

The Spiritual Posture.

Discourse by Mrs. Nellie J. T. Brigham.

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(Specially reported for the Banner of Light.)

Our sole possible human conception of God being (as it seems to me) an eternal and all-pervading trine infinity of power, wisdom and love, how would you, advanced spirits, formulate your conception of the personality of God?

"Verily I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." Another depressing biblical command or request: "Go, and sell that thou hast, and give to the poor." Are rich men debarred from Heaven?

These two subjects, for it is easier to condense them into merely two, are connected, although you may not perceive the connection. Human needs are connected with the spirit; there are hunger and thirst of the body and mind, also. There are subtle, invisible links that connect things in nature, though they seem to be apparently far apart. Body and spirit—how closely connected! and yet the one is crude and the other refined; one visible, external; the other interior, invisible; but each interdependent.

The first query under consideration starts with an assertion—our sole possible human conception of God being (as it seems to the writer) an eternal and all-pervading trine infinity of power, wisdom and love; then out of that grows the question: how do advanced spirits formulate the conception of the personality of God?

In the first place, if you attempt to perceive God definitely and describe him definitely your effort will be an absolute failure. You cannot do it. If you were infinite you might do it; but then you would not be yourself; if God were finite you might do it, because then he would be nearer to your level, and could be, of course, understood by your interior conception, or perceived by you. But the subject is too great. Could you take the shell on the shore of the sea, and lift in it all the waters of the Atlantic? It can hold a few drops, and those few drops will tell a part of the story, or show at least that which chemically composes the water, but it is only a little that it can raise or contain. And so we are shells, some of us rough, some of us, perhaps, a little finer; but in one respect we are as shells, and we lift in our own natures our own conception of that vast ocean of infinity and of God. Some imagine that they can describe deity, and attempt to do it, but it is always unsatisfactory to the thinking, intent listener. We can say what the chemical elements are that constitute certain things with which we are familiar; we can say that in the ocean of deity we find these three elements: wisdom, will and love, and these three are one and are God. That is true. We believe that in deity there is omnipotence, omnipresence and omniscience. We say we believe these things, but, friends, if we understand what we say, we know there are no longings for God, no surprises for God, no disappointments for God, because he sees what we call the end from what we call the beginning. But in the Infinite Presence there is a beginning or is there an ending?

If we were to attempt to describe God to you we would picture him as invisible, as that which you cannot grasp with your fingers or feel; and yet, friends, you must have the conception in your own interior nature; it is not a matter of argument, or susceptible of demonstration, you must feel it in your own nature. It is something as you feel when you hear the perfection of music; is it not something more than tone and sound? is it not something like the undertone and undercurrent of the sea that floats in and through you being? A something that makes your eyes dim with tears perhaps, that quickens the beating of your heart, and bears you away from the earth into the light and harmony of heaven? It is the soul of the music; but a man cannot understand it who has no ear for music. So, if you look at the most perfect picture in the world do you not know that you must bring something to it in order to take something away? You cannot go to it with a nature that has no space to be filled, with a nature that has no interior perception; and you cannot feel all that the artist felt when he painted it, all that the artist felt when he strove to express the interior and ideal. There must be a love of nature, a quickening within yourself, if you would gaze upon the mountain and understand its message; if you would look upon the sea, shimmering and changing in the light and shadow, and gather from the sound of its waves and the rhythm of their motion all the message that the sea has for the awakened human soul. And so you must be in harmony, in tune with nature, else the striking of the strings will awaken no response in you; but if you watch this interior power of perception, if you watch the slow unfolding of a bud, you have been reading a page from the Bible of nature, and seeing one of the acts of God. If you have this interior perception when you see the wonderful lines and angles that are formed in building up the glory of a crystal, you have been talking with God; and you understand what he says, if this interior perception is in you.

So it is that everything in this world is full of surprises to the nature that is awake and alive—to the nature that can perceive. If you want us to formulate some conception that will reveal to you some idea of God, how can we do it other than to say that God is the spirit of love, will and wisdom—the blessed trinity speaking in the perfection of the unity? How can we better express it than to tell you that this Infinite Spirit within all and through all has its message only for those who are awakened and can hear; to those who have opened their eyes to the light and can see? Did you imagine that we might, perhaps talk to you about a God that walked as man walks? about a God that talked as man talks? a God that can see a little way, as man sees? Did you suppose that we would quote from the Old Testament, or those texts that seem to reveal such a God as this? We know we read that God came seeking for Adam and Eve, but that they were ashamed and hid from him. Hidden from God! Imagine such a thing possible! And that he called for them—called in a loud voice, just as some earthly parent might call for a little child that had hidden away. Do you believe that? We believe that man pictured God in that way, and that there is the expression of such a belief, but it is not our belief. We read in a certain place that there was a war and a terrible time of stormy conflict, when a part of God's people fought against another portion of God's children; and that

there was a victory gained by one side; that he drove out the inhabitants of one part of the country, but that he could not drive out those of another part because they had chariots of iron. As though God would drive out the inhabitants of the mountains and not those of the valley; that he could not drive out a few of his little children because they had toys of iron!

Another idea that man has received and believed in is a personal God. They think that by certain of his children a battle was being fought, and that they wished for the daylight longer than it naturally would have lasted; and that when one of the children commanded the sun to stand still in the heavens that God actually held the light, that these children might see to fight a little longer and slay each other. Do you believe in such a God as that? We believe that man in the childhood of the race could be satisfied with such an idea, but we have grown into a grander conception of Deity.

You may suppose that we are impious in saying these things. Friends, we do not think so. We know that men have imputed their impressions to Deity, and thought they were doing right. When Moses received the Ten Commandments, and came down from the mountains where they had been given with such strange and majestic accompaniments, he looked down and saw what the children of Israel were doing. Did not God know? Certainly he did; but Moses did not know, and when he saw what they were doing he was shocked and angry; and just like an angry child that throws down the toy and breaks it, so he threw down the tables of stone, forgetting how he had received them, and broke them into fragments, saying, "God is angry." He judged the Master by himself—just as you might look through a pane of glass and not have a clear vision of the beautiful world outside. There is dust on the window; first, the vapors and rains moistened the pane of glass, and then the dust, whirling toward the window gathered upon it and could not make its escape. Now if you look out you will see lines on the window-pane, and some one looking out will say that all the buildings opposite are streaked and striped with dust. Oh! no, friends, it is all on the outside of the pane of glass. And so it is that humanity, looking through a nature that is stained with selfishness, with the dimness and undevelopment of earth, will look at God, the Infinite Spirit, and say, "I see on the brow of Majesty the wrinkles of anger; God is angry." Oh! no; man may be dim of sight; man may be jealous and envious and angry, but God—never. He is far beyond these things as the blue sky is beyond the dust-stained windows.

