on the mortal side. Particulars at a later date.

Per Order of the Committee.

The Boston Spiritual Temple

Will hold Anniversary Exercises on Sunday, March Sist, at Berkeley Hall, 4 Berkeley street, corner of Tremont. Services: Morning at 10:30; afternoon at 2:30; and evening at 7:30. Good musical and literary talent and superior test

mediums have been engaged. As a Nerve Tonic use Horsford's Acid

Phosphate. Dr. S. L. WILLIAMS, Clarence, Iowa, says: "I have used it to grand effect in a ease of neuralgic fever, and in uterine difficul ties. Also in cases where a general tonic was needed. For a nerve tonic I think it is the best I have ever used, and can recommend it most confidently."

The essay which recently appeared in THE BANNER from the pen of Jacob Edson, has been put in pamphlet form and will be sent free to any address on application to the abovenamed author, care of this office.

ADVERTISING RATES.

Each line in Agute type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for such subsequent intertion on the seventh page.

Special Rotices forty cents per line, Minion, and linestion. and hisoriton.

Business Curds thirty cents per line, Agate, fack indeption.

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

Payments in all cases in advance.

tV Advertisments to be renewed at continued rates must be left at our Omce before 19 M. on Saturday, a week in advance of the date whereon they are to appear.

tH Only small and light cuts will be allowed in the advertising columns. When necepted, our rates for that portion of the advertisement occupled by the cut will be encedant price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to refect any The publishers reserve the right to reject any and all electrotypes.

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

SPECIAL NOTICES.

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

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT. ~26w*

To Foreign Subscribers the subscription or Strong is subscribers the scoscription price of the Banner or Light is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county embraced in the Universal Postal Union.

H. A. Kersey, No. 3 Bigg Market, 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

ADVERTISEMENTS.

STOUT PEOPLE.

OBESITY safely cured by one who has been a fellow-suffer-er. Send stamp for particulars. DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jorsey.

INDEPENDENT LECTURE BUREAU. SOCIETIES WISHING TO ENGAGE

FRANK ALGERTON,
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JOHN WM. FLETCHER, Test Medium;

EMMA NICKERSON, Trance and Test Medium; MRS. KATE R. STILES, Lecturer and Psychometrist;

MRS. M. W. LESLIE,
Test Medium,
And others, should address,

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6 Beacon Street, Boston. N. B.—Speakers furnished at short notice for lectures, uneral and public occasions. Please state the price you wish to pay.

Ja26

DO YOU KNOW That age powders never injure the skin, it you first upply CREAM OF MECCA,

then the powder? For sale by druggists, 50 cents and \$1.00 per box.

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THAYER, 231 Savin Hill Avenue, SEEDS FREE! Until March 10th will send
ple packets cholegst Seeds for Ten ets: Pansles, 50 vars. Double Asters, 35 vars. Prize Sweet
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50.) GOODELL'S FLOWER FARM,
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REMEMBER! no charge whatever for Astrological advice; for for full or abridged nativities or life-writings. For full particulars, blanks, etc., address, with stamp, STAR GAZER

CANCERS CURED WITHOUT knife or plasters. A safe and painless treatment. Eradicated from the system, and locality, harmless vegetable remedies used. Home treatment with personal care at reasonable rates. DR: ELLA V. HOWELL, 618 Tremont street, Boston, Mass.

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66 Broadway and 19 New Street, New York. F23 A Monthly Magazine of Natural Science, defining Natural Law and recording the progress of Mental Science, 81.50 per annum; F23

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A DEEPLY INTERESTING BOOK. Reason vs. Revelation.

A REPLY TO ROBERT G. INGERSOLL.

Being a Review of the Field-Gladstone-Ingersoll Controversy, from the Fulcrum of the Spiritual Philosophy.

BY JOHN H. KEYSER.

Prof. J. W. Home says of this work: "It is the most important contribution to the spiritual-literature of the age that we have ever perused. The writer is startlingly new fresh and vigorous in the presentation of vitally important spiritual truths, and the book must make a deep impression upon the age. It is intensely religious, very developal, and while it is at variance with Orthodox credal thought, it commences to redeem thought from, the vagaries of creds and to lift pure religion into the light of revealed truth as no other writer has done or can do, not imbued with the spiritual philosophy, and withal a beautiful spirit of charity pervades the whole work. As a reasoner, the writer is startlingly bold and aggressive, and a perusal of the new and vigorous thought on immortaility gives it a peculiar charm and interest. We are astained that Mr. lugersoil has at last found his peer in this controversy. Every devotee of the Bible records from the false position into which over-scalous champions of Orthodox interpretation had led them, and which made them so vulnerable to the shafts of criticism by Mr. Ingersoil, but where, the spiritual interpretation of the writer makes them so blain."

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DURING many years on the rostrum, and while connected with the business of publishing, I have collected nearly one thousand valuable books. They are mostly devoted to the Spiritual Philosophy, written in prose and poetry. Also blographical and historical works: some upon publicabled, scientific and religious subjects, others in narrative and story form. These books range in price from ten cent to two dollars each. By standing on the library shelves they are somewhat solied by dust, but not torn, and for use as good as over—many as nice and clean as when they came from the press. Among the authors are A. J. Davis, Emina Hardingel Mirs. H. F. M. Brown, Warren Ohase, M. P. Rosekrans, Thos. R. Harard, Thos. Palne, D. M. Bennett, Mrs. Richmond and others; several of Fowler & Wells's publications, and also of my own. On receipt of gi, I will select and send by express, at their regular price, 53 worth of books; for £5, £6 worth; for £5, £15 worth; and so in proportion for any amount received. Books will be sent by express.

Address MHS. N. P. FOX, Des Moines, Iowa.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Hanner of Light Establishment,

ON TUESDAYS AND FILIDAYS, , 1 АТТО СБОСИРАНА

The Hall (which is issed exclusively for these maetings) will be open at 3 o'clock; the services commence by 3 o'clock

Miles, M. T. Shirli Marin-Longley will occupy the plat-form on Theoday of termions for the purpose of allowing her spirit guides to answer questions that may be propounded by impairers on the mundane plane, having practical bearing upon human life. In .15 departments of thought or labor, Questions can be forwarded to this office by mail, or handed to the Chalman, who will present them to the presiding spirit for consideration.

spirit for consideration.

Mas. B. P. SMITH, the excellent test medium, will onFriday afternoons under the influence of her guides give decarnated individuals an appartually to send words of loye
to their earthly friends—which messages are reported at considerable expense and published each week in The Banneh.

siderable expense and published each week in The Banneh.

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

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

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

offerings.
The 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

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Dec. 11th, 1888. Questions and Answers.

Ques,—Why do spirits differ in their state-ments, seemingly honest, regarding spirit spheres and spiritual bodies?

Ans.—It is true that many spirits differ in their statements concerning spirit-life and the objects of the spiritual world, but we think it is because such spirits do not have full posses. is because such spirits do not have full posses-sion of their instruments, or that their medi-ums are not well developed and adapted to the work of returning spirits, or else that there is a misunderstanding of terms. We know very well that there is misapprehension concerning the significance of the word sphere. Some spirits hold that spheres mean localities or dif-ferent grades of advancement from one location to another, while other spirits, ourself included, hold that the word sphere, as communicated by returning spirits, means simply a condition of

hold that the word sphere, as communicated by returning spirits, means simply a condition of mental and spiritual intelligence—we mean, atmosphere. The atmosphere of a spirit is that which it generates itself by its own mental and spiritual operations.

If the spirit is high minded, progressive, aspirational by nature, reaching out for strength, and also sending forth a benovolent desire to bless and to assist others, while seeking for help itself, then will the spirit send out or generate an atmosphere that is light and beautiful, fragrant and sweet, one that indeed surrounds the spirit with a protective power, and enables it to advance onward in its search for knowledge. Very well; such a spirit, generating an atmosphere of this kind, will dwell in a sphere of purity and of peace; he will be very far in atmosphere of this kind, will dwell in a sphere of purity and of peace; he will be very far in advance of his neighbor, or of some other spirit who is low-minded, selfish, whose proclivities are rather carnal than spiritual; therefore we may say of this spirit, he dwells in a very high and exalted sphere. The second, he who is carnal-minded; whose

inclinations are downward; who cares more for the advancement of self, for the indulgence for the advancement of self, for the indulgence of selfish propensities than he does for the benefit of others, will generate an unwholesome atmosphere, which is lurid and dense; the bright and beautiful influence may not penetrate it, nor can the spirit himself gaze beyond this atmosphere which he creates and behold the bright and shining ones who may be passing on their errands of love all around him.

ing on their errands of love all around him. Therefore we say the sphere of such a spirit is a very low one indeed; he does not rise into light conditions; he knows nothing of the beauty and sweetness of the spiritual world. And yet the two spirits may not be far apart in locality; one may be bent on a mission of love here to some one in this circle-room, and may send forth his beneficent, healing influence and perform. his work; the other may also be present, bent upon the indulgence of some selfish passion, seeking avenues through which he may express himself to things of earth, and the last may know nothing of the presence of the first, although the spirit who is high and exalted, whose atmosphere is light

presence of the first, atthough the spirit who is high and exalted, whose atmosphere is light and beautiful, will know of the presence of the other, darker-minded spirit, and perhaps be able to exert an influence upon him. This is our definition of the word sphere as connected with spiritual life.

