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Elsewhere. Connecticut Bine Laws, etc.

Teron the New York Press, Sunday, Feb. 17th...

The BELIEVERS IN SPIRITUALISM.

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In momen in the Wey of Spirit Rappings, Drawlings, Writings, Specials, Meditings and Communications, Writings, Specials, Meditings, Mediting

They have stood too long before the public as professional men of ability and merchants whose immense warehouses proclaim that they are not easily imposed upon by sharpers. These men have all become Spiritualists for certain definite reasons. The Press has collected the reasons of many, and to-day what has been to thousands a mystery may in part be cleared. "The study of Spiritualism," said Professor Henry Kiddle, when asked to give some of his views on this much mooted subject, "has occupied much of my time for years. To learn, to investigate, and impart my knowledge to others was my vocation for many years, and when my attention was attracted to Spiritualism I gave the same earnest and deliberate consideration I gave the same earnest and deliberate consideration

and when my attention was attracted to Spiritualism I gave the same earnest and deliberate consideration to it that I had given to other subjects, and with the result that I became fully convinced of its truth, in that conclusion not being unlike many others who are well known in the scientific world, and whose ability and acquirements are recognized."

A slight digression will be pardoned here, in order to recall to the minds of the readers of this article the man whose words have just been quoted. Mr.-Kiddie had much to do with the education of public school children in this city, until some little time ago it was discovered that his materialistic views had been exchanged for the (to him) more satisfying and acceptable doctrine of Spiritualism. His work for twenty-five years and more—first as a teacher and then as a superintendent—was forgotten or put aside, and his personal, if extraordinary, ophilons allowed to prevail as an influence against his usefulness, and he was divested of his public office. "I became a believer, in Spiritualism." continued Mr. Kiddle, "In the first place by studying the literature of the subject—books contaming the researches of eminent men. I searcely ever visited a medium myself. After four years of such study as that, I found accidentally that there were mediums in my own family, and enjoyed an interiours, through those mediums, with my friends and such study as that, I found accidentally that there were mediums in my own family; and tenjoyed an intercourse, through those mediums, with my friends and relatives who had passed on. Then for at least ten years I investigated the subject through a large number and variety of other mediums, and acquired a great body of experience which I have only in a very small part given to the world."

"What do you consider the literature of the subject?"

ject?"." Books that have been published recording the ex-Books that have been published recording the experiences of investigators, with the processes and results of their investigations. For instance, going back four or five years after the commencement of the movement, Dr. Robert Hare's investigations. Ho was a professor in the Pennsylvania University, a member of all the first-class scientific associations in the world, and he investigated the subject with the express purpose of showing the whole thing was a delusion. He came out a believer, and not only a believer, but a medium. Those people who had expressed their great joy and satisfaction that so eminent a scientist as Dr. Hare was to investigate this subject, after he had announced his belief in it, said that he ought to be sent to a lunatic asylum. His book, which is called 'Spiritualism Scientifical.

to investigate this subject, after he had announced his belief in it, said that ho out hit to be sent to a lunate asylum. His book, which is called 'Spiritualism Scientifically Demonstrated,' is a large octavo, containing a full account of his experiments and investigations. It is such books as Dr. Haro's that I call the literature of Spiritualism. Epes Sargent, of Boston, and Judge Edmonds, the latter a member of the Court of Appeals in this State, and considered one of the best lawyers. In the, country, investigated, and found it to he trie, the latter in vory great part, through the mediumship of his own daughter.

"Now it is sometimes said that Spiritualism ought to be scientifically investigated, but it has been scientifically investigated, but it has been scientifically investigated by Dr. Hare, then by the English scientific proputation on the same class of subjects as Darwin's, and William Crookes, than whom there-is no superior in the ranks of science today. The latter, made investigations and discoveries for two years or more under the very best conditions, in his own house and in connection with Processor Cromwell F. Varley, who was the electrician of the Atlantic cable. These men examined the subject exhaustively. They examined the physical phenomena, and when we say physical phenomena, and when we say physical phenomena, and when we say physical phenomena. lantic cable. These men examined the subject exhaustively. They examined the physical phenomena, and when we say physical phenomena in relation to Spiritualism, we mean Spiritualism accompanied by intelligence—not incre phenomena, such as the rapping, which, it has been claimed, can, be counterfeited, by the snapping of the toe-joints in which Mr. Huxley tolls us very recently that he has become an accomplisticd expert. Mr. Crookes included in his investigation the wonderful phenomena of materialization, and proved that the presence of a substantial apparition was actually a reality, as it appeared in his own marrier, Varley and lie using the galvanometer as the means of showing that the medium remained perfectly metholiess.

in an its phases—that it may sometimes become de-basing rather than elevating. I would also say, too, that the moral and spiritual character of mediums should be very carefully scrutinized, and none of them should be patronized, or even visited in any way, un-iess their character and conduct as men and women are actively expansive."

are entirely exemplary. __Mr._Henry_J._Newto Mr. Henry J. Newton, the President of the New York Society of Spiritualists, is one of the most promi-nent; as well as one of the most carnest workers in the cause of Spiritualism. He claims not only to have seen spirits, but to have teen able to take some of their photographs, he being an expert in amateur pholewton, the President of the New

tography.

Mr. Newton says of himself: "I was brought up a oraphy.

Mr. Newton says of himself: "I was brought up a Presbyterian, but afterward became a member of the more liberal organization of Methodism. My attention was first drawn to Spiritualism thirty-seven years ago. I was a plano manufacturer, and I went to Bridgeport to set up a plano. The histrument was shipped by boat, but I went by the cars. I waited there day after day, expecting the arrival of the plano, but it did not come. Some friends of mine who were bolleyers in the spiritrappings, suggested that the 'table' should be got out, and then it was rapped out that a ship was aground. At first we did not know what the communication meant, but on inquiry it was found that the boat on which the plano liad been placed had come to grief in the manner mentioned. "I thought this was very strange, but I was interested, and told my wife the circumstances when I went home. She thought what had been done was wicked and sacrilegious, but I talked about it so much that she finally overcame her scruples, and we sat

went home. She thought what had been done was wicked and sacrilegious, but I talked about it so much that she finally overcame her scruples, and we sat down to a table of our own, placed the tips of our fingers upon it in the manner required, and it began to moved. We could neither of us believe it, and one said to the other. Did you do that? br. I am sure you moved that, but once we were convinced it was done by an outside power we sat down to the table overy night, and after piling, heavy objects upon it, invited our friends in to see how easily it would move it spite of any amount of weight. The result of investigations made both of us strong Spiritualists, and some of the most remarkable manifestations that have ever been given have taken place in our house. The mediumistic powers unfolded and unfolding in our time, are only the swelling of a fud of celestial germ inherent in the human constitution. The Spiritualism of history was simply meteoric fiashes of light, prophetic of this time and the time to coine, when this bud shall become a radiant flower. Then humanity shall not grope in darkness with bandaged eyes and palsied hands, bowing to mystic shrines with superstitious fear and terror, but will walk upright in its redeemed manhood.

"Mediums are mostly found in private families. The

ing to mystic shrines with superstitious tear and terror, but will walk upright in its rodeemed manhood.

"Mediums are mostly found in private families. The public mediums are few compared with those in private life. Mediumship is a fact as well and firmly established as any fact possibly can be, and it is with us because there is need for it. The progress of Spiritualism can no more be stopped by human efforts than the workings of any other law of nature can be rendered inoperative."

Mrs. Newton exclaimed with enthusiasm after her husband had ceased sponking:
"Everything in life looks so different from our standpoint. We consider this world only the primary school. The church people, think that we do away with hell and flery spirits, but if we'do we don't do away with pinilshment. We believe that evil doing is surely followed by suffering of some kind. Miss Jennie B. Hagan, when she spoke to its at Adelphi Hall hat Sunday, said she had visited a hat factory in the Erst, and she found that all the hats before they were sent to market word.

found that all the hats before they were sent to market, went birough a bleaching process, and she thought it was, the same with people, that we all had to go through a bleaching process.

"We don't believe in the forgiveness of sins," continued Mys. Newton. "Whatever of wrong we do in life we must atone for it, we must make amends, although not always in this life. There are many states of purification, and we are in a constant state of progression in the other life. Only, however, according to your own ability do you progress, I long for the day to come when ministers will preach that people cannot live a wicked life and go to heaven. Criminals are taught that they will go straight to Jesus, but it is all wrong. Spirits have come back liere and told the remorse they have suffered for the life they had led here."

"About how many people attend the meetings at gation the wonderful phenomena of materialization, and proved that the presence of a substantial apparition was actually a reality, as it appeared in his own parior, Varioy and hie tising the galvanometer as the means of showing that the medium remained perfectly motionless.

"We have the result of Professor Grookes's investigations in his own book, 'Researches in the Phenome-

na of Sphittualism. Mr. Wallace has published several books upon the same subject. We have also the result of the remarkable investigations and experiences of an English gentleman connected with one of the English gentleman gentleman connected with one of the English gentleman gentleman

MYSTIC STATESMEN.

MYSTIC STATESMEN. 3:

Semtors and Others' Who Believe in Spiritual Lore.

Washington, Feb. 16th.—There are many public men at the national capital who believe in Spiritualism, but there are few of them who can be made to acknowledge it. Men who stand for preferment before the people, and who run for elective offices, regard a Spiritualist as open to severe criticism, and for that reason they cover up as far as possible their religious belief when it runs in that direction. Occasionally a bevy of Senators or Representatives get together at the Capitol, and during a free and easy private conversation they express their views in such a way as to disclose their spiritualistic beliefs, but there is seldom an opportunity given in any other way to ascertain when a man in public life has faith in Spiritualism.

Senator Coke, of Texas, is regarded as one of the most prominent Spiritualists in Washington. The Senator is very large and brusque in physical composition, with a head of heavy hair, and a face covered with a bushy beard, all of which is snowy white. One would not regard him as a Spiritualist, but to his most intimate friends he does not hesitate to say that there is something more than theory in Spiritualism. He believes that there is power possessed, by the spiritualistic ocall into communication with the living the spirits of the dead, and he has attended more than one seance in which he participated. Senator Coke is the uncle of the wife of Count Fugene de Mittklewicz, the famous Russian-American lilpiomat, who secured the Wharton Barker telephone and telegraph franchise in China. Count Mitklewicz is a noted believer in Spiritualism, and claims that he secured the "tip" in regard to the chances for electrical introductions, and that he was able to reach Li Hung Chang, the uncrowned king of China, and secured from that functionary certain concessions, through the operation of the spirits. It is stated that Senator Coke and the Count not introducters, and who is always counseled whenever there is monetary leg

Representative Plumb, of Illinois, who is a banker and financier of signal success, and who is a laways counseled whenever there is monetary legislation pending in Congress, makes no secret of his belief in Spiritualism whenever he is in a cirole of his friends. He believes that the good spirits linger with their friends after mortal dissolution, influencing them for good, and that the contrary is true of bad spirits. Mr. Plumb believes in the direct communication of mortal beings with those in the spirit. He does not attend circles for anuscement, but because he believes he derives benefit from them. Mr. Plumb regards Spiritualism as a religious hellef in rather a doubtful way in this respect. A too close study and an absolute, concenrespect. A too close study and an absolute, concentration of the mind on the subject may lead to mental wanderings, and therefore result in harm. On general psinciples, however, he accepts the belief as a whole. Dr. Baxter, who is one of the most prominent physicians at the national capital, being called into frequent consultation with the most distinguished physicians of the country, is such an ardent believer in the faith that he holds private circles at his residence, and there are among his guests some of the distinguished figures in public life.

More has been written about Senator Leland Stanford, of California, in connection with the spiritualistic belief of public men in Washington, than any other. Senator Stanford says he is not a Spiritualist—at least in the common acceptance of the term—and he does

Senator Stanford says he is not a Spiritualist—at least in the common acceptance of the term—and he does not want to be classed as such; but he gives a very interesting account of how he came to be regarded a Spiritualist and what he really does believe, and I will relate it as coming from one of his best friends.

Five or six years ago the only son actinis well-known millionaire and philanthropist died, away from home and his parents. He was traveling in Europe with his tutor, and there was no parting message, no last farewell to father or mother. This fact so preyed upon the mother's mind that it distressed her friends very greatly. Spiritualistic mediums heard of this and the mother's mind that it distressed her friends very greatly. Spiritualistic mediums heard of this and went to Mrs. Stanford with their, theories. She accepted their doctrine to a limited extent; and believed that with the aid of mediums she could converse with the spirit of her son. When Mrs. Stanford conveyed what she learned and believed to the Senator he attempted to dissuade her from the belief. He did not then have any patience with it. Finally, however, he consented to a trial of the power of the mediums, and when they went to New York they secured the services of the most respectable Spiritualists to be found.

consented to a trial of the power of the mediums, and when they want to New York they secured the services of the most respectable Spiritualists to be found. Scances were given—three or four of them—and communications were held with what was represented as the spirit of the dead son. They were not satisfactory to either the Senator or Mrs. Stanford, but they put the former to thinking.

He would have been willing, he would now, to make almost any sacrifico in order to obtain for either Mrs. Stanford or himself a communication with the spirit of their boy which was satisfactory. The feature that impressed him most during the efforts to secure spiritual communication was the sincerity of the necdums and their evident honesty of purpose. Senator and Mrs. Stanford have for years been pestered by deadbeats, beggars and fortune hunters, and one of the principal objects of those who worked up the medium communication was to get an advertisement. Nevertheless, the Senator believes that they worked in good faith, and their carnestness and the sincerity of all who believe in Spiritualism impressed him greatly. He began to study the theory, hoping to solve it and the began to study the theory, hoping to solve it and to derive benefit in some direction.

The Senator's communication through the spirit means the senator's communication through the spirit means the senator's communication through the spirit the senator is spirit to be senator in the senator in the senator is spirit to be senator in the senator in the senator in the senator is spirit to senator in the senator in the senator is spirit to senator in the senator in the senator is spirit to senator in the senator in the senator is spirit to senator in the senator in the senator is spirit to senator in the senator in the senator is spirit to senator in the senator in the senator is spirit to senator in the senator in the senator is spirit to senator in the senator is spirit to senator in the senator is spirit the senator in the senator in the senator is spirit the senator in the senator in the senator is spirit the senator in the s

The Senator's communication through the spirit mediums was not satisfactory, because he knew that the spirit was not that of his son. It was not the voice, he says, nor the manner of his son. The study he has made has probably put him in the general category of the Spiritualists, however, and his philosophy on the subject is in the direct line of the most popular theoretics.

sunces is an the direct line of the most popular theories.

"I believe that the spirits of the dead inhabit the atmosphere," said the Seintor the other day in discussing Spiritualism. He says that heaven is undoubtedly a spirit condition, and that there has never been any location given it by astronomers or logicians. He is every day influenced by some intangible power which he attributes to spirits about him. The doctrine of some of the denizes of the Orient, that the bad or good spirits of the departed, move the living in their everyday deeds, attracts his attention and solicits his consideration, although he does not believe in the doctrine itself. It is a mystery to him in connection with his belief that the spirits of our friends are all about us. He says the doctrine of the average Protestant, literally construed, as it commonly is, will not stand under the surgeon's knife or at last under the test of the astronomer. The Senator is not a disbeliever in the doctrine of future punishment or reward, but he does not believe they come in just the form or at the time most Protestants do. The lact that he is guided in his actions, given impulses which impel him, by some invisible power, into contact with which, he comes, makes him believe that the significant of the spirits of our friends are not located beyond our immediate reach. He regards the spirits of the dead as indaily, momentarily contact with the living, and he is constrained to believe that this contact must move the living to deeds which they would not have suggested to them under other conditions. Whether these spirits can be commanded by the powers of the medition he does not pretent do doubt the claim, and, there he departs from the prime doctrine of the Spiritualists of the day. ries.
"I believe that the spirits of the dead inhabit the

Professor Elliet Coues and Bishop Newman, the latter who was General Grant's minister, and who was recently promoted to the situation he now occupies, with headquarters at Omaha, are believers. Dr. Sunderland, who is President Cleveland's minister, is also classed as a Spiritualist, and some of his friends, go so far as to say that President Cleveland himself has conversed with Dr. Sanderland of Spiritualism, and is at present studying the principles upon which believers base their religion.

Ex-Senator Spencer, of Alabama, who at one time wielded a powerful influence in legislative circles, and who is now living in the West and pursuing mining, was so firm a Spiritualist that he used to talk it in the cloak-rooms of the Senate, and relate experiences with the spirits through the influence of mediums, until he became a subject of general comment. He believed he possessed the powers of the medium, and that he could from his seat in the Senate converse with the spirits.

spirits.