We therefore say that in your heart you have the meaning and perception of God—the spirit of order and harmony—this law of life which is in every atom with which he builds up the crystal of the soul. This is the message of the eternal presence of a personal God. Sometimes when we want to express God in a few words we take the word "God" and put in another letter and straightway it becomes good; and good is always the expression of the Divine Spirit. This, of course, may not be to you a clear explanation of our thought of God. We believe in infinite individuality, in unlimited personality. But you cannot perceive that; of course not, because you are finite, and that is not the expression of unlimited intelligence. But is it not revealed in the knowledge we have of the eternal harmony and system of the universe? We know that even in the least of these, law has shaped every atom that composed it; we know that if we gaze at the furthest star in space it is law that has given it its brightness and marked its course. There is nothing exists without this divine presence. We know that his laws are unchangeable, and that he is the soul of the universe to-day and forever.

We would take together the three words, and we believe that in this wisdom, this will, this love, we have found the spirit of God. And, by-the-by, is it not a wonderful thing what strange manifestations you gather from combining three elements? Take, for instance, the idea of certain pagans, of the trinity of the Vedas—Brahma, Vishnu and Siva. When we ask what they mean we are told the first is the creator, then comes the preserver, and then the destroyer; and these three are one. It is the demonian trinity. Friends, look at Nature to-day. Do we not find the creative principle, the preservative principle, and then the destructive principle, and that these are one—these form the expression of God? So the pagans were not so very far from the correct and true idea after all. So even death, as it is called, is one form of creation. It is changing the elements, working with preservation, working with creation, to build up a newer and higher and fairer life. For death is evolution and birth. Creation, destruction and preservation, they are all blended together; the three stand as one in the eternal progress that changes ignorance to wisdom.

"Verily I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God. Are rich men debarred from heaven?"

Only a little time ago we explained this to the audience, and doubtless most of you remember it; but since the subject is again given we must repeat it.

Of course if you use the same text, and the same comparison is used, it can only be explained in one way. It is the old story of the walled city; for in the olden days when man was more fierce and animal than he is to-day, when human life was not considered the dear and precious thing it is to-day, during the growth and development and unfolding of law, through the world, there was the power of anger and of hate. And when a city was built, it was not as your fair city that runs out like flowers that are planted in the gardens and hedges, that reach out through root and seed, and scatter themselves far abroad. Your city runs out in that way and blossoms for miles beyond its centre. But in the olden days everything was put together for safety, with strong walls built about, with gates to open by day for the tide of swift travel, (with they considered it then, but how slow it would seem now!) They had in those great cities in the Eastern lands great gates—arteries for the tide of travel to flow in and out—and in certain places small gates, and these were for the foot passengers. It was possible for a camel to pass through these little gates, but not without kneeling. It could not stand erect and walk through with its burden; they had to remove the pack from his back, and then it could with difficulty pass through the little gate. Now these small gates were called the needle's eye, and with such an explanation of them (which is the true one), you can understand better "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." When we tell you that the camel must kneel

and have his burden removed, you may understand that any human being cannot pass through the gate of heaven without first removing its burden; it must kneel to pass through; it must have a certain kind of humility to pass through. But taking away the burden, taking away that which bends it as it walks, it can pass through the eye of the needle into the city. So when the spirit, the soul, in life loves the riches for themselves, so behold that which prevents its entrance into the city. The pride that will not let it bend or kneel will keep it outside. It cannot pass through without these changes which were made with the camel's load. But it does not mean that it is impossible, it only means that certain qualifications are necessary in order that it may enter.

Another depressing biblical command or request is this: "Go, and sell that thou hast, and give to the poor." Why is it depressing? Do you think that that command referred to you? Is it a letter sealed and addressed to you? Did you read your name on the back of the envelope when you found the message it contained? "Go, and sell that thou hast and give to the poor?" Does it apply to the rich man that belongs to to-day? Please remember, when you question anything, the circumstances under which they are given—the environments. When these are considered you will have a great deal more light on your question than you now have.

We are told that a certain rich man went to Jesus to ask him a question: "The fact that he went shows that he was not satisfied with himself, that there was something that disturbed him. He went and asked what he should do to inherit eternal life. Jesus said: 'Keep the commandments.' This young man answered (he was a Jew, and therefore familiar with their peculiar religion and commandments), 'All these things have I kept from my youth up; what lack I yet?' If you read the Old Testament you will notice that the commandments are given in a peculiar way. You are told 'what you shall not do; they are expressed in that one way, 'Thou shalt not.' There is no 'Thou shalt,' and that is the difference between the old and the new. The old is a restraining power; the new a propelling power. All these commandments had the young man kept, so he said: 'What lack I yet?' He had an uneasy mind, a disturbed conscience, else he never would have questioned.

Then Jesus saw the one canker spot in his nature, for he could look within. We are told of his meeting a woman at the well, and talking with her. And in her woman's way she went to her friends, and said, "Come, see a man which told me all things that ever I did." They were clairvoyant eyes that could look into the human nature with the clear perception of the Eternal One. He looked straight within, and saw the weakness and sin of the individual; and it was with this clear glance that he looked into the heart of the young man, and his speech went like an arrow straight to the mark. "Sell that thou hast, and give to the poor." (The Bible says the young man went away sorrowing, for he had great possessions. It was the lust of gold, it was avarice, which was the canker spot in his character. He had kept the commandments, there were certain things which he had not done, but he had shut up his heart in selfishness, and no man can enter heaven whose nature is shut and closed. It is a lesson for you if in your own soul there is love of gold for its own sake; if there is the same hard, cold pride that forgets others, why then it strikes you. It is for your heart to bring in the light, and see if there are no rays that can enter your nature and show you your personal need.

Are rich men debarred from heaven? Most certainly not. If you were to go to heaven and ask who was there, you would find many rich men, and among the rest Peter Cooper. You would find many men who were rich here whose efforts were not what they could make out of their fellowmen, but what they could do for their fellowmen. Do you not remember the story of the rich man who was going on a journey, going to a far country? so he called his stewards and gave them different talents—to one five, to another ten, and to another only one, and went away. Some made good use of their talents and added more unto them. But the man who had one talent said, "My master is an austere man, an unjust man." And so he took the talent and buried it in the ground, so that the master might have it when he came back and asked for an account of their stewardship. And when he came he had praise for the others, but not for the one that buried his in the ground.