There are other spirits who come to you and say: "I am in the second sphere," meaning that such a spirit has passed beyond a close proximity with earth-life and has entered into fuller and larger experience with the spirit-world proper, as distinct from this external atmosphere of the physical universe of yours; and another spirit may come and say: "I have passed beyond the first and second spheres and entered the third;" meaning he has passed to a higher location—one further removed in space from the earth than was the first location which he entered when passing from the body. There he entered when passing from the body. There-fore it is apparent there exists a confusion of definitions, a confusion of terms, and you may say: "Oh! spirits are unreliable; they do not agree in their statements, we cannot believe

what they have to say."

So it is with spirits who come repeating de what they have to say."
So it is with spirits who come repeating details concerning the appearance of themselves and of each other. Those who are high minded, who have passed beyond the physical elements and passions of earth, may behold their fellows clothed in garments of light, with radiant faces, and they say: Spirits are beautiful; they are men and women and little children, but they do not appear as do mortals on earth, they are so much more refined and lovely in their appearance. Other spirits may say they do not behold men and women; and children; they only see crude objects; they do not know that spirits really possess form and the appearance of human beings. But such influences are not progressed; they only behold that which is the outcome of their own minds; they send forth such strong, positive elements of thought as stamp themselves upon the atmosphere, possibly in grotesque forms, or in such way as not to behold anything out the reflection of their own ideas. We have much to learn, mortals have much to learn concerning the spirit-world and its surroundings, but we may all rest assured there is a progressive world provided for advancing humanity which affords every consured there is a progressive world provided for advancing humanity which affords every con-dition for self-improvement and growth, not only in external appearance, but also in spirit-ual proclivity and perception.

Q .- Is it true that the spirit-form claimed by clairvoyants to have been seen ascending from the mortal head, is only a reflection from the me dium's brain I

he who believes in Intelligent spirit, who believes in Intelligence of the spirit, who be iters, it is we form acquaintances on the spirit interest, yitalizing all material objects, beyond, above, and yet a part of all external objects, beyond, above, and yet a part of all external objects, beyond, above, and yet a part of all external objects, beyond, above, and yet a part of all external objects, beyond, above, and yet a part of all external objects, beyond, above, and yet a part of all external objects, beyond, above, and yet a part of all external objects, beyond, above, and yet a part of all external objects, beyond, above, and yet a part of all external objects, beyond, above, and yet a part of all external objects, beyond, and yet all the way for wherever there is a piece at part of a par

Spiritualism or medium-control was under-

strue that some spirits claim they are benefited by approaching the earth and communications with friends, or with mortals, through mediumistic agencies. We claim this to be true, because whatever gives experience to a human soul must, of itself, be enlarging to the spirit, must be beneficial to the mind. We learn by experience, gain power and profit by discipline; therefore a spirit, returning from the other world, taking up a line of communication between the earth and spirit-life, and manifesting itself intelligently through that to its friends on earth, must of necessity gain a large experience—come in contact with scenes, events and circumstances which otherwise would be shut out from that spirit, consequently by he can inform by mind mean and contact with scenes, events and circumstances which otherwise would be shut out from that spirit, consequently by he can inform by mind mean and communication between the carth and spirit-life, and manifesting itself intelligently through that to the papa she is here. Sweet little angel spirit, borne away to babyland when not three months old, but grown in spirit-life to ten years and the carth and spirit consequent. would be shut out from that spirit, consequent month ly he can inform his mind upon many things of age. ly he can inform his mind upon many things which must indeed be of service to him in his upward march. It may not be absolutely necessary for such a spirit to communicate with his friends in order that he may progress in spiritual knowledge; we do not claim that it is spirits of the loved ones could not be far away. Thus necessary; but we do claim that it is thus necessary; but we do claim that it is spirits of the loved ones could not be far away. I hoped they were in heaven. And, dear childers which will bless and assist him as he ravels on.

There are spirits, however, who have been very lowly and undeveloped, who have been very lowly and undeveloped, who have been sought for the higher studies and elements of spiritual life, who have been benefited; indeed

sought for the higher studies and elements of spiritual life, who have been benefited, indeed who have been set upon their progressive march to higher considerations by being brought in contact with mortal life and allowed to manifest themselves through mediumistic organisms. There are spirits who have been so tethered to material things as to be bound entirely by those objects and eyents which belong to the physical universe. They have had no spiritual aspirations; they have had no thoughts and ideas of a life beyond; they have had no desire to meet with pure-minded, angelic beings, although some such beings have come to them, manifesting their presence and exercising their maging their presence and exercising their magnetic influence upon them. Their hearts have netic influence upon them. Their hearts have been hardened and have refused to see; they have not desired to take hold upon higher laws and spiritual conditions, but they have been brought in contact with physical life; they have been drawn into the atmosphere of some medium whose power they could utilize, through whom they could perceive what is passing in the outside world, and thus have they grown interested in the study of psychological law as they have sought to operate upon'a mediumistic subject; and growing thus interested, they have begun to study and to reflect, to realize that they were what is called dead, that they had no vital hold of the physical body or of their mortal friends, and consequently to investigate their own conditions. Having done this, the so the way has been opened for them to press onward, to learn something more, to gain higher-information and an influence from worlds and

individuals beyond.
Your correspondent wishes to know "If it is necessary for certain spirits to communicate with earth before they can advance in spiritual life, how was this line of progression followed, previous to the establishment of such communication between the two worlds?"

There has always been communication, more places, there has always them are provided that there has always been communication.

or less; there has always been a reciprocity of feeling between the spiritual and the material feeling between the spiritual and the material worlds, so that spirits could be brought into contact with sensitives on earth, and receive of their atmosphere and influence; even though the communication was not established so thoroughly as to be understood by those who dwell in the mortal form. Spiritualism is not an event of forty years' growth alone, it is not a movement belonging to this century, although Modern Spiritualism may claim only forty years of existence. Spiritualism has always lived, and has always sent forth its influence throughout the world; it has established its channels of communication here and there, and in many ways made itself, known and felt in unexpected places. We have had our instrumentalities through every age, and therefore those spirits who require to come in contact with mortal life receive of its influence from these with dwell still in the healy and there of its influence from those who dwell still in the body, and through their organisms, their agency, realize what is taking place in the world and come into a knowledge of their own conditions. Instruments for the use of the spirit-world have always existed, and they have ever sent out that influence which has been needful and utilized tillerafora we say to the correspondint. The influence will have been recent and the correspondent: "It matters not so much whether the agency employed is such as can give out to the world communications from the other shore, if it is so attuned, so organized that the spirit-world may take hold of it and use it as a battery of force through and have been such that the spirit world may take hold of it and use it as a battery of force through and have been such that the spirit was a specific and the second that the spirit was a specific and the second that the spirit was a specific and the second that the spirit was a specific and the second that the spirit was a specific and the second that the spirit was a specific and the second that the spirit was a specific and the second that the spirit was a spiri through and by which it may generate such powers as will benefit returning spirits; then indeed must the work be accomplished, the spirit may be benefited, even though it does not give its name, or speak its word to the public

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

Report of Public Seance held Jan. 11th, 1889.

Otis Minot. Pretty nigh eighty-four years did I walk in mortal life—a little less than one month would have brought me there. I feel thankful there is a channel I can speak through. As I come to earth the attractions are very strong, as it s not one twelvementh since I left the mortal

form.

I am happy, and only just started out in the new school, and you must all learn, one side or the other. I am glad to add one link in the chain of proof of immertality. The spirit-life is grand! it is beautiful!

I know I shall not be forgotten in Malden or in Boston. Do not say, dear friends, we do not return to earth, although I have spoken those same words myself.

I wish to send, greeting and love to the dear ones that are yet left in the flesh. Mary is with me, and I have met some of the old neighbors that I knew years ago in another place! I am not tired and worn now; I feel young again. Why! if you were to ask me, I should say! was not more than thirty-five; so you understand. not more than thirty-five; so you understand, the spirit does not feel the weight of years, and they tell me it never grows old. I think it must be true, judging from my own experience so far. Record me as Otis Minot.

Albert Houghton.

Isabel Bemyy.

wore passive,
Sometimes Jonas has spoken to you of us.
Little Bella is here and touches me frequently.
to tell papa she is here: Sweet little angel
spirit, borne away to babyland when not three
months old, but grown in spirit-life to ten years
of age.

vou no harm.

Do not think it is wrong for us to come to earth. I passed away in Nova Scotia. My name was Isabel Bemvy , it was Creelman before marriage.

Joseph Fletcher.

Mr. Chairman, I had heard these things talk ed over many times, but not as much as it was my privilege to learn, for this is an enlightened my privilege to learn, for this is an enlightened day. Our fathers, our grandfathers and great-grandfathers were not so favored. Many times before the angel of life called me higher, beautiful visions came to me; the clouds seemed to open, and I belied what I can never find words to express Oh! how it takes away all fear, and all feeling of sadness at leaving your loved ones, as you seem to be rising above earth and coming nearer and nearer to the spiritual side where your loved ones wait to welcome you.

You do know each other there, you cannot

where your loved ones wait to welcome you.
You do know each other there, you cannot fail to identify your dear ones. In time you will find them all, as father and mother come to greet you. What is more beautiful than to feel that families are reunited, and how grand to know that you have a form which sickness and pain cannot reach.

I have no wish to enter the old form again, although it did good service for many years. I wish them to know that Hannah is here; they are not all with me, because we have other laws.

are not all with me, because we have other laws of attraction, we are drawn into different sur

In Walpole, N. H., I think they will know that I have spoken. My name is Joseph Fletcher.

Mary Frances Nickerson.