Had it not been for the fact that he was very sensi-Had it not been for the fact that he was very sensitive to ridicule, President Arthur would have openly acknowledged his faith in Spiritualism. I am told that private scances, conducted by three or four intimate friends and a medium, were more than a few times held at the White House, between the years 1882 and 1881. President Arthur communicated with the spirit of his wife, and said he had great satisfaction in it. Those who learned that he was a Spiritualist and who desired to converse with him on the subject, were unsuccessful, however, in their efforts. He did not want the public to know that he believed in or studied the subject. subject: Dr. Lincoln, who was one of the leading physicians

Dr. Lincoln, who was one of the leading physicians to President Garfield, is a Spiritualist. Those who have talked with him at the private circles say his views are exceedingly interesting, going as they do far below the surface of the ordinary believers, and branching out into the depths of philosophy, which show to good advantage the breadth of his intellect, which takes the highest rank.

AT THE HUB.

Prominent Bostonians Expound the Spiritualistic

Prominent Bostonians Expound the Spiritualistic Faith.

Boston, Fèb. 16th.—Spiritualistic leaders, not only in Boston but all over the country, point with pride to the fact that no less a personage than Rev. Minot J. Savage has thought it worth while to give to Spiritualism his most distinguished and careful consideration. They assert, and so do a multitude of others who are not in any sense allied to the occult movement, that if a man with such a remarkably bright intellect and such broad and liberal common sense believes that Spiritualism and quackery are not synonymous terms,

startling illustration of his power of levitation. Mr. Savage was seated in a large, heavy arm chair in the center of the room, and Slade simply placed his hand on the back of the chair, and with no effort whatever raised the clergyman, chair and all, some distance from the floor.

A slate-writing experience with the same medium was more marvelous still. "I have brought my own slate," said Mr. Savage—which, by the way, was not a double one—and several messages were made to appear on its surface. Finally I said to him: "Why cannot I get writing independently of you?"

"Try it," replied Slade.

"Accordingly," said Mr. Savage, "I took the slate in my own hands, and after placing a small plece of pencil upon it, I held it under the edge of the table. Slade was seated on the other side. His hands were in plain view, and he had no contact with me whatewer. In a few moments I looked at the slate again, and lo! and behold! I had a message."

Another instance was more marvelous still: "I was seated at some distance from a wonderful male medium," said Mr. Savage, "when suddenly I felt my right knee clasped in a firm, strong grip. I looked down, and I saw nothing. The pressure continued, and I thought I would make a little investigation on my, own account. I slawly and genily extended my hand down to the spot, and held it there right where the invisible force was acting. What was the result? I felt a curious sensation, exactly as if fingers were running over the back of my hand, and the phenomenon finally-concluded itself with an unmistakable patting on the back of my wrist. I was not alone with the medium all this time; another gentleman, a friend of mine, was with me, but neither of us could see anything which could give us even the remotest explanation of the wonderful occurrence.

"Such occurrences as these, and many others equal-

ne, but heither of us could see anything which could give us even the remotest explanation of the wonderful occurrence.

"Such occurrences as these, and many others equally as inexplicable," said. Mr. Sayage, "have convinced me that there is something which is emphently worthy of investigation. If there is even a grain of truth in Spiritualism the world ought to know it, and the search should be instituted by the thinking men of the world. A great many persons, many of them with wonderfully bright. Intellects in other respects, think it their duty to, deflounce everything pertaining to spiritualistic phenomena as the basest kind of fraud. Why do they do this? Simply because they have seen only the tricks and the shams, or perhaps they may have witnessed one of the 'exposurea' of Spiritualism, which very often expose nothing or hobody but the person conducting the exposure."

Dr. Solomon Schindler, the famous Jewish rabbl, was exceedingly loth to being extensively quoted on the subject of Spiritualism.

"You see," he said to The Press reporter, "this is a subject of so emigently peculiar a nature that a man

"You see," he said to The Press reporter, "this is a subject of so enihently peculiar a nature that a man cannot give his views on it in an off-hand manner.—It would require a good deal of time and calm and thoughtful consideration on my part before I could express myself with the requisite clearness, for there are so many and so varied phases to the matter that a

are so many and so varied phases to the matter that a cursory statement, would not bring any credit to the man who uttered it."

Dr. Schindler was assured that anything which he might say, even though spoken without preparation, cotfid not fall to be interesting to the readers of The Press. So, after a little more persuasion, he said: "Well, I am afraid that even if I should express my sentiments concerning matters spiritualistic my only-Press. So, after a little more persuasion, he said:
"Well, I am arraid that even if I should express my sentiments concerning matters splitualistic my opinion would be of very little worth, for really I am one of those who are far from being on the outside of the valley of doubt. It is true that many times during my life I have turned my attention to the consideration of splitual phenomena and their probables improbable causes, but my life has been such a busy one in other respects that my spiritual studies, so to speak, have been altogether too brief. It has always been my desire to see the light, if light there is, in the clearest manner possible. To this end my efforts have been directed; but, as I said before, circumstances have been of such a nature that my desires have been only partially gratified. It seems to me that if a man has inade up, his mind to search to the very bottom in quest of the spiritualistic essence, he should apply himself, in the most assiduous mahner. He should read every authority of any nofe on the subject and compare their arguments with the dictates of his own reason and conscience. Besides, he should witness as many of the so-cailed manifestations and materializations as possible. Moreover, he should visit the very best mediums and endeavor, to learn from personal observation and experiments the causes effects and extent of their wonderful powers, if in reality such powers exist. This last braigh of the investigation, would be, as you probably are aware, very expensive. Mediums—that is, the first class one—one high, and I have no doubt that this fact has dampened the arder of many persons who wished to make a thorough examination of the subject. It has had suchem effect of many persons who wished to make a thorough ex-amination of the subject. It has had such an effect upon your humble servant, though, as you may have

inferred from what I have said, my principal reason for not more fully pursuing a spiritualistic investigation has been the lack of sufficient time."

"But, as far as you have investigated, what is your opinion as to the existence or non-existence of spirits and phenomena?" gueried The Press reporter.

"I have witnessed experiments under test conditions," replied Dr. Schindler, "and I cannot deny that some of them were nothing short of marvelous, How they were done I do not know, and therefore I would not attempt to offer any explanation: I will say, however, that they impressed me to such an extent as to urge me to investigate further, which I will assuredly do when my circumstances will permit."

EN W. Smith, a well-known Bostonian, who is a large manufacturer of planos and organs, was seen by The Press reporter. Mr. Smith is not a medium, neither is hea person who hight be styled a "professional" believer, for, although he believes firmly in Spiritualistic circles. Moreover, he is a gentleman who has secured the respect of all who have come in contact with him, and his opinions, though hitherto only privately experiments and in the pressed, have always been listened to with the deepest kind of consideration.

He said, in the course of a lengthened conversation with The Press reporter:

"I do not think that spiritualistic phenomena have happened and will continue to happen. I know it. I am talking to you in this room and at this moment. My belief is the result of no sudden fancy, and I have not been imposed upon by, any fraudujent practices. There is not the slightest doubt in my mind—no, not even, the suspicion of a doubt."

"Over ten years ago," continued he, "my wife whom I dearly loved, breathed her last. Her death had a most depressing effect upon me. She had been as I thought, incurably disconsolate. I longed for the time to come when I could see her again, and I ardently wished, that I might, in this world even, communicate with her if such a thing were possible. A few her had a most depressing effect

Boston, Fêb. 16th.—Spiritualistic leaders, not only in Boston but all over the country, point with pride to the fact that no less a personage than. Rev. Minot J. Sayage has thought it worth while to give to Spiritualism his most distinguished and careful consideration. They assert, and so do a multitude of others who are not in any sense allied to the occuli movement, that if a man with such a remarkably bright intelled and such broad and ilberal common sense believes that Spiritualism and quackery are not synonymous terms, the public at large and the press in general had better reserve their sneers and abuse for something else.

Mr. Savage was interviewed by a Press reporter in his study under his church on West Newton Street.

He said, among other things: "I have three things to say about Spiritualism;" "First—That in my judgment at least haif of that which concerns itself with the work of public and paid mediums is downright frand.

"Second—There is a large amount of what might be called honest self-delusion and misconception. For example, some strange thing occurs, and the person in whose presence "I happens publisherpress it, some other explanation. In his respect I refer not to tricks, but to pyselle experiences." Third—I befieve that there is a large amount of facts that denand for their explanation one of two things—either the presence and agency of invisible in telligences, or such a widening of the range of activity on the part of minds still embanded as our ordinary scientific theories have made no room for."

Mr. Savage referred to a number of marvelous performents he had severed to have been such as a large amount of facts that denand for their explanation one of two thems of the such as a large amount of facts that denand for their explanation one of two thems of the such as a large amount of facts that denand for their explanation one of two thems of the such as a large amount of facts that denand for their explanation one of two thems of the presently level the marker of the presently level the and materializations. I soon saw enough to convince me—and I ani not, as a general rule, easily convinced—of the undoubted truth that is contained in Modern Spiritualism. I have given the matter a great deal of time and careful altention, and have spent not a little money in my investigations. Whatever doubt I might have had on the subject has been long since removed by nothing more than a complete personal examination. The number of believers in Spiritualism is investigation of the country. creasing every day and in every part of the country. Men of means and men of brains are revolving these questions in their minds and are fast becoming converts, though some of them do not care to admit it. For my part I am convinced that Spiritualism will be the coming belief in the not very far distant future."

IN THE QUAKER CITY. Most of the Spiritualists Have Renched Three Score Years.

Most of the Spiritualists Have Reached Three Score Years.

Philadelphia, Feb. 16th.—One of the strongest believers in Spiritualism in this city is Mrs. Carrie B. Kilgore, whom The Press correspondent found yesterday afterneon at her office on Walnut street engaged with her professional duties. This lady is well known here for the prominent part she has taken in Women's Suffrage, and for her nobje battle, lasting some sixteen years, for the right of admission as an attorney in the courts of this State. She was the second woman who qualified for that profession, but by the time our judges were willing to admit her there were eighty-five female practitioners in this country.

To speak of Spiritualism in Philadelphia without mentioning Mr. Damon Y. Kilgore, her late husband, would be, to use an old expression, like the play of Hamlet with Hamlet left out. Mr. Kilgore in 1850 joined the Naw England Conference of the Methodist Episcopal Church. Four years later he organized and was elected Superintendent of the Public Schools of the village of Madison, Wis. He was identified with the educational interests of that State until March, 1860, when he resigned from the position to become principal of the Evansville Seminary.

For many years, and until the time of his death, which occurred some months ago, he was one of the leading lawyers, practicing jointly with his wife.

Mrs. Kilgore, who now occupies the same office, spoke carnestly of his and her belief in what she called "the grand, truth of Spiritualism," and gave many proofs to justify it. She said that while Mr. Kilgore was in Madison one of his pupils, a boy of some eight years, went into a trance, and pletured most graphleally to Mr. Kilgore the death-bed scene of his mother. This young medium told exactly who attended the funneral, and several other particulars that could not

ically to Mr. Kilgore the death-bed-scene of his mother. This young medium told exactly who attended the funeral, and several other particulars that could not possibly have been known to him by any human methods. He went back to the scenes of Mr. Kilgore's childhood, and correctly related events which then occurred. At another time a pupil named Gilbert was the medium through whom appeared the spirit of Henry Clay, which made astounding revelations regarding a body of men who were known as the Knights of the Golden Circle. The assassination of President Abraham Lincoln and four Governors had been planned by these ment.

of the Golden Circlo. The assassination of President Abraham Lincoln and four Governors had been planned by these men."

Mr. Kilgore was urged by the spirit-visitor to go to Washington and lay before the President all the facts that had been presented.

Mr. Kilgore, who had implicit faith in these manifestations; went as suggested. As it was at that time extremely difficult to obtain an audience at the White House, he sent into Mr. Lincoln a card, with this suggestive wording:

"D. Y. Kilgore, wishing neither office nor favor, desires to speak a few moments with the President."

For an answer he received from Mr. Lincoln's son "Tadi" a card with the message, "My father says write your name on this card." The bold, open handwriting of Mr. Kilgore proved the "open sesame." They talked togetner for an hour, and by prompt, action the well-laid plans were frustrated and the four valuable lives sayed. Governor Curtin, so says Mrs. Kilgore, acknowledges that he owes his life to that infleence which had been brought to bear upon the dead lawyer. Mr. Kilgore was a student and investigated the considered "too sacred a trint for fraud." His wife learned with him, and believed with him, too. She is not satisfied that disembalied spirits have anything to do with the cabinot manifestations of professed mediums, nor with some of the physical phenomena of. Spiritualism. Neither has she much falth in the oreeds based upon the spiritualistic stories of the Christian Bible, yet she does believe that hiose stories of spirit-visitations may be true. Her faith depends upon the fact that in, the economy of nature, there is constant change, but no loss.

Mr. W. H. Jones is the successful where of the large

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The Spiritual Mostrum.

Discourse by Mrs. Nellie J. T. Brigham, ...

Dollvered before the First Society of Spiritual lats, New York, Bunday Morning, Dec. 30, 1888.

(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 triune infinity of power, wisdom and love, how would

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 hou hast, and give to the poor." Are rich men de barred 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 liuman conception of God being (as it seems to the writer an eternal and all-pervading triune infinity of power, wisdom and love; then out of that rows the question: how do advanced spirits formulate the conception of, the personality of

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 sbe 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 infinty 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 is there a beginning or is there an

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 your being? A something that makes your eyes aim with tears perhaps, that quickens the beating of your heart, and bears you away from the earth into the bining three elements? Take, for instance, light and harmony of heaven? . It is the soul of the music; but a man cannot understand it Vedas-Brahma, Vishnu and Siva. When we who has no ear for music. So, if you look at the most perfect picture in the world do you creator, then comes the preserver, and then the 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 per- the preservative principle, and then the deception; 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 have 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 gates, and these were for the foot passengers. ashamed and had hidden from him. Hidden from God! Imagine such a thing possible! And that he called for them-called in a loud voice, just as some eafthly 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 bellef. We read in a cortain place that there was a war and a terrible time of stormy con-

of his little children because they had toys of

front 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 you, advanced spirits, formulate your conception of longer than it naturally would have lasted; the personality of God? 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

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 moun tains where they had been given with such strange and majestic accompaniments, he look ed 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." Ho judged the Master by himself—just as you might look through a pane of glass and not have a clear vision of the beauti ful world outside. There is dust on the win dow; 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 cane 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 as 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 bright ness 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 comthe idea of certain pagans, of the trinity of the ask what they mean we are told the first is the destroyer; and these three are one. It is the demonian trinity. Friends, look at Nature today. Do we not find the creative principle, structive principle, and that these are onethese 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.

"Verlly 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

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 flerce 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, (swift 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 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

there was a victory gained by one side, that and have his burden removed, yelemay underhe drove out the inhabitants of one part of the stand that any human being cannot pass country, but that he could not drive out those through the gate of honyon without first removof another part because they had charlots of ing its burdent it must kneel to pass through; tions, centering at one person, at one individual riches for themselves, we behold that which that will not let it bend or kneel will keep it mines whether its memory or shadow in the 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 Why is it depressing? Do you think that that command referred to you? Is it a letter scaled 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 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 vill 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." The 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 hat one way, "Thou shalt not." There is no Thou shalt," and that is the difference beween 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 bature 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. 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-of 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 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 agross 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

But, friends, how hard it is to acquire riches here on earth without corroding our souls with habits of greed, without soiling our natures 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 posses sions; 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 who increased the talent given thom. From the north, south, east and west the rays of Interest may soom to come from all direc-Iron. As though God could drive out the in- it must have a certain kind of humility to pass ity; and yet when they come to the spirit-world habitants of the mountains and not those of through. But taking away the burden, taking if their riches have been amassed at the exthe valley; that he could not drive out a few away that which bends it as it walks, it can pense of virtue, peace and helpfulness to others, pass through the eye of the needle into the city. when they look around for their treasures they So when the spirit, the soul, in life loves the will find them not. Why, friends, every power of intellect, of earthly possessions, is transferaprevents its outrance into the city. The pride blo. The use that you make of a thing deter-

other world brings gold or dross. 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 n 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 ife and use them rightly, and you will find them all plossoming for you when you reach the better land; that your mansions in the skies liave been builded 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 phiosophy and a religion; it lias 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 vell 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 a secluded fireside 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 ta ble, 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 You would find many men who were rich here served as means of communication, there were whose efforts were not what they could make | the many and varied movements, that revealed out of their fellowmen, but what they could do | character or occupation. Observer remembers for their fellowmen. Do you not remember 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 pired in the night. Some said, it is a warning, 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 horrifled 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 wait ing for mankind to adapt it to its needs.