Now, friends, whatever you have in this world is not yours to keep—these external things there is nothing you can keep. The gold or the silver that you touch, the jewels that you call yours, all of your earthly possessions, however dear and beautiful they may be, are yours to use but not to keep. You may keep them for a time, as long as you live on earth, but you cannot carry one with you. You will not find your corner lots in the land you are going to; your gold and silver, your jewels—you will not find them there. What will you find? Why, the fruit of the deeds that you have done. Is the world better or worse because you are in it? Are people happier or more miserable? are burdens lifted up or made heavier because you stand near and your shadow falls across the path of others? The gold and silver are given as the talents were given to the stewards of old; what are you doing with them? If you seek your own pleasure and advancement you work directly against your own interests, although selfishness is blind and can never see it. But if you take that which is given you and use it in such a way as to open avenues of usefulness to others, why, friends, there is no charity in all the world so fruitful in good as that which helps others to do for themselves. There is so much in love itself that it sends its inspiration far and wide. The value of the gold and silver is the use that men make of them. It is where men love gold, for its own sake that the injury comes.

But, friends, how hard it is to acquire riches here on earth without corroding our souls with habits of greed, without sowing our nature with selfishness. Oh! in this life of ours we may ask the question, "Am I my brother's keeper?" and God will answer, "Yes, to a certain extent." You cannot live this life, you cannot come in contact with men or women without making them better or worse, their hours brighter or darker, because you impart something to them. And so it is with your spirit. It may be intellect, it may be talents, it may be affection, it may be earthly possessions; whatever you have that belongs to the exterior or interior life, remember that you are stewards, and you are to give an accounting for all that you possess.

Those in the spirit-world who are counted the richest and most powerful in the land are

those who increased the talent given them. From the north, south, east and west the rays of love and good seem to come from all directions, centering at one person, at one individuality; and yet when they come to the spirit-world if their riches have been amassed at the expense of virtue, peace and helpfulness to others, when they look around for their treasures they will find them not. Why, friends, every power of intellect, of earthly possessions, is transferable. The use that you make of a thing determines whether its memory or shadow in the other world brings gold or cross.

There are some people who are rich in heaven who were rich on earth; they have simply transferred it into heaven by doing good. There are others who on earth were among the richest who are the paupers of the skies—homeless and almost friendless; they are waiting, waiting to grow. Why, friends, the farmers would tell you that certain seeds that they wish to plant are all dried and shriveled, and so they place them in warm water and let them sprout; then they plant them and they grow. Friends, it sometimes seems to us there are selfish souls so little that they scarcely count in the Almighty's hands, and we believe in the better land they must have their period of expansion; they must have a time of waiting, before they can grow and blossom in heaven.

So take the gifts that are yours in the earthly life and use them rightly, and you will find them all blossoming for you when you reach the better land; that your mansions in the skies have been built by your good thoughts and words and deeds, that your jewels are gathered there, bright in the light of grateful memories.

THINGS WORTH RECORDING.

In the thirty-five years that Spiritualism has presented itself to Observer as a science, a philosophy and a religion; it has become apparent that the first developments that awakened the interest of the masses, viz: raps and movements of inanimate matter, showing mind in their manifestation, have given place to what some call the mental manifestations, by which are meant messages through a human mind, giving proofs of a power outside of that mind and purporting to be spiritual.

The investigators of to-day often say to those well versed in such material manifestations as "tips and raps," "Why may we not be thus convinced? If I could hear a few genuine raps responding intelligently to my mental questions, it would be of far greater value to me in proving the nearness of an intelligent power than are strange phenomena from closed cabinet and dark circle."

It is a difficult question to answer that "why" of changed manifestations. Sometimes it has seemed as if a greater wisdom would be shown in the direction of this force if mediums were brought forward who could exhibit to seekers the remarkable physical manifestations in their simplicity. Now that the old question as to how raps are produced has been again mooted on account of the denial of their spiritual origin by the Fox sisters, Margaret and Katie, a general interest is awakened in this primitive method—if such we may call it—of manifestation of occult force; for it was recognized by John Wesley, the revered founder of Methodism, as some power outside human control. But it remained to our wide-awake nineteenth century to adapt the method to the great need of the time; and beside many secluded firesides were heard the "charming sounds" that revealed love and affection; as eternal attributes, and death as only the changing of those attributes to other modes of manifestation. Many an old, heavy, hard-wood table, that had done duty for half a century as the family board, began to show a vigor of action truly marvelous. Besides the tips that served as means of communication, there were the many and varied movements, that revealed character or occupation. Observer remembers well the staid old New England table from about which the morning orisons had arisen and the evening benedictions been said for half a century. It became as frivolous as a young girl at her first party, by executing round dances to the music of the waltz or polka, and the more quiet quadrille to graver music. This merriment seemed to have for its object the banishment of the solemnity and terror that had always been associated with those called dead. It horrified the few but it emancipated the many.

The recent discussions in regard to the manifestations at Hydesville have subsided, but there are many who would like to prove, to their opponents that the same power is existent and active to-day. That the raps were no mere ephemeral outburst of a strange power, but were the expressions of a natural law waiting for mankind to adapt it to its needs.

For this reason we will give the following account of some very modern manifestations, which prove that the power does exist, and awaits only conditions to be expressed, for the sole object of convincing the skeptic.

Jan. 10th, '89.—Two ladies called where Observer was present. The room was a bright, sunny nursery, it being the only available room at that moment. Its activity and bustle were observable at once. This is mentioned to show that all times and places are suited for the establishment of harmonious intercourse between the earth-sphere and the spiritual. One lady was an entire stranger, the other, her friend, a sensitive, or medium. A little conversation about the weather and commonplace matters made an atmosphere of friendliness, which served perhaps in place of the quieting song at the opening of a séance. The medium was controlled while this commonplace conversation was going on by an Indian maiden, and began to talk in the peculiar dialect of such influences, and to prescribe for a person present certain sanitary measures. The stranger at once changed her seat to the other side of the room (we will call her Mrs. R.), and grasping Observer's hand, she said, in a terrified voice, "What does it mean? I am afraid of her. I feel as if a ghost was coming to me. Do not let her speak to me. I feel as if I should have to leave if she did."

"Do not be alarmed; she will not speak to you as long as you are frightened. Can't you understand that another brain is controlling hers, and she simply allows herself to be thus controlled?"

"I don't know how it is; it only frightens me." After some quieting, assuring words we said, "Do not you believe in spiritual manifestations in any form? Do you not think that spirits return to earth sometimes?" "Why, yes I suppose I do," said Mrs. R. "I believe just as Rev. Dr. Thomas, of Chicago, does, the great Methodist divine. He is my minister, and I belong to his church. He believes we all have guardian angels about us, and he preaches it from his pulpit, and I be-

lieve it too, and what is more, I know some thing about it. Would you like to have me tell you what I know?"