I was weak on passing out of the mortal form, and sometimes we partake of that feeling as we come in contact with earth and with mor-tals, but no suffering. I am happy, and I am

satisfied with the home gained in spirit-life.
Our life is not a life of loneliness. We have companionship, yet through the laws of attraction we do love to come to earth and linger around the homes; we love to visit each dear

around the homes; we love to visit each dear one, and to visit many places where we may be of help, for you all need the influence of the spirit-world; yet how little do you understand how much we do for you. We come to you every day; not an hour passes but some loved one's hand is placed upon you.

As you think of some spirit-friend perhaps it may be one who stands near, who leaves the impression upon your spirit. We would ask you to converse with us, for we feel the response given back to us. God bless all true mediums! they have so much to contend with. God's laws cannot be changed; spirits always did visit mortals, and they always will.

I am thankful for the privilege of speaking to-day, for I have friends and relatives in Lynn, and I feel they will be glad to hear that I have

and I feel they will be glad to hear that I have come into this meeting, and, not only that, I have had courage enough to speak. There was no suffering to me in passing over; it was sweet, beautiful, and as the loved ones came to me the angel-guides welcomed me. I seemed to pass into a sweet sleep; then, as I came to consciousness, I realized I left the mortal form. I had no wish to return again. My name was Mary Frances Nickerson.

James M. Frost.

I do appreciate this privilege of speaking. We hear as well as ever we did what is said; we see, feel, and are sensitive to what may be spoken. Because you in mortal life know not of the spirit-side and of spirit-law, therefore I of the spirit-side and of spirit-law, therefore I would advise you: Be careful what you say, although you are not to blame for your thoughts. How many times did the desire go forth from my leart that my dear companion and myself-might be able to walk in the spirit-life together, and my prayer was answered; only a few hours passed before I followed her, and how hours passed before I followed her, and how

hoppy we are together!

My dear daughter, I am glad that you are learning of the spirit-life what you can here.
I believed in it, as you know, before passing

over.

Mother is present to-day, my dear companion; we walked together forty years, and a happy life did we have.

I know, Mr. Chairman, I shall not be forgotten in North Cambridge, or in Cambridge, or Boston, for I was a builder and contractor. I was connected with the lodges, and I know from the feelings that have been sent out to me from one friend and another that they refrom the feelings that have been sent out to me from one friend and another, that they remember me pleasantly. It brings joy to us when we hear ourselves spoken of kindly. Then let your lives be such in the mortal that you may give no occasion to be spoken of otherwise, for your life here bullds the home yonder, and you may build it beautiful or miserable.

I have been many times in the lodge-room. I have stepped into your meetings; and into the Temple, yes, and into Tremont Temple, where there was a little different meeting. Various attractions draw us into one and another surrounding, but it is at our own option. I trust

rounding, but it is at our own option. I trust that my words will be received kindly in the homes of those dear to me. My name is James My dear wife is with me; please record it, for we are hardly ever separated.

Edward A. Blanchard.

A.—No, it is not true; since not an individual adies, so to speak, on earth, but that there are adies, so to speak on earth, but that there are in the intention of giving out someting to speak on earth, but that there are in the intention of giving out someting to speak on earth, but that there are in the intention of giving out someting to speak on earth, but that there are in the intention of giving out someting to speak on earth, but that there are in the intention of giving out someting to prove to my dear ones that I yet live, or dissolution, certain elements, atoms and forces of which we have before spoken, that the man intention of the intention of giving out some and forces of which we have before spoken, that there are of the material form. These elements, and and not only that, I am satisfied wifth the long into the beauty that the step of the material form. These elements, and and not only that, I am satisfied wifth the long in the beauty that the step of the material form. These elements are not forgotoments, atoms and forces are gradually withched the body, they are usually taken from the otterwise of the body, they are usually taken from the head, as seen by clairvoyant vision. We have bedy they are usually taken from the head, as seen by clairvoyant vision. It is not true that such as conscious, intention of the smealures in a human form, that indeed which the information of the store of the provided of the significant of the smealures in a human form, that indeed which the information of the store of the provided of the significant of the store of the provided of the significant of the store of the provided of the significant of the store of the provided of the significant of the store of the liver and the provided of the significant of the store of the liver and the provided of the significant of the store of the liver and the provided of the significant of the store of the liver and the provided of the significant of the store of the liver and the provided of the significant of the store of th

I wish my friends to know that I am not a dead man, but more alive than before passing over. I am happy in my spirit home, and I wish them to know we dwell together and go wherever we will.

I think they will remember me in Bangor, Me. It is a pretty good place to go out of, and a pretty good place to come back to. I have only liad the opportunity of speaking twice to mortals. It is many years since I laid off the old form, and it seems a little hard that you can't come into communication with your friends and relatives, and also that they pay yery little attention to you and of the signs you. very little attention to you and of the signs you may be able to make. I know they think of me, still I want to get into communication

with them.

It is very natural in this life for a man—yes, and a woman, too—to like to talk. I think you have n't forgotten it; and when you get to our side you'll have a good deal to say, whether they hear you or not. So we keep trying—we make use of every plan we can think of and bring to bear—that they may know we are live records.

people.

I never could understand, Mr. Chairman, where the word dead came from, because you aint quiet when you get to our side. You ought to say they had just started out in life, because there's no more changes to come, and it's a better life in every way. Here hardships overtake us; we have bad luck; sometimes it seems as if we bring it partly on ourselves; but then we do n't mean to.
I wish them to know that Samuel Clark has

reported at what they call the Banner of Light place, and I think it is rightfully named, only you ought to put capital letters on the "Light," because it has given a great deal of light to

because it has given a great deal of light to mortals.

I can't just understand why it is, when our friends thought so much of us seemingly when we'ver here, they are so very negligent now; that is, they don't seem to mind anything about us day in and day out. By-and-bye they'll get to the end of that lane, and see and know for themselves. But why not learn a little here? I know they'll say' they shouldn't suppose I would say this when I didn't learn. But I have seen the folly of it, and I caution you here to do differently, for it will be of great advantage to you when you come over.

Mary sends greetings to the family, to Crosby's family and all the others. We are happy in our spirit-home, and we love to take care of our home, to adorn it the same as you do here; and I guess a little more than some of you.

My name is Samuel Clark. I was a resident of Bangor, Me. A pretty good State.

In regard to the plans that you have made, you have been building castles, and some of em won't hold; they will tumble; but we will do all the others.

John Dean.

I come here to day, Mr. Chairman, as a spirit I cannot call myself a disembodied spirit, for l

I cannot call myself a disembodied spirit, for I have a body, and a pretty good one, too. I feel happy to think I have got in here. I know now that what you call Spritualism is true.

I know beside, if Georgé could only understand a little of our coming, he would be happier and his business would trouble him less.

Mattie, I am thankful that you are looking into this subject of spirit-return a little. I see you, sometimes, reading columns in the paper over and over again. I know what you learn will be a help to you, dear niece, and it is a comfort to you when the hours are dark, because of mortals here who have strewn thorns cause of mortals here who have strewn thorns

cause of mortals here who have strewn thorns in your pathway many times, when it should have been planted with roses.

To-day I bring you love from the spirit-side. Your own mother, who passed away years ago, comes to you with a blessing, and she comes to you in the midnight hours, and places her hand upon you, saying: "Dear child, look up; it will be talways these days for you only to the text. upon you, saying: "Dear child, look up; it will not always be so dark, for we come to try to help lift the burdens of life, which are many. Be patient; things will take a turn by and-bye. The spirit band that gathers around you are working for a good purpose, and by having mediumistit powers you realize a part of the time they are with you." I am happy to be able to speak, but I will not be so selfish as to rob others. My name is John Dean, and my home was in Waukon, Iowa.

John Langley.

have been asked mentally, many times, Mr. Chairman, to speak here. I don't ask my friends across water to remember me, for I know they do. I just want them to know, in Bath, Eng, and in Bradford, also, that I have turned up here in America—I don't know, but I guess in Massachusetts; that's what the gentleman here tells me.

I guess in Massachusetts; that 's what the gentleman here tells me.

I have found out now that it makes very little difference what you learn, if you only learn the truth; then, when you get it, hold it don't give it up, and if you deal honestly it will be worth a deal to you when you come to our side, that is if you're honest in investigating the truth. I didn't know of these things before I crossed over, but how speedily we come to this country. It is all free as the air you breathe, and I am pretty happy in being able breathe, and I am pretty happy in being able to speak.

Now I want to say to them in Bath that I Now I want to say to them in Bath that I have been to Plymouth, and there's quite a little handful that gather together in Plymouth and hold a bit of a meeting, like they do here. They do have a good time. Why, sometimes it seems to me like going into a Methodist meeting and shouting "Hosanna to the Lamb!" Now I want to go back a minute, and ay to them there I don't only come here, but

I come at home.

I want Elizabeth to know I am happy, and I am right glad to be able to come and report through your paper, because when they find out I have been able to make myself known I think they will only be too glad to speak of it, whether or no it was in our own country or in whether or no it was in our own country or in America. My name is John Langley.

Nason Nickerson.

It is very natural for one spirit and another to say: "Don't forget us," for as we enter earth-life the thought seems to come over us like a shadow, perhaps they will forget. But we

know better.

Anna is with me, and dear little Winnie. He passed away some time ago—nearly fifteen years, as near as I can reckon, in Maine. I left the body in Washington, D. C., and I think, Mr. Chairman, I shall, be remembered there. Anna has asked me several times why I did not come and make myself known. I turn the language of the same criestics.

come and make myself known. I turn the table upon her, and ask her the same question. I suppose she thinks perhaps I can speak more to the point than she, for she is a little diffident about coming in public.