For this reason we will give the following ac count 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, will you find? Why, the fruit of the deeds 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 mafters made an atmosphere of friendliness, which served perhaps in place of the quieting song at the opening of a seance. 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 for 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

After some quieting, assuring words we said. Don't 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. "F believe just as Rov. Dr. Thomas, of Chicago, does, the great Methodist divine. He is my flict; when a part of God's people fought against a rich man to enter into the kingdom of God." Those in the spirit world who are counted lieves we all have guardian angels about us, much broader. I can now feel a religious feet a nother portion of God's children; and that When we tell you that the camel must kneel the richest and most powerful in the land are and he preaches it from his pulpit, and The vor that Thave felt before, and can understand

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

Woll, my father was very ill, and he sent for ng to go and see him, "Ho lived a long journey from my home in Chleago. 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 à promisé: 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 n't speak of dying; perhaps you can 'yet be well, and live a long

'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 should soon pass to the spiritworld, 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.' 1 don't 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 semed-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 transyour 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 doorbell 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 n't 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 ghostful.

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 concussions, were heard on the bedstead, and Mrs. R: was being lifted underneath the bed-clothes, two feet from the mattrass. Then the mattrass, 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 spiritforms 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 mo. My ideas of the future have already changed. minister, and I belong to his church. He be- Life seems more beautiful; and my horizon so

from whonce it comes, I can onter into the work that I loyed-the relief of my fellowmen from suffering with more carnestness, I feel so grateful to all who helped me to understand this beautiful truth—the presence of our dear To the Editor of the Banner of Light; ones who have passed to another life and their The Gaulois, of Paris, 4th December 110 Caulois, 6th Decemb power to cheer and ald us." --

This marrative is as clear a presentation of this modern manifestation as we can give. It has two striking facts—the appearance of the spirit to a friend immediately on its passing from the earthly body. In one case only four minutes was the recognized time, but probably the spirit had really emancipated itself from its worn-out clothing, the natural body, a longer time than seemed to those who watched the body as it lay in apparent slumber. In the other case, the time could not have been many. hours. These well-authenticated facts take away from the terror of death that last dreada long awakening. The last sleep is indeed sleep from which the consciousness arouses itself into immediate activity, and, with love ever on the alert, makes its first effort to southe and comfort those left on earth.

Another interesting fact is that the sounds and movements preceded the mental phenomena as if to prepare the way for the full realization of them, as in the first days of the manifestations we heard only of the despised raps, or as they were often called, the Rochester Knockings. It has seemed of late years as if many of the Spiritualists were inclined to think lightly of this occult force that introduced us to such a grand reality, and to rank the raps as among inferior manifestations. They were indeed as the alphabet to the child, but they were also as important in the construction of that angelic speech. It may be that we shall yet have to call for that demonstration of force to bear. witness for us.

Let us ever be on the alert for the new, but also let us cherish a spirit of thankfulness for the past; and above all may we remember that no law is ever abrogated; that all force is eternal, and whatever manifestations are given to the world they are given in such manner as suits the conditions and needs of human affections and human aspirations. OBSERVER.

Cleveland (O.) Notes.

To the Editor of the Banner of Light: The great theological conflict now raging all over Christendom is assuming unusual interest in Cleveland this winter, and Spiritualism, notwithstanding its reported "downfall and funeral" by the New York papers, is proving to be

al by the New York papers, is proving to be very lively.

The Cleveland Ministers who resolved a short time ago to boycott "Robert Ellsmere" and thus helped to advertise the book, are taking unusual pains to preach down Spiritualists, if not Spiritualism, and one of them, the Rev. Dr. A. E. Woods, preached last Sunday week the third of a course of six sermons on heterodox themes; the subject heing "Spiritualism and third of a course of six sermons on heterodox themes; the subject being "Spiritualism and its Results," taking for his text, "By their fruits ye shall know them." The Leader of the next day contained a lengthy report of the sermon, and it attracted general attention and excited much comment as to what the Spiritualists of Cleveland would do about it.

Spiritualism is to the ministers of this city what a red rag is to a bull, and our successful meetings this winter have stirred the ire of the clergy to a remarkable degree. Although they

meetings this winter have stirred the ire of the clergy to a remarkable degree. Although they are continually filching our philosophy and quietly substituting it for their dying dogmas, they feel it their duty to hit it a whack every now and then. But this last blow from Dr. Woods was, in puglistic parlance, neatly "countered", by J. Frank Baxter, our present speaker.

Score One for the Medium Schoolmaster.—Mr. B. took the same subject lest Sunday hefore a

B. took the same subject last Sunday before a very large audience, and after correcting several mistakes of the clerical doctor and showing up some of the good results of Spiritualism, wound up with some damaging statements of wound up with some damaging statements of his personal experience, showing the bad results of church dogmas, and hurled scathing invectives against the doctrine of "vicarious atonoment." The reply of Mr. Baxter was fully reported in the Cleveland Leader, and has been such a current topic of conversation the past week that we are assured of large audiences the rest of Mr. B.'s engagement.

The Cleveland Press, becoming aware of the general interest of its readers, are catering to it, giving much space to the discussion of these theological subjects. The Plain Dealer

general interest of its readers, are catering to it, giving much space to the discussion of these theological subjects. The Plain Dealer especially seeming to glory in the great conflict, has lately interviewed the clergy of the different denominations as to their views on the following questions: "What are your ideas of heaven and hell?" "Why are you a Baptist? Methodist? Episcopalian? Catholic? Lutheran?" etc. "Does the theory of Evolution collide with the doctrine of the creation of man?" "Do modern scientific truths conflict with the inspiration of the Bible?" These weekly symposiums are published usually on Monday, and if space permitted I would like to give you some of the answers. They are amusing illustrations of theological word-juggling; out of nine evangelical opinions on the first question, only one (the Presbyterian) believed in a literal heaven and brimstone hell; all the rest spoke of them as "Agurative," "spiritual states," mental conditions," "you know"! (quite a change since I went to church.)

I must not forget to state that the Plain went to church.)

went to church.)
I must not forget to state that the Plain Dealer did not omit the Spiritualist from the list, but called on your humble correspondent for answers to all of the questions stated—acknowledging that Spiritualism has been and is to be an important factor in the remodeling of religious opinions. Truly, the world moves. The Cleveland Secular Union has left Memorial Hall and now holds its Sunday meetings in the evening at City Hall (room 29). Secretary Merrill is an active worker. He has succeeded in exacting a promise from the Rev. Dr. Bates, Rector of St. Paul's Episoopal Church, to debate with the well-known Materialist, B. F. Underwood—notice of which will be given hereafter. hereafter.

Anti-Vaccination.—The Good Samaritan Re-

Anti-Vaccination.—The Good Samaritan Relief Society stirred up a hornet's nest, by passing a resolution at its last meeting protesting against the compulsory vaccination now being enforced in our public schools.

A Change of Name.—Secretary N. B. Dixon informs me that the society which now meets in Good Templars' Hall, 485 Pearl' street, has changed its name to "The First Spiritual Advanced Thought Organization of Cleveland," and in view of the increasing interest and attendance, a committee has been appointed to secure a better hall.

The U. S. Signal Service.—On Sunday, Feb. 10th, at the request of Conductor Gaylord, I was invited to give an object-lesson to the Lyceum children and chose "The Weather Signal Flags," explaining the working of the depart-

ceum children and chose "The Weather Signal Flags," explaining the working of the department at Washington, and how to read the weather indications, as announced daily by the flags holsted at the different stations throughout the country.

Passed to Spirit-Life.—Mrs. Eunice Marcey from her late home in Wellington, O., aged sixty-eight years. She, like her husband, who preceded her some eighteen months to spirit-life, maintained a firm stand on Spiritualism, though formerly quite prominent in the Presbyterian Church. She had resided in W. overfifty years, and was highly esteemed and resispected by all.

Attention, Lyceums I—For the benefit and improvement of the Lyceum work, your attention is called to the standing notice in this paper for a report from werey Lyceum in the

per for a report from every. Lyceum in the country. Please attend to this matter, and send in name and address of every Secretary, at least, that they may be corresponded with.

Fraternally yours, Thos. Lies.

Time is indeed, the theatre and seat of illusion; nothing is so ductile and elastic. The mind stretches an hour to a century, and dwarfs by age to an hour.

VICTORIEN BARDOU'S ACKNOWLEDG MENT.

, no henny pacholy.

Victorien Sardou, addressed to Mr. Yveling Rambaud, author of "Psychical Force":

"My Dear Rambaud—I have been observing for forty years, with interest, the phenomena which interest, the phenomena which interest, the phenomena which interest, the phenomena which interest the page of transforming in youth were the laughing stock of saturts. When I endeavored to bring before them some facts which had been the means of transforming my skeptiosm, what reception, what mirth! I hear still the laugh of an old doctor friend of mine, to whom I was telling of a certain woman having been put in a cataleptic state by magnetic passes. A gun was suddenly fired close to her neck without getting her to move in the least! 'Bah!' exclaimed the old man, 'women are so unrelixclaimed the old man, women are so unrel

It has now come to pass that the heretofore rejected facts are accepted, affirmed by the same parties who treated them as jugglery. Scarcely a day clapses but some young savant comes to me to reveal some new discovery—which was familiar to me before his birth. It notice no change, except in name; it is no more magnetism—it sounds too hard to the ears of those who ridiculed it so much!—it is hypnot-

magnetism—it sounds too hard to the ears of those who ridiculed it so much!—it is hypnotism, suggestion; more graceful and better designations. In adopting these, it becomes understood that magnetism was really nothing else but a deception, now deservedly cast aside, and that official science doubly deserves our thankfulness. It has liberated us, and has enriched us in exchange with a scientific truth—hypnotism—which beside is exactly the same thing.

As an illustration from afar: I was one day tolling an able surgeon of the fact, well-known today, of the biological effect on certain subjects, producing insensibility by looking at a small mirror, or any brilliant object. That revelation was received with an exhilarant burst of laughter and witty mockery at my magical mirror. After a few years the very same man came, at my invitation, to breakfast with me, and excused himself for being late at hand. He alleged: 'Having had to draw the tooth of a very nervous young girl, I resorted to a new and very interesting discovery: With the help of a small metallic mirror I was enabled to put her in a deep sleep and extract the tooth without her knowledge.' I at once rejoined: 'Pardon me, but I was the first to tell you of that fact which you scoffed so much!' Put about at that direct thrust, my man, lowever, soon regained himself and replied: 'Well, you spoke to me of 'magic,' but this is hypnotism!'

ism! Official science throughout has thus treated

official science throughout has thus treated our poor, misconceived truths: after scorning them it has appropriated them; but it has becomingly aftered the labels.

At last, whatdyer, be their name, they are within. And as our savants have ended by finding out at the Salpetrière (Hospital) that which every one in Paris could see at the time of Louis XV. at the cemetery Saint-Médard, there is cause to hope that they will some day deign to inquire about that Spiritism which they think they have huried under their discence will subsequently give it another name, so as to claim its discovery—after every one has found it out.

Only it will take a long time. Spiritism, beside this opponent, has other enemies to fight. It has been obliged to wrestle against charlatans, of the Robert Houdin stripe, and against the semi-charlatans, who, although gifted with true mediumistic faculties, know not to rest satisfied with them, and through vanity and interest supplement, the inefficiency of their nower by false practices.

and interest supplement the inofficiency of their power by false practices. And it has above all to vanquish two great obstacles: the indifference of a generation oc-cupied with its pleasures and its material intercupied with its pleasures and its material interests, and this sundering of character, becoming each day more manifest in a country where no one has any more the courage of his opinion, but is preceded with that of his neighbor, and who would not dare adopt one until it be well proved to be that of every one.

In everything, art, literature, politics, science, etc., that which is the most dreaded is to be considered a simple one, who believes in something, or as an enthusiast, who cannot know, as he admires!

thing, or as an enthusiast, who cannot allow as he admires!

Whoever is the most sincerely impressed by a fine thought, a fine work, a beautiful action, if he perceives a skeptic smiling, will at once thaten to condemn that which he was about to applicate to establish the fact that he is not more than others a 'gobeur,' a simpleton, and that he is an efficient judge, as nothing will sathe is an efficient judge, as nothing will say

more than others a 'gobeur,' a simpleton, and that he is an efficient judge, as nothing will satisfy him.

How could such people, caring so much about the opinion of others, even if convinced of the reality of spirit-manifestations by the most decisive proofs—how could they dare acknowledge it in public, confess their faith in this enlightened century, after Voltaire? Oh! Prudhomme, brave your indignation, and the terrible apostrophe (remark) rung in my ears for ever solong: 'So then, sir, you do admit the supernatural?'

No, Prudhomme, no! I do not admit the supernatural—a fact is produced by a law of nature. It is thus natural! And to deny it a priori, without examination, under the pretext that the producing law doest not exist, that it is unknown, to contest the reality of the fact because it does not enter in the order of established facts and known laws, is the error of a badly balanced mind which imagines itself acquainted with all the laws of nature. If any savant entertains that pretension, he is at best but a puny man.

I promise him some surprises, when he will' but a puny man.

I promise him some surprises, when he will be obliged to make a serious examination of facts. Then will be my time. V. SARDOU."

Brussels, 17th January, 1889.

MRS: HABRISON'S PREMONITION.-Mr. Russell Harrison, son of, the President elect, is reported to have told the following to a personal friend with whom he engaged in conversation while in Chicago recently: "Mother has always had an idea, as long as I can remember, that father would some day be President of the United States. When he was defeated for reelection to the Senate she cheered him up, and told him his chances for getting the Presidential nomination were better out of the Senate than in it, and mother had an idea, too, that father would be nominated here by this convention. Father was never sanguine, but mother stuck to it. When at last the nomination was made I don't think mother was surprised a bit, and she told father he need it concern himself about the election at all, as he would go to the White House just as sure as he lived. Mother didn't pretend to know anything about politics, but she would n't give up her idea that father would be President some day." ported to have told the following to a personal

Late February Magazines.

VICK'S ILLUSTRATED. - With the approach of spring this monthly brings much needed information as to what seeds to select, where to get them and how to successfully grow them. Many new novelties are described. The frontispiece is a richly colored lithograph of Papaver Orlentate, and two fine engravings illustrate an article on the Chinese Wistaria. Rochester, N. Y .: James Vick.

Hontioultural, Ant Journal. - "An Hour Among the Orchids" and "Hardy Shrubs" are among the contents. Two superb representations of grapes and one of Viburnum Plicatum (Japanese snowball), are the illustrations. Rochester, N. Y.: Steeher Lith-

ograph Co. 😘 Liann.-A new monthly, "devoted to a rational philosophy of metaphysical or spiritual principles."
Among the contents of its January number is "The
Ijspired Physician," a selection from "The Healing
of the Nations," a book written through the mediumship of Charles Linton, and published in 1885, with an
introduction by Gov. Tallmadge, and "They Deby their Denials," un exhibit of some of the inconsistencies of those who deny the existence of matter. By Wm. A. Baldwin, New York: Equity Pub. Co., 9 W.14th Street.

A New Book.

ATODIES IN THE OUTLYING FIRLDS OF PRYCHIC 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 spir-The Gaulots, of Parls, 4th December last, has itial nature of man in its connection with his physical published the following interesting letter of existence and independent thereof. Those who have Victorien Sardou, addressed to Mr. Xveling read these articles will at least partially understand

> Bensitive; Unconscious Sensitiveness; Prayer, in the Light of Sensitiveness and Thought Transference: Immortality-What the Future Life Must be, Grant ing the Preceding Facts and Conclusions; Mind-Cure, Ohristian Science, Metaphysics-their Psychic and Physical Relations.

> I hope to publish the work the coming spring, but desire to scoure 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 hook will please send their names and addresses to me. They can send the money with their order, or when the work is announced, as suits their convenience. The book will contain 250 pages, be printed on ane 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 Hudbon Tuttle.
>
> Bertin Heights, Ohio.

Spiritualist Meetings.

A F.BANY, N. Y.—First Spiritual Society meets in Van Vecliten Hall, 119 State street (first floor), every Sunday at 0½ A. M. and § P. M. Admission free. The Ladles Ald meets ame place overy Friday at § P. M.; supper served at § P. M. D. Chism, jr., Secretary.

. D. Culsm., fr., secretary.

CHIOAGO, ILL.—The Spiritualist Mediums' Society
neets in Avenue Hall, 159 22d street, every Sunday, at 24
.M. Investigators are cordially invited. E. Jones, Pres.

by the College of Spiritual Philosophy, P. A. Shumons, President, Dr. Dean Clarke, regular speaker.

EAST PORTLAND, ORE—Meetings are held by the Spiritualist Society at Incknian Block Hall, corner the Spiritualist Society at Incknian Block. Miss Welda Buck.

Garrects, cach Sunday at 3 o'clock. Miss Welda Buck.

MONTREAL, CANADA .- Meetings are held at the all of the A. I. H.. 2369 Catherine street. R. H. Kneeshaw

peaker.

NEWARK, N.J.—Meetings will be held every Sunitaly evening at No. 139. Congress street, commending at 7
clock. Mrs. H. C. Dorn, Secretary.

PEORIA, ILL.—At Union Hall, 439 Main street. Sericles each Sanday evening by Mrs. M. T. Allen, inspirational
rance speaker. Seats free. To commence promptly at 7½. ranco speaker. Seats free. To commence promptly at 7½.