"Well, my father was very ill, and he sent for me to go and see him. He lived a long journey from my home in Chicago. He believed just as you do, in the return of the spirit after death, but he could never make me think it could be so. When I reached him he said he was glad I had come, for he had only a short time to remain on earth."

"Why, father," I said, "do you really think you are going to die?"

"No," he replied, "I shall not die; but I shall leave my mortal body. I am going to the spiritual world, and I shall there be clothed in my spiritual body, and I wanted you to come to me that you might give me a promise. When I pass to the other side I shall come to you; I will show myself to you; now promise me when you see me as a spirit, and know me, will you believe that spirits can return, and acknowledge it?"

"I said, 'Yes, father, but do not speak of dying; perhaps you can yet be well, and live a long time.'"

"I tell you I shall not die," he said, "I shall live, but you will never see me in my earthly form after you leave me. Now do not forget your promise."

When I left him he was comfortable, but assured me he would soon pass to the spirit-world, and that he would come to me.

I had been at my own home about ten days, and as I heard no bad news from my father, I decided to give a lunch party, long talked of, to a dozen of my friends, all members of Dr. Thomas's church. I had passed a busy day, and retired full of thoughts of the preparation for the morrow. I soon fell into a sound sleep, when, in a moment, I was wide awake. There was no interval of arousing myself, as was usual when I awakened from sound sleep. Every sense seemed wide awake. I looked about to confirm myself in the thought that something had awakened me, and I saw in the further end of the room a bright light. It was about as large in appearance as my folded hands. I looked at it keenly; there was no chance for any outside light to shine there. It was a soft, white light, like moonlight, but it had a waving motion, and it quivered as if alive. Soon it came toward me, all the time growing larger. It seemed to be in motion from within, and at the same time it advanced. When it was near me it gradually expanded and revealed the face of my father. Soon his whole bust appeared, and then his whole form. As he stood there I could plainly behold every feature. Nothing about him was changed, except his face was younger and less wearied than when I saw him last, and his form was more erect. Then he spoke to me, and oh! how natural was his voice. He said, while a sweet smile spread over his face: "You remember my promise; I have come to you as I said I would." I replied: "Father, are you dead?"

He answered: "No, I am not dead, but truly alive, but I have left my natural body, and now I am clothed in my spiritual body. I am at peace. You must not forget your promise. I do not know why I asked the question, but I said: 'Father, what time is it?' He replied: 'It is just four minutes past twelve.' 'And did you die to-night?' I asked. He replied: 'I repeat, I am not dead, but wholly alive, and I want you to keep your promise and believe that the spirits of those you love can visit you on earth.' He then bade me good-by, and his form seemed to be absorbed in the light and to gradually disappear as it had appeared. It seemed to fade into the darkness."

In the morning I decided to tell the whole family what I had seen, and I did so, but as I received no telegram, I was ready to think with the rest that I had had only a vision. Exactly what a vision is, I do not know. I know I was wide awake and was not dreaming. So I entered into preparations for the reception of my guests, but at every sound of the bell I thought first of a message from my home. When my guests had arrived and were seated at the table, as they were all good Methodists, I thought I would tell them what had transpired in the night. Some said: "It is a warning, your father will not live long, and all of them received what I said as some sort of a revelation. While we were still at the table the door-bell rang. A telegram was received with the words, 'Father died last night at midnight.' This is all just as I tell you. I feel sure I saw him, but that is not like being controlled. I do not understand that."

During this narration the medium was still entranced, and often conversing in a lively manner. After a time Mrs. R. seemed assured, and more trustful of the condition she had thought so ghostly. A few days after this conversation Mrs. R., who was visiting her friend the medium, retired for the night. Loud cries were heard from the room; on entering, Mrs. R. lay on her bed in great terror. Loud raps, more like pounding than electric convulsions, were heard on the bedstead, and Mrs. R. was being lifted underneath the bed-clothes, two feet from the mattress. Then the mattress, with her upon it, was levitated. The bedstead rocked like a cradle. At intervals the raps continued. When Mrs. R. had recovered from her first terror she was entranced, and began to describe the spirit-forms about her and to repeat what they said to her. Among these was her father, who gave messages of continued love and care.

In the morning, as Mrs. R. remembered nothing of what she had seen and heard while entranced in the night, she felt doubtful of all the phenomena except the sounds and movements. Very similar manifestations continued during the time of Mrs. R.'s visit. She did not seem in the least exhausted by them, but the family, who were obliged to keep nightly vigils, were much wearied.

On the 18th inst., when Mrs. R. was entranced, she gave the name of a friend of hers, and described her as present, giving messages of love and remembrance to her friend, to be repeated to her when she awoke from the trance. When these messages were given her Mrs. R. said: "It is not possible that these words were from my friend. She is alive in Colorado, for I recently had a letter from her, saying that she had so far recovered as to be able to return to her home in Chicago. So you see it is not as you say—it cannot be spirits."

Mrs. R. returned to her home in Chicago. Her first letter from there contained this sentence: "I must not fail to tell you that I have received a letter from Colorado, saying that my friend that I saw in vision, as you told me, died the 18th of January, the very day that you said she came to me. I begin to feel that there is a great truth in all that you have told me. My ideas of the future have already changed. Life seems more beautiful, and my horizon so much broader. I can now feel a religious fervor that I have felt before, and am understand-

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Banner of Light.

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Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

Before the coming of Light of Truth, Creeds tremble, Ignorance dices, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spiritual John Pierpont.*

Trial Subscriptions.

An Inducement.
For the purpose of leading parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases.

THE BANNER OF LIGHT will be mailed by its publishers, COLBY & RICH, 39 Bosworth street, Boston, to NEW SUBSCRIBERS For Three Months, at the reduced price of fifty cents, postage free.

Is Theocracy to be Set Up Again?

The committee on Education and Labor in the United States Senate has been giving hearings on the bill "To secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." For short it is called the "Sunday Rest Bill." We have before us a printed copy of the hearing of January 17th, prefaced with the text of the bill. There appeared before the committee, among other clergymen, representing Sabbath Unions, reform associations, orthodox religious publications, colleges, the national temperance society, and one woman representing the Sabbath observance department of the Woman's Christian Temperance Union. The addresses and representations made to the committee form a bulky mass of reading, distinguished mostly for its narrow views and bigoted spirit, until we come to the argument of Prof. Alonzo T. Jones, with whom Chairman Blair soon became entangled, confused, and thoroughly confounded in a debate in which he was completely worsted.