She wishes Isabel to know she is with me, and we are happy together. The question has often come up within their minds, why Anna did n't say more of me. There was no reason particularly. Sometimes I was not present, having been called in other directions; sometimes I would listen to what they might be saying, even in private.

I have been asked mentally and audibly to come to your circles. They need not ask me, for I am only too glad to be one of those spirits who frequent this place,

I think, Mr. Chairman, some time ago—I may say years ago, as near as I can reckon it—I came here and left a message through another instrument. To-day, sir, as I just said, I have been asked many times to speak again. Now in mortal life they speak as if fate was against them. Absurd! it is not so. I do not believe in fate. Gather yourselves together in the old homes; if there is but a handful gather together, and see what manifestations you may be. or, and see what manifestations you may be able to get. And don't worry with regard to the future. They may continue to keep the ball moving. Now do your part and leave the rest with the angel-world, who will bring it

ball moving. Now do your part and leave the rest with the angel-world, who will bring it right eventually.

There are some little plans I see you have been fixing up among the handful that are yet left, and you ask us upon the spirit side if we will join you. We answer yes; we will do all we can spiritually to build up the little meetings, also to add to your number, so that when some shall be called up higher there may be younger ones to fill the places. Do n't think for one moment that Spiritualism is going to entirely die out in our little place. I know better. As Amps is present to-day he sends greetings, and his influence with the others, and says: "With all the old pioneers that were there in earlier days, I think there ought to be enable you to hold some little meetings there. As has been said in olden times, if but two or three of you meet together, there will the Great Spirit be also, and we will be of your number, for many have crossed over, but we do not forget you by any means."

We are working for the purpose, and trying in every way to make the band strong; and the red men also come to the rescue. It is hot at thought; we know that you will succeed in getting some manifestations. Many times menntally you ask the question, why do we not all

In regard to the plans that you have made, you have been building castles, and some of 'em won'thold; they will tumble; but we will do all we can to assist you in every way for the right and for the truth.

The best advice that we can leave with you to-day is to meet together; if there are only two of you it will make a circle. If but one, sit down by yourself, and see what we can give to

Jou.

I am grateful to you, Mr. Chairman, for the opportunity to speak. The question has been asked mentally, many times, if we would come to the rescue? Lanswer yes; distinctly yes. I am Calvin Hall, and my home was in Stafford, Conn. Amos Hovey is present, and is going to join with me.

Mary Ann Newton.

I have visited this place but once before. I did n't understand that there was a place where spirits might send a word of comfort to the dear ones who are waitingso patiently to know where their beloved are. My children, I want you to learn something of spirit-return, for it will make you much happier while dwelling here.

win make you much mapped with there.

Although trials and afflictions come to you in mortal life, in the spirit-world none overtake us, and through all the dark hours that you pass we do not leave you; the attraction-is so strong that we come to you trying to soothe you and help you. It is beautiful to feel that we can come, but you not understanding of our coming, many times feel that we have gone so far away from you that we know not of you. No, dear ones, we come often, and at all times, when the law of attraction is strong enough to draw us to you, and especially in trials we come so easily.

It was to you, and especially in trials we come so easily.

I know I shall be remembered in this city, for it is not very many yeara since I left the form, although at times as one goes out and others come to fill the places, in one sense we seem to be forgotten for a period, but then in a little while, as we come again, we feel that we leave an impress strong enough upon you that you sense us there. It is sweet to feel that we are remembered.

When they told me of this place, Mr. Chairman, I felt I would make every effort to make myself known. To day I am not going to remain long, hoping, at some future time, I may be able to speak again for the children's sake. My name is Mary Ann Newton.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 18.—Elmer Williams; Stephen E. Downer; (Lewis Merriam; Judge Edwin Lawrence; Mary Curtis, Ross; Jo-seph Hardy Jessio Goodnow; Annie Lovering; Eliza Fish-er; Samuel Winkley; Dr. Asa George.

THE MESSAGES GIVEN (THROUGH MAS, B. F. SMITH) The MESBAGES GIVEN (THROUGH MRS, B. F. SMITH)

As per dates will appear in due course.

Feb. 8.—Frank Williams; Capt. David Atkinson; Rosina, Coster; Sylvester Stone; Chester Hebard; Harry Bowers; ather Hinckley; Joseph Bunker; Samantha Jane Spencer; Thebe Eastman; Abbie Newcomb.

Verifications of Spirit-Messages.

LOTTIE CONE. The message in your valuable paper of Sept. 15th, 1888, received through the mediumship of Mrs. B. F. Smith, from Lottie Cone, I recognize as coming from my daughter. With the exception of Oswego for Owego it was correct in all its details. I thank both spirit and mortal who were instrumental in giving the same. Respectfully yours, CYNTHIA CONE.

Owego, N. Y., Feb. 2d, 1889.

CARRIE A. FURBUSH.

CARRIE A. FURBUSH.

I recognize the communication from Carrie A. Furbush, in the Banner of Light of Feb. 2d. The message to Mrs. Gage is understood, and correct. Mrs. Eurbush was a very fine trance medium when here, and was much missed when she passed away.

Truly yours.

H. A. Gage.

Haverhill. Mass. Feb. 11th. 1889. Truly yours, Haverhill, Mass., Feb. 11th, 1889.

JOHN S. BENNETT. With great pleasure I acknowledge the truthfulness of the message published in The Banner, Feb. 2d. from John S. Bennett of Moultonborough, N. H. It is correct in every particular. May we receive many more from the dear ones. L. EMERY.

The Wonderful Carlsbad Springs.

New Publications.

COSMIAN HYMN Bank. A Collection of Origi-nal and Selected Hymns for Liberal and Eth-ical Secteties, Schools and Homes. Compiled by L. K. Washburn, Svor. cloth, pp. 180. Boston: Oliver Ditson. The sentiments of this book are strictly material-istic, and a studied avoidance has been exercised in

Its compliation of all recognition of a future state of existence. Even its, hymn of "Sweet, By-and Byo" refers to this world exclusively, to the time

"When the minds of all men shall-be free From the gloom that langs ever their way, Fran the feir of the dreaful to be." Aside from this non-recognition of what we conceive: a truth that is the great burden-bearer of this life, and which enables us to walk amid countless trials and discomfitures with cheerful hearts, knowing that this is not the ultimatum of our existence, the book is a very creditable one. The highest moral tone pervades it, and songs of praise to mental freedom is its great acclaim. Home and our native land, peace, education, benevolence, friendship, love, truth and the beauties of nature are among its prominent themes. The music accompanying the words serves to render the book very acceptable to those in whose interest it has been prepared and published;

THE CHINESE AND THE CHINESE QUESTION.
By James A. Whitney, LL.D., Counsellor-atLaw. 16mo, paper, pp. 198. New York: Tibbals Book Company,
A labored plea against immigration to this country

of the Chinese, and an attempt to show that while access and citizenship to and of the United States is open and free to people of every nation and tribe, the Chinese must be rigidly excluded—notwithstanding the medical officer of the State Board of Equalization of San Francisco, in a report of the sanitary condition of that city, sald of them:

that city, said of them:

"They eat to live, and do not live to eat. They are clean in their habits, and they drink no whiskey. I have never seen a drunken Chimaman in my life. They consequently obtain a better resisting power to the attack of disease. They constantly wash themselves, and keep themselves and their clothes clean. The death-rate is greater among the whites than among the Chinese; greater with adult white people than with adult Chinamen. There have been no epidemics among them, and there has been less smallpox among them than among the whites, the ratio of population being allowed."

To the above may be added that in this locality they are quiet, industrious, and addicted to minding their

REASON VS. REVELATION, From the Fulerum of tlie Spirit-Philosophy. A Reply to Robert G. Ingersoll. By John H. Keyser. 12mo, paper, pp. 146. New York: J. J. Little & Co.

Explanatory of this work the author states his endeavor is in it to present a few of many aspects of the Spiritual Philosophy, in its higher revealings; to account for the inaccuracies, apparently strange contra-dictions and seemingly palpable errors of the Bible records; to winnow the truth from the errors of the creeds, and to fix in the mind of the thoughtful reader the one patent fact that the Bible records to be comprehended must be spiritually discerned. A comparison of the phenomena attending Modern Spiritualism and the philosophy they teach with the so-called miracles and the philosophy of Bible times is made, and in a manner that must convince any one of candid mind of the correctness of the author's position.

CATALOGUE OF TYPOGRAPHICAL RARITIES AND LITERARY TREASURES. Imported and For Sale by J. W. Bouton. Illustrated with Reduced Photo Fac-Similes of Pages from Many of the More Important Works. 12mo, cloth, pp. 134. New York: J. W. Bouton, 1152 and 706 Broadway.

The above include Illuminated Manuscripts and Booker More and Manuscripts and

Books of Hours, fine specimens of early printing, unique copies of extra illustrated books, many of which are in superb bindings.

February Magazines.

THE VACCINATION INQUIRER .- The increase of feeling among the people of England that vaccination is not only useless, but detrimental to the health, and at times fatal to their lives, is observable in every quarter. Two of the leading English Reviews, the Contemporary and the Westminster for January, contain articles relating thereto, the former by J. Allanson Picton, M. P. for Leicester, the latter by William Tebb. Of these the Newcastle Leader says: "The question is one that comes home to every man and woman, and if these articles cannot be answered a revolution in public sentiment is at hand." London: E. W. Allen.