ST. AUGUSTINE, FLA.—The First Spiritualistic society holds meetings on Sunday at 3½ and 7½ 2. M., at Wit-

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 field in Music Hall. F. P. Baker, Conductor.

WORCESTER, MASS.—Meetings held every Sun lay (except in July, August and September) lit 2 and 7 P. M in Continental Hall, corner Main and Foster street.. WATERTOWN, N. X.—Sunday meetings are regularly held by the First Progressive Spiritual Society. Katie N. Mattison, Secretary, No. 8 Pearl street.

RECEIVED FROM ENGLAND.

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Is Theorney to be Set Up Again?

The committee on Education and Labor in the United States Senate has been giving hear ings 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 We have before us a printsunday Kest Bill. ed copy of the hearing of January 17th, prefixed with the text of the bill. There appeared before the committee any number of 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 commentary 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- a season.

porter, had already been oftalued for the petltion, and the soliciting was notively going on He added that the leaders in the work were as sured that the Committee on Education and Labor, to which the potition was referred, The same Methodist clergyman stated further that there was no opposition of any account, he added, the workingmon 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 Tem-

perance 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 ont 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, Sunday rest measure are working with increasing activity to counteract the effect of the paper. work done by the Sabbath Unionists. The Clacago Law Times devotes 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 dust 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-righteouschairman 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 empire, and during the period 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 su-

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 Irad 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 most extraordinary times, with money galore, says the Boston Globe, with commerce coursing through every sea, with traders jubilant and capitalists hurrahing 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 sanctum, 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 renders 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

No Established Pathology!

In view of the repeated and desperate efforts of the "regular" physicians of Massachusotts to control legislation so as to prolibit the practice of "medicine, surgery or midwifery" with would report in favor of such a bill as was in the State by anybody but their own favored asked for. And he, a Methodist minister, cor- selves, a daily contemporary frankly and foar dially acknowledged the endorsement of the lessly declares that "an established pathology movement by Cardinal Gibbons, who may fairly. is as objectionable as an established religion? be taken as representing the Roman Catholic That is probledly the right way to put it. Mo Churchin America, quoting from his delter to mopoly, in whatever form it may appear, is to the General Secretary with strong approbation. De objected to by all who are in favor of per sonal liberty. Massachusetts once had the undemocratic restrictive laws which it is now and that was and was likely to be from liquor proposed to reunact, but the Legislature swept organizations and "Leagues of Freedom." But, every one of them off the statute-book in 1859 They ought not to be revived in these enlight ened 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 cures 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 and retrace its steps to the broad ground on the people to patronize only "regular" schools which it had begun to do such effective work of medicine, whether they believe in them or for hutilanity. In California, from which we have reported as above, the opponents of the attend a certain church; to smoke a certain brand of tobacco, or to read a particular news-

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. Corn 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 ness of the movers of a measure of which the 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.

> ET 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 trauces. Though it is stated that "neither the father nor the mother is or ever has been a Spiritualist, both saying that they cannot ac cept 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 deceised persons whose names are signed to them, when in earth 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 hoing unconcolous of 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

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 we 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.

Bo 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.

Do 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 Pencillingš," by J. J. Morse, are deferred till next

MRS. ADA FOYE—as will be seen by the an nouncement of the Phenomena Society, fifth page—will:hold a public test scance (ballot) at the hall 1031 Washington street, Boston, or Thursday evening, Feb. 28th.

ED "Observer" contributes to this issue of the BANNER of LIGHT an article in the phonomenal vein, which is of timely value and marked significance,

"Ateligious Transpa." To the lighter of the Hannet of Light:

. The Boston Journal of Feb. 20th publishes his editorial entitled "Churches and Strangers," referring to the recent notion of the sexton of n New York fueltionable cliurely in ejecting a strange lady from that edifice because she dill not own as pew therein. It would seem that The Journal athor applopizes for the discourte-ous sexton, for although it concedes that po-doubt the doings of that worthy in the case mentioned were unsanctioned by the members. of the church, it (your confemporary) goes on

of the church, it (your contemporary) goes on to spy:

"As a rule; we are inclined to think thin the averige powholder is as courteous and hospitable as duty requires. There are, at course, exceptions. There were discourteous powholders, and periabs bringitous sextons, as long ago as the days of the Apostic dames, and he directed one of the admentions of his Epistic aghinst them. 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 tramps, who regularly steal their preaching and their music, 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 rights 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 enjoyment. Ninety-line per cent. of the complaints which are made of the absence of church lospitality come 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 girnly led him out of the church, led could not be greatly blamed. As a rule, however, they get much better treatment than they deserve. As for the genularity for a pew, the church doors open gladly to them, as to inhospitable treatment are rare,

That is to say, that the individual in this city for instance, who desires to receive spiritua exaltation from the very highest, and best in exaltation from the very lighest, 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
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. Hale, 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 liabit
of thought and the drift of religious instruction of them all, and so he attends the service
of each in a reverential and studious mood.
But, according to The Journal, he is a "tramp"
and has no husiness in any one of these houses

and has no fusiness in any one of these houses of God. He is not to be treated with consider of God. He is not to be treated with consideration or respect by the regular attendants of the church he happens to enter, and if the sexton sees fit to turn him away with harshin-vective, the latter functionary is to be convinced for his act. Does this accord with the teaching of the lowly Nazarene, whom the churches profess to follow, and whose example they claim to emulate? Did he not give consideration to the lowly and sad—even to the despised and forsaken? To those who had no large pay rolls, and who would have been unable to pay rolls, and who would have been unable to give a large sum for the privilege of a seat in any sanctuary, the Nazarene gave freely of his light, his truth, and his word. It seems as if *The Journal* would reverse this.

course, and deny the consolations and instruc-tions of the churches to those who desire to understand and compare the various teachings of the day. Would it not have been better for that paper to have recommended the attitude of the great preacher—Beecher—on this same ques-tion, who had it understood charly 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 nower it held a few centuries ago. Citing what the Church claimed to be its Gospel of Salvation, he said: "Spiritualists have a more beauiful gospel than that: 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.". Af 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 Ban-NER 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 3d 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.

ET L. V. Pinney writes to the Hartford Daily Times a lengthy and outspoken letter vs. "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 unitedly for their rights so that time "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 Georgiana Davenport Fuller, which we shall print next week, informs us that success in following the labors of Dr. Fuller in his South ern 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 or

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

The Petitions in remonstrance against the pronosed medical bill in Massachusetts continue to come in in great numbers, and are extensively signed. Those who have taken the trouble to circulate the slips 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 it Pythian Hall on Sunday last to good acceptance. The Daily Eagle of the 25th speaks well of his discourses.

ALL SORTS OF PARAGRAPHS.

I do not care to honst of what I've done—
Rill, I have hald a world of brave men low
And placed men up as high, as men can go,
Until they go to God, beyond the sum.
And I have for the sons of men worlds wond
The souls of many, women little with Ayes,
Changed maps and plans wise men bave madeand oht
The countless owns at hourts through which I

The countless cores of hearts through which Land

Thon wondrous filing! implacable as late!

As Time releatiess, and as Death serend!

Not thine the laurel, and the mountui rue!

But ours—that hattered down Troy's reyal gate—
That held Antonius slave to Egypt's queun,

When o'er the world the Roman cagles flew! -John Ernost McCann, in New York Sun.

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

Why don't the Legislature make the law against buildars more severe 7 It is nigh time to squelen these free-hooters 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."

Young Doctor—"But isn't my patient dangerously 1112!" He is. I told you three months ago you could only

"Holong life; lice can't be cured!"
"My! my. Ohl, my."
"Goodness me!, The idea of a doctor hillowing himsell to worry that way over one case!"

"Alt! but he's my only case. When he dies I'll starre."—International Journal of Surgery for Feb-

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

THE RUTH OF RULING—Rulers are not by any means the happlest 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 assegat, the Sultan Asiz was murdered in his palace, the Caar, Alexander was blown to atoms by dynamite, Garfieldwas the victim of a fanatic's bullet, Ludwig of Bavaria went mad and drowned himself, Grant died a painful death, so, too, died Frederick the Emperor, and Rudolf committed suicide and was burled with all holy rites and regal honors.—Lowell (Mass.) Citteen.

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

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 re-moval 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 22d whether you want constitutional prohibition in this State. If the people say "yes," no Legislature will have power to restore the heaven-given right to make and sell elder.—Globe.

Socialists in France, are not allowed to hold meet-

A Russian physician named Portugatoff 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 draps of wafer, and injecting five drops of the solution every twenty-four hours.—Ex.

The great libel 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 victo-

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 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 church fair; "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 fist on the table, shouting: "Where is the religiosity of the anthropoid quadrumana?". 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, remarks

tertains 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 admoush them, but to be seen always doing that of which you would admonish them.—Plato, B. C. 427. . 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 Sunday guite 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 calleo gowns, and the men and children are also decently clothed. Many Indians farm land on shares, and are quite successful; they live 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, 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 agricul-tural case, "there were thirty-six logs in that lot— thirty-six. I want you to remember that number— thirty-six logs; 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 learn at Sunday-school, Richard?" Richard: "No, sif; not everything." The minister: "My little boy does." Richard: "Yes, sir; I suppose your little boy has to."

THE SORT 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 andw. What are you going to do?"
"I haven't quite made up my mind," said the discharged one, "but white I deliberate I will write a few books for boys."—Broaklyn Eagle.

A New York doctor advertises that it is only neces sary for his patients to all out a circular containing over two hundred questions. This agems simple

anough. 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, saysi." 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 restrain an inpulse to commit murder should not be permitted to run at large. He might forget to put it on some morning. He should wear a straight lacket.—Norristown Herald.

some morning. He-Norristown Herald: A full-blooded Indian is teaching a public school in Readmond, Emmet County, Mich., and is doing excel-lent 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 pair 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 inliabitant 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.—Ex.

[Lightor Lat Views of the Hoston Links Choire.] Allopaililet and Rommopathiet.

The real reason why cortain "regular" Massachusetts physicians are coaxing the Legislature to take away every citizen's right freely to choose his own medical adviser, is that those physicians want a monopoly of the business of healing the sole in this state. But the pretext which they offer for the public to swallow is that the monopoly is necessary for the protection of the public.

tion of the public.

Let us see whether this claim is sincere. The bill is in the interest and is supported by a coalition of homopathists and alopathists. These two schools have momentarily forgotten their bitter enmity and joined hands to secure the passage of this law. Each would like to keep the other out, but heither feels strong enough to dispense with the other's aid. Let it not be imagined, however, that allopathic physicians have any confidence in each other. They will not even meet each other and act together at the bedsides of the dying. "Homoopathy is the worst form of quackery, is a common remark of allopathic compliments to the homoopathists, taken from an address to allopathic opathists, taken from an address to allopathic doctors by Dr. O. D. Todd, as reported by the

opathists, taken from an address to adopt the doctors by, Dr. O. B. Todd, as reported by the Medical Record.

"I think they (homeopathic physicians) are murderers, and worst than murderers. The murder is houst in his profession, does not pretend to be a doctor, and is liable for consequences."

tor, and is Hable for consequences."

The homocopathic physicians are no less severe in their denunciation of the allopathists. "I have studied and graduated in both schools," said one of them recently, "and for the first few years of my professional life. I practiced the allopathic system; but now I would rather shovel gravel for a living than go back to allopathy; I could shovel gravel with a clear conscience; but as an allopathic physician I should feel little better than a murderer."

Any one who knows the bitter hostility existing between the two schools of medicine, knows that these two examples of their language concerning each other are not exag-

guage concerning each other are not exag-

Tet these two kinds of physicians, looking upon each other as "murderers," and freely saying so, have joined together to "protect" the public by creating a medical monopoly, which each is willing to share with the 'murderers," of the other school. It is like a partnership of wolves and foxes for the protection of henroosts. Were the allopathists sincere in their professed desire to "protect the public," they would exclude those "murderers," the homeopathists, whom they regard as the worst of quacks. On the other hand, if the homeopathists were sincere they would wish to exclude the allopathists, whom they regard as public enemies. That they have joined hands proves that there is no sincerity in this any more than in the tdriff variety of the "protection idea." Like the kind of "protection" which the Blaines and the Carnegies advocate, this is simply a "combine" of powerful interests to set up a monopoly to impose upon the many for the benefit of the few.

The allopathists say the homeopathists are unfit to practice medicine. The homeopathists say the same about the allopathists. The Legislature had better so far take them both completed any monopoly of the homeofeant work of the legis of the lange of the homeofeant work of th gerated.
Yet these two kinds of physicians, looking

lature had better so far take them both at their word as to give to neither, nor to both combined, any monopoly of the beneficent work of healingthe sick. That the noblest of the arts, should remain as it is—free.

Hon. William Gaston, counsel for the old-school doctors in their efforts to pass a law prohibiting any other kind of doctors from practicing, says that inedicine, as practiced by the old-school doctors, is a science. And if it be not a science, says Mr. Gaston, "then there is no occasion to interfere," in which conclusion we heartily agree with him. on we heartily agree with him. But we have already called Mr. Gaston's at-

But we have already called Mr. Gaston's attention to notorious facts which prove that medicine as at present practiced is not a science; such as the grossly ignorant treatment by eminent physicians of the cases of Garfield, Grant, Emperor Frederick, the astronomer Proctor and the famous Globe reporter, whose case was diagnosed in ten different and conflicting ways by as many regular physicians.

And not resting with calling Mr. Gaston's attention to these notorious facts, we have invited him to read the frank confessions of some of the most eminent old-school physicians in the world, that their system of medicine is not a science, nor anything like a science. We now, ask him to consider this still more frank confession from Dr. Magendie of Paris, at the head of one of the highest medical colleges. It is taken from one of his lectures to a class of medical students. [This extract, beginning "Medicine is nothing like science. Doctors are mere empirics when they are not charlatans," etc., appeared in The Banner for Feb. 16th.—Eb.]

If this, with the facts and quotations we have previously given, is not enough to convince Mr. Gaston that medicine is not a science, let us quote one more physician of world-wide fame. Bichet, the great French pathologist, says ("General Anatomy," p. 17, vol. L.):

"Medicing is an incoherent assemblage of incoherent ideas, and is perhaps of all the physiological sciences, that which best shows the caprice of the human mind. What did I say? It is not a setence for a methodical mind. It is a shapeless assemblage of inaccurate ideas, of observations often puerile, and of formulæ as fantastically conceived as they are tediously arranged."

But, says Mr. Gaston, if medicine be not a But, says Mr. Gaston, it medicine be not a science, then there is no occasion for the passage of this medical monopoly bill. Exactly so! If it be proved to Mr. Gaston's satisfaction that medicine is not a science, we suppose he will admit that there is no occasion for the enactment of the bill to compel the people of Massachusetts to drug themselves in a certain way, whicher they helieve in that snay or not.

chusetts to drug themselves in a certain way, whether they believe in that way or not.

The old-school doctors themselves do not claim that medicine is a science, except when they wish to get some such bill as this enacted into a law. Many of the most eminent of them frankly admit that it is not a science. "Medicine has been called by philosophers the art of conjecturing, the science of guessing," said Dr. Abercrombie, Fellow of the Royal College of Physicians of Edinburgh. And if medicine, as at present practiced, is a science at all, it is just that—the science of guessing.

Consider this significant confession from Sir John Forbes, Fellow of the Royal College of Physicians, London, and physician to the Queen's household:

Queen's household:
"No systematic or theoretical classification of dis

cases or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

as a safe guidance in practice."

And yet it is this theoretical classification, admitted by this eminent regular physician to be nothing like truth, that the old-school doctors wish to force upon every citizen of Massachusetts. If the proposed law passes, every man must put his life and the lives of his children at the mercy of one of these untrue systems or else go without medical assistance altographer.

gother.

IT 18 A FEARFUL THING TO THINK THAT THIS INVASION OF LIBERTY—THE WORST SINCE THE "BLUE LAWS"—IS IN SOME DANGER OF BECOMING A LAW, IT IS BOTH UNDEMOCRATIC AND UNREPUBLICAN, AND EVERY LEGISLATOR WHO VOTES FOR IT STRIKES A BLOW AT ONE OF THE CLEAREST RIGHTS OF THE INDIVIDUAL-THE RIGHT TO PROTECT HIS OWN LIFE AND GUARD HIS OWN HEALTH IN HIS OWN WAY AND VIOLATES THE FUNDAMENTAL DOCTRINE OF PERSONAL LIBERTY

" Spiritualism Illustrated.

On Sunday atternoon next, at 2:30 o'clock, Mr. J. William Fletcher will deliver in Borkeley Hall, Berkeley street, Boston, before the Independent Club, an entirely new lecture, illustrating slate-writing, materialization, and the Diss Debar pletures.