It would be exceedingly instructive if the whole of this passage at arms could be reproduced here for the benefit of our readers, but it is much too long. The most noticeable feature of it is the persistent, bullying and domineering spirit shown by Senator Blair to the Professor all through his argument, as if with set purpose to break its effect. One would suppose, before reaching the end of this running debate, that the obstreperous chairman was holding a committee hearing for himself, and that Prof. Jones was only interrupting. The sum and substance of the matter is that the advocates of this bill aim to enforce the observance of Sunday, not from the civil, but from the religious, or rather the ecclesiastical standpoint. And the most effective comment possible to make upon it is, that Protestant and Catholic clergy are united in the effort to push the bill to enactment.

This legislative meddling that is attracting so much attention just now is primarily the work of the American Sabbath Union, an organization but a few months old, and set in operation expressly to compel by law the religious observance of Sunday. Branch Unions are being organized in every State, county and city of the larger districts into which the country is divided. As the clerical Secretary for the Pacific coast district explained to a reporter of the San Francisco Chronicle, the aim and object of the Union is, "generally speaking, to preserve Sunday as a day of rest and worship; and as a means to this end to secure the passage and enforcement of national and State laws for the protection of the day from desecration by unnecessary labor, travel and amusements." He explained that the first step taken was to get petitions, numerously signed, before Congress for the passage of a bill forbidding all Sunday traffic and work in the nation's mail and military service, in interstate commerce, and in the Territories and the District of Columbia.

Exception is made for works of religion and of real necessity and mercy, and for such private work by those who observe another day as will neither interfere with the general rest nor with public worship. More than fourteen million signatures, he informed the Chronicle re-

porter, had already been obtained for the petition, and the collecting was actively going on. He added that the leaders in the work were assured that the Committee on Education and Labor, to which the petition was referred, would report in favor of such a bill as was asked for. And he, a Methodist minister, cordially acknowledged the endorsement of the movement by Cardinal Gibbons, who may fairly be taken as representing the Roman Catholic Church in America, quoting from his letter to the General Secretary with strong approbation. The same Methodist clergyman stated further that there was no opposition of any account, and that was and was likely to be from liquor organizations and "Leagues of Freedom." But, he added, the workingmen are for it, and so are the Knights of Labor, and the Brotherhood of Locomotive Engineers, the National Reform Association, and the Woman's Christian Temperance Union, with its two million members.

Noble as the original aims of the last named organization are, universally conceded to be, the apprehension is well based that its going out of the way, as in the present instance, to help the cause of religious tyranny in the name of public morality threatens the ultimate success of the Union more than any other thing it could have engaged in. We advise it to abolish its "Sabbath observance department" at once, and retrace its steps to the broad ground on which it had begun to do such effective work for humanity. In California, from which we have reported as above, the opponents of the Sunday rest measure are working with increasing activity to counteract the effect of the work done by the Sabbath Unionists. The Chicago Law Times devoted sixteen of its ample pages to a conclusive argument against the bill, and the Seventh Day Adventists are working against the bill with all their might and main. If the claim made above in their name be a true one, the laboring classes are guilty of an egregious error, which they will be certain to discover some day in lending the power of their influence to the promotion of a measure so meddlesome, mischievous and revolutionary.

We should like to have the people of the entire country peruse the report of this hearing before Senator Blair and his committee, but chiefly before Senator Blair, not only that they might more clearly comprehend the just and reasonable grounds of the opposition, raised against this bill and the ominous movement of which it is the herald, but that they might see for themselves the overbearing, browbeating, dictatorial and thoroughly insufferable spirit that animates the bigotry and self-righteousness of the movers of a measure of which the chairman of the committee is the embodiment.

In his book reviewing Sunday legislation from the year 321 to the year 1888, Rev. A. H. Lewis, D. D., who appeared before the committee as a representative of the Seventh Day Baptists in the United States, after reciting the course of legislation between the time of the Emperor Constantine and the fall of the Middle Ages, remarks that the Continental reformation made little change in the civil legislation concerning Sunday, but that the English reformation introduced a new theory and developed a distinct type of civilization. In this we meet for the first time the doctrine of the transfer of the Fourth commandment to the first day of the week, and the consequent legislation growing out of that theory. The laws of that period will be found to be extended theological treatises as well as civil enactments. The Sunday laws of the United States are the direct outgrowth of the Puritan legislation, notably of the Cromwellian period. In the Sunday legislation of the Roman Empire the religious element was subordinate to the civil. In the Middle Ages, and under Cromwell, and during our colonial period, the church was practically supreme.

The claim, continues the author, that Sunday legislation is not based on religious grounds, is contradicted by the facts of all the centuries. Every Sunday law sprung from a religious sentiment. Under the Pagan conception, the day was to be "venerated" as a religious duty owed to the god of the sun. As the resurrection festival idea was gradually combined with the Pagan conception, religious regard for the day was also demanded in honor of Christ's resurrection. In the middle age period sacredness was claimed for Sunday because the Sabbath had been sacred under the legislation of the Jewish theocracy. Sunday was held supremely sacred by the Puritans, under the plea that obligations imposed by the fourth commandment were transferred to it. Every prohibition which appears in Sunday legislation is based upon the idea that it is wrong to do on Sunday the things prohibited. To say that the present Sunday laws do not deal with the day as a religious institution is to deny every fact in the history of such legislation. In no possible light, therefore, in which the subject can be justly viewed are the advocates of Sunday legislation able to show that they are not directly engaged in religious rather than civil work.

Hotel for Sick People.

A dispatch from Washington, D. C., says: "The records show extensive land transactions during the last thirty days, the largest being the recent sale by B. F. Gilbert of this city of 2,000,000 feet of land in the heart of our beautiful Takoma Park, to the R. C. Flower Medical Company of Boston, for \$250,000. The said Company is the corporation which operates Dr. R. C. Flower's enormous practice, of which the doctor himself is the head. The purchasers of this property intend erecting superb and palatial sanitarium buildings and opening up the numerous springs of the beautiful Sligo. It is said that this new health resort will accommodate twelve hundred people."

We have fallen upon some extraordinary times, with money galore, says the Boston Globe, with commerce coursing through every vein, with traders jubilant and capitalists hurrying as they touch the high-water mark of two hundred for Pullman Palace stock, and also upon times when needed common sense is conspicuous by its absence from the very places where its presence is most needed. We need it in the pulpit, we need it in the sanatorium, in the schoolhouse, in the academy, in the college, in every walk of life. Without it the earth is a wilderness; with it it might be made to blossom like the rose. There is much "common sense" truth in the Globe's presentation of the signs of the times; but cannot that paper also inform its readers how the so much desired end is to be attained?