THE PHRENOLOGICAL JOURNAL .- Portraits of the authors of "Robert Elsmere," "John Ward, Preach-"Reveries of a Bachelor" and "Dream Life," are ong the attractions of this number. "The Imagination as a Spiritual Sense," is the subject of a far too short article by W. H. Gardner, as it is one susceptible of a wide extent of thought and treatment. "North American Aborigines" is the title of a fine contribution by Annie E. Cole. "Their chiefs," she says, "expressed to the white men their belief in the immortality of the soul: 'we red men cannot die eternally; even the corn buried in the ground rises again.' They were Pantheists, always paying a general homage to the forces and phenomena of nature, and to whatever they deemed greatly their superior in night and power. With the eye of the Spiritualist they saw their ancestors moving in the clouds of heaven, and called the Northern Lights 'the dance of the dead.' "New York: Fowler & Wolls Co.

HERALD OF HEALTH.—Dr. Vanderbilt shows in the

opening article that dark clothing is cooler than white. and hence best adapted to warm temperatures. Following is described "An Original Method of Obtaining Sleep." Interesting and instructive contents are comprised in the supplementary departments. New York: Box 2141...

THE GROWING YOUTH.-Mrs. H. M. Rathbun contributes a short story. "Carlos Noggs" continues his serial. Augustus Baird, Alice Ames, Mrs. L. B. Ebert and W. K. Shain are the other writers. Mt. Vernon. N. Y.: F. B. Hawkins.

THE SIDEREAL MESSENGER .- The eclipse of Jan. 1st is reported upon by the editor and Prof. Todd, and current celestial phenomena are recorded. The editor's recent visit to the Lick Observatory is alluded to. Northfield, Minn.: W. W. Payne.

A New Book.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

I have contributed to various journals during the

past year sections from a work on Psychic Science. which embodies the inspirations given me on the spiritual nature of man'in its connection with his physical existence and independent thereof. Those who have read these articles will at least partially understand the character of the work. It essays to unitize and explain the vast array of facts in its field of research which hitherto have had no apparent connection, by referring them to a common cause. The leading subjects treated are as follows:

Matter, Life, Spirit, Mind; What the Senses Teach of the World and the Doctrine of Evolution; Scientific Methods of the Study of Man and Results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness Proved by Psychometry; Sensitiveness During Sleep; Dreams; Sensitiveness Induced by Disease; Thought-Transference; Intimations of an Intelligent Force Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Sensitiveness; Prayer, in the Light of Sensitiveness and Thought Transference Immortality-What the Future Life Must be, Granting the Preceding Facts and Conclusions; Mind-Cure, Christian Science, Metaphysics-their Psychic and

Physical Relations. I hope to publish the work the coming spring, but desire to secure the cooperation of those interested in this subject by receiving at once, in advance, as many subscribers as possible. Those who are willing to be

subscribers as possible. Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They can solid the money with their order, or when the work is announced; as suits their convenience.

The book will contain 250 pages, be printed on fine paper, good type, and handsomely bound in cloth. To those who subscribe in advance the price will be \$1.00, postage free. Subscribers' copies will contain the autograph of the undersigned. Address Hudson Tuttle, Berlin Heights, Ohio.

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WITH CHRISTIANITY AND SPIRITUALISM?

WITH CHRISTIANITY AND SPIRITUALISMY
No. 5.—THE IMPORT OF THE DAY
No. 6.—ANGLENT AND MODERN MIRACLES.
No. 7.—THE JUDGMENT DAY
No. 8.—THE POWER OF TRAYER
TO, THE WATURE OF SPIRITUALISM: IN ANSWER
TO, THE FOUNDATIONS OF THE WORLD.
No. 10.—THE FOUNDATIONS OF THE WORLD.
No. 11.—THE POPE THE PROPAGANDA.
No. 12.—THE BETRAYLES OF SPIRITUALISM.
No. 13.—THE HEIGHT. THE DEPTH AND THE
READTH OF SPIRITUAL TRUTH.
No. 14.—SOME APPROPRIATE ANSWERS TO SUPERFICIAL QUESTIONS.
No. 15.—A LEAF FROM THE BOOK OF THE FUTURE.
No. 16.—A CORRECT STATEMENT OF THE NATURE
OF SPIRITLIFE; ITS EMPLOYMENTS, AND
PURSUITS.

No. 15.-A LEGARECT STATE OF No. 16.-A CORRECT STATE OF SPERITLIFE; ITS EMPLOYED OF SPERITLIFE; ITS EMPLOYED OF SPERITLIFE; ITS EMPLOYED OF SPERITLIFE; ITS EMPLOYED OF THE SPERITUAL SIGNIFICANCE OF THE TEXT. "IN MY FATHER'S HOUSE ARE MANY MANSIONS"?

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NCE? ACTICAL AND THE IDEAL IN HUMAN AND IN SPIRITUALISM. LATION OF SPIRITUALISM TO THE GHON. THE POLITICS, THE SOCIETY, THE SCIENCE OF TO DAY. WY CROSS, OR, THE ROSICUCIAN'S AVERAGE OF THE TOSICUCIAN'S No. 25.-THE No. 26.-" FOR LD I SHOW YOU A MORE EXCEL-OF THE SPIRIT.
TY: GOD, UNIVERSAL LAW, AND

No. 29.-THE

E. DENCE OF SPIRITUALISM IN THE FWENTY-FIVE YEARS: Materially, Politically, and in the Direction of ion.
ANGELS AND ARCHANGELS: WHO
ANGELS AND WHAT THEIR INFLU
E OVER HUMAN BEINGS?
LE A SIXTH SENSE?
USE OF CLAY, AND THE BEAUTIFUL
PLE OF THE SPIRIT. No. 30.-SPIRIT

THE SPIRIT.

R THAN GOLD."

I SECTARIAN?

ITS PROGRESS AND INFLUE WORLD FOR THE NEXT No. 36.—A SPIRITUAL SYMPOSIUM.
No. 37.—THE BIBLE OF THE FUTURE: HOW IT IS TO
RE WRITTEN.
No. 38.—SOPHISMS THAT RESEMBLE TRUTH, "BY
PHONISMS

NO. 39.—APPLIANCES FOR SPIRITUAL UNFOLDMENT
NO. 40.—AS YE SOW, YE SHALL REAP,
NO. 41.—SPIRITUALISM, MEDIUMS AND MORALS,
NO. 42.—IS THE CHRIST OF CHRISTENDOM THE SAME
AS THE CHRIST OF SPIRITUALISM?
NO. 43.—CHRIST AND HIS ANGELS,
NO. 44.—THE NEW MESSIAH AND HIS ANGELS,
NO. 44.—THE SPIRITUAL PROMISE FOR THE NEW
YEAR. No. 46.—IF THE LORD BE GOD, FOLLOW HIM: BUT IF
BAAL THEN FOLLOW HIM.
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Banner of Bight.

EOSTON, SATURDAY, REBRUARY 23, 1869.

Spiritualistic Meetings in Boston. Free Aphritual Mootings ard held in the BANNER OF

xirrpago. L. B., vaison, chairman. Berkeley Hall, 4 Herkeley Street, The Boston Diritual Templo services at 10% A. M. and U.A. M. R. Olmes, President, Albert F. Kluy, Treasurof, Oscar L. ockwood, Cyrresponding and Recording Secretary.

Rockwood, Corresponding and Recording Recretary.

First Spiritual Temple, corner Rewbury and Execter Streets.—The "Spiritual Internity Society will hold public meetings every hunday. The Temple Fraternity School for Children meets at 10% AM. Afternoon service at 2%; and Wednesday evening Sociable at 7%.

Rerkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3. P. M. F. Y. Kuller, Secretary.

Spiritualistic Phenomena Association, Lycoum Hall, 1031 Washington Street.—Sunday meetings at 3% and 7% P. M. Solicits correspondence, with medians everywhere, through whom interesting phenomena may occur suitable for a public platform. J. E. Hall, Fresident, Children's Progressive Lycoum Wo. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tromont. All seats free: Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

ponding Secretary.

1031 Washington Street.—The First Spiritualist Lailes' Aid Society meets every Friday. Mrs. A.E. Harnes,
resident; Mrs. M.V. Lincoln, Secretary, Frivate seance, for
nembers only, first Friday in each month; floors closed at
P.M. Public meetings every Friday evening at 74.

Berkeley Hall.—The Independent Club meets every riday at 2 r. M. 86ance, followed by sawing circle. Supper rived at 6 r. M., followed by electraliment. J. W. Flotch-r, Grand Master; Mrs. Ada Simmons, Treasurer; "F. V.

faller, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10%
L.M., 2% and 7% P.M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at & and 7% P. M.; also Wednesdays at 3 P.M. Dr.E.H. Math.

A Public Social Meeting will be held every Thursay evening at 7%, in the Office Pariors, Evans House, 175 remont street. Eliza J. Bennett, Manager, America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Ohelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each, Sunday evening, at 1% o'clock.
—Meetings are held at Grand Army Hall, Sundays, at 2% and 7% P. M. All mediums invited. G. F. Slight, Chairman.
—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 106 Chestnut street. M. L. Cadsbridgespart.—Meatings.