Mrs. Loomis Hall, who is reported as meeting with good success in giving baths to persons in a discased or enfeebled condition, desires it to be known that she supplies them to the poor, free of charge, from ten, until two o'clock every Wednesday.

Wiritespanie, Penn., Feb. 25th.—Ten girls were killed in a terrible disaster at the squib factors, of John R. Powell at Plymouth, three miles south of this city, this afternoon. The squib smade at this factory are used by miners to plast coal, mi

Spiritualistic Meetings in Boston. From Appritual Meetings are held in the Danneit of Light Hall, No. B howorth street, regularly twice a wook on Turnday and Friday Appennoons: The public is cordially invited. For further particulars see notice on light page. L. B. Wilson, Chairman.

Borkeley Hall, 4 Borkeley Street,—Tild Boston Spiritual Temple services at 104 A. M. and 74 P. M. B. Holmos, President, Albert F. Ring, Tremuter, Oscar L. Rockwood, Corresponding and Recording Secretary First Spiritual Temple, verner Newbury and Exeter Streets.—The "Spiritual Fraterity" Society will dold public misetings every Sanday. The Temple Fraterity Scientific of Oblideen process of 10% A.M. Alternoon service at 3%; and Wednesday evening Sociable at 7%.

Berkoley Hall, Herkeley Street.—The First Inde-pendent Club holds lectures every Sunday, at \$ 2. K. Y. V. Fuller, Secretary.

Spirttualistic Phenomena Association, Lyccum Hall, 1031 Washington Street.—Sunday meetings at 24 and 74 F.M. Selicits correspondence with mediums at everywhere, through whom interesting planoment may oc-our guitable for a public platform. J. E. Hall, President.

Ohildren's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Meniorial Hall, Appleton atreet, near Tramont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

sponding Secretary.

1031 Washington Street:—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Private scance, for members only, first Friday in each month; doors closed at Fr.M. Public meetings every Friday evening at 7½.

Borkeley Hall.—The Independent Club meets every Friday at 2 P.M. Scance, followed by sewing-circle. Supports of the Aid Street, Supports of the Aid Master, Mrs. Add Shumons, Treasurer; F. V. Fuller, Secretary.

Fuller, Secretary,
College Hall, B4 Pasex Street.—Sundays, at 10%
A. M., 2% and 7% P. M. Eben Cobb, Conductor.

A.M., 22 and 72 P.M. Ebel Cobb, Conductor.

Engle Hall, G16 Washington Street.—Sundays at
23 and 73 P.M., also Wednesdays at 2 P.M. Dr. E. H. Math5wa, Conductor.

A Fablic Social Meeting will be held every Thurs,
day evening at 72; in the Office Parlors, Evans House, 175
Tremont street. Eliza J. Bennett, Manager.

'America Hall, 722 Washington Street.—Services
each Sunday, Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pligrim Hall, Odd Follows Building, each Sunday evening, at 7% o'clock.
—Meetings are held at Grand Army Hall, Sundays, at 2% and 7% P. M. All medium's invited. G.F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternion and evening at 196 Chestnut street. M. L. Dodge, Secretary.

Oambridgeport.—Meetingsartheldevery Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Hoston Spiritual Temple - Berkeley Hall.—Large and attentive audiciees listened morning and evening to the Hon. Sidney Deah, who said

ing and evening to the Hon. Sidney Deah, who said the comprehensive state of Spiritualism is that man has a soul, and that soul lives, governed by law. Spirits may, can and do return to earth, and converse unmistakably with mortals.

This must be by orthrough law. What law of life does this broad phase antagonize? Is it science? He is no scientist who loses himself in a godiess Athelsm. Scientists should follow facts; the honest ones are doing it. No progressive scientist will rest until he understands the law. He will not step, but endeavor to possess all attributes, and be powerful and wise. There are laws of spirit as well as of matter. There are mysterious laws in life. Neither the bigot nor coward can have a place in science. The power of life is going out all around us, and science is sweeping its strings. Proceed, Science; trace the laws of life until lost in the liffnite. You cannot take matter into your bosom and reject the spirit. If you investigate the one you must the other.

iminite. You cannot take matter into your bosom and reject the spirit. If you investigate the one you must the other.

Is Spiritualism, then, a science? Yes, a thousand times yes. It embraces every science, and is the science of all sciences. Spiritualism opens up harmony and love, and is filled with infinite possibilities. Spiritualism takes hold of the fundamental principles of the Nazarene. It shows the continuity of human life to be a fact as the Nazarene taughtit. If Spiritualism is not a religion it is of no practical utility at all.

Is it a philosophy? Most assuredly. What is philosophy? The love of a search, after wisdom; the knowledge of phenomena, reason and law. Spiritual philosophy is the highest; it creates a brotherhood without regard to race or color. Its effect can be traced through law alone. As a unit it convinces the reason of man. Its harmony and beauty have been traduced by creeds. Spiritualism embraces a devout desire to comprehend God's laws applied to man, and must be accepted by reasoning minds. Why will not all accept and emancipate themselves? The great law-maker is no law-breaker.

John the revelator was one of the finest trance mediums of his time. He says he found in trance a wonderful spirit; he thought he might be the infinite, and felt to bow down to him; but he said. See you do if pot; I am earth-born, a spirit only. One of the evils of earth-life is false education. We should be educated so truthfully that we would be alle to detect a lie intuitively. To build, oharacter wisely and well do it with truth. How grand is life in the mid-age of this earth-home. See to it that you live rightly. It is a solemn thing to be a Spiritualist, to enter into the ourse of him who has written the laws of life. To the pure child, to the sorrowing one, to the race of sensitives is this gospol of life. We give you welcome, ye pure child, to the sorrowing ones, to the race of sensitives is this gospel of life. We give you welcome, ye loved ones. On you shall rest the baptism of love forevermore:

overmore.

Mrs. Lillie occupies the platform next Sunday, morning and evening.

O. I. R.

First Independent Club-Berkeley Hall. The exercises of the Club last Friday evening were tendered as a reception to that popular and eloquent defender of Spiritualism, Dr. Fred L. H. Willis.

The hall was filled, and the programme a more than usually attractive one, as belitted the birthday of our glorious Washington. The Club quartette—a recent and successful feature of our society—rendered the first musical selection.

inst musical selection.

As many strangers were present, the general remarks of the President which followed were somewhat of a reply to various questions concerning the objects and alms of the Club, and closed with a hastily but skillfully drawn outline of the teachings, the uses and the beauties of the Spiritual Philosophy. Mr. Fletcher, seems always, to say just the right word in the right place, and in this case Jess could not have done justice to the subject, more was quite unnecessary.

After a well-received song by Mrs. Stone, the President introduced the charming little malden, Nellic Rogers, first telling us of the impressive christening of this talented child; which he attended in Philadelphia, when Mrs. Richmond, who performed the ceremony.

this taiented that, which heattened in francising when Mrs. Richmond, who performed the ceremony, very appropriately named her. "The Chalice of Details." She gave a recitation entitled "A Foolish Ltttle Bonnet," and when recalled, in the same modest, bleasing fashion she told of "The Sad Fate of a Policemen."

pleasing fashion she told of "The Sad Fate of a Poleman."

Mrs. Case, whose music is gratefully appreciated by the Club, gave us a fine selection, and then, Mrs. Carter being asked to speak, offered up an exceedingly beautiful prayer in the form of a peem.

Following her, the guest of the evening, Dr. Willis, was introduced, and his reception was a sa deservedly cordial as his introduction had been kindly.

His opening remarks were amusing, but later he touched very lightly upon some of his sad experiences at Harvard, and declared that, despite all he had suffered, he had no regrets except for the loss of his physical health, and that he was prouder of the stigma he had borne for conselence's sake than it he had carried off their highest honors. Closing, he said: "When you can kill' God out of the universe, then and not before can you kill out Spiritualism."

The audience were deeply impressed as he sat down, and one sensitive, Mrs. Stiles, was controlled by a valued friend of the doctor's, whom he recognized, and spoke for several minutes words of cheer and comfort and friendliness to him.

As soon as she was seated. Dr. Willis rendered an exquisite inspirational poem on "The Land Beyond the Stars."

This was a most impressive part of the evening's This was a most impressive part of the evening's exeroses.

Little Miss Rogers then sang for us a very sweet little baby song, and being recalled, generously responded with another selection as charming as the first. We sincerely hope that the Club may be often favored by this magnetic little maid.

Mr. Whitlock being asked for a few remarks spoke briefly and kindly of Dr. Willis, and Mr. Fietcher filled out the programme in a most acceptable manner by a very fine recitation of a poem entitled "Billy's Rose."

Altogether the evening was a delightful one, and

Altogether the evening was a delightful one, and more than one has thought for some time past that each evening's entertainment was better than the

each evening's entertainment was better than the last.

Friday evening, March 1st, it has been decided to spend with our beloved Longfellow, and readings and recitations illustrative of his belief in spirit communion will be given.

On Sunday, March 3d, in Berkeley Hall, Mr. Fletcher, will give an entirely new illustrated lecture on Spiritualism, showing the Diss Debar pictures, materializations, independent slate-writing, pictures of mediums and other ylows, scarcely one of which was exhibited in his previous lecture on this same subject —and yet promising to be as interesting as was the former one.

H. K., Cor. Sec. y.

Spiritualistic Phenomena Association, Lyceum Wall, 1031 Washington Street.—Large audiences gathered last Sunday to listen to the proofs

audiences gathered last Sunday to listen to the proofs of immortality given by the controls of Mrs. E. Clarke Kimball of Lawrence, Mass.

After the usual opening exercises, Mrs. Kimball expressed the hope that all present hid come with the same sincerity of purpose that actuated them to attend any church in the past. In the invocation the control asked that we should enter the sanctuary of the splites world and be willing to receive communications from the other side. The tests came in the form of messages, read by the medium as presented to her interior vision. Among those of general interest were the following:

William Morritt, of Maiden, once Superintendent of the Boston and Maine Railroad; said that he would like to tell his children what a glorious thing it was that he lived and could come into dally contact with them, more particularly with William and Charlle; that he was well known all along the line of the Boston and. Maine Railroad.

ntorlygilmoo an beatingdest enw itelilw suggeson gritten

usting stossage, which was recognized as coming from him.

Hinrict Hutching, of Lynn, which be have not childen and friends in this city of Lynn informed that she was still living and inferested in them.

Harrict Nyonai worte of an essage of the flushand, who is it, salesman, in this city, and shown to acveral present.

Capit, letery flusted worte Mat he passed away from trainingset of hing trouble, but is well now, that it seemed queer that he was will the same Heary Hatch, and him of the hing of the same heary Hatch, and he was will the same heary Hatch, and he was will the same heary Hatch, and he was the sale of the same heary he is dead. Commanded he ship May Hoper vision, and the commanded he ship May Hoper vision, and he commanded he ship May Hoper vision, and he commanded he ship May Hoper vision, and he continued interest therein.

Prof. Wells, of the drad.

Trof. Wells, of the drad.

Barait Taber, of Lawrence, Mass, had she had visited his friends to but thenselves in the way to receive further communication.

Jane Whiting, of Revere, nihety-one, years of age when she passed away, wished her friends in Revere to know that she was free from all the infirmities of age—young as over.

Jeff weston, who resided at the corner of Water and Oak streets, Wakefold, whise his wife to know that when he left her the last time with her kisses upon his cheek he little thought he should greef father and mother in the better life, but so it was. Was a blacksmill, and was drowned; will be remembered as having a shop on Mechanic street.

Justin Weston and wife, of Wakefeld, left earth-life a long time ago, and proprise helpful her had will be remembered there with a country to the resident of the Association. Willis of the Spiritual Temple in Boston. Etta McLoyd lived at 23 Havyard Square, which her father, and worked for Davesport & Bridges in Cambridge, was well were leading of the spi

rist Spiritual Temple, corner Newbury and Exeter Streets.—Sunday, Feb. 24th, Mrs. H. S. Lake, entranced, delivered a discourse upon "Thought Forces, and How to Use Them." She said: "I shall be obliged to enter a domain this afternoon of which little is known, in the sense with which you speak of knowing other things; for the custom of theught has been to regard knowledge as due solely to the activity of the five physical senses, and hence to know anything has meant the experiences of man in the fealm twhich he has named matter. We must dispossess ourselves of the idea that this is the only state of being from an acquaintance with which thought is evolved. There is a vast realm of inner life—the thought-realm—into which man may, if he will, penetrate, and become thereby the generator of wonderful forces, which can be applied. Thought-forces have ters of man's destiny, whereas they are his tools and servants when once he understands how to use and. Let me illustrate: Groping about among the myriads of material laws he stumbles upon those of steam and electricity, and immediately harnessing, them by his will, soon around the globe they farry his words and evidence of the stool. Man has measurably mastered them and reversed his relation to them. So is it with this thought-force; when once he shall say to these unbilden guests, 'Depart, or remain and execute-my will. I shall not entertain you unless you will work out the problem of my life on lines of featly to duty and devotion to the truth.

Many persons, not understanding how these thought-forces operate, are submerged in waves of murder, rapine, lust, avarice and other soul-destroying elements, and, carried on this current, are precipitated into dark-ness.

In books, papers, and from pen, lips and, life, these thought forces or a belug applead. First Spiritual Temple, corner Newbury and Exeter Streets. - Sunday, Feb. 24th, Mrs. H. S.

and, carried on this current, are precipitated into darkness.

In books, papers, and from pen, lips and life, these thought-forces are being projected into infinity, and human beligs, who are thought-assimilators as well as thought-eliminators, are operating bilindly along these unrecognized laws. Only a comparatively small number of people liave as yet sought to understand these forces and to make use of them intelligently as aids to progress and perfection.

Death and disease are in the world, and poverty and crime, because of the low tide of thought forces. Dwelling in the region of this spiritual miasma, the racomust needs be dwarfed and demoralized. Litt up the thought to the plane of goodness cternally active, and ready to cooperate with man's thought of health and immortality and happiness, and the clouds of error and death, perverted thought-forces, must disappear.

This is life and immortality brought to light through the intelligent application of spirit power.

It is our duty, as soldlers of progress and reform, to marshal our thought-forces and Intelligently direct them toward the Just and True, thereby impregnating ancient errors with superior thought-lenents, thus breaking down the outward battlements of bigotry and wrong.?

Next' Sunday the platform will be occupied by Dr.

wrong, "
Next' Sunday the platform will be occupied by Dr.
Fred L. H. Willis, of Rochester, N. Y. School for children at 10:30 A. M. Wednesday evening Social at 7:30.
Woman's meeting for spiritual culture and development each Friday afternoon at 2:30.

First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street. - The last two gatherings of this society have been well attended, and several new propositions for membership received. Mrs. A. E. Barnes presides over the deliberations with dignity and grace. The musical department deserves especial mention; under the management of Prof. Fisher it is a prominent feature of these meetings. Dr. Sweeney, Miss Wakefield, Mr. Wilson, Chas. W. Sullivan, Mrs. Whittemore and Mrs. Hanson endeavor to make most harmonious conditions by their vocal contributions. The addresses of Dr. A. H. Richardson are always engerly listened to, and Mrs. Alice Waterhouse is practical and carnest in her speeches as in her work, with this Bociety and elsewhere. Mrs. Jennie K. D. Comant has succeeded in giving a very large number of truthful and interesting sychometric readings, to the edification of all.

The evening of Washington's Birthday was pleasantly spent, and mucir of the time devoted to patriotic music and to readings by Miss Lucette Webster, the talented elocutionist, who received many recalls. Mrs. Waterhouse (an ex-President,) made an address appropriate to the occasion. gatherings of this society have been well attended,

Proprieto to the occasion.

Next Friday atternoon is "spirit afternoon" for members of the Society; doors close at 3 r. M. The speakers' rostrum has recently been covered with a new and pretty carpet, also the Reception and antenew and pretty carpet, and rooms.

Mr. and Mrs. Shaw, of Milford, N. H., were present at the meeting last Friday evening. Mrs. S. was the first Secretary of this Society, over thirty years ago.

REPORTER.

Engle Hall, 616 Washington Street,-The meetings during the last three Sundays have been very interesting. The musical exercises have been very interesting. The musical exercises have been conducted by Mary F. Lovering. Mrs. Burnham, Mrs. Hancock, Mrs. Lewis, Dr. Thomas, Mr. Connus, Mr. Ridell, Mrs. Robbins, Mrs. Conant, Mrs. Cunningham, Mrs. Collier, Mr. Balley and Mrs. Pennell, made short addresses and gave satisfactory delineations. Mrs. Merrifield made some appropriate remarks upon the medical bill. Mrs. C. F. Loring, of Braintree, gave some remarkable tests of spirit presence—one the late William A. Dunklee. Mrs. Lovering read a communication recently received from Mr. Dunklee. Instrumental music by Master Willie Boyce, Maudie G. Banks and Jennie Hancock. Dr. E. H. Mathews made a short address and gave some fine psychometric readings. Three meetings are held every Sunday, and every Wednesday afternoon at half-past two o'clock in this hall.