We are informed that the New York doctors sent their lawyer to Albany recently with a more stringent "protective" bill in view—but after a survey of the field retired for a season.

No Established Pathology.

In view of the repeated and desperate efforts of the "regular" physicians of Massachusetts to control legislation so as to prohibit the practice of "medicine, surgery or midwifery" within the State by anybody but their own favored selves, a daily contemporary frankly and fearlessly declares that "an established pathology is an objectionable as an established religion." That is precisely the right way to put it: Monopoly, in whatever form it may appear, is to be objected to by all who are in favor of personal liberty. Massachusetts, once, had the democratic restrictive laws which it is now proposed to repeal, but the Legislature swept every one of them off the statute-book in 1839. They ought not to be revived in these enlightened and progressive days. A fair field and no favor is the true policy for the State.

If the "regular" physicians want a monopoly of medical practice, let them make their cure so quick and thorough that the people will never wish to employ any others. They have no right to ask the law to step in and take away the citizen's inalienable right to choose his own physician for his own reasons. The people possess a fair field now, without being ridden by any monopoly, and they have a right to demand nothing less for the future. As has been said before, if it is just to compel the people to patronize only "regular" schools of medicine, whether they believe in them or not, then it is equally just to compel people to attend a certain church, to smoke a certain brand of tobacco, or to read a particular newspaper.

In our own judgment there is just as much reason in the one as in either of the others. It is taking away from every individual all liberty of choice in a matter in which no one can be equally interested with himself, and putting the care of our health and our lives in the hands of a selfish few who at the last are obliged to confess themselves to be only experimenters.

Mrs. Richmond's Discourses.

The lecture delivered each Sunday by the spirit guides of Mrs. Cora L. V. Richmond is published on the Saturday following in a pamphlet entitled "The Weekly Discourse." Three volumes of fifty-two numbers each have been issued, and the fourth volume commences March 2d. It will be readily seen that these lectures, universally admitted to be of a high order, are not only of great value and interest to individuals, but may be advantageously used in localities inaccessible to public speakers, as also in neighborhood meetings in any place. The price is \$2.50 a year. Address, The Spiritual Publishing Company, 64 Union Place, Chicago, Ill. Colby & Rich also have this series on sale at the Banner of Light Bookstore.

A special from Baltimore to The (N. Y.) World of Feb. 20th gives a lengthy account of a sixteen-year-old daughter of R. B. Stidham, of that city, who for a year past has been subject to trances. Though it is stated that "neither the father nor the mother is or ever has been a Spiritualist, both saying that they cannot accept the tenets of that sect," no better evidence of any fact can be given than that the reporter gives of Miss Stidham being a Spiritualist medium. Spirit personation appears to be her most prominent development, several very pronounced instances of which were witnessed by The World's correspondent, and described by him. The parents admit that spirits control her. While entranced she writes messages in handwriting totally dissimilar to her own, and identical with that of the deceased persons whose names are signed to them, when in earthly life. She also speaks in a voice not her own, on the occasion reported, delivering a sermon, followed by a benediction.

At the close of the remarkable manifestations, Miss Stidham, having returned to her normal state, was asked if she felt exhausted. "Not in the least," she replied, "why should I?" being unconscious of what had occurred. The report says: "Miss Annie, who is quite a frail girl, then proceeded to give an exhibition which cast that given by Miss Lula Hurst into the shade."

We devote a large portion of our space the present week to the re-publication of the lengthy article brought out by the New York Press, in its Sunday issue, Feb. 17th, wherein a respectful setting forth was given to such matters regarding the Spiritualist cause as fell under the notice of its reporters in some of the largest cities of the Union. Our readers, we are sure, will, on making acquaintance with it, find it of pronounced interest and practical value.

The remarks of Prof. Kiddle, as contained in this report, have been carefully revised by himself especially for THE BANNER, and any of our Spiritualist contemporaries intending to copy the article will find our account nearer, in expression, to his true sentiments than the one furnished by The Press. Prof. Kiddle puts on record the fact of materialization of spirit-forms from personal knowledge.

Some men who wot of teach the strictest morality from the public platform, while in private life they do not practice what they preach. Such people are more dangerous to the community at large than those who without disguise practice evil things. The ignorant sinner will have a better position in spirit-life than he who plays the hypocrite and deceives those who place confidence in him.

Mrs. Green, of Newburyport, Mass., is considered one of the very best healing mediums in that locality. She has—so we learn from the most reliable authority—been instrumental in effecting many remarkable cures, and yet the "regular" M. D.s in this State want a law enacted preventing such useful persons from utilizing their heaven-born gifts for the alleviation of those in ill health.

Owing to the great demand on our space incident to the reproduction in these columns of The (N. Y.) Press summary of spiritual matters (which will be found on our first and eighth pages), the "promised" "Pilgrim Penitentials," by J. J. Morse, are deferred till next week.

Mrs. ADA FOYE—as will be seen by the announcement of the Phenomena Society, fifth page—will hold a public test séance (hall) at the hall 1031 Washington street, Boston, on Thursday evening, Feb. 25th.

"Observer" contributes to this issue of THE BANNER OF LIGHT an article in the phenomenal vein, which is of timely value and marked significance.

"Religious Tramps."

To the Editor of the Banner of Light.

The Boston Journal of Feb. 20th publishes an editorial entitled "Churches and Strangers," referring to the recent notion of the sexton of a New York fashionable church in ejecting a strange lady from that edifice because she did not own a pew therein. It would seem that The Journal's author apologizes for the discountenance of the sexton, for although it concedes that no doubt the doings of that worthy in the case mentioned were unsanctioned by the members of the church, it (your contemporary) goes on to say:

"As a rule, we are inclined to think that the average pew-holder is as courteous and hospitable as duty requires. There are, of course, exceptions. There were discourteous pew-holders, and perhaps, bumptious sextons, as long ago as the days of the Apostles. But there is something to be said, after all, in defense of the sexton's view. In every large city there are a great number of church 'rounders,' religious persons, who regularly attend their pious meetings, and go about from one church to another, wherever they anticipate any special attraction. These people are bustling, irreverent and presuming. They expect the best, and are totally regardless of the views of others. They do not contribute a dime toward the maintenance of any religious organization. This is not because they lack the means, but because they have no inclination to do anything. They look upon churches as places for their free diversion, and they are not at all concerned with the claims which are made of the absence of church hospitality from this class. They are not entitled to the slightest sympathy, and if the sexton of St. Thomas's took one of them by the arm, and quietly but firmly ejected him from the church, he could not be greatly blamed. As a rule, however, they get much better treatment than they deserve. As for the genuine strangers, and people who are unable to pay regularly for a pew, and who do not contribute to the expenses of the church, they are entitled to the same consideration as the instances in which they have a real grievance as to inhospitable treatment are rare."