On in pridge port.—Meetings are held every Sunday evening at Old Fellows Hall, 548 Main street. H. D. Simons, Sec-

The Boston Spiritual Temple - Berkeley Hall.—Last Sunday morning the platform was occunied by Miss Emma J. Nickerson, who, under the inpied by Miss Rimma J. Nickerson, who, under the influence of her guides, spoke upon "Mediums and Mediumship," "We define mediumship," they said, "in its broadest sense as a channel for the transmission of thought from the realms of the spirit to those who still remain in the vales of earthly existence. A new unfoldment has come to mankind; an opening of higher faculties; the intuitive and inspirational. In some degree all are mediums, all transmitters of spiritual truths. Your greatest heritage is that which comes through mediumistic channels, for that is an acquisition you take with you to a state of endless existence, and it becomes your eternal possession." The lecture was instructive upon the subject it discussed, and was listened to with close attention by the audience.

Evening.— Miss Nickerson's guides announced as their subject, "Art and Artists." It proved to be one capable of being presented in many new lights, which the controlling infelligences very happily availed themselves of. Artists unseen by us are constantly engaged in painting pictures of the varied scenes and acts of our lives, and it remains with us to determine whether as works of art we shall look upon them with feelings of pleasure or otherwise upon our entrance into a future life. The service closed with sloging by Miss Nickerson, words and music being improvised by her.

Previous to dismissat, the following resolution was adopted by a unanimous vote of the audience:

Resolved, That we, the audiences of the Boston Spiritual Temple, at Berkeley Hail, have listened with great pleasure fluence of her guides, spoke upon "Mediums and Me-

Q.—How do spirits look as you see them? A.—They look just as men and women do in the earth form, having all the characteristics which went to make up the body when they dwelt here.

Q.—Why do spirits come back through degraded men and women sometimes? A.—The average class of mediums will compare favorably with persons of any other class of men and women. Character and morality have nothing to do with mediumship. Some of our greatest poets and artists have been men of low estate, intemperate, and profligate, yet they have left poetry and works of art that are admired by the world. If you wanted to send a message to your mother by telegraph would you ask whether the operator was black or white in body, or mental condition? It is better to have good mediums, but the spirit world seeks the instrument through which to send their messages regardless of character.

Q.—Is there any difference between the electricity which sends our messages by the telegraph and propels our street cars, and that by which the raps are given? A.—No; there is no material difference. In either case the electric current would be useless without an intelligence behind it.

The above answer caused quite a discussion, one gentioman claiming that the power by which messages are sent over the wires and the magnetism by which raps are given were entirely different; but Mrs. Foye adhered to her statement as being, in the main correct. Mrs. C. H. Hall was introduced and gave readings from articles placed upon the table, which were well received and generally recognized. Many spritts manifested themselves. A plece of stone picked up in the Indian country of the far West brought several Indian spirits, who gave their names and promised the owner their assistance in the development of his mediumship. The control closed with an carnest appeal for more sympathy and encouragement to those who have placed themselves as the instruments to be used by the spirit world in conveying to all the lessons learned in the life beyond.

At the evening session the hall

Mrs. E. Clarke Kimball will occupy the platform next Sunday. HEATH.

America Hall, 724 Washington Street.-The Echo Spiritualist meetings were held here Sunday last, Echo Spiritualist meetings were held here Sunday last, Dr. W. A. Haie, Chairman. Large and appreciative audiences were in attendance through the day. The Chairman's remarks (under control) were to the point and well received; also instructive remarks were made by Mrs. A. E. King, Bro. C. M. A. Twitchell, Dr. C. H. Harding, Dr. P. C. Drisko, Mrs. I. E. Downing and Miss. Nettle M. Holt, which were listened to with much interest. Excellent tests were given through the organisms of Mrs. King, Mrs. Downing, Miss Holt, Dr. Harding, C. W. Capell, Mrs. A. Wilkins and Mrs. Stratton,

which were nearly all recognized as correct. The sor vices throughout the day were interspersed with the paiste, consisting of unique singuing and some of C. Physio Loggley's beauliful inspirational music—Miss Camp bot, planist, Dr. Hale, organist; Miss-Holt and Dr Hale, soloists. Halo, soldists.
A good list of test mediums, including Mrs. M. S. P. Patinan, of Orange, Mass., is on the programme for next Bunday.

M. M. Holtz, Seety.

First Spickuni Temple, corner Newbury and Exeter Streets.—Sunday, Reb. 17th, Mrs. 11.8. Lako spoke upon "The Blair Bilis," and was followed by her guide upon the subject of "Sensitional Spiritu-alism." The subjected is a brief synopsis of both ad-

allsm." The subjoined is a brief synopsis of both addresses. Mrs. Lake said:

"I desire to arouse those whose attention has not been called to this matter, to the effort which is being put forth by Christians to commit our government to a state religion. The Sunday Bill and the Educational Bill will both have this effect, if passed.

Section First of the 'Educational Amendment' prohibits the several States from establishing religion, while the second section enjoins that they do so by providing that each State shall maintain public schools in which 'the principles of the Christian religion' shall be taught.

providing that each State shall maintain public schools in which the principles of the Christian religion' shall be taught.

The first section of this Bill will, I fear, mislead many to support it, without fully understanding to what they commit themselves. It is desirable that we, as liberals, shall arouse public sentiment in this direction, and affix our signatures to protests, and labor in every way against this movement.

We cannot be too jealous of our rights, nor too zealous in defending them."

Mrs. Lake's guide then entranced her and said: "I choose to speak briefly upon sensational spirit tailsm, because there are some persons who seem to think that the only purpose for which we, as spirits, enter your earth-world is to demonstrate the fact of individual existence, after death, whereas our ultimate alm is to aid mainkind in the development of character, by arousing the spiritual perceptions:"

The musical selections by Miss Etta and Mr. Geo. Y. Parker were of unusual excellence, and added greatly to the enjoyment of the occasion.

Next, Sunday the subject of Mrs. Lake's discourse will be: "Thought Forces, and How to Use Them." Children's school at 10:30 A. M. Wednesday evening social at 7:30. Meeting for women Friday afternoon at 2:30.

First Independent Club Berkeley Hall,-[The report of this society reached us, we are sorry o say, just as we were going to press—too late for use in extenso.-ED.

in extenso.—Ep.]

The public scance given at the Club rooms in Berkoley Hall on Friday afternoon was well attended and successful. The supper in the evening, from six to seven, was enjoyed by a goodly company.

The exercises in the evening consisted of bringing before the Club's appreciative eyes, some of the gems of thought to be found in the poems of Edwin Arnold. Remarks by the President; singing by Mrs. Case; reading by Miss Emma Nickerson from "The Light of Asia"; a cornet solo by Miss Idelia Coburn; the recitation by Mr. Fletcher of Arnold's beautiful poem, "After Death in Arabia"; a song by Miss Anna Ware; remarks by Mr. John Collyer, Mrs. Wellington and Dr. Lawrence; nnother musical selection by Miss Coburn; a fine recitation by Miss Nickerson; a song by Mrs. Case, and the artistic recitation (by special request) by Mr. Fletcher of "He and She," comprised the exercises of a very pleasant meeting. So successful was the experiment of having a poet's evening that in a few weeks the Club will devote one to Longfellow. On Friday, Feb. 22d, the Club will tender a reception to the popular medium, Dr. Fred L. H. Willis, and music will be furnished by Mr. Stedman and Mr. Griggs.

On the last Sunday in February Dr. Willis will speak

and music will be furnished by Mr. Stedman and Mr. Griggs.
On the last Sunday in February Dr. Willis will speak for the Club in Berkeley Hatt on his experiences at Harvard College. It will be remembered by many that the Doctor was "turned out" of Harvard some thirty years ago, because while studying to be a minister he became developed into a medium. The public may therefore expect from him a lecture full of interest on this subject.

H. K., Cor. Sec'y.

According to Secure A section by the careful of the returning which was given by a person in the audience. Col. S. S. Prouty, an old and prominent resident of Kansas, passed away in this city at 8:37. Thursday morning, Jan. 31st. The same evening at the regular weekly social gathering of the members of the Religio-Harmonial Society at Mr. Milo. Norton's, Mrs. Hammon being controlled, clairvoyantly described spirits who appeared around each person present. When she came to the President of the Society, who for years had been an intimate associate of Col. Prouty, she described, the Colonel exactly. She said he came supported on one side by his father; and on the other side by a spirit whom she described, and which it is believed was that of L. F. Crane, an old partner of Gol. Prouty, and first President of the Spiritualistic Society of this city. After describing the spirit of Col. Prouty, the control said: "Why, he has hardly left the earth yet," Looking again, she said: "The body has not been buried." Afterward Mrs. A. H. Slayton, a very estimable lady of this city, with great mediumsite powers, which are used only iff private circles, was controlled by a number of spirits who are well known in this city, and finally by the spirit of Mill Bertha Prouty, a daughter of Col. Prouty, who passed away two years ago at the age of fifteen. She said she was brought to the medium, and the other the son of Mr. Norton. She talked about ten minutes, referring in befitting terms to her father, who, after much suffering, had joined her in the spirit-life. She closed by saying, "I wish you all to remember that my father appeared in this circle in a few hours after he breathed his last, and before his body was laid away."

Enough was said and described to make it positive to those acquainted with Col. Prouty and his daughter that there was no misrepresentation, if there had been any inducement to-misrepresent. Besides this, the two mediums, Mrs. Blayton and Mrs. Hammon, are too well known in this city as upright people in every condition of life to have any one suppose that ther

Previdence, B. I.-Mrs. A. H. Colby-Luther's lecture: "The Present and Future of America," called out the largest audience that has thus far called out the largest audience. May has thus largered her. The subject required so much time to treat fully that only the first part was taken up, so that on next Sunday evening. Feb. 24th, the latter part, on "The Future of America," will be discussed. Mr. Sidney Dean speaks for us the 7th of April, and gives two discourses before the Association—at 10:45 A. M., and at 7:30 P. M. E. H. WHITNEY.