The Ludies' Industrial Society held its weekly inceting at Room 4, Berkeley Hall Building, Feb. 19th. The afternoon circle took the form of a mediums read by the medium as presented to hor interior vision:

Among those of general interest were the following:

William Morritt, of Maiden, once superintendent of
the Boston and Maine Railroad, said that he would
like to tell his children what a glorious thing it was
that he lived and could come into daily contact with
them, more particularly with William and Charlie; that
he was well known all along the line of the Boston and
Maine Railroad.

Capt. Edward Hall, of New York, gave a very inter-

of which were appreciated. Mrs. Mason and Miss Rogers each favored us with music, which gave a happy closing to the evening. Ii. C. Mcf.

Children's Progressive Lyceum No. 1, Poinc Children's Progressive Lyceum No. 1, Poinc Inall.—The regular session of Sunday morning, Veb. 24th, was well attended, and the recitations, songs, etc., by the children were very interesting. These exercises were participated in by Josic Smith, Pauline Schinner, Lottle Cilies, Gracio Scales and Maggid McNiven with recitations; harmonics solo, Mr. Hardy, duct, by Bertin- and Lilie Angersoll; song, Louise Barlow.

An address, was made by Mr. Bancrott, our Librarian, acknowledging the receise of a munificent donation of books from Messis. Coby & Rich, also a large number from Mr. L. L. Whitlock, and two years of the Lyce.

tion of books from Messis. Colby & Rich also a large number from Mr. L. L. Whitlock, and two years of the Youth's Companion for diffiling from one of the Lyceum boys, Master Charles B. Bastman. The hearty thanks of every member of the Lyceum are extended to these donors for their kindness.

The Masquerada Party given by the children in Wells Memorial Hall Thursday evening, Feb. 21st, under the direction of Prof. J. A. Cooper, was a brilliant success. Sixty couples—all Children—were in the opening grand march, which was led by Miss Lottie Glies, ago eight, and Master Harry Grace, about the same age. All the boys and girls were costumed, and the effect was very pretty. Miss Gracis Scales, in costume of Lady Washington, gave a recitation in the early part of the evening that was heartly received.

The Sauing Circle was well attended on Wednesday,

celved.

The Souting Circle was well attended on Wednesday, Feb. 20th. The evening was devoted to social converse and was very enjoyable. All our friends are welcome. Come and see its.

HENRY O. TORREY, Cor. Sec. y.

America Hall, 724 Washington Street. The Echo Spiritualists' meetings were held here Sunday last, Dr. W. A. Hale, Chairman. Large audiences day last, Dr. W. A. Hale, Chairman. Large audiences were in attendance both afternoon and evening, and the services throughout the day, werd of mental interest and spiritual profit. Appropriate and earnest remarks were made by Mrs. M.S. F. Putnam (of Orange), Dr. C. H. Harding, Mrs. Jennie K. D. Conant, Dr. P. C. Drisco, Miss. Nettle M. Holt. Dr. W. S. Eldridge, Mrs. I. E. Downing, Mrs. A. Wilkins and Mrs. Stratton; excellent tests were given through the organisms of Mrs. Downing, Mr. C. W. Capelli, Miss Holt, Dr. Eldridge, Mrs. Cohant, Dr. Harding and Mrs. Wilkins, which were nearly all recognized as correct. The remarks by the Chairman at the opening of each service were given in his usual pleasant and convincing manner. Services throughout the day were interspersed with excellent music, valion singing, also some of Prof. Longley's muste, rendered by the regular musical talent of this place.

[The Secretary adds that as C. W. Capell, one of

The Secretary adds that as C. W. Capell, one of the most efficient mediums at its sessions, is about to remove from Boston, the Society tenders him through The Banner the heardelt thanks of its members for his ever-welcome services, with the hope that success may follow him in his new field of labor.—En.]

College Hall, 34 Essex Street. The services at these meetings last Sunday were of marked interest. The following speakers and mediums were present: The following speakers and mediums were present:
Dr. Dyer of Maine spoke eloquently upon "The Growth
of Spiritualism": Mr. Ridell's discourse was strong
and well received; Mr. Cobb spoke, as usual, in his
happy and cheering way; the friends of Mrs. Emma
Odlorne, who has been for some time absent from public work, gave her a hearty welcome. Excellent fests
and readings were given by Miss Peahody, Mrs. Forrester, Mrs. Thomas, Mrs. Shackley, Mrs, Conant, Mrs.
Pennell, Mrs. Burnham, Arthur McKenna and Mr.
Thayer; and Mrs. M. A. Chandler gave a short address
in connection with well-defined tests.

VINDEX.

Movements of Platform Lecturers.

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

Mrs. Ada Foye, lecturer and platform test medium, will hold meetings in Boston and vicinity during March, and can be addressed at 10 Orange street, Boston. She is engaged in Troy, N. Y., during April, and in Philadelphia during May.

On Sunday next, March 3d, J. Frank Baxter will lecture in Continental Hall, Worcester, and there continue each Sunday until May.

Edgar W. Emerson has diagagements as follows:
March 3d and 10th, Fitchburg, Mass.: March 17th,
Phenomena Association, Boston, March 24th and 31st,
Norwich, Conn.; March 30th, Williamntic, Conn.

Miss Jenule Rhind will be pleased to make engagements to lecture, and give psychometric readings, etc., wherever her services may be required. Address her at 33 Boyiston street, Boston, Mass.

Mrs. Clara A. Field has removed to No. 804 Wash-ington street. Hotel Hollis; Suite 1. Boston, Mass, where she will see her friends and patrons, and where correspondents should address her from this date. Mrs. Emma L. Paul, of Morrisville, Vt., speaks in Saratoga, N. Y., during March.

Mrs. Abble N. Burnham spoke in Fall River, Mass., Sundays Feb. 17th and 24th, to crowded houses. She can be addressed for engagements at 30 Hanson street, Roston.

Mrs. Jonnie K. D. Conant's meetings for remarks, tests and psychometric readings, held at her parlors, 20 Bennet street, Boston, have been well attended the past three Sunday evenings, and will be continued. Public invited. Mrs. Ida P. A. Whitlock has had good success as a speaker, psychometric reader, etc., in New London, Conn., of late.

Mrs. M, W. Leslie has recovered from her recent llness, and is located at 368 Tremont street. Boston where she will be pleased to meet any of her friends.

Mrs. H. S. Lake speaks at Norwich, Conn., next Sunday, and the Sunday following. Permanent address, Worcester Square, Boston. Frank Algerton will speak in Salem March 3d and 10th; in Portland, Me. 17th and 24th. Address Lecture Bureau, 6 Beacon street, Boston, Mass.

Dr. B. M. Lawrence can be engaged to give illustrated lectures at moderate rates. Address 6 Beacon street, Boston, Mass.

Mrs. Kates R. Stiles spoke in Cambridgeport, Mass., on Sunday evening. Shohas a favorage dates.

on Sunday evening. She has a few open dates. Address Lecture Bureau, o Beacon street, Boston, Mass. J. W. Fletcher will lecture in Providence, R. I., on J. W. Fletcher will lecture in Providence, R. I., on Sunday evening in March. April 7th its speaks in Brooklyn, N. Y., giving the illustrated lecture in the evening; April 10th, in Adelphi Hall, New York City, "Spiritualism Illustrated"; April 14th in Albany, N. Y.; April 21st and 28th, in Norwich, Conn.; May in Providence, R. I.; Aug. 4th Parkland Camp-Meeting-the only out-door lectures that Mr. Fletcher will give this season. Address 6 Beacon street, Boston, Mass.

Dr. Fred L. H. Willis at Berkeley

Hall. Under the auspices of the Independent Club, Dr. Fred L. H. Willis spoke before a large audience in Berkeley Hall, on Sunday last, at 2:30 p. m.

After stating that his theme was not of his own choosing, but was adopted in response to the urgent request of several friends, he told with much simple carnestness of his now famous trouble with the Faculty of Harvard University—something over thirty years are.

ulty of Harvard University—something over thirty years ago.

The story of his development as a medium was very absorbing, and he carried with him throughout the discourse the close attention and warm sympathy of the entire audience.

To most of those who have been for any length of time interested in Spiritual Science, the full history of this case is familiar, and will not be detailed at length here, while a brief abstract would be an injustice. In closing the Doctor gave an impromptu poem of considerable length, which was a very skillful review of the thoughts and facts that he had presented in his lecture, and bore the same title: "Harvard in the Past and the Present."

It is hoped that the Club may soon have another opportunity of listening to Dr. Willis.

H. K., Cor. Sec'y.

H. K., Cor. Sec'y.

Evidence vs. "Doctors' Plot Laws."

Persons residing in any State where the "regulars" may be engaged in working for the passage of sumptuary 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 PEOPLE, which gives the gist of the arguments pre-sented eight years ago before the Massachusetts Legislature, and which succeeded in defeating the obnoxious measure. . A PROTEST AGAINST THE MEDICAL BILL; another

pamphlet of value in the same direction. REASONS WHY THE NEW YORK MEDICAL LAW SHOULD BE REPEALED. pp. 16.

The arguments in favor of freedom in remedial practice which are advanced in these useful publications are of equal value as evidence wherever the Allopaths ot al. seek to rule out "irregular" practice by legislative enactment. The three pamphlets will be sent to gether by the publishers, Colby & Rich, a Bosworth street, Hoston, on receipt of 15 cents, as sample copies to those desiring to work for the cause of medical freedom freedom.

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

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 above-named author, care of this office.

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

There will be a grand Union Colebration of the Anliversary of the Advent of Modern Spiritualism in PAINE MEMORIAL HALL, Boston, Mass, Bunday ntorping, afternoon and evening, March 51st, 1880. Bome of the most noted mediums and cloquent 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.

Per Order of the Committee.

The Boston Spiritual Temple Will hold Anniversary Exercises on Sunday, March 31st, at BERRELEY HALL, 4 Berkeley street, corner of

Tromont. Services: Morning at 10:30; afternoon at 2:30; and evening at 7:30.

Good musical and literary talent and superior test

The First Spiritualist Ladies' Aid

mediums have been engaged.

Society
Will celebrate the 41st Anniversary at Ladies AID PARLOR, 1031 Washington street, Boston, Sunday, March 31st. Services all day and evening. Particulars will be given at a later date. Per Order Committee.

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

ADVERTISING RATES.

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

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

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

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

Advertisments to be renewed at continued rates must be left at our Office before 13 M. on Saturday, a week in advance of the date whereon they are to appear.

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

he publishers reserve the right to reject any all electrotypes. The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertigers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrops to notify us promptly in case they dis-corer in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Ja5

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass., 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 or Light. F9 26w* △ 26w*

To Foreign Subscribers the subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign 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 Jersey.

W. FLETCHER, Trance and Medical MEDIUM,

BOSTON, MASS.

6 BEACON STREET.

Mh2 Answers, Letters. THE BOOK OF LIFE." By Dr. Sivartha: 420 pages.

The enormous demand for this book last season; and the frequent calls for it the last six months, have led us to offer it again free of charge to each person who sends \$1\$ in payment of one year's subscription to Health and Home, for a limited lime, until the edition is exhausted. Those who did not send in time to secure it last winter now have another opportunity, which will probably be withdrawn before the close of the year.

Health and Home

Is now in its sixteenth year. It is a large eight-page, forty-column Monthly Journai, and is devoted to the health of the family and the confort of the home. It is, without doubt, the leading Health Journal of the United States.

A number of new discoveries in regard to the nature of man have been made since George Combe published his famous "Constitution of Man "fifty years ago.

These discoveries give the first explanation of the Early Races of Men and the Seven Civilizations; the first clear and attractive statement of the inner mechanism of the brain and mind; the philosophy of mind-reading and mesmeric influences; the form and laws of brain waves, and the vital laws of sex harmony in marriage. The signs of character in the face, the head, the body, and in the hands, are elaborately described, and clearly filustrated by engravings. This is the only hook published where these are fully given, and those who would learn to read character will find this alone worth ten times the market price of the volume. Those who would avail themselves of this offer should send in their subscriptions at once. It is the regular price of the Health and Home, so that all who subscribe will received this wonderful book free and postpaid, or we will send six copies of "The Book of Life" and six subscriptions for 55 when ordered at one time.

HEALTH AND HOME PUBLISHING CO., Chicago, Ill.

TO LET.

A Large Front Room, and Small Room adjoining, separate or in suite, in Banner of Light Building, admirably arranged for Physician or Medium's offices.

For particulars and terms, apply at Bookstore, No. 9 Bosworth street, Boston, Mass.

D8

MAGNETIC PAPER.

D.R. J.: WILBUR, Magnetic Physician, is permanently lo-cated at Burlington, Racine Co., Wis. Wonderful cures performed by Magnetic Paper; sent by mail, price \$1.00. Mh2 7w*

MRS. M. W. LESLIE, Test and Business Medium. Private sittings and communications by letter, 368 Tremont street, Boston. 5w Mh2

FOR SALE—A Fertilizer Manufactory, with formulas; no dirty work; large profits. A ROSENMILLER, Hamden, N. Y.

Short Lessons in Theosophy.

COMPILED FROM THE LECTURES OF W. J. COLVILLE, BY MISS. S. C. CLARK. Many who have enjoyed and profited by "Metaphysical Queries" will welcome this new and excellent compilation

rom the same source.

pp. 59. In leatherette, 25 cents; cloth, 50 cents.
For sale by COLRY & RIOH. Price Reduced from 30 Cents to 15 Cents.

MESMERISM, SPIRITUALISM, WITCH-GRAFT AND MIRACLE.

A treatise, showing that Mesmeriam is a key which will unlock many chambers of mystery. By ALLEN PUTNAM, author of "Spirit-Works," and "Natty, a Spirit." Paper, la cents, postago free. For sale by COLBY & RIOH.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the imblieds cordially invited, are held at the Hail of the Banner of Light Establishment,

AYADINA DIA BYADESUF HO AT SO'OLOOK 1'.M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at \$0'clock

Mus. M. T. Shelhamer Jongley will occupy the platform on Tuesday afternsons for the purpose of allowing hor spirit guides to suswer questions that may be propounted by inquirers on the mundane plane, having practical bearing upon human Ma in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Online of the presiding spirit for consideration:

Mus. B. F. Shirth, the excellent test medium, will on Friday afternoons under the influence of her guides give, decarnated individuals an opportunity to sond words of love to their carthly friends—which messages are reported at considerable expenses and published each week in The Banner.

siderable expense and published each week in The Banker.

Li should be distinctly understood that the Messages'
rublished in this Department and eate that spirite earry with
items to the life beyond the characteristics of their earthly
lives—whether for good or evil; that those who hass from
the muhdane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the
reader to receive no doctrine put forth by spiritish it these
columns that does not comport with his or her reason. All
express as much of truth as they perceive—no more.

ET it is our earnest desire that those who recognize the
messages of their spirit friends will verify them by informing us of the fact for publication.

The Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of
such from the friends in earth-life who may feel that it is
a pleasure to place-upon the altra of Spiriteality their floral
offerings.

offerings/ CTF 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 Seance held Dec. 18th, 1888.

Report of Public Scance held Dec. 18th, 1888.

Spirit Invocation.

Oh! our Heavenly Father, we ask thy divine blessing to reach our lives; may it penetrate the mists of materiality, and uplift our souls into an atmosphere of cheerfulness and peace. May we feel the sunshine of thy love streaming down into our hearts; and stimulating them with new affections; with deeper, keener, more elevating sensibilities; and may we be so illied with the power of the spirit as to realize, know and understand thy works. Make us worthy of thy great tenderness; and may we be fitted to walk hand in liand and to commune face to face with thy bright anyels who return from worlds beyond to manifest their affection, their cheerful spirituality unto the lives of those plodding along the niortal path of existence.

Ohl our Heavenly Parent, who art all good, who canst not err, may we ever be ready to hekhowledge thy supremacy and to bow down in praise before thee? We would come into harmony with and receptlyity to the truths and ministrations which thy returning spiritual children have to bring to us. May we've ready to receive their lessons and profit by their instruction, May we send forth unto all who come from the realms above, sympathy and welcome, such as will indeed bring happiness to their hearts and draw from them in return an influence to bless and to inspire our lives.

John Pierpont.

Before proceeding to your questions, Mr. Chairman, I desire to make an appeal, through the columns of the BANNER of Infair, to those who have means, and who are generously inclined, for the benefit of the suffering poor at this inclement season of the year. As is well known by your many readers, this establishment has, for years, kept open and sought to maintain a God's Poor Fund, from which there shall be distributed unto the deserving needy whose cases of destitution are made known to us, such means as will assist in alleviating their us, such means as will assist in alleviating their immediate wants. Always, at this season of the year, the appeals for such assistance are more aumerous than in a milder one, and these press upon us to such an extent that very often we cannot supply those demands which we would be pleased to do, therefore we ask the generous public, especially among our spiritualistic friends—those who have received from the world beyond such grand evidences of immortality, such glowing teachings of the beauty of a good and benevolent existence here as to make them somewhat understand how to live a good and beautiful life—to come forward and assist us, so far as they can, in relieving the wants of the needy of which we speak. us, such moans as will assist in alleviating their

It is not necessary to go into details, nor to enlarge upon the subject; our friends who have trusted us with their funds in the past, realize that we have expended them according to the best judgment of the spirit-world, as well as of mortals on this side of life, and that every dollar thus expended or thus received has been made use of in deserving ways.