That is to say, that the individual in this city, for instance, who desires to receive spiritual exaltation from the very highest, and best inspirations, religion can give, and who for this laudable purpose makes a round of visits to the various churches, is no more than a "religious tramp," in the eyes and opinion of The Journal's authority. It may be that, wishing to select and receive the highest religious thought, a friend may attend a Sunday service of Mr. Savage and at another time listen to the eloquent words of Mr. Hile, or the inspired utterances of Phillips Brooks, or the calm wisdom of Rabbi Schindler, and so makes his round of visits to the different churches where these gentlemen are heard. Each of these divines is considered a profound thinker, and will have something worthy to say; our friend has an advancing mind, and desires to learn the habit of thought and the drift of religious literature. He is not a "tramp," but he is a "religious tramp," in the eyes and opinion of The Journal's authority. It may be that, wishing to select and receive the highest religious thought, a friend may attend a Sunday service of Mr. Savage and at another time listen to the eloquent words of Mr. Hile, or the inspired utterances of Phillips Brooks, or the calm wisdom of Rabbi Schindler, and so makes his round of visits to the different churches where these gentlemen are heard. Each of these divines is considered a profound thinker, and will have something worthy to say; our friend has an advancing mind, and desires to learn the habit of thought and the drift of religious literature. He is not a "tramp," but he is a "religious tramp," in the eyes and opinion of The Journal's authority.

It seems as if The Journal would reverse this course, and deny the consolations and instructions of the churches to those who desire to understand and comprehend the various teachings of the day. Would not have been better for that paper to have recommended the attitude of the great preacher—Beecher—on this same question, who had it understood clearly that all were welcome to Plymouth Church during his pastorate, and it mattered not how high a rent any person had paid for his pew, if he was not in his seat during any service it might be taken by any stranger who wished to listen to his word? M. T. LONGLEY.

Spiritualism in British Columbia.

The Victoria (B. C.) Daily Times of Jan. 29th reports in part a lecture given in Nanaimo the Monday evening previous by Ex-Mayor Fell before a large and deeply interested audience. He alluded in strong terms to the enmity manifested by the Church to Spiritualism, and to the length it would go to suppress it had it the power it held a few centuries ago. Citing what the Church claimed to be its Gospel of Salvation, he said: "Spiritualists have a more beautiful gospel than that: one of peace, one of humanity, one of love for all; one that teaches the taking of their fellow-men by the hand and leading them along until they have the Holy Ghost as a part and parcel of themselves." At the close of Mr. Fell's address a vote of thanks was tendered him.

Aid the Poor Fund.

The attention of the reader is called to the earnest appeal made by Spirit John Pierpont, on our 6th page, for contributions to the BANNER OF LIGHT Fund for the Relief of the Destitute Poor. It is a worthy enterprise, and should receive the assistance of the benevolently inclined, for the calls upon us by the suffering, during the current winter, continue to be heard in great numbers. Who will strengthen our hands in this direction?

J. J. Morse in Cleveland, O.

The above named able speaker commences a month's engagement in Cleveland, O., on Sunday next, the 8th inst. As this will be his last appearance in the West prior to his return to England, no doubt he will be greeted with large audiences.

L. V. Pinney writes to the Hartford Daily Times a lengthy and outspoken letter as "A Doctors' Monopoly" for Connecticut. He calls the special attention of the citizens of that State to a bill now in the hands of the Judiciary Committee of its Legislature entitled "An Act in Relation to the Practice of Medicine," and hopes they will work untiringly for their rights, so that this "plot to steal away the liberties of the people under the cover of the usual pretense of taking fatherly care of the common herd," may fail as it should.

LOOKOUT MOUNTAIN, TENN.—A letter from Georgianna Daynport Fuller, which we shall print next week, informs us that success is following the labors of Dr. Fuller in his Southern field of action, and that the prospects attending the cause in that section are very bright.

Mrs. Nellie J. T. Brigham's excellent discourse on our second page deserves the careful perusal of every patron of the BANNER OF LIGHT.

Dr. Critchley's tribute to the mediumship of Mrs. Ada Foye will appear next week.

The Petitions in remonstrance against the proposed medical bill in Massachusetts continue to come in in great numbers, and are extensively signed. Those who have taken the trouble to circulate the alphas for signatures deserve the cordial thanks of all lovers of justice in this Commonwealth.

Dr. F. H. Roscoe, of 26 Stewart street, Providence, R. I., called at this office on the 25th, on his way home from Lawrence, Mass., where he lectured in Fylin Hall on Sunday last to good acceptance. The Daily Eagle of the 25th speaks well of his discourse.

ALL SORTS OF PARAGRAPHS.

SWORN AND EYES.
I do not care to boast of what I've done—
But I have laid a world of brave men low
And placed men up as high as men can go,
And I have laid the world to rest at last.
And I have for the sons of men world wide
Changed maps and plans and men have made—
and oh!
The countless cores of hearts through which I run
Thou wonderful thing! in plainclothes I came!
A Time relentless, and a Death serene!
Not time the laurel, and the laurel wreath
But ours—that battered down Troy's royal gate.
That held Antonius slave to Egypt's queen,
When over the world the Roman eagle flew!
—John Ernest McCann, in New York Sun.

Last Sunday Rev. Mr. Savage told his congregation how to surmount the petty worries of life.

Why don't the Legislature make the law against barbers more severe? It is high time to squelch these free-hoofers by more stringent enactments.

A SERIOUS CASE.—Old Doctor (called in for consultation)—"Tut, tut! You'll worry yourself sicker than your patient if you're not careful. Don't be so anxious. It isn't good for your health, now, is it? Young Doctor." But is it not a patient dangerously ill?

"He is. I told you three months ago you could only prolong his life; he can't be cured!"

"Goodness me! The idea of a doctor allowing himself to worry that way over one case!"

"Aln't but his only case. When he dies, I'll starve."—International Journal of Surgery for February.

Rev. Dr. Joseph Parker, of London, says: "Always allowing for exceptions, the pulpit is the paid slave of respectable society," which is the whole case in a nutshell.