Lynn, Mass .- A. D. Haynes writes: "The Spirit-

Spiritualistic Meetings Au New York and Brooklyn.

Colembin Hall, 878 Oth Avenue, between 49th and 50th Streets. Tim Yould's Spiritual Meetling Survives avery hinday at 16 and (16 7, at Nediums and speakers always resent. Foolk V) ones, conductor. Affectioning Hall, Dr. West 28th Street, N.E. converted Avenue, highland in Propressive Spiritualisty are 1871, overy Sinday at 1 and 3 2 2 2. Itelablo speakers by the top deliums always present implict phenomenal gifts Sprot. G. (1, W. Yan Horn Conductor, will be supplied to the spiritual conductor. Mootings for Aplicitus Manifestations will be held at Adophi Hall, order, the Avenicaud Statisfer, Nov. York, every Bunday, at 23 F. M. Tests glych by Mrs. E. A. Wells of New York.

Wells of Now York

Adelphi Hall, corner of S&d Street and 7th Avenue.—The First Society of Spiritualists holds meetings overy Sinday at 11 A. M. and 7M E. M. Admission From A. General Conference will to held Monday dyening of each week at 220 West 36th street, at the realignee of Mrs. M. O. Morrell.

M. O. Morrell.

Johnston Hullding, Flatbush Avenue, near Fulton.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock. P. W. Jones, Conductor.

The First Society of Spiritualists.-Last Sun-

The First Society of Spiritualists.—Last Sunday the inclement weather was not very favorable for church-goers, but a reasonably layer congregation assembled in Adelphi Hall to listen to the first regular lecture given by Mrs. M. E. Williams, the materializing medium.

The subject was: "The Vices and Abuses of Spiritualism." Mankind's progress," she said, "has been opposed by two giant forces—Ignorance and prejudice. These have scoiled and sneered at the laventors and discoverers of the past, but the world has progressed for who would dare sneer at our Thomas Edison?" Mrs. Williams made some very impressive remarks and was fromently applauded.

Provious action of the President, Henry J. Newton, called the attention of the audience to an article on Spiritualism from the Spiritualist standpoint, in the Sunday edition of the New York Press, showing that some fairness has been shown the subject at last. He said the secular press had, been under the influence of ecclesiasticism, but this marks an epoch for us. Not one of the Sunday papers published in New York has hitherto dared to give its readers our side of Spiritualism.

The afternoon meeting was well attended, and great

for us. Not one of the Sunday papers published in Now York has hitherto dared to give its readers our side of Spiritualism.

The afternoon meeting was well attended, and great interest was manifested in the exercises, which commenced with a plano solo by Miss Ella F. Porter. Miss Runals sang to the best advantage, and the audience was layish ingts applause. Henry J. Newton spoke again on the attitude of The Press in its morning issue, and also alluded to how Magician Herrmann came to grief in his attempt to expose Spiritualism at a matinee performance in a Newark theatre the day previous. E. C. Leonard described wonderful experiences he had with Dr. Rogers, Mr. Watkins, Madame Diss DeBar, and others, in slate-writing and portrait-painting, exhibiting the work, with conclusive evidence of its genuineness. J. B. Brown spoke of the poem Miss Jennie B. Hagan improvised on "Cremation" the previous Sunday, and expressed his delight at the correctness of its details of description. He being an expertion the art of cremation, and satisfied that Miss Hagan had but little if any knowledge of the subject, it was conclusive evidence to him that "spirits knew something." Mrs. A. C. Henderson gave psychometrical readings that were very satisfactory to the recipients. A whistling solo by Miss Mamie Horton and congregational singing closed the services.

In the evening Mrs. A manda M. Spence gave a fine lecture upon "Life; Its Duality," and will continue the subject next Sunday evening at Adelphi Hall. She will also tell some of her, experiences at the afternoon meeting.

Next Sunday Mrs. M. E. Williams will lecture again

will also tell some of her, experiences at the afternoon meeting.

Next Sunday Mrs. M. E. Williams will lecture again in the morning, and assist in the services of the afternoon meeting by giving tests and relating some of her experiences as a medium.

Next Monday evening, Reb. 25th, Miss Lily Runals, assisted by Miss Mamie Horton and other eminent artists, will give a grand musical treat at Masonic Temple, this city. Admittance 25 and 50 cents. There are no better artists in their line than Miss Runals and Miss Horton, and it would be pleasing to them to meet as

The decided humanitarian tendencies, the perfect harmony and the more than ordinary interest which pervade these meetings, are features which must rap-idly enhance their usefulness and popularity. The Beacon Light Meetings are held every Sunday at 8 P. M., at 232 West 46th street. Free to all. S. P.

Saratoga Springs, N. Y .- Prof. J. W. Kenyon opened his engagement for February the 3d inst. In the morning his subject. "Origin of Life," was handled with great power and a display of learning and sclentific acumen that held the close attention of his highly intelligent addlence throughout its delivery. In the evening the subject was continued under the head, "Man the Ripe Fruit on the Tree of Life." The lecture was based on the conclusions of sclentists; Mr. Kenyon took their various theories and showed the relation of man's life to the evolution of intelligence. His method of treating the subject led him to that of last Bunday morning, "Powers and Possibilities of the Human Mind." Notwithstanding the coldness of the day a large audience gathered. The lecturer ably responded to the two questions: "Why is there a Spirit?" and "Why is there a Spirit-World?" A reception was given Mr. Kenyon at Father Lyman's, at which he related his experience in being led from one degree of religious belief, to another, until he reached Spiritualism, in which, relinquishing all beliefs, he attained unto knowledge, and in that he now abides. I predict for him a future usefulness that will be highly appreciated as he becomes more widely known.

Fraternally, Dr. W. B. Mills. with great power and a display of learning and scien-

Hauson, Mass. - The Annual Meeting of the Hanson Spiritualist Society was held at the house of Mr. Joshua Dwelley. The following officers were elected Joshna Dwelley. The following omeers were elected for the ensuing year: President, Mrs. Deborah Hood; Secretary, George Fredingson; Treasurer, Mrs. Deborah Everson; Executive Committee, Jerome Perry, James B. Howland, Elli G. Shoroy; Committee on Music, Frank Corbin, George Lankum, Myra J. Simpson. Yoted, That the lecture season open Sunday, May 12th, and continue on alternate Sundays till Nov. 10th.

Brockton, Mass.-The report received from this place comes in this instance too late for use. A succossful valentine party was held by the Children's Instructive Lycetim there on Wednesday evening, Feb. 13th; and the session of the same society at the Ladles' Aid Hall, on Sunday, Feb. 17th, was interesting and full of godd work for the young. These Lyceum services are held at this hall each Sunday, at 1:15, and all are cordially invited to attend.

Lowell, Minss .- J. Wm. Fletcher of Boston delivered Sunday, Peb. 17th, excellent and instructive lectures in the afternoon and evening. The tests at the close of the evening lecture were recognized by those present. An unusually large audience was in attendance. Next Sunday, Feb. 24th, we have Mr. Fletcher with us again. B. S. FREEMAN.

The death-rate of the veterans of the war is now six thousand per year.

The state of the s

most terrible crimes that had ever been known to man.

Changes of procreation and decay were constantly taking place under the laws of nature every minute. It had always been supposed that when a person passed away from this world he was dead. If death were activity, unity and personality, then a person was dead when he left his physical body. But if death was nonentity and oblivion, there could not be such a thing, for no matter nor energy could be destroyed.

was nonentity and oblivion, there could not be such a thing, for no matter nor energy could be destroyed.

In the earthly sphere there were divisions or circles, and these were as numerous as there were individuals in the world. The circles of the chemist or the mathematician and of all the pursuits of life were all different in class, and particularly in the character of persons. As one passed from earth's condition into another life there was not a great transformation; but it was a change to another sphere divided only by a little line. The processes of decomposition withdrew that which could not be taken care of any longer.

If there was nothing unnatural in pature one must suppose that the next sphere was not so very different from this. The person was not prepared to go to a great development all at once. He could not do this in the spirit-life any more than he could in the earth-life. There must be a gradual change. The second sphere was a broad zone, the lower side of which was very close to earth. It had great varieties of circles, of experiences, and of individuals. Here was where the person must become divested of his burdens. Individuality could not be considered outside of form and shape, so that it was natural that those who had passed into this sphere should hold their person and semblance. If it was not for the law of attraction there could be no gravitation. This law was attraction and repulsion in the universe everywhere.

Not by necessity did every person stop in the

everywhere.

Not by necessity did every person stop in the Not by necessity did every person stop in the second sphere when they went from earth-life, nor particularly in the lower line of the sphere, where it absolutely dovetailed with that of the earth-life. Those who had strong loves and tendernesses and strong attraction for those in the future life, might go by that sphere to those beyond, but the second was never passed over by the spirit without that spirit feeling that it had lost in knowledge and vigor by that omission. The individual, if he made proper uses of his opportunities, became in time too great for that department, and then he must go on to the next. The change then he must go on to the next. The change from the one sphere to another in the spirit-life was not as great a change as from earth to the spirit-life, but still it was a very marked

the spirit-life, but still it was a very marked one.