Much has been accomplished in the past; many sick and destitute persons have been assistant and the strength of the second sixth or the second sixth or the second second

sisted, and we feel grateful to our benevolent friends for what they have done. Because of the suffering which we see at present, and because of the many cases of human need constantly arising before us, we come and make this appeal, having confidence in the generous response of those whom we desire to reach.

We do not ask for any large contribution, but

We do not ask for any large contribution, but those who have only a few cents to spare—who give them with a willing spirit and a generous heart—will be as gratefully remembered by the spirits and mortals engaged in this work as those who have larger means and give more freely. "The poor ye have always with you." It is our duty, as far as within us lies, to assist in making the lives of those poor and suffering ones more happy and comfortable than they otherwise could be. John Pierpont.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

to your questions, Mr. Chairman.

[QUES.—By Inquirer and Spiritualist.] In the Luly number of the admirably well-conducted German periodical, "Sphinz," Baron Hellenbach, a noted writer on metaphysics, relates an interview with Spirit Schopenhauer, the eminently distinguished philosopher. The question he submitted was: Do you still cling to the assertion that individual existence ends with earth-life? The answer came: "Yes, I just now individualize because you wish it." To one who for years has been reading all the spirit messages as they has been reading all the spirit messages as they were published in the Banner-which messages from first to last show proof positive that they were manifestations of individual beings—this answer sounds so contradictory that an explanation from the spirit side is sincerely wished for:

Ans.—We should most decidedly question and doubt the authenticity of that spirit message, given in the name of the eminent materialist who is claimed to have been the speaker, inasmuch as it would be a most stupendous phenomenon for a human mind on earth to exercise such yonderful power through its desire or expressed wish as to bring the ab-stract existence of one lacking personality and individuality into such an individualized form vindividuality into such an individualized form or position as to enable that abstract principle, without form, parts or fashion, to express itself in an intelligent manner, to give a concise reply to any question which might be asked. This would certainly be a much more wonderful exhibition of mentality on the part of a mortal than could be any manifestation of individuality and intelligence on the part of a decarnated personality.

It would be almost useless to refute the statement that individual existence ceases to be

ment that individual existence ceases to be with the dissolution of the mortal, since the with the dissolution of the mortal, since the entire universe is replete with evidences of the existence of spirit, of active, conscious, potent vitality; and if so, then most certainly of individualized intelligence. In this nineteenth century the world has been flooded with clear and concise communications, giving the name and manifesting the identity of each one of many hundreds of individual entities, who once possessed habiliments of flesh, and passed through experiences upon the mortal plane, but who are at the present time, and were at the hour of their communication, inhabitants of the spiritual world; therefore the alleged assertion of even such an eminent materialist as he who is spoken of should not weigh as evidence against

of events, and yet we have facilities for chron-icling occurrences connected with our spiritual world and its various localities and peoples, so

beliefs band as 8 majes we of in year great and either of the greated a fewar, and in anothing of either of the great of a fewar, and a profite, and on the company of the secondary of the profit of the company of the profit of the great of

controvert his former statements and teachings, or to express his opinion concerning the controvert his former statements and teachings, or to express his opinion concerning the future state and give some knowledge in relution to that which he has found. The vibrations of thought, the desire going out from those friends and students, may in time reach the particular spirit; 'undoubtedly they will; but even if he has a strong desire to respond to them, to give the information which they seek he may not be able to do so at once, because he did not have spoken; therefore it may be many years before the spirit mentioned will be able to give those teachings or statements which are desired of him. In the mean while hundreds of other returning spirits may come, bearing their weight of evidence, giving their testimony of immortal life and the continuity of intelligence, perform their humanitarian work in the removing of obstacles to the knowledge of 'a future existence, or breaking the shackles of ignorance and superstition which have long held sway in the human heart, while the spirit spoken of is humbly learning his lessons and reaping his experience in the world beyond.

Q.—[By R. G. Dame.] It was stated recently that you had conversed with spirits who had visited other planets and who had obtained information regarding the life and character of their inhabitants. Please name these planets, and give briefly the information obtained respecting these inhabitants?

A.—We have met with quite a company of spirits composed of various intelligences, some of them presenting the form and features of very young people, others appearing in the guise of advanced thinkers and wise sages—a company of males and females of various expecompany of males and females of various experiences—who have visited the planet Uranus and held communication with its inhabitants. We have been informed by members of that company that the planet Uranus possesses a bright and equable atmosphere, one highly charged with a magnetic quality, which renders it soft and pleasing to those who come in contact with it. We have also been informed that the light illuminating that planet is not of a brilliant ray, but rather softened, as if it were cast, through a delicate mist; it appears somewhat roscate in hue, but very restful and delightful to the eye. The inhabitants of the planet Uranus, we are informed, are not of delightful to the eye. The inhabitants of the planet Uranus, we are informed, are not of great stature, but in form and appearance rather small and delicate yet of symmetrical proportion; their features shine as if illuminated by interior light, and the stamp of intelligence rests upon their brows. We are told that the arts and even the sciences are far advanced upon this planet, that of provider of wanced upon this planet; that a knowledge of the laws of vital magnetism, as imparted through human beings, is very generally studied and understood, so that there is but very little sickness there, and when any dis-turbance of the physical organism occurs, it is immediately attended to and when any dismmediately attended to and righted—not by the application of drugs or mineral substances, the use of which is unknown, but by the im-partation of this vital magnetic force of which we speak.

It would be impossible for us to convey to mortals all that we have heard upon this subject, because much of it could not be understood by you of the earthly state and also because we have not the time or conditions for

from a departed spirit, that it juist have been given forth, by some unseen intelligence who was masquereding at the time under air as sumed name; one who perhaps desired to play it joke upon the questioner for his most established in Joke upon the questioner for his most established in Joke upon the questioner for his most established in Joke upon the question.

Beggling the pardon of faron fellenbach, most certainly this must be considered in absurd question, since if he was in carness in this addressing his emiliative splittual victor, he must have known that such a man of selentific research and intelligence at the death of the body, and had only individualized a statement as that he still believed in the annihilation of individual intelligence at the death of the body, and had only individualized himself at the desire of his mortal friend, because it would be contrary to selence itself; therefore we say the question is an absurd one, and anight yery readily be caught up and responded to live he manner indicated by some mischieve of law, contrary to selence itself; therefore we say the question is an absurd one, and sight yery readily be caught up and responded to live he manner indicated by some mischieve of his polare than the side.

O—By the same! Is there anything like a bulletin loard in use in the spirit-world? or what so there means are employed to find and notifyes the means are employed to find and notifyes when the presence of the communication with him? In this give it is spirit Carl Heinzen volont the description of the means are employed to find and notifyes the means are employed to th

ence in connection with them; yet the high-way of space is open to exploring spirits, and those whose tastes and duties lead them in that direction may visit, the planets, come in contact with their inhabitants, and learn something of their anture and their existence. However, we have had our own thought and attention so closely and constantly attracted toward the earth and its suffering people, that we have found no time nor desire to explore those other realms of space which may open storehouses of knowledge for all men.

By and by e, perhaps, in the centuries that are to come, we may visit these points in space, and learn concerning them. We can afford to wait, since time to a spirit is as nothing; a hundred years seem as but so many days, when we con-

Lucy has not forgotten how ready and wil-ling I was to converse of my liome beyond the river, and it seemed every day as if I could almost look into the beautiful land of Canaan, anner look into the beautiful lind of Chinain, and clasp the hands of the dear friends there before the spirit took its flight. You know not how delightful it is to feel the companionship of dear ones after they have laid off the mantle of clay. I did not know what doubts were, I

of clay. I did not know what doubts were, I was so strong in the faith. My passage across the river was more beautiful than I could expect. The guides standing by me said "Come," so plainly it led me onward. There you will find father, mother, sister, brother, and even old neighbors, who have gone before. I wish to say here, atthough it will be useless, that I am happy, for they felt it before I passed away. I did enjoy the companionship of mediums... My home is more beautiful than I could have had any idea of before reaching it, and its seemed to me it was but a few moments, comparatively, before I knew I could see those I had left aid hear them converse. I was there with them, even before the old form was laid away. I think I shall be remembered in Béloit, Wis. My name is Stephen E. Downer.

Lewis Merriam.

Seventy-seven years I dwelt in the morfal form—not quite so long as the gentleman who has just spoken, but still I find the privileges are the same to each one. It is somewhere about forty years, perhaps more, since I laid off the old form and put on the new garment. It fitted me complete; but I had a great deal to learn.

It fitted me complete: but I had a great deal to learn.

I knew nothing, of the return of the spirit while in mortal life. Of course there are very few mortals who have not had their thoughts concerning those who have gone before, but so far as knowing anything of them, or really believing they were present, I must say I did not, therefore I have had much to do in these years. This is a life of clearning; I believe progression is the term they use.

I am going to give a few words to George directly, for this faith is his daily bread, I may say it is his life to hold sweet communion with dear ones who have gone before. Not all relatives; he is not so selfish but what he would like a word from Lewis, who passed away so long ago. I was one of the inhabitants of this good city of Boston, and you must know it looks a little strange to me to see what has been going on since I left the form. Still, by visiting the place it does not seem as strange as it would to you mortals if you had been away all that time and had not come into the eity for in all times and had not come into the eity for in all to you mortals if you had been away all that to you mortals if you had been away all that time and had not come into the city, for in all these years the privilege has been given us to learn that we could enter earth and communicate with dear ones, yes, and with old friends and communions of our boyhood days. I have learned much, but still there is a great deal more to learn; our work is never done, and never will be.

I am thankful for this privilege of speaking. Nearly all my relatives have crossed over. Away in the Western States I have two cousins and a nephew; that is the nearest I can come

and a hephew; that is the hearest I can come to relationship.
George, you will readily understand why I am speaking directly to you, for we were so happy together years ago, and I have never lost you. I have kept a pretty good track of you through all the changes that have come to you. It appears to you as though there had been more clouds than sunshine, and seemingevan such an emiment materialist as he who is spoken of should not weigh as evidence against this vast array of testimony, brought to bear concerning the verity of spiritual intelligence and of immortal/life, that is given to the world. We spriously question and doubt, as we have said, the authenticity of such a communication. We think, granting that it really came to the planet Mars. They assure us, as the providence in the planet Mars. They assure us, as the providence in the planet Mars. They assure us, as the providence in the planet Mars. They assure us, as the planet Mars.

Abbie is here, and sends greetings to you. George, has your own dear histor. All are happy to be able to send a word when not permitted to speak for themselves. I am grateful for these few moments allotted me. My hamb is Lowis Morrian.

Judge Edwin Lawrence.

I wish to say here, Mr. Chairman, that we find a great difference between the control of those spirits who know how and those who do not. Some of them liardly know what to say after they get possession of the instrument. They look around and see you here, and almost falter in trying to speak; but after having been granted the privilege they feel they must go on.

It is a pleasure to me to speak here to day. understood a great deal of spirit return, and was happy to feel that, although so, many had gone before me, I should find them all again. The question arises in many minds: "Do w identify our friends on the spirit side of life?"

Yes, fully.

I am proud to say I was interested in Spiritualism while dwelling on earth, very strongly.

I was called an outspoken man, and I feel that when we are satisfied of a truth we should proclaim it, not standing in fear of any mortal, and surely not of a spirit. I know now of a surety I was helped many times by the dear ones gone-before; the influences that they threw around me were of great assistance to

I have frequently said in mortal life that it

I have frequently said in mortal life that if Spiritualism was not true there was nothing. And it is a truth. I would ask you mortals, as you sit before me: Do you think, for a mement, that any mortal exists who would not be glad to have it true?

Many times I have seen spirits entering spirit homes for the first time, and manifesting so much surprise at finding everything so beautiful and at meeting so many dear friends as there clustered around them, all eager to meet them: John is all I had of the near ones; my son and the rest had crossed over.

Eighty-one years seems a long time, Mr. Chairman, but, old how quickly the time passes, and you arrive at that period before you are really aware of it. It seems a little strange to me to be speaking here. I would much rather have listened; but the spirit-chairman said to me, perhaps by doing so I might give a little light to some one, therefore I have availed myself of the privilege, and am grateful for it. My home in spirit-life is beautiful. I know it is impossible to picture it to you, because the attempt has been made so many times by spirits to give mortals an idea of their homes, but without success, I often felt, when dwelling here and trials came, I hoped I should gain heaven. I wish not to return to stay, but I do wish to make them know I have been able to speak for myself. It hurts us to hear you speak of us as dead, although we know it is customery.

Many times I have wished I could speak a few words; tilat my friends might know I come into many of their surroundings, although the privilege is denied me of communicating with them in private. It seems strange to us, who have been inspirit-life long, that mortals do not learn of the existence of their spirit-friends, that they do not look into this matter of spirit-communion.

You have a right to say you do not believe after investigating. I have often wondered why it is that the yery comfort you seek for you dony yourself of, and close the door and say: "No, they shall not come to me."

I have relatives and dear friends in Charleston, Sc. C., to whom I send greetings, and also to some in Baltimore, where I know these messages reach. This is a grand institution on the mortal side of life, and it affords grand privileges for us in spirit-life.

Oh! how anxious we are when we find an in-

My friends have learned a little of Spiritualism, as they call it; they understand what is meant when it is spoken [4] I, know it is better to learn on this side, if you can, and certainly the most of you'are privileged to do so. In Roxbury I think they will remember metally the most of you'are privileged to do so. In Roxbury I think they will remember metally the most of you'are privileged to do so. In Roxbury I think they will remember metally the most of you'are privileged to do so. In Roxbury I think they will remember metally the most of you are privileged to do so. In Roxbury I think they will remember metally in the most of you are privileged to do so. In Roxbury I think they will remember metally in the most of you are privileged to do so. In Roxbury I think they will remember metally in the remember metally in the great when we are when we find an instrument that comes very near our loved ones here, and how disappointed we feel when we are not permitted to take control of the organism. You must know, dear mortals, the great when we find an instrument that comes very near our loved ones here, and how disappointed we feel when we are when we find an instrument that comes very near our loved ones here, and how disappointed we feel when we are when we find an instrument that comes very near our loved ones here, and how disappointed we feel when we are when we find an instrument that comes very near our loved ones here, and how disappointed we feel when we are when we find an instrument that comes very near our loved ones here, and how disappointed we feel when we find how is permitted to take control of the organism. You must know, dear mortals, the great we hen we find how disappointed we feel when we set when we are when we find how be re not not have one or on this for me not also there, and how disappointed we feel when we are when we find hore, and how disappointed we feel when we find how here, and how disappointed we feel when we set when we are when we find hore; and how disappointed to take contro

and are willing we should come in and speak with you at any time, and even stop with you. Do not think I come here to speak of your life, or of the trials you have; all that you know, and it is no use for me to enter into it, only be patient a little while longer, for you have passed the seventleth year, I know, for mother has kept a pretty good account of your years since she left you. We often feel that we keep a correct account, and then we miss a year or gain one, but I think she is pretty near right, and it remains with you to tell whether she is or not. Over seventy, and I was there at the pre-

one, but I think she is pretty near right, and it remains with you to tell whether she is or not. Over seventy, and I was there at the presentation of the gold-headed cane. I suppose you walk a great deal easier with that. I speak of this to let, you know that we are with you here; in mortal life, upon a great many occasions, when you least think ye are present. I would like to reach the closer ones in Newburyport, but know they can't seem to get away from old ideas and early teachings.

Now let us go back a hundred years, and see what advancement has been made. Has there hot been improvement in everything? Most assuredly. Then why not be more enlightened in regard to spirit life, and the things of the spirit generally. I didn't understand on earth one-eighth part of what I have learned since, and 't think I should be a poor scholar if, I had n't learned anything.

Mother is present to day, father is not. Jane is here, too; and all send greetings to each one of you. I do not come to find fault, but I would ask the dear ones of our own family to learn a little this side. You would not bar the doors against me if you would learn a little of spirit return, not alone for my sake, but partly for your own happiness.

I have been by you through many chapges

return, not alone for my sake, but partly for your own happiness.

I have been by you through many changes since my mortal form was laid away. I have tried, through many mediums in our own place, to speak a word to you. Sometimes, seemingly, they knew I was present, but I suppose there were others who stood before me. I cannot understand, and I will not make the attempt to explain why I could not manifest my presence.

I am happy in my spirit home, and I am waiting for each one to come to make up the number that is wanting there.