THE RUTH OF RULING.—Rulers are not by means the happiest of mortals. Power does not command pleasure nor guarantee peace. Lincoln was assassinated, Maximilian shot like a dog, Louis Napoleon died in exile, his son was killed by a Zulu assegai, the Sultan Abd was murdered in his palace, the Czar Alexander was blown to atoms by dynamite, Garfield was the victim of a fanatic's bullet, Ludwig of Bavaria went mad and drowned himself, Grant died a painful death, so too, did Frederick the Emperor, and Rudolf committed suicide and was buried with all his rites and regal honors.—Loyell (Mass.) Citizen.

New Orleans has had a destructive fire. Loss, \$50,000.

The Minneapolis Tribune's exhibit of the growth of that city during the year 1888 is eloquently told in an edition of that paper in a large folio form of twenty pages of letter-press and illustrations, under the name of "The Tribune Annual." Persons anticipating removal West and business circles generally will find it of great value as a source of information regarding one section of our vast country.

If you are a voter in Massachusetts, you must make up your mind on or before April 2nd whether you want constitutional prohibition in this State. If the people say "No," no Legislature will have power to restore the heaven-sent right to make and sell cider.—Globe.

Socialists in France are not allowed to hold meetings.

A Russian physician named Portogalloff declares that strychnine is an infallible cure for drunkenness, administered in subcutaneous injections. The effect of the strychnine solution is to change the craving for drink into positive aversion, and this change is effected in a day. After a treatment of eight or ten days the patient may be discharged. The strychnine is administered by dissolving one grain in two hundred drops of water, and injecting five drops of the solution every twenty-four hours.—Bee.

The great Ubel case in England—Parnell vs. the London Times—is drawing to a close, and according to the present outlook, Parnell will come out of it victoriously.

THE CAUSE OF "DOCTORS' PLOT LAWS."
Quoth Mr. Smith to Dr. Jones—a newly-fledged M. D.—"You look so thin and mournful like, what can the matter be?"

"Oh! Mr. Smith, most valued friend, a serious case," he said.

He might have added, if he would, "Tis how to earn my bread."

"Where's the other fellow?" asked one alarmed oyster of another at a chophouse; "there were three of us when we started!" "Oh! he's in the soup," murmured his co-survivor.

A lecturer recently astonished his audience by bringing down his list on the table, shouting, "Where is the delicacy of the antelope? quadrumanus?" If he thinks we have got it he can search us. We never saw it in the world.—Peck's Sun.

Secretary Colman, head of the Agricultural Department, Washington, is a mesmerist and ventriloquist, says the daily press, of remarkable powers, and entertains himself and his friends with exhibitions of his curious gifts.

The best way of training the young is to train yourself at the same time; not to admonish them, but to be seen always doing that of which you would admonish them.—Ratto, B. C. 47.

Ice in this State is being harvested with alacrity, and there will be no shortage next summer.

The Inyo (Cal.) Independent has this item: "Every family quite a number of Indian families come to town. They have their own teams and wagons, and in each wagon will be found all the women and children that can be carried. The women are dressed in clean calico gowns, and the men and children are also decently clothed. Many Indians farm land on shares, and are quite successful; they ride more comfortably and are of more use to the country than many whites who wander like Arabs, without a home or an honest calling."

STRICTLY ORTHODOX.—"Oh, John," said a tired minister's wife one day to her oldest son, who, like all the others, was a boy, "why were you not a little girl, so that you could help mamma?" Promptly came the answer: "Because God made me a little boy for his own glory."

"Gentlemen of the jury" said counsel in an agricultural case, "there were thirty-six hogs in that lot thirty days. I want you to remember that number—thirty-six hogs; just three times the number there are in the jury-box."—Albany Law Journal.

The minister (with severity): "And so you do not believe everything you hear at Sunday-school, Richard?" Richard: "No, sir; not everything." The minister: "My little boy does." Richard: "Yes, sir! I suppose your little boy has to."

THE BOY BOYS READ.—"Well," said the warden, kindly, as he bade the convict good-bye, "you are out in the world again with a chance to begin life anew. What are you going to do?" "I haven't at all yet, but I am going to put it on some morning. I should wear a straight jacket."—Brooklyn Eagle.

A New York doctor advertises that it is only necessary for his patients to fill out a circular containing over two hundred questions. This seems simple enough. If the patient lives to answer the two hundred he is tough enough to recover anyway.

An English journalist, who always wears a white waistcoat, says: "You can't very well commit murder when you have a white waistcoat on." The man who is obliged to don a white waistcoat in order to resist an impulse to commit murder should not be permitted to run at large. It might be better to put it on some morning. He should wear a straight jacket.

A full-blooded Indian is teaching a public school in Readmont, Emmet County, Mich., and is doing excellent work. This is perhaps the first instance of an Indian being employed regularly in the instruction of white children.

In Scotland, oatmeal cakes are greatly favored by the common people. The cakes are made thin, laid in a pan over a hot fire, and baked till they are hard or crisp, if not brown. They may be eaten hot or cold.

Fifty years ago wooden clocks had only been in use one year.—Globe.

This is a mistake, as we have positive information that a man named Blaisdell, an ancient inhabitant of Amesbury, Mass., constructed clocks with wooden cog-wheels in that town a hundred years ago.

It is said that an electrical attachment has been devised which may be applied to an ordinary clock for awaking a sleeper at any given time, the contrivance thus taking the place of the ordinary alarm clock.—Bee.

A Grand Union Celebration of the Forty-First Anniversary of the Advent of

There will be a grand Union Celebration at the Anniversary of the Advent of Modern Spiritualism in FAINE MEMORIAL HALL, Boston, Mass., Sunday morning, afternoon and evening, March 31st, 1893.

Some of the most noted mediums and eloquent speakers in the country will take part.

There will also be present some of the oldest work-

ers in the grand movement on the mortal side.
Particulars at a later date.

For Order of the Committee.

The Boston Spiritual Temple
Will hold Anniversary Exercises on Sunday, March 31st, 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.

The First Spiritualist Ladies' Aid Society.
Will celebrate the 41st Anniversary at **LADIES' AID PARLOR**, 1031 Washington street, Boston, Sun-

day, March 31st. Services all day and evening. Particulars will be given at a later date.

Per Order Committee.

Horsford's Acid Phosphate, a Healthful Tonic. Used in place of lemons or lime juice, it will harmonize with such stimulants as are necessary to take.

ADVERTISING RATES.

Each line in *Agate* type, twenty cents for the first and every subsequent line the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, *Minton*, each insertion.

Business Cards thirty cents per line, *Agate*, each insertion.

For rates on editorial columns, large type, and other matters, apply to the Editor.

Large Matter, Fifty cents per line.
Payments in all cases in advance.

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

Only small and light cuts will be allowed in the advertising columns. When accepted, our rate for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Cuts of pure type matter will not be accepted.

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

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