Four-fifths of the people who died in this life were killed by the doctors, the "M. D.s," as they were called. The cities had some wonderful quacks among the "M. D.s." They were remarkable. The next most wonderful were the. "D. D.s." in civilization. These medical doctors were such empirics that they wanted to be, protected against those who had real remedies and experiences far beyond their own. If, then, the consumptive died, it must be taken care of by the spirits in the second sphere. It must be nourished, and if it could not be cured in that sphere the spirit must be sent to the sanitarium sphere. The "M. D.s." were the slokest people in the spirit-world.

When the person entered the spirit-life it began to feel that there were wider and wider fields of knowledge spreading before him. It was the same as it was with the effect of knowledge in this world. The whole tendency, was onward, until by successive refinements the spirits came to the highest point of development to the perfect life in the fifth sphere. The whole series was one of increasing knowledge, increasing affections, and increasing possibilities.

Albany, N. Y.—Frank T. Ripley is drawing large

Albany, N. Y .- Frank T. Ripley is drawing large audiences to listen to his lectures and the remarkable tests of spirit-communication which he gives at the conclusion of each. On the evening of Sunday, Feb. conclusion of each. On the evening of Sunday, Feb. 10th, the hall was completely filled by an attentive, intelligent audience, who listened with evident pleasure to a comparison between "Theosophy and Spiritualism;" following which Mr. Ripley gave six or eight tests, nearly all of the most convincing character. Mr. Ripley has made many warm friends since he has been in Albany.

Mrs. Whitlock will be with us through March, Dr. Buffum in April, Mrs. Twing in May, and Mrs. Lake will close the season in June.

We have started a Children's Lyceum, which received its incentive from Prof. Peck. Its success is now

ceived its incentive from Prof. Peck. Its success is now assured, for several earnest workers are interested in building it up and are bound to establish it on a permanent basis. In my opinion this branch of our work is sadly neglected by Spiritualists at large, and I contend that every society should do all in its power to interest the children and instruct them in the beauties of our knowledge while their minds are susceptible to instruction.

J. D. Chism, Jf.,

Sec'y First Spiritual Society. ceived its incentive from Prof. Peck. Its success is

Haverhill and Bradford. The Union Spirit ualist Fraternity, worshiping in Brittan Hall, was again favored Sunday, Feb. 17th, by the presence of Mrs. Lizzie S. Manchester of West Randolph, Vt.,

Mrs. Lizzie S. Manchester of West Randolph, Vt., whose platform efforts were intellectually uplifting as well as phenomenally impressive. In the afternoon she spoke logically and warningly upon "The American Future, socially, intellectually, politically and spiritually." In her closing peroration she commanded the warm applause of her audlence. In the evening her theme was "The Spiritualistic Recognition of Jesus, the great Nazarene Teacher," illustrating in a forcible manner that the gospel of his return was what brought "life and immortality to light." It was also clearly shown that Spiritualism, in its modern phase, came just in time to save the world from its dark and dreary drift into infidelity. During the evening she became the subject of four controls, three of whom gave their names: Wm. Denton, I. P. Greenleaf and one Charles Hill, formerly of Manchester, N. H. These, controls were distinct and marked; and that of Greenleaf was a wonderfully convincing personation. convincing personation.

Mrs. M. J. Wentworth, of Maine, will speak next
E. P. H.

Maverhill, Mass., Unity Hall.-Mrs. Sarah A. Byrnes occupied the platform of the First Spiritualist Society of this city, Sunday the 17th inst., afternoon and evening giving two of the most instructive lec-

and evening giving two of the most instructive lectures of the season.

The two P. M. discourse was upon "The Signs of Our Times." In discussing this topic she treated of the responsibility of individual as well as associated effort in the unfoldment of the subtler forces in our natures in all departments of life. The lecture was one of Mrs. Byrnea's best efforts, and was replete with sound logic and incontrovertible argument.

The evening service was opened by the Home Orchestra, Miss Little, precentor, rendering in beautiful style, three numbers of their fine musical selections. "What came ye out for to see? A reed shaken by the wind?" was the theme of the lecture. The speaker at once began a diagnosis of the religious as well as spiritualistic phenomena for the past forty years, and deprecated the action of those who seemed to regard these latter as a toy, all unminded of the cause that produced them or its worth and import.

Mrs. Byrnes will occupy the same platform next Sunday.

Pervise Col.—The cause of Spiritualism in Pervise

Denver, Col.—The cause of Spiritualism in Denver has recently been given a decided impetus by the earnest and efficient labor (1 Dr. Dean Clarke, of your city, who has won golden opinions as a worker and speaker—also a host of friends by his genial and cul-

ipeaker—also a nost of attended to the inspiring in-lived manner.

His powers as an orator as well as his inspiring in-fluence upon his auditors are truly of a high order. No worker has ever visited our-city who has won greater approbation than lie. His labors are attracting attenapprobation than he. His labors are attracting attention through the press, thereby reaching the public and those that have hitherto not been interested. We feel that he will do a great work here. The very best elements of Denver society are the promotors of the meetings he addresses.

Justice demands that stalwarf stanch exponents of our Philosophy, like Dr. Clarke, should be given the honor due them for their self sacrificing and long-continued labors.

MAY BARRINGTON, M. D.

the Spirit-World.

Let a large audience in Blackstone Hall last oven in the right state of the first baptist Church, discoursed smallest state of the Spiritualism, and was quite freely reported some of his objections and charges were that spiritualists accepted spirit communications for their only sure quited in life that spiritualism was a religion with an their, of Indian.

No science or reason, the speaker said, ind been able to tell where heaven was placed. Death was propar enough if it is properly utilized. Every law in the universe had been proved to express intelligence injunctival things in its lighest form.

A power despotic in its nature was always trying to exercise its powers somewhere, and there was nothing so despotic as that thing called religion. It had been the quase of the most terrible crimes that had ever been known. Charges of measure of the desired and had been in a spiritual meeting before. To the readers of the Baxter's instance of the desired and the suppose of measure of the desired and the suppose of measure of the desired and the suppose of measure of the desired and the suppose of measurements. A was applied in the measurement of the readers of the Baxter's in the light of the form of the suppose of measurements. It may not be necessared to intered the support of the support of the suppose of the suppose of the suppose of measurements.

The suppose of the suppose o

minuence, with attributable to evil spirits. Much stress yits put upon the "Harvard Investigation," the Fox-Kame exposure and the Soybert Commissioners Review. It was antidiment that Mr. Baxter wouthreply, and on Sunday evening, Feb. 16th, Memorial Hall was alled by an intelligent audicatee, main never having been in a spiritual meeting perore. To the readers of the Bax-xin of Light, who are familiar with Mr. Baxter's methods, it may not be necessaryfal to into details as to his reply, for the above accurations and objections show what Mr. Baxter's opportently was, and they may rest assured he made good use of it. The papers freely and fairly reported, though one, used sensational freedlines, and some errors found; place, leading to necessitated openly printed letters. The Leader headed its long reports with the words. Yery Emphatic," "Vigorous Mr. Baxter"; and was as positive and uncompromising as the truth itself. And herein is Mr. Baxter ter's great force as a lecturer. What he knows, he knows, and unequive cally states it.

While some come to hear Mr. Baxter for his music, and many for the spirit tests he gives, yet no speaker calls out more of the thinking class, or gains more of applause from the intellectual liberal people.

Mr. Baxter is well received here, and has been entertained and congratulated by waithy, literary and honored families, not yet known as Spiritualists. Let Spiritualism be pit forward under the best auspices, in the best available places, and by the first talent attainable, and it will soon be in a position to gain not alone the attention of a few; but the interest and support of all.

Mr. Baxter not only addresses the intellect, but the ear, the eye and the heart. He will speak in Cleveland two more Sundays; and it is hoped will lecture and give a scance during the week.

The city is at present under quite an intellectual excitement, brought about by Spiritualism presented and Spiritualism attacked; press agitation of Christian or Mental Science and Evolution, through opinions solici

at the last Monday's ministers' meeting over certain heresy in the camp.

Thomas Lees is solicited, and is ready with his pen and voice to present matters from a spiritualistic standpoint; and just at this time no better man could be wished on the spiritual platform of the city than Mr. Baxter. "New Theology" asserts itself through the Rev. Mr. Sprecher; Rev. Mr. Dowling cannot stand the "illiberality" of the Baptists longer, and so seeks a home (and a big salary) among the Congregationalists; and the Rev. Mr. Bates, Episcopallan, makes ready for a discussion. at a near date, with Mr. Underwood, the infidel. Thus it is! Progress is inevitable.

Dover, N. H.-Sunday, Feb. 17th, Mrs. E. C. Kimball of Lawrence, Mass., spoke for the First Spiritual Society, at Cataract Hall. The hall was filled with an intelligent audience, and the good words and many re-markable tests of spirit-power given through her were appreciatively received. L. E. P.

Attention! Lyceums.

The Conductors of Children's Lyceums, Secretaries, or other officers, are earnestly invited to send in the name of their Sunday-schools, names of officers, number of scholars, time of meeting, etc. The desireof the undersigned is for the mutual benefit of all. Correspondence solicited.

THOMAS LEES,

142 Ontario street, Cleveland, O.

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"Only a Thin Yell Between Us."

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"Open those Pearly Gates of Light."

"They'll Welcome Us Home To-motrow."

"All are Waiting Over There."

"On the Mountains of Light."

"In Heaven We'll Know Our Own."

"Glad that We're Living Here To-day."

"We'll All Neet Asgain in the Morning Land."

"We'll All be Gathered Home."

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