Jesse Goodnow.

Mentally, Mr. Chairman, I have been asked to speak a few words, and I find the amount a good many. I have been very anxious for the fast year to say something from this platform. Much rather would we come privately when permitted, but it is not always, when we have something to say, can we speak directly to the dear ones that we are most interested in. I wish to state here. Elmira, that your moth-

I wish to state here, Elmira, that your mothor is present to day and sends much love. She wishes you to know that not a day passes but she comes to you. Why are we attracted into earth-life so much? Because a part of our work lays here. work lays here.

I have also visited the dear boy, and I am proud of him. I have sent forth an earnest pe-

proud of him. I have sent forth an earnest petition many times since my form was laid away and I left you with this little one, for the guardianship of the angels, that God would take care that he might be a comfort and blessing to you. And I feel that my prayer has been answered, for he is a comfort, and I am proud to know that he is looked up to by others, and in his business prospered.

Remember, Elmira, not a day shall pass but I will visit both of you, for I am privileged so to do.

when the lamily will be made whole again. Know trials have come all through the earth life.

know trials layer come all through the earth life.

I was a young man when I left this life, and I had no knowledge of spirit-return. Oh! how bleat you are in mortal life to-day because of the privileges granted you, on the right and on the left, that I did not have. Yell have learned in spirit-life much that I might have learned on earth if I had been given the doors, saying we do not come to earth, we are far away? Let me tell you that heaven is but a step. Wo come to you with ease: we hear you converse, and many times spirits are orushed by what they hear mortals speak.

My darling wife, I am awaiting your coming hand, Jesse, I know I shall have my own again. Samuel will have his own; but there is no giving in marriage in heaven. We dwell in harmony and love as one family, for we are all God's children. My name is Jesse Goodnow.

Annie Lovering,

Grandpa said I could come, if I did n't talk too fast! Will you write down wint I say?
Oh! the pretty dowers! Grandma has got some—more than all those frefering to some on the platform, Did the lady bring them in the box? Oh! yes; the spirit lady asked her to bring them for us, and we thank her so much. [To a lady in the audience:] When you come where we are, we're going to pluck oh! so many flowers for you; and you won't have them in such vases as these. We just hold them right in our hands, and we smell of them, the perfume is so good.

right in our hands, and we smell of them, the perfume is so good.

I want to tell you just what my teacher said to me: If I wanted to learn, I must be good, then I would be one of God's sweetest angels. I'm going to learn, oh! a whole many pretty verses when I get a little bigger.

Down side of that lady pointing to one in the audience; that wears allock (why do n't she wears one of the realize 12 a gardienan comes in the second of the realize 12 a gardienan comes in the second of the se

the audience that wears tolack (why do n't she wear some other color?) a gentleman comes in the spirit, and he says: "No tears in heaven, tears belong to the earth-life." Some of "em laye so many! We try to brush the pathway bright, and bring the roses where you have been walking on thorns so many times. But do n't shed tears, they hurt us so much, because we come to help you; we come to love you; we come to sing to you of the bright angels on the

spirit-side.

My teacher says I must learn, and I must be careful hew I learn, in the spirit life, because communication there is perfect. Here a great many mistakes are made. I suppose that is what she means.

what she means.

I am so glad they let me have this chair all cushioned to sit in. Auntie Mary says if we don't talk fast when we come here, then you can put it all down so quickly for us.

When I went away my throat hurt me, but it don't now. My name is Annie Lovering. My papa and mamma lived in Lynn, Mass.

Eliza Fisher.

seekfor you deny yoursen or, and close the door and say: "No, they shall not come to me."

I have relatives and dear friends in Charleston, S. C., to whom I send greetings, and also to some in Baltimore, where I know these messages reach. This is a grand institution on the mortal side of life, and it affords grand privileges for us in spirit-life.

Oh! how anxious we are when we find an instrument that comes very near our loved ones

away, but I have been here many times since.

My name is Eliza Fisher. Margaret is here
with me, also Harriet.

Samuel Winkley.

This is a privilege that is much esteemed in spirit-life many have spoken to me in regard to it, and told me how much happier they have felt because of giving out a few words. With some of them it has been a few words, while others have spun out a long story, just as they would this side.

some of them it has been a few words, while others have spun out a long story, just as they would this side.

Arthur is here and Charles. I want to say to you, too, your own dear mother, is here. We are happy in our spirit-home. We are so anxious to prove to you that we are not dead. I think in New Hampshire they will remember me, in Barnstead, where I left the old form and put on the new garment. I am happy to say I have tried to learn a good deal since then.

I wish to say to my boys, I have visited the old home a good many times, for I like to see what is going on—what they are doing there. Do n't think that I take on much of the old sensation of passing out: I am happy in my spirit-home.

I am thankful that one of my boys has got shead of the other in learning of spirit-return. I am glad that he is learning. I would say to the companions always drop a word whenever you can, because you know not what may spring from it. I know, Jefferson, you do feel that we come, but you want a little more than that. Alonzo, I am glad that you do get some comfort by sensing our presence.

Carrie is here, and quite a company of us are gathered together. Paschal Abbott wishes me to remember him to you, Mary, and says in due, time, he will be able to give a word to you himself. I am glad to be able to speak here, but when I tell, you I had much rather speak privately if I can, I am finding no fault, for I am glad of this privilege and I do appreciate it. It is a glorious life beyond the river. It is through the higher intelligences that all this is given out to you, and many are those whom the angels use. I did not understand the truth just in this way. I felt that our friends must be somewhere near us, but I was notable to tell where.

Some one has said that only a vell hangs between the two worlds it seems

Some one has said that only a veil hangs be-tween the two worlds; it seems more, to me, like a nist—a fog that comes up and closes you out from us. You try to look at us with these mortal eyes; we look at you with the spirit eye; we behold you plainly when in control of a medium, but not quite so plain when we come away from the instrument.

It is a grand truth; it is God's truth, and there is no other. I am very much pleased to have had this privilege. I am Samuel Winkley.

Dr. Asa George.

I did not understand, in mortal life, as much of spirit return as it was my privilege to learn, but I find now I can learn on the spirit side. I shall be remembered, Mr. Chairman, by many yet dwelling in the form, although many of my friends, neighbors and relatives have crossed

friends, neighbors and relatives have crossed over since I left the home.

Sarah is with me to-day, and is happy to know I can give out a few words, for it will benefit her as well as myself. In Calais, Vt., I was a resident. I have been in this meeting three times, but failed to speak. I have come to prove to those that are left that we have not died; oh! no; we have only shed the old garment and put of the new.

Well, old theology did not make any great inroad upon me. I do see I might have learned much on this side, but my time was taken up a great deal. Having been a physician here, I was privileged to see many just launched over—some with a smile upon the face, while others wore a distressed look. I find now the disease do:

I think I shall be remembered in Saxonville, wore a distressed look. I find now the disease had much to do with this distressed look that which is a part of Tramingham, in this State, I am so happy when I look forward to the time ion is presented before us, and as we catch a

glimpse of the lovel ories that have gone be-fore, there is no tear. I was not afraid to go; still sometimes it seemed to me a little dark; introduced to oloud opened, and the loved ones, came to welcome me up higher, all fear was banished.

came to welcome me up higher, all fear, was banished.

I am happy to be able to add, one more link in this chain of proof of immortality. You are surrounded with privileges here; grasp thou; learn what you can, but do n't be too selish; give out to others—that is what we would advise you, by all means.

Up in Vermont I know that they have what you term here conventions—little 'gatherings. I have frequented them there since I left the mortal, and I have been very much pleased to hear one and another speak; and as the spirit liss reached out for some loved one, I have been glad to know that the desire has been met, for all still do live.

You may record me as Dr. Asa George, of Calais, Vt.

SPHEIT ALESSAGES
TO DE PUBLISHED NEXT WEEK

Jan. 25.—Joseph Plerce; Capt David Sticknoy; Sarah Mic Pec; E Watson Batdorf; Byrtle Whitford; Enrker,Tennoy; Woodbridge Perkins; Jennie Alger; Belle blattoon; James Edgerton; Allen Breed.

As per dates will appear in due course.

Pel, 15.—Thomas J. Bullard; Martha Q. Smith; Lucy Laylnis Brown; Dr. George W. Kittredge; Jane Harris; Mary
Jane Cunilingham; Alvah King; Rilchie Bartlett; Mary
Jane Stanley; Frank Ranlett; Alvin Hubbard.

Russian Realism.

Apropos to the Verestchagin exhibitionthen in New York City, now located in Chicago, Ill.-Gertrude, Franklin Atherton writes to a

then in New York City, now located in Chicago, Ill.—Gertrude, Franklin Atherton writes to a society contemporary:

"When Tolstoi flung Anna Karenina under a train he violated the laws of Russian realism; ther lover should have found her with her head mashed in and her beautiful face painted with gore. Mr. Vassili Verestchagin, whose pictures are now attracting the attention of New York, is withheld by scruples neither at the last moment nor the first. He revels in horrors, he strips his characters to the bone, and his gore would fill several barrels. The Verestchagin exhibition has ruined the future of the Eden Musée; the Chamber of Horrors is a merry dance of fauns and satyrs in comparison.

There are one hundred, and sixty-seven of these paintings at the American Art Rooms, and with the exception of a few fine architectural studies, and the triumphal procession of the Prince off Wales through India, the canyases represent the horrors of war and of public executions. Mr. Verestchagin poses as the high-priest of realism and omits no ghastly detail. With a fine scorn of imagination and of that art which should cast at least a veil of gauze over bold, coarse truth, he reproduces with a photographer's minuteness every detail of the most repulsive and distressing scenes he has been able to witness in his artist's career. The blood on the bandages of the wounded soldiers, the slashed faces from which blood oozes, the upthrust stumps of arms and legs, the severed limbs and heads, the trampled, flattened trunks, the distorted, agonized faces of wounded men stretched on the hospital floor and stiffening—though still alive—in the ice-wind that blows through the broken pane, the freezing regiments in banks of snow, all are done with the neatness and precision of an artist who glories in brutality.

There is an immense canvas at the end of one room behind half-parted curtains. As you

nearness and precision of an artist who giories in brutality.

There is an immense canvas at the end of one room behind half-parted curtains. As you walk toward it you are not quite sure whether a velvet-clad priest is standing before the picture or is a part of it. You go behind the curtains and you see that-he is standing in the foreground of the canvas swinging a censer and muttering aves (Russian aves) with white, sad, downcast face. Behind him is a servitor equally depressed. In the rear of both is an open trench, and before them spreads a great, white, treeless field, covered with stubble and dried grass. At first sight this seems all; but gradually you become shudderingly aware that down in the dried grass, sown like seeds among the stubble, are hundreds of naked bodies; bodies whose severed heads lie a fist's width from their gaping throats, or have rolled down bodies whose severed heads lie a fist's width from their gaping throats, or have rolled down to the foot of the canyas to grin night-mare at the unfortunate seeker after Russian truth; bodies lying on their backs, a long sweep of white, gleaming ghastliness (if 'they had been brunettes it would not have been half so bad!); bodies flung upon their sides with a parting curse, after arms and legs had been hacked from their trunks; bodies roughing with knees updrawn, waiting for the final death-blow; cramped, petrified fingers upheld as perch for coming vultures. Never in the history of art was anything so loathsome perpetrated.

There are three canvases of larger size devoted to the three most agreeable modes of public

There are three canvases of larger size devoted to the three most agreeable modes of public execution; crucifixion (Roman), blowing from gups (English in India), and hanging. The first represents three men nailed to crosses. The blood (one can smell its warm, sickening odor,) pours from hands and bodies; the screeching agony of the faces is something never to be forgotten. Before them stand gloating soldiers, and in the foreground is a crowd of men and women; some of whom are staring with protruding eyes at the feast of horror, others, with curious gaze, at the weeping mourners. The presumable widow has a fist in each eye and is evidently howling, much to the diversion of the small boy. The next canvas represents a long row of cannon, dwindling away into perspective. Bound to the mouth of each is a criminal in flowing white robes. Some are writhing in anticipatory agonies, others are standing with inert, dropped head and apathetic indifference, one or two look doggedly courageous. The victim in the foreground, a bronzed old man, wrinkled and bearded, with his head thrown back and tongue protruded, is cursing Mohammed for the ball that will blow his vitals across a river. Watching him, with cynical, amused smile, is an English officer. The most picturesque and delightful of these scenes is that which hands down to posterity the conventional cap and rope. In the heavily falling snow stand a crowd of professional execution-birds, and riding about are some officers of the Russian police. On an elevation are five gibbets, and in two of them dangle figures who considerately gave their last squirm before Mr. Verestchagin got there.

But enough of horrors. There are some interesting heads, caves, walls and temples, and one solitary picture that shows a gleam of imagination. It is the largest canvas of all, and stands at the head of one of the rooms. It is an immense reach of mountain, sloping to the valley in the foreground. There is a bit of blue sky above, one can feel the cold, orisp atmosphere, and snow, snow, snow

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Portland, Me.-Andrew Cross delivered a yery mpressive and instructive lecture before the Young

impressive and instructive lecture before the Young Men's Liberal Association on the afternoon of Sunday, Feb. 10th, upon "The Mystery of the Double Life." Mr. Cross liad a few.weeks previous lectured upon "Spiritnalism; a Science," and, naturally, those who heard him them anticipated a presentation of the subject announced from a progressive point of view; and what they expected they realized. The lecture, which was reported to full in the Eastern Argus, was thoughiful, suggestive; philosophical and cansolatory to those who at times despair of the redemption of the world from its low conditions. Fischburg, Mass:-The First Spiritualist Society

had the services Feb. 17th of that veteran Spiritualist and lecturer, Mrs. N. J. Willis of Cambridge. Fob. 24th Mrs. J. F. Dillingham of Lynh, Mass. filled our platform very acceptably. March 3d Edgar W. Emerson of Manchester, N. H., the noted test medium, will address this Society and use his medium powers.

Mrs. E. S. Lobing, Sco'y, 113 Blossom street.

113 Blossom street.

Fall River, Mass .- Mrs. Abble N. Bumham, of Boston, spoke for us Sundays Feb. 17th and 2tth. Sho is a splendld speaker, and her fine lectures and tests called out crowded houses. Her daughter Ida sans, also gave two recitations. Sheposeesses a well-trained voice of rare sweetness and power, both as a vocalist and reader. Hope to have her with us again.

7 West Warren street. Mas. Any Hidden ...

Providence, R. T .- Mrs. A. H. Colby-Luther closed her month's engagement with us on last Bunday. Her lectures on Catholicism have been timely ones, and have created much thought on the subject. She has been very successful in assisting the society to pay its indebtedness.

Mr. J. Wm. Fletcher speaks for us during the month of March.

E. H. WHITNEY.

Wabash City, Ind .- A lady locturer and platform test medium is desired for a season of labor, begin-ning at Wabash City, where the gosper of Spiritudlism has hever been preached. A promising harvest of both work and money is in this enterprise. For fur-ther particulars write at once to Dr. N. W. Small, P. O. Box 244, Wabash City, Ind.

Mootiton, Maus. - The Children's Instructivo

Portland, Mo. Oscar A. Edgerley of Newburyport, Mass., spoke and gave tests for the Spiritual Temple Association the last two Sundays—giving gendraisatisfaction.

Next Sunday we anticipate a spiritual treat, as Mrs.
Ada Foye is to be with us. P. L. PECK, Cor. Sec. y.

Rockland, Me.-F. W. Smith, Secretary, writes that a Spiritualist Society has just been organized at this place, and that meetings will forthwith be licul-the outlook being very good for the success of the new outerprise.

Denver, Col.-Dr. Dean Clarke continues to have excellent success in this place. The Denver Republic can devoted nearly a column to a report of his Sunday ovening discourse (17th alt.)

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10:30 A. M. and 7:30 P. M. All are wel-W. B. MILLS, President.

E. J. HULING, Clerk. [BANNER OF LIGHT for sale by the clerk.]

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

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Thank Thee, oh, Father.

ubiliste. The Better Land.
The Music of Our Hearts.
The Freeman's Hymn.
The Vanished.
They will Meet Us on the Shore.
The Clen Above.
The Other Side.
Will You Meet Me Over There?
Who Will Gulde My Spirit Home?

y Spirit Home. Over Thore. Passed On. Reconciliation: Repose. She Has Crossed the River.

who Will Guide My Spirit Home?
Whisper Us of Spirit-Life.
Waiting On This Shore
Waiting Mid the Shadows.
Welcome Home.
Wer. - Welcome Angels.
We Long to be There. Strike your Harps. We Long to be Bome Day of Days.

Bethauy.

By Love We Arise,

By Love We Arise,

Gone Betore.

Gone Home.

Invocation Chang.

Isball Know His Angol Name.

Nearing the Goat:

We 'll Know Each Other By-and
Nearing the Goat:

We 'll Know Each Other By-and
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